



A Sufi Message

Clearing the Dust, Polishing the Lamp, Part 2

Selected Teachings by Hazrat Inayat Khan

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Points from Previous Class:

- The heart of person is like a globe over the light of the soul. When the globe is dusty, naturally the light is dim. When it is cleaned, the light increases.
- While experiencing life through the heart, the soul at that moment thinks: I am sad, or glad, or afraid, or humorous. In fact, it is its momentary experience.
- As every light needs fuel, so does the Light, which is ours, which is our self, needs fuel also.
- We learn in Sufism that mysticism which teaches us how to collect the fuel which is necessary not only for the body, but for our mind and soul. By concentration, by meditation, by all other ways of contemplative practices, the purpose accomplished by the Sufi is that purpose which is the longing of every soul.
- **From the Gathas:** The heart is the principle center, not the heart in the body, but the heart which is the depth of the mind, for the mind is the surface of the heart. The heart and mind are as one tree: the root is the heart and the branches, fruits, flowers, and leaves represent the mind. The heart is at the bottom of thought, imagination, and all. Feelings always belong to the heart, thought to the mind; so what belongs to the mind can be expressed in words, what to the heart cannot. Everything in the mind is intelligible, but what is intelligible but not expressible, or beyond what is intelligible, that is the heart. Deeper feelings, mirth, kindness, sympathy, all fine feelings which cannot be expressed in words are all activities of the heart. The heart is like the sea, and the waves are its emotions. The brain is all over the body, this fact is admitted by modern science; brain is that susceptibility which is sensitive, such as nerves which are the sensitive feelers of the brain.

Plainly speaking, the depth of mind is heart, and the surface of heart is mind. Mind is a receptacle of all to which it is exposed. It is like the photographic plate; and therefore all conditions, happy or unhappy, all actions, good or bad, all that is beautiful or void of beauty, become impressed upon the mind. Its first impression is on the surface, and as the impression is retained in the mind so it reaches the depth of the heart. It is like a photographic plate; once it is developed, the impression becomes clear and deeply engraved. But the photographic plate is not creative and the heart is creative. Therefore every impression which once reaches the heart becomes as a seed in a fertile ground. The heart reproduces all it has received.

Therefore it is to the great disadvantage of the fault-finding man that he wishes to find fault with all he sees, for if he is not able to throw away immediately the undesirable impression received, which is not always so easy, he begins in due time to reproduce what he has received. Human nature is such that all the bad things man sees in another seem to him

worse than they are, but when he himself does the same, he always has a reason to defend his fault. It is like partaking all that one dislikes in another only by the habit of fault-finding.

For the wise, who have risen above the ordinary faults of human life, it matters little if they find fault, but they are the ones who do not criticize. They, as a rule, overlook all that seems undesirable, and that action of overlooking itself prevents all the undesirable impressions from penetrating through their hearts. There is a natural tendency in man as in the animal to protect his heart from all hurt or harm, but that is the external heart. If man only knew what harm is brought to one's being by letting any undesirable impression enter the heart, he also would adopt the above-mentioned policy of the wise, to overlook.

The soul itself is no other than consciousness, which is all-pervading. But when the same consciousness is caught in limitation through being surrounded by elements, in that state of captivity it is called soul.

Bowl of Saki, July 25, by Hazrat Inayat Khan

Our spirit is the real part of us, the body but its garment. A person would not find peace at the tailor's because their coat comes from there; neither can the spirit obtain true happiness from the earth just because the body belongs to earth.

Bowl of Saki, July 18, by Hazrat Inayat Khan

There is a light within every soul; it only needs the clouds that overshadow it to be broken for it to beam forth.

PRACTICE: YA Nur / Ya Hayy

Ya Nur (yaa NOOR) – [Click for pronunciation](#) (crown and above descending)

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.

Ya Hayy (yaa ḤAIYY) – [Click for pronunciation](#) (light descends to the heart and radiates filling the whole being)

Al-Hayy is the perfection of everlasting life, and the only one who truly lives. It is the life principle that never dies, and it is inside every being. A-Hayy lives in everything.

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

The nature of the soul may be studied in the nature of the eye. All things exposed to the eye are reflected in it for the moment, and when the eye is turned away the reflection is in it no more, It had received it for the moment only. — LIKE A MIRROR

Such is the nature of the soul. Youth, age, beauty, ugliness, sin, or virtue, all these are before the soul when they are exposed to it during the physical or mental existence; and the soul, interested in the reflection, may be for the time attracted and bound by the object reflected; but as soon as the soul turns away it is free from it.

Every experience on the physical or astral plane is just a dream before the soul. It is ignorance when it takes this experience to be real. It does so because it cannot see itself; as the eye sees all things, but not itself. Therefore, the soul identifies itself with all things that it sees and changes its own identity with the change of its constantly changing vision.

The soul has no birth, no death, no beginning, no end. Sin cannot touch it, nor can virtue exalt it. Wisdom cannot open it up, nor can ignorance darken it. It has been always and always it will be. This is our very being, and all else is its cover, like a globe on the light.

The soul's unfoldment comes from its own power, which ends in its breaking through the ties of the lower planes. It is free by nature and looks for freedom during its captivity. All the holy beings of the world have become so by freeing the soul, its freedom being the only object there is in life.

PRACTICE: Nur al-Anwar

The Verse of Light is the 35th Verse of the 24th Surah of the Quran (Q24:35) renowned for its remarkable beauty and imagery, and it is said that perhaps more than any other verse it lends to mystical or esoteric interpretation.

Allah is the Light of the heavens and the earth.
The example of Divine Light is like a niche within which is a lamp,
The lamp is within glass, the glass as if it were a pearly [white] star,
Lit from [the oil of] a blessed olive tree,
Neither of the east nor of the west,
Whose oil would almost glow even if untouched by fire.
Light upon light.
Allah guides to light whom Allah wills.
And Allah presents examples for the
people, and Allah is Knowing of all things.

Ya 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.

al-Anwar means "luminous, "a collection of lights"

[Click to read the description of Nur al-Anwar](#) given in the book, "A Message in Our Time".

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