



# Hazrat Inayat Khan

**Hazrat Inayat Khan**



## **Hazrat Inayat Khan:**

The Sufi Message of Hazrat Inayat Khan Centennial Edition Hazrat Inayat Khan, 2016-12 The works of Hazrat Pir o Murshid Inayat Khan are one of the great spiritual treasures of the world At once deeply rooted in the Sufi tradition and strikingly original in insight and expression Hazrat s teachings remain as potent and meaningful today as they were when originally communicated a century ago with a message for every human mind and heart and indeed for humankind collectively For some time the need for a new popular edition of Hazrat Inayat Khan s collected works has been apparent With this in view Suluk Press now commences its series The Sufi Message of Hazrat Inayat Khan Centennial Edition The aim of this series is to provide the full set of Hazrat s best known teachings in a form that balances fidelity to his original words with sensitivity to the contemporary evolution of the English language

The Sayings of Hazrat Inayat Khan Hazrat Inayat Khan, 2020-09-28 Indifference My most intimate friend I am sorry I have always to act against thee as thy opponent My modesty Thou art the veil over my vanity My humility Thou art the very essence of my vanity Vanity Both saint and sinner drink from thy cup Vanity Thou art the fountain of wine on the earth where cometh the King of Heaven to drink Peacock Is it not thy vanity that causeth thee to dance My bare feet Step gently on life s path lest the thorns lying on the way should murmur at being trampled upon by you My ideal I imagine at moments that we are playing see saw when I rise up thou goest down below my feet and when I go down thou risest above my head My self dependence Thou makest me poor but at the same time rich My beloved ideal When I was looking for thee on the earth wert thou not laughing at me in heaven My feeling heart I so often wish thou wert made of stone My limitation Thou art as a mote in the eye of my soul Money Thou art a bliss and a curse at the same time Thou turnest friends into foes and foes into friends Thou takest away anxiety in life and at the same time givest it Waves We are Upsaras of the ocean When the wind plays music we dance earth s treasure is not of our seeking our reward is Indra s one glance Time I have never seen thee but I have heard thy steps Time In my sorrow thou creepest in my joy thou runnest in the hours of my patient waiting thou standest still Time Thou art the ocean and every movement of life is thy wave Sky Thou art a sea whereon the boat of my imagination sails My thoughtful self Reproach no one hold a grudge against no one bear malice against no one be wise tolerant considerate polite and kind to all My independence How many sacrifices I have made for thee and yet thou art never satisfied My simple trust How often thou has disappointed me yet I still go on following thee with closed eyes My moods what are you We are the waves rising in your heart My emotion where do you come from From the everflowing spring of your heart My imagination what are you I am the stream that feeds the fountain of your mind

The Sufi Message of Hazrat Inayat Khan Centennial Edition Hazrat Inayat Khan, 2016-12-01 The works of Hazrat Pir o Murshid Inayat Khan are one of the great spiritual treasures of the world At once deeply rooted in the Sufi tradition and strikingly original in insight and expression Hazrat s teachings remain as potent and meaningful today as they were when originally communicated a century ago with a message for every human mind and heart and indeed for

humankind collectively For some time the need for a new popular edition of Hazrat Inayat Khan's collected works has been apparent With this in view Suluk Press now commences its series The Sufi Message of Hazrat Inayat Khan Centennial Edition The aim of this series is to provide the full set of Hazrat's best known teachings in a form that balances fidelity to his original words with sensitivity to the contemporary evolution of the English language **The Sufi Message of Hazrat Inayat**

**Khan: The Art of Being** Hazrat Inayat Khan, 2020-09-28 Many think that it is some deformity of the body a curve in the spine or cavity in the brain that affects the mind Few realize that very often the mind produces an irregularity in the spine or in the brain thereby causing an illness The ordinary point of view regards an illness as a physical disorder which can be cured by means of material remedies Then there is another point of view that of people who think deeply and who say that by not taking notice of an illness or by suggesting to oneself that one is well one can be restored to health This point of view can be exaggerated when some people claim that illness is an illusion that it has no existence of its own The ordinary point of view can also be exaggerated when one thinks that medicine is the only means of cure and that thought has little to do with actual illness Both these persons the one who looks at it from the ordinary point of view and the other who sees from a deeper point of view will find arguments for and against their idea Some people go as far as to say that medicine must not be touched by those who have faith and some affirm that an illness is as real as health It is in the absence of illness that a person can easily call pain an illusion but when he is suffering then it is difficult for him to call it an illusion The question who is more subject to illness a spiritual person or a material person may be answered thus a spiritual person who discards spiritual laws No doubt a spiritually inclined person is supposed to have less chance of being ill because his spirit has become harmonious through spirituality He creates harmony and radiates it He keeps to the realm of nature in tune with the Infinite Nevertheless a spiritual person's life in the midst of the world is like the life of a fish on land The fish is a creature of the water Its sustenance its joy its happiness are in the water A spiritual soul is made for solitude His joy and happiness are in solitude A spiritual person set in the midst of the world by destiny feels out of place and the ever jarring influences of those around him and the continually striking impressions which disturb his finer senses make it more likely that he will become ill than those who push their way in the crowd of the world and are ready to be pushed away **The Heart of Sufism** H.J.

Witteveen, 1999-03-02 The Indian Sufi master Hazrat Inayat Khan 1882-1927 was the very first teacher to bring Sufism to the Western world This is the first representative collection of the master's teachings making it the perfect book for anyone who has been intrigued by his writings but unsure about where to start in his sixteen volume collected works Newcomers will be inspired by just how delightful and useful Inayat Khan's teachings are for everyone regardless of religious background Long time students will find the book a valuable reference to the essence of his teachings on a variety of subjects Each chapter includes a wealth of material taken from Inayat Khan's work on a particular subject such as Mysticism Discipleship Music Children or Divine Intimacy followed by a selection of his short sayings and aphorisms on the same topic *The Sufi*

*Message of Hazrat Inayat Khan: The Alchemy of Happiness* Hazrat Inayat Khan, 2020-09-28 THE SOUL in Sanskrit in the terms of the Vedanta is called Atman which means happiness or bliss itself It is not that happiness belongs to the soul it is that the soul itself is happiness Today we often confuse happiness with pleasure but pleasure is only an illusion a shadow of happiness and in this delusion man may pass his whole life seeking after pleasure and never finding satisfaction There is a Hindu saying that man looks for pleasure and finds pain Every pleasure seems happiness in outward appearance it promises happiness for it is the shadow of happiness but just as the shadow of a person is not the person though representing his form so pleasure represents happiness but is not happiness in reality According to this idea one rarely finds souls in this world who know what happiness is they are constantly disappointed in one thing after another That is the nature of life in the world it is so deluding that if man were disappointed a thousand times he would still take the same path for he knows no other The more we study life the more we realize how rarely there is a soul who can honestly say I am happy Almost every soul whatever his position in life will say he is unhappy in some way or another and if you ask him why he will probably say that it is because he cannot attain to the position power property possessions or rank for which he has worked for years Perhaps he is craving for money and does not realize that possessions give no satisfaction perhaps he says he has enemies or that those whom he loves do not love him There are a thousand excuses for unhappiness that the reasoning mind will make But is even one of these excuses ever entirely correct Do you think that if these people gained their desires they would be happy If they possessed all would that suffice No they would still find some excuse for unhappiness all these excuses are only like covers over a man's eyes for deep within is the yearning for the true happiness which none of these things can give He who is really happy is happy everywhere in a palace or in a cottage in riches or in poverty for he has discovered the fountain of happiness which is situated in his own heart As long as a person has not found that fountain nothing will give him real happiness

**The Sufi Message of Hazrat Inayat Khan: Health. Mental purification. The mind-world** Inayat Khan, 1982      *The Sufi Message of Hazrat Inayat Khan: The inner path* Inayat Khan, 2016      *The Sufi Message of Hazrat Inayat Khan:*

*Philosophy, psychology, mysticism, aphorisms* Inayat Khan, 1960      **The Sufi Message of Hazrat Inayat Khan** Inayat Khan, 1976      *The Sufi Message of Hazrat Inayat Khan* Inayat Khan, 1979      *The Sufi Message of Hazrat Inayat Khan: The Sufi Teachings* Hazrat Inayat Khan, 2020-09-28 SUFISM has never had a first exponent or a historical origin It existed from the beginning because man has always possessed the light which is his second nature and light in its higher aspect may be called the knowledge of God the divine wisdom in fact Sufism Sufism has always been practiced and its messengers have been people of the heart thus it belonged to the masters as well as to others Tradition states that Adam was the first prophet which shows that wisdom was already the property of the first man There have always been some among the human race who have desired wisdom These sought out spiritual beings in their solitude serving them with reverence and devotion and learning wisdom from them Only a few could understand those spiritual beings but many were attracted by their great

personalities They said We will follow you we will serve you we will believe in you we will never follow any other and the holy ones said to them My children we bless you Do this do that This is the best way to live And they gave their followers precepts and principles such as might produce in them meekness and humility In this way the religions were formed But in the course of time the truth was lost The tendency to dominate arose and with it the patriotism of the community and prejudice against others and thus wisdom was gradually lost Religion was accepted though with difficulty but the evolution of the world at that time was not such as could understand the Sufis They were mocked at ill treated ridiculed they were obliged to hide themselves from the world in the caves of the mountains and in the solitude At the time of Christ there were Sufis among the first of those who gave heed to him and in the time of Muhammad the Sufis on Mount Zafah were the first to respond to his cry One of the explanations of the term Sufi is this association with Mount Zafah Muhammad was the first to open the way for them in Arabia and they had many followers among them Sadik and Ali      *The Sufi Message of Hazrat Inayat Khan* H. I. Khan,1960

**The Sufi Message of Hazrat Inayat Khan: The Vision of God and Man, Confessions, Four Plays**

Hazrat Inayat Khan,2020-09-28 The first part of this twelfth volume of The Sufi Message of Hazrat Inayat Khan consist of a number of lectures the Master gave at different times and which for various reasons have not been included in the proceeding volumes They are published here for the first time except Wealth Which appeared in the Sufi Quarterly of June 1931 In his Confessions which were published in 1915 in a limited edition long since out of print Inayat Khan gave some reminiscences of his early life He tells us about his home life which was centered round the towering figure of his grandfather the celebrated musician Maulabakhsh who so profoundly influenced him about the career he himself made as a musician and about his searching on the spiritual path and how these led him to the Realization that he had to bring the message of Sufism to the Western world Thirdly this volume contains the four plays written by Hazrat Inayat Khan Their style is very different from that of the plays we are accustomed to see performed on Western stages it is much closer to the traditional Indian theater But they form an important part of his teachings and convey to those who read them or see them performed the reality of the deeper side of life a reality that manifest when the way had been opened for the attainment of Self realization in which lies the fulfillment of the purpose of life To Inayat Khan it is God who is acting through man in order to realize Himself Thus he wrote in the Vadan The scriptures have called Him the Creator the Masons have called Him the Architect but I know Him as the Actor on this stage of life      *The Sufi Message of Hazrat Inayat Khan* Inayat Khan,1963

*The Sufi Message of Hazrat Inayat Khan, (vol 10)* Hazrat Inayat Khan,1979      *The Sufi Message of Hazrat Inayat Khan: The way of illumination. The inner life. The soul, whence and whither? The purpose of life* Inayat Khan,1960      **The Sufi Message of Hazrat Inayat Khan: The Art of Personality** Hazrat Inayat Khan,2020-09-28 It is never too soon in the life of a child for it to receive education The soul of an infant is like a photographic plate which has never been exposed before and whatever impression falls on that photographic plate covers it No other impressions which come afterwards have the same

effect Therefore when the parents or guardians lose the opportunity of impressing an infant in its early childhood they lose the greatest opportunity In the Orient there is a superstition that an undesirable person must not be allowed to come near an infant If the parents or relatives see that a certain person should not be in the presence of an infant that person is avoided for the very reason that the infant is like a photographic plate The soul is negative fully responsive and susceptible to every influence and the first impression that falls on a soul takes root in it In the first place an infant brings with it to the earth the spirit with which it is impressed from the angelic spheres and from the plane of the jinn it has also inherited from the earth qualities from both its parents and of their families After coming on earth the first impression that an infant receives is from the environment the surroundings from those who touch it and move and work in its surroundings And the impression after coming to earth is so strong that very often it erases the impressions that an infant has inherited from the higher spheres and also the heritage from its parents This happens because the mind that has been formed of the impressions which the infant has brought from the higher spheres is not yet positive It is just like a pot of clay which has not yet gone through the fire it has not yet developed

**The Sufi Message of Hazrat Inayat Khan Vol. 6 Centennial Edition** Hazrat Inayat Khan, 2024-09-30 Teachings on the question of happiness from Inayat Khan's later years In this sixth volume of the Centennial Edition of the Sufi Message series Hazrat Inayat Khan approaches the question of happiness from various angles Sometimes the context is a discussion of desire other times an analysis of ethics What links these investigations is that in every case Hazrat identifies happiness with the soul Happiness is your own being your own self that self that is the most precious thing in life From this perspective happiness is something to be discovered rather than acquired From the introduction by Pir Zia Inayat Khan *The Sufi Message of Hazrat Inayat Khan: Healing, Mental Purification and the Mind World* Hazrat Inayat Khan, 2020-09-28 Illness is disharmony either physical disharmony or mental disharmony the one acts upon the other What causes disharmony The lack of tone and rhythm How can it be interpreted in physical terminology Prana or life or energy is the tone Circulation regularity is the rhythm regularity in the beatings of the heart of the pulse and the circulation of the blood through the veins In physical terms the lack of circulation means congestion and the lack of Prana or life or energy means weakness These two conditions attract illness and are the cause of illness In mental terms the rhythm is the action of the mind whether the mind is active in harmonious thoughts or in disharmonious thoughts whether the mind is strong firm and steady or whether it is weak If one continues to think harmonious thoughts it is just like regular beating of the pulse and proper circulation of the blood If the harmony of thought is broken then the mind becomes congested Then a person loses memory depression comes as the result and what one sees is nothing but darkness Doubt suspicion distrust and all manner of distress and despair come when the mind is congested in this way The Prana of the mind is maintained when the mind can be steady in thoughts of harmony then the mind can balance its thoughts then it cannot be easily shaken then doubt and confusion cannot easily overpower it Whether it is nervous illness whether it is mental disorder whether it is

physical illness at the root of all these different aspects of illness there is one cause and that cause is disharmony The body which has once become disharmonious turns into a receptacle of disharmonious influences of disharmonious atoms it partakes of them without knowing it and so it is with the mind The body which is already lacking in health is more susceptible to illness than the body which is perfectly healthy and so the mind which already has a disorder in it is more susceptible to every suggestion of disorder and in this way goes from bad to worse Scientists of all ages have found that each element attracts the same element and so it is natural that illness should attract illness thus in plain words disharmony attracts disharmony whereas harmony attracts harmony We see in everyday life that a person who has nothing the matter with him and is only weak physically or whose life is not regular is always susceptible to illness Then we see that a person who ponders often upon inharmonious thoughts is very easily offended It does not take long for him to get offended A little thing here and there makes him feel irritated because irritation is already there It wants just a little touch to make it a deeper irritation



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