



## A Sufi Message

### Clearing the Dust, Polishing the Lamp, Part 4

Selected Teachings by Hazrat Inayat Khan

*Edited and Presented by Murshida Nuria Stephanie Sabato*

*Life is an opportunity given to satisfy the hunger and thirst of the soul.*

*Bowl of Saki, February 22, by Hazrat Inayat Khan*

### The Healing Papers 2

#### The Spirit In the Flesh: The Soul with Mind

The soul with mind is as water with salt. Soul can exist without mind, but mind cannot exist without soul. But the soul is purer without mind and is covered by the mind.

The mind covering the soul is as a globe: a sinful mind makes the soul sinful, a virtuous mind makes the soul virtuous not in nature but in effect, as a red globe on the light makes the light red, and a green globe makes it look green, though in reality the light is neither green or red; it is void of color, color being only its garb.

The soul becomes happy when there is happiness in the heart; it becomes miserable when there is misery in thought. The soul rises high with the height of imagination; the soul probes the depths with the depth of thought. The soul is restless with the restlessness of the mind, and it attains peace when the mind is peaceful. None of the above conditions of mind changes the soul in its real nature, but for the time being it seems to be so. The soul is a bird of paradise, a free dweller in the heavens. Its first prison is the mind, then the body. In these it becomes not only limited, but captive. **The whole endeavor of a Sufi in life is to liberate the soul from its captivity,** which he does by conquering both mind and body.

**Practice:** Ya Fattah (yaa fat-TAAH)

- Repetition of Ya Fattah opens the heart to love and ecstasy, and to the inner light of the soul.
- Ya Fattah opens up the veils of darkness over the heart to uncover the light within.
- Invocation of Ya Fattah sets up the dynamic of going deeper and deeper in the process of opening.

**Sufi Message Volume 2, Cosmic Language**

**11. Mind and Heart: The Heart is a Lantern**

If we imagine this heart as a lantern, then the light in the lantern makes it the spirit. We call the heart a lantern when we do not think of the light, but when there is a light then we forget the word lantern, and we call it light. When we call the heart "spirit" it does not mean spirit void of heart, as it does not mean light without lantern, but light in the lantern.

The right use of the word spirit, however, is only as the essence of all things. The essential light and life from which all has come - that is the spirit. But we use the word "spirit" also in a limited sense, just as light is the all-pervading light of the sun, and at the same time the light in the lantern - which we call light also.

**Practice:** Ya Nur, Ya Hayy, Ya Wahhab

Ya Nur (yaa NOOR)

- The One whose light who illuminates the heart.
- The One who is the light of wisdom and guidance.
- The One whose light clarifies.

Ya Hayy (yaa HAIYY)

- Al-Hayy is filled with vitality; it is the inner life (inner light) of the heart.
- Repetition of Ya Hayy arouses a kind of life energy and freedom.
- An antidote to grief and sorrow that may be held in the heart.

Ya Wahhab (yaa wah-HAAB)

- With Ya Wahhab one becomes identified with a stream flowing continuously from the divine source.
- We realize that everything we need in life is already fully present and flowing in that stream.

Cycles back to Nur to illuminate our heart with wisdom, clarity, and the Spirit of Guidance.

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