



[Pir Vilayat Inayat Khan](#)

Inner School Section

These teachings are intended for Murids Initiated to the 7th Degree, Representatives, Coordinators, Retreat Guides, and the above mentioned training programs. Representatives and Retreat Guides may elect to share specific sections with Murids.

Main Sections

[Introduction To Practices](#)

[The Use And Meaning Of Waza'if](#)

[Awakening And Realization Through Zikr](#)

[Gems From Retreats Led By Pir Vilayat Over Various Years](#)

[\(Part I\)](#) [\(Part II\)](#) [\(Part III\)](#)

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Introduction To Practices

Breath

Breath Practices

Concentrating on breath will vitalize you. Breath spreads magnetism in your body and in your life. Directing breath to different parts of the body. The breath will lift your consciousness upwards. Extend your breath to the area around your body. Very fine breath, experience yourself as an ethereal being. Experience *fana* with the out-breath. Giving yourself into the hands of life as you exhale, into the arms of nature. Experience how life is drawn into you as you inhale. Inhale and exhale through your eyes. The rhythm of the breath. Your breath is part of a tide: 40 days, 28 days, 7 days. Your breath is a part of the ebb and flow of the cosmos. Let the cosmic rhythm take over, and feel in harmony. Clearing the “tubes of the breath,” the circulation of energy.

Influence Of The Elements

Breathing practices in the morning should be done before dawn. The sages used breath to determine the answer to a question. The breath acts like a pendulum, which will give you an answer. Be very conscious of the influence of the elements in breath: rising, descending, zig zag, diffused, left to right, or right to left. Feel if you are breathing in through the left or right nostril. Feel if your breath rises, or drops. When you are depressed your breath is dropping. If you are excited your breath rises. Downwards when the water element predominates. Straight when the earth element is active. Rises when the fire element lifts it up. Crossways under the influence of air. Incomprehensible when the ether element overwhelms it. Awaken the centers by sending breath to a certain part of the body, and progressively experience heat, flame, and then radiance. Make the breath very fine. Feel the breath as an ebb and flow, as a tide. Experience the harmony of your breathing with the cosmic harmony. There is an affinity that runs through and binds together all the trees and plants in the forest. The current of the whole of nature is the real breath. The whole universe is going on with a certain rhythm. There is a current which keeps the whole universe going. This consciousness will put you in tune with the universe. This breath connects the body with the Divine Spirit, connecting God and man in one

current. The breath is a current that connects your body with your soul, that's the vertical line, and it also connects your body with all other bodies.

Jalal - Jamal - Kamal

Ida (left) and Pingala (right): in the kundalini practices they represent the sun and the moon. Hazrat Inayat Khan says, "The mystic always consults his breath in the evening and in the morning to know if it is in harmony with the sun, with the moon, and the planets." Wake up on the left side when the right nostril predominates. Right nostril is *jalali*. Consult your breath to know the answer to a problem. Pranayama practices, we stress the sun aspect and the moon aspect; these practices are connected with kundalini. Develop control over the positive force and the negative force. Coordinate them and create a third force which rises in the middle of the spinal cord, the *kamal* force, which is the force of kundalini. *Qasab* (pranayama) to warm, cool, or heal oneself. Practices toward the sun, drawing energy from the sun. Practices at night, or in conjunction with the moon, becoming very receptive). *Jamali* practices, fasting (before breakfast), in a room with an open window. *Qasab* practice will etherealize the body. Answering questions by determining if the breath is *jalal* or *jamal*. *Kamal*: the balance, the passage between *jalal* and *jamal*, "Neither this nor that." *Kamal* is the unsteady equilibrium. *Kamal* means destruction, and it means perfection. It has to do with completing something. The *kamal* breath is not tending toward the left or tending toward the right, or the balance between both. It's a kind of uncertainty. A feeling of wavering. There are people who are in a *kamal* state. The saint reaches a point when everything matters and nothing matters. *Kamal* means perfection. *Kamal* means the end of a period. Buddha said, "That which had to be done has been done." Christ said, "It has been fulfilled." Those are *kamal* statements.

Colors

The colors in the breath. Colors correspond to thoughts. One may experience these phenomena during a retreat. It is connected with breath. Length of breath: reach very, very far on the out-breath. In-breath: reach very, very deep within yourself. There are two ways of reaching far. Send your thoughts to a certain star as you breathe out, to a pinpoint in space. You can breathe lightly and at the same time very intensely. Now think of a person who is very far, and send your thoughts out the wavelength of your breath. As you inhale, can you be receptive to the thoughts of that person. As you breathe out you are active, and you have to know how to use breath as a vehicle, as the garuda or the buraq of your

thought. The longer your breath, the further is its reach. This is how the rishis communicate with one another. Contact beings through your breath. You have to believe in your ability. Distinguish yourself from your body. There is a part of one's being that can see without eyes, and hear without ears. One's own light and perceiving the light of others. Perceiving the light of the aura.

Breathing Practices

The four purification practices: Baptism with Earth, Baptism with Water, Baptism with Fire, Baptism with Air. As one exhales, one drains one's magnetic field of all pollution, in the corresponding element. As one inhales, one draws fresh energy into one's magnetic field. The practices are like the ablutions that one does every morning. Earth breath, think of your magnetic field as a forcefield. Polluted energy is drained into the Earth as you exhale, and as you inhale, you receive fresh telluric energy from the Earth. Water breath, working with the energy of pure spirit. As one breathes in, one draws the energy of pure spirit down through the crown center. As one breathes out, the energy passes into the Earth. Fire breath, imagine that one has a flame in one's spinal cord. As one breathes in, one is venting the flame. One is absorbing air into the flame that burns more brightly. As one exhales, one is draining polluted energy into the fire, and one is also radiating light. Air breath, one is drinking the air through the mouth. As one exhales, one feels like one is dissolving, or disintegrating. As one breathes in, one is reformed again. It is the *solve et coagula* of the alchemical process.

Shaghal & Qasab Practice

Shaghal Practice

An advanced practice for retreat. When senses are focused outwards the physical stimuli is so overwhelming it is hard to sense the subtle senses. We lose our contact with deeper Reality. Describes the *Shaghal* hand position with each finger closing off a physical sense. Inhaling in and out the right nostril for three breaths. Then returning to normal breath and feeling, with eyeballs still turned upwards and tongue pressing upon the soft palate, concentrating on the crown center and above. Experiencing oneself as a Being of Light that is illuminating the physical body.

Qasab Practice

Qasab [Pir Vilayat does not say that he is practicing *Qasab* yet he begins to instruct the listeners step by step into *Qasab* practice.]

Form the *Shaghal* hand position, and leave nostrils open for a deep and full beginning exhalation.

Step by step instructions for one round of *Qasab*.

Drawing attention inward so that consciousness is drawing down deeper into one's Being. Refusing to be drawn into the periphery of thoughts. Feel yourself as the Light within the tube of the spinal column. Traveling within the network of tubes drawn into the solar plexus, into a whirlpool of an inverted space from which you can move out through that same corridor, like an umbilical cord linking you to the inner worlds. Transfer sense of identity into the root of your being. Seeing what's behind the scene from the invisible depths.

Doing Practices

Sunrise And Sunset

Best time for doing practices is before sunrise. The higher the sun, the less propitious conditions are for meditation. Murshid said the ideal time for prayer and meditation is 4:00 am. When the sun has set there is a condition of peacefulness. The time to make a wish is at sunrise. For spiritual things the best time is at sunset to come nearer to God. If you want to have power and wisdom to accomplish your purpose, the best time is at sunset, in a *jamal* state, a completely receptive mood. Do not look at the sun directly as it is setting.

Asanas

Asanas given by Murshid:

The first posture given by Murshid: the right foot in the hollow of the left knee. Left foot on the anus and the right foot under the body. This is the posture that gives mastery. It will hurt a little bit. The tailors position is not recommended. Your spine is not straight. You lose energy. Both feet on top of the thighs is the lotus position. The Buddha position. The position of the sage. Perfection is gained by this posture. The posture of the cupid is for the zikr. It is given to make the heart melt. Has an influence on the heart. The right heel under the cord of the left knee will reduce the pressure on the anus if you sit in this position

for a long time. There is a tendency of the beginner to overdo it. First reaction to the practice is sensitivity.

Before Sleep

The practices that you do before sleep are very important. They will continue during your sleep. In the dream state, the soul is still working through the vehicle of the mind. Doing your practices as you are going to sleep you will induce deep sleep. Your passage through the mind world will be shorter.

Progress And Regularity

It does not mean that you are progressing simply because you have been given a new practice. Progress made when practices continue through daily life. Do the practices at a fixed time each day. Try meditating for five minutes every hour. Practice is like a prescription. Don't prescribe practices for yourself. Be regular in your meditation doing it at the same place and at the same time. In time the atmosphere builds in the place where you meditate. The atmosphere of the place facilitates your meditation. Angels are attracted to the same place at the same time. Practices once done are never lost. The power of the practices increases over time. Physical, mental, moral, spiritual.
First, meditation is done once a day at a regular time.
Next, meditation is done regularly throughout the day.
Regularity is important.
Having a sacred space is important.
Practices are seeds and bear fruit in time.
Power increases over time.

Silence And Open Eyes

Important not to speak of practices to others. You lose power by speaking about them. Sending away incessant thoughts: speak to them to, "Go Away!"
Thoughts are like persons. They must be told to go away. Murshid said all practices should be done with open eyes.

Couples

Sharing of Spiritual Life between couples - important for harmony.
Sitting opposite and feeling and coordinating each other's breath. When one inhales the other exhales. Shared and balanced leadership. No one partner leads the show. For example, one partner may send *Qadir* from the heart and

the other partner responds by sending *Alim* via the third eye. Another example, the couple may sit back-to-back and coordinate breath, and experience the rise and fall of the kundalini rising and falling in the spine. Visualizing forms and passing on visualizations.

Colors

Practice with color. Experience the influence of different colors.

Yellow - earth quality.

Blue - sky.

Green - fertility, Holy Spirit and water.

Emerald - used by the hermits. Represents something special. It is the color of Islam.

Each religion has an accent on a certain color.

You can also visualize a letter.

A practice for emptiness or a void. Visualize a triangle, then drop one side of the triangle in sequence until there is the void.

Gemstones

Using a jewel a ruby or emerald. Hold your arm outstretched and look at it in the light. Experience what it is like to be a crystal or inside a crystal. Look at the beauty of light reflecting. Experience what it is like to be a crystal. Ruby can evoke love or passion. Emerald - wisdom, blooming. Yellow - radiance.

Diamond - cold, hard, pure - the challenge of the immaculate state. Blue sapphire - brilliance, intelligence, insight. Opal - can make you too meditative. Same with the moonstone. Don't use the pearl. It is not a mineral. Called the tears of the angels. It is born of the suffering of the oyster. Can bring about sadness.

Amethyst

Generally violet in color. Represents spiritual realization. Contains within itself a certain mark of suffering. When violet becomes scarlet it represents the suffering of Christ. Used by the Cardinals and some of the Tibetan monks. Color of the robe of Melchizedek. Jesus was given this color of robe. Became the color of the Eternal Religion. Amethyst is the color of the liturgy of the church.

The Rock Of Truth

Question to Pir Vilayat: "Do the planets correspond to a plane?"

A number of systems have been made by Hindu astrologers, by Sufis. In the system of Avicenna each plane corresponds to a planet. Astrology is an approximation. When you build a system, you are limiting truth by your system. It may be valid up to a certain point, and it remains an approximation. The system of Avicenna was completely thrown open by Suhrawardi, who found that his system was based on a very limited concept of the planets, whereas he opened it up to the stars beyond the planetary system. A planet is a physical reality at one level, and is also composed of atoms of higher planes. It is possible to say that beings of a certain plane of realization may congregate, or may be attracted more to the proximity in the presence of one planet rather than another. From the point of view of the astrologer, if the different planets have an influence on beings on the Earth, it must be because the beings who are associated with this planet represent different levels of consciousness.

There is some concurrence between the systems of planes in the different esoteric schools. If you compare the planes as described in the Jewish Hekhalot, the Sufi, Hindu, and Tibetan systems, you find correspondences. The correspondences are not absolutely perfect, which means that the thinking of the human being is limited. We try to express in a limited system, something which is beyond the system. It's like pigeon holes that are not able to account for all of the richness that you are putting into them. Sometimes two planes of one system correspond to one plane of another. Sometimes planes are classified from a certain angle, and they don't correspond with another angle. For example, if you compare the chakras of the body with the sephira of the Kabbalah. Does the Anahata chakra correspond to Tifereth? Or does Tifereth correspond to the Manipura chakra? The mind would like to grasp these things, but the reason why the correspondence is so difficult is because a chakra is not a plane. Even a sephira is not a plane, it corresponds to a condition. We would like to think that every plane corresponds to a condition, that to each sephira there is a corresponding plane. But as we have seen studying Hazrat Inayat Khan's teaching, it's like the horizon, the further you advance the further you realize that what you thought you saw recedes and the truth lies further and further away. You have to be able to wreck your systems on the rock of truth.

[Spiritual Alchemy](#)

Alchemists were not trying to make gold, but trying to discover the processes of nature, which may cause transformation. On the assumption that, *As Above, So Below*: So the same thing that applies everywhere also applies to the

transformation of the human being. Alchemy is the *Ars Regia*, the “Royal Art,” that deals with the transformation of the human being.

[Basilius] Valentinus, amongst many other alchemists, defined six alchemical processes which in a sequence are pertinent to the transformation of a human being. Divided in two halves, three stages in each half. The first half is called *Solve*, which means dissolve. The second half is called *Coagula*, which means coagulate, build up, build again. [*Solve* could be compared with the Sufi concept of *Fana*, and *Coagula* with *Baqa*.]

The way that the transformation takes place is that one has to first become malleable (that is *kamal*) in a state that is not stable, in order to undergo transformation. Then what has now emerged has to be consolidated. Those phases keep on ever-occurring [*Solve et Coagula*]. It would be interesting to find out if you are in a period of *Solve*, or if you are in a period of *Coagula*.

The first stage is called Nigrado, which means black, darkness. It’s going through a dark night, not only of the mind, but also the soul. These correspond to alchemical processes. They burn what is called the *Materia Prima*, the original matter. Every form of matter can be transmuted into a higher form of matter. The alchemical process starts out with burning. Nigrado is a very deep purification where the *Materia Prima* is burned.

[Second Stage: Red]

As a result of that process, the vapors are collected in the retort [a device used for distillation], that’s the second stage. This is called the “Ascent of Apollo,” which illustrates the Greek influence on alchemy. The alchemists also refer to the “winged dragon,” (that’s again a symbol), that arises out of the process of burning. The “winged dragon” is Mercury and represents one’s higher consciousness, one’s transmuted being.

So be careful that it should not get lost, and that’s what happens with schizophrenia, when one loses one’s sense of identity. So hold the dragon to avoid it escaping from the retort. As soon as we start tampering with our nature, we run into danger. So any transformation is of course hazardous. It takes a lot of wisdom on the part of the psychologist (as you know Jung was very interested in alchemy) to know how to maintain some continuity in consciousness when it tends to get dissolved, because that’s what happens. Consciousness needs a concrete content, and as soon as you question the validity of that content

consciousness gets watered down, unless you give it another content. As you progress, you can begin to see what is behind the events, but still consciousness has some content.

That's the second stage. The second stage is discovering one's higher nature. There's a shift in one's identity, which is exactly what one does to get into samadhi.

The third stage is called *Albedo*, which means white. It is the immaculate state. As one proceeds upwards, one discovers that one is pure spirit. It is associated with the crescent moon, and the Virgin Mary. A state of purity. Also, the reflectiveness of the divine sun (the feminine reflectiveness in a very pure attunement). That's the experience either of samadhi, or of experiencing oneself as pure spirit.

The fourth stage is the alchemical betrothal, marriage between the king and the queen, which is between the heavens and the earth. It is accepting both inheritances of one's being. Hazrat Inayat Khan once said, "At the moment of birth, two worlds meet." All that has accumulated in our body, which has been offered to us by nature (accumulated through the centuries), and then all that has come down from the heavens. You can call it rebirthing, and they call it a second birth.

The fifth stage is the consolidation of that which has been gained. Affirmation of the new personality that has resulted from this transformation. The fifth stage is the apotheosis, the combination. This is when the being has become *adamant* (as the word is used in pottery), such as when a varnish has become unalterable. Or to say that gold has become *adamant*, stabilized. It means that the whole process has been completed, until one goes into the next stage.

The end product is the human being. The alchemists say that it is the spiritualization of matter, and the materialization of spirit. Maybe one should say it the other way around. The materialization of spirit (incarnation), and the spiritualization of matter (resurrection). Those are two main features of Christianity. Saint Athanasius said, "God became man, so that man might become God."

So there you've completed the cycle, at least according to the alchemists.

Now for those of you who know something about astrology:

The first phase is called the Minor Mysteries, The Ascent of the Moon.

1. The first stage corresponds with Saturn (crescent moon under the cross).
2. The second stage corresponds with Jupiter (crescent moon above cross).
3. The third stage corresponds with the Crescent Moon (Crescent Moon).

The second phase is called the Major Mysteries, The Descent [of the Sun].

4. The fourth stage corresponds with Venus (Sun above the cross).
5. The fifth stage corresponds with Mars (Sun under the cross).
6. The sixth stage corresponds with the Sun (Sun).

The Greeks had the Minor Mysteries, associated with Spring, and the Major Mysteries associated with the Autumnal Equinox. The Minor Mysteries are lunar, The Ascent of the Moon. The Major Mysteries are solar. Samadhi is lunar, getting into a lunar state. The Major Mysteries bring the spirit right down into the nitty gritty of life.

If you watch the history of esoteric schools, then you find that the older schools were directed towards the Lunar [Minor] Mysteries, and therefore they were more samadhi oriented, and hermitism, and getting away from life. In Judaism, Christianity, and Islam the accent is on life and making God a reality in life, that's the [Solar] Major Mysteries.

[Murshid's Teachings On Waza'if](#)

[Proper And Improper Use](#)

Pir Vilayat reading from Murshid, speaking about Wazifa. All things become easy and are accomplished by one who has faith in wazifa. Wazifa must be used for proper purposes; there is a very great power in wazifa. Story of Murshid as a young man; a lesson in the proper use of wazifa; not to be used for frivolous purposes, there is magic in wazifa. Story of the power of wazifa. Uses for wazifa: to help in life's problems, in real need. *Ya Razzaq*, for help in getting a job, (it means bread and butter).

[True Purpose of Waza'if](#)

One is perfectly right in asking God for all one wants, but it is prudent to ask that it be granted only if it is good for one. One is justified in asking for sustenance,

but not for wealth. Higher power must never be used for lower attainment. Illustrative story. Effects and uses of wazifa: repetition of syllables and meaning impacts the mental plane, aids in accomplishment of one's specific ends; enables one to reach another, convey desires, and healing. Sufis use wazifa for self-purification, healing, love, harmony and beauty. No thought or feeling is complete until manifest on the physical level, the word. Ideal waza'if are the 99 Names of God. Use of wazifa for selfish or undesirable purposes is dangerous. Wazifa practice develops steadiness of body, strength through development of will power and the attribute of the repeated word. Two kinds of waza'if. Conditions for best results of practice. Wazifa is best whispered; example. Attributes of God once considered as separate Gods; as people understood more, recognized as names of One God, showing different qualities. God has more attributes than 99.

[Wazifa Practice](#)

Pir Vilayat begins with a description of four waza'if: *Mochir* (To Accomplish), *Aziz* (Near, Dear, or Close), *Musawwir* (The Artist), and *Sakir* (The Fortifier). [Regarding *Mochir*, and *Sakir*, these are the practices as Pir Vilayat gave them on this occasion, but we have not been able to document their accuracy.]

Every spoken word is the re-echo of a thought, every thought is the re-echo of an emotion. What comes from within is involuntary; what comes from without is voluntary. Wazifa is a voluntary production of a certain thing on the mind, and in the heart. The more repetitions, the more records are produced in the mind and heart. The number of repetitions must be done in accordance with the law of numbers. The numbers that I generally give, most of them based on things that Murshid said at different times is: 3, 7, 11, 21, 33, 40, 77, 101. And then after that you can go to 301, 701, 1001. Beyond that, for example zikr, you can do 1001 zikr, then 3001, 7001. The number that I was given in my retreat was 22,000 and 1. The number 22 is very important in Sufism.

Maintaining constancy in the number of repetitions or in the increase/decrease of repetitions sets up rhythm and balance. When there is no consideration of numbers, the rhythm is lost, and so the balance is also lost. Everyone should have a rosary for their practices. It is divided in 3, that means 33 in each section. The rosary is generally held in the left hand. It must hang so that you have an equal weight on both sides, and you thread the beads with your thumb and index of just one hand. If you don't have a rosary, you can take a piece of string and

make 33 knots in it. Sufis have this lovely way of being able to count without having the rosary, just using your fingers. The technique is, you put the tips of your thumbs on your fingers. Each finger has three notches: the tip, first notch, and the second notch. Pir demonstrates the technique, counting to 15 with each hand, and 3 to make 33.

Precautions

Conditions that aid in wazifa practice: Sitting in the same place at the same time of day is helpful for practice. Caution about pictures of gurus around one's meditation space. Pictures must be chosen carefully. A picture does have the effect of resonating with the spirit of the pictured person. In Islam no pictures are used so as not to make an idol of a person, but so that one may concentrate entirely on God. If it is a spiritual being lost in the contemplation of God, one may focus on what's coming through the form, releasing attachment to the form. Cleanliness of body, purity of mind, beautiful fragrance and beautiful thoughts quicken the results of practice. Flesh foods are sometimes undesirable for wazifa practice. Disturbances of mind, weakness of character, impious life, can cause wazifa to be fruitless or even harmful. One must lead an absolutely pure life. One's practices and their effects must be kept secret in order to avoid pridefulness in one's practice. Siddhis, spiritual powers developed by spiritual practice are not to be flaunted. Discussion of Teresa of Avila's ability to levitate, modern misuses of siddhis. Murshid's experience, mentioning having had a vision to his teacher. Wazifa should be held as sacred, taught by a blessed soul; the murid must ask permission from a holy person before repeating the wazifa. When done thus, the wazifa produces a thousand fold effects. It is received as a grace, with the sense that it may open something in one's life, not as a means to develop a certain quality.

Unconscious Repetition

There is a current cultural focus on psychology; developing qualities and unfolding one's being. We are more conscious of the ego. In the East, it's not about unfolding one's being, but about linking with God. The results are more potent when one is linking with God rather than trying to unfold one's being. One must repeat the wazifa exactly as prescribed; like a prescription from a doctor. A wazifa should be repeated 33 or 101 times, not more. There is a danger in making too many repetitions, of a conscious act becoming unconscious, or automatic. We don't want to be governed by unconscious actions. When it's done unconsciously, one can develop bad habits in one's practice of the wazifa.

Process described for checking oneself in conscious repetition of a wazifa. It is important to keep lifting one's consciousness as one practices. Example of working this way with the zikr. Ensure that it is an act of glorification!

Aspects Of Waza'if

There are *jalal* waza'if like *Ya Wahhabo*, and *jamal* waza'if like *Fazl* (receiving). The teacher must refrain from giving waza'if that are too powerful, because the one who does not know may handle it carelessly. It is the teacher's responsibility to know the effects. *Ya Wahhabo* is harmless, though it could give one too much energy. It is useful in breaking the condition of "standstill" in one's life. Example of a situation of this kind given.

Ya Fazil gives illumination, opens up inspiration and intuitive faculties if done well; spiritual inspiration. Pir Vilayat distinguishes that Murshid is speaking about *Ya Fazil* here, rather than *Fazl* [Blessing]. *Fazl* makes one feel in resonance with the whole cosmos. *Ya Fazil* makes one receptive to the resonance of the cosmos; feeling inspired.

The sound *Hu* makes the breath go through all the channels. It gives an outlet to the pranas caught in different glands; enabling the mechanism to take in air more fully than in breathing. If there's congestion in the being, *Hu* will clear the channels.

Purpose Of Waza'if

The use of waza'if for unkind or selfish purposes will end in ruin. The proper use of waza'if is to practice it for the release of oneself or another from trouble, and for inspiration for oneself or another, or for the development of devotion or spirituality. For such purposes, repetition of the sacred names and attributes of God is advisable.

Ya Karim

Ya Karim is not only used to develop kindness in someone who is unkind. It is the divine compassion manifesting in human attributes. What is gained by God manifesting in the human being is kindness. Listening to electronic music is an example of manifestation that did not pass through the human being; there is not a feeling of compassion. The human qualities are missing, because the Music of the Spheres has not passed through the human being. The music of [Johannes] Brahms is an example of how emotion comes through the human being in a very

personal way. Kindness is a quality that develops through the fact that God has become man. It is a very important quality. That's the reason for the importance of the name "Inayat" [kindness] that was given to Murshid. *Ya Karim*.

Murshid: "Real kindness is that which gushes out from the heart to the worthy and the unworthy." It is easy to be kind to someone who really needs help, but it is very difficult to be kind to a brute. That's where one's kindness is really being tested.

Murshid: "My thoughtful self, bear all and do nothing, hear all and say nothing, give all and take nothing, serve all and be nothing." It is one of the sayings of Murshid that Noor-un-Nisa concentrated on very much. *Ya Karim* is very much in the spirit of Saint Francis, Saint Therese of Lisieux (The Little Flower), and of Noor-un-Nisa, the epitome of kindness; Her whole being was kindness.

[Kabir](#)

Kabir means greatness. Instead of being puny, to be great. It widens one's self-image to have a sense of the Divine Perfection in one's being. One's self-image extends beyond the limits of the way one identifies with oneself. *Ya Kabir* is the same as *Allahu Akbar*. The latter ascribes greatness to God; in the former one realizes one has inherited that greatness in one's being. Example of Abul Khayr. *Kabir* (greatness) leads to *Malik* (king). We are wary of being on an ego trip, and consequently pride ourselves in our humility. This however is not recognizing our Divine Inheritance. Murshid said, "The aristocracy of the soul, together with the democracy of the ego." The greatest pride and the greatest humility together. Not just humility, and not just pride. Both together. Murshid was like a king, a great king, and he said that this is the path of the "King of Kings." One needs to recognize one's ultimate calling, which is to become an ambassador of the Divine Sovereignty.

[Dhikr As Divine Presence](#)

[Dhikr Is The Practice Of Divine Presence](#)

One is concentrating on the presence of God, the sacred center. The dervish has the sense of the Divine Presence beyond form, beyond qualities, in one's heart. Presence: we are beyond any quality.

Pir Vilayat reviews the levels of reality in Sufi metaphysics:

<i>Nasut</i>	Physical, sensory level.
<i>Mithal</i>	(or <i>Khayal</i>) <i>Khayal</i> is the conceptual level of our psyche. <i>Mithal</i> is the collective unconscious, realm of myth, and metaphor.
<i>Malakut</i>	Individuality manifests (malak = angel).
<i>Jabarut</i>	Pure splendor, different than beauty, beyond time and space, discover your eternal being, Divine Inheritance. Bayazid Bistami said, “How great is my glory.”
<i>Lahut</i>	Sphere of archetypes or qualities, multiplicity emerges from Unity.
<i>Ahadiyyat</i>	[<i>Hahut</i>] The state of unity. The Presence, beyond qualities.

In *dhikr*, one is moving from one level to the other until one reaches the Ultimate, beyond qualities.

Moses vs. the Pharaoh – Pharaoh ascribed divinity to his ego self.

Pir describes Buddha as a scientist, seeking the first cause, retracing steps leading to incarnation. Sufism is most interested in the purpose.

“Make God a reality.” – Hazrat Inayat Khan. The artist discovers the statue in the course of making it, be conscious of creating God as a reality in one’s being, as one’s being. The Divine Nature is the seed of which the personality is the plant.

Ibn Arabi says, “By actuating the Divine Nature (*Lahutiya*) as your personality you confer upon God a mode of being or existence.

In the *dhikr* one creates God consciously. One circumambulates the center, a vortex. There is continual disruption and reorganization of the sense of the individual self as we move through these planes of reality, as Pir describes. In *jabarut*, one accesses splendor through ecstasy. In *lahut* one discovers one’s divine inheritance.

[Three Stages Of The Dhikr](#)

Fana fi'l zakir an al dhikr – the *zakir* (the one doing the *dhikr*) loses the sense of individuality when lost in the act of doing the *dhikr*.

Fana fi'l dhikr an al mazkur – loss of the act of the *dhikr* in the Divine Presence. Pir notes that one's projection of God can stand in the way of one's experience of God.

Hazrat Inayat Khan: "Shatter your ideals upon the rock of truth."

Fana fi'l mazkur an al zakir - discovery of God as a presence and discovering that you are that presence.

[Dhikr Of The Divine Presence](#)

Pir leads a *dhikr* with the above teachings in mind. He leads the *fikr* as exhaling *La illaha*, inhaling on *illa* and continuing on *'llah*, holding on *Hu*.

Pir compares the emotion of the practice to Catholic communicants returning to their seats after receiving the Sacrament. He also shares the temple image, with the tabernacle or the holy of holies envisioned as the heart. In both of these images there is still a sense of duality, not the "ultimate" stage in which you discover the Presence as the essence of your being.

[Sounding The Chakras](#)

[Resonance With The Spheres](#)

We carry in the cells of our body the same rhythm found in the choreography of the stars.

The origin of music is meditation.

Overtones.

Waza'if - The Sufi study of sound's effect on the body and mind.

Invoking a quality (archetype) which is potentially present in our eternal being.

Christ - Hazrat Inayat Khan's example of perfection - "Be perfect as your father in heaven is perfect."

Human beings carry the Divine Inheritance. Al Hallaj was crucified for saying so. In the view of strict Orthodox Islam, God does not become man.

The mystic finds traces of the Divine nature in one's being.
Ibn Arabi - We know God as much as we manifest Him.

Waza'if - Sound associated with thought.

"I discover in myself the same power that moves the universe."

Holistic Paradigm of our time, Pyramid upside down. We think we are the apex, but in fact we are the whole cone.

Meaning Of The Sounds

The sounds of the Waza'if are not random at all. The reason why we use Eastern languages (whether Sanskrit, original Semitic words - as in Kabbalah, or Arabic in Islam) is that the meaning is based on the actual sound itself.

For example, the Atlantean word "Asatar" which is the name for planet earth.

"As" means water and the "S" sound evokes water.

"At" means fire and the "T" sound evokes fire.

"Ar" means earth and the "R" sound evokes earth.

Each Wazifa varies greatly [in their sound and energy].

Pir Vilayat gives examples, sounding each one.

Ya Qadir - power, you feel it.

Quddus - spirit.

Hayy - life.

Ya Wahhabo - Continuity, flowing water, the personality is enriched all the time, new blossoming is taking place.

Haqq - the truth, the word of the dervish, uncompromising.

'Ishq Allah Ma'bud Allah - God is love, the Beloved.

Placing The Sound

Every Wazifa evokes, by its own sound, the meaning that it conveys.

One needs to know how to place the sound in a particular center.

[Pir Vilayat does not want to create “rules” on placement, however he offers several examples.]

The sound “A” is produced in the heart center (Anahata Chakra in Sanskrit).

Sufi Words for the Chakras: *Latifa* means subtle. *Lata'if* means subtle bodies, or subtle centers.

[Please note that Pir Vilayat presents a different system for the subtle centers than is currently used by Pir Zia. He places the Qalbiyya in the area of the solar plexus, and the Ruhiyya at the throat. Also, an alternate name is given for the crown chakra, *Haqqiyya* instead of *Akhfayya*. This system follows with the description given by Henry Corbin in, *The Man of Light in Iranian Sufism*. It is recommended that the student review Pir Zia's, *Purification of the Subtle Centers, Dhikr-i Jarub (Zikr of the Broom)*.]

Bottom Chakra (Muladhara Chakra, Sanskrit) - *Latifa Qalabiyya*, body.

2nd Chakra - *Nafsiyya*, the ego.

Solar Plexus - *Qalbiyya*, the heart, where you feel pain and anxiety.

Heart Chakra (Anahata Chakra, Sanskrit) - *Sirriyya*, the secret of the heart.

Throat Chakra (Vishuddha Chakra, Sanskrit) - *Ruhiyya*, the seat of the spirit.

Third Eye - *Khafiyya*, the sublime, special, high.

Crown Chakra - *Haqqiyya*, the truth, the ultimate.

For each center there is a sound:

“A” in the heart, as in *Hayy, Haqq, Qadir*.

“U” throat center, as in *Quddus*.

“I” third eye, as in *Alim, Azim*.

A chakra is the subtle counterpart of the plexus of the autonomic nervous system.

We must consider the nervous system (including the brain) as One Reality. You can consider the spine as an extension of the brain. Thus, some functions of the brain are carried out by the nerves in various parts of the body.

Nature Of Sound-Healing

Short “Eh” sound is placed in the solar plexus (as in the zikr, *illa...*). This has the effect of removing blockages in the solar plexus.

One is working on several planes while producing a physical sound.

The plexus is made up of cells and there is tremendous activity, especially in the nerve cells. The cells are dividing; a process called mitosis. The process creates an outburst of light and sound.

We are producing internal sound all of the time. Imagine if you bombard this complex of cells with sound.

What scientists mean by waves is waves of energy, not waves of air. Sound is energy moving through air. Our ears pick up the energy as sound.

Those waves have an effect on matter. Imagine a tray of sand. You are jiggling it with some type of vibration which will affect the surface of the sand, corresponding to the sound. What if you played a Beethoven symphony, there would be a very complex design created.

Imagine what you are doing to your body, impacting it with sound.

Pituitary Gland

The Pituitary gland is called “point bindu” in Hindu yoga. It is one of the most vital centers; a governing gland that dominates all of the others. It is a concentrated point within the brain.

If you bombard that very fine center with the sound “e,” a strident sound, it begins to throb and awaken; like hitting a gong. This gives it energy and the vibrations are enhanced to the point when they can be heard.

Pir Vilayat speaks of several hormones which are secreted by the pituitary gland, along with their uses. One is Beta endorphins which he likens to a kind of organic morphine.

The other he calls the “death hormone,” explaining that in order for evolution to speed up, it is necessary for there to be “a fast turn over” and nature sees to it.

[He makes a few jokes about this which are funny, but perhaps not in this time of Covid19.]

The Thymus gland corresponds to a chakra that, as far as Pir Vilayat knows, is not part of the yoga system. It is located between the heart and throat centers. The Tibetans call this chakra “the wheel of fire.”

Thymus gland plays a leading role in the immune system. Discusses the time of life when it is most active and when it recedes.

Subsequently, there is discussion about research on the use of magnetic fields to repair tissue. [Not sure if this research is up-to-date.]

“If one knew the language of the body, one could sing the body beautiful; this is the art of the future - knowledge of vibration for healing.”

[Healing With Sounds](#)

We know something about it [healing with sounds] by not enough about it. Healers in India, who heal with sound, keep their techniques a secret. They only pass their knowledge down from father to son. If they have no sons, the art is lost. [Is this still true today in 2020?]

Sounding “A” [ah sound] opens the heart center. Pir Vilayat gives examples of how this manifests in the body. It creates radiance in the aura and the arms are an extension of the heart.

Fazl - sound the wazifa while consciously opening your heart; imagine it to be a lotus that unfurls. Make sure to place the sound down in the heart, rather than up in the throat.

Quddus - pure spirit. The “u” activates the throat center. Pir Vilayat demonstrates, and explains, the proper sounding which fluctuates between an “o” and “u” sound.

Overtones are more easily released at the moment when one passes from one vowel to another.

Pir speaks of Pythagoras' discovery regarding vibrations of a string; creating fluctuations and nodes. He mentions how overtones are created on a violin string.

Overtones

Overtones are able to diffract at a certain point. It is very subtle. Sufi's call this point a *kamal* point; a threshold.

Pir Vilayat speaks about the Harmonic Convergence that happened just a few days prior to his talk [date of seminar?]. It is one of the critical moments in the Mayan Calendar. This particular one is less important than the major one taking place in 2012.

He says he doubts he will live that long [2012 - Pir passed June 17, 2004].

Pir says past that point [2012], the Mayans can not predict. He says this is not surprising because creativity goes counter to predictability. As human creativity increases, predictability decreases.

Convergence

What is meant by convergence? Pir Vilayat gives the example of gravel being thrown on the surface of a lake. He explains the effect and connects this image with elements of physics.

We ourselves are an example of convergence of the universe. We are not just a vortex, but we have permeable cells. We are in constant contact with the universe. We have a means of selectivity.

Reference to a Belgian Physicist [Georges Lemaître] who said the order of the universe is dynamic, not static. Pir Vilayat relates this to variations on a theme in music.

In the universe there are moments of convergence (similar to resolution in music) and more divergence (similar to dissonance in music).

There are rare occasions that we have convergence. Harmonic convergence is when the planets are, more or less, in line.

Pir Vilayat speaks of the physicists being wrong when they predicted the Sun would become so warm it would melt the ice in the north pole and there would be terrible flooding (as a result of the planetary convergence gravitational effects on the Sun). [Perhaps this needs to be updated, given our current situation with the ice caps melting and extreme weather around the world.]

Pir says nature has a way of righting disorders.

Suhrawardi

Shahabuddin Suhrawardi was a Sufi in Iran. He was ordered to be executed in the year 1191, at the age of 36 years old. The reason being, he claimed to be a successor of the Zoroastrian Magi (even of the Greek, Hermes, and the Egyptian tradition). He claimed to have gleaned the essence of these teachings and incorporated them into Sufism.

Suhrawardi made a retreat for 40 days, ending during a time both of harmonic convergence (planetary alignment), and also the Vernal Equinox (a time when day and night are equal). Suhrawardi called this an extremely propitious day. Pir speaks again of the weather of our current times, saying it is not the doomsday predicted. [Perhaps we are now in the doomsday times, 2020.]

The marvel of the universe is convergence.

Out of unity comes multiplicity. Things can get out of hand in multiplicity, however, when one ignores the great laws of nature too much.

The whole point of existence is that by the multiplication within the unity and the interaction of the sub whole, something new is created that is greater than unity alone. Something is gained.

Of course, we have to have convergence. Like in an Indian raga, the music is always reaching toward the dominant note. The music moves around it, making its journey. Then, finally, it arrives back to its origin.

[Diversity](#)

A good example of diversity is found in the DNA of cells.

Wholistic Principle - Every fraction of the totality carries within it, potentially, the totality.

Constraint is necessary for the purpose of diversity; the richness of life. There is constraint within the various DNA codes; certain genes are turned down, others are activated. Otherwise, there would be no diversity.

In an Indian raga, for example, certain notes are forbidden, others allowed. If all notes were allowed, you would have a very undifferentiated scale. It would be difficult to relate to; there would be no particular style.

Specificity comes from restraint. This is a lesson we can learn in our lives; the value of limitation. Within that limitation, the variations are almost infinite.

The moment when the planets are in alignment was predictable. It was inherent in the complex structure. In the same way the dominant note is inherent in an Indian raga.

When listening to music, we do not only hear the present note, but the past note dovetails with the present note. It gives it meaning because it converges with the entire melody.

The mode of conjunction is inherent in the dissonance.

In the case of our lives, there is a moment of glory when we can say, as Christ said, "It has been fulfilled," or as Buddha said, "What had to be done, has been done."

This moment of glory, of peace, of resolution, is already inherent within our problems.

Opening The Crown Chakra

Solar Plexus

Combination of *Shaghal* with Kundalini - draw magnetic energy up through the bottom of the spine, draw celestial energy in through the top of the head. Draw fresh energy, prana in through the solar plexus. Three forms of energy all meet in the solar plexus, a fourth form of energy may be aroused.

Double helix breathing.

Explains the healing breath practice taught by Murshid in detail.

Explains the image of the Temple of God and the Tabernacle in the Temple of God and the hidden treasure, which is the same thing as the Grail.

Leads the practice of the double helix breathing.

Leads the practice of the three forms of energy meeting in the solar plexus, and radiating the energy out through the heart center. Like the sun, in all directions simultaneously.

Crown

Inhaling, think of the wazifa *Hu*.

Exhaling, think of the wazifa *Hayy*.

As you think *Hu* the vibrations of the universe are raised and become audible.

Feel the vibrations of *Hu* in the crown center.

One is awakening dormant centers which give one intuition, magnetism, radiance, illumination. Your being is right out there, enormous, ethereal.

If you would like to work with colors the “oo” corresponds with the color blue, “u” with the color violet, “ee” with the colorless diamond like hues.

It's as though above your head a whole rainbow of sparkling hues, vibrant, almost sizzling. That's a sign you are awakening your crown center.

Becoming aware of the whole aura. Going through the chakras and their colors.

Opening the crown center and then concentrating on the radiance around the body.

Concentrating on the third eye as you exhale, the two beams of light like the rails of a locomotive upon which you are giving direction to the light of your third eye.

Now the thing to do is to sparkle your eyes with light so that your eyes are flashing light. It is the light of divine intelligence that sparkles the glance and you realize you are pure luminous Intelligence. Casting light into the starry sky.

The Use And Meaning Of Waza'if

[Introduction To Waza'if](#)

[Understanding Waza'if](#)

We are studying the use of sound in meditation. This is attuning oneself as a musical instrument with sound, using sound as a feedback system. To produce a sound that feels right, we must adjust our thoughts. We are awakening the *chakras*, developing magnetism in the centers, learning how to place the sounds. The key to the universe is calling upon the names of these Principles that we wish to develop in ourselves. Unlike our conventional languages, the original languages were based on onomatopoeia, in which the sound suggests the actual object. An example would be the Atlantean word *asatar*, in which *ar* signifies earth, *as* signifies water and *at* signifies fire; it is the origin of our word astrology. Another is the word *human*, composed of the word *hu* plus *man* (*manas* or mind). The *m* and the *n* denote the man and the woman. Murshid spoke of this in *The Mysticism of Sound*. This is why we use words from these original languages rather than English words.

[Effects of Wazifa](#)

For those who have busy lives yet wish to reach a state of spiritual attunement, the best way is to repeat the *mantras*. It is a kind of shortcut and works quickly. There are three stages: the spoken *wazifa*, the *fikr* (which is not repeated aloud), and then transcending the vibration itself (the *fikr-as-sirr*). If you do the practice many times, you are bombarding the *chakra* and the physical plexus that corresponds to that *chakra*, the action of sound upon matter.

[Resonance](#)

Pir speaks of "hearing" sounds when we repeat a *wazifa*. Some sounds we may imagine. We may hear the molecules in the semicircular canals of the ears. When listening for subtle sounds, one enhances one's receptivity to these sounds; one's acuity of consciousness increases. One might hear subliminal sounds or hear sounds in the supersonic ranges. One might hear environmental sounds that we no longer hear because we have desensitized ourselves, becoming used to them, or vibrations in the atmosphere that are beyond the reach of most people.

[Listening](#)

This is what Sant Kirpal Singh called the “sound current.” We are being monitored at this stage, maybe in more tangible ways than we think. Amazingly, creatures on Earth are being monitored by the rays that accrue to the planet from outer space. In yoga techniques, especially *kundalini*, the eyes are turned upward and they are sensitized to cosmic rays. Similarly, using *mantras*, one sensitizes oneself so one picks up the sound current. Sant Kirpal Singh felt that if you repeat a *mantram*, you are determining what sound you will pick up, whereas if you are completely receptive, the sounds you will receive are those that are trying to reach you. Pir suggests we start repeating a *mantram*, then sit back and listen. Repeat it a few times, 3 or 4, then correct oneself, proceeding in this manner. The most important thing is what happens to you after having repeated the *mantram*; the whole atmosphere is charged with vibrations and you are amazed by the beauty of the symphony of the spheres.

[Meaning Of The Wazifa](#)

Some say *wazifa* in a very expressive way. Pir recalls that Hazrat Inayat Khan’s manner of repeating them was very internalized, like a whisper, peaceful. You might start with some resonance; note that the practice can be soft and resonant at the same time. By saying them internally, you can become sensitive to feedback. After repeating the *wazifa* 33x, you can do the *fikr*, thinking the word on the breath. This is followed by the *fikr-as-sirr*, in which you no longer think of the word but have an intuition of the meaning; one discovers new dimensions of meaning. Pir tells of his retreat in the cave of Melchizedek in Jerusalem. He notes we are used to a certain way of listening, orienting our hearing in one direction. With *wazifa* we orient our hearing in all directions at one time. With *wazifa*, rather than hearing through the ears we hear through our temples and crown center. There is participation in our hearing, as we adjust our vibrational rate to the *wazifa*. We are constantly vibrating on many levels: breath, heartbeat, life field, brain waves, and perhaps other vibrations of which we are not aware. If you experience yourself as a being of vibration, you will pick up the symphony of the spheres.

[Angels](#)

Certain *waza’if* correspond to certain beings. *Aqil* for example corresponds to the Angel of Protection. You are calling angels into resonance. You draw their attention to you. Hazrat Inayat Khan said the same thing about prayer. Prayer

draws the attention of God. These are sacred words. They are given in a sacred sense. All religions have sacred words.

Fikr

After doing the wazifa 33 times I then recommend the *fikr*. Every time you say it on your breath you are creating a resonance with a chakra. Creating a resonance inside. Then you proceed to *fikr-as-sirr*. You don't think of the word. Then you have an intuition of the meaning of the word. You must first say the word however.

New Dimensions Of Meaning

33 times is very little. I much prefer 101 times. You can let your thoughts be carried by the waves of the wazifa. This is when the wazifa becomes very beautiful. You become inspired by the meaning. You discover new dimensions of meaning. There is an archetype in the soul. We have to learn to function at the soul level instead of the mind level.

How To Listen

After you have done this you begin to sense the reverberations of the practice. You just listen. Speaks of a retreat he did in Jerusalem in the cave of Melchizedek and the sounds that reverberated there were amazing. It was a pity to disturb the beauty of those sounds with my voice. I would just sit here and listen. It requires a different kind of listening. The sound of the wazifa is not located. We are not used to listening in all directions at the same time. Listen through the crown center and the temples.

Working With Waza'if

Working With Waza'if

We will work with the different waza'if, the sounds that represent different qualities. A wazifa is given by a teacher as a particular practice, specific to the student. Waza'if are kept confidential else one might be tempted to experiment or improvise with them. The waza'if given here are for the purpose of the retreat where they were given, and are not to be experimented with outside the protected setting of the retreat. Within the context of retreat we are seeking to bring about a transformation. Sometimes people are weak; this can be the result of taking drugs - it's hard to make up for the damage done by that. Also, a

beautiful person may become very sensitive, over civilized, and becomes meek. One confuses spirituality with meekness. One imagines Christ as meek, but if you see the shroud, the picture on it is a very powerful being.

As a prelude to this work, one recognizes that the human personality at best reconciles the irreconcilables, for instance great power with great gentleness; great acuity with innocence; mastery with sensitivity; firmness with readiness to listen in and play it by ear; compassion with severity. These qualities may seem contrary but are really complementary.

It might be dangerous to decide you need a certain quality. Nature has done things in such a way that maybe if you develop more power, you would become tyrannical, or self-destructive. One needs a lot of knowledge before tampering with human nature. It requires a very great knowledge of how the waza'if affect human nature. (In medical experimentation) It is important to come back and check how a medicine is working for you. One is going through a training, it has got to be followed up. Pir Vilayat comments that he met with individual murids monthly to check how a practice was impacting them.

[Three Stages Of Wazifa](#)

Repeating Mantras is a shortcut, like a ladder. Three stages: spoken wazifa; *fikr* (on the breath); vibration. By repeating waza'if, we are bombarding the nervous substance of the centers with sound.

[Power - Compassion](#)

We all need power; it must be balanced with compassion. When working with Power (*Ya Qadir*), balance it with Compassion (& Mercy) (*Ya Rahman, Ya Rahim*). This helps to avoid the pitfall of going on an ego trip using power alone. Pir Vilayat had a criteria when meeting great beings who were very powerful: afterwards was he dancing with joy, or feeling oppressed by their power?

[Rahman, Rahim & Christ](#)

Though we try to avoid an ego trip, sometimes we fool ourselves. *Rahman* really means Magnanimity - the whole creation is an act of generosity, magnanimity in the process of evolution. Christ as an example of Mercy and Compassion. Giving space to people in one's life rather than subjecting them to one's power. One may dwell on the divine qualities in a person who manifests them in order to find the same qualities in oneself. Pir Vilayat guides the practice of *Ya Rahman*.

Waza'if are based on pristine languages where the sounds of the words correspond to their meaning.

[Emotions - Waza'if Are Attunements](#)

Waza'if can be thought of as pure attunements: no mental interpretation, purely grasped by emotion rather than mind. The emotion of each wazifa is different, but all have a certain ecstasy.

[Using Waza'if](#)

When repeating a wazifa, it's important not to close oneself off and just keep repeating the sound. This confirms one in one's rhythm, rather than making progress. One must listen to keep improving the sound. The "right way" of making the sound is when you are enraptured by the sound you're producing; you are the instrument in which the sound is produced. This process is receptive, creative and expressive. Listen for the feedback of the sound telling you the condition of your being. If you repeat the sound in the same way, the condition of your being stays the same.

[Be Careful About Waza'if](#)

The vibrations of waza'if are more than an influence, they call beings. Certain waza'if correspond to certain beings. For example, the wazifa *Ya Vakil* is the Angel of Protection. By doing the wazifa, you call the Angel into resonance with you, drawing their attention towards you. Even when busy, they are able to respond. Do not limit God by thinking God has no time to hear your prayer.

[Why Waza'if Are Secret](#)

Waza'if are very sacred words. The difference between spirituality and magic is that in spirituality the word is given for inspiration by the teacher, magic can be used for personal ends representing a challenge to the Divine order. Magic is the opposite of sacredness: the specific purpose of something that is secret is deviated from its original purpose. All religions have sacred words.

[Waza'if & Images](#)

You can imagine the waza'if with definite images; Divine majesty, imagine a majestic master or dervish; the wazifa featured in human terms. *Rahman*, compassion, imagine someone with a very warm heart; always being welcomed in their heart.

[Qualities - Resonance Fazl](#)

For each wazifa Pir Vilayat selected a concentration on a particular Master. You have to choose the Master you feel most at home with. The great Masters, Saints and Prophets have all the qualities in them. Our work is to contemplate all the Masters, Saints and Prophets. One wazifa that can be given to anyone, easy but powerful is *Fazl*. You must discover the meaning through your own experience of the wazifa. *Fazl* stands for being in harmony with the Symphony of the Spheres. Think of yourself as a gong; you strike it in such a way as to bring out all of its frequencies in total harmony. Every cell and atom begins to vibrate. Prepare by experiencing the pulsing of the different organs, cells, body, heartbeat. Try to put your vibration in sync with the symphony of the spheres, become resonant and in harmony. There is a kind of ecstasy of the body, the etheric body, the higher bodies totally in harmony. Pir Vilayat guides the practice of *Fazl*, noting to sustain the vibration, that the *zi* is softer, more of an echo, and to do several repetitions on one breath.

[Attuning to Waza'if](#)

[Attunement Through Wazifa Practice - Ya Qadir](#)

The sounds of waza'if evoke not only a thought (concept or label), but an attunement (an emotion), i.e., the emotion of truth, the emotion of compassion, etc. Discussion of how waza'if impact the unconscious: physiologically, similar to the creation of deer paths; repetition reinforces the creation of the path. The wazifa works in the unconscious through repetition. There are three stages of working with a wazifa: Saying the word aloud; at a later stage, thinking the word to evoke the meaning; much later, repeating a thought (imagery). These correspond to Wazifa, *Fikr*, and *Fikr Assir*. One begins by repeating the wazifa aloud. It can be done very powerfully while practically whispering, very internally in order not to disturb others.

[Ya Qadir - Ya Azim - Zikr of Joy](#)

When saying *Ya Qadir*, you must discover the power that moves the Universe. Pir Vilayat gets into the consciousness of Hazrat Inayat Khan. Murshid was conscious in himself of discovering the power that moves the Universe, of getting into that state of consciousness; he said the wazifa quietly but very powerfully. One must find the state of consciousness, get into the meaning first. One can

only say *Ya Qadir* when really conscious of the power everywhere that moves and transforms things. Pir Vilayat demonstrates a very slow, powerful repetition of *Ya Qadir*. It's not you, sitting there saying it - it's saying itself through you.

Ya Qadir is very often given with *Ya Qahhar*, the Power that moves the Universe originates in the Order of the Universe, Sovereignty, an Order that prevails beyond chaos. Divine order is timeless, impersonal, and may be incorporated into being such as exemplified in the Masters, Saints and Prophets. It speaks to the eternal dimension of the Universe beyond the transient. Pir Vilayat demonstrates *Ya Qahhar*, keeping the repetitions few so one may keep track of the meaning. Only when one has deepened into it can it be repeated without becoming automatic, "vain repetitions."

The condition, the ecstasy of the Universe is *Ya Azim*. Our joy in everyday life is part of the ecstasy of the Universe. When a being is in complete harmony with itself and the feeling of the Universe, it participates in the Cosmic Ecstasy. Behind ecstasy, there is sobriety, *Salim*, Peace. This is not given to be used alone, it is the peace beyond life, used when someone is dying as in the words of Christ, "it is fulfilled." OK if used with *Azim*. There is a wonderful description of Cosmic Ecstasy as the joy of consciousness being invited to participate in the flourishing of life, invited into the Cosmic Dance. Pir Vilayat demonstrates *Azim*, and introduces and demonstrates the Zikr of Joy, a very fast and free version of the usual zikr.

[Ya Azim - Ya Salim](#)

One can only say *Ya Salim* if one is in the Immaculate State as Christ when saying "it is fulfilled." *Ya Salim* is a very *Kemal* state like a rishi in the snow, aloof, remote. Imagine being carried on a hang glider beyond the stratosphere. One has risen above life: neither joy nor pain, victory nor defeat can affect one. It is the extreme of serenity; not personally identified.

Pair together with *Ya Azim* (the joy of life); *Ya Salim* (beyond life). Pir Vilayat demonstrates the way a dervish says *Ya Azim*, then both together. He defines the path of energy as moving from the very earthy, Kundalini; to Prana; to the Holy Spirit, the Life of life, or catalyst.

[Ya Quddus - Ya Hayy](#)

The very earthy energy is *Ya Hayy*; Pure Spirit is *Ya Quddus*. The Sufis start with *Quddus* moving toward *Hayy*, the opposite of the direction of Kundalini. One gains access to the high energy of *Quddus* by working with very fine emotion, refined beyond emotion, an Immaculate State. Resonance of *Quddus* with the Hebrew word *Kadosh*, meaning holy. The attunement of sacredness. Pir Vilayat demonstrates saying *Ya Quddus* in the attunement of sacredness. *Fikr*, thinking the word; consciousness is turned upwards, spirit flows down through you. On the *fikr*, say only the wazifa without Ya. You are permeated, infiltrated by an energy that renews, shatters, purifies and transfigures you. Then continuing with *Hayy*, a dynamic word, the pulsing of life, patterning the structures behind somatic forms. The Life force manifesting in forms. Life keeps moving and changing, assuming new forms: it is the same life in trees and grass, etc. The breath of Spirit infuses life with a new impulse, supercharging it. One becomes the instrument of the Holy Spirit.

[Ya Quddus - Ya Hayy - Ya Alim](#)

Pir Vilayat begins with a demonstration of *Ya Hayy*, *Ya Quddus*, then moves into *Ya Alim*, the Divine Realization beyond our Understanding. To work with *Alim*, follow the roots of your consciousness and understanding back in the consciousness of the Totality, grasping all that is happening in overview, beyond the overwhelm of the level of detail. Pir Vilayat demonstrates *Ya Alim*.

[Ya Khabir - Ya Alim - Ya Wahhabo](#)

Pir Vilayat describes getting into the sheer awareness beyond content as *Ya Khabir*, a higher level beyond realization. He then demonstrates *Ya Khabir*, *Ya Alim*. The personality flows out of its ground, which it has in common with all beings. We are made up of the personality and the ground of being. One can get into the consciousness of the qualities flowing into the personality, this is *Ya Wahhabo*, everything flowing into manifestation; Pir Vilayat demonstrates.

Wahhabo is contrasted with *Wehedo*, the solitude of Unity; all these many splendored qualities flow out from a place where all is One; Pir Vilayat demonstrates *Wahhabo*, *Wehedo*; the whole manifestation flowing out of Unity and being resorbed in Unity. Incarnation is flowing into multiplicity; resurrection is getting back into Unity.

[Stand Up](#)

Coming out of the exercise, breathe, move your hands, feet and shoulders, stand up and shake.

[Ya Wahedo](#)

The W in *Wahedo* is pronounced as a V, (Vehedo). *Wahedo* is a form of *Wahid*, The Alone. Discussion of the relationship of Multiplicity and Unity. In God's exhalation, He shifts from the state of Unity into the state of multiplicity. In inhaling, God shifts back into Unity; all is reabsorbed into Unity. Desire to fulfill something in life coincides with the Divine exhalation; withdrawing from life into our roots reflects the Divine inhalation. The retreat encompasses both the actuation of our being into life, and the pursuit of freedom.

[Waza'if Practices](#)

[Waza'if Are Attunements](#)

Think of the waza'if at the celestial level. Waza'if are purely attunements. You grasp with your emotions not your mind. Each attunement has a different kind of emotion, an ecstasy.

[Waza'if Are Like Medicine](#)

A teacher gives a practice. Cautions experimenting with waza'if. Reconciling the irreconcilables. For example great power with gentleness. Great acuity with innocence. Mastery with sensitivity. Firmness with readiness to listen. Compassion with severity. Qualities which are complementary instead of being contrary. Be careful. Waza'if can lead to real transformation.

[Working With Sound - 'Ishq Allah Ma'bud Allah](#)

Make yourself completely receptive to the vibrations of *Ishq Allah Ma'bud Allah*. Then other waza'if. *Ya Rahman, Ya Rahim. Hu.*

[Allah Hu Akbar I](#)

Most prevalent practice of Hazrat Inayat Khan. *Akbar* means great. Demonstrates. It is greatness. It is beyond power. Identify with the king or

queen in oneself. It is the giant in us. “I am the divine perfection suffering in human limitation.”

[Allah Hu Akbar II](#)

Recitation of zikr.

[Dhul Jelal wa'l Ikram](#)

A long recitation. One must be in a state of attunement with it to say it. It is very powerful. The Lord of Splendor - Power. Say with great majesty. Image of Murshid.

[Fazl - Ya Hu](#)

Very much like the sound of a gong. *Fazl* said with a buzzing sound. Opening the crown center. *Ya Hu*. *Ya* opening the heart center. *Hu* is opening the heavenly spheres. Very fine pitch. Resonance in the palate. A supersonic sound. Highly sensitive. Develop intuition.

[Fazl & Hu](#)

Airiness about this. Sound lifts one's consciousness into the angelic planes. Sounds of the Universe. With *Hu* getting in touch with a higher level of reality. Light blue color associated with *Hu*.

[Fazl With Light](#)

Fazl entering into a state of resonance. Like a gong. You can whisper the sound as well. Makes one very centered. Concentrate on the sun in the heart center. The sound inside. Radiate the light outside.

[Hu I](#)

Demonstrates. You feel the blow of air through your lips. Pinch the air with your lips. Let your crown center vibrate.

[Hu II](#)

Recitation of *Hu*.

[Hu Haqq](#)

Most powerful practice that Pir Vilayat knows. Holy Spirit to Truth. Wazifa of Al Hallaj. Same with Christ who said: "I am the truth." Demonstrates. Do just 11 times.

[Ya Rahman - Ya Basit - Ya Qabid - Ya Wasi](#)

Images: Divine Majesty. *Rahman*, compassion. *Basit* - expansion. *Qabid* - contracting. *Wasi* - means encompassing, containment.

[Ya Basit - Ya Qabid - Ya Wasi](#)

Basit - expanding. *Qabid* - contracting. *Wasi* - encompassing.

[Ya Batin - Ya Zahir](#)

Batin - when one withdraws into the inner space one experiences oneself as essence and the void. *Zahir* - manifestation associated with light, epiphany, manifestation of God as light. *Batin* withdraws into the solar plexus. When one extends oneself through the aura, and life giving force. *Batin* the veiled one.

[Ya Ghafur](#)

A practice for one who finds it difficult to forgive. *Ghafur* - to forgive. *Kyrie Eleison Christi Eleison* is often given as a practice as well. Christ is the broken heart of God. This is where forgiveness takes place when one enters the broken heart. Pir Vilayat speaks of his own struggle to forgive the person who beat his sister to death. Can you really forgive. The way to do it is to get into the broken heart of Christ. It is a cosmic problem. You can't be free until you do it, and if you can't be free you can't be happy. You can't reach the Kingdom of God if you are not happy. Pir Vilayat asks himself the question: Why aren't you dancing with joy?

[Ya Majid - Working Creatively](#)

Majid - Divine Majesty. The majesty you see in a master. Then you work more completely with the subtle body, with a definite consciousness. Easier to do this with your aura.

[Ya Rahim](#)

Rahim - Magnanimity. Very centered with compassion for people. Think of a person you have mistreated and enter their consciousness, then one's heart is broken. Then you can get into *Rahim*. Think of the power of the being of Christ. Imagine Christ being vulnerable. Murshid is the friend. Murshid feels involved with the Murid. This is what Christ did. This is *Rahim*. It is Mother Teresa.

[Ya Rahman - Ya Rahim](#)

One expression of compassion is joy. It can also be heavy. Can get into a problem when truthfulness causes pain. No easy solution between compassion and truthfulness. Zikr of the Broken Heart. The Bleeding Heart of God. It is sharing suffering.

[Ya Rahim & Christ - Ya Rahman](#)

Christ is a good example of mercy and compassion. Generosity and magnanimity. Charlemagne is another example. Bach another master. Giving people space in your life. We all have those qualities in ourselves. The sounds of the words correspond to their meaning. God longing to become man.

[Ya Wakil - Ya Fattah](#)

Ya Wakil is an important practice for one who is in need of protection. Put you in touch with your Guardian Angel, and in touch with the angelic spheres. Demonstrates two ways of saying the wazifa. Concentrate on the word then say it. *Ya Fattah*. Becoming an instrument of the spiritual hierarchy and a way of unlocking a door that is closed. If we are dedicated to service we have a right to ask for help. This is said in a very strong manner. *Fattah* is an act of will. A promise you make. It is this promise that makes you a knight. It's a decision. A covenant. Dedication of yourself to the Spiritual Hierarchy. Opening of the heart center and then third eye, then the crown center. Get in touch with all of the Masters, Saints, and Prophets.

[Ya Wali - Ya Hadi](#)

Wali is a practice to get you in touch with mastery. Close to *Qadir*. Harnessing the Divine impulse. Giving the Divine impulse a direction. The way of the yogi. *Hadi* is guidance. The guide. Given to one who does not know what to do.

Image of a lighthouse in a port. Demonstrates. Voice becomes melodious. Alternate the two waza'if. Unfolding the personality with accomplishment.

[Dhul Jelal wa'l Ikram](#)

[Divine Breath](#)

We have been working with awakening, and another aspect is being. It all refers to the hidden treasure that desired to be known. "I was a latent bounty and desired to activate the potentialities within my being."

That is how the Being of Splendor became all of us, and there are two stages recognized by the Sufi, the *nafaz Rahman* - the breath, spirit.

The breath of life manifested in two stages, one is *faid-i aqdas*, and the other is *faid-i muqaddas*.

In the beginning was *Hu*. God intelliging himself in knowledge that did not require manifestation, then there was the first emanation.

[Dhul Jelal wa'l Ikram](#)

The being of majesty and glory, it's like the eternal model. Then there's *faid-i muqaddas* and God discovers himself in all creatures. *Dhul Jelal wa'l Ikram* and we contemplate a most magnificent being. One so glorious one has to veil oneself, lest you be shattered by his splendor.

[Reaching Beyond The Image](#)

Like the story of St. Peter when he took the disciples of Christ up the mountain with the hope of them having a vision of Christ, and when they saw nothing he said, "Do not see with your eyes, see with the eyes of your soul." Then each person had a vision but each vision was different. St. Peter said each one saw according to his capacity of seeing.

The sacredness of the Being of God, the majesty of the Being of God.
The outcome of continual contemplation of the Being of God. The Being of God longs for fulfillment in a being who manifests His Being.
Once one has an image one must reach beyond the image.

[We Are These Qualities](#)

It is important for us to experience our affiliation. I am the son or daughter of God. Those qualities are in me, in you, in all of us. In fact, we are these qualities. We are the being of God extended.

One could see, as the Zoroastrians do, the divine perfection will always prevail. We have to acknowledge and yet refuse to let any limitation to subsist permanently. We accept it but we do not wallow in our limitations. The ultimate optimism. Impossible does not exist for the Divine Mind. That is *Wahhabo*. *Dhul Jelal wa'l Ikram* is flowing into the jagged ends of the being of God that we are. We're encouraging the flow of the being of majesty into the jagged ends. *Wahhabo* is the flow, overcoming the constraint of limitation. Then we have *Wujud*. That is, God has become the reality in me.

[Waza'if](#)

Dhul Jelal wa'l Ikram, Ya Wahhabo, Ya Wujud.

Reciting *Dhul Jelal wa'l Ikram*.

This being of splendor is our Father and we carry his inheritance in us. All we have to do now is to let this inheritance flow in the jagged edge and find that being in ourselves coming through.

Reciting *Ya Wahhabo*.

[The Condition Of The Heart](#)

Concentrate on the condition of the heart. The being of majesty and splendor gives the appearance of great strength but deep down there is so much compassion, so much sensitivity. The energy must come from a very deep place in your soul, where you're shattered and out of that place of shattering comes strength and power.

Reciting *Ya Wahhabo*.

[Not Accepting Limitation](#)

Not accepting excuses for not being what we would like to be. Blame circumstances, our inadequacies. Saying of Murshid: "I will accept no refusal." I will not take no for an answer. The triumph of your divinity over your humanity. Never allow your spirit to be humiliated. Never accepting the limitation and not recognizing the divine perfection in one. It is alright to be humble as long as one

has pride. Always being proud of one's divine inheritance. Majesty and Splendor. Call upon those qualities to come through. Imperfections are not permanent. Divine qualities are permanent. You unearth them by becoming aware of them.

[Ya Wajud](#)

Wajud: make God a reality. Affirming God's existence in me. Demonstrates.

[Waza'if & Early Stages of Retreat](#)

[Ya Hayyu - Ya Qayyum](#)

Hayyu is life energy. Like the force of water that is always pushing us forward. *Qayyum* glides us into the future. *Hayyu* is like the trees unfolding through the seasons. The whole process of change horizontally. *Qayyum* is vertical.

[Ya Batin](#)

Don't have to validate yourself with people. Don't have to prove yourself. Consciousness of Rabia the veiled one. The deep secret of one's soul. The depths of one's being. The secret center.

[Salim](#)

The state of Buddha or Christ when they say It has been fulfilled. Aloof, totally removed. Without emotion or sensation. Risen above life. Neither joy nor pain.

[Quddus](#)

Associated with the Landscape of the Soul. Immaculate. The source of Life, *The Holy*, that descends into matter. Potent form of energy. *Hayy* is more tangible than *Quddus*. *Quddus* is high energy.

[Ya Quddus](#)

Connection to the Holy Spirit in Christian tradition. Before you say *Quddus* you need purification. Purification with the Elements. Then you can be purified by Spirit. Purity of one's thoughts and emotions. Don't allow the sanctity of the soul to be tarnished with thoughts and emotions of life. Go into the Landscape of the Soul - snow and ice. Cleanse your thoughts. The mind becomes clarified. You become conformed by the harmony of the Universe. You become like a crystal.

The harmony of your being becomes in harmony with the Universe. You become luminous. There is a connection between light and Spirit. You think of yourself as pure Spirit. Demonstration and instruction of the sounding of *Quddus* and its overtones. Rishis in India. When you recite *Quddus* you want to get yourself in the state of the Rishis. Then a demonstration of how Murshid recited *Quddus* - a very intense whisper. There is no longer matter. Just pure energy. In this state you are no longer concerned about the problems of your life. The power that will come through you will take care of things in a way that your efforts will not.

[Ya Wahhabo - Ya Wahedo](#)

Wahhabo/Wahedo is unity in multiplicity. When we are using *Hayyo/Qayyum* you are dealing with yourself as energy. *Wahhabo/Wahedo*, we are dealing with qualities not energy. Recite it in a legato manner not staccato. Done in a horizontal line, not vertical. Pir Vilayat demonstrates the recitation. I am the incorporation of God. Clad me with Thy bounty. When people see me, I am not there, only You are there. *Wahedo* is the divine qualities coming through the tenacity of the personality. Samadhi state is the unity behind the multiplicity. Identifying with that which is eternal rather than that which is transient. *Wahhabo* on the out-breath. *Wahedo* is the in-breath. Samadhi is pure intelligence. As you descend the qualities begin to reveal themselves. Multiplicity in Unity. Conscious of your divine inheritance.

[Waza'if & Middle Stages of Retreat](#)

[Quddus - Hayy](#)

Ya Quddus Ya Hayy sets off the processes of life. *Hayy* is so strong that could be said between five and eleven times. *Ya Hayy Ya Haqq* people doing heavy work use this because of its power. Give you a great deal of energy. But it can be too aggressive and gets into the ego. Find within you the same power that moves the Universe. *Quddus* is the catalyst. *Hayy* is the life force that manifests itself as magnetism.

[Ya Nur - Ya Alim](#)

You see one is both spirit and one is also intelligence. And so I think that one should say *Ya Alim*...Murshid in the books on metaphysics speaks about the divine awareness of being which arises out of that state of unknowing where all is

one, and that is Alim. And so Ya Alim really means the knowing aspect of me is the divine consciousness. In other words, I am the divine glance.

Now there are different meanings of the word Nur but as you know when we were going into the aura, we showed the difference between the light of the aura and the light of the heavenly spheres and the light of divine intelligence. I think that Nur ultimately means the light of the divine intelligence. And that's why one should really do a double wazifa Ya Nur Ya Alim. And when one says Ya Nur, one experiences oneself as just the light of the divine intelligence that is all knowing although there is nothing to know. It's just like that state in samadhi, that total awakening. And then as one says Ya Alim the light of intelligence is cast upon all things and reveals the nature of all things. And so you tend to draw your head up a little bit. You say Ya Nur and then bring it down when you say Ya Alim. So it would be

Ya Nur Ya Alim

Now when you say Ya Alim, I think one should concentrate on the third eye which is like an x-ray which reveals the nature of all things. Whereas when one says Ya Nur, one concentrates oneself above the crown chakra in the worlds of light and beyond even the worlds of light into pure luminous intelligence.

Ya Nur Ya Alim

The "e" in alim is like the x-ray beam.

Ya Nur Ya Alim

So at this stage you should feel absolutely luminous. So you are divine luminous intelligence. You are a luminous consciousness. You're the light of the heavens and you are even an aura of light. And wherever you go, you thrust the light of your being upon all things revealing their secret. That's the feeling that you get. And this is something, a practice you can do as a fikr when one is walking. You know that there is such a thing as a fikr walking. And in the fikr, of course, one doesn't say the word, one thinks it and then it is strewn upon the in breath and the out breath. When one is walking it could be Nur on the left step and Alim on the right. It always starts on the left. But, of course, you could get to a more advanced stage when there is no more notion of the words and the meaning

becomes so totally alive in your being that you don't have to repeat anything. It's just like a continuous concentration on the meaning.

And that's the moment where wherever you are walking, you're walking and you feel like you are throwing the light of your being upon the plants and the trees and everywhere like you are a living torch or a living lamp. And the consequence is that the nature of the plants reveals itself, like you don't just see the trunk of the trees, that's what you see with your eyes but with the light of the divine consciousness you reveal the inner life of the tree, for example. And if you're passing people, well then you thrust the light of your being upon all people and penetrate into the depths of their souls and read into their minds.

I don't know whether you know there is a photo of Lahiri Mahasaya in the book called *The Autobiography of a Yogi* by Yogananda. I don't know if you remember that picture. Some of you may consult with it again. And you notice that his whole being is just two eyes. They're looking right into your soul. There's no way of hiding from those eyes. Well that's how you have to be. But you have to be very careful about that. It is not the gaze of the person. No, it's a very beautiful light, totally impersonal. It comes through and that opens all things exactly like a flower opens up when exposed to the light of the sun. And so everything opens up as you radiate. It's not only that you allow this light to come through, you are this light but it's not your person. That's what I mean. It's really cosmic. It's the light of the heavens that you are, it's not the light of the aura. It's coming through.

[Thrusting The Light of Consciousness](#)

So this is meditation in action, isn't it. Of course, It's easier to do it if you have been doing the practice in your morning meditation. And then during the rest of the day you continue maintaining your attunement. You see now in ordinary perception we are receptive to the light of the sun reflected by the objects but in this case you are thrusting the light of consciousness on all things yourself and you never lose sight of the fact that you're a being of light, never. So much so that when you come through a door, you wonder whether the door is big enough to allow the aura to come through. So you're never limited to the frontiers of your skin.

And the eyes become particularly adapted to becoming the instruments of the light of the 3rd eye. And the best thing is not to try, I was talking about the x-ray aspect, it's not to try and look at objects. That's not what you look at. The x-ray

penetrates the surface of objects and gets into the depth. You're looking into the souls of beings. And when I say looking into a tree, I don't mean to say that you see the physical inside of the tree. What you see is the life of the tree, all the things that we said about getting into cosmic consciousness, thinking of the tree. That's what I mean. This is part of our rebirthing. It's remembering what one is because one tends to have forgotten it. So, in other words, one is energy, pure spirit that has become life force, one is luminous intelligence that has become a kind of incisive penetrating understanding.

[Azim](#)

Get into the consciousness of the Dervish. Cosmic ecstasy. When you are in this state of ecstasy you are touching the condition of the Universe. The Dervish is shattered and overwhelmed.

[Ya Aziz - Ya Wahhabo](#)

Aziz is the Magnificat. It portrays the higher dimensions of heaven (fifth and sixth planes). The Second plane is the Jinn plane - the mind, creativity. Third plane, angels. Fourth plane, heroic, overcoming, victory, jubilation. Fifth plane prayerful emotion of the archangels. Sobriety instead of ecstasy. Seventh plane no way of describing it. *Aziz* means strong and at the same time dear. Access to the divinity of God. *Wahhabo* the descent of the qualities that are found in the Cosmic Mass of the higher planes. Pir describes vividly how this works. The door opens between heaven and yourself. A form of rebirthing. A self revelation.

[Azim Glory of the Heavens](#)

You are the Divine ecstasy, *ishq*. The glory. The thing that people need most in their lives is glorification. Pir Vilayat loves to listen to music which glorifies himself. Remember we have been born out of the glorification of the heavens and then participate in that glorification. Remember. The remembering of the soul.

[Waza'if & Final Stages of Retreat](#)

[Fifth Stage - Ya Qadir - Ya Wajid](#)

There are latent characteristics within you that have not been given expression. There is a part of you that has been suffering because these latent characteristics have not been given expression. Fifth stage is to evoke the

expression of these characteristics. *Ya Qadir, Ya Wajid*. *Ya Qadir* is the most powerful practice that there is. Divine power. Danger is that the ego will make an effort to appropriate it. Discover within yourself the power of the Universe. It is not ego power. "I am the Divine Power." Consciousness of the vastness of one's being. Visualize a great being who embodies the Divine Consciousness. How does Murshid say *Ya Qadir*?

[Ya Qahhar](#)

An overriding power. If you use it for personal gain it will be used against you. Given to one who has been through the Dark Night Of the Soul. Wazifa of the Masters, Saints, and Prophets. The magnificent king. Abraham the patriarch, the father, Melchizedek the high priest, nobility. It is order in a world of disorder. Representing the orderly Government of the World.

[Ya Qadir - Ya Wali](#)

Bring the ideal into real life. Need be strong as a rock. Your being is anchored in life. Then you can bring the heavenly to earth. *Wali* means mastery. With *Qadir* you have the power which moves the Universe.

[Ya Wahhabo - Ya Razzaq](#)

Murshid often whispered the wazifas. Begin by reciting the wazifa then whisper. *Razzaq* the gift of God. Sufis in India remove stones from the path. *Wahhabo*.

[Sixth Stage - Ya Hayy - Ya Haqq - 'Ishq Allah Ma'bud Allah](#)

The spiritualization of matter, and the materialization of spirit. The sixth stage. The culmination. Spirit is pervading matter. Al Hallaj when he was about to be crucified. Truth/treason. We have betrayed our trust. Manifestation exists so that truth will find itself. Murshid said that he had to veil himself to protect his mureeds from the power that was flowing through him. *Ya Haqq* - Truth. *Ya Hayy Ya Haqq* is the wazifa of the dervish. Powerful practice.

Ishq Allah Ma'bud Allah - Ishq, let my wish become my desire. [Henry] Corbin translates it as nostalgia towards existence. God the adored One. You become God's, the object of God's love. God's nostalgia for existence makes God a reality in you.

Awakening And Realization Through Zikr

Understanding The Zikr

The Meaning Of The Zikr

The whole Zikr is based upon a formula, a mantram, which is *La ilaha illa 'llahu*. This is open to quite a number of interpretations. At the purely exoteric level it is, "There is only one God; There is no God except God." The early Muslims fought the idolatry of their time. Muhammad [PBUH] came with great power and affirmed the oneness of the transcendental God. It was really the religion of Abraham, the affirmation of the One God. His first tutor was a Jewish rabbi, until he received the revelation that he should spread the message of the One God. Seen esoterically, from a higher level of realization, it is the affirmation not only of the One God, but of the One Being. There is only One Being and therefore when we think we are a separate being that is an illusion (this is the basic error). It is the teaching of the Sufis, and also the teaching of the Hindus, and the Buddhists. It is *the* teaching. There can't be two teachings, there can't be two truths. There are different approaches to it.

The formula is divided into two sections. The first section is a negation and the second section is an affirmation. "There is no divinity except for God." That negation is the negation of the basic illusion. What we think is the way it is, is not the way it is. So you are negating your illusion. The second section is the affirmation of the Oneness. It starts with the word *illa*, which in the Arabic language means *except*. "There is no divinity *except* God." That word *illa* has been open to a lot of interpretations. Because what does the word *except* mean? There is a proverb: *The exception confirms the rule*. There is great strength in that affirmation because it is like the passage over a threshold, into a new dimension of realization. After the negation, you get into the affirmation.

2nd Zikr

The second Zikr is particularly dear to me because when I did my second retreat (one has to do four retreats) in which I simply repeated *illa 'llahu*, my experience was even more wonderful than the first one. As we are on retreat now I would like to bring you more into the experience of one who is on retreat. This practice

should be done kneeling instead of sitting. You've got your little cell and you are on retreat for ten days for example or a week. 40 days if you can, but that is a long time. You've left the world behind you. And you are letting yourself undergo a period of transformation. Handing yourself into the hands of God. You do a practice that is very simple that you don't have to do much thinking about, which is the second zikr. It is wonderful because you can leave everything behind and get into that very deep place in yourself. As you say *illa* you let yourself be annihilated by the Divine action. And then when you say *'llahu* you are being recreated again. The meditation in Sufism is more like a prayer rather than something you achieve by your mastery or your will like in yoga. You are prostrating before the Divine Presence. Before the Divine King. It is your participation in the Cosmic Mass. As you do it you lend yourself to the Divine Action completely. And you experience being resurrected or reinstated every time that you lift up your head again, and your body again as you rise. That is the moment of worship, when one rises. That is the moment of the great proclamation, of the jubilation. One has to be conscious that one is expressing one's glorification as one's head rises. But when one bows one is being shattered in order to relive again, transformed and transfigured. Like the Phoenix rising out of its cinders. You just go into this experience very deeply without any other thought.

[2nd Zikr Practiced](#)

Pir Vilayat demonstrates the second zikr.

[Full Zikr](#)

One does the whole zikr by bowing and prostration, and lifting up by drawing a circle with one's head. The experience is of looking upon one's body as a temple. It's like a formation in the Universe in which a new birth takes place in the act of glorification. Prior to bowing one is aware of the temple or creates the temple, as one traces a circle with one's head, or at least three quarters of a circle: left shoulder, solar plexus, right shoulder, and right up the zenith. Then one bows. The temple is like a protective membrane giving some shelter from the worldliness of outside in order to be able to safeguard the sacredness inside where one is calling upon the Divine Presence. In the world one is too busy pursuing one's pursuits, one's goals. It is true the whole Universe is the Temple of God but let us say that within this one creates a tabernacle within the greater church. Just like at Assisi there is a smaller church within the larger church where St. Francis used to do his contemplations. In this temple there is an altar.

The heart and the solar plexus form the altar in the tabernacle. The solar plexus is the tabernacle of the altar where there is the sacred of the sacred. Where the new birth takes place. The Divine Presence within the solar plexus. The heart center is like the candles on the altar, so it is the radiation of the Sacred Heart. It is out-going, where the solar plexus is in-going. When one says *illa* one is getting into that deep place through the solar plexus. That is why the Hesychasts concentrate on the solar plexus as they prostrate. They call it the entrails. It is the gravity center of the body. When you turn within you tend to concentrate on the solar plexus. That is where you are receptive to emotions. As your body rises you are glorifying from the heart where the altar is. When you say *Hu* you become aware of the descent of the Holy Spirit. The Holy Spirit is the presence of God in the form of a catalyst of energy. It catalyzes all things as just pure spirit. Imagine an aperture at the top of the head (at the top of the temple) where the Holy Spirit descends. Just as Plotinus once said, "To look into the Sun you have to have eyes like the Sun." In order to be quickened by the Holy Spirit one must become pure spirit oneself. As you say *La*, as you glorify, your consciousness is being lifted from one plane to another. As you get very high up you get to the immaculate state and that is where you experience yourself as pure spirit. To reach it one has to pass through a purification of all hypocrisy, guile, hatred, manipulation. Anything that sullies one's soul, ugly emotions that desecrate the dignity of the divine status of the human being. And the consequence is that one becomes akin to the Holy Spirit, attuned to the Holy Spirit. There is a sense of being quickened. That happens at the end of the *La*. It culminates in the descent of the spirit in the temple, which happens when we say *Hu*. The Divine Presence.

[Full Zikr Demonstrated & Explained](#)

Full Zikr demonstrated: *La ilaha illa 'lahu*. As you say *La ilaha* you are making a circle. Make that circle extremely vast in your mind incorporating the whole Universe. The dervish says it very powerfully. *La ilaha*. You don't have to say it loudly. The whole Universe is not what it seems to be. It is an illusion, "My thought of what it seems to be is an illusion." *La ilaha*. Pause before your head comes down. Try not to put any accent on the *ilaha* try to let it flow out of the *La*. When you say *illa* we say that this is the annihilation of the ego self. Could you experience the Divine action that annihilates you to recreate you again at that moment when your head comes down. So that you don't do it yourself, but you are responsive to the Divine action upon you.

[illa 'Ila Hu](#)

I suggest that each one of you does the zikr in your own rhythm, because I found that we were forced into a rhythm that was much too fast. You don't get the experience of the different levels if you do it that fast. When your head is down [*illa*] you really have to experience that space within. You feel like you are walled-in, like you found a space that was all inside, all encapsulated. That was *illa*. *'Ila* is like participating in the Cosmic Mass, like a great ovation. The heavens open up, and it is a great moment of communion with all creation. Then you go into the *Hu*, that is the experience beyond existence. I gave that description, *beyond existence*. It is just like in an airplane rising above the clouds, and you have a memory of the way things appeared from the vantage point of your personal culture/existence. You remember the grass and the trees, and people, your own body. But somehow it is offset, it is somewhere else. It is in another space all together. It seems to happen by itself according to its own laws. You don't have to do anything, your body will continue to function, you don't have to worry about it. Your mind will go on, taking over and you don't have to pay attention to your thoughts, they will continue. The clue is, it is like remembering the timeless state when things are not happening as one uses the word "happen," to mean it happens in time. There's no change. There is no confinement to space because one is everywhere, because one is that total reality. I think a lot of people are afraid of losing themselves, but one always finds oneself again so you need not be frightened by that. Let yourself just lose yourself at that moment when you are saying, *Hu*. It is what I call a state of suspense beyond time and space. Beyond existence. As your head comes down, you descend into that inner space: *illa 'llahu*.

[Fikr](#)

Now, try to do it without any movement of the head, but just on your breath. And you can even not think of the words, but just of the meaning. All right, now let's just relax. God bless you!

[illa Hu](#)

There is a zikr form which is just *illa Hu*. Not *illa 'llahu*, but just *illa Hu*. So as your head goes down [*illa*] you just enter into that space within, and when your head comes up [*Hu*] you reach into the place beyond existence. *illa Hu*, and you ascend within the space within: *illa Hu*. Now just do it on your breath, without saying it aloud. Exhale with *illa*, and inhale *Hu*. And then keep a short period of

retention of breath, suspension beyond time and space, at the end of the *Hu* (or even during the *Hu*).

[Allah Hu](#)

Now we go to the next zikr which is the third zikr, and that's just *Allah Hu*. So that means that you've been so deeply shattered that you don't have to keep on knocking your head anymore, and just experience the higher levels of the zikr.

[Positive Zikr](#)

Now we have the positive zikr, it's not the ordinary zikr. When you say *La ilaha* you catapult yourself very, very high into this world of splendor, your condition before your incarnation. Then as you say *illa 'llahu* you experience incarnation, the descent of your sublime being into the body and into the personality. In a certain sense, you have to dilate the walls of your being so that there's more room to bring in the bounty of Divine Perfection as it comes through. We call it also the slow zikr, because you say *La ilaha* (you hardly say *ilaha*), and then *illa* (and you hardly say 'llahu). You just accentuate the first syllable of each: ***La ilaha illa 'llahu***. ***La***, first you catapult yourself right up beyond the physical plane, in a black hole lets say, and then as you come down you come down through a white hole and you just bring it all down and fill your being with all the bounty that descends, that you *are* as a matter of fact and that you bring down with you. ***La ilaha illa 'llahu***.

All right, now do it as a *fikr*. Inhale as your head is catapulted upwards, and exhale when the head comes down. And stay up there as long as you can.

All right, now don't do the motion anymore, or even the breath, but simply experience the Divine Splendor coming down. Not only through you, but in the whole universe. Wherever you look you see the Divine Splendor, coming through, descending. Sclerosing, fossilizing itself into the forms of things. This is samadhi with open eyes.

[Zikr Of The Dervishes](#)

[The Secret Of The Power](#)

There isn't a mantram that I know that has so much power as, *La ilaha illa 'llahu*. It's incredible. It is the secret of the power of the dervish. If you are able to

overcome the sense of your ego self and experience yourself as the Divine Being, just imagine the power that comes through. It's this conjunction of that, plus the ego. How can you be in a state of samadhi with open eyes without affirming your ego, but letting your ego serve as the instrument of that greater consciousness? There is no end to the power that can manifest through one's being. We become the instrument of this power. The zikr is perhaps the most difficult practice that there is to do, just because of the realization that goes with it. It's much easier to just repeat a mantram, and then you are affirming a certain quality. Al Hallaj says that when you say *Hu* it is really God who is speaking, because you say *Allah*, you are calling the one you adore, and He answers, *Hu*. That means the person who is not present says, "*I Am That I Am*." It's a contradiction in terms because *Hu* doesn't mean *Allah*. *Allah* means "I." *Hu* means "Him." But still, *He* is using your words to say *Allah*. To say, *I Am, Present*.

Al Hallaj says, "His 'I' circulates through the multiplicity of our 'I's.'" We have to let God say it through us. Al Hallaj, you know he was crucified, and his dying words were, "All that is necessary is that God alone should declare His Oneness and I should not be there." He said, how can *you* declare the oneness of God? It's a contradiction in terms, because in so doing you are affirming yourself. You can only declare it when you have been *fana*, when you have been annihilated. That is the reason why the whole of Sufism gravitates around the experience of *fana*, which means annihilation. So if the zikr is done as an overt declaration of egoness, then I would say that it's the greatest contradiction that there is. I guess the greatest blasphemy that there is. That would be, as Christ said, using the Divine Name in vain. So it is all well as long as one feels very humble, and one enters into the temple with a sense of sacredness. That's perhaps one of the reasons for temples, because the building itself gives the impression of leaving the profane world and passing the threshold into a sacred place. The environment is created in order to bring this about. But really it is an external thing. The real temple is of course your own body, and you can create the sacred atmosphere. It is in you, it doesn't have to be in a temple of stone. That's again the reason why the zikr is so much associated with the temple. You are the Temple of God, the Living Temple.

[Abu Sa'id Abu'l-Khayr](#)

Lately I have been getting into the consciousness of many of the Sufi ascetics, and believe me they were strong. Abu Sa'id Abu'l-Khayr, who stood for the zikr

the whole day, and his retreat lasted for about 40 years. What is more, he had a door built right in front of him where he stood, so he was really walled-in. Quite apart from doing the zikr upside down in the well. He would never eat except at the end of the day and then very little. While he was talking to people, he was still repeating the zikr. So he was just in that state, you can imagine the power of that man. He was very strong built, and having subjected his whole nature to that tremendous discipline you can imagine what came out of it. People just shattered, they couldn't hardly get anywhere near him, he was so powerful. Now power is not the only quality, the other one is love, and the blend of those two is one of the rarest things in the world. To be strong and at the same time full of love, and compassion, and beauty. But beauty and kindness and love shouldn't mean that one is sloppy and sentimental.

[Abu Yazid al-Bistami](#)

Now, we are going to do the zikr in a slightly different way this time, because in addition to all that I have said, it makes all the difference to get into the consciousness of the Sufi dervishes. We are going through different *maqam* (different stages), and different emotions.

For the sake of this practice, I would suggest that we first go through the *maqam* of Power because it is the resolve to go through austerities that is the first step of the mystic, of the ascetic. You can imagine Buddha sitting there under the tree, in the storm, and in the cold, and in the heat, with insects and animals.

Tremendous resolve. The Sufis develop a tremendous power. So I will select a Sufi for that.

Then the second one is Splendor. It comes through as Majesty. The third one is Ecstasy. The fourth one is Love. I suggest we get into the right attunement for each of these modes of the zikr by repeating a wazifa that corresponds to that particular quality. So first of all the wazifa *Ya Qadir* (Divine Power). The dervish I would like to recommend to you here is Abu Yazid Bistami. He was this very hardened aesthetic in the mountains of Iran who was absolutely shattered by the *Hu* of God. So, instead of saying *Ya Qadir* as you would say it, imagine how he would be saying it. Pir Vilayat demonstrates the wazifa practice: *Ya Qadir*. Notice that as long as you get yourself totally in his consciousness, you can say it the way it is supposed to be said. As soon as you step back into your consciousness and you try to say it, you can't do it. See the difference. So it

means a lot of concentration to keep into his consciousness. So now we'll do the zikr with getting into the consciousness of Abu Yazid Bistami: *La ilaha illa 'llahu*.

[Abu Sa'id Abu'l-Khayr And Rabia al-Adawiyya](#)

We're going into the second phase, which is Majesty, and beyond Majesty the Splendor. It can be done by getting into the consciousness of the legendary figure of a King [or Queen], which is a kind of archetype of the Divine Perfection. Power is just a stepping stone. Instead of Abraham, let's say Melchizedek, so nobility, sovereignty is the word. Like an archangel is not just powerful, but sovereign. It expresses the splendor of the heavenly spheres. The whole being of the King [or Queen], the archetypal King, is an expression of the Splendor beyond Beauty. It can never be reduced to form or sound, or rhythm. It is that which comes through in form and sound, and color. Pure Splendor, one can speak of a sphere of splendor from which we derive, our souls derive. Now the word that is used to denote the Being of Splendor is *Jelal wa'l Ikram*. *Ikram* denotes Splendor. Pir Vilayat demonstrates the practice: *Dhul Jelal wa'l Ikram*.

The Sufi that I am choosing here is Abu Sa'id Abu'l-Khayr. He was the man who performed austerities for 40 years, and after that he became like a king, like a big host. He was a giant man, he expressed the grandeur of the Divine King. People were amazed that a human being could manifest such splendor. The reason was that he had concentrated so completely on the being of God for 40 years, uninterruptedly, day and night. It seems like a fulfillment of creation that a human being should reach that point that they are able to bring the whole grandeur of the Divine Being through in their being. Whether it is man or woman, we could think of the archetype of the Queen. Maybe we are talking in the realm of metaphor, but metaphor has a background which is cosmic, authentic. We are using symbols because there is no other way. We went into Power now first, *Ya Qadir*, but the Queen is, really speaking, the power behind the King. Hazrat Inayat Khan said, "The stepping stone to Jesus is the Virgin Mary." That is the greatest power there is, the power of Love. So we want to go into the fourth stage, but I feel that some of the women here are on tenterhooks as to putting the "male, chauvinistic" picture of a king forward. Well, that's only half of humanity. If you like, you could concentrate on a woman. I think that I would like to choose Rabia al-Adawiyya, a woman dervish who was absolutely lost in Divine Love. At the end of her life she once more became like a Queen and she was expressing the Divine Splendor in her being, probably more than any other

known female Sufi. Rabia al-Adawiyya is her name, she was one of the first Sufis.

[Zahir](#)

It's a different emotion, and it comes out in a practice that we give very rarely. It is *Ya Zahir*. *Zahir* means the epiphany, that's exactly the word. So it's very highly associated with the idea of light. The whole Universe was originally radiance. That which transpires behind that which appears. That is the epiphany. Transfiguration is a beautiful example. When the disciples of Jesus were watching the body of Jesus, but somehow they were focused in such a way that they could just see the light. That which transpired behind that which appeared. That's what *Zahir* is. In fact, in the Sufi tradition one makes a dichotomy between *Zahir* and *Batin*. *Zahir* is that which manifests, which glows, which shines, which reveals itself. *Batin* is the Cloud of Unknowing, which is hidden, *The Veiled One*. You don't reveal the secret of your hearts on the rooftops. The mystery of the woman is that she is in principle, *The Veiled One*, and therefore represents that very sacred *Batin*, the inner. The whole process of unveiling, is a process whereby that which was hidden in the arcana becomes gradually revealed, and that is *Zahir*. It is the revelation of that which was hidden. There is always some balance between the two. The mystery of God, which is the veil, the Cloud of Unknowing, is not a mystery when one has penetrated into it. It is revealed, it becomes *Zahir*. So *Zahir* is like, for example the flower. If you get into the consciousness of the flower, you experience all of the richness that is latent within it, and the whole nostalgia of God to manifest that beauty. Manifesting the divine qualities coming through as the vividness of color and form. Eventually, it resurrects in its perfume. It escapes death by resurrecting as perfume. That's a marvelous example of what we are ourselves. So when you say *Ya Zahir*, get into the consciousness either of Abu Sa'id Abu'l-Khayr, or of Rabia al-Adawiyya. Think of the glory out of which you were born and which has been covered so much so far, and which you are uncovering so that it may manifest. So that you may, "Make God a reality," as Murshid says. Pir Vilayat leads the practice of *Ya Zahir*.

[Zikr Of Splendor](#)

Now we're going to get into the zikr in this mode of splendor. Pir Vilayat leads zikr practice *La ilaha illa 'llahu* (through 6:25). It is easier to express the Divine Splendor if one feels it is coming through one, rather than putting oneself forward as being "splendid." Murshid says, "The pride is in one's Divine Inheritance, and

the humility in one's personal limitation." He calls it the, "Aristocracy of the soul, and the democracy of the ego." So, we don't want to go on a big ego trip; on the other hand many people suffer from false humility. The only way to meet this is just to be aware of the Divine Splendor coming through until one is so detached from oneself that one is able to identify with that and one is no more aware of being the instrument, because the sense of personal identity has been overcome.

Ya Azim

Now we're going into the next *maqam*, the next station, and that is ecstasy. I think the clearest expression of it is in the words of Hazrat Inayat Khan, "You get into a condition in which you are in sync with the emotion behind the universe." It is not the emotion of the trees but, the emotion that has become the trees. Or the butterflies, the flowers, or human beings. When you go into the zikr very deeply you are so overwhelmed by the beauty, the splendor which you discover, which is the Being of God. You become stirred in the depth of your being. If one could get into the Divine Consciousness, one would realize that the emotion from which this whole Universe has sprung is a million times stronger than a million earthquakes and thunderstorms. Anything that one could possibly imagine. In comparison, our personal emotions pale into insignificance. So, I think the best expression of it is glorification, and the best way to exalt in glorification is to represent to yourself the cosmic celebration. If you can, remember the cosmic celebration in the heavens, and relive it again, not just relive it but participate in it. So the wazifa is *Ya Azim*. That is the word that the dervishes say when they greet each other. *Ya Azim*, which means how splendidly does God manifest to me through you. One can be high just by the presence of a person, and moved because of the divine splendor which comes through. That is *Ya Azim*. Well, I would like to think of Hazrat Inayat Khan. Those who came into his presence were just carried by his ecstasy. His majesty of course and many things, but it comes through in the sayings of the Gayan where Murshid says for example, "Wherever I look all that I see is Thee," and "My heart died a thousand deaths and I found Thee." All those things that Murshid says were expressions of his continual state of consciousness. Perhaps one could say that the message of our time is the message of ecstasy, and therefore it's a surge of optimism at a time when people are going through so much fear and depression. Pir Vilayat leads the practice of *Ya Azim*. Allright, we are going to say the zikr now but with the mode of ecstasy. It is very close to splendor of course, but it is just even higher, just pure emotion. *La ilaha illa 'llahu*.

[Most Powerful Zikr](#)

Now we're going to get into the most powerful zikr that there is, but you have to be very careful of not using your ego. It's a slow zikr. Very, very slow. You say *La*, actually you only say *La*, and you think *ilaha*. But you just say *La*, and then *ilaha* is just thought, and then remain suspended for a long time then you say *illa*. And when you say *illa*, you experience the descent of all the divine qualities that infuse you like a transfusion, a bounty. Pir Vilayat demonstrates: *La... illa...*

When you say *La* you think of the vastness of the sky, of space. Just go right out, not just the vastness, that's just the first dimension, the vastness of the physical sky, which is beyond belief.

Then you reach into the vastness of the Divine Being. The reality beyond the physical. The archetypes, the richness that comes through in all the forms of the universe, which are still greater than the exemplars of them. Then you remain suspended in that sense of vastness. Then you bring it all down. You *are* it. Not only you bring it down, you *are* it. You are that flow that is flowing down. And then you experience what the Jewish mystics call *tzimtzum*, that is like a funnel, like all that vastness is compressed as it comes down into that limitation that is you which is like a focal center, one of millions of focal centers through which the whole universe converges. It is that feeling of vastness, not in space, but vastness in the sense of richness of the Divine Qualities coming through you.

That is the essence of the Being of Hazrat Inayat Khan. Those of you who have seen pictures of him, or read books. I don't know to what extent you have actually discovered his Being. If you want to know the essence of his Being, it was that. It was that he was consciously manifesting the Divine Perfection. This is like continual meditation on the words of Christ, "Be perfect as your Father is perfect." Divine Perfection. That's the highest zikr, if you can do that. You identify with that perfection. You get over all of your personal trips. That's the greatest therapy there is. Pir Vilayat leads the practice: *La... illa...*

[Zeb-un-Nissa](#)

I was trying to figure out amongst the many women mystics, who I would recommend to concentrate on, and I think of the poet Zeb-un-Nissa, who expresses that emotion perhaps better than most. Zeb-un-Nissa. Those of you

who have some feeling for Hazrat Inayat Khan. Pir Vilayat leads the zikr practice: *La ilaha illa 'llahu*.

Zikr Of The Holy Spirit

The Zikr Explained

The second zikr is, *illa 'llahu* (Pir Vilayat demonstrates the practice). The whole zikr is, *La ilaha illa 'llahu*. What one does for the whole zikr, one proceeds with the bowing, the prostration, and the lifting up by drawing a circle with one's head. The experience is of looking upon one's body as a temple. You can think of the body as a vortex, but it is something like the cross between a vortex and a cell. Lets say a cell with a porous membrane. The temple is like a formation in the Universe in which a new birth takes place in the act of glorification. Prior to bowing and prostration one is aware of the temple one is creating by circling the head, beginning at the left shoulder, bowing then rising. The temple is like a protective membrane although it is porous, a shelter from the worldliness outside to safeguard the sacredness inside. One is calling upon the Divine Presence. In the world one is too busy with one's pursuits, goals. It is also true that the whole Universe is the temple of God. Within this one creates a little tabernacle, a little chapel within the greater church. In Assisi there is a smaller church within the larger church where St. Francis did his contemplations. In this temple, the heart and the solar plexus form the altar. The solar plexus is the tabernacle in the altar, the sacred of sacreds, where the new birth takes place. The heart is like the candles on the altar, the radiation of the sacred heart. Solar plexus is the ingoing and the heart is the outgoing. When one says *illa* one is getting to that deep place through the solar plexus. That is why the hesychasts concentrate on the solar plexus as they prostrate. They call it the entrails. It is the gravity center of the body. When you turn within you tend to concentrate on the solar plexus. That's why you are receptive to emotions. As your body rises you are glorifying from the heart, that's where the altar is. And when you say *Hu*, be aware of the descent of the Holy Spirit. The Holy Spirit is the presence of God in the form of a catalyst of energy which makes everything happen. It is pure Spirit. There is an aperture at the top of the head, the top of that temple, where the Holy Spirit descends. Just as Plotinus once said, that to look into the sun you must have eyes like the sun. One could say that in order to be quickened by the Holy Spirit one has to become pure spirit oneself. Pure spirit is pure energy, rather than intelligence (as when we previously worked with *Aqil* in Samadhi). As you say *La*, as you glorify, your consciousness is lifting

from one plane to another, heavenly spheres. There are several planes. When you reach very high up you get to the sixth plane, which is described in the Jewish Hekhalot as the plane of ice and snow. The immaculate state, and that is where you experience yourself as pure spirit. In order to reach it one has to pass through a purification of all hypocrisy, hatred, manipulation, anything that sullies one's soul. Ugly emotions that desecrate the dignity of the divine status of the human being. The consequence is that one becomes attuned to the Holy Spirit. There is a sense of being quickened. That happens at the end of the *La*, as you are passing through the planes, and then culminates in the descent of the Spirit in the temple, which happens when we say the word *Hu*, the Divine Presence.

[Descent Of The Holy Spirit](#)

As one starts the Zikr one is still in one's personal consciousness. As one begins to say *La ilaha illa* one is passing through a process of annihilation of one's self image, one's personal vantage point, by the encounter with the Divine Presence. If you think of yourself as being the temple, your body as being the temple, then one has a more alive experience of God. The way of the Sufi or the dervish is to make God a reality in one's being. Remember this paradoxical but very challenging thought of the prophet Muhammad [PBUH], in one of the Hadith when he says, "Everyone has his own religion and one creates God in one's heart by glorifying Him." So you see by making God tangible as oneself, one creates Him, one makes Him a reality. That's why Murshid said, "Make God a reality." We've been taught to look for God "up there," and here you see it is the opposite. Of course, as Ibn Arabi said, you could not create God in you unless He had created you in the first place, so one is reverberating the Divine action. It is not our will, it is the act of glorification that creates God in one's self. By glorifying God, one creates God in oneself. That's the whole of Murshid's teachings, making God a reality so that you can see how God can manifest as a being. This is the same as Christianity making God a reality in Jesus, as Christ. That's the meaning of Christianity.

So at first, when we say *La ilaha*, we are still in our personal consciousness, and if it were not so we could not build a barrier, let's say a borderland, between ourselves and the Totality. And that's what the temple is, it is a barrier. It is an accommodation. As one creates a temple one is creating a barrier by keeping out those influences that have become alienated from God. We are creating a space that is dedicated to the Divine service, devoid of the ego and personal pursuits. Then when we say *illa*, one prostrates (an act of surrender), we are

creating a sense of awe in the encounter of the bounty of the Divine Splendor that we inherit. There is a rebirth as a result of our act of glorification. By the time one says *Hu* one's sense of being an individual person has been completely overcome and therefore when one says, "I Am That I Am" the word "I" does not mean one's person anymore.

Shahabuddin Suhrawardi said, '*anahu* which means "I Am Him". And again "I" does not mean the personal "I". It is the divine "I." Al Hallaj said that beyond the multiplicity of egos, of "I's," there is overwhelming Divine "I." And that is the "I" that begins to speak and says, "I Am That I Am." That is the moment of the descent of the Holy Spirit. As one does the zikr one must overcome the sense of one's personality. Once you have done the work the whole zikr, say 101 times you then do it as a *fikr* on your breath. So when you describe the circle, you exhale. This is when you are conscious of the environment, and the environment is like a temple that you are building up. And then as you bow your head, as you prostrate, you inhale as you say *illa*. Head on the ground, and you continue to inhale as your head is lifted upwards, as your body is lifted upwards, as you arise from your prostration. As you glorify, that means that you pass from the concentration on the solar plexus, into the concentration on the heart center. You're reaching different planes, and you are passing from the heart center to the crown center. That is when there is the descent of pure spirit. When you transfer your attention to the crown center, the crown center opens up. We talked about this when we talked about the aura. It is like a flower, like a lotus. Describes a lotus that radiates in all directions, but in the center there is a current that descends. So you open up the lotus, it becomes a doorway, an inlet in which the energy of pure spirit descends into the temple.

After you have done the *fikr* 33 times then do the *fikr* accompanied by a symbol, and the symbol is an arrow. As you say *La ilaha* you are tensing the bow, and as you say *illa* you are releasing the arrow, which Murshid calls the Arrow of Cupid, which hits your heart. Then there is an outburst of glorification that is triggered by that unleashing of the forces of the heart, the pent-up forces in one's heart. So that's another metaphor, another imagery which is very different from the temple. You can see the similarity, one is building up a power and then releasing it.

Celestial Cathedral

So let us just say the zikr a little bit together so that you get the feeling of it: *La ilaha illa 'llahu*. I want to point out that you say the second zikr kneeling, but the total zikr, the first zikr is done cross-legged. The reason for that is because you are swinging your body from the left to the right, so you need that stabilization with your knees. When you are saying the second zikr, of course you kneel because you can bow much better.

So when you say *La ilaha* you are creating an enormous circle. So that temple is not a little, restrictive temple. It is an enormous cathedral. You are creating more and more sacred space within the profane world. When you say *illa* you are now in the cathedral, the temple and are prostrating with your whole being in an ultimate act of surrender. But it is not an easy surrender. It is like a very strong elephant that will bow before the dervish. Something very powerful. Prostrating with great dignity. It's not a humbling. It's a very big beautiful gesture, a recognition of the divine magnificence. You have created, this is of course metaphor, a sacred atmosphere when you say *La ilaha*. The temple is the metaphor, the external image. The real thing is that you have created sacred space within the profane world.

You prostrate in a beautiful act of recognizing the divine splendor, and the divine wisdom when you say *illa*. And then as you rise you are conscious of the radiance of the altar, and it's not just that little altar that you have created. In the words of [Pierre] Teilhard de Chardin, "The altar is in the stars." So it's a cosmic celebration, all the radiance that ensues from the cosmic celebration. And then as your head rises further up, as you say *'lla* you are reaching into the heavenly spheres. One sphere after the other, and perhaps you could recall those different spheres. You get to the immaculate state. That is why one has to say it very slowly. You wouldn't be able to bring all this in if you say it very fast. You feel yourself as pure spirit. You have extricated yourself from the existential condition, and during that time you are being born, reborn but you are not conscious of it. You are just concentrating on glorification. How high you've been, overwhelmed so that is when you would be saying, *'lla*. Within that space, *Presence* begins to be felt, not that the presence wasn't there before. There's a metaphor for this that unfortunately, is generally misused by magicians who create what one calls an *Egregore*, a kind of accommodation to invite the "devil"

to be present. And so here one is creating an accommodation to invite God to be present.

So, of course, one *is* the divine presence but one doesn't know it. When one says *Hu* it is the descent of the Holy Spirit and then the divine presence. Now, later on you can do the wazifa *Quddus Hu*. The descent of the Holy Spirit, followed by the Divine Presence. It is amazing what it can do to you to be walking amidst people while conscious of the Divine Presence in your being. I can see that that is what made Hazrat Inayat Khan what he was.

[Zikr And Waza'if](#)

Now, one could translate this in terms of waza'if. This is one way of doing it, and there are several of course. One way is to think of the wazifa *Hayy* as you go into the circle, and then *Batin* (which means turning within) as the head comes down, the moment of surrender. Then *Azim* as the head comes up again, when one is glorifying, and then *Wajid*, which is making God a reality, affirming God's presence. They are not exactly, absolutely the equivalent of what we have been doing, but they are very close to it.

Now, of course you could follow this up by simply moving away from the zikr and just saying, *Quddus Wajid*. That is a very wonderful practice: *Quddus* (Pure Spirit), and then *Wajid* (Making God a Reality). Now of course there are a lot of possible variations. Several examples include: *Quddus Hayy*, or *Aqil Wajid*, or *Ya Wahedo - Ya Wahhabo*. Now these practices are in tandem, as one is reaching beyond the beyond, and then one is making it a reality in one's being. Each one having a slightly different connotation to the other one.

[Making God A Reality](#)

Another practice is *Wahhabo Wajid*. *Wahhabo* is the descent of qualities, but *Wajid* is making God a reality. Now when you come a little bit further down, like for example you are taking a walk after the zikr, then you could do the practice *Ya Hu - Ya Hayy*, or even *Hu Hayy*, because being conscious of being the Divine Presence, you communicate life wherever you go. And so when you are seeing people for example, instead of being judgmental you can communicate energy. One may be judgmental because one sees what appears at the surface, but if one discovers what is behind it all then one sees the eternal face behind the temporary/transient face. And of course, one discovers beauty again as, "That which transpires behind that which appears."

If you are walking you could do Hu on the left foot, and Hayy on the right. And if you get back to your seat again you could do one of the most wonderful practices that there is: *Hu Hayy Haqq*. That Divine Presence is energy, life, and then it really explodes, as Truth. It breaks all limitations and barriers. Unmasks the hoax. The ultimate test is the test of Truth. *Hu Hayy Haqq*. Especially when you say *Haqq*, you say *Haqq* with great power. *Hu! Hayy! Haqq!* All of the power of your being. That is what makes a dervish. Now you understand why the mad elephant obeys the dervish. He developed such power, but that is actually the power of Truth. If you follow these guidelines it will bring out the dervish in you. It is the latent dervish in you that's just waiting to come out. In the beginning we were emphasising the rishi, but now it's the dervish that's coming through. The rishi is seeking freedom, but the dervish is seeking fulfillment of the God purpose.

Symbolism Of The Zikr

Awakening

First of all I want to say that I hope it has become evident that it is good to start by making a lot of repetitions of the zikr. After having at first given great attention to meaning and being spurred by emotion. It is good to get totally absorbed because it destroys our ordinary pattern of thinking. Even if it seems aimless to just keep going on repeating the zikr without thinking about its relevance, I think that is the thing to do to start with. It takes quite a lot before the effect is felt. One can go on doing it for thousands of times before it is necessary for one to proceed to the next stage.

The next stage is to relate practice of the zikr to one's inner condition. One doesn't quite realize it sometimes, but one is going through changes, and some of these changes can be absolutely radical. In fact, perhaps you know that one only progresses in crises, that is in situations where there is a breakdown, and breakthrough. One of the purposes of the zikr is to trigger that off. What I advise you to do when you feel that time has come, is that you prolong the *Hu*, concentrating on the heart, and just experience your *condition*. The *condition*, that is a word that Murshid uses, and one can't limit it to just the emotion but at first maybe it's not very clear, but this comes through very strongly in Murshid's teaching. The objective is Awakening, and that is to have Realization. The net result should be to develop intuition. A very strong intuition, and that intuition regards people around one, and regards oneself. If you remember the words of Murshid, intuition is a revelation of one's condition. Or a revelation of the

condition of the object by a revelation of one's own condition, because one reflects the condition of the object.

We can practice for this, and one of the practices that I suggest is that you sustain the *Hu* and begin to sense your condition. Now, it can't be described in words, but let's say that you are going through what the Sufis call a *maqam*, a station. You could be in a station, or you could be at a threshold between stations. Threshold between stations is a very precarious state because of instability of course. One has to become, as the alchemists say, malleable before one can be reformed again. So that's a *kamal* state. That's the crisis situation, where everything is possible. One could go right or left, or whatever. There is no definite, strong direction when one is on the threshold, until one starts sensing the direction and then of course that gives opening to the next station.

Inner Condition

A good thing to do is to sense one's condition, but one really can't say it in words. It is like a state of overwhelming love, or a state of truth, or a state of purity. Or it could be the opposite, such as a state of anxiety or confusion, or need to understand. There are so many different stages that one can be going through, and at that state one can look upon one's problems. Everyone is, more or less, in a bind. There is that exact limitation (which we spoke about earlier), and then there is the freeing, which is defined as a way of affirming the Divine Perfection, whatever the limitation. So that's how one gets out of the bind. When you are doing the zikr you go into that limitation, while being aware of the Divine Perfection, you say *illa*, and then you reach into the freedom from the limitation when you say *'lla*. Now, if we are going to bring the zikr in rapport with our lives, then we can see how we go through limitations in situations. The *'lla* will point towards the way of getting out of the bind. That's very important. One doesn't get out of the bind, one finds space of freedom within the bind, but at another level. It's like three-dimensional chess, you find a suitable solution at another level. Now, that means that when you are saying *illa* you become aware of those things in you that you don't like, that are an obstacle to being what you would like to be.

Of course, one is gifted with a tremendous insight when one is doing the zikr so those aspects of oneself come out very clearly. It is one's intuition. When one says one doesn't like it, it is because one becomes very sensitive about one's

own condition. I hope that we all have things about us that we don't like. I mean to say, I hope that we are not all satisfied with the way we are. Because, otherwise there is no possible progress. So we are really grappling with the nitty gritty of problems, with our personal problems. Right in the middle of the zikr, that's where we are able to bring the zikr in rapport with life. But we must pass from there into the divine state of resolution where all is reinstated, where all is perfected. I must say that to make that transition, one may have to drop some ballast. That means one may have to make a decision that is painful, and then there's a kind of jubilation that goes on when the situation has been redeemed. One might even say that the reason for the problems is so that one will make a decision upon oneself, and it is that decision that makes one what one becomes.

So this is the way of writing the zikr right into our lives. When we repeat it very fast we do tend to get rather spaced-out, but it does destroy the sclerosis of the old pattern, or way of thinking. Then we come to a very slow zikr, and the slowing down is in the *Hu* first, and then in the *'lla*, and in the *illa*. The slowing down is like, first of all, we sense our condition, and it's not really our condition because it's so much the condition of the universe. It is both. We sense the condition of the universe, and our own condition. So, *'lla* is where we said there's the freeing of the limitation, and then in the *illa* one faces one's self and one's limitation.

[Crescent, Star, & Cross](#)

There's another image/figure that Murshid gives for the *fikr*, as you go into the circle you think of the crescent moon, and when the head comes down into the heart, think of the five-pointed star. Now remember that Murshid said when the light descends from its original enfoldment state, he calls it the state where light is diffused, then it assumes a five-pointed structure and that is the structure of the human being. The Body of Light is the mold out of which the physical body is made. Now, when the light withdraws then it takes the form of the cross. The zikr is a cross, with the horizontal line which is a curve. Which is the natural diagram that one would make if one were to show the passage from transiency to eternity. One would show that all the points on that curve are equidistant from the point at the top. It is a more rational way of showing the true dimension of time than squares, with the axis that are perpendicular. So that's the meaning of the crescent moon, and the meaning of the star.

So when we say *La ilaha* we think of ourselves as receptacles of the Divine Light, like the moon, the crescent moon. Then when we think *illa 'Ila* that is the descent of the Divine Being, this time as light, a form of light as a star, the five-pointed star. The five-pointed star is replaced by the cross of light, and eventually merges into the total Light, which is called *Nur-al-Anwar*, the Light of All Lights, the source of all light. The cross is a static symbol, and it is a negative aspect of the resurrection so that in the process of resurrection the cross is transformed into the phoenix. The pure spirit is always represented as a dove, as the bird that comes down. Then there's a cycle of existence, and then the return where all the contingencies have to be dispersed, be disintegrated, that's the cross. The cross is transformed then into the phoenix which is the symbol of resurrection. The bird that always rises out of its cinders and is reborn again.

The Orb

That last symbol that Murshid gave us was when one says *La ilaha* one thinks of the orb. The orb is the symbol of the cosmos, a space that is curved. The planet is on the model of the cosmos, it is curved. It represents in Kabbalah, Malkuth. The scepter which represents sovereignty, the divine order. The crown, or crown of glory represents the sanctification of the Universe by the presence of God rather than the manifestation of God. It's the meaning of the *Hosanna*, "Glory to those who come in the name of the Lord." This is a very advanced practice. One is identified with the cosmos, and by assuming mastery, the symbol of the scepter, one has access to the grace of the crown, sanctification.

One does this with the *fikr* of the zikr. As one goes into the circle, it is the *All* that one sees, the *All* of the cosmos. Then as the head comes down, the scepter descends upon the globe to impose Order. It is not the same idea as the Holy Spirit. It is the Order this time. These different symbols are all complementary to each other. Then there is the ascension, beyond the gravity pull of the cosmos. Then there is the crown, the crowning, as one holds one's breath. That is the real meaning of *Initiation*. It is a crowning, a coronation, but before one can be crowned one has to have one's pride humbled. One should think of it more as a crown of thorns than as a golden crown. Some of the Sufis, call them the *Malamatiyya*, attract a probrum upon themselves in order to overcome any sanctimoniousness. I say that because these symbols could very easily lead one into an ego trip.

[Crown Of The Dejected](#)

Think of the crown of the dejected rather than the crown of the victorious. That crown is the investiture of the presence of God, rather than the showing forth of the qualities that come through in manifestation. That's why Christ said that God is to be found in the poor of spirit.

If we think of the *fikr* with several circles, several windings of the circle of the head, instead of just one, to denote the cycles of existence, and to experience the scepter which is the Divine Order, one has to develop Mastery. One can only grasp the Divine Order by incorporating it into one's being. It's not something you can grasp like grasping something beyond one's self. Like studying it, accumulating information for example, and learning. It's because we do incorporate the order of the universe, and therefore we can discover it in our own self.

But beyond the law, the order of the universe is law, and beyond the law is love. The crown is an act of love, it's a grace. It is not something that one deserves. If one thinks that one deserves it one is not ready for it. That's the story of Moses, the sanctimonious man who asked Moses to remind God of him because he has done a lot of good deeds. And then there was the drunken man who said, "There's no room for me except in hell, do you think that God might have mercy upon me?" Moses came back and said to the sanctimonious man, "Your place will be in hell." And the drunken man, he had access to the heavens. If you think you deserve the crown, you're not ready for it, because it doesn't fit into the law. Perhaps we could replace the symbol of the golden crown in this practice. We could replace it with a crown of thorns. That would be more real.

[Full Zikr](#)

Pir Vilayat practices the full zikr, 12:51 minute track.

[Bow & Arrow](#)

Now we're going to do the *fikr*, that means not saying it aloud, and concentrate very much on the heart. There are several figures that Murshid has given for this practice, and I would like to suggest the one in which you concentrate on a bow and an arrow. So while you are going into the circle you exhale, experiencing the greatness of God. Then as the head comes down the breath, or perhaps pure spirit, finds its way into the heart as one breathes in. Then one continues to

breathe in, as there is a new life that has been instilled. One could say, in the heart of God. One's heart is the seat of, let's say one atom in the heart of God. Then this is followed by the thought of the Divine Presence, during which time one holds one's breath. One could say the mystery of the Divine Presence is in the middle of all this. So as one breathes out, one goes out into the circle, and each will do it in their own rhythm. But remember that it is a vast circle. And hold your breath as long as you can.

So the next step is that the heart is the altar in the temple, and it is pure spirit that is shot like an arrow into the heart from above. The tension in the bow is all the forces of life that have built up a point of tension, where the calling is for the spirit to descend (like an opening at the top of the temple) through the crown center. That impact sets up a whole chain reaction in one's whole being. A transformation, transfiguration, and as a consequence, the Body of Resurrection is being formed in the mold of the physical body.

Think of only the aspect of the Body of Resurrection that is a Body of Light, but much more like the essence, like the perfume of the flower. The contingent part of the flower fades away, but the perfume, the essence remains. So one is transmuting matter into spirit, or rather the infusion of spirit transmutes matter back into spirit. It is a little different, the essence is spirit-like, but it has been impregnated with what life had to offer whereas spirit in its original state is absolutely virginal. The essence is like the transmutation of the grosser forms of life into the very essence.

That's the difference between Zot [Hebrew: *this*. As a name of God: *the thisness of what is*, or *Only God Exists*] and Ayin [Hebrew: *nothing*, or *no-thing*]. Zot and Sefat [Hebrew: *speech*, or *expression*], spirit, and then the quality Sefat. But Ayin is the essence. And what Murshid is saying is that as one evolves, one experiences the essence rather than the external events of perceptions. As the Zoroastrians say, one is working for the "quintessence-ation" of the universe. One is participating in it in one's self, in the formation of the Body of Resurrection. Murshid said the mouth is endowed with a certain sense of taste, but then the inner organs also have a sense of taste, but what they taste is much more the quintessence of the food than what the mouth tastes. And the body is always transforming the grosser food into the very fine elixir that is then absorbed by the cells.

Resurrection

They say that the spirit triggers off life. Yes, but it acts as a catalyst for the forces of life. While the forces of life act cyclically and continue moving forward, there is a motion from transiency into transcendence. Whereby the essence of all that is experienced is extracted from the cycles of existence and internalized, as perfume.

Maybe that is the real meaning of *Hu*. It is that aspect of God that is born out of manifestation, as opposed to that aspect of God that is prior to manifestation. The Sufi words for that are *Qadim*, the state of God in *Azaliyat* (that means prior to manifestation), and then at the end of the process is *Qayyum*, that aspect of God that is like the quintessence of all that has developed in the cycles of existence. So, the wazifa there is, *Ya Qadim - Ya Qayyum*. *Ya Qadim*, the accent is on the first "a." "*In The Beginning*," you see, that is the alpha state that we experience in samadhi. *Qadim*, what the Sufis call *Azaliyat*, a state prior to existence. Then *Qayyum*, is like the ultimate "quintessence-ation" of all that has unfolded in the course of existence. If humanity is the fulfillment of the divine purpose, it is that which has been acquired through humanity, and therefore it is the transfigured, or resurrected person who is the fulfillment of God's purpose. *Qayyum* is the state after the Day of Judgment, like the trumpets that are played at the end of creation, and then there's *Qayamat*, the state of resurrection.

So this is what we are doing in this practice, when you go into the circle you are experiencing the process of manifestation in its fullness. Then instead of just experiencing God being limited, the divine perfection being limited, together with that limitation there is the other-way-around. There is the fact that even matter is being quickened by spirit. That means that both aspects of God, matter that is limited, is penetrated by the continually fresh impact of spirit, life, it is life force, breath. This doesn't only trigger off of the cycle of existence, which we are experiencing in the *La ilaha*, but the process of resurrection.

Rhythm

I think it would be good if you would do these practices this afternoon on your own. I would do a lot of zikrs, you see that a kind of energy is released when one says it fairly rapidly. I wanted you to also experience how things get out of hand if it gets too rapid, unless one has the mastery of Hazrat Inayat Khan, who did it very fast, but then was always very controlled. I want to feel these different

rhythms so that you find the one that is the most appropriate to you. I would do it much more internally than we have done, inside the heart. Maintaining a certain amount of mastery, but yet allowing the divine mastery to take over rather than one's own will.

Then I would also work with all those things that we did with light. Having started to work with the third eye, I spoke about how one reaches upwards. One uses the physical eyes as guides, rails let's say, upon which the beam of the third eye reaches out like x-raying the universe. Also, the *Shaghal* of course is a practice of which one of the components is light, internal light. As one breathes in the *Shaghal*, one is experiencing the light within, and then as one exhales the *Shaghal* one can be conscious of one's aura reaching out. And then again as one inhales, one turns within.

[Zikr And Realization](#)

[Mind, Heart, & Soul](#)

In one sense, the zikr does it for you to some extent, so that you just keep on repeating it and then ideally speaking something happens. On the other hand, I don't like to just think that one can rely upon a practice, an external repetition of sounds and gestures. The reason why it affects one is that one is producing a situation which is favorable for the indwelling of the mind, and the heart, and the soul into a realization. Just the sound and the motion won't do it for you. It takes a lot of effort to disentangle ourselves. It might take a lot of zikr before one can get oneself into another attunement. That's why I recommend it so strongly. Then later on you can do practices where there is more attunement of the thoughts and of the emotions, and less physical elements like repeating sounds and making the motion of the body. At times you will feel a particular attunement with a prophet, a murshid, or dervish of your choice. So just let yourself be guided by that. After each 100 times, one does the *Shaghal*. The amount of times start with just 3, and then one can increase it up to 7.

[Key To The Zikr](#)

To start with we can do the zikr together, but later on I would like you to do it in your own rhythm. I don't like to just think that one can rely upon a practice, an external repetition of sounds and gestures. You are producing a situation that is favorable for the indwelling of the mind, heart, and soul into a realization. Just the sound and the motion won't do it for you. The course of life has marked us

so strongly that it takes a lot of effort to disentangle ourselves. So the zikr is a very strong method, and it might take a lot of zikr to get oneself into another attunement. Later on you can do practices that are more in the attunement of the thoughts and emotions, and less physical elements of repetition of sound and the motion of the body.

The key to the zikr is going to be getting into the consciousness of a dervish, or a murshid, or a prophet. And at times I shall make a recommendation just so that we are all on the same wavelength. But at times you will yourself feel a particular attunement with a prophet, or murshid, or dervish or your choice. So just let yourself be guided by that.

Now, the different types of zikr that we will do will vary, because I can't say in advance we're going to do it. One thing that I must ask you is that, for the sake of coordination of what we are doing, you will have to let me give the lead in rhythm of the repetition, and also the accent, the way it is said. If you feel that your rhythm is different, and your attunement is different (which you will do), then it is better for you to go off and do it on your own. We have found in our repetitions of the zikr that sometimes we reach a point of wonderful harmony between all of us and the repetition. That requires us to listen to each other instead of isolating ourselves. So we find that it is better sometimes to whisper the zikr, or practically whisper it, intonated very internally rather than externally. Then sometimes one does it just as a fikr, totally internally, and there is no sound to be heard.

[Divine Ecstasy](#)

So the secret of the zikr is to get totally into the consciousness of a wonderful God-intoxicated being, so as to enable the divine qualities to come through one. One has to forget who one is and really think that one is that dervish. That's the secret. Now we are going to go more deeply into it, and that is getting into the consciousness of a dervish who is totally intoxicated by the divine ecstasy. Murshid described this as getting into the condition of the total universe, the emotion of the total universe. In fact, it is the emotion of God coming through in the universe. It is ecstasy, pure ecstasy. It is accompanied by a total shattering of the notion of the self when the head comes down, and then going into the totality when the head comes up. So the emotion of the self is, there's pain in it, and there's joy, but it is like the crux of the whole cosmic emotion that is

experienced beyond the person. It is the zikr of ecstasy. Pir Vilayat leads the zikr practice. Amin. Now *Shaghal* 3 times.

Zikr Of The Masters

Zikr Of The Masters

All the great Sufi Saints, Masters, and dervishes have attained their power, majesty, glory (and have sustained and inspired generations of people), through very austere practices of the zikr. [Abu Sa'id] Abu'l-Khayr did the zikr for 40 days hanging upside down in the well. Another time Abu'l-Khayr did the zikr for 40 days in a niche in the wall, and then he put a door in front of the niche. He was the most powerful being you could imagine, and there he was enclosed in this little space, physically, but when you're walled in then you gain expansion in another plane. The whole idea is to bring the Divine Glory, majesty, splendor, light, purity, power, truth, inventiveness, creativity, ingenuity, and intuition down into your being. In other words, making God a reality. That is the particular contribution of Sufism to spirituality.

Consequently, the Sufis were like kings, in the real sense of the word, kings in the guise of beggars. Without possessions, without personal ambitions, and without ego. The zikr confers upon you great strength, that one could never find in oneself. There's just no comparison between the greatness of reality, and the insignificance of what humans attain, achieve, and encompass. That is why all our efforts to attain something are insignificant, and prove to be absolutely puny, however great our efforts. Therefore, the only way to be able to fulfill our objective is to get into the consciousness of the great Sufis, when doing the zikr. There are other practices, you can go into the consciousness of other beings, but in the zikr it is the Sufis.

You may represent to yourself whoever you like, a master with whom you feel very close. But when one is repeating the zikr, somehow the being of some of the Masters come through to one very strongly.

Abu Sa'id Abu'l-Khayr was so glorious, so magnificent. The light in his eyes and the radiance of his being, and the power of his countenance, and his gait, and his whole demeanor, was beyond anything that anyone could expect to come across as a human being. But then he had gone through austerities for 40 years. The zikr that we are doing is hardly anything at all in comparison. This used to be

day and night, standing up. He would never lie down. I say this because you may think that you have been put to a strain, but to bring about a significant change in your being, you have to use very strong methods.

The important thing is to get into the consciousness of a dervish. You must imagine that the dervish is the one sitting there doing the zikr. So you are not doing the zikr the way you would be doing it, but the way the dervish would be doing it, to get into the attunement of the dervish. It really should be said whispering. At first you are just denying the way the world looks, and yourself. After doing that, you are carried into the glory, and eventually the unity. It is only at a very high level that we are totally one, that everything merges in the oneness. At every level from what they call undivided wholeness, there are degrees of individuation.

It is only at a very high stage that one experiences oneself as being one. Although all the way up, one examines one's body and mind and sees that it is the universe, but one leaves a certain mark upon one's body and mind, which is one's idiosyncrasies. It is only right at the top that you experience what the Sufis call the *Sirr*, the secret, of the unity. That is why when you say *Hu*, you have to be very peaceful. The mystery of the *Hu* is that from one point of view it is *Him beyond the created realm*, and then in another sense it is '*ana*, which means the Divine "I" in all things. That's the greatest mystery, we can't work it out with our minds.

[Power](#)

Concentrate on the power coming through the dervish. Pir Vilayat leads the zikr, *la ilaha illa 'llahu*. The emotion of the glory, majesty rather than just power. Majesty, like the "Majesty of the King." The "Glory of the Heavens," coming through.

[Al Hallaj - Drowning In Divine Love](#)

I would like to propose here that we get into the consciousness of Mansur al-Hallaj, who is drowned in the ecstasy of Divine Love. He says, "If you are enthused by the beauty of the Beloved, you still do not love. And if you are enthused by the glory of the Divine Beloved, what you are enthused in is the glory but not in the Beloved, you have not known love. When you have really touched upon the Being of God, you are drowned in an Ocean of Love. You go through agony and ecstasy, and being tested in your love, and abandoned, and

betrayed, and abandoned by the very person, the very being you love. Well in the end, if you persevere in your love, even though there's no reciprocation, gradually there are signs of His presence, and like a little light that becomes like the light of a thousand suns, and then the dawn of Divine Presence has now overwhelmed me beyond my horizon.

If you let yourself be carried into the mystery of love, it is beyond all the majesty of the heavens, and that is the real meaning of '*Ishq Allah Ma'bud Allah*.'

Now, get into the consciousness of al-Hallaj and drown in the ecstasy of divine love. Receive the arrow of the divine love, or if you like it's the Holy Spirit. It depends upon your attunement. As that comes down, you are being quickened by the spirit, or you're being pierced by the arrow of the spirit, or the arrow of Cupid. When you go into the circle, you are tensing the bow. That bow is enormous, it becomes wider and wider as the Divine Power comes through you, or the Divine Ecstasy comes through you, until it becomes like a rainbow. It becomes all encompassing throughout the sky, and then all that energy that's built up is released then as a mighty descent of Divine Power that reach right into the foundations of your being, which quake with supercharged energy.

So it is the *fikr*, you don't say the words of course. Exhale as you go into the circle, inhale as the head comes down, and continue inhaling as the head comes up, and hold your breath. Where you hold your breath, that is where the Divine Presence becomes known to you. *Zikr: la ilaha illa 'lahu*.

[Abu Yazid Bistami](#)

Now we're going to the 2nd zikr, kneeling. The head, one prostrates it as much as you like of course, but you will find that if you prostrate the head very deeply, you will have a very intense experience. This is where of course the sense of being shattered is very strong, and get into the consciousness of Abu Yazid Bistami when he said, "God shattered my '*ana* with His *Hu*, my '*I*' by His '*I*.' Until he was totally *fana* and then God reinstated him again. So that when the head comes up, as one is participating in the Divine Glory, one is reborn again, and then there's a suspense of course in the state of *Hu*. There is also a sense of getting down very deep in that inner space. All this should be done kneeling. *Zikr: illa 'lahu*. As you exhale, *Allah*, and as you inhale, *Hu*. Now you get into the consciousness of the sphere of pure vibration, and just as we experienced the light upon the light, the light of intelligence, and upon the light of the Divine

Epiphany and all created physical matter. In the same way now we are experiencing the impact of pure spirit upon the plane of vibration. Energy upon energy, rather than light upon light. Can you think of yourself as plugging into a silent voice from outer space, just impinging upon the threshold of consciousness coming from some distant place. Like a ripple in the ocean of vibration, and you just say *Hu*. Think of the vibration of the Breath of God. *Hu* on the inbreath and on the outbreath. On the outbreath the universe is created. On the inbreath all is drawn into unity. Think of the universe as just being a ripple on the ocean of reality.

[Sama With Ustad Hashem](#)

[Ustad Hashem](#)

Pir Vilayat introduces that he and Ustad Hashem will be sharing the sacred music of the Sufis. Pir Vilayat says that Ustad Hashem's style reminds him of his father, Hazrat Inayat Khan singing. It is a certain tradition of music, with a particular flavor of its own. It has a particular mystical warmth of the intoxication of the dervish. We will be sharing in a whirling "turn." I think that it is better to say "turn," than "dance" which has other associations in our mind. I've often thought that it would be so wonderful if we could have in America today this whole musical background. It's not just musical, it's more than that of course, but this background expresses itself in poetry and music. Because when I speak about the Sufis, it's like taking a pearl out of its setting.

[Sitar](#)

12:37 minute track of sitar music.

[Mevlevi Greeting](#)

Now we are going to join in the dhikr turn. The classical way is a greeting, you cross your arms and you place your right toe on your left toe. The reason for that is a little story, that in the old days the Murshid was not supposed to have any money. Kings come and give him a lot of money, and it goes right into the kitchen. The kitchen prepares meals for lots of people. So when there's money then there's plenty to eat and when there's no money there's nothing to eat, because one is not supposed to put any money in the bank. One day there were a lot of people expected, and there was not enough wood to put in the fire. So there was a dervish who offered his little toe, but when he came before the chef

he wanted to hide his little toe so the chef wouldn't know that he offered it for the fire. Now, the way that the dance is done is you start by gravitating around the nail that is put in the ground between your big toe and the next toe. They start by practicing, "Allah, Allah..." Then you start by lifting your right foot above your left foot.

['Ishq Allah Ma'bud Allah](#)

Pir Vilayat begins by repeating the zikr: *la ilaha illa 'lla*, along with the men present, and then he invites the women present to begin singing *'Ishq Allah Ma'bud Allah*, combining both into a beautiful singing zikr.

[Pir Vilayat Singing Zikr](#)

Pir Vilayat sings, *la ilaha illa 'llahu*, and then the group joins in.

[Ustad Hashem And Zuleika](#)

Beautiful singing track of Ustad Hashem and Zuleika.

[Ustad Hashem Singing Zikr](#)

Beautiful singing zikr performed by Ustad Hashem, *la ilaha illa 'llahu*.

Gems From Retreats Led By Pir Vilayat Over Various Years (Part I - Beginning Level Retreats)

Introductory Practices

Clearing Conscience

This is how Murshid led a retreat: You have an intention to take a retreat. You come leaving all of your possessions behind. Not knowing where you will be led and without any expectations of results. One is a pilgrim leaving everything behind. Purification of the heart. Leaving behind anything impure in one's mind or one's heart. Gives examples as to how to do this. This is the first purification.

Awakening Of Conscience

We have a tendency to bury one's conscience. As you meditate these things will arise during the course of the retreat. You must face them. You must be crystal clear before you start a retreat. We must first wake to conscience before we awaken to consciousness. We must look at God face to face. Purify one's glance. Then we can communicate Divine ecstasy. And the way we can do this is by the purification of one's heart. If you don't feel happy about something you must do something about it. This is the first practice.

Poison Of Grudges

Second purification is the harm that anyone has done to you. Purify one's heart against any grudge, grievance. It is a poison you hold in your heart. A wound in your heart. It can manifest as hatred or pain. Impossible to attain samadhi if one is harboring self pity. One must overcome any self pity. Al Hallaj says: "Thy abandonment of me is proof of Thy love because Thou tests most those Thou loves most." Things happen the way they do because there is a reason for it. Learn from the wonderful opportunity of this test. Then you are free. The people who are difficult to love you still love them. This purification is the second step in preparing for a retreat.

Inviting The Divine Operation

On retreat it feels like having left the world outside and found yourself in a cell that represents your own being. The space within. The joy of discovering this space, having blocked out the world outside. This space within is broader and

wider than the space without. Not the space of your mind. Deeper than that space is another space which is impersonal. It's like the bushes in the winter when the energy goes into the roots. A Tendency to lie low, go deep within oneself. This is the basis of the zikr of the Sufis. The classical retreats of the Sufis are always simply repeating the zikr. The Hesychasts, the Christian fathers of the desert, starting in the fifth century, did a practice called the Prayer of the Heart which consists of turning within and discovering that space within. They call it the position of the Embryo where one thrusts one's breath into the entrails. Like the tree getting the energy down into the roots. It was good not to use too many words in one's prayers. They cause too many mental associations. It is better to repeat a mantra. They used *Kyrie Eleison Christi Eleison*. Several meanings of this mantra. It's like a plea. What it means really is that having done all that one could have done has been done one has to admit that there are things that one cannot do by oneself. One can only lend oneself to the Divine operation. It means, as Al Hallaj would say: inviting the divine operation upon one's soul. It is not so much as you withdrawing from the world as it is a tuning oneself to the divine operation.

[Kyrie Eleison](#)

In doing this practice it is recommended that you kneel in front of the throne of God. You are not the center. There is humility in this manner. Kyrie Eleison means Lord have mercy upon me, inviting the Divine operation upon oneself, to purify one. Demonstrates the practice. Head comes down on Kyrie finding a space within. Dive deep into the root of your being in contact with the inside of life. As your head comes up there is a lifting into the transcendental even in the space within. You are glorifying. Then reflect upon any inequities you have done then reflect upon what you are going to do about it. We are like a temple and sitting inside that temple reflecting upon life.

[Bleeding Heart Of God](#)

The second purification is to enter into the bleeding heart of God in the Universe. That is what is meant by Christ. It is the bleeding heart of the Universe and our hearts are the separate cells of that one being. The total heart is broken that can transform suffering into joy. That is the meaning of resurrection. The resurrection of Christ. This is the second stage of the Hesychasts which is, *Kyrie Eleison Christi Eleison*. One shares in the universal suffering. One is sharing, participating in the broken bleeding heart of God. A sharing. Then continue without saying it aloud. Just with the motion of the head. Exhale when the head

comes down. Inhale when the head rises. Dwell in the bleeding heart. Then you will be able to love the person who has offended you. This is the moment of transfiguration. A transfiguration in the living heart of God. Then forget your breath and silently rest in the heart of God.

Awakening

Now experience the essential nature of meditation which is descending into a deeper level than the personal way of looking at things. A sinking feeling. You are not being stimulated by the world outside which is geared for action. Your organism may fight against this shift at first. A sinking and emerging from this lethargy into an extraordinary intense consciousness. A higher impersonal consciousness. In the East they call this awakening from the vantage point of the personal. A breakthrough of realization.

illa Hu

In the zikr of the Sufis, “*illa Hu*,” *illa* means accept as the head goes down. *Hu* means the transcendental aspect of God as the head rises. With this practice we are destroying the sense of the ego self as we prostrate. We are letting God annihilate you and then carry you into the transcendental.

Silent

Now exhale as the head goes down and inhale as the head comes up. Do it as slowly as you can.

Realm Of Transcendence

Without any movement being lifted beyond existence into the realm of transcendence.

Purification Breaths

The four purification practices, all murids should do. Practice that Murshid gave to all murids at the first initiation. They are both a purification, and a baptism. As one exhales, one drains the magnetic field of pollution in the corresponding Element. As one inhales, one draws fresh energy into one’s magnetic field. These practices are like the ablutions that one does in the morning, but these are spiritual, having to do with the magnetic field instead of the physical body. Earth: Your magnetic field is like a forcefield. These practices should be done standing. The polluted energy is being drained into the Earth as you exhale. The Earth gives you fresh energy as you inhale.

Earth energy is telluric energy. Water: One is working with the energy of pure spirit. The energy descends through the Crown center as you inhale, and upon exhale passes into the Earth. This is juxtaposed with the Earth breath, where one is draining the energy into the Earth as one exhales, and drawing fresh energy from the Earth as one inhales. Fire: One imagines that there is a flame in the spinal cord, and the inhalation is venting or drawing air into the flame that burns more brightly. As one exhales, polluted energy is drained into the fire, and also one is radiating light. There are two things happening at the same time, one is producing light while draining the polluted energy in the fire. Air: One is drinking the air through the mouth. As one exhales, one feels as though one is dissolving, disintegrating. As one breathes in, one is re-formed again. There is a cosmic dimension to the expanding, or dissolving as one exhales, and being re-formed again as one inhales. Murshid suggests that we practice five breaths each, to make 20 breaths. There is no retention of breath between inhaling and exhaling. One does not prolong the breath upon inhaling or exhaling, the natural breath.

[Second Zikr](#)

[There Is Only One Being](#)

La ilaha illa 'Ila hu is open to many interpretations. At the exoteric level it is there is only one God. There is no god except God. Muhammad [PBUH] came and introduced this mantra when the Arabs were worshiping many gods. Muhammad's [PBUH] first tutor was a Jewish rabbi. On the esoteric level it is not only one God it is the One Being. The first section is a negation. The second section is an affirmation. *illa* means "except." Describes in detail the writing of the zikr in Arabic. The basis of the circle is that the head moves in a circle then the head rises in a vertical line to ascend. *Hu* means presence, divine immanence. Allah means the Divine Presence. The "h" of Allah means the divine transcendence. You can make God present by thinking of His transcendence. Continues with the description of the Arabic.

[Fana & Baqa](#)

The state of the Sufi is one of perplexity in facing the divine presence. Allowing oneself to be annihilated but one must always survive the annihilation. That is why the Sufis always say: *fana baqa*. Annihilation is always followed by transfiguration and resurrection. Your ego is shattered but your spirit is stronger than ever. One can get into a trance state when doing the zikr. Pir said that he did the zikr 22,000 times a day for 40 days while fasthe dervishesing on retreat.

Great power when touching your head to the ground. The democracy of the ego and the aristocracy of the spirit. Like a surrender to the king of kings, then your allegiance to the king. A wonderful feeling to get into that deep place of worship in the temple you have created.

Second Zikr

Should be done kneeling: *IlLa*, head down. *'IlLa hu*, head rises. He demonstrates. On *hu* you are raised above into the divine presence.

Experience Yourself As Cosmic

Continues with demonstrating the divine presence. There is a nostalgia in oneself for the divine being. Feel the longing. Experience yourself as cosmic.

Zikr & Fikr

Continues with recitation of the second zikr. Don't say the *'IlLa* too powerfully then let yourself go into samadhi. Letting go of the personal into the cosmic-ness of God. Experience yourself as being annihilated when you say *illa*. Now the *fikr*. You do not say it aloud but you think it. You get into the meaning of it. You exhale when you are thinking *hu*.

Full Zikr

Head makes a circular motion. *La ilaha illa 'IlLa hu*. Left shoulder, solar plexus, right shoulder, the head down to solar plexus, then rises on *hu* to the zenith. Annihilation then resurrection. There is no divinity except God, the One Being. Demonstrates. Now do it whispering. The language of the angels is whispering.

Kyrie Eleison

Purification Of The Heart

Begins by the sounding of OM. Working with consciousness. Description of the thoughts that arise during meditation. The thoughts that arise that are bugging us. The real ablutions are the purification of the heart. Contemplate if there is anyone who you have committed an injustice toward. Then make amends. Sublime state cannot be achieved until these bugging thoughts are addressed. Forgive the person who may have harmed you. Overcome any thoughts that you feel fate may have been unfair. These steps are the path of freedom. Want to sit

without any thought that is pulling you back. Goal is to sit totally free in the space within its vastness and depth.

[Being Walled In](#)

Relax the brain inside of the head. Exhale. Inhale without effort. Extend the exhalation. On exhalation extend your consciousness into the vastness of space. On inhalation turn within and discover the infinite space within. Continue alternating. On exhalation you not only extend your consciousness into the vastness of space you also scatter your consciousness. Your thoughts are a regurgitation of the world outside. At this stage you are discovering a deeper space within. The space inside is infinite. Let go of one's ego consciousness. A relaxation of the tyranny of the ego.

[Joy & Pain Of Universe](#)

Practice of the Hesychasts. *Kyrie Eleison, Christe Eleison*. An advanced form of purification. Asking for the divine to assist when you have done all that you can do. Carrying with oneself the heart of God. Christ's last words on the cross: "Why hast Thou abandoned me?" Another view of this phrase is that it is being addressed to his followers: "Why has thou abandoned me?" Clearing away guilt, even unconscious guilt. Becoming aware of both the joy and pain of the Universe.

[Hesychasts](#)

Withdrew from the social aspects of the church. Desired to experience the presence of Christ. Sat on the ruins of the temples in the desert in the heat and the cold. The heart, soul, spirit of Christ. Experience of incarnation and resurrection of Christ. As one says Kyrie the head turns down finding the space within. To the solar plexus. The Hesychasts say the entrails. Eleison the head is lifted up.

[Kyrie Eleison](#)

Saint Seraphim lived in the woods with his forehead resting on the ground. People couldn't look him in the eye because there was so much light. He turned within to the Temple of God. Theosis: the whole body becomes sanctified. Becomes a Temple of God. Practice: kneel in the presence of another being. Kyrie Eleison. Aloud. On Kyrie head down to the solar plexus. Head rises on

Eleison. Then *fikr* concentrate on the word with our saying them aloud. Then *fikr as-sirr*.

[Christe Eleison](#)

Second stage: Christe Eleison. Experience the human condition when it is sanctified. Entering into the suffering of Christ. The bleeding heart experiencing the suffering of the human condition. The soul of God suffers from the limitations of the human condition. Experience the depth of the human conditions while experiencing the sacredness of the soul. Then do the practice on the breath.

[Purification By The Power Of Truth](#)

Experiencing the broken heart makes one sincere and authentic. You can see that your personality was a mask that you developed over time. Beyond this one can see into the depth. No room for artifice. In the world maybe you had to play a role, maybe you didn't have to, but you thought you had to. One develops a distaste for artifice. Enjoy dissolving the picture of yourself. Just be nothing. Cannot rely upon your charm any more or impress people with your personality. Do away with your crutches. Enter a place of genuineness and simplicity.

[Being Crucified](#)

Experiencing the divine being experiencing the human condition. The bleeding heart of the Universe. Experience the human condition when it is sanctified. It is experiencing the resurrection to its original glory. The victory of experiencing the depth while experiencing the sacredness of the soul. That is when you say Eleison. Now on the breath.

[Dark Night Of The Soul](#)

Saint John of the Cross, the Dark Night of the Soul when you recognize the futility of all your mental constructions and preconceived ideas. Collapse of your thinking. This is needed for transformation.

[The Chakras Part I](#)

[Magnetism](#)

Guided practice. Be aware of magnetism. Work with energy. Electro-magnetic energy drawn from the earth through the bottom of the spine, if sitting, through soles of feet if standing. Inhale drawing energy through bottom of the spine,

exhale drawing energy through top of the head, down along the spine/celestial energy. The more energy you give out, the more you can draw in. Place hands in front of you. Experience energy moving through hands both as you inhale and exhale but particularly as you exhale. Imagine finer substance going beyond physical hands. Return hands to your knees, do the same breathing with the whole of your body. Exhale and expand the magnetic field around your body. Inhale both terrestrial and celestial energy and on exhalation, radiate far and wide.

[2nd Chakra](#)

Svadhithana. Three-and-a-half vertebrae above the bottom of the spinal cord. Connected with the astral body. Practice to feel the chakra - breathe in, hold breath and feel your heartbeat or pulsing of blood in arteries. Expand awareness of pulsing to zone around the physical body. Corona - bioplasmic body. Effervescent, buoyant.

[Solar Plexus](#)

Manipura. An inch below where ribs part. Has its root in the spinal cord. Where we experience emotional tension. Chakra that is sensitive to people at a distance, nature, earthquakes. Center used to pull prana energy from outer space. Become attuned to the heart of the Universe. The law of resonance, the umbilical cord linking all things. Feel the condition of the universe. A kind of brain. Sensitive to gravitational waves. Through the practice of the Zikr of the Heart, one becomes very beautiful. Inverted space, where all is linked from the inside.

[Divine Power](#)

Ya Qadir. Generates a lot of energy. Sense the immensity of power.

[Energy That Moves The Universe](#)

The sound "A" is intimated in the heart center. Resonating with cosmic vibration.

[Heart Chakra](#)

Anahata chakra. Center of the aura. Lotus that opens up and your whole being becomes radiant. Concentrate on the sun within. One draws one's energy from the universal sun - the source of light. The reality beyond the physical universe. Become the instrument of the Divine Light. Experience ecstasy of light through

the crown center. Fusion of ascending and descending light takes place in the heart center.

Ascending & Descending Light

Now you can alternate between the consciousness of the aura and the consciousness of the light of intelligence. For example, as you exhale you are conscious of radiating an aura and when you inhale you are conscious of being pure luminous intelligence. You are intelligence, luminous intelligence, that's what you are. And this intelligence manifests as an aura but in order to manifest as an aura on the physical plane, it has to conjugate with the energy that arises out of the physical processes on the planet, I mean, transmutation of electrons into photons. So can you experience this interfusion with matter, how your being is interfused with the substance of the planet? And can you infuse matter with the energy of pure intelligence? Like every time that you consciously infuse your body with the light of intelligence, your aura burns more brightly.

As you inhale, you reach into the awareness of the pure intelligence, that is the moment when you turn your eyeballs upwards and perhaps you will realize that the crown center has the aspect of a fountain of light. The further you lift your consciousness, the further you reach into the universal light of which you are just like a ray, for example, of the divine sun. Now there's the light that ascends, and the light that descends and the light that ascends radiating from the heart center doesn't just radiate centrifugally. Well it does, of course, radiate centrifugally just like a sun, but some of the rays will reach right up through the crown center and reach as high as it can and then will fall back again just like the water of a fountain and fall upon your aura like a rain of droplets of light. And in the middle of this fountain, like a beam of light that descends, that's the light that descends. In the middle of the fountain it descends and rains down all along your spine and explodes at the level of the heart center.

And now perhaps we're in a better position to understand what it means to be illuminated. When one is totally aware of being a being of light. And wherever one goes one lights up the environment. Instead of depending on the light of the sun to see objects, the light of intelligence in you thrusts its light upon all things, thrusts your light upon all people. As a consequence your glance becomes luminescent, your smile is luminescent. And those who can see realize that your aura burns more brightly than people who are not in this attunement.

[Being Of Light](#)

Now so far we have been concentrating on the person, like your aura, the light of consciousness as intelligence descending through you. But, of course, as soon as one is attuned to that perspective, that focus in which one experiences oneself as light, then one begins to see light everywhere in all beings. You begin to see the auras of other people, you begin to see the auras of the trees. When you close your eyes you are aware of beings of light.

As Buddha said, the secret of experiencing higher planes is to attune yourself to those planes and then you experience those planes. If you are aware of your being as a body, you will experience the bodies of other people, if you experience your being as a mind, you will experience the minds of other people, and if you experience yourself as a being of light, you are beginning to experience beings of light everywhere, landscapes of light, temples of light. This is illumination.

[The Chakras Part II](#)

[Hu](#)

Hu by itself used as a mantram and as part of the zikr. Demonstrates. Feel the flow of the air through your lips. It will produce an overtone. Then listen.

[Pure Vibrations - illa Hu](#)

Listen to the sound of music behind the Universe. Listen to the sound that manifests as an atom. Sound conveys meaningfulness. Harmony in those patterns are of extreme beauty. Harmonize yourself to the harmony of the spheres. You will experience this after a retreat. The disharmony of life becomes evident to you. You come out of a retreat highly sensitized. Now *illahu, illa* the head descends to the solar plexus. *Hu* rises to the crown. Demonstrates. Next on the breath with the motion. When you lift your head you are in attunement with the cosmic harmony.

[Kundalini Practice](#)

Using the current that is flowing through the chakras to lift our consciousness upwards. Inhale, raise the energy upward through the chakras (he names the chakras). Hold breath. Then exhale allowing the energy to flow downward

through the chakras and radiate outward. You sever your links with existence in the physical plane.

Yoni Mudra

Crown this practice by placing your hands and fingers as described before. This is called Yoni Mudra. Hold yourself in that very high state which is close to samadhi. Three breaths through the right nostril.

Throat

Describes the throat chakra which governs sound. It transfers the energy from spirit to matter. Matter is always in a state of vibration. All reality is wave and particle at the same time. Wave patterns spread throughout the Universe. It is here that you experience the symphony of the spheres. When you are in a very high state you realize that the physical Universe is like the projection of a realm of pure vibration. The sclerosis of vibration. Discover the world of pure vibration. It is called the akashic world. The audio sphere. Become very vibrant yourself. Then you become sensitive to the vibrations of the Universe.

Crown

Inhale concentrating on the wazifa *Hu*. When you exhale concentrate on the wazifa *Hayy*. When you exhale you are dispensing life. When you inhale *Hu* you are concentrating on the sounds of the Universe. *Hu* is the collective resonance of all the sounds of the universe unified into one total wave interference pattern. *Hayy* is giving the vibrations vent to life. Recite the wazifas like a whisper. Feel the vibration of *Hu* particularly in the crown center. Describes the three sounds in *Hu*. Eyeballs turned upward, hold breath, tongue turned upward. Experience the vibrations in the life field above the crown center. Opening the crown center. Press tongue on the palate toward the back which stimulates the pituitary gland. Don't identify with the physical body. Remain relaxed. Describes the colors associated with *Hu*: blue, violet, and crystal. Rainbow colors. Now become aware of the whole aura of the body. Color at root chakra, red, solar plexus, orange, heart golden like the sun, green at the throat, blue at the eyes, violet at the third eye, colorless light at the top. As you inhale you can concentrate on the color of the chakras as your breath rises. When you hold the breath that is when you open your crown center. Concentrate the radiance around the body as you exhale. Next concentrate on the third eye as you exhale casting beams of light from the eyes and the third eye casting light into space. They have the capacity to penetrate through solid matter. The light of Divine Intelligence sparkles the

glance. The body is the scaffolding, the vehicle which allows this light to flow through. Feeling free. Grasping the meaningfulness behind all things. The crown center is awakened. Intelligence breaks through one's whole aura. The eyes sparkle, casting light into the starry sky. Ends with a repetition of, "Disclose to us Thy Divine Light."

[The Sun Of The Sun](#)

[The Sun Of The Sun](#)

We've been working very much with the physical sun and I hope that it has led us to the sun of the sun of the sun, of the light of light, Nur al-Anwar, and even beyond that to the Nur-i Haliyat.

Now we're going to take advantage of the fact that the sun is rather shrouded over black clouds, to concentrate on the non-physical sun without the physical aspect because, as a matter of fact, the physical aspect although a steppingstone can also stand in the way.

Also I would also like us to pick up something of the breath of the universe, the breath behind the universe which is Quddus. We're working with Nur and Quddus and some relationship between the two. Our first practice is the shaghal, consciousness of the currents rising through the left and right channels of the spinal cord. So that is the breath which conducts the earth power, the electromagnetic field and also converts it. So while we are doing this we can also concentrate on the current of light, not just energy. I think basically to understand this, when Shams Tabriz says, "When the sun arises, it casts its light into every atom." I'm not sure that I am saying it quite correctly, maybe one could say it invests its light inside every atom. So as we draw the breath current upwards, we talk about earth energy. Well it includes even photons, of course, that have been invested into electrons.

[Shams Tabriz](#)

Now concentrate on being a sun ourselves. I suggest concentrating on the being of Shams Tabriz. And so the heart chakra is like the physical sun and then the crown center is like the center of the galaxy which is a sun of many suns and then further up above the head are still more lofty centers of light than in the center of the galaxy. And as we exhale, we channel the Nur al-Anwar or Nur-i Haliyat coming into the physical world and radiate with a tremendous brightness

at the heart center and the radiation extends to the shoulders and shoulder blades and even right down to the Muladhara chakra.

We think of the breath of life just like a current in a cable and then the bulb lights up, the energy manifests as an outburst of light. Now the light in the heart is an outburst like the sun in all directions. Then we have the joint beam of the two eyes and the 3rd eye. There is a way of channeling the very high frequency light of the 3rd eye into the beams of the physical eyes. But it's only after having reached very high up into the light of the sun of the sun of the sun, of the light of the light of the light with the eyeballs turned up, one can now bring it through the eyes. And I would like you to concentrate on the violet light, it means as high frequency as we can see in the physical range, cutting through the darkness while at the same radiating this warm golden light from your heart.

And imagine that the light is really such high frequency it's beyond the visible spectrum, say ultraviolet. Can you imagine it cutting through walls? That's Shanaz, the glance of the king. Can you think of it not just as passing through all obstacles but acting as a catalyst so that it unleashes the latent light that is hidden under the bushel, as one says, in the old Testament? Or like the ancient Sufis used to say that the spark of the flint is hidden in the stone. This is what Shams Tabriz means by the light hidden in all that.

So that, for example, a crystal would stop fluorescing by your looking at it, well by your channeling of the light of the heavens upon it. So as one inhales one always has to reach right up again to draw the light from the source. And hold your breath in order to be very deeply immersed in the celestial light.

As a matter of fact, at this stage we can introduce a new element, that is, as you hold your breath, concentrate on the Archangel Ophiel who is an archangel of light. All archangels are beings of light, but for Ophiel it's his particular mission in the hierarchy to organize the forces of light. Not as you inhale because as you inhale you are just reaching further and further up into realms of light, totally impersonal. It's on the way down, well as you hold your breath, when you encounter beings of light and you could earmark in particular Ophiel. Another word is Oriel, the same being.

Militia of Light

You must not just concentrate on the eyes but think of yourself as belonging to the militia of Ophiel, and of the partaking of his nature. Now we come to a state of intensification and that is when we get into the practice so deeply that you become intoxicated with light, it's like being drunk with light. Well it's the emotion of light. And the emotion is tripped off by beauty. There's such beauty in the light of those eyes. Just the power of beauty, the beauty of the heavens. Soothing like the beauty that is coming through a plant when it breaks through in a flourish of flowers of colors, a kind of explosion of beauty.

Not only is it beautiful but it creates beauty everywhere. It unleashes the hidden beauty in all things. It's like a beautiful smile in an ugly face. And as much as you allow this inner light to come through, you are beautiful. And now I want you to be conscious of your inner beauty and let it transpire. That is the hallmark that spells that you belong to the militia of Ophiel.

It's easier if one doesn't think that it is one's own beauty but it is beauty that has come through. That comes by being intoxicated with light. Just like a smile, it's an expression of the light of intelligence that is coming through and transfigures one. So that all the tensions of person disappear and the features become transformed by the eruption of light.

You see we are bringing the light down into our bodies now and experiencing what it does to our body.

Quddus

Now the wazifa Quddus Nur (repeating). Doing shaghal once more. I remind you that one should sit on one's left knee and place the right foot under the left knee. It's breathing on both sides.

Intoxication With Light

Now we've been working very hard and we must bring something immaterial and that is not just the light of the heavens but the joy of the heavens. And in that joy there's an absence of anxiety. In our humanness we're all so concerned, weighed down with responsibilities, fearful of outcomes of what's happening on the planet. And that's rather counterproductive. That's just reacting. The positive

way would be just to manifest the condition of the heavens. Just joy. Even the crow agrees with me.

That's the breakthrough of the ascetic when he or she has gone through terrible austerities and hardships of the body, constraint of the mind and then all that joy comes through.

And so what I'd like to retain from this morning is intoxication of light to the point of being drunken with light and in the relationship between light and joy or the smile which denotes the carefree condition of the heavens. It's too easy if it's a result of the conditions. People are smiling in everyday life all the time but sometimes it's a personal smile but it all has to do with the heavens. It's not the same thing as when one is cold and hungry.

[Immaculate State](#)

[3rd Stage](#)

Third stage of the alchemical process is like a state of stripped oneself of everything. A state of disincarnation. A state of what one was before the process of becoming. Only a part of oneself is not in the physical Universe. The process of dissolution has been carried to its very limits. You have been dissolved. This is the limit of the process of disintegration. Alchemists call this a state of Albedo, whiteness. There is a certain quality of ecstasy when one reaches this state. This is a state beyond pure intelligence. This is a state of being beyond knowing.

[Landscape Of The Soul](#)

The landscape of snow and ice. This is the state of what one goes through in a high state of initiation. The highest state. Utterly purified. When you get to this state you cannot stand the egotism, the violence of people, hypocrisy, commotion. Nothing too fanciful. A need for authenticity. A state of purity. You feel like retiring to a cave in the high mountains, the snow. Your whole being becomes like the snow, pure. You become pure spirit.

[Pilgrimage To The Source Of Life](#)

Making a pilgrimage to the source of life, the inception of life when it flows from its source. Like water trickling from its source from a bed of crystals.

Diaphanous light from another world. Elijah is associated with the water of life. What we associate with spirit is not life. Life proliferates in various forms of nature. You feel the pulse of life everywhere always pressing forward. Behind it is something deeper. And that is pure Spirit. This is what you are experiencing in this very high state.

[Ruh al-Quddus](#)

A new dispensation, a quantum leap into new horizons. A sudden change. That is the action of the Spirit. A burst of energy. The Tibetans call it lightning. A descent of the Holy Spirit. Pir came across a being who was pure spirit once. A rishi full of life, dancing, energy bubbling over in him. The power of the spirit. Pure spirit. Sufis call it *Ruh al-Quddus*. The only way to access this state is through catharsis. You become like a crystal, clear, pure, authentic. You return to this pristine state. The state before you became enmeshed in the world. A sacredness of the soul. It is not joy, it is peace. A refinement of emotion. It is sublime. Beyond the emotion of the soul. Hazrat Inayat Khan said the highest intoxication is sobriety.

[Silence](#)

Silence to experience the above state.

[Temple Of The Holy Spirit](#)

You become the temple that receives the descent of the Holy Spirit. Experience the burst of energy of the Holy Spirit that transforms by upsetting the existing balance of things. Offers one's life to be quickened by the spirit.

[Qasab Practice](#)

Qasab practice facilitates the experience of being transfigured by the Holy Spirit. Describes the practice You become a body of light or pure vibration that becomes a receptacle of the Holy Spirit.

[Pure Spirit](#)

The next stage is not thinking of yourself any more as being the receptacle. You become pure spirit.

[illa Hu](#)

When we say *illa* we think of ourselves as being the transfigured temple. When we lift our heads we are pure spirit. Doing the second zikr.

[Yoni Mudra](#)

Now doing the zikr on the breath with movement of the head. Then without movement. Simply on the breath.

[The Perfect Master](#)

[Identifying With What One Truly Is](#)

We feel inadequate because we identify ourselves with our personality. Sclerosis sets in. The whole purpose of the retreat process is to break through the sclerosis and become what one truly is. In order for your real qualities to break through you must see those qualities in another person. When you see it in another it gives you courage to manifest that quality also. It is discovering who you really are. Pir Vilayat tells the story of meeting a rishi who said: "Why have you come so far in order to see what you should be?" Plotinus also said that what you cannot see in yourself you must see outside.

[Divine Perfection Becoming Reality](#)

Why do you look for God up there? He is right here. Tells the story of Shams Tabriz encounter with Rumi by throwing his books in the well. Rumi said: "The one who I always worshiped appeared to me today in the form of a man." The impact of beings on beings. Communication of beings. That is where God becomes a reality via beings. That is why in the East so much emphasis is placed upon the guru chela relationship. That is why Christ said: "Only through me can you reach the Father." Only through the being of Christ can one reach transcendence. This phrase has been misused. Rumi said that one should set aside his personal self and allow the divine nature to flow through. There are wonderful beings in this life if one could only see them.

[Pilgrimage To The Himalayas](#)

There are beings who are able to let the divine qualities come through. They are the ones who can help us the most. There are a few beings who have allowed the divine perfection to come through. Pir Vilayat tells of his pilgrimages to the

Himalayas. Then he leads us in a guided meditation to the Himalayas to greet a rishi, your ideal guru. Beautiful meditation.

[Imagining A Great Being](#)

Meditation continues with a description of this imaginary rishi. The whole environment is charged with his magnetism. The whole atmosphere. Divine power. Majesty. A king. Hazrat Inayat Khan says, "You discover the divine power which moves the Universe." Light in his glance. Brilliant aura. Communion of light. Totally awake, incredibly aware. He shakes you into awakening.

[Sharing His Qualities](#)

Meditation continues. Broken heart. Sharing in the heart of the Universe. Compassion. Also bubbling over with joy. Also peace, serenity. Totally free. An innocence, the immaculate condition. The sacredness of embodying divine perfection. You are overwhelmed by this encounter. Now you no longer need the rishi's presence to radiate the same qualities as the rishi. Pure luminous intelligence casting your light on all things. You are free. You are lost in the divine ecstasy. This is your real being! "Have the courage to be who you really are!" Courage to believe, seeing who you really are. You ARE this!

[Our Divine Inheritance](#)

This is where Christ said he was the Son of God, because he was conscious of his divine inheritance. He said everyone could do this too. He said, "Be ye perfect even as your Father in heaven is perfect." If you are conscious of this you will be the divine perfection. It is only the ignorance of our divine perfection that makes us feel inadequate. It takes courage to stand by one's divine inheritance. Don't betray your divine inheritance. Do this one practice every day. If you do nothing else do this practice. Experiencing God in you, experiencing the divine perfection even in human limitation. I feel almost asking you to promise to do this. Also wherever you go give life. Told the story of Puran becoming a sannyasin then causing the flowers to bloom in his garden. In samadhi you experience yourself as spirit and body.

[Knowing That You Are Free](#)

We are actually free but don't know it. Wherever you go or find yourself, bring with you this sense of freedom. The most difficult situation is bringing heaven

into hell. There is no limitation to the beauty you can bring into things. You are the gurus of the future. It is to fulfill the greater purpose beyond your personal purpose. You can't just do things just to survive. You must also serve a greater purpose. "It is a great joy to share with you. We will always communicate in the spheres. I carry you with me wherever I may be."

Finding Your Purpose

What Is Fulfillment

If one is asked, "What is your greatest problem?," the answer is usually, "What is my purpose?" It may be specific – do I do this, or that. Others will have no idea what might be their purpose. The real issue is that one seeks fulfillment – a need to justify one's existence. What is the mark I've left on the planet? The question behind it all is, "Is what I'm doing going to unfold my being?" It doesn't mean just achievement. If one feels unfulfilled, it means one hasn't found a means of expression. But, in order to unfold the potentialities, one must first realize them. The most desperate need is to discover all the richness not given expression in our being. It's not enough to meditate. Meditation must lead to realization. That realization is the realization of the divine perfection. A person who actively participates in his/her unfoldment accomplishes a lot more – discovering the divine objective in one's being.

The Message

The secret is discovering the divine consciousness, the divine bounty, and participating in it actively – the great construction that is life. For some the need is to grasp the purpose beyond your own purpose. Only worthwhile living if living for something beyond oneself. They're only successful when pursuing a great cause – not so much when pursuing their own interests. That is becoming more and more the case – we're living in an age when we're all in it together. You can't consider the purpose of one person without considering the purpose of all people. That's what we mean by the Message – it's the next step in the advance of evolution. We are important as much as we are part of this advance. Purpose is like the horizon. Can what I do be part of something greater? Amnesty International – how a multitude can join into a single large purpose.

[Fulfilling My Purpose](#)

Lessons Pir Vilayat learned from a rishi: Why have you come so far to see what you should be? In order to be what I became, I had to see it. Parting advice from Rishi: few rishis remain - times have changed - now is time for those who come amongst people. There is violence in the air. People think they can fight violence with violence but it is the minds of people - have to work to take the violence out of their minds. [Gives an example of violence being inspired by violence on TV which may be dated/disproved.] We're all responsible for what happens in the world.

[Our Purpose](#)

What's the purpose of you becoming a more beautiful person than you are? If it's part of the overall purpose of the universe, it's much more meaningful. This perspective affects the way one looks upon personal problems. Mother Teresa. Closed in your little thing you see your problems out of context. Meditation can help see the universe and free oneself from one's little problems. Example of how cells in the body cooperate to make the retina so we can see the stars. Staying in our own little world leads to break down because one is not in resonance with the rest of the Universe. Meditation focused on your own little world doesn't lead to realization. Beyond realization, it's transformation and action. Pir Vilayat's wish that our meditations cause people to say, "What's up with these people – they're so full of light, joy – there must be something to this meditation!" Working on higher levels to communicate over distances.

[Staying In Contact](#)

Story of German Murshid setting his watch to stay on murids' time. Saying of Murshid: Every being upon whom you have cast a smile is connected with you. After that you can never close the door to that person. Stay in contact – we can always reach each other.

[Daily Routine](#)

Importance of daily spiritual practice and hints at making it more interesting. Importance of discipline.

[Which Practices](#)

Different temperaments are drawn to different practices. If practices are not assigned by your guide, do the ones you feel most in harmony with. Most important to remember the attunement.

[Meditating With Great Beings](#)

Importance of attunement to practice in relation to instructions. Of all spiritual beings Pir Vilayat has met, there has never been one like Hazrat Inayat Khan. Pir Vilayat recalls impressions of Murshid. The unity, tremendous broadness of the Message. Beyond individual improvement there is the vastness of the Message. It is that for which we work.

Gems From Retreats Led By Pir Vilayat Over Various Years (Part II - Intermediate Level Retreats)

Purification Light Practices

Purification Breaths

Elaborate description of the purification breaths.

Radiating Light

Now there's a secret to this and that is the power of imagination. You know the body does emit photons which is light or, of course, heat and particle light and wave light. And now it's been discovered that if one concentrates on radiating, whether it's heat or light, one increases one's radiance. It can be ascertained now. It's called bioluminescence.

And you know how do you move your arm? The initial act is imagining your arm being lifted and that triggers off the action in your body. So, in the same way, you can increase your aura simply by imagining light. I say that as an introduction because a lot of people used to think they were just imagining things. And now we know that imagination is followed by real changes in the body.

I hope that all of you enjoy even just the contact with light, the experience of communion with light. You see, we sometimes shield our eyes against the headlamps of a car, maybe we're not courageous enough to face very bright light. Plotinus said that in order to look into the sun you have to have eyes like the sun. And the rishis and dervishes stand for hours looking into the sun. Most people's retinas would be burnt within one minute. There is technique, and that technique consists in radiating a lot of light through your eyes. That's how you protect your eyes against being burnt by the sun. You have to have eyes like the sun.

Light

Now there's a cosmic law according to which you realize that being illuminated by the light of the sun makes you aware of your own light. That's why you enjoy it. It's because it confirms you in your intuition of what you are, a being of light. You have to see yourself in another yourself in order to discover yourself. You look into the heavens illuminated by that light and you realize that this is your real

home. And somehow you have descended upon the earth and donned the body of the substance of the earth. Incidentally the planet earth as all the planets were originally a second sun because now it is found that most planetary systems are the result of a binary star system, two stars like a couple. And one of them gets strung into rings like the rings of Saturn, for example, and eventually they coagulate into planets which means that our bodies are made of the body of the second sun, let us say, the wife of the sun, the mate of the sun. And we enjoy a communion with the male sun, that is the love that was between those two suns is shared now in our own bodies, the attraction, the mutual completeness, the complementarity.

One can say we are reaching in another higher dimension of light now, and that is what the Christian Church fathers call the uncreated light and Jacob Boehme calls the *aurora consurgens*, and that's beyond what scientists define as light, as photons. So when I say this is our home, it doesn't mean that our bodies are made of the second sun, but it means that our being of light of this uncreated nature derives from the sun. We are souls, according to the Zoroastrians, derived from the archangel of the sun. One has a sense of an affinity, like contemplating like.

According to Shahabuddin Suhrawardi, the solar man is continually looking for itself in the world of shadows but when it turns toward the Orient from which it is derived, it discovers itself by the likeness of the light which it contemplates. So instead of thinking of the physical sun, we like to try to reach into the original light, that is the soul of the sun and the soul of the sun gets its light from the light at the center of the galaxy and so on and so forth. There is a whole hierarchy of lights, each one conferring its light upon the one hierarchically below it and each one deriving its light from the one hierarchically above it. If only you could get into the consciousness of the light out of which your aura derives its light. And the way of doing it is to turn your eyeballs upwards because the eyes are looking towards the world of shadows generally but when you turn your eyeballs upwards, the beams of light of your eyes are turned toward the origin from which your light came originally.

[Light Practices](#)

The phenomenon of light in the human being is really more complex than this. In a sense it's a hybrid, the light that is derived from the combustion of the body and the light that descends upon the body. The Sufis make this difference between

the light that ascends and the light that descends. So this is the complete picture. And I've tried to do it when I am talking about it. You concentrate on the red light at the bottom of the spine, a kind of fire like a coal fire, a furnace burning. And the yoga practice consists in blowing through your mouth, exhaling through your mouth, as you concentrate on that part of the spine. And during that time you should feel very intense heat throughout your body, you increase the temperature of your body.

Then as you inhale you concentrate on the golden disk of the heart. The heart is like a miniature sun, a golden color. And then a blue color in the eyes, and violet in the 3rd eye and a kind of diamond-like colorless light at the top of the head in which there are reflections of all different colors of the rainbow. When you reach the crown center then you hold your breath, then turn your eyeballs upwards.

So you're transmuting the infrared into the ultraviolet. Passing along the whole range of frequencies of the spectrum. And there are other colors on the way, there's green in the throat center and there's a kind of orange in the solar plexus but it's simpler just to concentrate on the main chakras that we mentioned. Just concentrate on the bottom chakra, the heart center, and then the physical eyes, the third eye and the crown center.

Now as you contemplate on these centers, it's just like a bulb that lights up and, of course, the light radiates.

Chakras

Now you could concentrate on each chakra while breathing normally, you're not paying particular attention to your breath. At least the heart center, you get into the feel of the beautiful radiance of the heart center, it's just like a sun. And the yogis represent it as a lotus that opens up. And the more you concentrate upon it, the more intense it gets. It radiates right out forward, of course, and naturally through your shoulders and arms and right out into the vastness and even radiates backwards right out through the shoulder blades like the wings of the angels.

Now the light of the eyes, you know that if you are aware of the astral body, perhaps you know that the eyes look like two beams of light, blue light. People doing astral flight see other beings emanating a blue color and in Kirillian photography, of course, the body of a person who is in a very high state

emanates blue light, especially light blue. A person in an angry state emanates a red light.

And remember the practices we did yesterday, just being aware of the beams like headlamps of a car, beams emanating from our eyes but I didn't specify a color. Let's just think of those beams as beams of blue light, appearing through the dark.

Incidentally one should always be aware that one is drawing light from the crown center or from beyond the crown center, of course, and this light is refracted through the pineal gland forward into three beams, one is the beam of the 3rd eye and the other two are the beams of the physical eyes. And the top one, the 3rd eye, is violet and the two beams of the physical eyes are blue, or, let's say, you tend to get into those colors if you are in good condition.

So the best thing to do is think of a shaft of light descending from the source of light, let's just say, down upon your crown center refracted forward through your eyes for the moment, and therefore through the crystals that are your eyes. That beam of light is converted into blue light and refracted forward. And so as you inhale you are aware of the beam of light descending, the column of light as the Sufis call it, and then as you exhale, what the Sufis call the splitting of the column of light into two beams.

[Breath Practices](#)

Breathe in through the nose with lips closed. Give one a cool feeling.

[3rd Eye](#)

And if you concentrate on the 3rd eye, you can make that light directional and it becomes like a beam. And it's a light of very high frequency, as I said. It's a violet beam, and it tends toward the ultraviolet. Of course, we can't see ultraviolet with our ordinary eyes, so it's very difficult to have any idea as to what it's like. Let's say it's a very penetrating beam, a frequency of light that is very penetrating. It penetrates through walls. Of course, the third eye is the pineal gland. It's a very remarkable gland, it's an organ of perception. It perceives a high frequency of light. It's the clock of the organism, regulating photosynthesis, for example. The circadian rhythm is disturbed in jet lag, for example. The season of migration of birds. It's a clock that turns on and off by secretions, has its own secretions. It's also an organ of perception, as I say. It receives light frequencies that the eyes

couldn't possibly perceive, very high frequencies, cosmic rays. Some functions of the body are monitored by the cosmic rays, gamma rays, that are issued from the center of the galaxy. It's a very important center. Now it also fluoresces, that is, it sends out light with a high penetrating power.

I know a yogi who can read a book when it's covered by a cloth or plate or a tray or a piece of wood using the 3rd eye and if he can do it, you can do it. It's a question of developing this faculty which is not very developed in most people, working with the 3rd eye. And the benefit is converting light. Of course one first has to be aware of the light that descends upon one through the crown center and then with all one's might, one directs it forward through the pineal gland, through the 3rd eye as one exhales.

As one inhales one reverses the process, one turns one's eyeballs upwards and consequently the 3rd eye will revolve upwards and now it seems like all the light that's rerouted by the eyes and maybe the 3rd eye also is all directed upwards like a fountain of light rising and falling, of course, and that gives one some idea of what the crown center is like, a fountain of light. As you inhale, just keep on reaching higher and higher.

Now, of course, if you breathe very slowly you could turn your eyeballs forward, for example, as you exhale and then the beams of the eyes are like the rails on which the beam of the 3rd eye which is violet moves forward into space. And then as you inhale turn your eyeballs and your 3rd eye upwards.

And then you do it again. Now if you could hold your breath longer then, after inhaling turning your eyeballs upwards and your 3rd eye upwards, you could just let yourself be carried into realms of light. That's when you hold your breath. Now this is beyond reverie. It's like I often speak about remembering and passing through the angelic spheres or the spheres of light. But one is still immersed in those planes. Part of one's being is still immersed in those planes now. That's the whole of meaning of eternity. It's contiguous to the process of becoming. It's happening now and happened before and will happen again because it's eternal.

You know how you can just let your body float on the surface of the water. That's what you do here at the soul level, just let yourself be carried into realms of light. There's no effort, there's no work of imagination. You just let yourself be carried. The only thing is there's an emotion, there's an emotion of incredible joy, like this is it, this is what I am, a being of light.

And then you cease working with the 3rd eye and the eyes and just let yourself be carried, forget about your breath.

[Levels Of Light](#)

There are several levels of light. There's a word of Hildegard von Bingen, a German mystic, a lady actually, who said, "I lost myself in a world of light, and all of a sudden what I thought was a trail of light averred itself to be a door, a gateway, and it opened up into a still more wonderful world of light and then that even more wonderful world of light averred itself to be a door into a still higher world of light." That's the feeling one has, universes beyond universes. What we thought was the universe is just only one peel of the onion, one of the layers of the multilayered universe. If you ascend this ladder, Jacob's ladder, you reach a point when you realize that your consciousness is really the acme of light. One could distinguish at least three forms of light, the light that physicists recognize as photons, physical phenomena, which is the aura, and then what they call uncreated light, let's say a more subtle form of light than anything that is tangible, perceptible by the senses, and then pure intelligence. The Sufis call intelligence luminous intelligence. And this leads us to the Sufi teaching about the divine glance. That is what you are essentially. You are the divine glance. Not just that being of light. You are pure luminous intelligence.

That aura was just a formation. That being of light that you derive from the heavenly spheres was also a formation. But luminous intelligence isn't though, unchanged. *Tat twam asi*, that is what you are. And that is the moment of illumination, when you realize yourself as luminous intelligence.

So we've got exhale intensely and relax.

[Bowling Zikr](#)

[Introduction](#)

The second zikr. Feeling of being lifted up by kneeling. Describes the movements and concentration.

Surrender

Feeling closed in a cave away from people to find an inner space. Seeking freedom from the lower self. Overcoming the resistance in oneself to Surrender. One would like to get rid of those aspects of one's self that one does not like. Surrender means accepting one's self even those aspects of one's self that one does not like - one's shadow self. Placing one's defects in the service of one's ideal. Surrender plus transformation.

The Bridge

"A bridge over troubled waters" is for our soul. Same with Sita who represents the soul of Rama. The water represents the abyss which represents the unconscious. A bridge must be built by the monkeys who represent our lower nature. The defects which we dislike may be turned toward a positive end. When we bow we're bypassing the mind and our body becomes a bridge. When one learns to surrender like this it becomes a source of great strength. One becomes invested with divine power.

Glorification

Buddhists become totally prostrated - flat on the ground with their arms outstretched. Total surrender. The Sufis when performing zikr surrender in the same manner. It aligns oneself with the sovereignty of God and the Universe. One is like a knight reestablishing one's connection. Aligning oneself with a greater purpose than pursuing one's personal interest. It is more fulfilling to align oneself with a greater purpose.

Something Greater Than Ourselves

There is a custom in the East at the grave of a Murshid a pilgrim prostrates oneself at the grave. The Hadim (who is the watchman of the grave) lifts the pilgrim up. One is not to lift oneself up but instead to be assisted in raising. After having surrendered a greater power than one's own power takes over. The result is that one is reborn. What results is that one is glorified. One is totally transformed. Pir Vilayat describes what he experienced during a lengthy retreat doing this practice. We put ourselves in service to something greater. One's defects are transformed into something useful once transformed. Must be careful about judging oneself

[Divine Perfection And Human Limitation](#)

When we lift our heads in glorification there is no room for self pity or self denigration. In the act of glorification one shifts into the consciousness of one's divine inheritance. We are human limitation and divine perfection at the same time. A dichotomy. We put our limitations in service of divine perfection. In rising we are relieving Christ of the weight of his cross (metaphorically speaking). All of nature functions on this principle - the Divine perfection along with limitation.

[Pegasus](#)

By bypassing the mind one can see how the energy created by the prostrating takes over. On a retreat when you sit back the mind takes over reflecting and figuring things out. When you become weary on a retreat of figuring things out with the mind, the bowing zikr allows you to bypass the mind generating the energy of the zikr to take you higher. The more you do the practice the more you get carried beyond yourself. "You cannot know God. It is God who knows Himself through you." Pegasus could raise Bellerophon only to a certain point. After that point Bellerophon needed energy beyond Pegasus to rise further. "I searched for God and I found myself. I searched for myself and found God."

[Zikr Shatters One](#)

Our knowledge of God is what God knows of Himself through us. This is the secret of the zikr. You cannot get far with the zikr as long as you are conscious of being the one who is doing the zikr. One must go through fana, annihilation to be reborn. Shatters one's limitations. Al Halaj: "If you have just one whiff of the divine understanding your understanding is shattered." It is one's divinity that shatters one's limitation. Only by reaching beyond one's limitation can one discover one's beauty and splendor.

[Kyrie Eleison - illa 'llah Hu](#)

Instead of believing that God is "up there" the meaning of the zikr is that God is everything. Which means accepting the divinity of one's being. "The aristocracy of the soul along with the democracy of the ego." This is comparable to the Christian practice of Kyrie Eleison of the Hesychast hermits. Bowing of the head and prostration. In the practice it begins with the acknowledgement of one's guilt then accepting one's divinity. One accepts being the son or daughter of God and

accepting one's divinity. Realizing this, one is transformed. This is the moment of glory. One becomes the divine presence. This is the difference between manifesting divine qualities and being divine presence. The meaning of *Hu* is the divine presence beyond the divine qualities. One has made God present as oneself. "I am that I am."

[Shema Israel](#)

Adonai eloheinu is speaking about the qualities, and Adonai echad is speaking about the presence. Shema Israel - listen. This is the moment one prostrates and surrenders.

[Pranayama](#)

[Pranayama](#)

Relax your body and exhale fully. Thumb of right hand under your chin. Middle finger on our right nostril. Palm of left hand on right hand and thumb of left hand on your left nostril. Exhale heavily. Inhale through the left nostril. Hold your breath. Exhale through the right nostril. Inhale through the right nostril. Hold your breath. Exhale through your left nostril. Inhale through both nostrils. Hold your breath. Exhale through both nostrils. Relax for a moment. Do the whole cycle again but this time draw light through the left temple. When you hold your breath be conscious of the light in your third eye. As you exhale, breathe light out through the right nostril. Then reverse - light through the right temple, then light through both temples as you continue the sequence. First exhale deeply before you start. You can proceed by doing it three times on the left side, then three times on the right, then three times with both nostrils. There are three columns in the spinal cord. Now when you breathe in you bring energy up the left column from the bottom of the spine and when you hold turn your eyeballs upward and concentrate on the crown chakra, exhale down the right column, then reverse on the right side exhaling through the left nostril and left column. Then you inhale through both nostrils bringing energy up through the central column, holding at the crown chakra then exhale through both nostrils. Then when you exhale you bring the energy through the third eye, the throat chakra and the heart center. Then repeat the cycle two or three times, or even more. This practice can be utilized to increase the light in the aura. Instead of thinking of a current of energy you could think of a current of light concentrating intently on light in the crown chakra.

[Awakening Each Chakra](#)

You ride the current of the breath like a steed. Instead of rising in space you ride the current to finer and finer planes to the plane of divine attributes. Experience yourself as ethereal, then radiance then resonance to an act of divine mind. When aware of the rising currents in your body concentrating on the central channel the chakras light up like light bulbs as you pass through them - earth energy rising, spirit energy downwards. The heart chakra is prominent, solar plexus, throat chakra, third eye, second chakra, first chakra. Energy does not just come from the magnetic field of the earth but from all around. It is a field. As you breathe in from the field the chakra is energized and rises, and energizes the next chakra while rising. Describes the chakras as the energy rises.

[Heart and Throat Chakra](#)

Heart chakra. Emotions are cosmic instead of personal. Love, compassion, enthusiasm for beauty, radiant like the sun, divine power. Energy from very high spheres. Very strong and active in this center. A kingly center according to Murshid.

The throat center takes you to a high plane. Extends to the temples and the brain. Much more sensitive, pure vibration. Waves in the ether of pure vibration. Symphony of the spheres. Far beyond our understanding. But we are inextricably enmeshed in the symphony. Divine splendor.

[3rd Eye and Crown Chakra](#)

Heart enables us to experience ourselves as a being of light, the third eye is linked with us being connected to luminous intelligence. The light upon the light. The light that sees instead of the light that is seen.

In the crown center there is absolutely no end. Experience yourself as pure intelligence or pure spirit, ecstasy, but beyond that there is pure existence.

[Descent Of The Spirit](#)

Feel the difference between energy at the bottom of the spine and energy at the top. Turn eyeballs upward, press your tongue against the palate as you inhale, hold your breath, as you exhale feel the descent of the energy, which we call the Holy Spirit as it infuses your whole body as it descends to the ground. As you

inhale you draw the telluric energy of the earth you concentrate on *Mu'id* which is potential energy upwards transforming into pure spirit. A very fine energy. As it descends it is transformed into the energy of the earth. Then as you draw in the energy of the whole Universe the wazifa is *Hayy*. Hold your breath, you concentrate on *Muhyi* and then exhale through the heart concentrating on *Hayy*. The energy whirls like a top or dynamo. It whirls from right to left as it ascends and from left to right as it descends. As you rotate your head from left shoulder to left knee, right knee right shoulder then upward, concentrate on your magnetic field whirling that magnetic field. And that energy as you do the zikr concentrates in the solar plexus. You are whirling in a spiral generating the energy of *Hayy* getting vaster and vaster like a whirling of the galaxies of the cosmos. Your energy penetrates the whole magnetic field of the cosmos. At the same time you feel the pull of the solar plexus with the wazifa *Mu'id* in the void. When the energy reaches the heart center the wazifa is *Muhyi* regenerating energy. When the energy reaches the crown the wazifa is *Quddus*, pure spirit. Experience yourself as pure spirit. The life of life that brooks no limitation.

Kundalini

Up & Down The Channels

Technique used by the rishis. Thumb of right hand under the chin. Middle finger on your right nostril. Palm of left hand on right hand. Thumb of left hand on left nostril. Exhale right. Inhale left. Hold breath. Exhale right. Inhale right. Hold breath. Exhale left. Inhale both nostrils. Hold breath. Exhale both. When holding breath eyes turned upward. When inhaling left concentrate on bringing energy up the left column of the spinal cord. When exhaling, bring energy down the right channel of the spinal cord. Inhaling right brings energy up the right channel of the spinal cord. Exhaling down the left. Inhale up both nostrils bringing energy up the middle channel of the spinal cord. Hold breath. Exhale bringing energy down through middle channels.

Spiraling Up And Down

There are two spirals which criss cross just like the structure of the DNA. One clockwise the other counter clockwise. They rotate as the symbol Aesculapius used in the medical profession. You enhance the process by being aware of them even though they take place naturally. As you breathe in by the left nostril you draw the energy up, spiraling clockwise through the left channel of the spine. When you exhale through your right nostril the energy is moving downward,

clockwise also through the right channel of the spine. When you breathe up the right channel the reverse is true. The energy moves counter clockwise. As you exhale through the left nostril the energy moves downward through the left channel of the spine counter clockwise. When you inhale and exhale in with both nostrils the energy moves in both channels as before but criss crossing upward and downward. Demonstrates the practice.

[Heart and Throat Centers](#)

Emotions are cosmic instead of personal in the heart chakra. Radiating like the sun. Divine power. Energy is drawn in from different spheres. Including energy that is drawn in from very high spheres and brought down. Encompassing the whole universe. The heart chakra becomes very strong and active. A kingly center.

The throat center takes you into a high plane much less defined than the heart center. Connects with the brain. It acts like a hologram coordinating the vibrations into a wave interference pattern. Like the solar plexus but more sensitive. Intricate. Think of yourself as part of the symphony of the spheres, expressing the divine splendor.

[Chakras & Wings of Light](#)

[Pranayama](#)

Spine must be absolutely straight. Loose in neck. Breathe deeply. Inhale through the left nostril, hold breath, exhale through the right nostril. Then reverse.

[Heart Beat](#)

Could time rhythm of breathing according to heartbeats. Inhale and exhale with 5 heartbeats and hold for twice that number (10).

[Etheric Body](#)

Pick up the pulse of the etheric body which pulses at the same rate as the blood in your veins. Feel it around your arms, your shoulders, your back. Identify yourself with the body of energy of the etheric body. Life energy. Your physical body is a crystallization of this life energy. Which is pulsing. Physical body is stable and solid. The Etheric body is buoyant floating.

[Life Force](#)

Goose bumps is the reaction of the skin and the physical body to life energy. Life energy, life force is the prana. Which is energy, light, and sound.

[Life Energy](#)

First step of consciousness is identifying with the physical body. The next step is identifying with pure life energy. Third is identifying with one's aura. When you shift your consciousness to the etheric body, this is what astral travel is. When you think of a place where you would like to be your astral body can move to that place. This is what is called astral travel. It is more your nostalgia, not your will which transports you. It is your longing which is the impulse which moves you.

[Astral Travel](#)

To return to your physical body you exhale strongly, move your fingers. If in astral travel your heart beat slows. To return to your physical body you can accelerate your heartbeat. It is the same way as when you wake up in the morning after a night of sleep.

[Auric Consciousness](#)

All you have to do is think of light and think of yourself as a body of light and immediately your consciousness shifts from the etheric to the aura. You experience the same phenomena but translated at a higher level, for example, the pulsing. The aura pulses just like the etheric body and at the same rate, at the same rate as the physical body. If you slow down your breath, your aura will pulse more slowly and perhaps more strongly. If you breathe faster your aura will flicker. And will perhaps not reach as far because the energy is not so sustained.

Now that's altogether a much more satisfactory condition to be in, in the consciousness of the light body instead of the etheric body. The thing about the light body is that it reaches very far without displacing itself in space. It's another space altogether. And that's the level at which the rishis function much more than the astral or the etheric.

[Radiating](#)

It means concentrating very intensely on the heart center which is one of the goals of the aura. If you see the aura of a person you realize that most of the light

is at the top. Like around the heart and around the crown center. There's not much aura towards the bottom of the body. In fact, the angels don't really have feet. They have very rudimentary landing gear, let's say.

But the secondary chakras around the right and the left of the heart, that means the shoulder blades become intensely developed. And that's what supports really the wings of the angels.

Developing Wings

And these shoulder blade chakras develop if you do the practice that we started with, in through the left and out through the right. They develop the left right polarity, that is the solar lunar polarity of the being at all levels, physical and etheric, auric and akashic, that means at the level of vibration. And so if you want to develop wings, that's the way to do it. So that while you experience pulsing as you enter into the consciousness of the aura, you radiate and you draw light energy from the atmosphere. You can also practice the practice that we did, inhale left, hold the breath, exhale right, and the other way around. And while you're doing it, while you are breathing from the left, you are conscious of the light forces that are drawn in from the left, and as you breathe out right you radiate light forces on the right. And then you do the opposite, of course.

Two Currents

Now these wings are related to the two currents that rise in the spinal cord and which are affected by the kundalini practice which we did yesterday morning. If you remember we transferred our attention from the bottom of the spine all the way up. Now that was the first practice to do. Now we are going into a more advanced practice.

In fact there are three currents. There is one on the left side of the spinal cord, one on the right side of the spinal cord, and there is one in the center of the spinal cord. And if you study anatomy you'll find that indeed there are main nerves running all along the outside of the spinal cord, left and right, and there is one running in the center. And the pranayama practice, breathing practice that we did today, tends to place all the energy on one side and then place all the energy on the other side and then integrate the energy of both sides into the central channel. It's better to separate the energies and then reintegrate them. They become better integrated when they haven't been dealt with separately and that's why one deals with them separately first.

Etheric To Auric

So now sit absolutely straight, your spine must be absolutely straight. And start concentrating very intently on the bottom chakra of the spinal cord as you exhale. And transmute the energy as you rise. As a matter of fact, now that we are entering into the more advanced phases, one could say this. As you exhale and you concentrate on the Muladhara chakra, you are in your etheric consciousness, pure energy. But when you lift your consciousness up along the spine, you transfer your attention from one point on the spine to the next. When you get to the heart level, enter into your auric consciousness. At that stage, experience yourself as a being of light. You actually operate the transmutation from life to light, from etheric to auric.

Now, as I said, we are transformers of energy, so you can transmute etheric energy into auric energy. And as you reach the top of the head, you experience yourself not an aura but as pure intelligence, as pure luminous intelligence. So you reach a still higher level than the akashic level. You pass through the throat center which is the center of the body of vibration, which is called the akashic body, where you experience yourself as being pure vibration. And then you reach right up into the place where you are just pure consciousness. In one sweep of your breath you can go from one plane to another. It's a very powerful practice. In fact, it is one of the most powerful practices there is. That's why I am giving it to you.

Being Of Light - Pure Consciousness

So now concentrate all your strength on the chakra at the bottom of the spine. Your whole body starts really living very intensely and all of that's centered on the chakra at the bottom of the spine. And when there's all that tension, and now all that tension is drawn upwards, but you must concentrate on being a being of light, then being a being of vibration and then being pure consciousness as you rise, in order to transmute that energy.

Now don't forget to turn your eyeballs upwards as your consciousness reaches that area, and your tongue. And reach way up above the top of your head.

But first concentrate very intensely at the bottom of the spine. As I say, your whole body shutters as a consequence. And draw it up.

[Body Of Light](#)

Alright now the second chakra. Do the same thing. You must move up slowly so you have time to concentrate on the different levels. That's the consciousness of being a body of light and then of being a body of vibration and then being pure consciousness.

[Solar Plexus & Heart](#)

Alright the next chakra, which is the Manipura, the solar plexus, has its root in the spine. Now the solar plexus represents a higher level in the etheric body than the Muladhara, the chakra at the bottom of the spine. It's prana energy. I think personally that that marks a difference between what one calls the etheric and the astral. I think the Manipura, the solar plexus, is really the center that governs the astral body and the connection between the astral body and the physical body. And that's why a lot people when they do astral travel feel the pull of the umbilical cord at the level of the solar plexus.

And Hindus use the word prana, body of prana, which means very fine energy. It's the life force of the universe. You see the muladhara chakra draws energy from the earth, from downwards upwards, whereas the solar plexus draws energy from all directions, let's say from the cosmos. It reaches much further out. The muladhara chakra is like the root of the tree which draws energy from the earth whereas the manipura, the solar plexus, is maybe like the leaves of the tree that draw energy from the atmosphere.

And that energy then is transmuted into light energy in the heart.

Now just get into your heart center as you exhale and its root in the spinal cord. It's a wonderful feeling, as I said yesterday, of reaching out very far, expanding. It's warm and it's beautiful and it's uplifting and it's powerful and it's full of compassion and love.

[Light Upon A Light](#)

As you breathe in then, of course, you shift your attention to the crown center and experience the light that descends upon your light body, that is the light of consciousness. The Sufis say "dawns upon the horizon of my body of light." But the term means it really dawns upon it from the top, like from the crown center.

That's the picture of a light upon a light which we found in a sura of the Quran. Imagine a light upon a flame.

These are the practices that lead to illumination.

[Light Of Consciousness](#)

Now first of all, as you exhale, towards the end of the exhale, you are entirely conscious of yourself as a body of light. Of course, you are centered in the heart center which is the center of the aura. And as you inhale, you transfer your consciousness to the top of the head and experience yourself as pure luminous consciousness. And then in the beginning of the exhale, actually there are two ways of doing it, according to how advanced you are in your experience of meditation. Either you are still identified with your aura and you experience the light of consciousness descending upon you. Or better still, and that's the second possibility, you identify with the light of consciousness and somehow you descend upon your aura. At first you are conscious of your aura and then you lifted yourself up until you identified yourself with pure light of consciousness. Now being the pure light of consciousness, you descend again upon your aura and infuse it with the light that you are. Which is by far the most wonderful practice.

All of a sudden your aura flares up as you interfuse it with the light of your luminous intelligence.

[You Are The Light That Descends](#)

The first practice is the temple of light and then the light that descends through the cavity in the temple, but the second practice is you are the light that descends in the temple.

Alright now we pass on to the next level which is at the throat level. I said the Vishuddha chakra, the root of the chakra is in the atlas. And working with that chakra will trigger off the consciousness of the akashic body which is your body of your vibration.

[Pulsing Of Bodies](#)

The pulsing of the etheric body, the body of energy. The same principle applies to the akashic body. When it reaches a high frequency it is the akashic body and it is heard as a sound. There is a pulsing of the heart beat and there is a pulsing

of the breath. Describes the experience of the vibrations at the various levels. You can feel the pulsing of the different frequencies in the body, in the aura, in the etheric body, and in the akashic body.

[Building The Temple](#)

[Breathing In & Out](#)

Relax as you exhale then inhale without effort. Your breath can slow down considerably. The Universe is like an ocean. You can sense the ebb and flow of the whole ocean. Somehow your breath can harmonize with the ebb and flow of the Universe. You feel peaceful and in harmony with the Universe and your contribution to the harmony of the whole. Your breath is an extension of the breath of God, the breath of the whole Universe. Your nostalgia for building a beautiful world of beautiful people made manifest by the harmony of your breath with the ebb and flow of the Universe.

[Flower & Essence](#)

On one hand discover the cosmic dimension of one's being, then the transcendental dimension which is like thinking of yourself as a flower that withstands the challenges on planet earth but is still able to transform itself into perfume. Think of yourself being able to transform yourself as well. If God's purpose for us is the same: to withstand the challenges of earthly existence but at the same time being able to transform ourselves into an essence that exists after life on earth. God discovering the perfection of Himself in the imperfection of the human.

[Immaculate State](#)

At the core of one's being you will find the immaculate state that can never be tarnished. Enhance this immaculate state by pushing aside any thought that does not belong to the sacred. Purity, integrity, immaculate qualities that are meaningful to us are the first steps toward the sacred. Discovering yourself as an extension of the being of God. Think of holy beings who have dedicated their lives to the highest ideal while maintaining God consciousness. Sacredness, as Jesus said: "In the world but not of the world." Descent of the Holy Spirit into the Temple.

Cathedral Of Light

Now we're going to make further steps. The temple does give you a sense of being sheltered from the sacrilege, mundanity, the worldliness of the world. On the other hand the colored glass windows of the cathedral allow something of the environment to come through. But somehow it has to pass through the particular configuration of the windows. So that your attunement is going to act as a filter to allow the glory that is manifested in the world to come through to you from the world. Rather than just concentrating on the descent of light on the altar.

So instead of thinking this is holy and the world is unholy, we're beginning to see that indeed there is splendor and glory throughout the whole realm of existence. But there you have to make some kind of differentiation. And it is your own values that act as a filter, that help you to decide which are the impressions that you allow to enter into the holy of holies of your being.

So that is what you do when, after you have made a circle (in the zikr), you contact your solar plexus and you experience the way the bounty of the universe is being processed in your being. And then as your head rises, it is transmuted so that just filtering is not good enough. One still has to transmute the elements. In fact, the more you are able to transmute, the more elements you are able to absorb that are not quite right for you, but by transmuting them they are.

So that, for example, you see beauty in that person who is drunk and violent. You sense a cry of desperation because his or her sense of beauty, of meaningfulness has been so terribly violated. But it's there. It leads to self-destruction. It's all part of the temple. One needs to find its place. Like the gargoyles in Notre Dame. They're just outside, but they're part of it.

And now we must also realize that so much, let's call it spiritual energy, has been built up by the consecration of the temple to the divine presence that it radiates into the world. It's not just the light that comes through, that filters through the windows, but also the tremendous glow of light on the altar can even outweigh the light that is coming through from outside.

So think of the temple of the grail which Perceval saw when he was wandering through the woods. He was amazed by the radiance of the temple of the grail.

And when he entered it, he could see that the chalice on the altar was radioactive, as one would say today.

And now all of a sudden you realize that by the very act of concentration in which you have involved your whole being, you have become the priest of the temple. So that somehow the holiness that is represented by the altar has now spilled over on you. And you hear the voices of the Seraphim saying, "Who shall we send?" And you say, "Send me." And you say that I'm unworthy. And then they say, "Are you prepared for your lips to be burned by fire?" And you say, "I am."

So there's a price to pay, there's a sacrifice. But now the holiness of the temple has to be incorporated in your own being so that as you move out of the temple, you are bringing that holiness wherever you go. In other words you bring the divine presence wherever you go. That's where Murshid says, "Belief in God is not good enough. It's the experience of God." And that can only happen by awakening the God within. So you had been searching for the divine presence on the altar until you discover that it was present within your own being. As Murshid says, "God is hidden in His creation but needs to be awakened." The beauty of God is awakened as the crocuses pierce the surface of the snow in early spring.

And so now, of course, you are very conscious of what is called the divine immanence, instead of looking for God up there. But experience always refers to a certain perspective. So now for you that is what God is, a certain perspective. But now if you think back in retrospect we have been looking at several perspectives. We have arrived at this perspective but there were others before. And altogether they build the picture of God. But there is still one more and that is that while the whole universe is the being of God, God is beyond any possible manifestation or expression or actuation of His/Her Being. In fact, it's only a very inadequate reflection of His/Her Being that could ever be manifested or actuated. The Sufis say it is just the ayat, the signs that give some clue but it is never the reality. It's like a hologram. It's not an illusion but it's not the original object. That's where all our visualizations and conceptions and perceptions fall flat in a universal fana and we are stymied by the discovery of the beyond.

As Pir o Murshid said, "In the human being is awakened a passion for the unattainable."

Luminous Intelligence

Light Practices '77

Practices with light. So first of all imagine that you are sitting in front of a very bright light. And look straight into that light. And let your whole being be illuminated by that light which means, first of all, that you are aware of the glow of that light upon your body, lighting up your face and your chest and your arms. And secondly, you are aware of the light penetrating inside, right into the cells within your body. And then if you can also experience the other levels. So it's like the light illuminates your mind and it illuminates your emotions or transfigures your emotions so you are totally immersed in the power of light.

So for the moment you are entirely passive with respect to the action of light upon you and experiencing just what happens when one is exposed to a very strong light. First of all, either one closes oneself up to protect oneself or one opens oneself up to it. If one opens oneself up to it, It is just as though one had a shower or a bath of light. One is cleansed with light, bathed with light, washed with light, scrubbed with light. So there is no part of yourself that can hide itself from that light. So if there is any dishonesty or hypocrisy or anything like that, it will be just blasted by the power of light.

So one has to lend oneself to this action, very much like a crystal that has aligned its molecules in order to let the rays of light pass right through it. There's a kind of adaptation of your being towards the action of light upon you to let the light through. It's like opening your pores, the pores of your skin. It's like a bud opening up in the sun.

Now the second stage is this. You have now become aware of the glow around your body which seems to have been thrust upon you by the light that you're facing. But It makes you aware of your own glow. Now you discard the source of light and you simply glow yourself. Now you are no more passive, you're active. And then you realize that the center of that glow is your heart chakra but not limited to the heart chakra, but it reaches right out like a sun stretching its rays further and further afield.

So you may be aware that there are two things. On the one hand, there is the mantle of light that you feel surrounding your body, awareness of all that light that

is all around you, and the other thing is the fact that that light spreads further and further. So it's not a mantle anymore. You could say it's a radiant mantle if you like. But it's not a mantle because it also penetrates within the body. Or rather it is as present within the body as outside the body. So you just experience yourself as a sun, and let there be no limits to the amount of light that you radiate. Tremendous power.

Now try and feed your aura with the light that descends upon it through the crown center. So it's just like a stream of light descending upon you from above your head and then is reflected from your heart in all directions. I mean reflected and then sent out in all directions.

So that will counter the tendency of going on an ego trip. You are simply the vehicle of this tremendous light.

Now we're going to get to the next stage which consists in working with the 3rd eye and the crown center because there is a beam that broadcasts from the 3rd eye. Now the first practice, train your eyes at infinity and imagine that your eyes are like two beams of light. Project them upon on a screen so you have two spotlights of light. So you do not use your eyes anymore as organs of perception but as headlamps.

Alright now you open your eyes and do not allow the objects in front of you to force your eyes into focus. So you simply keep being aware of the fact that your eyes are lamps. You offset your glance from the environment. As soon as you begin to see the object in front of you, you have to close your eyes and get yourself into the focus at infinity again. Then open your eyes again. You have to resist the coercion of the environment upon the focus of your eyes.

[Two Beams Of Light](#)

That's a practice you can practice every day and become very proficient about it.

Now close your eyes again and you converge your eyes upon a point and imagine a spotlight which is situated at about three or four feet in front of you. So imagine that the two beams of your eyes meet like two laser beams following a spotlight suspended in the dark. Keep that spotlight very stable. Do not let it move. And keep being aware of the beams being broadcasted from your eyes.

Now that spotlight may, of course, and will no doubt begin to scintillate like a star. Try to avoid too much fantasy. Just keep as strongly as you can to the awareness of the two beams of light and the spotlight. And you can exercise your will in moving it now by your will towards you or further away. Just like we did with the cube if you remember yesterday. It's a practice of mastery.

Alright now perhaps you could just let the point move forward, very far. Then you experience a kind of pull of the point which seems to be pulling you forward. In fact one could be really pulled into the wake of a flying star, let's say, right out into outer space. Now that's one way of getting your 3rd eye extended further and further out.

That means that you have to add now the 3rd eye. You have to become aware of the 3rd eye as a beam that is focussed by the beams of the eyes, like the rails on which the engine of the 3rd eye moves. And your 3rd eye is the third beam that forms that spotlight. And now you can forget about the beams of your two eyes and just concentrate on the beam of the 3rd eye. And, as I say, move the spotlight forward. And you experience your 3rd eye drawn further and further out into outer space.

Now turn your eyeballs upwards and obviously your 3rd eye is also going to turn upwards. Turn your tongue upwards also. And then the 3rd eye instead of acting like a beam all of a sudden turns into a kind of spray of light or splurt of light which is like a fountain that is moving upwards. And there is difference between the male and female crown center. The male is a little more pointed upwards, more thrust upwards and the female is more like a chalice. The droplets on the sides, the lateral droplets assume more importance than the central ones. It's more encompassing. Whereas the male crown center is more like an upward thrust, energy of light.

But in both cases, of course, you can reach higher and higher. But I think for the ladies you reach broader and broader as you reach higher and higher. As you exhale you become aware of a kind of beam that seems to descend in the opposite direction of the rising of the fountain. It descends in the middle of the fountain and seems to reach right down into your heart center. So much so that it looks like you are just like a temple with an aperture at the top and there is a beam of light reaching right down onto an altar which is your heart which is lit up in the middle of the temple.

But that's what you experience as you exhale. As you inhale keep on going as high as you can. And now when you hold your breath, try to reach into a kind of world of light, I mean experience the world of light. Which means that you let yourself be carried without any action on your part into landscapes of light.

Now once you really get into that experience then, of course, you don't revert back to the experience of the lifting of the light of your 3rd eye and all of that and the beam descending. You are kind of vaguely aware of all those forces taking place but you just simply concentrate on the landscapes of light.

Now perhaps you'd like to try and see what happens if you attempt to meet your own angel of light. Of course, you are now beginning to experience yourself as a being of light. So it seems to be rather a contradiction in terms to face your being of light when you already experience yourself as a being of light. I can only say this that there are several levels of beings of light in us. So perhaps one could put it this way, It is like meeting the archetype of your being of light.

Luminous Intelligence

Now we come to the next stage which is no more experiencing yourself as a being of light in the sense of being an aura, a body of light, but being a luminous consciousness. Let's say you are the eyes through which God sees. Let's say you are aware of your glance as being the expression of the divine consciousness passing through you. That means that while ordinary objects are simply reflecting the light of the sun so that you see the light of the sun reflected in them, you must be aware of the fact that you throw a certain light upon all things by the power of the divine intelligence that comes through your glance. And consciously illuminate all things with the light that is passing through your glance.

So obviously it's very close to the practice that we did of experiencing the beams through our eyes and also the 3rd eye but this time it's like the light of your light. Just as we experienced the Spirit as the life of life. It's not your light. It's something beyond even the light of the 3rd eye. It's just luminous intelligence. It's not the aura anymore. It's beyond the aura.

Everywhere is divine intelligence as we said in the first hour, luminous intelligence manifesting in your glance. And I'm not talking of your physical glance but your insight into all problems. Throw the light of intelligence upon all

problems. Throw the light of intelligence upon your very nature so that it may unfold. Everything comes to light under the action of that sunshine.

And now it's time to connect up with the source of that intelligence working through you. The Sufis call it the Light of Lights. We said through the archangel who has received his light through the archangel of the archangel and so on, reaching right up to the Xvarna, a Zoroastrian term which means the Light of Lights. Experience yourself as being connected up through all these media to the source of light, the divine Intelligence.

Well it is not only relying upon one's thinking or understanding to meet a problem but now you really resort to the luminous intelligence of your being. And it's not so much to sort out a problem but to reveal the meaningfulness in it. That's why it's called the light of revelation, which means, of course, seeing the cause and the purpose or rather discovering the divine thinking with respect to the problem, the divine intention as the Sufis say. When you experience your understanding as being the divine intelligence, you discover the divine thinking everywhere.

All thoughts become luminous, emotions become luminous, when you experience the epiphany of the divine intelligence everywhere.

God bless you.

[Zikr Of Majesty](#)

[Discovering The Divine Presence](#)

Pir quotes the words of a priest at a Paris congress: "We have been listening to the music - but do we know the Composer?" We seek in the *zikr* to know the Composer, the Divine Presence in one's being and in the universe.

Ansari: "For years and years I sought for God and all that I found was myself, and I sought for myself and I found God." God can never be the object of your search; He is the subject who is discovering Himself through you. He cannot be the object of our subjectivity. *Zikr* obliterates the sense of "me" as a distinct entity and the Divine Action takes over. Regarding the Divine Operation, St. John of the Cross says, "It takes a blind man to allow himself to be guided."

While still in the personal consciousness, the dervish might say, "I am so

shattered, so overwhelmed.” When carried beyond the personal consciousness, s/he might say, “If you call the word ‘Allah’ I will answer ‘Yes.’” For this affirmation al-Hallaj was crucified, and other Sufis were persecuted.

We are the Divine Nature. Sufis distinguish between God and divinity. When we repeat the *zikr* we are saying, “There is no divinity except God.” Hazrat Inayat Khan asked, where we are to seek God if not in man?

Power Of The Dervish

Zikr is the secret of the power of the dervish. In *zikr*, you overcome your ego self,

experiencing yourself as an instrument of the Divine Being. *La ilaha*: The process of annihilation of the personal vantage point, self-image. You may think of your body as a temple. The way of the Sufi, or the dervish is to make God a reality in one’s being. Pir paraphrases a hadith of the Prophet Muhammad [PBUH] in which the Prophet says one creates God in one’s heart by glorifying Him.

La ilaha: We have been alienated from our pristine state. Now we are creating a space dedicated to the Divine service.

illa ’llah: Surrender, sense of awe, encounter with Divine splendor, rebirth.

Hu: The sense of being an individual is overcome.

Pir suggests repeating the *zikr* 101 times, then doing the *fikr* 33 times. *Fikr* is repeating the word on the breath, not saying it aloud. As one describes the circle with the head on *la ilaha*, one exhales and creates the temple. As one thinks *illa ’llah*, one bows the head to the ground while inhaling, and one continues the inhalation as one rises from prostration, conscious of the centers while rising. The crown center opens like a lotus and is a doorway or inlet for the descent of pure Spirit into the temple.

Pir also suggests another *fikr* using the symbol of the bow and arrow. One tenses the bow during the arc of *la illaha*. On *illa* the arrow - which Hazrat Inayat Khan described as the arrow of Cupid - is released into the heart resulting in an outburst of glorification and an unleashing of the pent-up forces of the heart.

[La ilaha illa 'Ilah Hu](#)

Pir leads the *zikr*. When one does the first *zikr*, one is cross-legged; while swinging the body from left to right in a large circle, one is stabilized. There is the sense of creating an enormous cosmic cathedral, a sacred space within the profane world. The second *zikr* is done kneeling, prostrating with one's whole being, surrendering. As one bows, it is like an elephant prostrating in great dignity before a dervish, with a recognition of Divine magnificence. As one rises, there is a consciousness of the radiance of the altar in the temple, rising through heavenly spheres to the immaculate state, glorification. *Hu* is the experience of the descent of the Holy Spirit, Divine Presence. Hazrat Inayat Khan walked through the world in the consciousness of this Divine Presence.

Pir also suggests the practice of *Quddus/Hu*.

[Spirit Of Divine Love](#)

Pir leads the practice of entering the consciousness of Mansur al-Hallaj, who was lost in the ecstasy of Divine Love. al-Hallaj described touching the being of God as being drowned in the ocean of love, where one will experience ecstasy but also testing, even abandonment. If one perseveres, there is the dawning of the Divine Presence. Pir says, "Let yourself be carried into the mystery of love" (the real meaning of *ishq Allah*) and drawn into the ecstasy of Divine Love, experiencing the descent of Divine Power into the foundation of one's being.

[Power Coming Through The Dervish](#)

Pir relates the story of Ganj-e-Shakar, who went into seclusion for 40 days reciting *zikr* hanging upside down in a well. Pir does *zikr* practice with the emotion of divine power coming through and speaks of doing the *zikr* with the emotion of the glory of the heavens and the majesty of the king coming through.

[Dhul Jelal wa'l Ikram](#)

Lord or Possessor of Majesty and Splendor. One has the consciousness of an archetypal king, instead of Abraham, Melchizedek - nobility, sovereignty, splendor, like an archangel. This is the pure splendor of the heavens, beyond beauty, which cannot be reduced to form, sound, rhythm, or color, the sphere of

splendor from which our souls derive. He recites Dhul Jelal wa'l Ikram. Pir tells of Abu Sa'id abu'l Khayr who performed austerities for 40 years; it is the fulfillment of creation to be able to express this degree of grandeur in one's being.

Pir has been discussing the quality of power, *Ya Qadir*, but speaks here of the Divine Queen, the power behind the king. Love is the greatest power there is. How does femininity find its expression within the Divine Glory? Pir suggests the archetype of Rabia al-Adawiyya, one of the first Sufis.

[Ya Zahir](#)

Zahir is “the epiphany.” It is associated with light; the whole universe is radiance. *Zahir* is “that which transpires through that which appears.” The transfiguration of Christ is a beautiful example. One might do this practice in the consciousness of Abu Sa'id abu'l Khayr, or Rabia al-Adawiyya; think of the glory of which you were born and which you are uncovering so that it may manifest, making God a reality. Pir leads the practice of *Ya Zahir*.

[Splendor](#)

Pir leads a *zikr* in the mode of splendor. You can express the Divine Splendor if you feel that splendor coming through you. Hazrat Inayat Khan called this the “aristocracy of the soul and the democracy of the ego.” The remedy for false humility is becoming aware of the Divine Splendor transpiring through you. Ultimately, the sense of being an instrument, of personal identity, is overcome.

[Ecstasy](#)

Ecstasy is the next *maqam* (station) or *hal* (emotion, state). You get into a condition in which you are in sync with the emotion behind the universe that is becoming the tree, the flower, the human. You are overwhelmed, moved to the depth of your being, by the beauty and splendor of the Divine Being. To experience glorification, represent to yourself, remember, relive the Cosmic Celebration. The *wazifa* is *Ya Azim*. This is the greeting of the dervish, who says, “How splendidly does God manifest to me through you.” This was the condition of Hazrat Inayat Khan. Pir leads the practice and leads the *zikr* in the attunement of *Azim*.

Omega Consciousness

Maintaining High Consciousness

Pir relates the experience of returning to the world after being on retreat for 40 days, fasting and in silence. It is like being awake among people who are sleeping, as you once were. One is awake in the middle of life, with the clear intense awareness one experienced when one had withdrawn. Do not allow yourself to be drawn into thoughts; offset your consciousness from the environment.

Remember these high moments as if you had a door at the top of the head, keeping them at hand; it is like flying high then being able to zoom in to the earth plane. Don't slip back into personal consciousness but remain aware of the Divine Consciousness behind all things, the Divine Emotion, the broken heart of God, ecstasy. Experience yourself as pure, luminous consciousness that has drawn to itself the substance of the spheres as it has descended and become identified with these. You have gotten caught in the vantage point of the body, for example, when you are pure spirit and consciousness.

Samadhi With Open Eyes

Murshid describes part of the spirit being crystallized as matter, and then the spirit quickening the matter. This could be pictured as ice with water flowing over it. You are spirit experiencing the matter of planet Earth; you have fashioned this matter into the vehicle of the body. Matter could not be aware of itself without spirit. In alchemy, this is described as "the materialization of spirit and the spiritualization of matter." There is also a creative aspect; one participates in this process, making God a reality. In samadhi with open eyes, you experience the reality behind the scenes of life, like a symphony of light that has been crystallized. You maintain a high consciousness, seeing everything as a projection of something beyond it, not being fooled by appearances. You see that which transpires behind that which appears. Only ecstasy can allow you to maintain that attunement.

Omega Consciousness - The Divine Purpose

What is the difference between Samadhi with Open Eyes, and Omega Consciousness? In Samadhi with Open Eyes, we see our personality as the

projection of our eternal being with all its factors. The clue to Omega Consciousness is seeing what has accrued to you through your various contacts on earth; that is not a projection of what you experience in samadhi, the *cause* behind creation. When you are aware of what happens in existence, you experience more than what is in the cause; you experience the Divine Purpose working toward fulfillment, the Divine Consciousness right down into the physical world, enriched by the experience of matter. We are the congruence of the universe moving toward a further horizon. This is the consciousness of the new age; we will work together for the awakening of planetary consciousness.

[Seeing The Cause](#)

Yesterday in the 5th stage of the retreat we discovered the richness, the plenitude, in our personality. Today, in the 6th stage, we will consider the problems of life in the light of the realization we attained in the alchemical retreat process. We will descend into the drama of life, the “nitty gritty,” bringing the light of awareness to help us in understanding our problems and fulfilling our lives.

One cannot see things clearly with the mind or from the personal vantage point. Samadhi with Open Eyes and Omega Consciousness are two poles of transcendental understanding. Seeing the *cause* behind situations (Buddhism) involves asking, “How is this situation related to an action of yours?” and “Why did I do this?” Your action sets in motion a certain mechanism following laws of the universe. Causes might include your inheritance or a need to experience. Certain activities, such as making amends, may ameliorate somewhat the effects of the action.

[Understanding The Purpose](#)

In perceiving the cause, one sees as Buddha did that everything follows a law. The universe has laws such as electromagnetic laws, gravitation, etc. But there is also free will. When we enter the Divine Thinking, we see that it is moving towards a purpose, our realization or fulfillment. We are trying to discern what is good for us, what we might be. A Sufi perspective involves manifesting as many of your possibilities as possible in your being, moving toward the Divine Perfection. The situations in which we find ourselves may cause us to develop certain qualities in our beings. We may be glad for our problems as then we know God is thinking of us!

[Why Do Things Happen The Way They Do](#)

Pir speaks of the sense of purpose, looking ahead in a certain direction. Hazrat Inayat Khan would call this guidance or the Spirit of Guidance. At first it is like the horizon, not very clear. Our purpose makes sense only in terms of the overall purpose. The guru is not producing situations in your life just for the unfoldment of your being and for increasing your realization but is also seeing your purpose as it is linked to a greater purpose. Your unfoldment and realization has a bearing on the unfoldment of all all beings, the whole of humanity. There is great joy in heaven whenever a person has a realization. Nothing happens just to you; there are repercussions in the whole universe.

[Understanding The Purpose](#)

It is important to reflect on the Divine Intention for a person, what a person could be if s/he would be what s/he could be. See the potentiality. One may be disappointed, but one can still believe in that person. We are given freedom and possibilities but can choose badly. Life situations may not be ideal but we can handle these situations beautifully, acting with love, respect, sympathy, and beauty.

[Stages Astronomical & Astrological](#)

There is more in creation than there was in the blueprint. Samadhi - and even Samadhi with Open Eyes - is not the answer. Omega Consciousness is the Meditation of the new age.

Pir speaks about the states of the alchemical retreat. The first three stages are the lunar or minor mysteries, corresponding to the yoga and Buddhist paths. The second three stages are the solar or major mysteries, corresponding most closely to the Jewish, Christian, and Muslim paths. He delineates the planetary correspondences of each phase (Saturn, Jupiter, Moon, Venus, Mars, Sun), the significance in brief and the symbol for each of these. In the final phase, one has been made adamant. The first three stages correspond to *solve* (dissolution) and the final three to *coagule* (fine intangible reality brought into matter, the next step for humanity).

Gems From Retreats Led By Pir Vilayat Over Various Years (Part III - Advanced Level Retreats)

[Advanced Practices](#)

[Introduction](#)

When we get bogged down in the routines of life the only way out is to take a retreat. Withdraw totally. The goal is to achieve fulfillment in life. One can be disappointed with one's circumstances and one's self. One needs vastness to grow. Need to step outside the limitations of one's own life to discover one's real self. All the qualities that are latent in one are seeking fulfillment. Enter into the Divine consciousness and the Divine thinking within and beyond creation. You discover it is all One Being and you are the emergence of that Being. You enter into the consciousness of that One Being. You discover the glory and the meaningfulness of the whole creation.

[Relaxation Practice](#)

There is an innate knowledge that we discover in a state of deep sleep. There is not a duality between a subject and object but where you discover that everything is one. You become highly aware but not aware of your body or your thoughts. It requires a relaxation of the body, thoughts, emotions, the self. You tense each part of your body, then relax. Each part done in sequence. No thoughts of planning during the retreat. You're taking yourself out of action. Your body seems like an empty shell except for the breath.

[Life Force](#)

Relax hands, feet, thoughts, emotions. Nothing that you are seeking, striving for, planning. Relax your ego self. Come to a threshold of sleep but you do not let yourself go to sleep. You are instantly conscious. You feel this energy coming on. Turn eyeballs upward. Switch into a different plane. You transition into a reality behind the physical world. Relax your will. You cannot do this with your will. The life force has a kind of magnetism. You disidentify with that which is transient and your personal identity.

[Attunement Of The Rishi](#)

Get yourself into the attunement of an ascetic on retreat. You surround yourself with a zone of silence. You enjoy the freedom from the self. You discover behind one's self there is a dimension of self that does not change, that is sublime. It has a cosmic understanding. You discover one's eternity. To discover that one must silence all the agitation of the personal self. Let go of the physical world, your planning. Give yourself a rest from all of your planning.

[Letting Go](#)

Relaxation to the deeper layers of your being. To be totally free. The nameless, formless, timeless, spaceless. Not to be bound by the image of yourself, your opinions, the physical environment, cravings, longings, plans, programs, your strivings. Just enjoy being totally free. Free from the self, the emotions of the self. Let everything follow its course but you can free yourself from it. Discover the eternity of your being.

[Realization Of The One Being](#)

Eyeballs upwards reaching into outer space beyond existence. Manifestation of intelligence in the transient in different ways. Realization of the One Being beyond thoughts. The gravity pull of one's thoughts, problems is used to experience things from the personal self. One can find it difficult to reach beyond it. Reach beyond it to grasp that other dimension.

[Early Morning Practices](#)

[The Dawning Of My Soul](#)

If you visit the Himalayas and you want to find the sanyasins and the rishis, the best time is at sunrise and a little before sunrise. You see them sitting outside their caves waiting for the sunrise. And when the sun rises you will see how they are lost in communion with the light of the sun and glowing with light. Before the sunrise they are experiencing a communion with a higher light than the light that manifests through the sun. There are different grades of light. In short the early morning before sunrise is the time to meditate on light and is the most important moment for meditation.

This is an advanced practice. Before the sun rises some of the rays of the sun filter through the atmosphere, the diffused rays and it's a very special moment. The attunement of one's being is very very subtle. In fact, that is the moment when one concentrates on the heavenly spheres, the spheres of light and remembers being a being of light. It is not simply that one remembers having being a being of light but one is aware of being a being of light. The word that is used by the Sufis is "the dawning of my soul upon the horizon of my body." Imagine the sun dawning upon the horizon of the earth. So in the morning you imagine that your soul that is a being of light is dawning upon the horizon of your body. And the Sufis call it the light that descends as opposed to the light that ascends. So the light that ascends is the light of the aura and the light that descends is the light of pure consciousness. It is the light that the Christian Fathers called increatus, uncreated light.

[Shaghal](#)

Done during the retreat. Advanced practice. The eyes are so busy seeing the physical light it is unable to see the inner light. When the ears are so attuned to hearing the physical sound it cannot hear the sound of the other planes. Same is true of smell, taste, and touch. Thumbs of hands in your ears, index fingers on your eyeballs, turn your eyeballs upward. Your middle fingers on your nostrils, the remaining two fingers on the top and bottom of your lips. Sit on your heel so your heel presses against the anus. Inhale and exhale three breaths through your right nostril. Then breathe normally with your eyes closed. Eyeballs turned upward with the tip of your tongue pressed against your palate. Concentrate on the crown center and above the crown center. Experience yourself as a being of light. Illuminating your physical body.

[Luminous Consciousness](#)

Now we're not suggesting that you see light but everything seems to be bright and luminous. If you see light in this dichotomy between subject and object, the light is the object that you see. But in this particular practice you are light, you're aware of being light. So during the practice, when you have your fingers on your eyes and nose and ears, you may see light and hear sound and smell something like a scent of roses and you may taste something like nectar and have a delightful feeling throughout the body, but that only is intended to trigger off the experience when you've taken your hands away. And then instead of seeing light, you are light and instead of hearing sound or vibrations, you are vibrations, and so on. For the moment I would simply concentrate on the light aspect and

then later on we will go into the other aspects. So let us do the practice once more. Three breaths, only inhaling through the right nostril. Hold your breath as long as you can without damaging your lungs or heart.

Now you'll notice the difference between what one calls the pure light of consciousness and the radiance of your aura. Your aura seems to radiate in a centrifugal manner from the center radiating outwards. It has a structure, different lights, currents of lights circulating. There's a process of combustion at the bottom of the spine. Well, there are many different features that clarify what exactly is the feeling of the aura.

Whereas you can also experience yourself as the pure luminous consciousness. There is no form to this light, it's just pure. There isn't even a direction to it. It's not distributed in space. It is another form of light altogether than what scientists understand by photons, for example. Pure crystal clear awareness inside. And if anything it's comparable to a searchlight. Wherever it's turned, it thrusts its light upon all things. And so you can experience yourself as being a searchlight. And so you can say it's like a light upon a light, a sura to the Quran, a light upon a light.

Now when you do the practice, you've seen two things, you've seen the light of your aura and you've seen also the way the universe looks at the level of pure light. So those are two things and perhaps at first one doesn't distinguish those two things but in time you will. Whereas afterwards, when you've taken your fingers away, you experience yourself as being pure luminous intelligence. And you may also experience your aura as a body of light that has existed before your body, before your incarnation. And you may even have reminiscence of existing as a pure aura, as being a body of light, in the heavenly spheres. And now you may be conscious of the way this body of light is incarnated into a physical body.

So we have three layers here, you have the pure light of consciousness, you have the light of the aura, and you have the physical body. So we're going to do the practice now a third time and afterwards remember what we were talking about and see if you can distinguish these different things. Remember that you must keep your eyeballs turned upwards afterwards and be conscious of the opening at the top of your crown center. And exhale deeply before you start the practice.

Light of Pure Intelligence

Now what we want to do is to eliminate the “I am” in this whole thing. I am a luminous consciousness, I am an aura. And so the first thing to do is to link up that luminous intelligence that you are to its source which the Sufis call the Nur al-Anwar, the source of all light. And the best way to do that is to think if there is any sense of “I am” as being a luminous intelligence then that “I am” is an extension of the One Luminous Intelligence behind all things. You mustn’t think of it as other than yourself, that you extend it just like a ray of the sun extends the sun.

And, as I said, this light of pure intelligence doesn’t have a form and yet it certainly does have a direction. It seems to be turned downwards. It seems to descend. And one is thrusting the light of pure consciousness upon all objects.

Advanced Practices

One can’t even say one is directing this light downwards because one is this light. And so I would recommend the practice, thinking of the descent of the light of consciousness as one exhales, and that moment one relaxes one’s eyeballs, and then, as one inhales one turns one’s eyeballs upwards. It’s like, imagine the ray of the sun looking at the sun, being turned upwards or inwards towards its source, contemplating the very source of which it is an extension.

It’s not like looking at the sun if you’re not the sun but there’s a very beautiful example given by Hazrat Inayat Khan. He says, “Imagine the sunflower looking at the sun.” And Plotinus, “In order to look into the sun you have to have eyes like the sun.” Unless you are looking at the sun with the very light of the sun. It’s a contradiction, I know. It’s a paradox. It’s like the Sufis saying, “I see Him with His eyes and He sees me with my eyes.”

As you exhale, of course, you reverse the process. It is the Nur al-Anwar, the sun, the supreme consciousness, of which you are the extension which is looking down upon the physical world and, what is more, crystalizing into the forms of the world. In other words, not only can your consciousness look down upon your body and think I have incarnated into a physical body but even the physical body itself is the consolidation of what was originally pure luminous intelligence. It’s like water that may have become ice and yet there’s still water flowing on the ice.

And once more to eradicate all the “I am”, don’t think of your aura as being an entity but also think of it, as we talked yesterday about the body, as being extended throughout space and part of the aura of the planet that emerges at a certain point separately. It’s like the crystals of salt may emerge out of the solution but that’s not the only condition of the aura as it emerges out in what they call the explicate order. It exists also in its diffused condition and, of course, the same with the body.

Now having said this, we can more specifically concentrate on the heart center which is like the center of the aura so that when we exhale, the main thrust of our concentration is on the way that light of the divine intelligence descends upon the heart, illuminates the heart, and the heart becomes radiant, radiates in the form of the aura. And then as we inhale, the whole aura seems to diffuse into the total aura of the universe and we are absorbed in the original sun. Or resorbed in the Light of Lights, of the spiritual sun, not the physical sun of the planetary system, which you experience in the crown center. Your eyeball is turned upwards.

So in this whole practice you are continually identifying with being the pure light of consciousness. If you ever slip back into your personal consciousness and are not able to maintain your identification with the pure light of consciousness, then, of course, you will experience yourself as being flooded with light. That is, if you are conscious of being a body or being an aura. If you slip back into that consciousness, then, of course, you will experience that wonderful feeling of being flooded with light. But if you do the practice as it is intended to do, then you’ll not slip into your personal consciousness of your body or your aura, and so you will experience yourself as being the light, not being flooded with light but being the light yourself.

Now at the end of the practice we are allowing ourselves to fall back into our personal consciousness again and at this moment then we experience how our bodies are permeated with light. And we experience our aura. And we feel as though we are bathed in light.

[Walking In The Desert](#)

If you have difficulty in disidentifying with the body to identify with the pure light of intelligence, the practice I recommend is that you are walking in the desert with the sun rising, and you feel the glow of the sun upon you. Open your arms and your whole being is flooded with light, walking into the sun. Merge with the sun.

First practice is to imagine yourself being lit up by light. The second one is becoming aware of your aura. The third is to identify with pure luminous consciousness.

Ecstasy of Light

Ecstasy Of Light

I would like you to utilize every moment that you can in working with light. In fact when you take initiation in the Sufi Order, you are told that this is to fulfill one's life and after that, one's purpose is illumination. It seems to reach a point when one is stirred to the depth of one's being into an ecstasy of light, a kind of drunkenness, an inebriation of light. So that your whole being becomes absolutely radiate, effulgent, sparkling. I must say that here there is a relationship with being pure spirit and being pure light.

The great breakthrough comes when one realizes that one has always been a being of light, prior to one's incarnation on the planet. Or at least that one carries with one on the planet a body of light that has been confectioned in the course of the eons of time. Not just out of the light of the spheres, let's say, out of the light of universes other than the present physical universe. Let's realize that the present universe that we know is only a ripple in the ocean of reality. And then even on the planet we are borrowing the fabric of the planet to form our bodies and that itself is made of the light of the stars which has crystalized, coagulated into what we understand by matter. Even our body is made of light originally. It's made of the same substance as the substance of the stars. And in turn the body emits light, electrons are transformed into photons. There's a continual exchange between the two, between photons and electrons. And we must also know that when we are looking at objects, the light that is fluoresced by objects or refracted or reflected is only one half of what happens. The other half is that our eyes emit light and what we actually see is a wave interference pattern between the light of the object and the light of our eyes.

Now the further dimension of that is that what we call our consciousness is the light of intelligence that has become focused and focalized and is directed upon all things. And that's why Hazrat Inayat Khan says the light that we thrust by our practice is more important than the light that is thrust by the object upon us. And so the state of illumination would be the state in which, not only when you are walking in the forest you aware of the radiance of the trees, but where you are

aware of casting your light wherever you go at every level. And that means not only the light of the aura which is a physical phenomenon but the light of your consciousness which is not a physical phenomenon. That's what the ancients used to call the uncreated light.

Then the breakthrough comes when looking at the sun emerging out of a cloud in the mountains at sunrise, one recognizes one's home in the world of light. One recognizes one's identity, one discovers one's solar identity. And when you do the same thing with the stars, you are reminded that your home is in the galaxies. But then one realizes how one has limited oneself in thinking that one is a physical body on the planet earth. I mean our concept of the physical body. We have lost sight of what we really are, even in our body.

And then going beyond that, remembering having been a being of light, in what we call the angelic spheres, even remembering one's angelic parents, one's angel parent, and archangel ancestors. And then being aware that one of the purposes of our sojourn on the planet is to bring a new dispensation of light upon the planet.

So that very body that is a crystallization of the light that it was in its original fabric now serves as its transducer to communicate further light to the planet. Now that would be the state of illumination. It's a matter of our realization and, of course, maintaining our concentration and attunement on light so that we don't slip back into assuming that we're the kind of solid body that we think we are. The longer that you can keep up the concentration, the more this practice will affect your whole being. And you will indeed become absolutely radiant and effulgent and, as I say sparkling with light. When I say that I mean not just physical light but all different levels, at which we have our existence.

[Chakras & Magnetic Field](#)

Now I know that at first the practices that one uses for light, at first they look like just imagining things. One even has been accused of hallucinating. But now we know that the body does emit light, we can measure it, it's called bioluminescence. And we also know that by concentrating on light, one is able to increase the amount of radiance emitted by the body which, of course, evidences the phenomenon of mind over body. Creative imagination, as you know, plays a very important role in biofeedback. So when we know this, we are not concerned

about just getting ourselves indulging in imagination. We know that mental representation is effective right down into the body.

Now the first thing to do then is to envision the aura and by so doing you will be activating the aura. So imagine like a flame following the sequence of the frequencies of light of the spectrum, dark red at the bottom of the spine, ultraviolet right up at the head and golden radiance at the heart center. Then all around this flame, rainbows, not just one rainbow, but interlocked, intermeshed rainbows. I know there are constellations, let's say, of the chakras, each one having its own location, of course, and its own rainbow. Those who are not unfamiliar with this word, each chakra corresponds with the plexus of the autonomic nervous system, except the highest one which is the brain. And yet, of course, the chakra is not limited to the physical plexus but corresponds to a center in the higher bodies. Let's say, it's a kind of nexus, a series of knots within the magnetic field. At every level, of course, we have these poles or centers.

Anyway now we've got to concentrate on the intermediary colors. So at the bottom of the spine, it's called the Muladhara chakra, with a very intense infrared radiance which gives you an impression of heat. If you concentrate on it, you experience intense heat, especially as you inhale, just that point at the bottom of the spine.

Each chakra has its root in the spine and what they call a lotus flower. Its radiance is turned forward. So it's like a lotus flower that is directed forward. Now the second chakra is rooted about three and a half vertebra, between the 3rd and 4th vertebra, from the base of the spine. And the color is vermilion. It might get a bit orange like the saffron color of the robes of the sanyasins. That's called Svadishthana.

And then the third one called Manipura being the solar plexus. It's an inlet rather than an outlet of the whole system. The color is orange, a beautiful bright madeira orange, at least in some people, in its advanced form.

And then the next one is what we call the heart center. which is more like an outlet than an inlet. It's called Anahata. Its color is absolutely golden. So a little more green in it than in the solar plexus.

And then you have the Vishuddha chakra in the throat. which is green, emerald green. It can be a really bright green. Related with sound and vibrations. The kind of radiance there is a little more sparkling.

And then the 3rd eye, which may be really violet, a very sharp beam of light, normally turned forward. That's called Ajna.

And then above that the crown center which in Sanskrit is Sahasrara. It is described as a thousand petal lotus. It's really colorless light, very bright but it has within it a lot of reflections of all the different lights of the spectrum. And, of course, the rainbow around it is much more intense, at least in more advanced persons than the lights of the aura. And the lotus is turned upwards. And as a matter of fact, as one works with this chakra, one will begin to develop not just one rainbow but a whole series of rainbows. In fact that center is so much a part of the aura of the planet and the aura of the solar plexus and of the galaxy and the whole universe, of course, there is no dividing line where one says this is me and this is the rest of the universe.

Chakras With Colors

Now I'd say the first practice to do with light is simply with the centrifugal/centripetal breathing practice that we did yesterday where you simply are not too concerned about the different colors of the aura. But you really think of yourself as a being of light. And as you exhale you radiate more light, and conscious of the way the light of the aura is diffracted in space, and photons travel at a speed of 186,000 miles per second. So the great expanse of your aura as you exhale, and as you inhale you realize that even your body is derived from the light of the stars, or the light of the ocean of light of the universe. Just like a wave that is emerging, well actually the wave doesn't emerge out of the sea, it is the whole sea that emerges as waves. Think of yourself as a whole ocean of light that has built up, that just keeps on building up as your aura. Then somehow you process this light and radiate it in all directions as you exhale. That's the first practice. Ebb and flow of light. The best way to do it is to identify with the aura and not with the body. Don't think the body is emitting light. It might very well be the other way around. It might very well be that the body is formed in the aura. That the aura is the mold in which the body has been poured.

The next thing then is the ascending, descending breath. Now at the end of the exhaling you concentrate on the muladhara, the infrared light at the bottom of the spine, with great intensity of heat. Dark red, and as you inhale you pass and review each one of the chakras in turn. The second chakra, the saffron, and then the orange in the solar plexus, the golden in the heart, and then green at the throat center, third eye violet, and then turn your eyeballs upwards, and the third eye will be turned upwards. It's like a fountain of light at the top of the head that fans out into a whole array of colors, like a rainbow above the head. You hold your breath, I would switch from identification with the aura which is after all a physical phenomena, into becoming more aware of the light of the different spheres, like the angelic spheres. The uncreated light, and realize that prior to your birth your being was formed out of the light of the spheres as you passed through.

Now as you exhale, you pass and review the chakras in sequence of the descent, but be conscious of illuminating each chakra as you think of it, by the light of the heavenly spheres. So it's "Light upon the light," as is said in the Quran. "Light upon the light." It's a little bit like, well the metaphor is not perfect, but imagine a series of bulbs that light up as the current passes through them. But it's not quite that, maybe there's another phenomenon there which is like the light of the spheres acts as a catalyst that releases the potential of each one of the chakras.

Now of course you think within terms of the physical process, the ultraviolet and let's say the very high frequency light of the crown center now interfuses right down into the, say at each level of course, with the light of the infrared, very slow long-wave radiance of the muladhara chakra. What happens when high frequency light interferes with low frequency light waves? You get a very extraordinary pattern, a wave-interference pattern. Now these are things that are happening all the time in us, but by being conscious of them we enhance their effect tremendously and the consequence is that you feel like a certain outburst of radiance as you exhale, and that radiance is sent right out into the universe. Imagine that your light actually hits the stars eventually.

There are other aspects of this, of course. That is when you are inhaling you, well you start by concentrating on the bottom of the spine at the end of exhaling. So then you have an experience of heat. And as you start inhaling again you concentrate on the bottom chakra, and what you are doing to your body at that time by your concentration is a phenomenon which is called phosphorescence. It

is what happens to glow worms and deep sea fish. That is, we have the ability to burn the substance of our body and transform it into light.

Spheres Of Light

Certainly transform it into heat because that's what we're doing all the time. But if you transfer your attention from one chakra to the next, what you will be doing, consciously, is to transmute that heat phenomenon to a light phenomenon. It's what in the hermetic tradition one calls transmuting fire into light. One can do that really consciously. Now that's phosphorescence.

Whereas what we were doing at first, breathing centripetal centrifugal, is called fluorescence. As the cells of the body do absorb light from the environment and then they get transformed by it, they utilize that light, the electrons use that light, which is energy, to start dancing, to free themselves from the orbitals and then they fall back into place again and any residue of light energy is then radiated out. That's called fluorescence. It is emitted by the body. So the body is not just reflecting the light of the environment, but reemitting it. That's very important to know that as you exhale in the centripetal centrifugal practice that your body itself is emitting light. Not just sending out the same light that you see. It passes through a whole process in your body. But in addition to that, you are phosphorescing so that you are also sending out light that has been generated in your own body.

But now there is a further phenomenon which I hope that we shall be investigating a little more at 9 o'clock. And that is as you discover the space within, like the white hole, as I call it. You realize that there is an emergence of a fresh lease of light from within that is not a product of the convergence of the light of the universe such as we know it but, let's say, of another universe behind the physical universe. So you are sending out new light into the physical universe. It's a very extraordinary realization.

And the best moment to work with that is when you insert a period of retention of breath between the inhaling and the exhaling. Because as you inhale you may be concentrating on drawing the light of the universe into your aura, and as you exhale you're conscious of radiating the light of the aura into the universe, but as you hold your breath, you may be conscious of the internal light that is welling up from another universe in the depth of your being.

Now, of course, I've asked myself what is the difference between this light that one comes across when one turns within and the light that one is experiencing as one shifts one's consciousness upwards in the ascending descending meditation on light. I'm not quite sure but I think I see a difference in that as you are going into the ascending meditation you are discovering other spheres, a whole hierarchy of spheres of light. As Hildegard of Bingen once said, she was concentrating on the light above the head, and she said, "one experiences a lot of light and then all of a sudden that light appears like a gate that opens up into a further sphere of light where the light is even more bright and then even that becomes like a gate through which one enters into a still higher sphere of light," still brighter, perhaps less physical, less like one understands by light in one's usual experience.

What one understands by the light as one turns within, well it's a very intriguing thought. The physical world really exists in two complementary states. But we only experience it normally in one of those complementary states, which is what Dr. David Bohm calls the explicate state. And it also exists in the implicate state like radio waves that are everywhere at the same time. But we don't generally experience the physical world that way, where everything is everywhere. And Hazrat Pir-O-Murshid Inayat Khan calls this the all pervading light. And quite rightly he says that the all pervading light tends to contract into a point and then radiate from that point. That's exactly what scientists have called the Big Bang. All the radiance of the universe gets focalized into a very intense point. And from there it expands and that's the Big Bang. Now in the same way the internal light that we experience does not have a source. That's why Murshid calls it all pervading. But as we exhale then it gets radiated and then it is now focalized in a source which now radiates as one's aura.

Now one more aspect of the work with light and then at 9 o'clock we will going into the ability to turn within and discover this whole inner world. But for the moment I would like to go into what we call the zikr of light. First of all, I think I mentioned yesterday that one can churn the electromagnetic field. Perhaps you are able to feel that there was an energy field, there was a force field there, even though it might be very weak. And it settles as a zone at the top of the head. A sensitive person is able to feel the zone of the electromagnetic field has kind of a threshold, although it does peter out in the universe, but still there's a kind of threshold situation there and that's not very far from the surface of the body in most people, although in some it becomes gigantic. But then there's another field that represents another zone that extends a few centimeters, maybe even 50

centimeters, from the body, that would be one and a half feet or even two feet from the body. And if you are meditating it becomes much wider, it might reach several feet or several yards even. That's another field. And the extraordinary thing is that at that threshold there is a kind of flickering of light, it flickers. One might even say that that's where the aura is being felt, is just at the first threshold and at the second threshold. And then, of course, there are further and further thresholds. Once more you are churning your magnetic field, but this time the head is moving clockwise, the head would be turning to the left shoulder, the solar plexus, the right shoulder and right up to the zenith. And you can keep on churning like that, keep on moving in a circle, whirling your head. So you are churning first of all the magnetic field and secondly the second field, call it the bio field. And as you do this you are causing light to flicker at places more perceptible, right at the threshold of the second which is about two feet from your body. It could vary according to how you have developed in the course of the retreat. Now you do this as you exhale. Now when your head is up, has reached the top, turned toward the zenith, then you flip the head down all of a sudden as you inhale and you're conscious of investing that aura with celestial light, with the light of the spheres.

[Inhaling The Light Of The Universe](#)

As you inhale then you concentrate on the ascending breathing practice that we were doing, going from one chakra to the next. And then hold your breath, experiencing yourself as the light of the pure divine intelligence beyond the spheres even. The light that you have always been in the beginning of time. It's not a physical light, of course, it's just the light of intelligence. And now as you exhale, you invest your aura with that light.

Now you just give yourself a pause. Well, you could, as you inhale, now concentrate on drawing the light energy of the universe towards you, converging it into your aura. And now you start exhaling into the circle again. Up as you inhale, reaching right up into the spheres of light until you reach a point when you experience yourself as luminous intelligence, holding your breath. And then you cast the light of intelligence down upon your aura as you exhale. And all of a sudden there is an outburst of light in your aura and this is what the Quran means by a Light upon a Light.

And this terminates by a state in which you're not concerned with your breath, but you can just think of yourself, identify with pure luminous intelligence. You

see it's not the same thing as consciousness. Remember this intelligence becomes consciousness when it is faced with an object. So that pure luminous intelligence is the state that one discovers when one is in a state of deep sleep and there's no higher perception or imagery. It is the ultimate awakening, samadhi. There's no more act of consciousness. Therefore all that remains is the ground of consciousness which is intelligence. I would say that's the ultimate awakening. It's seeing oneself as immobile, unmoved luminous intelligence, endowed with self-knowledge without having to experience oneself out of oneself in the universe. Aristotle calls it intelligence intellecting itself, or cognizing itself. That is the state we are in during retreat. You don't have to look, let's say, outside yourself or what one imagines as outside oneself to get knowledge. There's a kind of inherent knowledge that's not acquired by experience. And in terms of psychology it's called protocratic knowledge. Like roundness, you don't have to come across round objects to know what roundness is. Or better still you would not be able to recognize that an object is round if it were not that roundness is inborn, the software of your computer. It comes with the computer.

And that is what one is discovering in meditation. So meditation is not experience, it is discovery. And if you try to experience, that's where you fail and you get discouraged. That's because we are so used to thinking of ourselves as a subject that is experiencing, experiencing other things. We are talking of a totally different mode.

And then you become sufficient. It's not important where you sit, what the environment is. You can sit in a cell, in a cave. And You don't feel claustrophobic, confined in any way because that's not where things are at for you, where you are with what you are experiencing.

[The Two Awakenings](#)

[Pure Spirit](#)

Will is a power that shifts one's consciousness and sense of identity. Sit still and notice the contrast between one's body and one's mind. Experience that part of one's being that is unchanged. This is what we call pure spirit, pure intelligence. Here there is no multiplicity. Just pure intelligence. There are several layers of consciousness. As a human being we only utilize a small portion of that consciousness.

[Shaghal Practice](#)

Place hands in position. Inhale through the left nostril. Hold breath. Exhale right nostril. Inhale right hold. Eyeballs upward. Exhale left nostril. Inhale both. Hold breath. Exhale through both nostrils. Zone of silence. Draw deep into your being. Thoughts begin to move into the twilight of your being. Refuse to be drawn to the periphery of your thoughts. Being drawn into a reverted space in the solar plexus. Emerge into other worlds through this portal. Get to the root of your being. Like a lotus your being is in the flower but the root of your being extends below. See what is behind the scene from the perspective of the root of your being.

[Pranayama](#)

Place your thumb on your left nostril and your forefinger on your left nostril. Inhale through the left nostril pulling energy up the left side of your spinal column. Hold breath. Turn eyeballs upwards. Exhale through the right nostril. Bring energy down the right channel. Inhale through the right nostril. Bring energy up through the right channel. Hold breath. Turn eyeballs upward. Exhale left nostril. Inhale both nostrils. Bring energy up the central portion of the spinal cord. Hold breath. Eyeballs upward. Exhale through both. Inhale through the central channel. Hold breath. Exhale through the central channel.

[Pure Spirit](#)

Experience yourself as pure spirit. Marking that aspect of your being that is not matter. Not subject to change. Not subject to emotion, pain. See how you can exist beyond time and space. May have a feeling of floating. Shift your consciousness away from body consciousness. Shift to the etheric, astral body away from the physical body. Change of focus.

[The Cosmic Thinking](#)

Inhale and exhale a little longer. Experiencing death by anticipation. Entering into other spheres. The realm of metaphor, where creative imagination can take place. One is the observer and creator. One discovers a whole reality. Archetypes exist and are continually changing. It defies our ordinary thinking. Discover the meaningfulness beyond our minds, participating in the Cosmic thinking. Drawn into the emotion of the cosmos.

[Liberations From Ignorance](#)

Physical world seems out of reach. Felt myself caught in an illusion. Now I am awakened. Meaningfulness is more important than the objects at this level. Liberated from our distorted perspective. Here no anxiety, no anger, no hatred. All of those things that arise out of ignorance. Just pure bliss. One would like to stay in this state. Liberation from ignorance, the ego self. A beautiful plan that has gone awry in the nitty gritty. Behind it all is sublime, splendor. Beyond all selfishness and greed. Imagine the composer who has composed this magnificent symphony of the choir. And people distort it and make a mess of it because they have lost their connection with the composer. Alienating themselves from the whole meaningfulness of the whole thing. Totally out of touch. A calling to awaken.

[The Two Awakenings](#)

One's individual perspective, alienated from the totality. Yet the whole purpose is that the totality be fragmented into parts of the totality. Yet the fragments get alienated. The goal is to maintain contact with the totality yet discovering their individuality within it. Then the purpose of life, the purpose of God is fulfilled. Imagine the rejoicing in heaven when the connection is maintained. The challenge is to learn how to descend without losing your contact. The way to do this is not by descending but by projecting downwards. Staying up and looking down. Maintain the awareness that one is the consciousness of the totality. Realize that one is the bounty of the totality. Maintain the consciousness of that bounty. Concentrate on the vastness of one's being. One is shifting from being pure intelligence into consciousness. One's personal consciousness is a fragment of the Universal Consciousness. One's personality is an extension of Divine Nature. These are the two awakenings: awakening beyond life, and awakening in life.

[The Thinking Of The Universe](#)

[Earth & Celestial Energy](#)

Purify yourself with the magnetism of the earth. Inhale, draw earth energy, feeling like a tree with its roots. Turn eyeballs upward. Exhale through your mouth. This is the practice of Abdul Qadir Gilani. It is our sense of individual identity that is the cohesion of body and mind. When you lose your sense of

individual identity you feel as if you are a visitor from outer space, being a soul, non-material who has gathered the elements of the earth to become a body on earth to serve us. Then we became caught up in it. Imagine that the body is dispersed.

[Dispersing The Body](#)

Sense of having collected this matter for a purpose. It gives you a sense of freedom when you sense that this is temporary. A kind of joy. Al Hallaj: "This body burned and disbursed to the four winds." This is the exact opposite of the pursuit of happiness and advantage that you find in the world. This pursuit is so painful to the soul. When fasting the connection between the soul and the body becomes remote. It gives you a sense of freedom that you have never had before. It overcomes one's fear of death when it becomes clear that one is not his body. It is this disregard of the body that enables your soul to soar beyond the narrow ranges that it has been subjected due to incarnation.

[Dispersing The Mind](#)

All the tensions have gone. Let your mind be dispersed. Thoughts organized themselves into patterns. This dispersal of thoughts is counter to the sense of identity. The consequence is that you don't know who you are. Leave behind your role, mask, self image, personality. It is a cliché. We do the same with the body. We build an image of the body. The image of the body, the aura, the magnetic field is dispersed into space. Let your thoughts scatter. Your sense of self scatters and disperses. This is the other face of life. A mirror image. Perhaps we shall understand life better when we have seen things from the other side. When you are scattered you cannot be offended, upset, angry, worried, depressed. There is bliss. Being free of the tyranny of the ego.

[Finding Freedom Inside](#)

Turning within. Shut out the physical environment and the psyche. Hazrat Inayat Khan says that we are continually being drawn to the surface of life, by what we perceive by the senses, and by our thoughts. Draw to the depths. This is the feeling of a recluse. What is on the surface is not important. It is a prison by the physical environment. Freedom is found inside. It would be better to be in a cave. Our thoughts are elusive. Be warned of the pitfall of becoming sardonic about life. Have a lot of love so that you have magnanimity for those who are struggling. No bitterness. Just a need to touch the depth, which is infinite.

[Wave & Particle](#)

Even the word inside is misleading. It is infinite. It is a feeling that everything is everywhere but not as an object. Radio waves do not occupy a certain space. In the particle-like aspect of the Universe, two objects occupy the same space. You can disperse yourself in the infinite space but it does not extend. It challenges our usual ways of thinking to understand that.

[Quddus](#)

Ya Quddus means the Holy Spirit beyond all matter, beyond all form. Same as the Jewish word *Kadosh*. *Sanctus* in the Catholic Mass. *Quddus* in the Arabic. Pir Vilayat demonstrates the practice *Ya Quddus*. Experience it internally.

[Man's Thinking Has Diverged From The Universe](#)

Shift from hardware to software. The hardware is heavy. The software is buoyant. Where our minds are not caught up in processing phenomena, it is a different form of thinking, proto-critic thinking. Our thinking is linked to the thinking of the whole Universe. Allow the thinking of the Universe to come through to our thinking. Disinvolvement from phenomena. It is not an effort to explain what is happening. That is where we get bogged down. Nothing to do with the outer world. That is why we have to disperse our thoughts first. Murshid calls it the collective consciousness. One has lost one's identity when it comes through. It is not when one becomes an instrument of the Divine thinking. Now it is moving up the upside down pyramid. We lose sight of the apex. It is thinking at a tremendous, colossal scale. We realize how alienated from the thinking humans have become, from the thinking of the Universe. Getting to a dangerous point. It's like people have gone crazy, gone dangerously amuck. Destroying each other, the planet. It is very frightening. That is where the illusion has led us. It leads towards destruction.

[Tat Tvam Asi](#)

Programming is evolving more like the mutations keep moving. The insight of pure intelligence. That is what we are, it is timeless. If you withdraw even from the consciousness of the programming. Realizing that all these things have accumulated over time. The only thing that is changeless is pure intelligence. *Tat Tvam Asi* is what you are. [A Sanskrit phrase, translated as "Thou are that."]

Realms of Light

Practices For Illumination - 2nd Zikr

Today is the day we chose to work very intensely with light and by casting a very bright light of the divine awareness, the divine glance, even upon the cells of the body, one activates them. And as a consequence the vision of the heavens becomes clearer because instead of trying to reach upwards, one is assisting the divine light manifesting in the heavens as it comes down into the denser material world. But as we have our eyes closed, so I'd like just for a few minutes perhaps to try and take on this and try to apply it, and then we'll go further.

So remember what I said this morning, the body gets in an excited state, means the cells and the molecules get supercharged, activated. You see the role of imagination is very subtle in meditation. As I said, it ensures the mind body relationship. By one's imagination one can enhance the activities of the cells of the body. But it takes a lot of activation. And Shahabuddin Suhrawardi says that what they call the fire of the zikr begins to come through.

In fact, I remember during my first retreat, you have these flashes of light and then being flooded with light. And there's no imagination there. You can't even stop it, you can't influence it with your imagination in the least. So what I would suggest is that you do these practices with light after doing lots and lots of zikr, second zikr. What I did recommend is that you should do them after each hundred zikrs. Then you do the shaghal and concentrate entirely on the worlds of light. Meantime, I suggest that every time you say "illa," instead of just reiterating the negative aspect, which is being annihilated, as you say "illa," the light of the heavens comes down into your body. That's what we were doing with the zikr of light. The cells of the body are activated by all that light. One has established a connection between the light of the heavens and the body. And it comes right into your cells.

So let's do the second zikr now. And every time you say "illa," get into all the light coming down into the cells of the body, not just the heart center but all the cells of the body.

illa 'llah hu

With “Ila hu” you get right up into the planes of light but remember, one shouldn’t think of the planes of light as seen from below but seen from the divine point of view, as being His radiance without the motion of the body, just on the in breath and the out breath. And just a general remark, you’re bringing the radiance down to the earth plane from above. And at no time you are trying to rise into the planes of light, that is where you are centered. So there is no up and down movement really. It’s just that there’s more consciousness on the descent of light not just into the body but into the plane of matter at the exhaling. And if you find that you can’t reach into that absolutely cosmic state, if you feel that you are the one who is saying it or thinking it or doing it, then you have to do some more zikrs in order to really get yourself totally disconnected with the physical plane. Then you can reach the physical plane from above, but you don’t reach above from the physical plane. But with the inhaling one loses oneself in the divine consciousness, conscious of the light of His being which makes up the planes of radiance. One is absolutely cosmic and never conscious of being the person who is repeating the zikr or being there. Absolutely totally impersonal.

Now I’d like you to simply do it on your own with your rhythm.

[Shahabuddin Suhrawardi](#)

To produce anything more than the joy of imagining light, one has to use very strong means and keep repeating the zikr. As a matter of fact, Shahabuddin Suhrawardi, that great illuminated Sufi, the author of *Hiqmat al Ishraq*, his whole philosophy was decked in terms of light. He said if you go on a retreat for forty days, eating only very little and only after sundown, and keep repeating the zikr, you might be struck by the effulgence of the archangels of light. And you’ll notice it in that in the course of your meditation there will be flashes of light. And you’ll feel as through you’re burning, through a state of incandescence. And the meaning of the whole radiance of the king of light, who is the highest archangel of light and the being of God in his appearance of light, will reveal to you that the whole universe was created for the purpose of illumination. That the divine luminous intelligence may assume a form and may light up that very form and transfigure that form that it may convey the meaning of the divine luminous intelligence. And when this happens, you will be vested with robes of light and the great halls of the temples of light will be filled with rejoicings, and the souls of men will be intoxicated by your light. And he said this may happen and it may not depending upon your capacity and your concentration. And if it does happen at all, it will only happen if you unceasingly keep your concentration on the beings

of light, of whom the physical world is their body, and keep repeating the zikr. Now the zikr is a very very appropriate practice to conduct one to the point of illumination. And maybe one of the many reasons is that it knocks you out of your self-consciousness, self-centeredness, your vantage point as I call it. It shatters the very foundations on which your whole pattern of thinking rests. And indeed with “La” you are carried beyond yourself.

[Divine Glance](#)

Now the practice that I’ve been recommending has been rather the opposite of trying to experience visions of the heavenly spheres. It has been to facilitate the action of the divine glance casting the light of divine intelligence in the physical universe including your body. And activating the very cells of your body or the atoms of the universe.

We know that the structure of matter is like crystals. The atoms are continually being activated by light, the electrons are freeing themselves from their orbits and getting into wider and wider orbits, using light, and falling back into their orbits again. And in the same way the cells of the body are able to get into that activated state where they radiate a lot of light.

I know one can reach to a certain extent with one’s will. Because that’s the role of the imagination. It’s ensuring the mind body relationship just by getting into the whole feeling of light. You do something to the body, and you know the Sufis wish for the body to participate in the experience of the soul. And so your body feels different, as though it were transfigured and charged and you feel all kinds of things. At a certain moment you feel as though your body were incandescent like a molten metal. Instead of enhancing the heat and discharging, you can enhance the radiance. Now this is just by your concentration but that’s not good enough.

And now we have learned how to, as Ibn Arabi says, to regard the action of the divine glance in everything. And you see matter, originally it was all radiance. A kind of conglutated radiance that has become condensed and yet it still keeps on being activated and transmuted and transfigured by the action of light. And this is where the divine intelligence leaves its mark in matter, casting form that can only be seen if one places oneself in the divine vantage point and sees what is coming through in matter. And so this can only be done if you alternate between activating the cells of your body with light and as you exhale as you do the “illa.”

And as you inhale you do the opposite as you would be saying “Allah.” You let yourself be swept beyond your foothold on the planet. Then certain things will happen. It isn’t like seeing lights. Maybe you do. But it’s like entering into the consciousness of the Nur al-Qahar, the governing lights and ultimately in the consciousness of that being whom I mentioned and who is what we understand by God as a being of light, as the ultimate being of light, the King of light. Now it’s a matter of getting into His consciousness, though one may be full of awe and bewonderment at the slightest intuition of the planes of light, landscapes of the soul. But getting into the consciousness of the being of light, that is what confers illumination.

[The Governing Lights](#)

I know that there are moments when one is waylaid, when one goes, “That’s what I am, I am a being of light. All of this is familiar. These planes, oh they’re so wonderful!” Yes, this will detain one. It’s very understandable that one exults in the joy of the experience. But one has to let oneself be swept beyond the beyond. Up and up and further up. Eyes turned upwards and then one has to turn one’s glance down towards the world. I mean one has to project the light of the divine being into one’s body and into the matter of the planet. Or, let us say, be the instrument through which this light is projected. But what I mean to say is that one has to always center oneself right up in the very highest spheres, instead of turning upwards. And then look at oneself, like imagine that you are looking at the image of yourself in the mirror. So what we think is ourselves in our ordinary consciousness would be like that image in the mirror and you look at it and you recognize your being in your image. And that’s what the Sufis mean, you get into the consciousness of the light of your soul and looking from the consciousness of the light of your soul into its image reflected in the physical world, you recognize something of the nature of your soul.

And Suhrawardi said, he calls illumination where the Sufi rises into the consciousness of the archangels whose bodies are the planets and the stars and the species of animals and humans and vegetables, the whole world of beings of light of which the physical world is only a shadow. He calls them the *anwar qahar*, it means the governing lights, the lights which express the order behind the universe.

At first it’s just your intelligence and then the act of imagination transfers intelligence into form or translates meaningfulness into form. And so you are

using your imagination which is a further development of the divine imagination in making the divine order tangible as a form. And that is the form of your face, that's the form of your body, it's the form of your thought, it's the form of your emotions. You're making God a reality.

One starts with a motion of the head, the second zikr. As one goes along one does less and less motion of the head and it's the fikr which means that it's only the breath. The light of the divine being that's come through the spheres which is originally just the divine intelligence all of a sudden turns off the light. The activity in one's cells and the production of light in one's cells and one's whole body is charged, effulgent with all this light activity going on. You can feel it in your arms, in your chest, in your head. And then it's accompanied by an incredible light of something of the heavenly delight. It's coming through one's being like a feast of joy. A smile from the heavens. And then as one inhales, as I say, one lets oneself be carried, one is totally cosmic, without frontier, unlimited. One is getting gradually into the consciousness of higher and higher beings of light rather than experiencing them or seeing them or imagining them. One gets into their consciousness, and therefore the action of their light in the universe.

[The Archangels](#)

Now the Sufis, Suhrawardi in particular, show how the archangels of the different species of animals, for example, or humans, or vegetables, one life breaks up in multiplicity of expressions of the oneness in the multiplicity. And each one of them is an order of a particular species. And so there is the archangel of humanity and then there is the angel of your being, who is your soul. And every being derives its light from a being that is hierarchically above it. So as you rise, your consciousness is transformed from one being like your soul to the archangel of humanity and then the archangel of the planet and then the archangel of the solar system and then the archangel of the universe and beyond this, from one universe to another. There's no way of saying how high one is transported. But the more you let yourself become totally cosmic, totally open to what is happening, the further you reach. And the more intense the awareness that you gain in the higher spheres, the stronger the impact upon your body as you exhale. At that moment, it's as though you were looking down, as though one would be looking into a mirror, if the mirror was down below you, and watching the action of the light of the divine glance coming through you, right down into your body and out into the universe. And letting even your body be transformed

by that action so that it becomes a perfect instrument of light. So we can do it together.

Samadhi

Up & Down The Channels

Pranayama practice. Describes the practice including the position of hands, alternate breathing through the nostrils, holding breath, turning eyeballs upward. The reason for this practice is to activate the solar and lunar currents that rise in the spine. A polarization of energy, right and left. The practice intensifies the polarization of the currents. Now link up the pranayama with the kundalini.

Three main currents in the autonomic nervous system - one on the inside of the spinal cord and two on each side of the spinal cord. When we work with the kundalini we enhance these currents drawing consciousness upward. This is the whole purpose of the kundalini. When we breathe in the left nostril we draw the energy up the left side of the spinal column. Lift your consciousness above your crown center. Exhaling the current down the right nostril and the side. Reverse. Then breathe in both nostrils bringing the energy up the central column of the spinal cord. The energy from the right and left converge into the center. Then when you exhale you bring the energy down both lateral columns. This last breath is to bring you into the state of samadhi. The meeting of two currents, the muladhara chakra. When you breathe in with both nostrils you combine the energy from both lateral columns. Always exhale before you inhale.

Demonstrates again. When you exhale bringing energy down through the central channel radiate the energy out through the heart chakra. Keep centered above the crown.

Shaghal & Quddus

Demonstrates the *Shaghal* breath practice. Draw deep into your being refusing to be drawn to the periphery by your thoughts, focus on what is happening inside. At the solar plexus you are drawn into an inverted space, you emerge into other worlds. In this inverted space you get into the roots of your being. You transfer your identity into the roots of your being. Uses the lotus flower as an example. *Ya Quddus* is a mantram that is in accordance with what we have been doing. The Holy Spirit that is beyond all matter, immaculate state. Same word as the Jewish *Kadosh*. *Sanctus* in the Catholic Mass. *Quddus* in the Arabic. Demonstrates.

[The Immaculate State](#)

Up in ecstasy free from all the impressions that come from the body and mind. Panoramic view of the whole of creation. Seeing the cause behind the cause. The reality behind all forms. Alchemists describe this third stage as the immaculate state. Aloof, peaceful, serene. Beyond emotion. Become very sensitive to whatever is harsh, discordant, etc. One sees so much of what is illusion. Identifies with the essence of one's being. Separato. Being identified with pure consciousness. Samadhi is a state of being highly conscious yet not being conscious of anything in particular. *Haqq* is the reality. It is the truth. Haqiqa is the reality of the Universe. When Hazrat Inayat Khan said, "Make God a reality and He will make you the truth," he was talking about Haqiqa, and it will make you *Haqq*.

[Being Free](#)

By being in Samadhi, one does not let oneself be caught by the hoax. Consciousness is not set at the normal setting. It is free. In the East they place importance on being connected to a guru to make this happen. Samadhi is communicated from one person to another. It is a cosmic, transcendental emotion. Experiencing the intention behind all of creation. Getting into the consciousness of the composer instead of just listening to the music. Inching into the consciousness of God. Darshan is sharing the experience of samadhi with another. The kundalini practice assists one. It releases energy which is much more helpful than one's will. Kundalini is like Pegasus which will carry the rider up and up but only to a certain height. The rider must go the rest of the way on his own. Must overcome the fear of losing oneself. But if you lose oneself you will find yourself. Same with consciousness. When you let go of the personal consciousness, the impersonal consciousness takes over. Like a butterfly emerging out of the cocoon. You leave your body behind on the planet. You are no longer focused on the physical plane. You have disconnected yourself from it. You do the same thing with your mind. Leave your mind behind. You don't enter into the confines of your body or your mind. Same with your personality. You look upon it as a formation. In doing this, it unleashes the forces of joy every time one is freed from bondage. I am free! Freed from your personality. You experience yourself as the archetype of your personality. Absolutely unlimited. As you rise you become less and less personal into the uncreated reality.

[Merging With God](#)

Be careful of bloating of your individuality. One has a sense of vastness but one begins to disintegrate as one extends. Dissolves into the oneness. Even the archetypes of the divine qualities begin to be a limitation. The whole world of manifestation seems to be a limitation of God. You remember being an individual but you are not any more. Best to think of yourself as pure intelligence not as a consciousness which requires a dichotomy between subject and object. No sense of you as an individual. This is beyond an encounter with God, it is a merging and identifying with God. There is a loss of the sense of person. There can only be a unity and realizing what one really is. No more nostalgia because nostalgia is a longing of the individual. Wherever you are it is not located in space or time. Beyond the computing of time. Beyond emotion. No experience of light or sound or archetypes. Don't slip back into your personal consciousness. Ecstasy will hold you there. Difficult to hold your concentration at that level. If you were able you would be illuminated. You can use kundalini to keep you pushed upwards. Think of each chakra in turn as you move up. Shouldn't do this too much. Another practice to do when you are on retreat but is not to be used when you are not on retreat. And not to communicate to other people. Thumbs in the ears, index fingers on your eyeballs, middle fingers on your nostrils, breathe in through the right nostril, hold breath, exhale through the right nostril, once more. Remove hands, draw yourself up beyond the crown center.

[Arupa Jhanas - Going Beyond Form](#)

[Arupa Jhanas](#)

The Jhanas are beyond form, beyond the physical plane. One experiences the self as one with all creation. Not only in space but in time. The star that you see at night may have dissolved millions of light years ago yet it remains in your consciousness. A memory of one's past incarnations may emerge in one's mind. The notion of "I" is a limitation. The past continues to live in me. I am not my parents yet my parents continue to live, in me. The past continues to live in me. You do not inherit from your parents, you ARE your parents who continue to live. You are all those beings, creatures. You represent them as you move forward. Enormous consciousness that explodes beyond "I." You discover the cosmic dimensions of your being. It's like the Buddha who has become Suchness, beyond personal. And you become impersonal and discover yourself as

impersonal. Now we ascend through the planes. To earmark the forms beyond the physical plane. Can you grasp the form of a person beyond substance? The archetypes beyond the physical form. One step further into the Plane of Splendor, the reality beyond all forms. The first step beyond the form. Beings of Splendor. It awakens within you Glorification. The practice suggested by Buddha is called Kasina. When you look at the sun black disks appear in front of your eyes. That is because it is too intense for the eyes to handle it. You are blinded by the light. Kasina is seeing the reflexes beyond the reflexes as perceived by the senses. Experiencing the quintessence of what is experienced by the senses. It is the light beyond the light, beyond the light, beyond the light. Like Hildegard of Bingen. She saw worlds of light beyond light. The planes open up. Do not limit ourselves by our concepts of light. Buddha said if you experience yourself as a body, you will see bodies. If you experience yourself as mind you will perceive minds. If you experience yourself as light you will perceive light. You have access to the planes of light which are inhabited by beings of light. Buddha said they are radiant beings. When you discover yourself as a being of light you will discover beings of light. The Splendor beyond manifestation. Sometimes it comes through with beauty. Matter resists the perfection that is trying to come through. Saint John of the Cross says, "In comparison with the beauty of the creatures of the earth is nada, nothing." In the depths of your soul is an experience of Splendor of the Cosmic Mass. It is beyond form. Lift ourselves yet further. Buddha says beyond existence. Looking at existence from beyond existence. Even Splendor seems to be part of existence. Even the archetypes are formations. Be careful not to escape back into your personal consciousness. Just remain absorbed in cosmic intelligence. Buddha used the word consciousness, cosmic consciousness. No notion of the person or object. Just awareness.

[The Cosmic Dimensions Of Your Being](#)

You are not like a vessel that contains the past. It isn't that you inherit from your parents. You ARE your parents. You are all of those beings who continue to live. All of those creatures are breaking into new horizons. It is an enormous consciousness that explodes beyond the "I" and in space and time. You are beginning to discover the cosmic dimensions of your being. Buddha has become "Such," "Suchness," the most neutral of all words, impersonal. You become impersonal and consciousness spills over the border. You discover yourself as being impersonal.

[The Form Beyond Substance](#)

We are going to start ascending the planes from one plane to the next. One has to learn to earmark the forms beyond the world of substance. First step beyond the physical plane. The countenance beyond the face. Plontinus said that the artist releases the form that is already in the wood. Pythagoras discovered the archetypes beyond physical form. Music is a form, a structure. One step further is what Buddha calls the Plane of Splendor. Form is a stultifying, fossilization of reality that is beyond all form. The Plane of Splendor is the frontier of the world beyond forms. Beings of Splendor. It is what awakens in you, Glorification. Buddha and his disciples instituted a practice that they called kasina. Where you see a red disk, black disk. The reflex of the eyes. Kasina consists in seeing the reflex of the reflex, of the reflex, of what is perceived by the senses. It is the quintessence of what is perceived by the senses.

[Beings Of Light](#)

It's like one could say the light beyond physical light and then the light beyond that light and then the light beyond that. Just like Hildegard of Bingen, the German mystic, said she had a vision of light. And it's like landscapes of light, sort of firework of lights, temples of light, beings of light, whole worlds of light. And then all of a sudden all these worlds of light seemed to open up like a gate and beyond that she saw still further worlds of light but these other worlds of light were of a different dimension to the first ones and then they opened up and she saw even further still. That's access to the higher planes. When the plane opens up and one has access beyond. It teaches us something that we've been learning more and more about, when we are working with light. And that is not to limit ourselves by our ordinary experience of light or our concept of light.

Now there's a law that Buddha talked about. He said if you experience yourself as a body, everywhere you will see bodies and if you experience yourself as a mind, everywhere you will see minds and if you experience yourself as a being of light, everywhere you will see light or rather you will have access to the plane of light which is inhabited by beings of light. Buddha calls them radiant beings and he speaks about his communication with radiant beings. It's like there's one level of your being which is a being of light and when you experience yourself as a being a being of light, then you discover beings of light.

[Realms Of Splendor](#)

The splendor beyond manifestation. And matter offers a resistance, matter tries to allow this splendor to come through and sometimes it comes through with great beauty like the light of a sunrise or the beauty of the flowers or the crystals or human beings or the feathers of a falcon. And yet matter always seems to offer a certain amount of resistance. It's like the stone in which the artist tries to hue his form doesn't allow the form to come through in all the perfection which he conceives in his soul. And even the notes that a musician tries to use in order to express his realization offers some resistance to not allow all the perfection that he experiences to come through. And that is why St. John of the Cross says, "In comparison with the beauty of God, the beauty of the creatures on the earth is nada, nothing."

In the depth of our soul there is an experience of splendor, the splendor of the cosmic mass. And it's trying to come through in that work of art which is the personality and masterpiece that is the personality and it can only come through if we give ourselves the chance of simply dwelling in this splendor.

Now of course it means experiencing, earmarking splendor without any form. It's that which is beyond form. Or as I say which form tries to bring through. And we are going to lift ourselves yet further.

[Cosmic Consciousness](#)

Uplift ourselves yet further. Beyond existence. We are able to look upon existence with a panoramic view without being in existence. Can view your body as located on planet earth but you are not located on planet earth. You have been catapulted beyond existence. Even Splendor seems to be part of existence. The archetypes of all things are just at the beginning of existence. Be careful not to slip back into your personal consciousness. Let yourself be totally absorbed into intelligence. Cosmic intelligence. Highly conscious. Highly aware, but no notice of the person. Pure awareness.

[Play Of Shadows](#)

You don't look upon creation. It is a projection. Looks like a play of shadow that you were caught up in. Liberation from the condition of existence and from the personal self. There is a further liberation. It is a result of years and years of research by the Buddha, that he was able to finally break through. Awakening,

realizing oneself as pure intelligence. Liberation from the personality, the archetypes, and the Splendor that is behind all things. We identify ourselves as pure luminous intelligence. Buddha speaks of the plane beyond consciousness. Beyond existence and beyond non-existence. It is a void that is a plenitude beyond our understanding. We are experiencing Being beyond knowing. Beyond formations, qualities intelligence.

[One Is Free](#)

Next is to get back into your personal consciousness with open eyes after samadhi. And you know how to get back up again letting go of your Earth consciousness. Cosmic, transcendental, all encompassing intelligence. Buddha says it is freedom from conditioning. One is totally free. No opinions, no thoughts, no emotion. It is all inclusive. Pir recites the prayer Khatum.

[Divine Being & Purpose Of Life](#)

[The Purpose Of My Life](#)

The questions that people ask me these days are: “What is the Purpose of my Life?” “How can I bring my spiritual ideal into my life and make it a reality?” The problems people face today is: How can my life be transfigured by my spiritual ideal? And then, what is the next step? There are three things that one can say: the first is achievement, the second is unfoldment, and the third realization. Part of our self discovery is through achievement, which requires us to call qualities within us into action. Our unfoldment is part of our realization.

[A Need To Understand](#)

Your life can only make sense if only you are assisting in the forward march of evolution. Difficult to see how your little action contributes to the progress of evolution. Part of your meditation to see how your life is moving into the future. If you look at the meaning of life, you can look upon the whole purpose of existence in both the microscopic world as well as the cosmos. The marvel of creation. Your understanding is part of the understanding of the whole of humanity. God is thinking through each cell of his brain. You are part of the understanding that is happening. My life can only find its fulfillment if only I can attain illumination, realization. Your purpose only has meaning if it is part of a larger purpose.

[Divine Intention](#)

Getting in tune with the harmony of the Universe. Getting in sync with the feeling, the harmony of the Universe. Getting in sync with the understanding of the Universe. This is what Hazrat Inayat Khan means by the Divine Intention. What is the intention behind your life? Getting to the roots of your life. We do not realize the extent of our free will. We think that our lives are shaped by destiny. We have choices and consequences. Or, we didn't make a choice. Getting attuned to awakening. Being alert. Awake. Aware. Don't let anything escape your awareness. Understanding is revealed to you when you are ready to understand it. The readiness is linked up to one's dedication. When you need to know it is revealed to you. Your need to know is linked to your readiness to be of service. There is a link between dedication and power. Same thing is true about understanding. One is invited into the intimacy of the king. You have access to the secrets of the Divine Intention.

[Divine Being](#)

Enter into the Divine Consciousness. You have to be careful about your own wishful thinking. We are endowed with an intuition that we can see the direction in our lives. There are two ways of doing this. One is to think that you are the eyes through which God sees. The other is to think that you are an extension of the Divine Being. Breaking into new horizons. The past is moving forward through you.

[Becoming Sanctified](#)

The Divine Being is thrusting his image in each part of Himself. The next step is for humanity being filled with highly realized, crystal clear beings, filled with authenticity, responsibility, detachment, selflessness, and idealism. With a great sense of social responsibility. Respect of Nature. Ecology. Beings who are happy, carefree within themselves, radiant, creative. There is freedom to be creative. Hafez said, life is like a field. It is up to you to cultivate it. Bring it to fruition. A new sense of Glorification, of worship. Being created in our acts of Glorification. A new sense of ecstasy. No sanctimonious, would-be spirituality, no show. A great sense of the dignity of the soul when it is stirred by the Divine Consciousness. The whole being is sacred, sanctified. Everyone is conscious of his spiritual status. A participant in the Cosmic Mass but without position. Spirituality is glorification in everyday living. Not formalized in ceremonies.

Together marching forward making new horizons. No end to the perspectives ahead.

[The Nameless And The Formless](#)

When you want to reach into the transcendence of consciousness you have to overcome the motivation of the ego. Only one way to do it, as being the nameless, the formless, timeless, and spaceless. Awakening to one's real identity. Drop your relative sense of identity. Experiencing yourself as having always existed. View your personality as if it were a flower that has emerged out of the seed. Disidentify yourself from your personality and your body. They carry the inheritance of your forefathers but that is not really you. You can now get a sense of the vastness of your divine inheritance as contrasted to what you have inherited from your parents. A change in your self image. Crystal analogy. The whole world is a crystallization of meaningfulness. You are getting into the software of the Universe. An overview of physical reality.

[Emotion That Has Become The Universe](#)

One more dimension: the emotion that has become the Universe. Transcendent emotion of the Universe. The emotion behind the Universe. The ultimate dimension. You are awakened out of your personal vantage point. Awakening means a sudden change of perspective. Being catapulted beyond existence. There is no more experience of existence, just the breakthrough of the realization of meaningfulness - just alert, awakened intelligence. And you realize that is what you are. Unlimited, impersonal pure spirit. A timeless state. No change. Once a flower fades, the perfume remains afterward. Same with everything that is transient. There is a place beyond this totality where there is no change. This is samadhi. It is seeing behind the curtain.

[Divine Intelligence](#)

The opposite point of view: Awaken at the bottom end of the scale right into life. Experience yourself as being Divine Intelligence casting your light on all things. You are the fulfillment of the Divine Purpose experiencing yourself as being. This is the way of the Sufi. One can be aware of physical reality without limiting oneself to one's personal vantage point. These are the new vistas that can be found. And they can be found in both Buddhism and Sufism.