

Jelal, Jemal and Kemal

Readings from Gatha III, Breath, and Githa II, Mysticism

The Effect of Jelal, Jemal, and Kemal

The whole creation has been formed by the law of rhythm, and rhythm is the cause of all the variety we see in nature. ... There are two peculiar forces in the rhythm, which in music are called strong and weak accents. Suppose we push the pendulum of a clock with the finger. The first swing it will make will be strong, the next turn it will take will be the reaction of the first force, which naturally will be milder in force. So it is with the breath; the breath which flows through the right nostril is Jelal, which represents strength. The breath that flows through the left nostril is called Jemal, which is milder. ... And when the rhythm is broken, meaning upset, the Jelal and Jemal come into conflict with one another, that is called Kemal. During this time the strength with which the Jelal and Jemal hold our affairs is exhausted, and it brings failure and destruction.

Every thought, speech, and action shows one of these three grades of power. Jelal represents power, Jemal represents beauty, and Kemal represents perfection. The secret of perfection is assimilation, although sometimes it seems as destruction. But when a seer looks at the destruction of this life of illusion, he sees behind it a life vaster and greater, hidden.

All things constructive are accomplished by either one of these two forces, Jelal or Jemal. For some things, the power of Jelal is too intense; therefore, it destroys them instead of helping them. In some things the power of Jemal is too feeble to accomplish them. But when Jelal and Jemal forces are applied properly, there is always a successful issue in all constructive things in life.

Jelal

The Jelal aspect shows the strength and power of nature. We can find Jelal power flowing through the right nostril as breath; working through the right hand, giving it an inclination to move first; through the right foot, giving it an inclination to step first. In the senses, that which shows is Jelal, that which sees is Jemal. That which speaks is Jelal, that which hears is Jemal. The same thing we find in our thought. The thought which rises of itself in the mind is the Jelal thought; the thought which is caused by some other source is the Jemal thought.

Every person has either a Jelal temperament or a Jemal temperament. A person with temper is Jelal; with courage, is Jelal; with power, with strength is Jelal. A person with kindness, tolerance, forgiveness, meekness, mildness, modesty, humility, is of the Jemal temperament. Then, through the day and night, man changes his condition from Jelal to Jemal and from Jemal to Jelal, either owing to the influence of his breath or controlled by the breath of another, or a situation makes him be in Jelal or Jemal, or his own thought, speech, or action.

In war, the offensive is Jelal, the defensive is Jemal; in trade, the purchaser is Jelal, the seller is Jemal; on the stage, the performer is Jelal and the audience is Jemal. Jelal has a tendency to be active, and sometimes it acts beyond control. Therefore, in the capacity of

Jelal, a greater control is needed than in Jemal, for everything that runs quickly is in danger of falling.

Jemal

Jemal is the balancing force of nature, which balances the power of Jelal. For instance, the sun is the Jelal force, and would burn the whole universe if there were not the moon to balance its heat. ... This can be seen in love and beauty, also; the former being Jelal, while the latter is Jemal. ...

Jemal is the life force that in the breath flows through the left nostril, and during Jemal, all affairs of a gentle nature are well accomplished, as during the time of Jelal, works of a gross nature. The people who have the Jemal temperament show grace and beauty in their thought, speech, and action, and control and balance as well. The reason is that the life force is not in its great intensity in them. The people of Jelal temperament show the contrary. A person of Jemal temperament is easy to get on with, and a person of Jelal temperament is difficult. And yet, it depends upon the evolution of the person. The Sufi, understanding the nature of Jelal and Jemal, acts harmoniously in all situations of life.

Kemal

The breath distinctly flowing through the right nostril is Jelal, through the left is Jemal, through both, Kemal. Kemal is perceived two ways -- the elementary stage and the perfect state. When Jelal begins to turn into Jemal or when Jemal begins to turn into Jelal, it first takes an elementary stage of Kemal in order to become a distinct Jelal or Jemal, but the perfect state of Kemal is when both nostrils inhale and exhale together.

Kemal is the culmination of Jelal and Jemal. Kemal comes when Jelal and Jemal meet, and in the meeting of Jelal and Jemal, there is naturally a conflict. The Kemal breath is that which flows through both nostrils. Every thing and object in this world is either Jelal or Jemal; no one except God can be attributed with Kemal. All destructions are caused by Kemal, such as earthquakes, storms, floods, wars, death, and Qaymat, the end of the world.

The Jelal or Jemal temperament can be found in everybody, but the Kemal temperament is found only among the holy beings who are living dead, who live in God, not in themselves. ...

Practice and Homework

During your day, notice which nostril is predominant. Notice what you are doing at the time and whether it seems harmonious or not.

When you do your daily meditation, notice which nostril is predominant. Notice the effect on your meditation when the right nostril is more open and the effect when the left nostril is more open.

Try deliberately emphasizing the right or the left nostril. Lie on your side with your head propped up on your hand to change which nostril predominates. Even if you can't lie down, see if you can adjust your breath to suit the demands of the moment.