



**Sufi Message – The Githas
The Secret of Attainment
Analysis of the Self
By Hazrat Inayat Khan**

Prepared and Presented by **Murshida Nuria Stephanie Sabato**, Fall 2015 Ozark Sufi Camp

Day 1

Opening Song: Singing Zikar

Reading: The secret of all attainment is in the analyzing of the self.

The impulse to attain a thing and the control of that impulse, both things are necessary. Very often, what happens? A man loses the chance of attaining something by his over-enthusiasm, because he puts his life out of balance. At the same time the power of impulse is a great power; the person who has no strength in his impulse must certainly lose. It is to strike a balance between impulse and control. There must be an impulse, but it must be under control.

Practice: Ya Qawiyy (yaa QO-weeyy) *(Listen to pronunciation)*

Al-Qawiyy is the strength to overcome the impulse of self-expression. It is the strength to not use the power that we feel is ready to burst forth from within us. Realizing al-Qawiyy allows us to overcome the feeling of always being the doer, or active controlling agent, in every situation. A physical form of the root means to completely empty out one's house.

Al-Qawiyy is in command of the commanding self, a self that is very primitive and adamant. It disarms the commanding self so that human beings can see that all personal power is the result of the real power that is coming from the divine source.

In addition, recitation of Ya Qawiyy is an antidote for those who feel that they have to be in control. Control issues in the personality often stem from fear of death, and al-Qawiyy can be experienced as a pathway for conquering the fear of death.

Reading: A person who is over-joyous on having riches must be sure that he will very soon lose; and the same is with everything. And the balance is kept by knowing that, "There is nothing too good for me in this life of the earth; that compared to all things that the earth can offer, my soul to me is more precious."

The one who runs after things, the things of his pursuit run from him, frightened of his continual pursuit. But the one who is not running in the pursuit of the objects, then the objects, of necessity, will become his own.

When God will become one's own, who else will not become one's own?

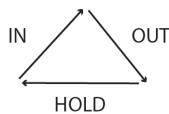
Practice: Ya Qawiyy (yaa QO-weeeyy) *(Listen to pronunciation)*

Practice: The Triangle Breath Pointed Upwards: Promotes awakening from within. During this practice the breath is held “out” instead of “in”. (See diagram below.) This practice develops will-power, inasmuch as mastery over the “want to be” is obtained in the absence of the incoming breath. While holding the breath out from it becomes obvious that the “will power” is of Divine origin, whereas the “want” - which is of human nature - is the energy of the ego.

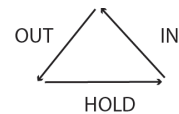
Jelal: Inhaling through the left (Jemal) nostril and exhaling through the right (Jelal) nostril, one then holds out (the opposite of retention). This induces a Jelal experience (expression of will and power).

Jemal: Similarly, inhaling through the right (Jelal) and exhaling through the left (Jemal) nostril, and holding out. This induces a Jemal experience (expression of mildness and beauty).

Triangle Point Upward



Jelal Triangle Breath To Develop Will Power



Jemal Triangle Breath for Awakening From Within

To develop will power to overcome some play of the ego.	Set an intention to awaken a particular quality of character or soul.
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Reading: In the attainment, confidence is necessary. It is according to one’s confidence that the object of attainment is drawn closer. It is not by over-enthusiasm, for over-enthusiasm is intoxication. A person intoxicated by enthusiasm is liable to do the wrong thing instead of the right one. It is always the inner power, which is the secret of attainment, and the less the inner power is expressed, the better it is.

Closing: Khatum and Dedication of Merit

Day 2: Singing Zikar

Reading: A person who allows his power an outlet, he only wastes it. It is the conserving of the power, which makes man a reservoir of power, the power with which all things can be accomplished. To the person who has attained to the mystery of sadhana, the attainment, for him there is nothing in the world that cannot be attained. All is within his reach, all within his power, all within his grasp.

Practice: Ya Matin (yaa ma-TEEN) *(Listen to pronunciation)*

Al-Matin is the kind of strength that makes one consistent and dependable. At the scale of the whole universe, this balanced rhythm is an expression of divine omnipotence. It gives the strength to keep on keeping on. It involves mastery as well as stability. You become like a rock or a mountain. You feel grounded in the world because you are grounded in your own self, and this gives you integrity as a human being.

A quality that indicates al-Matin in your life is the presence of rhythm, daily rhythm. The power that comes from this rhythmic existence is a kind of balance, harmony, and wholeness. Al-Matin gives you the strength to handle both success and failure.

Reading: There are many childlike people who do not know what is their object in life. One moment they think of one thing, another minute they think of another thing; in the end they arrive at nothing, because they have no object set before their view. A person who becomes like this, no one can depend upon. Even the bird is frightened to sit upon a moving branch. The person whose object is set, it is that person whose life is settled, whom one can call serious, on whom others can depend.

Reading: As high as is one's object, so high one rises; and as low the object of attainment be, so low is the person. If the object is honor-giving, the person is honorable. If the object is painful, the person is sad. If the object is pleasant, the person is joyous. If the object is exalting, the person is holy. And therefore, the person must know what object to keep before one's view, what object one should pursue through life.

The person who does not know his own mind, he cannot help his fellow man, he will only upset; neither can he attain for himself nor can he help another. Therefore, it is a thing to be remembered continually, that one must make one's mind so clear as to see one's object before oneself, to see its character, its nature, its value, and then to set forth in its pursuit every effort, to pursue the object patiently till one has attained it. No matter how small the object, the attainment of it builds one step towards the final goal.

Practice: Ya 'Aziz (yaa 'a-ZEEZ) *(Listen to pronunciation)*

The strength of al-'Aziz is the power of God itself. It is the true worth, utmost dignity, and strength that manifests directly from God, without an intermediary. It can be contemplated in the incredible precious value of the human soul. Invocation of Ya 'Aziz brings freedom

without limitations and is a remedy for our experience of being powerless and under great restraint due to restrictions that may be real or imagined. Repetition of Ya 'Aziz is also an important remedy for the common human experience of feeling undervalued and worthless. Al-'Aziz is the marriage of strength and self-worth.

Practice: Ya Qawiyy, Ya Matin, Ya Aziz

Closing: Khatum