



A Sufi Message

The Path of Attainment: Light and Life!

Inspired by the Teachings of Hazrat Inayat Khan
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Many think that spiritual attainment can only be achieved by great labor. It is not so; labor is necessary for material attainment, but for spiritual attainment what one needs is a seeking soul....

Practice: Ya Raqib (yaa ra-KEEB)m

- Repetition of Ya Raqib is helpful in attaining proper focus in concentration.
- From Ar-Raqib comes muraaqabah, an advanced Sufi technique of concentration that begins with hush dar dam, merging with the rising and falling of the breath.
- The one-pointedness attained by patient, loving attention to the present moment results in a liberating unity of consciousness.
- Muraaqabah is pure, passive, loving observation, without any clinging (ta'alluq). Such loving attention allows us to be interested in whatever is arising. You are interested, but you are nonreactive.
- Ar-Raqib brings expanded awareness of the inner world, taking one beyond the physical into the metaphysical [or we could also say transcendental or mystical awareness].

Practice: Meditation on the Breath

- Breathe feeling the body
 - In Buddhism this relates to the Nirmanakaya meaning, "*The Body of Transformation*" or the physical or manifest form of a Buddha. In Christianity we come to understand this through the manifestation of divinity in humanity of Jesus Christ - the embodiment of compassion and mercy. Ya Rahman / Ya Rahim
- Breathe deeper and move into the what may be called *The Feeling Heart*
 - In Buddhism this relates to the Sambhogakaya meaning, "*The Body of Bliss*". Shambhogakaya is the embodiment wisdom and compassion. It is a state that is arrived at through *meditative one pointed concentration*. The parallel in the Christianity is the understanding that the relationship of God and Christ, particularly in the context of the Incarnation of Jesus Christ and divine qualities manifest through Jesus Christ of wisdom and compassion. In Islam these qualities are known through the 99 Divine Qualities of God. Ya Alim / Ya Rahim
- Breathe deeper and deeper into *The Light of your Soul*. This is the connection and seed of the Divine Source within each one of us that is constantly manifesting the unique Divine Purpose seeded within each of us. Hence, the Path of Attainment towards the realization of our Divine Purpose.

- In Buddhism the Divine Purpose is called Dharmakaya meaning the “*Body of Truth*”. The Dharmakaya represents the Buddha's ultimate, unchanging nature. In Christianity, God is understood as the uncreated, eternal, and unchanging source of being. Both traditions emphasize a fundamental reality beyond the realm of manifestation. Ya Qayyum. Omniscient and Omnipresent. Always Was! Always IS! And Always Shall Be!

Back to Hazrat Inayat Khan's message:

The word journey may be applied to life. As life has two aspects, it may either be called a journey or a goal.

Why should life be called a journey? Because there is a change in nature and a change of experience. One goes from one experience to another, and that is also the meaning of the word journey: going from one place to another, passing from one experience to another. The whole of the external life is nothing but a succession of experiences, one after the other, night and day. That is why it is called a journey.

Yet there is a part of life from which this life of change has sprung; the life which is everlasting, which is eternal, the life to which all things return; and that life is the goal. Therefore life is not only a journey, it is a goal. The goal is the stable part of life, the source of life. The journey is the manifested life called creation.

In this way we see there are really **two journeys**. There is the **journey from the goal to the life in the world, and there is the journey from the life in the world to the goal**. And both journeys are natural. **As it is natural to go forth from the eternal goal, so it is necessary to go from the changing life to the life which is unchangeable**.

Which is the most desirable thing in life, to seek for the goal or to dwell in this changing life? The answer is that every person's desire is according to one's evolution. Every stage in life has its own appropriate and desirable things. The desire to attain to a goal must be there before reaching it; when one does not feel the desire, it is not necessary for a one to seek it.

All things are worth while when we seek after them; then only do we appreciate their value; then only are we happy to have them. We do not need the things we do not know and do not desire. We need them when we know them and desire them. The law of nature is that this "external life develops gradually, stage by stage, through rocks, through vegetables, through animals, through man. Its depth is intelligence", which is named 'Ilm by the mystic.

Practice: Ya Alim (yaa 'a-LEEM)

- 'Ibn 'Arabi said that 'Ilm or 'Alim is real knowledge that is more than simply a journey from outward to inward knowing. The inward and the outward should be experienced as seamlessly interpenetrating

each other, and affirms a nexus [this meeting point, this embrace, this kiss, this breath] between outward and inward knowledge. From such a nexus, all things known and unknown ultimately represent deeper truth.

- [This is Awakening in Life!]

[I wish to read again the above paragraph for clarity and continuity of this teaching.] All things are worth while when we seek after them; then only do we appreciate their value; then only are we happy to have them. We do not need the things we do not know and do not desire. We need them when we know them and desire them. The law of nature is that this "external life develops gradually, stage by stage, through rocks, through vegetables, through animals, through man. Its depth is intelligence", which is named 'Ilm by the mystic.

The more thoughtful, the more awakened the mind, the more can be found within the fullness of that attribute for which the whole world was created.

When we begin to think, the question arises why all *this* was created. And the answer is that all *this* gradual development is towards one single development, that of human life; and in human life towards the development of *mind*. Throughout the whole universe that which has really developed is the mind, which begins to know the use of all things and all forms, their secret and the way in which all things and all forms are controlled.

Therefore be always in search of things that will endure, that will last long, and adopt ways of attaining them by right and just means. It is far better to renounce a thing which can only be procured through the sacrifice of right and justice than to go in pursuit of things which will bring in the end disappointment and disaster.

Your object of attainment should be decided and settled in your own mind, and then there should be no change.

Any difficulty in obtaining it must not frighten you. With patience, faith, and trust you must pursue your object. Do not for one moment think how small you are before your object of attainment, or how incapable you are of achieving it, or how long it must take to reach it, or where or how the means can be provided to get it. Before you think of all these things, think of one thing: "*The object is there and it belongs to me; it is my birthright, it is my natural right, it is my divine right that it should be mine.*"

When your object is, or seems to be, in a mist, do not cover yourself with clouds because your object seems far off; if you do, everything will become dark before you. But if you keep your light clear, then the ray shooting from your own soul will in time clear the mist. But if you yourself are in confusion whether to have this object or that object or no object, then there is no hope for you. For you must ever bear in mind that the light and the

life that goes out from you to the object are as important as that light which comes to you from the object. *[This highlights the significance of the Purification Breaths using the phrases: "I inhale Divine Light and Life, I radiate Divine Life and Light."]* Therein lies the great mystery of the trinity in all things: the knower, the thing to be known, and the power and light and knowledge which connects them.

"The object is there and it belongs to me; it is my birthright, it is my natural right, it is my divine right that it should be mine."

Practice: Ya Nur ([yaa NOOR](#))

- Whatever way we may turn, we see the all-pervading light of an-Nur. Even the darkness light shines from within it. All the various forms of wisdom and guidance are expressions of an-Nur.
- An-Nur illuminates the heart, and is the light of wisdom and guidance. The Divine Attribute whose light clarifies, reveals, and manifests.
- An-Nur illuminates in a way that makes that which is obscure clear by removing all darkness.

If the way seems closed, it will be opened. If the means are lacking, they will be given, they will be attained. If the object is far off and beyond your reach, it will be drawn to you, if only you can hold fast to the rein, the rope of hope, with complete faith and trust in God, the Giver of all things, the Possessor of all things.

Closing

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