



Inayatiyya

A Sufi Path of Spiritual Liberty

A Sufi Message of Spiritual Liberty

CLASS #1 NOTES

SUNDAY, 8TH October 2023

Spiritual Liberty Volume V, The Sufi Message of Hazrat Inayat Khan Centennial Edition includes the following six books:

A Sufi Message of Spiritual Liberty

Aqibat: Life after Death

The Phenomenon of the Soul

Love, Human and Divine

Pearls from the Ocean Unseen

Metaphysics

Class # 1: *A Sufi Message of Spiritual Liberty*

General information

Hazrat Inayat Khan's first book, published in English by the Theosophical Publishing Society, London, in 1914.

Stylistic aspects

Follows the conventions of Urdu and Persian belles lettres, mixing prose and verse.

Contains numerous references to the Qur'an.

Makes frequent use of Persian terminology using many classical terms of sufism.

Summary

Allah

God is love

Nature shows Divine Providence (*'inaya*)
The human as the microcosm and Divine image

Nature

God is the First Cause

Personal Being

Personhood in the phenomenal evidences personhood in the
Real

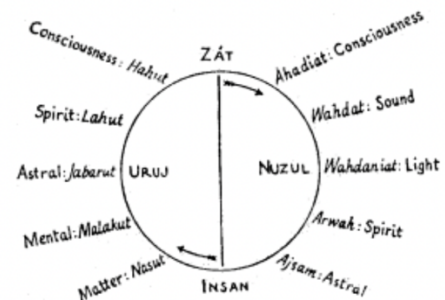
"I myself" describes two aspects of the One, the unmanifest and
the manifest (20:39)

Dual Aspects

Zat (Allah) – unmanifest aspect, beyond qualification, the knower, and *Sifat*
(Muhammad) – manifest aspect, the attributes, the qualities of God, the known

Nuzul, descent, involution (the
undetermined becomes determined), and *'Uruj*,
ascent, evolution (the determined realizes the
undetermined). The ascent follows the same stages
as the descent but in reverse sequence.

It's a gyre – a cycle from the absolute to the finite,
back to the absolute. This is the proper context in
which to understand our lives, to make sense of
our human existence



Worship

Theoretical knowledge is incomplete without realization (*tahqiq*)

The Truth

Truth has two garments, its turban, mysticism, and its robe,
religion

Like water flowing down a mountain, one revelation takes the
form of many streams

Sufis

Sufis transcend social, political, and religious identity markers
Sufism has existed in all periods of history

Self-Knowledge

Spirit involves, matter evolves, and humanity is the result of these processes

Humanity's self-knowledge accrues to the Divine Knower

Holiness

Holiness is of eight kinds

Love

The greatest Sufi principle is love. God is love, God is beloved

First God is lover, then God is beloved – the whole of creation flows of the Divine love

In love, the subject's consciousness merges into the object

Perfection

Perfection is *baqa'*, a return to the original state of God

There are three ways to travel: with ignorance, with devotion, and with wisdom

Prophets

Intellect addresses names and forms, wisdom addresses essence

Prophets are paragons of wisdom

Prophets and sages are not separate individuals but expressions of God's wisdom; the Sufi accepts them all

The prophetic missions enlightens the world gradually

La ilaha illa'llah, brought by Muhammad, summarizes all of prophecy: there is no reality but the Divine Nature

Sufism

Sufis existed at all times but emerged more openly under the aegis of Muhammad's teachings

The lineage that connects Sufis is an electric current, a charge moving through history down the generations

Sufism bridges religion (morality, community, piety, ritual) and philosophy (clinical, scientific approach to reality)

Sufism is concerned with self-realization rather than wonder working

Sufi Training

A suitable orientation prepares the murid

The training does not emphasize otherworldliness

Study is personalized; every murid has a personal guide even though we all hear the teachings of Murshid

Manifestation

The One manifests in seven stages. Four transcendent: *Zat*, *Ahadiyah*, *Wahdat*, *Wahdaniyat*; and three immanent: *Arwah* (souls), *Ajsam* (subtle bodies), *Insan* (full human embodiment)

The human being develops through five planes: *Nasut* (physical plane), *Malakut* (mental – jinnic plane), *Jabarut* (angelic plane), *Lahut* (divine qualities and the Spirit of Guidance) and *Hahut* (*Zat*, the absolute essence beyond all determination)

Human consciousness is capable of five stages (*Adam* (a person), *Insan* (a realized human being), *Wali* (a friend of God), *Qutb* (a Bodhisattva, who through prayer and *tawajjuh* helps to keep the whole world going), *Nabi* (the highest human station, a soul through which the Message flows freely)

The ego develops through five conditions: *Ammara* (reactive dimension of the ego), *Lawwama* (self-aware, self-critical and reflective), *Mutma'inna* (becoming calm and capable of understanding), *'Alima* (profound knowledge), *Salima* (deep peace)

The five senses parallel the five elements (earth/touch, water/taste, fire/smell, air/hearing, ether/sight)

Interest and Indifference

Interest causes involution; indifference, evolution

To arrive at indifference without passing through interest is incomplete

Spirit and Matter

Spirit and matter are the subtle and dense forms of one substance

The Heart and Soul

The heart is the Divine Throne

The heart has four aspects: will, conscience, inspiration and intuition

Breath keeps body, heart and soul connected. It consists of
astral vibrations, *prana*

Intellect and Wisdom

Intellect is derived from study, wisdom from the flow of Divine
mercy

Wisdom is a natural instinct

Intellect shows the external, wisdom the internal

Dreams and Inspirations

Dreams are proof of higher worlds

Dreams may reveal past, present and future

The purer the heart the clearer the signs

Scientists, musicians, devotees, mystics, and prophets each
have their unique kind of inspiration

Inspiration appears in thought, feeling, suffering, wisdom and
vision

Law of Action

Someone who cannot differentiate between good and evil is not
morally responsible but still subject to the law

Good and bad actions affect the world and rebound to the doer

Good and bad depend on perspective

The Golden Rule is the essence

The Sufi ultimately sees beyond good and evil, happiness and
sorrow, seeing everything as from God

Music among Sufis

Music is the most divine art

Music cuts through physical and mental barriers

Music returns vibrations to their higher source

Music of different types address body, intellect, feelings, vision
and the abstract

Wajd (Ecstasy)

Ecstasy is eternal peace that purifies sins

Only advanced Sufis experience it
Needs to be balanced with worldly responsibility
Wajd is of five kinds: rhythmic, sensory, exalted, peaceful
and sublime

Concentration

God creates the universe by concentration
Everyone is concentrating on something
The greater the concentration the greater the result
The seven core practices of Sufism are concentrations
Concentration leads the seeker through absorption in the astral,
spiritual, and abstract planes
Breath is the first lesson

Some key thoughts

Religious holiness is morality, philosophical holiness is truth, spiritual holiness is ecstasy, magical holiness is power, heroic holiness is bravery, ascetic holiness is indifference, poetical holiness is beauty, and lyric holiness is love.

Love is that state of mind in which the consciousness of the lover is merged in that of the object of love.

Just as one's own sub-consciousness would awaken one at a certain time, if previously warned, in the same way the consciousness of Allah is the agency for awakening Allah's manifestation, projecting itself through different names and forms to accomplish Allah's desire of being known.

Sufism, as a religious philosophy of love, harmony, and beauty, aims at expanding the human soul until the realization of the beauty of all creation enables one to become as perfect an expression of divine harmony as possible.

The practice of harmony and temperance is essential, but the murshid never prescribes for murids the ascetic life; rather it is a peculiarity of the Sufi training that the murid is quickened to appreciate and enjoy the world more than others. The murshid at first creates divine love in the murid, which, in the course of time, develops and purifies the murid's heart so much that it permits the virtues of humanity to develop freely of

themselves. The murid then receives more and more divine wisdom from the appointed channel, and at last arrives at complete self-realization.

Dreams have their effect sooner or later, according to the stars in which they take place.

Breath is the first thing to be well studied. This is the very life, and also the chain which connects material existence with the spiritual. Its right control is a ladder leading from the lowest to the highest stage of development. Its science is to be mastered by the favor of the murshid, the guiding light of God.

Practice

Inhale *Ya Batin*, exhale *Ya Zahir*. Thirty three times each morning.

Upcoming Events & Links

Zikr - Swimming in Divine Remembrance

Thursday, October 12, 2023

<https://inayatiyya.org/event/zikr-swimming-in-divine-remembrance/>

Hurqalya Weekly Attunement

Thursday, October 12th, 2023

<https://inayatiyya.org/event/hurqalya-weekly-attunement/>

The Ziraat Papers - Insights and reflections

Friday, October 13th, 2023

<https://inayatiyya.org/event/the-ziraat-papers-insights-and-reflections/>

Universal Worship w/ Jabriel Hasan & Arhama Cathy Reynolds

Saturday October 14th, 2023

<https://inayatiyya.org/event/universal-worship-astana-fall-2023/>

Music and Mysticism

Saturday, October 14th, 2023

<https://inayatiyya.org/event/music-and-mysticism-fall-2023/>

The Art of Healing

Saturday, October 14th, 2023

<https://inayatiyya.org/event/the-art-of-healing/>

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