



Inayatiyya

A Sufi Path of Spiritual Liberty

A Sufi Message of Spiritual Liberty

CLASS # 6 NOTES

SUNDAY, 12th November 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 # 6: *Metaphysics*

General information

Published in 1939 from lessons given to murids during the years 1915-20.

Stylistic aspects

Scriptural verses are absent. Verses from Sufi and Bhakti poets occasionally appear.

Summary

Our Physical Constitution

The body is constituted of the five elements
Bones are earth; flesh is water, blood is fire, skin is air, hair is
ether

The Mystical Significance of the Body

The head represent shuhud (witnessing); the body, wujud
(being)

The brain is the instrument of the mind; the physical heart that of
the subtle heart

The soul radiates through the eyes and face

The Nature of the Senses and Their Organs

Sight and hearing are the principal sense

Touch is earth; taste, water; smell, fire; hearing, air; sight, ether.

One sense functions through the five senses

Overuse of a sense dulls it

The Source of Bodily Desires

Bowel movement is earth; urination, water; thirst, fire; appetite,
air; sexual passion, ether

Satisfying a desire brings the soul down to earth, where it tends
to become captive

The Source of Emotions

Earth produces fear/caution; water, affection/benevolence; fire,
anger/ardor; air, humor/joy; ether, sadness/light.

The Constitution of the Mind

Five factors of the mind: heart, mind, memory, reason, ego.

The Influence of the Mind upon the Body and the Impression of the Body upon the Mind

Body makes mind and mind makes body

By concentration, impressions collected in the mind are purified

The Soul in Itself Alone

The soul in itself is pure consciousness; when caught in
limitation it is called soul

Every experience on the physical and astral planes is a dream to
the soul

The Soul with Mind

The mind colors the colorless light of the soul

The Soul with Mind and Body

The mind is the vehicle of the soul, the body the vehicle of the

mind

The Experience of the Soul through the Body

The soul is a mirror in which the activities of mind and body are reflected

The Experience of the Soul through Other Beings

The soul is an undivided portion of the Absolute Being

The soul becomes what it thinks of

The Experience of the Soul through Other Things

Those who realize God perceive the livingness in everything

The Experience of the Soul through Mind

The soul is like a light in a five-cornered room; the corners are: feeling, thinking, reasoning, remembering, and identifying

The Experience of the Soul through Other Beings

Mystics may take the reflection from, or throw a reflection on, other minds; this is thought reading and mental suggestion

The Experience of the Soul through the Heart

The nine rasas (emotions) express elements or combinations of elements: humor, air; joy, ether; sorrow, earth; fear, ether and air; pity, water; courage, fire and air; indifference, ether, fire, and earth; passion, fire; anger, fire and air.

The Experience of the Soul through the Heart of Another

A heart focus on another by love and concentration

The Experience of the Soul through Spirit

The Sufi experiences spirit by facing away from the world

The Experience of the Soul through the Spirit of Another

Dreams and feelings may result from the soul's contact with another soul

The Experience of the Soul through the Abstract

Those who dive deep within reach the primitive state of manifestation; its language is unfamiliar and must be learned

The Journey to the Goal

Life begins and ends with the soul; the journey is all within
Religions are all paths intended to make the journey easy

The Purpose of Life

Through manifestation the Knower attains self-realization

Self-Realization

Purpose comes after activity
The outcome of the whole manifestation is knowledge

The Divine Light
Manifestation tends toward increasing individuality
The withdrawal of the individual ray is a return to the collective

The Soul
The soul is the divine part of the human being

The Destiny of the Soul
Soul, mind, and body are like three traveling companions, but
soul is primary

The Connection of the Soul with the Mind and Body
Soul becomes spirit with the formation of mind
Death is usually due to the withdrawal of the soul

The Radiance of the Soul
The soul's light irradiates the body
Love helps the heart to reflect soul-power
The heart is like soil, arid or fertile

Some Key Passages

The soul is the light, the mind is the furniture, and the body is the room.

When active [the soul's illumination] beams through the eyes, through the radiance of the countenance, charging the whole environment with a magnetic atmosphere. This light being originated from sound, both light and sound echo in the dome of the temple of this physical body.

One who indulges in any one of the senses makes that sense dull, just as attar, kept all the time near oneself, dulls in time the sense of smell, although it enslaves one to the smell of attar.

At times Sufis experience the satisfaction of desires, and at times abstain by the power of will, to allow the soul to experience its original joy, being in its own essence, independent of mind and body. By doing so the soul knows its first and last dwelling place, and it uses the body, its earthly abode, to experience life on earth. It is as

undesirable, according to the Sufi's point of view, to kill the bodily desires by absolute or partial renunciation, as to indulge and enslave one's life to them. The Sufi means to possess the desires, not to be possessed by them.

The soul has no birth, no death, no beginning, no end. Sin cannot touch it, nor can virtue exalt it. Neither can wisdom open it, nor can ignorance darken it. It has been always and always it will be. This is the very being of man, and all else is its cover, like a globe on the light.

If we think of another thing or being, forgetting our self, that thing or being becomes reflected in our soul. We ourselves become that thing or being that is reflected at that moment in our soul, and we know all about the thing or being reflected in our soul—more than we know about our self, which is in reality not our self.

One can learn from one's murshid, be inspired by the Prophet, or become illuminated by the light of God without study, practice, or any effort on one's part if one only knows how to focus rightly one's soul in any direction desired.

The secret of experiencing through another person's heart is to focus one's own heart to the heart of the other. This is easily done by love, and sometimes by concentration, but concentration and love combined give mastery over it.

Love is the best means of making the heart capable of reflecting the soul-power—love in the sense of pain rather than as pleasure.

In order to attain to the inner knowledge the Sufi covers the other side of the soul, that its mirror part may face the spirit instead of the outer world.

But the primitive state of these things is so indistinct, even to seers, that unless they know the language of that sphere they cannot

understand what their experiences convey, though they are undoubtedly true in their effect.

The soul is the point whence life starts and where it ends, and all religions, at different times, have taught humankind the way that seemed most desirable, the way to make one's journey easy and joyful.

All purposes of life, which seem at the moment to be so important, fade away as soon as one looks at them from that height called the Wall of Smiles.

The outcome of the whole manifestation seems to be its knowledge; therefore it is knowledge alone that can be called the purpose of the whole creation. It is not the knowledge of *why* and *where* that can be the purpose of life; it is the knowledge that gives complete satisfaction. There remains no part of one's being that is hungry. There is a feeling of everlasting satisfaction of knowing something that the knower can never put into words. It is this knowledge that mystics call self-realization and that is recognized by some religious-minded people as God-consciousness, and by philosophical minds as cosmic consciousness. It is a knowledge that is self-sufficient; and in the moments that a soul holds this knowledge before its view no pain, or suffering, or weakness, or sorrow, or death can touch it. For this knowledge the whole world was created, and with this knowledge the soul's purpose on earth is fulfilled.

Practice

The secret of experiencing through another person's heart is to focus one's own heart to the heart of the other. This is easily done by love, and sometimes by concentration, but concentration and love combined give mastery over it.

Focus on the heart of another, utilizing concentration first, then love.

Upcoming Events & Links

Lexicon of the Sufis

Monday, November 13th, 2023

<https://inayatiyya.org/event/the-lexicon-of-the-sufis-w-pir-zia-inayat-khan-fall/>

Meshk

Tuesday, November 14th, 2023

<https://inayatiyya.org/event/meshk-fall-2023/>

Sufi Healing Service for the World

Wednesday, November 16th, 2023

<https://inayatiyya.org/event/sufi-healing-service-for-the-world/>

Zikr – Swimming in Divine Remembrance,

Thursday, November 16th, 2023

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

Hurqalya Weekly Attunement

Thursday, November 16th, 2023

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

The Divine Names

Thursday, November 16th, 2023

<https://inayatiyya.org/event/the-divine-names-fall-2023/>

Inner History: The Beginning

Friday 17th – Sunday 19th November, 2023

<https://inayatiyya.org/event/inner-history-the-beginning/>

Haywanāt

Saturday, November 18th, 2023

<https://inayatiyya.org/event/haywanat-2023/>

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