



## **Bowl of Saki by Hazrat Inayat Khan with Commentary by Murshid Samuel L. Lewis**

Spring 2014 Ozark Camp, Lake of the Ozarks, Missouri USA

Offered by **Murshida Nuria Stephanie Sabato**

### **Day 1 | Keynote of the Day is Harmony**

#### **Bowl of Saki, May 24, by Hazrat Inayat Khan**

Discussion is for those who say, "What I say is right, and what you say is wrong."

A sage never says such a thing; hence, there is no discussion.

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**Reading:** Discussion is an activity of the discriminating mind; it is the offspring of nufs. Not even the Prophets discuss when they denounce or arraign. They may utter a diatribe but they do not argue. There are but two courses: to stand firm to the point of view of God, knowing it is the point of view of God or to reconcile so far as possible to the point of view of another without antagonizing the other. This last is the common action of the seer especially in dealing with an individual, no matter how wicked. The former should only be used in a general way to move the masses of humanity in time of great peril. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 87.*

#### **Practice: Ya Salam** (yaa sa-LAAM)

Ref: **Physicians of the Heart** | As-Salam is the one who is peaceful. It is the maqam, or spiritual station, of complete peace, where this perfect peace is embodied in every peaceful act. This divine quality is recommended as a greeting when meeting others, and its recitation is an antidote for disharmony in our relationships. One form of the root of Ya Salam means "to be safe."

The peace of as-Salam is not a dead place, nor should it be seen as simply the end of hostilities, or any kind of mere cessation. It is the divine energy that bestows peace itself on us, and it is the miraculous word, or qawl, that Allah speaks to our souls.

Ya Salam may be repeated as a prayer of blessing for those who have departed. It brings the knowledge of not being abandoned at death to those who may be grieving, and to the departed souls as well.

**Reading:** The fact is that the “you” is always wrong: I-ness and my-ness and you-ness and your-ness constitute the essence—if such it can be called—of what is wrong; it is the very nucleus of evil. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 87.*

**Practice: Ya Salam** (yaa sa-LAAM)

**Reading:** But when one serves God one strives to lead others toward God, which is best done in a spirit of love and harmony. To criticize or admonish another to prove that one is right is never the habit of the Sufi. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 87.*

**Practice: Ya Salam** (yaa sa-LAAM)

**Closing:** Benediction and Dedication

## Day 2 | Keynote of the Day is Insight

### Bowl of Saki, May 25, by Hazrat Inayat Khan

Tolerance does not come by learning, but by insight;  
by understanding that each one should be allowed to travel along the path,  
which is suited to their temperament.

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**Reading:** It is from the view of God that real tolerance comes. This is the stage of the enlightened who understand all. If a person were all heart, he or she would find that they were also all eye. In **\*\*Djabrut**, if one can be said to have a body (let us call it a spiritual body), that body emits light and receives light from every portion of its surface. Its functions are not differentiated. Furthermore, as soon as one thinks of another, as soon as a person loves another, instantly they are as one. They may appear separate at other moments but then they are one. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 87.*

*Caveat: \*\* Djabrut (Jabarut HIK) is a sphere in which the soul is at home. In the waking state the soul of the average man only touches this sphere for a moment at a time. Man does not know where he is at that moment. He calls it abstraction. Do they not say when a person is not listening that he is not here? Every soul is lifted up to that sphere, even if it be for only a moment, and the life and light with which the soul is charged in that sphere enable it to live on this earth the life full of struggles and difficulties. Nothing in the world could give man the strength that is needed to live a life on the earth if there were not blessings from heaven reaching him from time to time, of which he is so little aware. Sufi Message Volume, 1, The Soul, Whence And Whither? Five Spheres by Hazrat Inayat Khan*

**Practice: Ya Salam** (yaa sa-LAAM)

**Reading:** This is hard to understand from the physical or mental points of view, for in these planes the life is very different; besides which, activity depends to a certain extent on our differences, even though these differences cause harmonies. Yet so long as there are differences there is the opportunity for disharmony *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 87-89.*

**Practice: Ya Salam** (yaa sa-LAAM)

**Reading:** The heart point of view of the sage is to regard all opinions as offspring of mind, and knowing that spiritual evolution is not a mental process—rather a sloughing of mind—it is not against any special opinion, thought, or belief that the sage is opposed, but against mental centering in itself. And the only way the sage can oppose it is to give all love and tenderness toward all people, regardless of opinions, knowing there is no such thing as right opinion and wrong opinion, that “opining” itself leads to difficulties. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 87-89.*

**Practice: Ya Khabir** (yaa **kḥa**-BEER) / **Ya Shahid** (yaa sha-HEED)

Ref: *Physicians of the Heart* | **Al-Khabir** includes the whole realm of inner knowledge. It is depth of insight that penetrates into the most secret and buried places of the earth. Ya Khabir is recommended for accentuating subtle openings in the realm of inner knowledge. Al-Khabir includes the whole realm of inner knowledge. It is depth of insight that penetrates into the most secret and buried places of the earth.

**Ash-Shahid** is the quality that expresses God’s witnessing all things without limitation. It is the whole realm of outer knowledge that is perceived by the five senses. Human beings who fully reflect this quality are able to witness whatever arises in their perception without prejudice.

**Closing:** Benediction and Dedication

## Day 3 | Keynote of the Day is Concentration on an Ideal

### Bowl of Saki, May 26, by Hazrat Inayat Khan

So long as one has a longing to obtain any particular object, one cannot go further than that object.

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**Reading:** This is not wrong of itself. For instance, that longing leads to concentration—or rather when it does lead to concentration, when it is strong enough to keep one from flitting hither and thither, that longing cannot be called evil. From this point of view not even passion is wrong if it keeps one concentrating on the same point of passion. It becomes wrong when it leads to unsteadiness, to satisfaction of self, and to lack of consideration toward the object desired. *(Md. N: Question? What is the object of your desire?) Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 88-89.*

**Practice: Ya Raqib** (yaa ra-**Q**EEB) *The Watchful, The All-Observing*

Ref: **Physicians of the Heart** | Ar-Raqib combines the qualities of protection and watchfulness. Its meaning of “watching over” integrates two concepts: to watch the stars until the dawn comes, and to watch a baby while it is sleeping.

Ar-Raqib means to fully give loving attention, and at the same time to possess the inner quietude that makes real concentration possible. The best technique for learning to concentrate is to awaken loving interest for the object of concentration and to use this love as a focus for one-pointed attention. Concentration can best be held and grow within the context of caring for what we love.

From Ar-Raqib comes muraaqabah, an advanced Sufi technique of concentration that begins with watching the breath. Ar-Raqib brings expanded awareness of the inner world, taking one beyond the physical into the metaphysical. **Repetition of Ya Raqib is helpful in attaining focus in your concentrations.**

**Reading:** If all objects are considered as living, whether they are the work of human hands or of God's, already the seed of unity is sown. It is only after one has come to the realization that any particular object will not bring happiness or satisfaction that one is ready for the next step. Therefore the sage may not oppose that which seems to lead toward vice; it is not vice in itself which is vicious, it is the constant tendency toward diversity, the lack of constancy, the absence of any motive or concentration in life which is wrong. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 88-89.*

**Practice: Ya Raqib** (yaa ra-**Q**EEB) *The Watchful, The All-Observing*

**Reading:** Therefore Sufis always help others to select some ideal, as the others must choose something they desire or love, so as to form a bond of attachment. Then they can learn concentration, collection of powers, gaining a purpose or motive in life. The highest morality, without this concentration, may lead nowhere. But the simplest undeveloped soul, once gaining a purpose and concentration, will advance far on the journey toward the goal, often unaware that he or she is traveling. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 88-89.*

**Practice: Ya Raqib** (yaa ra-**Q**EEB) *The Watchful, The All-Observing*

**Closing:** Benediction and Dedication

## Day 4 | Keynote of the Day is Concentration on Mastery and the Eternal Goal

### Bowl of Saki, May 27, by Hazrat Inayat Khan

One's path is for oneself; let everyone accomplish their own desires that they may thus be able to rise above them to the eternal goal.

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**Reading:** Every soul on the journey toward manifestation selects certain qualities out of the Empyrean [*the highest reaches of heaven*], so to speak, which form the nexus of their later desire. This is the seed of a person's nature and it is through the development of personality—not its suppression—that the fulfillment of the involution and evolution is accomplished. As the very nature of desire was born out of unfulfilled love, it is not proper to crush this desire entirely—to transmute it is the right procedure. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 89*

**Practice: La illaha El Allah Hu** (As Hazrat Inayat Khan pronounced the words of Zikar) (Notes: Fana/Baqa, Jemal/Jelal/Kemal, Left=Limited Self and Right=Unlimited Self, Moving from the limited to the Unlimited and returning with knowledge and healing.)

**Reading:** From one point of view all desire is crushed, but from another point of view this is not so. What is necessary is to demonstrate through life itself that satisfaction cannot arise out of any particular thing; rather that satisfaction only comes from the Pleroma [the Gnostic concept of the spiritual world, representing the fullness of the Divine Being], the totality of thing-ness, not from the things themselves. And what is this Pleroma? It is nothing but an aspect of Allah, the aspect which satisfies every soul. *Bowl of Saki by Hazrat Inayat Khan, Commentary by Murshid Samuel L. Lewis, p 89*

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## Practice: La illaha El Allah Hu

**Closing:** Benediction and Dedication

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