



Sufi Message Volume 5
The Phenomenon of the Soul
The Soul's Experience
By Hazrat Inayat Khan

Prepared and Presented by **Murshida Nuria Stephanie Sabato**, Spring 2015 Ozark Sufi Camp

Day 1

Listen to Audio File 1

Opening Song: Let Thy might strengthen me, Thy light inspire me, Lord, and Thy love move my soul to the ultimate joy. (*Vadan, Hazrat Inayat Khan*)

Reading: The conditions of the ordinary soul when it first leaves the body is confusion; for before death it has realized that it is dying, yet it is really only after death that it lives. It is like a person who is alive thinking that he is dead. As long as this condition remains the soul goes no further; it is this state which is called purgatory. When the soul has realized itself, when it has realized that it is still living, then the clouds of confusion are dispersed and the soul finds itself, together with the atmosphere, which belongs to it. (*Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience*)

Practice: Ya Hayy (yaa ḤAIYY) (*Listen to pronunciation*)

Al-Hayy is the perfection of everlasting life, and the only one who truly lives. It is the one source of all life and the very life of everything that lives. It is the life principle that never dies, and it is inside every being. This divine Name is also the living presence of everything, whether it is dead, alive, animate, inanimate, material, spiritual, or anything in-between. No distinction is made among these states because al-Hayy lives in everything. Because of this infinitude, it is truly a transcendent Name.

Al-Hayy is filled with vitality; it is the inner life of the heart. Repetition of Ya Hayy arouses a kind of life energy and freedom that is an antidote to the deadened condition of the heart that is often the result of grief and sorrow. (*Ref: Physicians of the Heart, Sufi Ruhaniat International*)

Reading: All souls return to God, some with open eyes, some blindly. Every moment of this life is an opportunity, whose value is so great that all the pains, all the troubles, all the sorrow of existence would be too small a price for even one moment of life. It is as if God threw darts. Some reach the point at which they are aimed, others fall short, and others might go much further than man is now.

The being of God is a perfect being. The riches that the souls bring from the earth, by knowledge or by anything else, are no addition to God; for God it only means that something, which was in the hand has come to the elbow. What difference does it make? It is all the same. Yet it is better that the thing of the hand should be in the hand rather than at the elbow. All that is known on earth and in heaven belongs to God; it already exists and is already in God, the perfect Being. (*Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience*)

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Reading: No soul is attracted to what we call Satan or the devil. Our soul does not like us to do what is wrong for us. Our soul does not like us to be unkind. Every soul has in it the highest attributes, and has a tendency towards the light and a tendency towards awakening. If it has not there are reasons for it. Either the soul has gathered around it vibrations that are undesirable; or it has not come through the proper channel of manifestation and therefore it is weak; or it clings to its undesirable habits and ideas and will not let them go. The condition of the soul can turn any place into heaven. Not only the earth but even hell could be turned into heaven, if only the soul attained the perfection which is its only goal.

On its return the soul passes through the same planes and states that it comes through on its way to manifestation, with all the experiences it has acquired in its life on earth. When it arrives it is blank; when it leaves it goes away with the experience that it has gathered. Souls keep their individuality after death, for individuality is not made by the physical body; individuality is covered by the physical body. When the cover disappears, individuality still remains.

All that the soul has borrowed through manifestation, it returns to its origin. It is natural that the physical body should be the earth's due. And when it is paid back to the earth it is just like giving the child into its mother's arms. It is a most natural process. The soul does not wither and get worn out, but what it has gathered around it on earth, what it has

imagined itself to be, all that it has taken from the lower plane, withers and becomes worn out; not its real self but its false self.

The one who does not come to God-realization in this life will come to it on the way towards the goal. It will be perhaps easier there, but it is better to do all one can on earth. Nothing that we really value can we put off till tomorrow. What one puts off one does not value enough. *(Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience)*

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Closing: Khatum and Dedication of Merit

Day 2

Listen to Audio File 1

Listen to Audio File 2

Opening Song: Let every movement of life, whisper Thy name in my ear. *(From the Vadan, Hazrat Inayat Khan)*

Reading: Souls, which have passed away, are nearer to us in one way than those on earth, but in another way they are further. They are nearer in the way that if they want to get in contact with us, or we with them, it is more easily done than with the souls on the earth. But when we look at the difference between the plane on which they live and our plane, they are further than those on earth, because there are more means of communication here.

Souls, which have passed away, are engaged in doing the same thing that they were doing before. Their world is more beautiful than nature on earth, for mind is nature also; mind is an improvement upon nature and it is part of nature at the same time. For instance the idea of paradise is an improvement upon nature, and while on earth paradise is an imagination, in the hereafter the same paradise will become a reality.

To create happiness for oneself and others, therein lie the whole of religion and the whole of philosophy. After passing away some remain under the impression of death for a long time, but one cannot compare the time of this world with the time of the other worlds. The time of the next world is much longer than the time of this world. The deeper the impressions are the longer one has to remain in purgatory.

The sages, the prophets, have shown their spiritual advancement at the moment of their death. That is the time when the truth comes out, then there can be no falsehood, and a man has no chance of acting. When his soul is passing from the earth, where his heart was is shown -- on the earth or in heaven. Besides, the person who has earned peace throughout his life then shows his wealth, he passes away peacefully and with willingness to meet what awaits him in the life beyond. *(Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience)*

Practice: Ya Hayy, Ya Qayyum

Ya Hayy (yaa ḤAIYY) *(Listen to pronunciation)*

Ya Qayyum(yaa ƙaiy-YOOM) *(Listen to pronunciation)*

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between. No distinction is made among these states because al-Hayy lives in everything. Because of this infinitude, it is truly a transcendent Name.

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The root [of Qayyum] means to stand, instead of falling down or falling apart. According to 'ibn 'Arabi, the formulation of sound in al-Qayyum shows that it continuously, without a single break, bestows existence (or kun) to everything else. He says the very fact that anything else exists, including being itself, is because of the nature of al-Qayyum, which is beyond the passage of time.

Things come and things go. They are forming and emptying constantly. That's fana. But al-Qayyum says they continually exist, even after death, in God. So the flow of existence beyond created and uncreated, which is continually bestowed by al-Qayyum.

(Ref: Physicians of the Heart, Sufi Ruhaniat International)

Reading: The soul upon its journey back to consciousness passes through the world of jinns until finally it reaches the infinite goal where the soul is no more individual. It still has a slight feeling of "I." It does not distinguish between "mine" and "thine", but when a man has thought of himself all his life as "I" he will still keep a slight sense of "I."

The soul is hindered in its progress by being called back to earth by mediums and sorrowful friends. Suppose a person is going somewhere, and all the time people call out, "Please stop, we want you", he will never be able to get to his destination; the purpose for which he is going is hindered. To call a soul back would be acting against nature itself. It is better to help the soul to go forward, and that one does by sending one's loving thought. .

The meeting of a soul going towards manifestation and a soul returning from there may be unconscious. Also, a soul going towards the earth cannot ask for advice or help from a returning soul, because his mind has not yet become like that of a human being and he is passive. What he receives he gets without asking, in the same way that an infant does not ask for something; it only wants to have it. Just as human beings are generally not

conscious of angels or jinns, so the angels are not all conscious of jinns, nor are all jinns conscious of angels, although some are. A soul can attract a jinn to help it to accomplish something on earth, and a jinn may attract a soul for the same purpose. A jinn is not really interested in accomplishing anything on earth, but when it sees what is going on there it may become interested. A person who does not go out of town has no interest outside the town, but when he goes to the country, his interest is awakened.

One may ask if a jinn who is sent to the earth looks like a human being. The jinn who is on the jinn plane is quite distinct as a jinn; but when a soul, which is very much impressed by the jinn plane has come on earth, it will show something of the jinn even in form and features.

Souls return through the jinn world and the angel world by the same way by which they have come. But the ones who have realized God on earth do not stop there; they go to God while on the earth. There is no condition of having to go to God through the outer death; the condition, which the Sufis call Fana, is no crucifixion, for God is nearer to them than anything else. To the jinn world is one step; to the angel world are two steps; but to God there is no journey: He is there. The joy of life is the joy of the journey. If one could close one's eyes and be put immediately on top of the Himalayas, one would not enjoy it as much as the one who climbs and goes from one peak to another, and sees the different scenery and meets the different people on the way. The whole joy is in the journey (*Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience*)

Closing: Khatum and Dedication of Merit

Day 3

Listen to Audio File 1

Listen to Audio File 2

Reading: There are many souls who after having passed away try to communicate with the people on earth, but generally these do not receive their communications clearly. However, unconsciously they do receive them, and very often they do errands for those who have passed away, thinking they are doing it because they themselves wish to.

In order that a person should be convinced of the reality of the spiritual world, why should the spirits strive? Why should not man develop his faith? And if man is so obstinate as to avoid developing himself here, he will avoid development even in the spirit world. For in man is the possibility of faith; the jinn world is not necessary as an intermediary.

Children and infants who die also come to spiritual maturity, often on the jinn plane and sometimes on the plane of the angels. It depends upon the qualities of the soul and upon the object it is meant to accomplish.

Souls that are not in tune will enter the angelic heavens all the same; even in heaven there is no peace. The inharmonious people follow the harmonious ones even there. One soul is more harmonious than another, but in the music of the heavens they all fit in, just as in our music we would not want everything to be alike. And the souls who are still out of rhythm will continue to have the choice of becoming harmonious, for there is a choice at every step in the heavens too. Life is progressive, and that is why there is always hope of improvement.

If a link of sympathy exists, then the light of those who are our well wishers – either in the sphere of the jinns or in the angelic heavens, will certainly be thrown upon those on earth. Their love, tenderness, and goodness shine upon those on earth just like the love, tenderness, and goodness of parents towards their children. In short, illuminated souls in whatever sphere they are will be showing their light. (*Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience*)

Practice: Ya Nur (yaa NOOR) (*Listen to pronunciation*) / **Ya Munawwir (yaa MU-now-wir)**

An-Nur is the essence of light, luminosity itself. A Qur'anic verse says, "Allah is the light of the heavens and the earth." An-Nur is the light of every soul and an inherent characteristic in every pore of your body. *Munawwir* is a form of the same root and means the one who illuminates.

It is interesting that the word for "hell" in Arabic is *naar*, which has the same root as Nur. What makes it hell is that the burning heat there is lacking in light. That kind of burning

heat is our inner condition if we don't embody God's loving mercy and compassion (rahma) and instead become full of rage.

Whatever way we may turn, we see the all-pervading light of an-Nur. Even the darkness shines from within it. All the various forms of wisdom and guidance are expressions of an-Nur. For example, nur-ul-haqeeqah is the light of truth and guidance on the path. What continues to live on in God when we die is also a legacy of light.

Closing: Khatum and Dedication of Merit

Day 4 Listen to Audio File

Opening Song: *Longing Song*. Music composed by Stefano Donaudy. Poem by Alberto Donaudy. (Vocalist: Isa Nuriddin Garek Bushnell)

Reading: The soul is continually on the way towards improvement; therefore even in the angelic world the soul is not quite perfect. The perfection is in the goal, not in the soul.

In a way there is a difference in the degree and experience of happiness of the soul going towards manifestation, and of a soul returning; but the difference is like that of notes in music. This applies particularly to the souls returning to the goal, who have acquired something from the earth or from the sphere of the jinns which has influenced the tone and rhythm of their being; and therefore they so to speak tell the legend of their past in the music they make in the heavens of the angels.

There is a relationship between the bodies of souls on the different planes, because they borrow their body from the clay of the plane where they are, and from that comes the connection caused by the clay or matter of that plane.

The soul, while being a current, has two kinds of atoms, physical atoms and mental atoms. If one garb is thrown away the other garb is not free from individuality. It goes on living; it lives longer than the physical body. Life is limited for the very reason that substance is limited. Mind and feeling have their own life, they do not belong to the brain but to the original condition; that is why the mind lives longer than the body. The hereafter means living in the inner garb. One still continues one's life in the hereafter because the soul is consciousness itself. (*Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience*)

Review: Highlights and overview of readings and practices during previous three days. (*Sufi Message Volume 5, The Phenomenon of the Soul, The Soul's Experience*)

Practice:

Draw us closer to Thee every moment of our life,
Until in us be reflected Thy Grace,
Thy Glory, Thy Wisdom, Thy Joy and Thy Peace.

(From the Prayer Saum by Hazrat Inayat Khan)

Closing: Khatum and Dedication of Merit

