



The Inayati Order

A Sufi Path of Spiritual Liberty

Study Guide

Volume I – “The Inner Life” p 76-124

The Sufi Message of Hazrat Inayat Khan – Centennial Edition

Murshid’s teachings are best assimilated when read contemplatively, with pauses to digest between paragraphs. As you read, reflect on the meaning of the teachings for you in your life right now. Rather than treating the teachings as a collection of facts to be memorized, let them call your attention to your own deepest intuitions about the nature of life.

In the late nineteenth and early twentieth century in Europe and North America, occult pursuits were in vogue. A number of seekers who came to Murshid were interested in paranormal phenomena. In Murshid’s teachings, you will see how he skillfully redirected attention from the byproducts of the inner path — psychic powers and the perception of apparitions — to the actual substance of the inner transformation of consciousness that accomplishes the soul’s purpose in manifestation.

Pir Zia Inayat Khan

Summary

This volume is a good introduction to readers new to the Sufi path and for those specifically interested in Hazrat Inayat Khan’s lineage of teaching. The section, “The Inner Life” is compiled from lectures given September 1-12, 1922, while in Katwijk, The Netherlands.

“One may say that the inner life consists of two things: action with knowledge; repose with passivity of mind. By accomplishing these two contrary motions and by keeping balanced in these two directions, one comes to the fullness of life.” (p.80) “The inner life is to look outwardly and inwardly, and to find one’s belief everywhere.” (p.86)

1. What was Murshid’s reason for giving these teachings?

2. How do you envision the practical application of this teaching to your life?
3. What is helpful/relevant in terms of one's own personal unfoldment?
4. What is the purpose of having an inner life?

Preparation for the Journey

How do you take these teachings into your heart, not just your mind?

What are the preparations for the journey Murshid mentions?

Activity - Reflect upon them in your life.

Murshid says balance "enables one to stand the strain of this journey. The center of life is rhythm, and rhythm causes balance."

Reflect upon rhythm and balance in your life.

How can we create action with knowledge, and repose with passivity of mind in our busy lives?

What does Murshid mean when he speaks about secrecy?

The Object of the Journey

The work of the inner life is to make God a reality.

How can a person do this? What are the steps Murshid mentions?

Fulfillment of the Obligations of Human Life

"The task to be accomplished is the entire forgetting of oneself and harmonizing with one's fellow humans."

How can a person forget himself or herself, and what are some of the ways of harmonizing with other people in life?

The Realization of the Inner Life

What can help a person to bring meditation into their everyday life?

What does Murshid mean by "unlearning" and how do you understand that in your life? (In attainment of the Inner Life).

Freedom of Action

Misunderstanding and abuse of the idea that a Sufi can do what they want is above conventionality.

Can you comment on this from your own life experience?

The Law of the Inner Life

How does a person develop sympathy, tolerance, forgiveness, and love in one's self according to Murshid?

The Object of the Inner Journey

Murshid asks what one places before oneself at different stages of life. Review your life and reflect upon what you have valued at different times in your life.

The Attainment of the Inner Life

How do the following manifest in your inner life according to Murshid's teachings: unlearning, relationship to a spiritual guide, receiving knowledge, meditation, and loving life?

The Angel Soul Five Different Kinds of Spiritual Souls

With what kind of spiritual soul do you mostly identify, and how does it manifest in your life?

Links:

Hazrat Inayat Khan Study database

<http://www.hazrat-inayat-khan.org/php/views.php?h1=7&h2=9>

These lectures are also included in The Complete Works of Pir-o-Murshid Inayat Khan: Original Texts: Lectures on Sufism, 1922 II: September-December (New Lebanon NY: Nekbakht Foundation/Omega Publications, 1996)

<http://www.nekbakhtfoundation.org/publications>

Universel Murad Hassil in Katwijk aan Zee was built in 1969 at the place where in 1922, during the summer school, Inayat Khan reported having a 'spiritual experience' and proclaimed the place holy. He blessed the spot and gave it the name "Murad Hassil," "wish fulfilled." He said to his students that anyone who prays with honesty in that place would experience this blessing.

http://www.soefitempel.nl/?page_id=847



This is the temple that was built at Katwijk near the spot where Murshid had this experience.

Special Thanks to Rizvana Mason and Maria Cristina Fernandez for help with this study guide.