



## A Sufi Message

### The Deeper Side of Life, The Essence of Purification

Selected Teachings by Hazrat Inayat Khan

*Edited and Presented by Murshida Nuria Stephanie Sabato*

Verily, one is victorious who has conquered oneself.

*Bowl of Saki, March 17, by Hazrat Inayat Khan*

The first thing in purifying the mind is to be able to discern the foreign element there. As all that is foreign to the body does not agree with the body, making it ill, so all that is foreign to the mind disturbs the peace of the mind, and it is that which proves that it does not belong to the mind. Such things are worry, anxiety, fear, sorrow, or any sort of disturbance that takes away the tranquility of the mind, preventing it from experiencing that joy and peace for which it longs, and in which alone is its satisfaction.

There are many who do not know the importance of keeping the mind in a pure and harmonious condition, and the few who know it find it difficult to bring about better conditions in practical life. In the first place it is difficult to accomplish outward duties, to answer the demands of life, and yet to keep the mind in perfect tranquility. It needs the knowledge of purifying the mind of all external influences. And the way one can manage it can be said in a few words: to throw away disharmony by the power of harmony and to wash away all that lacks beauty by preserving the great power of beauty within oneself. (*Ref. The Healing Papers, 1,6: Purity, 19. Foreign Element in the Mind*)

There are five elements, earth, water, fire, air, and ether, as spoken of by the mystics, do not only compose germs, but can also destroy them, if one only knew how one could make use of those five elements to purify one's body, also one's mind. (*Ref. Sufi Message Volume IV - Mental Purification and Healing, Part I: Health, Section V*)

**PRACTICE: Purification through the Elemental Breaths:** For full instructions listen to audio or view video. Also expanded reference and teaching can be found at [Archive June 2023](#).

- **Earth:** calmness, quietude, stability, humility, grounded
- **Water:** adaptable, responsive, rejuvenation, revitalization, regeneration
- **Fire:** vitality, courage, compassion, aspiration, inspiration
- **Air:** creativity, spaciousness, insight, intuition, imagination
- **Ether:** stillness, peace, understanding, wisdom, enlightenment

The real purification of mind is in purifying it from thoughts and impressions which live in it as a germ of disease. The best way of cleansing the mind from all this is to be able to empty the mind

of any thought, feeling or impression. To be pure means to be natural. The spirit in woman in/in man its natural condition is not a thought but mind, not love but heart. For as the thought is the outcome of mind, so is love the outcome of the heart.

To attain to the purity which is the seeking of the mystic one must be able to purify one's spirit from every thought and feeling, however deeply impressed, or engraved in one's heart. The mystic goes as far as purifying oneself from one's identity, by removing it for a certain time and by putting something else in its place. From beginning to end the whole process of spiritual development depends upon this. (*The Healing Papers, 1,6: Purity, 30. Purity from One's Identity*)

**From The Oldest Persian Treatise On Sufism, The Kashf Al-Mahjub, By Ali B. Uthån Al-Jullalu Al-Hujwiri:** Purification is of two kinds: outward and inward. Thus prayer requires purification of the body, and gnosis requires purification of the heart. As, in the former case, the water must be clean, so in the latter case unification must be pure and belief undefiled. The Sufis are always engaged in purification outwardly and in unification inwardly.



**PRACTICE: Concentration** may create positive or negative results, either intentionally or unintentionally according to whether the concentration is willingly directed, or whether one is obsessed by one's own thinking. Obviously, if one is not able to delete unwanted thoughts, there is some danger of becoming a slave to the power of concentration. For this reason, both holding and erasing are the two great applications of concentration, and should be developed simultaneously.

The holding of a thought is constructive because it helps to bring about inner strength and steadiness of mind, whereas the other power, the ability to delete unwanted entangled thoughts, helps to free the mind of worries and fears, and could be called de-concentration.

**The Purpose of this Guided Concentration:** Regardless of what object is chosen for concentration, it is the impression alone, which remains at the end of the fifth step as an abstraction of consciousness, or in other words, a condition of all-pervading serenity.

## The Five Steps of the concentration process are:

- 1) observation
- 2) visualization
- 3) creative concentration
- 4) projective concentration
- 5) de-concentration

### 1. Observation (Open Eyes)

1. **Nature Of Object.** Observe the characteristics of that object, such as size, shape, color and ornamentation.
2. **Purpose:** The purpose of the object.
3. **Effect Produced:** Pitcher of Water - Purity, Clarity, Still Water, Calm,
4. **Reflective:** Explains what effect is produced by the thought of that object.

### 2. Visualization (Closed Eyes Through Remainder Of Practice):

1. Retrace in memory of all the details observed in the first step.
2. Mentally reconstruct the object in every detail of size, shape, color, and ornamentation.
3. Keep in mind the purpose of that object and the specified attunement.

### 3. Creative Concentration:

1. Alter the mental image of the object, changing the shape, color and details.
2. Multiplying the object in various numbers.
3. Add a complexity of scenery.

### 4. Projective Concentration:

1. Mentally transported to some distant point, perhaps one's own home, or the home of a person, a place in nature,
2. an offering at a church or temple.

### 5. De-Concentration:

1. Gradually erases from the mental image, part by part, the details of form, shape and color of which the object is constituted.
2. One then remains in a perfectly peaceful condition, where no concentration is any more required.
3. What remains is union with Divine Presence and sense All-Pervading Space.

*Note: Concentration Practice as transmitted by Pir-o-Murshid Hidayat Inayat-Khan*

### Closing Prayer: Khatum

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