



## Centennial Urs Celebration of the Sufi Message given by Hazrat Inayat Khan (1882-1927)



It is a great honor to be with you all in this Centennial Urs Celebration of our Holy Master, Hazrat Inayat Khan, the bringer of the Sufi Message of Spiritual Liberty. May all blessings of peace surround and bless him as we invoke his spirit in us during this night of remembrance.

Murshid explained that Sufism is the ancient school of wisdom from which sprung many cults of a mystical philosophical nature such as the ancient School of Egypt. In this school Abraham received his initiation. Further connections and traces of Sufism can be found in the ancient Greeks that use the term “Sophia” meaning wisdom and in the Arabic word “Saf” meaning “pure” terms which later reformed as “Sufi”. Sufis were known as the “Knights of purity”, “discoverers of the truth”, “those that can see behind the cause of the cause,” and “those who can harmonize with the inner being of all beings”. Sufis found their reality in the spirit living in all things. Master Sufi poets and musicians found these symbolic connections and there arose such masters as Hafiz, Rumi, Shams Tabriz, Saadi, Nizami, and Attar giving beauty and wisdom to the world.

Murshid was mentored in the influence of these masters and writes,

“I was transported by destiny from the world of lyric and poetry to the world of industry and commerce, on the 13th of September 1910. I bade farewell to my motherland, the soil of India, the land of the sun, for America the land of my future, wondering: “perhaps if I shall return some day”, and yet I did not know how long it would be before I should return. The ocean that I had to cross seemed to me a gulf between the life that was passed and the life which was to begin. I spent my moments on the ship looking at the picture of life reflected, the life of individuals, of nations, of races, and of the world. I tried to think where I was going, why I was going, what I was going to do, what was in store for me. “How shall I set to work? Will the people be favorable or unfavorable to the Message which I am taking from one end of the world to the other?” It seemed my mind moved curiously on these questions, but my heart refused to ponder upon them even for a moment, answering apart one constant voice I always heard coming from within, urging me constantly onward to my task saying: “Thou art sent on Our service, and it is We Who will make thy way clear.” This alone was my consolation.”

(1979, P. 121)

Murshid indeed traveled between the major cities in American such as New York and San Francisco, and back to the European continent, lecturing in many countries across the globe. Murshid continued to offer his Message to anyone who would hear it even if only three people attended.

He wanted to cultivate an inner school, called then the Sufi Order or the inner school of the original organization the Sufi Movement. He did this between 1910–1915 and the International Sufi Movement was incorporated in 1923 according to Swiss law. At present, the International Sufi Movement is under the collective Pirship of a designated counsel composed of small group of men and women. This is the first time in Sufi history that a Sufi School is under a collaborative Pir. It offers a bold change in how we will address leadership in the world.

Murshid initiated and transmitted the esoteric teachings of Spiritual Liberty, a new ray of synthesized Sufi practices, extracted from four Sufi Tariqats, the Chisti, Naqshabandi, Qadiri and Suhrawardi lineages.

He developed what we now call the Five Activities of the Star, the Esoteric school, the Universal Worship Activity, the Healing Activity, The Sister/Brotherhood Activity and the Zirat (Ecological Symbology) Activity. These Activities had their initiated leaders to guide those students who felt drawn to that particular development in themselves.

Once the Sufi School was organized, Murshid Inayat Khan was absorbed with every aspect of its development as well as finding sufficient number of workers to answer the demand of the Cause. He had his family of four children, a wife, cousins as well as his on-going development of public lectures his writing and his study of classical Indian music, the later which he, sadly, had to lessen due to the demands facing him.

He faced difficulties with his mureeds and their different stages in ego development. There were extremes between devotion and independence, and ethical shortcomings that needed constant attention. There were always financial problems before him to solve. He felt if he had brought a religion or patriotic Movement which made a race or nation interested in its furtherance, there would have been no end to financial help. However, he was not discouraged. He says,

“If there were not a single coin towards carrying on the work, if there was not a soul standing by my side to assist me in my work, I would still work to my last breath. For my entire strength comes from the Source, Whose Message it is, which I am destined to give. My only satisfaction, therefore, is in having done my best, and it does not matter under what circumstances.” (1979, Pgs. 239-240)

As he pressed on to spread the Message, he experienced so many people with false claims of superiority in the West. When asked if he was a Master, his reply was,

“My good friend, I am your friend, your brother and your servant, if you take me to be so; for it not any claim, but service which is both my privilege and honor.” (1979, P. 189)

It was in this state of effaced being, he traveled to Holland, Germany, Norway, Denmark, Belgium, Italy, and then back to San Francisco again. He was happy to see there Murshida Rabia Martin, who he called, “The mother of the Sufi Movement in the United States”. (1979, P. 209). She took him to the Khankah, Pir Dahan, which she established in Marin and which later became a center for Murshid Samuel Lewis, the founder of the Sufi Ruhaniat International (Peace and Blessings upon him).

Another branch holding Murshid Inayat Khan’s impulse formed under the guidance of his eldest son, Pir Vilayat Inayat Khan (Peace and Blessings upon him). The Sufi Order International was established in the late 70’s in the East Coast in an old Shaker community and named, The Abode of the Message.





Now today other branches have spouted around the globe.

The Sufi Way, Sufi Contact, The Fraternity of Light, Sufism Reoriented and even University programs are teaching courses in Sufism using the writings of Inayat Khan's Sufi Message Volumes for their textual sources. The various ways in which the Message is pouring its blessing on the souls who heard his words and hear them now, experience his heart and are prepared forever for spiritual awakening, an ideal which Hazrat Inayat Khan devoted his entire life.

Centers of the Sufi Message brought by the teachings of Hazrat Inayat Khan are now vibrant in Holland, Italy, France, England, Russia, Canada, Switzerland, South Africa, New Zealand, Australia, Mexico, Argentina,

Norway, Jerusalem, Hawaii and many and various centers in the United States.

Murshid's Message of Love, Harmony and Beauty have touched enumerable hearts of souls longing for the quality and essence of perfection found in the heart of the Eternal Inspirer, Consoler and Healer.

He was and still continues to be, a bridge, a guide, a torch in the darkness, a rock through the weariness of living, a stream of fluid essence (Baraka) directing us to the fountain of the living force, the vital force of spiritual self-discovery.

The map for self-discovery was presented to the world in the Ten Sufi Thoughts which become the foundation for which the various Sufi Schools unite in the the Divine love of all beings", and through "the recognition of the Divine in all Holy Names and Forms".

Let us recite the Ten Sufi Thoughts together:

- 1) There is One God, the Eternal, the Only Being, none else exists.
- 2) There is One Master, the Guiding Spirit of all Souls, who constantly leads all followers toward the Light.
- 3) There is One Holy Book, the sacred manuscript of Nature, the only scripture which can enlighten the reader.
- 4) There is One Religion, the unswerving progress in the right direction towards the ideal, which fulfills the life's purpose of every soul.
- 5) There is One Law, the law of reciprocity, which can be observed by a selfless conscience, together with a sense of awakened justice.
- 6) There is One Sisterhood/Brotherhood, the human family, which unites the children of earth indiscriminately in the Parenthood of God.
- 7) There is One Moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
- 8) There is One Object of Praise, the beauty which uplifts the heart of its worshippers through all aspects from the Seen to the Unseen.
- 9) There is One Truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
- 10) There is One Path, the annihilation of the false ego in the Real, which raises the mortal to immortality, in which resides all perfection.

May we all come to realize the knowledge of unity, the religion of love and the wisdom living in all faiths.

May we all discover our inherited light.

May we all be the bringers of universal compassion entrusted into our hands by our Holy Murshid Inayat Khan,

“My thoughts I have sown on the soil of your mind;

My love has penetrated your heart;

My word I have put into your mouth;

My light has illuminated your whole being;

My work I have given unto your hand.”

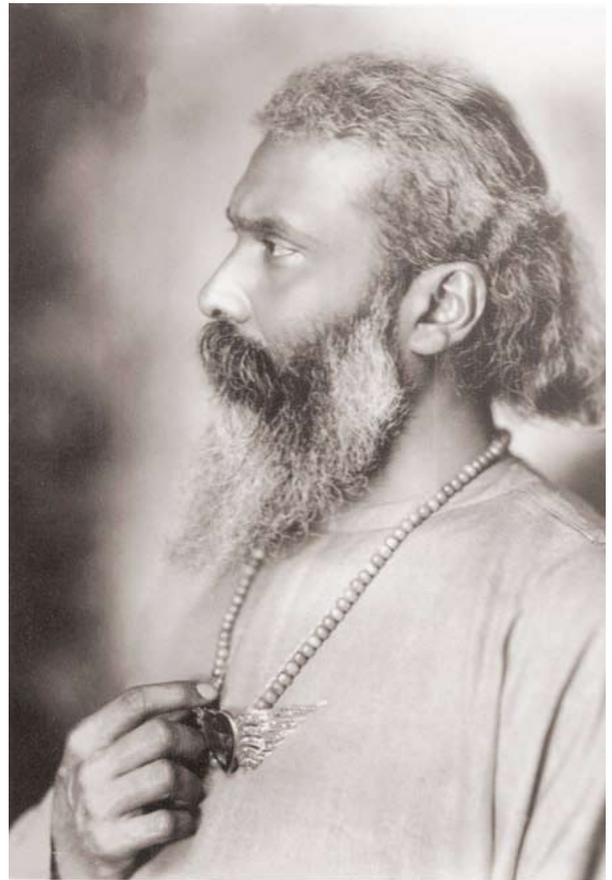
(1960, p. 118)

May blessings abide with all beings,

Amen

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