



A Sufi Message

Unlearning, Part 4

Sufi Mysticism, The Law of the Mystic by Hazrat Inayat Khan

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The law of the mystic is the understanding of the law. The average man says, "This person has got the better of me. I will show him!" The mystic's outlook is different; the mystic believes that no one can get away with anything in this world without paying for it. For every gain, the food one eats, every drop one drinks, every breath of air one takes, there is a tax to be paid. One is continually paying, and yet one does not know it. This shows that behind it all there is a perfect justice working. One cannot get the slightest comfort and pleasure without having to pay for it, and every pain has its own reward, though few seem to realize this.

Therefore, behind all this falsehood and injustice we see that there is a perfect wisdom working continually day and night. The mystic sees it in everything with open eyes; and that is the great miracle. For in the first place the mystical life is a puzzle, in the second place a bewilderment, and in the third place a miracle.

Practice: Ya 'Aziz (yaa 'a-ZEEZ) / Ya Wasi' (yaa WAA-si')

It is helpful to invoke Ya 'Aziz because the ego's ultimate power is what is being tested in life's crucible. What the ego tries to do is to take command, and replace God with itself. That is its ultimate stand. "Since there is no God, I will be God, and I'll be the most powerful being in the universe." Actually that attitude is very exhausting, and, in fact, it weakens the ego because it thinks that it has to do everything. It doesn't let anyone else do a job. It is always afraid. That fear is the source of its grandiosity, of its claim, "I am the ultimate one." Such a predicament can be deflated by invocation of Ya 'Aziz. *End of Practice... (Selected Readings from Physicians of the Heart)*

Ya Wasi' (yaa WAA-si') Expansion, The Boundless.

- Release old boundaries.
- Antidote rigid habitual boundaries.

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It is a puzzle when the law is not understood, a very interesting puzzle. There is no better game than to be occupied with that puzzle, to try and understand it, to solve it. It is so interesting that there is no sport or game that can be compared with it.

Then it is a bewilderment, because of the difference between the way everybody looks at life and how it is in reality. There comes a stage when a person says, "Either they are all mad, or I am mad; but someone must be mad!"

The mystic can see from the point of view of everyone else as well as from their own, which may be quite the contrary. For instance, in his teachings Christ says, "If anyone asks you for your coat, give him your overcoat also." A worldly man will say, "It is not practical; if someone asked this of me every day I would be continually buying new coats!" Yet at the same time it is more than practical from the point of view of the Master, for according to his view we cannot give anything, in whatever form, without getting it back in some way or other. Pure thought, good will, our service, our time, whatever we give, is never lost. It comes back to us according to our willingness to give; it comes back to us a thousandfold. That is why one is never the loser by being generous; one only gains.

Practice: Ya Karim (yaa ka-REEM)

Al-Karim is fully manifested generosity that reaches everything without exception. It can be found in every particular thing and in everything altogether. Al-Karim bestows endless gifts with full integrity.

It is an inexhaustible, bountiful energy that keeps on giving, like a flowing stream of water from a fathomless well. Those who embody al-Karim are generous with whatever they have, whether it actually reaches people or not, or whether others respond or not. *(End Practice)*

The mystic sees the law in all things and this gives one an insight into life, and begins to see why this misery has come upon upon oneself, why that pleasure has come; why one person is prospering and another not, why one is progressing and not the other. All these things become clear to the mystic because they sees the law working in all things. The law of the mystic is not the law of the people. It is the law of nature; it is the real law.

July 16

The heart of every person, both good and bad, is the abode of God, and care should be taken never to wound anyone by word or act.

– Hazrat Pir-o-Murshid Inayat Khan

Commentary by Murshid Samuel L. Lewis (Sufi Ahmed Murad Chisti)

If there were not some good in the human heart, life in the physical body would be impossible because the blood would be carrying poison to every cell and muscle and gland. We even see some strange

deaths called heart failure, or given other names, which result from psychic poison impregnating the physical body.

Every harsh human thought immediately affects two fluids: the vital fluid or energy called “*prana*” which flows in and out with the breath, and the Universal Life-Love Essence which holds the very earth together, which is the heart energy. The harsh thought through *prana* affects chiefly the mind of another, for it is directed toward others. But such also is the nature of *prana* that the exhalation of the breath so operates that it touches the mental body of each person in its course, and whatsoever it gives to another it gives to oneself.

The effect of the heart-energy, which may be considered as the Universal Life-Force, is to strike every human being upon earth, even to affect others upon earth and those in the unseen. The proper use of this heart-energy is called *Ishk* by the Sufis, *Karuna* by the Buddhists, and *Agape* in the New Testament, which can be translated as “selfless love.”

There is a difference here in that thoughts affect chiefly the thinker and the thing or person concerned in the thought, whereas the feeling of the heart-energy affects the whole cosmic body of Adam, the Universal Human. In this way, by our feelings and attitudes, we either raise or lower the whole humanity. So when Jesus Christ said, “Love ye one another,” when Mohammed taught in the Qur’an that Allah created us from clots of blood, it was in reference to the fact—the great truth of existence—of the Universal Love-Energy.

The Master, the Saint, the Bodhisattva place their consciousness in this great stream, in this ocean of love, and by sending forth their thoughts of loving-kindness they benefit the whole humanity. When these thoughts are individualized they reach a few; otherwise they reach many. This is the reason for silence on the part of sages.

Peace is Every Step: The Path of Mindfulness in Everyday Life by Thich Nhat Hanh

In Plum Village, where I live in France, we receive many letters from the refugee camps in Singapore, Malaysia, Indonesia, Thailand, and the Philippines, hundreds each week. It is very painful to read them, but we have to do it, we have to be in contact. We try our best to help, but the suffering is enormous, and sometimes we are discouraged. It is said that half the boat people die in the ocean. Only half arrive at the shores in Southeast Asia, and even then they may not be safe.

There are many young girls, boat people, who are raped by sea pirates. Even though the United Nations and many countries try to help the government of Thailand prevent that kind of piracy, sea pirates continue to inflict much suffering on the refugees. One day we received a letter telling us about a young girl on a small boat who was raped by a Thai pirate. She was only twelve, and she jumped into the ocean and drowned herself.

When you first learn of something like that, you get angry at the pirate. You naturally take the side of the girl. As you look more deeply you will see it differently. If you take the side of the little girl, then it is easy. You only have to take a gun and shoot the pirate. But we cannot do that. In my meditation I saw that if I had been born in the village of the pirate and raised in the same conditions as he was, there is a great likelihood that I would become a

pirate. I saw that many babies are born along the Gulf of Siam, hundreds every day, and if we educators, social workers, politicians, and others do not do something about the situation, in twenty-five years a number of them will become sea pirates. That is certain. If you or I were born today in those fishing villages, we may become sea pirates in twenty-five years. If you take a gun and shoot the pirate, all of us are to some extent responsible for this state of affairs.

After a long meditation, I wrote this poem. In it, there are three people: the twelve-year-old girl, the pirate, and me. Can we look at each other and recognize ourselves in each other?

- Closing Prayer
- Dedication of Merit
- [Link to Complete Text – Unlearning, Part 4](#)

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