



A Sufi Message

The Responsive Heart, Rasul

Teachings of Hazrat Pir-o-Murshid Inayat Khan

Edited and Presented by Gemma Erickson

Reading: ...none of the Great Ones have called themselves Masters, nor have they considered themselves to be so. What they have known in their lives is the privilege of opening their hearts wider and wider to reflect the light of the Master, Who is God [Alone].

According to the Sufi conception, there are several degrees distinguished as different-stages of responsiveness; in other words, of higher initiation. Among them there are five principal ones: Wali, Ghous, Qutub, Nabi, Rasul, the sign of Rasul being the crescent, which represents a responsive heart. People call them Masters, but they are in reality pupils; for, in point of fact, no one in the world is a Master save God. [The human] privilege is to become a greater pupil. (Vol. 9, The Unity of Religious Ideals, The Spiritual Hierarchy)

They say in the East that the first thing that is learned is to understand how to become a pupil. One does not first learn what God is, or what life is. The first thing to learn is how to become a pupil. Mystics therefore-have adopted a different way. They have learned a different course, and that course is self-effacement or, in other words, unlearning what one has learned.

One may think that in this way one loses one's individuality. But what is individuality? Is it not that which is collected? What are one's ideas and opinions? They are just collected knowledge. This should be unlearned. (Vol. 2, The Mysticism of Sound and Music, 22. Spiritual Attainment by the Aid of Music)

Reading: [A] field of mental purification is to identify oneself with what one is not. By this one purifies one's mind from impressions of one's own false identity.

[As an example of this HIK offers this story of a sage in India, who in his youth asks his mother "What is the best occupation?" The Mother replies, "I do not know son, except that those who searched after the highest in life went in search of God." He asks "where shall I go to find God?" She advises him to go to the solitude, in the forest like other seekers have done. After a long time in solitude, his patience exhausted, his heart broken with the disappointment of not finding God, he returns to the wise counsel of his mother and she advises: "Now I think you are ready to go to a teacher."]

So he went to see a teacher. And there were many pupils learning under that teacher. Every pupil had a little room to himself for meditation, and this pupil also was told to go into a certain room to meditate. The teacher asked, "Is there anything you love in the world?"

This young man having been away from home since childhood, having not seen anything of the world, could think of no one he knew, except of the little cow that was in his house. He said, "I love the cow in our house." The teacher said, "Then think of the cow in your meditation."

All the other pupils came and went, and sat in their room for fifteen minutes for a little meditation; then they got tired and went away; but this young man remained sitting there from the time the teacher had

told him. After some time the teacher asked, "Where is he?" The other pupils answered, "We don't know. He must be in his room." They went to look for him; the door was closed and there was no answer.

The teacher opened the door and there he saw the pupil sitting in meditation, fully absorbed in it. And when the teacher called him by name, he answered in the sound of the cow. The teacher said, "Come out." He answered, "My horns are too large to pass through the door." Then the teacher said to [all of] his pupils, "Look, this is the living example of meditation. You are meditating on God and you do not know what or where God is, but he is meditating on the cow and he has become the cow; he has lost his identity. He has identified himself with the object on which he meditates."

(Vol. 4, Mental Purification, 3. Unlearning, 3. Identify with what you are not)

Reading: There is one message, but there are many messengers and many manifestations of different scriptures. All these are emanations of al-Karim, because they are truly of benefit in every way.

Viewed from its context in the sound code, al-Karim is the source of boundless generosity that manifests into all creation everywhere and without exception.

The heart of the complete human being has been seeded with all of the Divine Names as a hidden treasure to be uncovered in every soul. It is a great sign of al-Karim. God demonstrates through every Prophet what it means to be a complete or perfect human being, *a perfect reflection of the divine essence*, endowed with all the sacred Names. This state is described in the Qur'an where the term *rasul karim* appears.

Sura 132: It is not only Adam, or the children of Adam and Eve, that have been given this treasure, but the function of rasul has been given this gift, this qawl. Qawl means "the word," and "word" here is used in the sense of all the divine Names. The rasul becomes al-Karim, and al-Karim breathes the breath of the word into rasul.

What is given is a universal gift from a universal giver. There is no high and low in it. Allah is honored in giving the gift of abundance and Allah honors the one who receives the gift of abundance. That's what *karramnaa Allahu banee Adam* (in Sura)134 means. As a consequence of this essential divine generosity, it is possible for any person to be a complete teacher [human being] because *every heart has all the divine Names in it*. (Physicians of the Heart, Wali Ali Meyer, Bilal Hyde, Faisal Muqaddam, Shabda Kahn)

Practice: Ya Karim, Adaptation of Singing Wazifa by Murshid Hidayat Inayat-Khan

[Click to View Video for the Practice](#)

The recitation of Ya Karim softens the hardest, densest aspect of the ego self and allows for an infinite receptivity of the heart, opening one to the abundance of the universal gifts that flow from the beneficence of the Universal giver.

Reading: God demonstrates through every Prophet (or Rasul) what it means to be a complete or perfect human being, a perfect reflection of the divine essence, among Sufis many attain to the God-ideal through Rasul, the ideal [hu]man...Therefore practice of mind, or concentration, is taught by Sufis with a religious view, not as a scientific exercise. If there is anything worth concentrating upon, it can be nothing else than God, but as a person cannot fully grasp the idea of God, they can only picture God as something that can be intelligible to them. Any name or form of this world would be an eligible form to adopt as a divine form, since all forms are of God, but would a person not choose as such, a human form with the merits that they can attach to the Divine Being, and call it the ideal [human], or divine [human]? That is Rasul. (Githas, Concentration, 3.4, The Effect of Concentration Upon One's Life)

The solution to the problem of the day is that the consciousness of humanity may be awakened to the divinity of the human being. (Social Gathekas, 24. The Need of Humanity in Our Day)

Prayer: Salat, Hazrat Inayat Khan

*Most gracious Lord, Master, Messiah, and Savior of humanity,
We greet Thee in all humility.
Thou art the First Cause and the Last Effect,
the Divine Light and the Spirit of Guidance, Alpha and Omega.
Thy Light is in all forms, Thy Love in all beings:
in a loving mother, in a kind father, in an innocent child,
in a helpful friend, and in an inspiring teacher.
Allow us to recognize Thee in all Thy holy names and forms;
As Rama, as Krishna, as Shiva, as Buddha
Let us know Thee as Abraham, as Solomon, as Zarathushtra,
as Moses, as Jesus, as Mohammed,
and in many other names and forms, known and unknown to the world.*

Reading: Thus the adept [or we may say the responsive pupil] makes a garland of the names by which different people have called their Rasul and offers this garland to their own ideal.

Prayer cont'd: *We adore Thy past;*

*Thy presence deeply enlightens our being,
and we look for Thy blessing in the future.
O Messenger, Christ, Nabi, the Rasul of God!
Thou Whose heart constantly reacheth [reaches] upward,
Thou comest on earth with a message,
as a dove from above when Dharma decayeth,
and speakest the Word that is put into Thy mouth,
as the light filleth the crescent moon.*

Reading: *The crescent in the heart symbolizes responsiveness; it is the heart that responds to the spirit of God that rises. The crescent is a symbol of responsiveness because it grows fuller by responding more and more to the sun as it progresses. The light one sees in the crescent is the light of the sun. It gets more light with increasing response, so it becomes fuller of the light of the sun. The star in the heart of the crescent represents the divine spark reflected in the human heart as love, which helps the crescent toward its fullness. (Vol. 9, The Unity of Religious Ideals, Religion, The Religion of the Heart)*

Prayer cont'd: *Let the star of the Divine Light shining in Thy heart
be reflected in the hearts of Thy devotees....
May the message of God reach far and wide
Illuminating and making the whole humanity
As one single family in the parenthood of God.*

Reading: We start our lives trying to be teachers; it is very hard to learn to be a pupil.
(Bowl of Saki, March 27, Hazrat Inayat Khan)

Because being a pupil is not a kind of learning, it is a surrender.
(Commentary by Saki Murshid Samuel Lewis)

Love accomplishes its work when it spreads its wings and veils man's self from his own eyes. That is the time when love is fulfilled, and so it is in the life of the holy ones who have not only loved God by professing or showing it, but who have loved God to the extent that they forgot themselves. (Vol. 14 - The Smiling Forehead, Part II - The Deeper Side of Life, Chapter 22, The Symbol of the Cross)

Singing Meditation: *Let my heart reflect Thy divine light, Lord, as the moon reflects the light of the sun.*
(Sayings, Vadan: Playing on Musical Instruments, Alankaras)

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