



Meditations on The Message – ustream TV Webcast Test

February 12th 2011 | Prepared by Murshida Nuria Stephanie Sabato

Defining the Message of Universal Sufism of Hazrat Inayat Khan

Selected teachings by Pir-o-Murshid Hazrat Inayat Khan will be interwoven with historically based commentary – giving context to the readings.

- 1. Welcome and Introduction to Webcast Experiment.**
- 2. Background:** Last Saturday's (February 5th, 2011) Visalat Day online participation exceeded our expectations and showed us the limits of skype technology. Seeking new ways to open up further online access.
- 3. Purpose:** We will be testing this technology this coming Saturday, February 12th, and greatly need your participation in testing this new delivery system.
- 4. Subject for today's webcast:**
- 5. Q & A Session after Talk:** We can test the online chat feature of this new technology.
- 6. REMINDER:** Because this is a testing situation we ask for your generosity of heart and mind as we work out any technological glitches. We appreciate your participation in the testing of this historic media evolution in Spreading the Message Far and Wide.
- 7. Prayers:** Sufi Invocation lead by Murshid Hidayat Inayat-Khan

8. **Reading:** ([Complete Works of Pir-o-Murshid Hazrat Inayat Khan, Original Texts: Lectures on Sufism, Volume 1, 1923, Series 3, Githa 6, Dhyana Meditation](#))

"The brotherhood [and sisterhood] of Sufis is not determined by time or space. Unity is beyond all limitations. When the heart overflows with love, the body and mind are charged with magnetism and so great is the power of this magnetism that it can benefit others thousands of miles away. Yes, it is possible to concentrate on loved ones and through Meditation, when one is bathed in the Ocean of Divine Love, such factors as distance and time do not matter."

9. **Commentary:** Introduction to Gita Dhyana –The five series of ten papers each known as Gita Dhyana have a complex history which requires considerable explanation.

When Pir-o-Murshid Inayat Khan was in San Francisco in the spring of 1923, he gave many public lectures, of which the surviving texts are given in this volume.

But, of course, he also gave private classes for the mureeds initiated on his behalf by Murshida Martin, who had so anxiously awaited his return after an absence of twelve years.

Some of these classes, probably those for the more advanced mureeds, are the apparent origin of Gita Dhyana.

Someone, perhaps Murshida Martin herself, perhaps Samuel Lewis, who belonged to that circle, must have taken down what Pir-o-Murshid said on these occasions (*it is not known whether anyone there knew shorthand*), and from these notes new sets of papers were created.

10. **Commentary:** Historic Explanation of the title Gita Dhyana

According to the Hindu [Yoga Sutra](#), written by [Patanjali](#) (150 BCE), dhyana is one of the eight methods of [Yoga](#), (the other seven steps are [Yama](#), [Niyama](#), [Asana](#), [Pranayama](#), [Pratyahara](#), [Dharana](#), Dhyāna, and [Samādhi](#)).

- a. According to Patañjali, it necessary for the mind to become introverted in [meditation](#) (dhyāna: [Yoga Sutras](#), III: 2). by which the the meditator experiences only the consciousness of existence and achieves [self realization](#).
- b. In the Bhagavad Gita (Song of God) between 400 and [100 BCE](#)
[Karma Yoga](#): The yoga of action in the world
[Jnāna yoga](#): The yoga of Wisdom and intellectual endeavor
[Bhakti Yoga](#): The yoga of devotion to God
Dhyāna Yoga: The yoga of meditation
- c. In the [Pāli canon](#) the [Buddha](#) describes eight progressive states of absorption [meditation](#) or jhāna. This canon was composed in North [India](#), and preserved orally until it was committed to writing during the [Fourth Buddhist Council](#) in [Sri Lanka](#) in 29 [BCE](#), approximately four hundred and fifty four years after the death of [Shākyamuni](#) (563 BCE to 483 BCE).

- d. The Gathas are 17 hymns [songs] believed to have been composed by Zarathusthra (Zoroaster) himself. Zarathusthra; born between the 18th and 10th century BCE) was an Iranian (Persian) [prophet](#) and [philosopher](#) and the founder of [Zoroastrianism](#).
- e. The Gathas are in verse, metrical in the nature of ancient [Iranian](#) religious poetry.
- f. The language of the Gathas, belongs to the old [Iranian language group](#) which is a sub-group of Eastern families of the [Indo-European languages](#). The Gathas ([Persian](#), [Gujarati](#)) and dependent on Vedic Sanskrit.

11. **Reading:** In Murshid's own words, He asks,

"Is Sufism Muslim?"

And Murshid's own answer, which we find in (Sufi Message Volume 1, The Way of Illumination, The Sufi, Hazrat Inayat Khan)

"If the following of Islam is understood to mean the obligatory adherence to a certain rite; if being a Mohammedan means conforming to certain restrictions, how can the Sufi be placed in that category, seeing that the Sufi is beyond all limitations of this kind? So far from not accepting the Qur'an, the Sufi recognizes scriptures which others disregard. But the Sufi does not follow any special book. The shining ones, such as Attar, Shams-e-Tabrez, Rumi, Sa'di, and Hafiz, have expressed their free thought with a complete liberty of language. To a Sufi, revelation is the inherent property of every

soul. There is an unceasing flow of the divine stream, which has neither beginning nor end.

12. **Reading:** Hazrat Inayat Khan highlights this principle of love in this teaching found in (Sufi Message Volume X - Sufi Mysticism, Sufi Poetry, Shamsuddin Muhammad Hafiz, Hazrat Inayat Khan)

"According to the ideas of the Sufis and of all the prophets and sages who ever came to this world, the love principle is the first principle, and so it is also the last principle. There are different Yogas practiced by people of India that are the intellectual, scientific, philosophical and moral paths to God. However, the most desirable path to God that the Hindus have ever found, one which makes the whole of life beautiful, is Bhakti Yoga, the path of devotion, for it is the natural path. Man's inclination is love. If he is cold, it is because he is longing for love. If he is warm, it is because love is alive. If he is suffering from depression, is yearning or sorrowing, it is because the love principle is not alive. The only life, the very source of inspiration, salvation and liberation, is love. Murshid goes on to say, Those great souls who have brought the message of God to humanity from time to time, like Buddha, Krishna, Jesus Christ, Moses, Abraham or Zarathushtra, were well known as most learned men. But whatever they learned, they learned from the love principle. What they knew was compassion, forgiveness, sympathy, tolerance, the attitude of appreciation, the opening of the heart to humanity. What they taught was love, a simple truth. If religions seem complex, they have been added to. In every case, what the [various] prophet[s] brought was simple, and it was expressed in their personality and their life. It is that influence which has remained for centuries after they have passed away. It

is not the literature they have left; most of the literature is from their pupils. It is the simple truth shown in their personalities, in their lives. The error of this day and age is that we cannot understand the simple truth, the truth as it is manifested everywhere. Instead, we are trying to find truth covered by a shell."

13. **Reading:** In 1926, within the last year of His life, Hazrat Inayat Khan gave this visionary Message over the American Radio:

Beloved Ones of God, The "Sufi Message" is a Message today, being given to humanity. It is not a Message of the East, but it is the Message of the Soul, the Spirit. The Sufi word means wisdom, which comes from the root "Sofia". It is the work of that wisdom to give the Message today to humanity, in order that people may come together in a better understanding arising beyond the different sections of castes and creeds which divide mankind. The "Sufi Message" is an answer to the cry of humanity today; at this moment, when materialism is all-pervading and commercialism is continually on the increase.

The "Sufi Message" respects all Religions, recognizes all Scriptures, regards all the Prophets held in esteem by large sections of humanity, and is the Source and Goal of all "Wisdom in One".

14. **Reading:** Murshid teaches us in the (Social Gathekas Nr. 19, Sufi Mysticism, V: Realizing the Truth of Religion, Hazrat Inayat Khan)

“The mystic says the explanation of the whole of religion is the investigation of the self. The more one explores oneself, the more one will understand all religions in the fullest light and all will become clear. Sufism is only a light thrown upon your own religion, like a light brought into a room containing all the things you want; the one thing needed was light.”

15. **Practice:**

Breathe In: Raise Us Above

Breathe Out: *the Distinctions and Differences Which Divide*

16. **Reading** . (Religious Gathekas Nr. 42 Belief and Disbelief in God by Hazrat Inayat Khan)

The idea of Sufism is to bring humanity, nations, and religions, now so far apart, into harmony and unity by awakening the thought of unity in souls. It is a message not to one community or race only, but to the whole humanity; not a call to join any particular church or religion, but a call to join in the human brotherhood

17. **Reading** (Religious Gathekas, Nr. 32 The God Ideal (2) by Hazrat Inayat Khan)

The Sufi message is not a new message, although it strikes the note of the day. It is the re-echo of the same voice heard in all ages. At the present time, when races, nations, and the followers of different religions are all against each other, a word of unity and peace alone can unite all together in God.

18. **Practice:**

Breathe In: Unite Us All in Thy Perfect Being

Breathe Out: Unite Us All in Thy Perfect Being

19. **Reading:** (Social Gathekas Nr. 23, Working for the Sufi Message by Hazrat Inayat Khan)

Remember that unity is strength, and working for the unity of the world is greater strength still.

20. **Closing:** God Bless Us All. Thank you for your participation.

21. **Prayer:** Khatum