



A Sufi Message

A Seal Upon the Heart – Khatum

*Teachings of Hazrat Inayat Khan,
Edited and Presented by Gemma Erickson*

Reading: By the power of prayer [one] opens the door of the heart, in which God, the ever-forgiving, the all-merciful, abides. (The Bowl of Saki, November 4)

Practice: Prayer and Glorification

*O Thou, Who art The Perfection of Love, Harmony and Beauty,
The Lord of Heaven and Earth*

Reading: The Creator, by means of the human heart, experiences life within and without. (Nirtan: Dance, Boulas: A Kindled Word)

Practice, Prayer and Fikar: Find your natural, balanced rhythmic count of inhaling and exhaling. Add a relaxed holding of the breath following the inhalation as follows:

Exhale, silently reciting: *Open our hearts,*
Inhale, silently reciting: *that we may hear Thy voice*
Hold, silently reciting: *which constantly cometh from within.*

Reading: If the depth of one's heart has heard the prayer, God has heard it, because God hears through the ears of [one's being]. When [one] prays, through their own ears God hears it. (Vol. 4, The Mind-World, 4. Reflection upon the Mind)

The attitude should first be to seek God within and after seeking God within, then to see God outside. In the story of the Thousand and One Nights we read that Aladdin went to look for a lantern; that lantern is the divine light within, and it is very difficult to find. Once a person has found that lantern the next thing is to throw that light on the outer life, in order to find God both within and without. Prayer, night vigil, any form of worship, all these things are helpful. (Vol. 6, The Alchemy of Happiness, The Secret of Life, Attitude Towards Friends)

Practice, Prayer and Fikar: Find your natural, balanced rhythmic count of inhaling and exhaling. Add a relaxed holding of the breath following the inhalation as follows:

Inhale, silently reciting: *Disclose to us Thy Divine Light,*
Hold, silently reciting: *which is hidden in our souls*
Exhale, silently reciting : *that we may know and understand life better*

Reading: Now this gradual waking to the Message at first shows in a deep felt need of knowing something which is different from all the earthly knowledge. It starts with an inclination to understand things pertaining to life better. It begins with a desire that I must find my real self somewhere; that I must get closer to God; that I must build a bridge from here to the other world, that I can secure the continuity of my life; that I may be sure of the hereafter, and that I may be able to perceive the sign of life after death; that I may be able to live more harmoniously with my fellowmen beings; that I may know and

learn to think rightly, to act rightly; that I may become stronger to face all that comes in life -- this life which is full of responsibilities, full of difficulties, full of pains and troubles.

(The Message Papers, Wakening to the Message)

Often a fine person has jarring influences from around, from those with whom one comes in contact, one's friends, one's enemies; everywhere one finds life most difficult. If one goes on like this it becomes nothing but a terrible life; one becomes irritated and one becomes a difficult object for others. But by attaining that strength which comes from the deeper side of life one is able to get above things, to overcome the influences which come up and jar one's sensibilities. They are all thrown back, and one can keep oneself in the right tone and rhythm. The purpose of life is to keep oneself in the right tone and rhythm.

The nature of life is to put us off the right tone and rhythm. Every moment is that struggle...It is no need to say that it is not struggle; one must develop one's strength to combat with this struggle, and to harmonize, making rhythm and tone to cope with this struggle, creating at the same time harmony and beauty.

Therefore Sufism is called the philosophy of love, harmony, and beauty; that means to understand really what it means to create in one's everyday life this which is the seeking of every soul.

(The Message Papers, Lecture for Mureeds and Friends, The Esoteric Work)

Practice, Prayer and Fikar: With a natural balanced rhythmic count of inhaling and exhaling:

Exhale, silently reciting: *Most Merciful and Compassionate God,*

Inhale, silently reciting: *Give us Thy Great Goodness*

Exhale, silently reciting : *Teach us Thy Loving Forgiveness*

Inhale, silently reciting: *Raise us above distinctions and differences which divide.*

Reading: The believer who adorns [their] God with all that the imagination can supply, sees God as all beauty, as all goodness, and as the most merciful and compassionate God, and recognizes [God] as the Almighty, the Supreme Being. (Vol. 9, The Unity of Religious Ideals, The God Ideal, Two Points of View)

The lover of goodness loves every little sign of goodness. [They overlook] the faults and [fill] up the gaps by pouring out love and filling up that which is lacking. This is real nobility of soul. Religion, prayer, and worship are all intended to ennoble the soul, not to make it narrow, sectarian, and bigoted. One cannot arrive at true nobility of spirit if one is not prepared to forgive imperfect human nature. For all, worthy or unworthy, require forgiveness; only in this way can one rise above the lack of harmony and beauty, until at last one arrives at the stage when one reflects what one has collected. (Religious Gathekas, #41 The Kingship of God)

The way to spirituality is the expansion and the widening of the heart. In order to accommodate the divine Truth the heart must be expanded. With the expansion of the heart the divine bliss is poured out. The true spirituality is the raising of the consciousness to that plane which is the abode of the Divine Being.

(Social Gathekas 11, The Truth and the Way)

Practice: Prayer and Wazifa

Send us The Peace of Thy Divine Spirit

- **Ya Ra'uf** (yaa ra-'OOF): "an invocation of gentle, profound love that deeply penetrates into the core of one's being." "It is the peacefulness of resting in God in the midst of suffering, difficulties and trials. (Physicians of the Heart)

And Unite us all in Thy Perfect Being

Reading: Sufism brings to the world the message of unity, of uniting in the Fatherhood [Parenthood] of God beyond all differences and distinctions. The chief object of the Sufi is to bring about a friendly understanding between people of different nations and races, to bring people of different religions closer together in one understanding, the understanding of truth. (Vol. 8, The Privilege of Being Human, 40. The Privilege of Being Human)

The Prayer *Khatum* by Hazrat Inayat Khan

*O Thou, Who art The Perfection
of Love, Harmony and Beauty,
The Lord of Heaven and Earth
Open our hearts that we may hear Thy Voice
Which constantly cometh from within.
Disclose to us Thy Divine Light
Which is hidden in our souls,
That we may know and understand life better.
Most Merciful and Compassionate God,
Give us Thy Great Goodness
Teach us Thy Loving Forgiveness,
Raise us above the distinctions
and differences which divide men.
Send us the Peace of Thy Divine Spirit
And Unite us all in Thy Perfect Being.*

Reading: In the realization of God and in the love of God, what are we expected to do? We are expected to unite with one another in the thought of God and in the love of God. How should we derive the greatest benefit from this service we attend ? [this prayer we offer?] From the time we leave here [this] idea must continue in our heart. If we are in the office, in a factory, or in the market, the idea must be there; the prayer must continue with us in all our works in life. Not only the prayer of glorifying the name of God, but that lesson that we receive in that prayer: that all wisdom is from God. From whatever scripture, whatever religion, whatever form, it all comes from one source. (Religious Gathekas, #39 The Universal Worship (4)

Gratitude is expressed through Generosity!

[Donations Welcomed-Click to Donate](#)