

GIB-WA (L04 S02) Tasawwuri Murshid & Walk of HIK

What I'm going to ask us to do this coming period is to add in our meditation
(recapping)

- Typically, we're setting the breath and rhythm.
- We're encouraging the breath to be long and refined.
- We're feeling the magnetism in the breath.
- We're beginning to accumulate the sense of livingness in our body of light, here in this body. We're identifying this feeling in the heart as love.
- We're cultivating this loving connecting energy in the breath to our sense of the Beloved.

What I'm going to ask people to do at this stage of the practice is to connect lovingly with an Illuminated Soul that is close to you.

And we're going to spend some time today going over this process of how we do this, and taking up as an example of what Pir-o-Murshid Inayat Khan gives in his Lessons for Teachers about the practice of Tasawwuri Murshid. And I'm going to read this teaching of his, and then go into it some more.

"Tasawwuri Murshid, or the thought of Murshid,"

WA: He means himself here, you know, and so you're thinking of Murshid, I mean Murshid is kind of a generic term in one sense, but really Hazrat Inayat Khan is inviting us to really call on *his* presence. To think about *him*, to draw *him* close to us in a deep way so that we can use that as a way of elevating our [own] consciousness, and also becoming that.

"Tasawwuri Murshid, or the thought of Murshid, is not given only that mureeds may concentrate on a form from which they seek their inspiration, but also that they may keep before themselves an ideal, not only to look up to, but to come up to". (repeating) Not only to look up to, but to come up to.

WA: The whole secret is, there's no separation here. He wants to offer you his being in this way of love in which he's practicing no separation, so that you can use the qualities that he has awakened as a pull for you, as something that allows you to come up to that, in terms of your own state.

"Not only to look up to, but to come up to."

WA: This is like, say not only Toward the One, but Being the One, you see. It's all, this is involved in this very teaching.]

"And this can be done by trying every moment of one's life to think as Murshid thinks, to see as Murshid sees, to feel as Murshid feels, and to act as Murshid acts in different situations.

WA: This is that practice of, you put on, as St. Paul said, the mind of Christ. He said we have the awareness of Christ, and we call on it. Let's just take this, break this down for a second and, and say, okay How does Murshid Inayat Khan see you? How does he see you? Anybody?

[participant] As a beloved.

WA: Beloved one of God. You know, everybody, he sees it. And what does he see in you to make you such a beloved one of God?

[participant] Himself.

[participant] Potential.

[participant] The soul.

WA: The soul in you, his own being, your potential, all of the sacredness in you, you know, what's hidden. But not to him, not to his eye, you will see that which is your potential, your soul quality hidden in you.

You know, when Murshid thinks of the world. Well, how do you think he thinks about this world? Can you imagine that?

[participant] Somehow, just moving in the Divine Lila, the play of God.

[**participant**] The perfection of love.

WA: All the Divine Qualities are somehow acting themselves out here.

[**participant**] Like Papa Ram Das says, he sees God everywhere he goes. Everybody's wrong.

[**participant**] Well, and there's also the thing about, about, there's aphorisms. I was reading yesterday about the heart being like a rock so that you can withstand the blows of this world, but then there's the love that allows, I don't know, that's the part I don't remember, the love part, the other part I don't remember.

[**participant**] Yeah, I was thinking of, remembering that he said something about, you know, seeing, basically what we do, what we all do is sort of like kids playing with toys sometimes. Not necessarily, maybe not always doing the right thing or the best thing, but seeing it in kind of a light of just where people are, but it's okay, you know.

WA: Acceptance, where people are, and yet, looking at it, I think he said somewhere, what the world calls success is like a doll's wedding. If children are playing with dolls, you know, you want to say, oh, beautiful wedding, you know, lovely, you know, nice. That kind of sense of the play, not to be so absorbed in these limited vehicles that we lose sight of the Divine Perfection. In other words he's inviting you to Remember him as Paul said, we, we just put on, we have the mind of Christ. We can think the way Christ thinks. We can feel the way Christ thinks, feels. We can act in that way.

So, that's part of it, is, and that means practicing no separation, means that Okay, if I'm caught in a situation in which I'm conflicted, I can put on the heart feeling, put on Murshid's being like a cloak, and taking that in as an invitation to Oneness, come into it.

"This can be done by trying every moment of one's life to think as Murshid thinks, to see as Murshid sees, to feel as Murshid feels, and to act as Murshid acts in different situations."

Do you think his ego took a lot of pleasure in saying that or writing that? I don't, not at all. I think he said it just so to give, to throw us a life preserver, a lifeline, you know? So that you would know, because people in our culture don't necessarily know that that's true. That you can have that.

Yes?

[**participant**] Was he speaking from his own practice, his practice with his teachers?

WA: Yes. And from the whole tradition. And certainly, the biggest thing I learned from Murshid SAM, was Practicing Presence, that these qualities that I saw in him, which were so terrific, were not something to be put outside of myself. They were something to feel through the oneness of our connection, through the path of initiation, that they were already a part of me, only I just needed to be aware of them. To not regard them as something other than me. To feel through the loving connection that they're a part of me. And that I have access to them. And that I can call on that Presence.

And I was giving a talk at the Federation Gathering a few weeks ago. Seems like years, because in the meantime we went to Arizona and did a whole Wazifa retreat and so on, but I was speaking about how the seeds of the message that Inayat Khan planted have taken forms in so many different forms and keep growing and growing through our continuing to cultivate the seed of it.

And I said, basically you could throw out the whole inner school if you could just practice Tasawwuri Murshid, you know, you'd have it right there. It's all right there. And, you know, practicing that oneness, and to feel it, not separated from it.

And when Murshid Sam passed away, through an accident, much faster than we had imagined he would, he had planted this seed in us of Oneness, and we were able to continue to practice his Presence, even though we weren't fully ripe by any means. But we had a sense of, you know, a continuity of being that was not going to be denied. It was destined to fully manifest, and all we had to

do was understand that we weren't separate from it, and just to continue to grow with it as it expressed itself in us.

Like he told me, you know ... I think I was the first one to lead the Dances in his absence when he went to New York for a month ... and he asked me to lead the Dances when he was gone. And he said, you don't have to think about it, he said, just tune into me before you start and just feel into the way I am when I'm leading and then just do it, just do it from that place of oneness. And that always worked for me.

So it's a bit like method acting. Look, guess what? You drew the part of Hazrat Inayat Khan here in this play. And how do you feel into it? How do you get into it? How do you put on the way he would act in this situation, the way he would feel? How he would view this? Only, you're not going to have a whole bunch of lines to learn, it's going to be improv, you know. So,

"Tasawwuri Murshid, or the Thought of Murshid, is not given only that mureeds may concentrate on the form from which they seek his inspiration."

In other words, I'm going to look at a picture of Murshid and that's going to inspire me to do something.

"But also, that they may keep before themselves an ideal, not only to look up to, but to come up to."

And you see, the teacher, or the Murshid in this sense, doesn't have to be perfect in any sense. They just have to be authentic, authentically connected with this whole stream of being and authentically connected with you. And so that allows you to draw the Divine Perfection through their own embodiment because it's not different from your own.

"And this can be done by trying every moment of one's life to think as Murshid thinks, to see as Murshid sees, to feel as Murshid feels, and to act as Murshid acts in different situations. This means a perfect self-effacement, which makes the soul a mirror. The Murshid reflected in that mirror becomes the spirit of the mirror, and therefore one becomes the same spirit which one holds in one's soul."

"There have been several Buddhas in the tradition of Buddhism, not only Gautama Buddha, who is known to us as Buddha. The other Buddhas were the ones who did not only look up to Buddha as the other Buddhists did. They came up to Buddhahood and became Buddha themselves. That is the ideal to arrive at. After the Prophet Muhammad's time, there came caliphs who succeeded him. Every caliph of the four caliphs of the Prophet showed one or the other quality of the Prophet to perfection, if not all the qualities, proving thereby that they did not only follow Muhammad, but they became Muhammad. This is the whole secret of mysticism, which is neither studied in books, nor merely attained by meditation. The whole secret of it is to make an ideal, to follow an ideal, and to become it. It is in this, that the purpose of esoteric work is fulfilled."

[Muiz Comment: Back in 1975 and '76, in San Francisco, when I was attending a weekly Gatha class, with a group I refer to as 2nd generation mureeds (the 1st generation being those who were Murshid SAM's direct mureeds, who then became our teachers). Yasmin, who was reading the Gatha papers to us, made the comment at some point, that after Murshid SAM died, it seemed to her that every one of his mureeds got a piece of Murshid's being, his essence.

It seems to me that this is a current-time example of what Hazrat Inaya Khan was saying above about those 4 khalifs who came after Prophet Mohammed. But for this process to work we need to apply the methodology of the Tasawwuri Murshid practice through actually practicing it, rather than just understanding how it works conceptually. And we aren't restricted to Hazrat Inayat Khan, or Murshid SAM. We can engage with the practice using any of the Illuminated Souls we feel drawn to, as the focus, as the tasawwur, for our concentration-meditation-contemplation, for our Ideal that we're seeking to come up to, and in time to merge with.]

You know Inayat Khan had a very hard garden to sow, to plant. The ground was hard, people were stiff, they weren't encultured to taking in these kinds of teachings. He came with a great deal of optimism. about being able to bring the wisdom of the East that had awakened in him to the West and communicate it. But then he found that the forms that he had used, people were not so readily receptive to — such as Indian music. People didn't have an ear for it. Such as the discipline of the esoteric school where people just practiced self-effacement and took things in, in the stage of assimilation, you know, without a lot of resistance and argumentation and ego around it.

He couldn't use that, he couldn't use music, he couldn't use Mohammed for example, who had been the ideal that he'd worked with, because people had a tremendous bias against Mohammed. He wrote a book on the mystical life of Mohammed that was never published, because there was no audience for it. Instead, he said the important thing is to have an ideal of a fully realized being. And so he worked with that. But this was not easy for him to give up his music, to give up his way of working, you know. So, what did he do? He gave talks, because people had never heard all of these teachings.

It's kind of like Senzaki [*Murshid SAM's Zen teacher, Nyogen Senzaki*], apologizing for his talks on Zen, saying, this is not my Zen. This is a dirty job, but somebody's got to do it, because nobody's talked about this stuff before here. Because words... we have such a thing with words, where we can imagine if we understand something conceptually, we've got it.

And the whole of the mystical path has got nothing much to do with this kind of cognition. It has to do with feeling into Oneness, living from Oneness. Jesus said, I am the vine, and ye are the branches thereof. You know, so if a branch has the consciousness of being a part of the vine, in the same way, you know, there's no separation between you and Jesus.

One of the leaders in England, let him [*Inayat Khan*] know when he mentioned Mohammed that she couldn't relate to it, that she didn't like Mohammed. And he came home, and he spoke to his family about it, and he said, she loves me and she hates Mohammed. He said I've eaten Mohammed, I've digested Mohammed, I am Mohammed. He's saying the same thing: Look, I took this idea of Mohammed, I ate it, I digested it, and I became it. How can she not love Mohammed if she loves me, but it doesn't work that way. You gotta go and find the one that your heart can open to.

And it doesn't have to be a man. It can be a woman. It can be Mary. It can be Mary Magdalene. It can be Tara. It can be Kwan Yin. It can be Sita. It can be Radhe, it can be Rukmini, it can be Yasi Shogyal, it can be ... there's so many. Mother Krishnabai, who Sufi Ahmed Murad Chishti [ie Murshid SAM] said was the most illuminated soul he ever met. And that included her teacher, Papa Ramdas, you know?

All I'm saying is, it's the principle of feeling into the human being that you can accept in that way., as an ideal, one that you can see the light fully in. Because when you do that, it breaks the shell of our ego, in a certain way, because, on the one hand, you're effaced in another person. But on the other hand, by doing so, you're acknowledging that in principle that person is not any different from you ... that what's in Murshid is in you. And that's what Murshid is saying here, by suggesting this practice; insisting that my being is available to you in the inner world if you feel into it, the way that Sufis have always done this.

One of the ways in which we do feel into it is through acknowledging that getting into the mystery of the breath and acknowledging how the breath itself, is this tremendous connecting force of our sympathetic nature. Our empathy flows in connection through the breath and through the heart. And both of these are means of receiving fully the transmission. So that sense that a human being is capable of becoming God realized gives you permission to be God realized. It gives us permission to be God realized.

It gives us permission not to feel like we need to put anybody up on a pedestal. You look at their qualities in a sense of, okay, this is something I don't see in myself. I can rise to it by knowing that I can think that way. I can feel that way. I can act that way. I can... You know look at things that way. And then you just you call that being close to you, and you breathe.

[22.43] PRACTICE – Tasawwuri Hazrat Inayat Khan

So, to take for a moment the being of Pir-o-Murshid Inayat Khan, and practicing oneness, breathing his presence, feeling the invitation to awaken our soul in the same way as his soul is awakened ... by breathing this empathetic breath of Oneness, as he's invited us to do ...

... ..

Murshid SAM said, if you want to practice tasawwuri, adopt the rhythm of that being. Adopt the breath of that being. There's no better way to come into Oneness than by adopting that inner breath.

And if you're going to do the breath of Hazrat Inayat Khan, it needs to be very long and very majestic and refined ... Very inwardly powerful, very much ... under control ...

... ..

[00:27:15] Walking Practice – Walk of Hazrat Inayat Khan

Let's make a space here and see if we can do this as a Walking Practice.

See, there's a difference between Tasawwuri Murshid and, you might say, Fanaa fi Sheikh. In Fanaa fi Sheikh, one is simply living in that attunement. One has become one with it and there's no separation.

In Tasawwuri Murshid, you put it on. It's like you put on the robe, you put on the atmosphere, you adopt it in a feeling of Oneness, but it's not like you're going to walk out of here and you have to, you know, maintain that all the time. You put it on for as long as you can endure it, so to speak, and you don't tax yourself to be beyond what you can do. But it's so beneficial to just have a sense of that.

So, I like to call to mind things that Hazrat Inayat Khan has said. I like to feel the Sufi symbol kind of emblazoned on my chest, so that I feel my heart like that heart which sees all as the Beloved Ones of God. That is a powerful vehicle of love but, acting with all Wisdom.

So, within that heart is this crescent, which means receptivity and openness to the One Being. So, it's not about self-assertion. It's about being empty before the Source, in this deep place of feeling in the heart, where you empty out your sense of ... self-expression, and you let that star rise. The crescent brings out the star. Your openness, your sense of self-effacement brings forth the light of the One and Only Being, that is your soul's light shining right through your heart.

And the wings that allow you to have the buoyancy to rise above all this stuff that wants to suck you back into it and push your triggers. That's the breath that rises, raises you up.

So continuing to feel into this being, to feel our oneness with it, to use those qualities in that way. Murshid gave the walk, you know, feeling like bringing the harmony of his soul. And he carried the vena as a way of, he was going to bring this secret of harmony, but he found that people couldn't hear it, so he had to give up his music in a certain way and bring it into the realm of finding that note of being that would be in harmony with all beings, that could see the sacredness in all.

But you can just walk like that, or walk feeling this Sufi symbol shining forth. Or just taking this long breath of Murshid.

... ..

He says, I'm a tide in the affairs of human beings, of those *[and those?]* who catch this current will all be born with me. We're in this caravan of illuminated souls. It's not an empty vehicle. It's carrying us towards the Ideal.

... ..

When I think of the quality that comes with Hazrat Inayat Khan's being, this tremendous dignity and self-respect and majesty, which comes from knowing your soul is your real self. So, nothing can take that away from you.

... ..

How about a few people at a time joining me here, in this walk of Tasawwuri Inayat?

One thing you can be sure, he wants nothing more from you, nothing for you, but your happiness, your realization, your awakening to the presence of God in your life ... so that you can be a vehicle of blessing to yourself and others.

[00:31:51] And that's enough at one time walking. Let's just breathe with the people that are walking. Feel this atmosphere of Murshid, you know, like a big angel right here in our midst. Smiling down on this parade of beings. Feeling within each one of you.

... ..

(quoting Hz Inayat Khan) *"I'm the wine of the Divine Sacrament. My very being is intoxication. Those who can drink of this cup, and yet remain sober, will certainly be illuminated."*

Drink of the cup. The wine of the Divine Presence, and yet maintaining at the same time this mastery of your own state ...

(ending standing in one circle)

Feeling the livingness of heart and peacefulness in this interconnectedness of spirit.