



A Sufi Message

The Path and Secret of Attainment

Inspired by Teachings of Hazrat Inayat Khan
Edited and Presented by Murshida Nuria Stephanie Sabato

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

– Hazrat Inayat Khan –

In the path of 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 intoxicating. A person intoxicated by enthusiasm is liable to do the wrong thing instead of the right thing. It is always the inner power which is the secret of attainment. It is the conserving of this power which makes a reservoir of power with which all things can be accomplished. For the person who has attained to the mystery of Sadhana – Sanskrit for spiritual discipline and diligent spiritual practices – there is nothing in this world which cannot be attained; for all is within our reach, our power, and our grasp. As high as our object of attainment is, so high we rise; and as low as our object of attainment is, so low we stand. If the object is honor-giving one will be honorable; if the object is painful, one will be sad; if the object is pleasant, one will be joyous; if the object is exalting one will be holy. Therefore, a person should know what object to keep before one's view, what object one should pursue in life.

In the process of attainment there are four stages. In the first place, the object one wishes to attain must be concrete in one's mind. Next, it must be reasoned out how the desire can be materialized. Thirdly, what material is to be obtained and used for it. The fourth stage is the composing or the building of that object. The central theme of the whole of creation is attainment. In the striving of all souls in the world there is only one impulse, and that is the Divine Impulse.

The one who knows their own affairs, and who accomplishes them rightly, fulfills the mission of their life and the wish of God. No matter what one accomplishes, it is only a step towards something else. As a person goes on accomplishing in the path of attainment, in the end they arrive at the purpose of their life. In the final attainment lies the purpose of all souls, although in the beginning they may seem different.

The secret of all attainment is in the realization of the self. Both the impulse to attain a thing and the control of that impulse are necessary. Very often a person loses the chance of attaining something through their over-enthusiasm which puts their life out of balance. At the same time the power of impulse is a great power and the person who has no strength in their impulse will certainly lose. One should strike a balance between impulse and control. There must be an impulse, but it must be under control.

Practice: **Ya Qadir, Ya Muqtadir** (yaa QAA-dir, yaa muk-TA-dir)

Al-Qadir, *Divine Power and Divine Empower*. Al-Qadir gives the feeling that all real strength in the universe is one, and everything in the universe is connected by this power including us!

This divine quality gives meaning and real purpose to everything in life. The realization of al-Qadir brings a great confidence that all things are possible. Al-Qadir is a natural expression of power.

spaciousness, and endurance. When we truly surrender to al-Qadir, we are able to do to our utmost capacity what wisdom requires to fulfill your destiny.

Al-Muqtadir *The Divine Determiner*: The One who is empowered to do whatever wisdom decides. The One who has the power and ability to decide the outcome of all matters. Each soul – each of us - is unique, with a unique purpose in life. That is the meaning of al-Muqtadir

How do these two Divine Names work together?

Al-Qadir makes you aware of the cosmic power behind all purposive activity. **Al-Muqtadir** puts your feet on the path of the particular activity that you need to fulfill your purpose. It is a process of discovery and fulfillment that recognizes and embodies divine strength.

God is divided on earth into different beings, and reunites in one Being, God power is unlimited power. The real object of all people on earth is the same as the object of God in heaven; but this object can only be attained if we will yield up our desire to the desire of God, if we willing give up our self to the Self of God. That is the real meaning of the crucifixion: to crucify the lower self, our base self, the ego self.

There are many childlike people who do not know what is their object in life. One minute they think it is one thing, another minute they think it is another thing. In the end they come to nothing because they have no object set before their view. No one can depend upon a person like this. Even the birds are frightened to sit upon a moving branch. The person whose object is set is the one whose life is settled, whom one can call serious, on whom others can depend.

The person who does not know their own mind cannot help others; such a person will only upset them. Such a person can neither attain for their self nor can they help another. One should therefore remember continually to keep one's mind so clear that one can see one's object before one: its character, its nature, its value; and then to exert every effort to pursue that object patiently till one has attained it. No matter how small the object, the attainment of it builds a step towards the final goal.

The balance should be kept by realizing that nothing which the earth can offer is more precious than one's soul. From the one who runs after things, those things run away, but the one who does not run in pursuit of objects will find that they inevitably become their own. When God becomes one's own, what will not become one's own?

How better to sum up this teaching than with this prayer of Hazrat Inayat Khan, which he prescribed at the end of the Healing Breaths. Here are the words:

I come from a perfect source; I am bound to a perfect goal.
The light of the perfect Being is kindled in my soul.
I live and move and have my being in God.
Nothing in the past or present has power to touch me; I rise above all.

Addendum

Mental Prayer

Mental prayer is the blessed furnace in which souls are inflamed with the love of God. — St. Alphonsus Liguori

Mental prayer is a form of prayer whereby one loves God through dialogue, meditating on God's words, and the contemplation of God's Presence. It is a time of silence focused on God. (Sadhana)

What matters in prayer is not what we do but what God does in us during those moments. The essential act in prayer is to place oneself in God's presence and to remain there. This presence, which is that of the living God, is active, vivifying. It heals and sanctifies us. We cannot sit before a fire without getting warm. – Fr. Jacques Philippe

Mastery lies not merely in stilling the mind, but in directing it towards whatever point you desire. – Hazrat Inayat Khan

Remember that every day you get to:

Complain or be grateful

Blame others or work on yourself

Feed your fears or feed your dreams

Speak badly of others or bless them

Give up or keep trying

Think of the worst or think of the best

Follow the world or follow your heart

Meditate and Love

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*Shared with me by Syed Kashif Ali
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Sufi Message Volume 6, The Alchemy of Happiness, The Path of Attainment (2)

Gitas, The Path Of Attainment 7, The Secret of Attainment: Analysis of Self

Physicians of the Heart, A Sufi View of the Ninety-Nine Names of Allah, Sufi Rubaniat International