



Religious Gatheka – Hazrat Inayat Khan

14. Three Aspects of the Work of the Sufi Movement

This Month's Concentration:

Read and contemplate daily for the next several weeks
Pir-o-Murshid Hazrat Inayat Khan's lecture: Religion

Reflect Daily on the Following Points in Gatheka 14

1. *The Sufi Movement has three aspects of its work: the esoteric work, the devotional service and the third, the activity of brotherhood, the activity, the meeting which took place this afternoon and the religious activity you will see here [referring to the Universal Worship Service].*
2. *The Sufi does not say this religion is greater than the other, nor does he come out and say this religion and that religion are equal. He leaves it to the individual to think as he thinks. He only holds his service as the proof of adhering all the teachers and respecting all the scriptures, which are respected by the collectivity.*
3. *But with all its forms the Sufi ideal has also the formless ideal of worship. The form is to help the one who can be helped by seeing the form, because all education is an education in names and forms. If there was no form and no name we would not have learned. The form is only suggestive of what is behind it, of the one and same truth, which is behind all religions.

Therefore this service is a teaching at the same time and yet every Sufi is free to take up a form or not take up a form; a Sufi is not bound by a form. The form is for his use, not to make him captive.*
4. *...every Sufi is a priest, a preacher, is a teacher and is a pupil of every soul that he meets in the world.*

Let us consider, and share our thoughts with each other over this month's lesson....

1. Do we clearly understand three aspects, purposes, and functions of the various activities of the Sufi work as established by Hazrat Inayat Khan?
2. Do we uphold these words of Hazrat Inayat Khan, "*The Sufi does not say this religion is greater than the other, nor does he come out and say this religion and that religion are equal. He leaves it to the individual to think as he thinks.*"?

3. Do we understand and practice the meaning of Harzat Inayat Khan's words: "*Therefore this service is a teaching at the same time and yet every Sufi is free to take up a form or not take up a form; a Sufi is not bound by a form. The form is for his use, not to make him captive.*"?
4. Do we take up our roles as "*a priest, a preacher, is a teacher, and a pupil of every soul that he meets in the world*" as Hazrat Inayat Khan teaches us? Have we done out inner and outer work in order to fully take up these roles?

With loving regards,

Nuria

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