



A Sufi Message

The Deeper Side of Life, The Inner Side of Life

Selected Teachings by Hazrat Inayat Khan

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In these modern times people consider an intellectual life, or a life of manual labor, a normal life. Some call common sense positivism: believing only in all that proves to be real to our senses and in all that can be perceived, felt, and experienced by our mind. For this reason, despite great and unceasing progress in the material world, we have closed the door to another world of progress which can only be entered by opening the door to the deeper side of life. We see what is before us, but not what is behind us.

Today there seems to be greater need of the inner life than there has ever been before. It is the head quality, which is developed these days, whereas the heart quality needs to be developed to bring balance to life. Many consider sentiment to be quite unimportant, something which should be kept apart from the central theme of life which today is intellectuality. No one who has given a thought to the deeper side of life will deny for one moment the power and inspiration that arise when once the heart is kindled. A person with heart quality need not be simple, one need not discard intellect; only, the heart quality produces a perfume in the intellect like the fragrance in a flower. Morals learned from logic are dry morals - a fruit without juice, a flower without fragrance. The heart quality produces naturally virtues which no one can teach; a loving person, a person with sympathy in one's heart, teaches morals through oneself. It is the balance of thought and feeling that makes the soil ready for the sowing of the seed of the inner life.

Practice: *Ishq Allah Mahbood Allah*

Mystics of all ages have not been known for their miraculous powers or for the doctrines they have taught, but for the devotion they have shown throughout their lives. The Sufi in the East says to oneself *Ishq Allah Mahbood Allah* which means 'God is Love, God is the Beloved'; in other words, it is God who is Love, Lover, and Beloved. When we hear the stories of the miraculous powers of mystics, of their great insight into the hidden laws of nature, of the qualities which they manifested through their beautiful personalities, we realize that these have all come from one and the same source, whether one calls it devotion or whether one calls it love.

The atmosphere that an awakened soul produces lives for centuries in this world, unbroken and unpolluted. The sky takes care of it and preserves it for generations.

- Ishq: (Arabic: عشق, 'išq) An Arabic word meaning "love" or "passion"
- Allah: All the Divine Names are contained in one Name, Allah. The 99 Names are manifestations of the qualities of Allah.
- Mahbood: [Arabic] meaning “the one who is the object of love.”
- Allah: All the Divine Names are contained in one Name, Allah. The 99 Names are manifestations of the qualities of Allah.
- Ishq Allah Mahbood Allah: Can be described as an ascending hierarchical order: natural love, intellectual love, and divine love. Where are you on this scale?

*Oh God, You are my Passion, You are my Love. You are the Object of my Love.
May I to see, know, and love you manifest through all names and forms.*

There are three steps which one must take in order to come to the spiritual life. The first step is the knowledge of the nature and character another. (*Sufi Thought 3. There is One Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader.*) A seeker takes the first step in the path of truth when they are able to understand others, or another, fully and find the solution to every problem connected with them. (*Love, Sympathy, Affinity*)

The next step is to have insight into the nature of things and beings, to understand cause and effect and to be able to find the cause of the cause and the effect of the effect; to be able to see the reason of the reason and the logic of the logic. When a person is able to see the good side of the bad and the bad side of the good, and when a person is able to see the wrong side of the right and the right side of the wrong, then a person has taken the next step on the spiritual path. (*The Contraction/Distillation*)

The third step is to rise above the pains and pleasures of life, to be in the world and not of the world, to live and not to live at the same time. Such a one becomes a living dead person, a dead person living forever. [In other words, dead to this world, thus living in the eternal now]. Immortality is not to be sought in the hereafter; if it is ever gained, it is gained in one's lifetime. In this third stage of development, one is able to attain happiness, power, knowledge, life, and peace within oneself, independently of all things outside. (*The Expansion*)

Practice: Ya Qabid / Ya Basit

Al-Qābiḍ is derived from its root verb: Qabd, which denotes to decrease, to take, hold, seize, grip or catch, and words meaning like these. It is the holding of something with the hand such as a sword's handle. *We see this reference to the sword in hand in the statues and painting of Saint Michael the Archangel, Saint John of the Cross, Manjushri-The Buddha of Wisdom and so forth. The meaning of which is the battle between Good and Evil, the battle of between the real self and false self, the battle to slay or cut through ignorance so that true, unobscured wisdom is revealed.*

Al-Basit which means one who stretches their hand as a gesture of graciousness and good will to help others.

Even if at the beginning your inner pearl was mixed with bestial and predatory attributes, once it has been sifted by the sieve of good fortune and struggle.... it will be worthy of the neighborhood of the Sultan's Presence. It is a heavenly pearl on the face of the earth. What is the expression of this state? "*Recognition is the radiance of lights flashing in the hearts and lifting them away from faults to the unseen things.*" (THE REPOSE OF THE SPIRITS, A Sufi Commentary on the Divine Names by Ahmad Sam'Ani, Translated by William C. Chittick.

The spiritual knowledge which has always been sought by awakened souls will always be sought by them. In past ages the seekers looked for a guide on this path, a guide who initiated them into the mysteries of the deeper side of life, and once the secret was revealed it no longer remained a mystery to them. The person who is not yet awakened to the inner side of life has not experienced life fully; such a person has only seen one side of life, maybe the more interesting side, but the less real. The one who has experienced both sides of life, the outer and the inner life, has certainly fulfilled the purpose of their life on earth.

The source of truth is within; we are the object of our realization.
Bowl of Saki, March 12, by Hazrat Inayat Khan

Things are worthwhile when we seek them; only then do we know their value.
Bowl of Saki, April 9, by Hazrat Inayat Khan

The adept values one's object of attaining the inner life more than anything else in life.
Sufi Message Volume VI, The Alchemy of Happiness, The Inner Life

In point of fact, truth is simple; it is we who make it difficult for oneself. For all other aspects of knowledge, we get from outside, but truth is something which is within our self. It is something which is nearest to us though we imagine it to be farthest; it is something which is within, though we imagine it to be outside; it is knowledge itself we want to acquire. Thus the seeker is engaged in a continual struggle: struggle with one self, struggle with others, and struggle with life. And at the end of the journey one always finds that one has traveled because it was their destiny to travel, and one discovers that their starting-point is the same as the final goal.

Closing Prayer: Khatum

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References: Teachings by Hazrat Inayat Khan

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Bowl of Saki