

CLASS ONE: THE GREAT SPIRIT

Introduction to the Course

“If history is the sentence of our imprisonment, then history, recoded, can become the password of our release.” William Irwin Thompson, *The Time Falling Bodies Take to Light*

“Growing backward” and animal life in *The Inner Life*

Creation: God creates/manifests the Great Spirit

“I was a Hidden Treasure and I longed to be known, so I created the world that I might be known.” (*Kunta kanzan makhfiyyan fa ahbibtu an u'rafa fa khalaqtu al-khalq*, Hadith Qudsi)

“The first of that which God created was the Intellect.” (*Awwalu ma khalaqa Allah al-'aql*, Hadith)

“Were it not for you, I would not have created the spheres.” (*Law laka ma khalaqta al-aflak*, Hadith Qudsi)

“It is God then that everlastingly governs all the sources of life in the Kosmos... The Kosmos moves within the very life of eternity, and is contained in that very eternity whence all life issues... And the Kosmos is itself the dispenser of life to all things in it here below, and the place in which are contained all things which are subject to control beneath the sun. The movement of the Kosmos consists of a twofold working; life is infused into the Kosmos from without from eternity; and the Kosmos infuses life into all things that are within it, distributing all things according to fixed and determined relations of number and time, by the operation of the sun and the movement of the stars.” *Corpus Hermeticum*, Asclepius III (Scott trans., p. 349)

The Myth of the Dismemberment of the Primordial Giant

Prajapati, Protogonos, Pangu, Ymir, Tiamat

The Great Spirit has Two Aspects

Logos: Kalima, principle of individuation, eros, jalal, yang

Sophia: Sakina, principle of presence, agape, jamal, yin

Sophia is amoral; Logos is moral, the Good

The Tricosm

The macrocosmic Great Spirit, Logos-Sophia, manifests as the spiritual world, the imaginative world, and the physical world, peopled by angels, jinn, and animals

“My mercy precedes my wrath” (*Inna rahmati sabaqat ghadhabi*, Hadith); angels have little will (or chaos), jinn more

Egregores

Commissaries (*muwakkals*) proliferate. Theophanies (*tajalliyat*), imperfectly seen, give rise to idols (*arshuns*)

“As in the physical being of an individual many small germs are born and nourished which are living beings, so in one’s mental plane also there are many beings, termed *muwakkals*. These are still finer entities born of one’s own thoughts, and as the germs live in one’s physical body so the elementals dwell in one’s mental sphere. A person often imagines that thoughts are without life; one does not see that they are more alive than the physical germs and that they have a birth, childhood, youth, age and death. They work for one’s advantage or disadvantage according to their nature. The Sufi creates, fashions and controls them. The Sufi drills them and rules them throughout the Sufi’s life; they form the Sufi’s army and carry out the Sufi’s desires” (*The Mysticism of Sound*)

Practice: Heartbeat as Logos, spaces between as Sophia

CLASS TWO: IBLIS

Logos-Sophia finds personification in the Rasul and Supreme Council (*Mala al-A’la*)

Masters are Logoic, Saints are Sophic, Prophets both

Earth is inhabited by plants, animals, and elemental jinn (*‘unsuriyya*)

The elemental jinn are tumultuous; they martyr their prophets Amir and Saiq, angels are sent to pacify them

Iblis is an orphaned elemental jinn raised by angels, serves in the pacification of Earth

The shadow of Logos-Sophia enters Iblis, so that he channels arrogance and stagnation

“One can experience this by feeling the atmosphere of different places. Sitting upon the rocks of the mountains one often feels the vibrations of the one who has been sitting there before. Sitting in a forest, in a wilderness, one can feel what has been the history of that place.” *Cosmic Language*

Practice: Elemental Breaths and Salutations to the Elements

O all-productive Earth, we humbly offer our homage to Thee

(Standing straight, arms down slightly out from sides, palms parallel to the earth)

O all-purifying Water, we willingly offer our homage to Thee

(Hands at forehead, fingers pointing downwards almost touching, imitating water dripping)

O all-consuming Fire, we wholeheartedly offer our homage to Thee

(Hands crossed over head, right in front of left, fingers upward, imitating a flame)

O all-pervading Air, we gladly offer our homage to Thee

(Arms in the same position as above wrists crossed waving slightly back-to-front)

O Ether, essence of all, we passively offer our homage to Thee

(Arms crossed over chest, right over left, with hands on shoulders)