

Forget About “Me”

words and music by wahiduddin, June 2008

Capo 3

D G D G
Forget about “me”, forget about “me”.

D A G A
Every day I pray, somehow I may

D G D G
Forget about “me”, forget about “me”,

D Em Em7 A
See only Thee ...

D G D G
Gratitude and thankfulness, show the way out of a mess

D A G A
Rising on wings of Love.... flying Free.

D G D G
Forget about “me”, forget about “me”,

D Em Em7 A
See only Thee ...

D G D G
New arrivals every day, joy and sorrow never stay,

D A G A
Each is a visitor, welcome them all.

D G D G
Forget about “me”, forget about “me”,

D Em Em7 A
See only Thee ...

The love of self always brings dissatisfaction, for the self is not made to be loved; the self is made to love. The first condition of love is to forget oneself.

[*Sufi Teachings, The Privilege of Being Human, Hazrat Inayat Khan*](#)

The whole work of building oneself, and everything else, depends on how much one is able to forget oneself! That is the key to the whole of life, material and spiritual, and to worldly and spiritual success.

[*The Art of Being, Character Building, Hazrat Inayat Khan*](#)

The point is not to deny our ego, but to extricate ourselves from our exclusive preoccupation with it.

One-Liners, Ram Dass

Self-consciousness is like a chain upon every feature and limb of the body, and in the self-conscious person there is nothing of the smoothness that should flow like a fluid through every expression of life. Its only remedy is forgetting self and putting the whole mind into work and each occupation undertaken.

[*The Gathas, Hazrat Inayat Khan*](#)

The heart becomes wide by forgetting the self, and narrow by thinking of the self and by pitying one's self. To gain a wide and broad heart you must have something before you to look upon and to rest your intelligence upon, and that something is the God-ideal. This is the prescription for killing the self, and to kill the self is the basis of every religion.

[*The Unity of Religious Ideals, Hazrat Inayat Khan*](#)

The work of the spiritual [seeker] is to forget his false self and to realize the true self, which is God; and to realize that this true self is in his brother also.

[*Philosophy, Psychology and Mysticism, by Hazrat Inayat Khan*](#)

Happy is he who is able to escape from the lower self and feel the gentle breeze of friendship. His heart is so full of the Beloved that there is no longer room for anyone else. The Beloved flows through his every vein and nerve. Every atom of his body is filled with the Friend.

The true lovers can no longer perceive either the scent or the color of their own selves. They have no interest in anything other than the Beloved. Their heart is attached neither to throne nor crown. Greed and lust have packed their bags and left their street. If they speak, it is to the Friend. If they seek, it is from the Friend. They no longer take themselves into account, and live only for love. They leave the raw and turn to the ripe, abandoning completely the abode of the self.

Jami, from Essential Sufism, by James Fadiman and Robert Frager, p 99.

The Beloved is all in all,
the lover merely veils him.

[*Mathnawi 1:30, Jalaluddin Rumi, interpretation by Inayat Khan*](#)

God and Love are as body and soul.
God is the mine, Love is the diamond.
They have been together
since the beginning ...
in every beat of every heart.

Jami, from The Mystics of Islam, by R. H. Nicholson

If one studies one's surroundings one finds that those who are happy are so because they have less thought of self. If they are unhappy it is because they think of themselves too much. A person is more bearable when he thinks less of himself. And a person is unbearable when he is always thinking of himself. There are many miseries in life, but the greatest misery is self-pity. That person is heavier than rock, heavy for himself and heavy for others. Others cannot bear him. He cannot carry himself. It is no easy thing to do, to forget oneself, but if one is able to, what a wonderful power one creates within oneself!

Mental Purification and Healing, Hazrat Inayat Khan

The mystery of responsiveness is that the responsive one must forget himself in order to respond; and the same mystery may be called the path to perfection. A person who is not capable of forgetting himself, however good, pious, or spiritual, will always prove imperfect in his life. All misery comes from the consciousness of the self. The one who does not forget is constantly called by his own limited life, which enslaves him constantly. The one who forgets himself receives the call of God.

Sangatha II, Hazrat Inayat Khan (unpublished)

When you see beauty and perfection in this world, it is nothing but a sign of Him. A beautiful creature is merely a single blossom from the vast garden of God. But remember that a picture fades, a flower dies, and the reflection in the mirror is eclipsed by the real Light. It is God who is real and remains so forever. So, why waste your time over something that is here today and gone tomorrow? Go directly to the Source without delay.

Jami, from Essential Sufism, by James Fadiman and Robert Frager, p 74.

This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.
Welcome and entertain them all!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.
The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.
Be grateful for whoever comes,
because each has been sent
as a guide from beyond.

Jalaluddin Rumi, interpretation by Coleman Barks

How can one explain spiritual progress? What is it? What is it like? Spiritual progress is the changing of the point of view.

Sufi Mysticism, Inner Study, Hazrat Inayat Khan

No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?

Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Matthew 6:24-34