



A Sufi Message

The Secret of Happiness!

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

Day 1: Singing Wazifah Ishq Allah Mahbood Allah, followed by explanation.

The secret of happiness is hidden under the veil of spiritual knowledge. – Hazrat Inayat Khan –

The quality of forgiveness that burns up all things except beauty is the quality of love.

Sufi Message Volume 5, Pearls from the Ocean Unseen, The Purpose of Life

In order to awaken love and sympathy in our hearts, sacrifices must be made. We must forget our own troubles in order to sympathize with the troubles of others. To relieve the hunger of others we must forget our own hunger. Everybody is working for selfish ends, not caring about others, and this alone has brought about the misery in the world today. When the world is evolving from imperfection towards perfection, it needs all love and sympathy. Great tenderness and watchfulness is required of each one of us. The heart of every person, both good and bad, is the abode of God, and care should be taken never to wound anybody by word or act. We are only here in this world for a short time; many have been here before, and have passed on, and it is for us to see that we leave behind an impression of good.

Sufi Message Volume 1, The Purpose of Life, 13. Being Truth

God is love. If God is love, love is most sacred, and to utter this word without meaning is a vain repetition. The lips of a person to whom it means something, are closed; that person can say little. For love is a revelation in itself; no study is necessary, no meditation is needed, no piety is required. If love is pure, if the spark of love has begun to glow, then there is no need to go somewhere to gain spirituality; then spirituality is within. One must keep blowing the spark till it turns into a perpetual fire. The fire worshippers of old did not worship a fire which went out; they worshipped a perpetual fire. Where is that perpetual fire to be found? In one's own heart. [Pause and blow Hu into our hearts.] The spark that one finds glowing for a moment and that then becomes dim, does not belong to heaven, for in heaven all things are lasting; it must belong to some other place. Love has become a word from the dictionary, a word which is used a thousand times in the day, which means nothing.

To the one who knows what it means, love means patience, love means endurance, love means tolerance, love means sacrifice, love means service. All things such as gentleness, humility, modesty, graciousness, kindness, all are the different manifestations of love. It is the same to say, "God is all and all is God", [let's say La El La Ha El Allah Hu] as to say, "Love is all and all is love." [Let's say Ishq Allah Mahbud Allah} And it is to find love, to feel love, to experience its warmth, and to see in the world the light of love, and to keep its

glow, and to hold love's flame high as a sacred torch to guide one in our life's journey; it is in this that the purpose of life is fulfilled.

According to the common standard of life, a person with common sense is counted to be a right and a fit person. **But, by a mystical standard, that person alone can begin to be right who is beginning to feel sympathy with humanity.** For by the study of philosophy and mysticism, by the practices of concentration and meditation, to what do we attain? To a capability that enables us to serve humanity better.

Truth is simple. But for the very reason that it is simple, people will not take it; because our life on earth is such that for everything we value, we have to pay a great price and one wonders, if truth is the most precious of all things, then how can truth be attained simply? It is this illusion that makes everyone deny simple truth and seek for complexity. But something which every soul knows, proving what is divine in every soul, and which it cannot help but know, that appears to be too cheap, for the soul already knows it.

There are two things: knowing and being. **It is easy to know truth, but most difficult to be truth.** It is not in knowing truth that life's purpose is accomplished; **life's purpose is accomplished in being truth.**

Sufi Message Volume 7, In an Eastern Rose Garden, The Journey to the Goal, Two Journeys

Life's light is love; and when the heart is empty of love, a person is living and yet not living; from a spiritual point of view such a person is dead. When the heart is asleep, a person is as though dead in this life, for one can only love through the heart.

But love does not mean give and take. That is only a trade; it is selfishness. To give sixpence and receive a shilling is not love. Love is when one loves for the sake of love, when one cannot help but love, cannot do anything but love. It is the only thing that makes a person alive. If a person loves one and hates another, what can that person know of love? Can you love one person fully if at the same time you cannot bestow a kind glance on some other person? Can you say you love one person fully when you cannot bear for them to be loved by someone else as well? Can you hate a person when love is sprinkled like water in your heart? Love is like the water of the Ganges; it is itself a purification. As the Bible says, "God is love."

When love is awakened in the heart, God is awakened there. When we have journeyed, we reach the goal as soon as our heart has reached love.

PRACTICE; Ishq e Haqiqi. Sufis believe that Ishq e Haqiqi is the driving force behind creation and the path to spiritual enlightenment and union with God. It is intense, all-encompassing love for God in Sufism mysticism. This concept emphasizes that God is the only true object of love and that the ultimate goal for a Sufi mystic is to attain union with the divine through this love.

The Sufi says, "The Ka'ba, the divine place, paradise, is the heart of the human being." That is why we have respect for every heart. Every heart is as Sufi's Ka'ba, a shrine. The human heart is the place toward which one bows, for in this heart is God.

Day 2: Singing Wazifah Ya Karim, followed by explanation.

Sufi Message Volume 5, Love, Human and Divine, 1. The Philosophy of Love

When the light of love has been lit the heart becomes transparent, so that the intelligence of the soul can see through it ...

The whole of creation is made for love. Humans are the most capable of it.

Sufi Message Volume 1, The Way of Illumination, Sufi Thoughts

There is One Moral, the love which springs forth from self-denial and blooms in deeds of beneficence.

It is love that gives birth to hope, patience, endurance, forgiveness, tolerance, and to all moral principles. All deeds of kindness and beneficence take root in the soil of the loving heart. Generosity, charity, adaptability, an accommodating nature, even renunciation, are the offspring of love alone. The great, rare and chosen beings, who for ages have been looked up to as ideal in the world, are the possessors of hearts kindled with love. All evil and sin come from the lack of love.

People call love blind but love in reality is the light of the sight. The eye can only see the surface; love can see much deeper. All ignorance is the lack of love. As fire when not kindled gives only smoke, but when kindled, the illuminating flame springs forth, so it is with love; it is blind when undeveloped, but, when its fire is kindled, the flame that lights the path of the traveler from mortality to everlasting life springs forth.

PRACTICE: Ya Nur, The light that reveals all things.

Hazrat Inayat Khan describes it this way. *The mystic first aims at lighting the light within oneself by which one can see in this world of darkness and illusion, instead of using some [logical, rational thought or] technical instrument or special scientific process. As it is said, 'Seek ye first the kingdom of heaven', so [the mystics] first task is to light the candle within.*

The secrets of earth and heaven are revealed to the possessor of the loving heart; the lover has gained mastery over oneself and others, and not only communes with God but unites with God.

"Hail to thee, then, O love, sweet madness!
Thou who healest all our infirmities!
Who art the physician of our pride and self conceit!
Who art our Plato and our Galen!", says Rumi.

Sufi Message Volume 9, The Unity of Religious Ideals, Prophets and Religions, Abraham Charity, generosity, even tolerance and forbearance, are a kind of sacrifice, and it seems that every sacrifice in life, in whatever form, means a step forward, which leads to the goal of every soul.

Sufi Message Volume 3, Life's Creative Forces: Rasa Shastra, 4. On Some Ideals

It is forgiveness and that forbearance which is a recognition of the freedom and dignity of the human being, that consume all ugliness and burn up all unworthiness, leaving only beauty there.

Social Gathekas, 5. Different Schools of Sufism, The Sufi Message

A Sufi is one who guards one's knowledge and wisdom and power in humble guise. A Sufi does not dispute on spiritual subjects with everyone, for this reason: the spiritual evolution of each one differs from that of the other, the knowledge of one cannot be the knowledge of the other, nor is the understanding of one the understanding of the other. A Sufi does not discuss beliefs, for the Sufi knows that at every step in spiritual evolution a person's belief changes until one arrives at a final belief which words cannot explain.

The Sufi learns not only by the study of books but by the study of life. The whole of life is like an open book to a Sufi and every experience is a step forward in one's spiritual journey. A Sufi would rather learn than teach. A Sufi begins one's life by discipline and resignation, realizing that the path that leads to the goal of freedom is the path of self-control, patience, resignation, and renunciation.

Freedom is the object of all esoteric schools, but one must not make the mistake of thinking that one can begin with that which is the end. To expect liberty in the beginning is to be like the seed thinking, "I must be a tree at once and bear fruit." The fruit is the outcome and object, the culmination of its existence; so is freedom the result of the journey. The path of freedom is an ideal, to understand the real meaning of which is not everyone's work.

The method of the Sufi consists in this:

That the Sufi unites with one's innermost being.

One's heart is the shrine of one's God and one's body is God's temple.

The Sufi considers every person not only as one's brother and sister but as oneself.

At the same time, the Sufi never claims spirituality or goodness.

Neither does the Sufi judge anyone, except oneself in one's own doings.

The Sufi's constant attitude towards others is that of love and forgiveness.

The Sufi's attitude towards God is that one's innermost being is the object of one's worship and the Beloved Whom one loves and admires.

The Sufi's interest in life is art and beauty, and

One's task [is] the service of humanity in whatever form possible.

Sufi Message Volume VII, In an Eastern Rose Garden, NATURE'S RELIGION

The realization that the whole life must be "give and take" is the realization of the spiritual truth and the fact of true democracy; not until this spirit is formed in the individual can the whole world be elevated to the higher grade.

It is not a passing show; it is not a place of amusement in which to fool our life away. It is a place for study, in which every sorrow, every heartbreak brings a precious lesson. It is a place in which to learn by one's own suffering, by the study of the suffering of others; to learn from the people who have been kind to us as well as from the people who have been unkind. It is a place in which all experiences, be they disappointments,

struggles, and pains, or joys, pleasures, and comforts, contribute to the understanding of what life is, and the realization what it is. Then do we awake to the religion of nature, which is the only religion. And the more we understand it, the greater our life becomes, and the more of a blessing will our life be for others.

Day 3: Singing Wazifah Ya Qaddus, followed by explanation.

Sufi Message Volume 7, In an Eastern Rose Garden, Silent Life

The secret of happiness is hidden under the veil of spiritual knowledge. And spiritual knowledge is nothing but this: that there is a constant longing in the heart to have something of its origin, to experience something of its original state, the state of peace and joy which has been disturbed, and yet is sought after throughout its whole life, and never can cease to be sought after until the real source has at length been realized. What was it in the wilderness that gave peace and joy? What was it that came to us in the forest, the solitude? In either case it was nothing else but the depth of our own life, which is silent like the depths of the great sea, so silent and still. It is the surface of the sea that makes waves and roaring breakers; the depth is silent. So the depth of our own being is silent also.

And this all-pervading, unbroken, inseparable, unlimited, ever-present, omnipotent silence unites with our silence like the meeting of flames. Something goes out from the depths of our being to receive something from there, which comes to meet us; our eyes cannot see and our ears cannot hear and our mind cannot perceive because it is beyond mind, thought, and comprehension. It is the meeting of the soul and the Spirit.

Therefore, the idea of understanding the spiritual ideal is to attain to that state of being, of calm and peace and joy and everlasting happiness, which neither changes nor ceases to exist... The bliss found in solitude is hidden within every human being; has been inherited from our divine origin. In mystical words it is called the all-pervading light. Light is the source and origin of every human soul, of every mind.

The Sufi looks upon life as one life, upon all religions as their own religion: call a Sufi a Christian and we are that, call Sufi a Muslim or a Hindu and we are that; call a Sufi whatever you like, we do not mind. A Sufi does not think about what people call them. Cats and dogs do not declare their names; it is we that give them a name. If you call yourself "New Thought", it will be made into the name of a new sect some day; if you call yourself "Higher Thought", that will be a sect one day; call yourself what you will: philosophy, theosophy, religion, mysticism, it is only the one thing, it is nothing but the constant longing of the soul of the human being. After experiencing all the different aspects of the life of activity, the longing to attain to that state of peace or calm seems in the end to be the only object that the soul wishes to achieve.

PRACTICE; Al-Qawiyy can be translated as divine strength or omnipotence. Al-Qawiyy can also be understood as a strength that comes from emptiness, a strength that arises from total peace, absolute silence. It is rooted in the place of no place. *Ka=lid of heart. Wee=fire from which rises a brilliant illuminating light.*

Sufi Message Volume 7, In an Eastern Rose Garden, Mind, Human and Divine

The mystic is guided by their own mind. That which we seek in life we must give to another; if it is kindness, give it; if goodness, give it; if service, give it. The whole secret of happiness in life lies in this. When we seek happiness in the kindness of another, it means that we depend on the kindness of another person to make us happy; and as long as we look to another to make us happy, we keep expecting that which we ought ourselves to have given. Not till then do we know what justice is.

The mystic develops their own mind in this manner, purifying it by pure thought, feeling, and action, only following this one line of thought. Pure means free from sense of separateness. Whatever difference in principles of right and wrong religious faith may show, no two individuals will ever differ in this one natural principle. Every soul seeks after beauty; and every virtue, righteousness, good action, is nothing but a glimpse of beauty.

Let us make our action, our thought beautiful, and let others profit by it.

The world is a dome, where every action is the echo of another. Do good: it will come back; if not from one person, it will come from another. That is the echo. You do not know from which side it will come. It will come a hundredfold more than you give.

Sangatha I, Saluk, Morals

Appreciation the only secret of happiness is to develop how to appreciate our privileges in life. If we cultivate that sense of appreciating, we shall be thankful, we shall be contented; and we shall offer our thanks every moment to God, for God's gifts are many and enormous. When we do not see them, it is because our wants cover our eyes from seeing all with which we are blessed by Providence.

No meditation, no study, nothing can help in that direction except one thing, and that is to keep our eyes open to appreciate every little privilege in life; to admire every little glimpse of beauty that comes before us; to be thankful for every little love or kindness or affection shown to us by young or old, or rich or poor, by wise or foolish; and in this way to continually develop the faculty of appreciating life; and to devote one's life in thanksgiving. By doing so we arrive at a bliss which no words can explain, a bliss which is beyond imagination; and that bliss is when we find ourselves having already entered the kingdom of God.