



Inayatiyya

A Sufi Path of Spiritual Liberty

A Sufi Message of Spiritual Liberty

CLASS # 2 NOTES

SUNDAY, 15TH 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 # 2: *Aqibat, Life After Death*

General information

Published by the Sufi Publishing Society, London, in 1918

A volume in the “Voice of Inayat” series, compiled and edited by Sherifa Lucy Goodenough

Stylistic aspects

Recorded discourse or table talk

References to the Qur’an, traditional stories, abundant personal anecdotes

Summary

Death

The soul's delusion; The moment of death; The body held by the soul; The soul after the death of the body; The fear of death; What thought should the mind hold at the moment of death? The different states which our consciousness experiences; The importance of our life on the physical plane; Masters

The body is simply the soul's garb; mind remains after death
The elements are happy to return to their matrices
Death is a great examination
One should think of God or the object of one's devotion
Easier to develop will here than there
Immortality is swimming
Die before you die

The Day of Judgement

The Judgement Day spoken of in the religions; Explanation of the doctrine; Human justice and God's justice; The Judgement Day from different points of view; The three stages of action; Judgement usually manifests in the last stage of action; The Creator's art; Why is the Day of Judgement called "day"? The nature of the Judgement Day

Universal Conscience
Realization at the end of action
Life is youth, hereafter old age
Our "day" is night; the hereafter is dawn
A talking machine record

Heaven and Hell

The idea of heaven and hell; Heaven and hell pictured from familiar surroundings; Interpretation of the scriptures; The Sufi's interpretation;

Heaven and hell different for each individual; Heaven and hell experienced on Earth; Each person creates their own heaven and hell

Revelation uses language people can understand
Nymphs, honey, and milk are beauty, wisdom, and nourishment
Story of the empty room

Qiyamat, The End of the World

Everything but God ends; cycles continue

Haunted Places

Influence of the living in places; Influence of the dead in places; Spirit phantoms; My own experiences; Power of the spirits

The deceased return to places, graves, people
Murshid's childhood vision of a pir, later a ghost wrestler
The ghost who loved music

Spiritualism

The state after death is that of the dream; Ghosts; Spirits descending; Spirit manifestation; Offerings to the dead; Death unites with the dead; Our connection with the dead; Spirit communion; Holy spirits; Spirits in the animal world

Sensationalism in spiritualism
Ghosts are souls with minds that take on ethereal form
The spirit mirrors its self-impression in the spectator
The deceased feel the goodwill of the living
Murshids answer call for help, but God is closest of all
Animals see spirits clearer than we do

Obsession

The influence of the dead; Obsession for evil or for good; My experiences; My enquiry into the subject in the West; Casting out devils in the East and West

Living and deceased people both influence the living
Influence may be for good or evil
Story of Baba Farid's spirit
Miran Datar
Many in asylums are obsessed
The inner condition affects the brain as much as the reverse
Obsessions often rest on a root cause related to a person's life

Some Key Passages

It is usually for this reason that Sufism is learned: that we may know what will happen to us after death, in that being that is our real being and yet ordinarily is hidden from us.

The sea lifts up the whole ship in which a thousand people are traveling and in which tons of weight are loaded; why should it not lift up our little body? Our inner being is like the sea, our external being as the earth. So it is with the word called death. It is the sea part of ourselves, where we are taken from our earth part, and, not being accustomed to it, we find the journey unfamiliar and uncomfortable, and call it death.... Swimmers play with the sea. At first they swim a little way, then they swim far out, then they master it. Then it is their home, their element, as the earth is. They who have mastered these two elements have gained all mastery.

That with which our consciousness is impressed—that only is our world.

The Sufi says, "I am beyond both, happy in the arms of the eternal peace. Neither can the joy of heaven tempt me, nor can the fire of hell

touch me, for I have embraced the bliss and have kissed the curse, and have been raised above life's joys and sorrows."

There is that same difference between God and God's manifestation that there is between a person and their action.

I have known good and bad, sin and virtue, right and wrong; I have judged and have been judged; I have gone through birth and death, joy and pain, heaven and hell; and what I realize in the end is that I am in all and all is in me.

Practice

Close your eyes and think of someone you love who has left this world. Take a few moments to discern that person's living presence within yourself. In the course of eleven exhalations, as a silent message, send the person's soul the thought of your goodwill and esteem. Then, as you inhale, watch and see if there is any inward intimation of the soul returning your greeting.

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