



A Sufi Message

The Secret of Happiness!

Inspired by the Teachings of Hazrat Inayat Khan
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Day 2: Singing Wazifa 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.