



Sufi Message Volume 4
Healing, Mental Purification, The Mind World
Excerpts from Section 17, Silence by Hazrat Inayat Khan

Presented by Murshid Nuria Stephanie Sabato

Reading: There is a saying that words are valuable but silence is more precious. This saying will always prove true. The more we understand the meaning of it, the more we realize its truth. How many times we find during the day that we have said something which would have been better left unsaid! How many times we disturb the peace of our surroundings, without meaning it, by lack of silence! How often we make our limitations, our narrowness, our smallness come out, which we would rather have concealed, because we did not keep silent! How very often, though desiring to respect others, we cannot manage to do so because we do not keep silent! And a great danger lies in wait for a man in the life of this world, the danger of confiding in a person in whom he did not wish to confide. We run that danger by not keeping silent.

Where do we learn thoughtfulness? In silence. And where do we practice patience? In silence. Silence practiced in meditation is something apart, but silence means that we should consider every word and every action we do; that is the first lesson to learn.

That great interpreter of life, the Persian poet Sa'di, says,

"What value is sense, if it does not come to my rescue before I utter a word?"

Practice: *Ya Kawi / The Almighty (HIK).* (*Can also be spelled Qawiyy or Qawi*).

- Kawi is overpowering strength. Kawi is the strength to overcome the impulse of self-expression. It is the strength to not use the power that we feel is ready to burst forth from within us.

- Kawi allows us to overcome the feeling of always being the doer, or active controlling every situation. A physical form of the root means to completely empty out one's house.

- Kawi helps us understand that all personal power is the result of the real power that is coming from the Divine Source. (*Ref. Physicians of the Heart*)

Reading: Silence is the shield of the ignorant and the protection of the wise. For the ignorant does not prove his ignorance if he keeps silent, and the wise man does not throw pearls before swine if he knows the worth of silence.

It is like saving pebbles and throwing away pearls. An Indian poet says,
"Pearl-shell, what gives you your precious contents? Silence; for years my lips were closed."

For a moment it is a struggle with oneself; it is controlling an impulse; but afterwards the same thing becomes a power.

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God is all-powerful; and by teaching the prayer "Thy kingdom come, Thy will be done on earth as it is in heaven", the Master has given a key to every soul who repeats this prayer; a key to open that door behind which is the secret of that almighty power and perfect wisdom which raises the soul above all limitations. (Sufi Message Volume 1, The Soul, Whence and Whither?, Hazrat Inayat Khan)

Practice: *Ya Hadi / Divine Guide.* Given to awaken the Spirit of Guidance within the heart. The most important is to be an empty vessel through annihilation of the personal ego to attune one's spirit to the Spirit of Guidance. (HIK)

Right attitude towards God is a direct response to God. For God's voice is continually coming as an answer to every call. The ears of the heart should be open and focused on that source whence the voice is coming. When that is done then the teacher within is found; then there is continual guidance, and one is guided to the extent that one keeps close to it. (Sufi Message Volume 6, The Alchemy of Happiness, Hazrat Inayat Khan)

And now coming to the more scientific, metaphysical, explanation of silence. There is a certain amount of energy spent by words; and breath, which brings new life in the body, is hindered in its regular rhythm when man speaks all the time.

The person who seeks silence is followed by silence. So it is with all things we wish for; when we seek after them sufficiently, they follow us in time by themselves.

There comes a time when the continual question which arises in the active mind: what is what and which is which? comes to an end, for the answer rises from the soul and is received in silence.

The general attitude of man is that of listening to all that comes from outside; and not only are the ears open to the external world, but even the heart is attached to the ears. The heart which is listening to the voices coming from the external world should turn its back on all that comes from there, and wait patiently until it becomes capable of hearing the voice from within.

Every deep feeling has its own voice; it cannot be expressed in outer words. This voice comes from every soul; every soul is only audible to the heart. And how is the heart prepared? Through silence.

One can learn that art of silence everywhere; throughout a busy life one can maintain silence.

If there is a meditative person, he has learned to use that silence naturally in everyday life. The one who has learned silence in everyday life has already learned to meditate.

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Right attitude towards God is a direct response to God. For God's voice is continually coming as an answer to every call. The ears of the heart should be open and focused on that source whence the voice is coming. When that is done then the teacher within is found; then there is continual guidance, and one is guided to the extent that one keeps close to it. (Sufi Message Volume 6, The Alchemy of Happiness, Hazrat Inayat Khan)

Reading: Silence is something which consciously or unconsciously we are seeking every moment of our lives. We are seeking silence and running away from it, both at the same time. Where is the word of God heard? In silence ... one will hear the word which is constantly coming from within. When the mind has been made still, a person also communicates with everyone he meets. He does not need many words: when the glance meets, he understands.

When the water is still it takes a clear reflection; and when our atmosphere is still then we hear that voice which is constantly coming to the heart of every person. We are looking for guidance, we all of us search for truth, we search for the mystery. The mystery is in ourselves; the guidance is in our own souls.

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