



## A Sufi Message

### Sublime Surrender

Selected Teachings by Hazrat Inayat Khan

*Edited and Presented by Murshida Nuria Stephanie Sabato*

Pir-o-Murshid Inayat Khan taught much about the inner life. The Inner Life is the first book my initiator and first Sufi Guide, Murshida Vera Corda, assigned me to read. Through this study I've come to realize that the challenges and difficulties in life ARE the spiritual path unfolding! This is the grist for the spiritual mill. Challenges and difficulties are the iyats, the clues – the 'look here!' – the indicators of where the inner work is to be done. Yet at times, we may feel stuck, as on a treadmill, going faster and faster and yet not going or getting anywhere. At these times, there is a perfect practice to help unstick us, and help us synchronize with the Divine Flow. *Sublime Surrender!*

Practice: Ya Wahhabo – The Divine Giver of Gifts. Opening to an opportunity, an invitation to enter the Flow of Allah's Love-Filled Grace (*The Divine Spirit is flowing through me!*)

Life may be recognized in two aspects: the known and the unknown. The unknown aspect may be called immortal, the eternal life, and the known aspect may be called mortal life. What we generally know of life is its mortal part; the experience we have through our physical being gives us the evidence of life, and therefore, the life we know is the mortal life. The immortal life exists, but we do not know it; it is our knowledge which is absent, not the immortal life. (from Sufi Message Volume VIII, Chapter 5)

How do Sufis view these two aspects, the known and unknown? One method may be to examine the two aspect of will. Qazā, the divine force that is working through all things and beings, and Qadr, the free will of the individual. *Qaza and Qadr qalam comes from the Arabic root qalam meaning a cut reed (for writing), pen; pencil; painter's brush. Esoterically, the pen with which God writes upon the heart, providing the source of inspiration.*

Qaza is the unlimited aspect of life, and Qadr the limited aspect. Qadr draws upon the life of qaza for its existence, and qaza waits with its mouth open to swallow what comes into it. [*Qadr could be considered the active principle and Qaza is the receptive aspect of will. Qadr is the limited and Qaza the unlimited all-pervading.*] Therefore, the thinkers and wise, those who are called mystics or Sufis, have discovered the science of how to withhold the experience of life – which alone gives us the evidence of life – from the mouth of qaza, the ever-assimilating aspect of life. If we do not know how to withhold it, it will fall into the mouth of qaza. For qaza is always waiting with an open mouth. As an illness

awaits the moment when a person is lacking in energy, so in all different forms of qaza is waiting to assimilate all that comes to it, and which then is merged in it.

Practice: Ya Qaza / Ya Qadr

Qaza = Thy Divine Will, Qadr = My personal will.

*Qaza = Thy Kingdom Come, Thy Will Be Done, Qadr = On Earth as it is in Heaven]*

### **Don't Go Back To Sleep by Mevlana Jelaluddin Rumi**

Translated by Coleman Barks

The breeze at dawn has secrets to tell you  
Don't go back to sleep!

You must ask for what you really want.  
Don't go back to sleep!

*People are going back and forth across the doorsill where the two worlds meet,  
The door is round and open*

Don't go back to sleep!

The means by which life draws its power [from qaza] is breath. With every breath one draws in, one draws life and power and intelligence from the unseen and unknown life – [from qaza]. And when one knows the secret of posture, and draws from the unseen world energy and power and inspiration, one gets the power of sustaining one's thought, one's word, one's experience, one's pleasure, one's joy. Thought-power is necessary with both posture and breath to gain physical control.

One must rise above one's likes and dislikes, for they cause much weakness in life. When one says, 'I cannot stand this, I cannot eat this, I cannot drink this, I cannot bear this, I cannot tolerate this, I cannot endure' – all those things shows weakness. The greater the will power the more a person is able to stand all that comes along. – from Sufi Message Volume VIII, Chapter 15

This, of course, is the true meaning of indifference when used by Hazrat Inayat Khan. Sublime Surrender to rise above our like and dislikes, to tolerate, to possess equanimity!

There is a Hadith of the Prophet Mohammed [PBUH] which reads: *O Allah, I surrender to You, I believe in You, I rely on You, I return in repentance to You...I seek refuge with Your Honor, there is no god but You, You do not lead me astray. You are the Ever-Living who never dies....*

**Practice:** The Sufis see the whole universe as teeming with every form of life; therefore, to remove ego attachments allows in Universal Life beyond limited life attachments. Sufis repeat:

*“Ya Allah! [O God] In love, reverence and humility I surrender to Thee and Thee alone,  
And Thou dost **fill** me spiritually.”*

Impulses also weaken a person, when one helplessly gives in to them. For instance, when one has an impulse to go to the park, instead of waiting till it is the right time to go to the park, quickly, following this impulse immediately, loses power over oneself. The one who subordinates impulses, controlling them, utilizing them for the best purpose, attains mastery.

Therefore, it is most necessary for the human race to develop patience in all conditions of life, in all walks of life, in all positions in life. Whether we are rich or poor, high or low, this is the one quality that must be developed. It is patience that gives endurance, it is patience that is all-powerful, and by lack of patience one loses so much. Very often the answer to one's prayer is within one's reach. The hand of Providence is not very far off – but one has lost one's patience and so lost the opportunity.

All such things as mastery and patience are acquired by physical culture. Physical control can build a foundation for character and personality, a foundation to be built in order to bring about spiritual attainment.

**Practice** – Stretch Breath. *Details about this breath are at the end of this document.*

The work of the Sufi is to take away the fear of death. This path is trodden in order to know in life what will be with us after death. As it is said in [another] Hadith, '*Mutu qabla an tamutu*' or 'Die before death.' [*The grace of sublime surrender.*]

In the last line of the prayer of Saint Francis of Assisi, also known as the Prayer for Peace, we are reminded of the same. It reads: “...it is by dying that we are born to eternal life.”

To take off this mortal garb, to teach the soul that it is not this mortal but is that immortal being, so that we may escape the great disappointment which death brings, this is what is accomplished in life by a Sufi. – from Sufi Message Volume VIII, Chapter 15

**Closing Prayer:** Khatum

We pray this teaching resonates and benefits YOU!

Gratitude is expressed through Generosity!

**Donations Welcomed-Click to Donate**



## A Sufi Message

### The Stretch Breath

The Stretch Breath is used to help dissipate excess energy from the body, creating a sense of spaciousness and calm. If one has many tasks to accomplish, the Stretch Breath creates clarity and space to accomplish tasks in a timely manner. The Stretch Breath is suitable both for meditation and in everyday life.

The Stretch Breath is an aid for developing balance and mastery. It is of help when one is overtired, over stimulated, confused, overwhelmed with one's duties and tasks, nervous, anxious, etc.

First Cycle		Reverse the Cycle to to Complete the Practice	
IN	OUT	IN	OUT
4	6	20	4
4	8	18	4
4	10	16	4
4	12	14	4
4	14	12	4
4	16	10	4
4	18	8	4
4	20	6	4