

## Heart to Heart with Murshid SAM Session 2 Notes

### The Commentaries

The Sufi teachings in their higher phases, were once limited to the classes for disciples but some were later published for general consumption. Consequently Murshid Samuel Lewis felt there was “some doubt whether they can mean anything to those who have not imbibed the spirit of the true Teacher who alone has had such experiences. And therefore it has also become necessary to write commentaries on this subject for disciples so they can understand what is in the literature, what has been published which was originally not intended for everybody but for mureeds. Still no harm can come, only confusions and theory instead of realization.” (*Pasi Anfas: Breath. Gatha with Commentary Series II*)

In a later commentary of Inayat Khan’s “Cosmic Language” Samuel explains that, “At first it looked like analysis and personal views. But as one became more attuned to the subject he found the ether, so to speak, which recorded the state of mind of Hazrat Inayat Khan and he attuned to it. He had already learned to attune to Hazrat Inayat Khan when in the flesh; now he was able to attune to the mental imprints.”

Samuel writes in the same year, “It has taken some time but now one receives from Hazrat Inayat Khan telepathically perhaps easier than one hears from people in the same room. This has taken discipline and concentration no doubt.” (*Diaries 1969*)

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Hazrat Inayat Khan asked your Murshid to write commentaries on his writing, and your Murshid could not. Then exactly three years after his death he manifested and began dictating these commentaries, according to the capacity of your Murshid. And neither the language nor the wisdom belong to you Murshid but are products of fana-fi-Sheikh and tasawwuri Murshid.

### From Diaries 1964 also in letter to Saadia.

In 1930, when in Khilvat on the third anniversary of the death of Hazrat Inayat Khan, his spirit appeared to me and I began writing the commentaries from the standpoint of fana-fi-Sheikh. One of the last letters of Hazrat Inayat Khan, on his deathbed, was to thank me for my efforts. This letter was destroyed in the fire of 1949 along with 25 years research and collections of materials on the above and related subjects. The case of these commentaries is in one’s hands.

### Letter to Saadia Khawar Kahn May 17, 1967 Diaries 1967

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### Six Interviews with Hazrat Inayat Khan (1970) IV. Fourth Interview

The fourth interview with Hazrat Inayat Khan in Beverly Hills in 1926 had to do with the Gatha classes and related subjects. I had already been under the tutelage of Murshida Rabia Martin, his first disciple and his senior Murshida, despite the antics and policies of legal entities later established.

In 1925, these were largely called Gathekas for non-disciples and Gathas for disciples. But these were followed by papers called Githas, Sangathas, and Sangithas, arranged according to an esoteric constitution and presumably in accord with the teachings published in Volume X of The Sufi Message, “The Path of Initiation and Discipleship.”

The teachings for the first three years are called Gathas and they were to be read in a certain manner.

As I had been studying with Rabia Martin, even in 1923 Hazrat Inayat Khan had spoken with me about the subject of commentaries. But the papers were not yet available. In 1926 the papers were available and he went into details on the subject matter. He gave me exact instructions of how he wished the Gathas to be

presented, but he spent more time on the subject of commentaries. I immediately began this work, which he acknowledged on his deathbed, but which his European representatives never acknowledged in any form.

The other item was that of the commentaries. One found that the actual writing of commentaries was an application of teachings above alluded to—that to have the prowess to do such writing one had to have reached conscious operations in what have been referred to as Vijnanamayakosh and Anandamayakosh.

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### **Gatha Naqshibandi : Symbolism – Dot and Circle**

GATHA: The dot is the most important of all figures, for every figure is an extension of the dot and the dot is the source of every figure. At the same time the dot means zero, meaning nothing. It is nothing and it is everything, and the dot expresses the symbol of nothing being everything and everything being nothing. The dot develops into the circle, which shows the picture of this seemingly non-existent developing into all-existing. The iris of the eye is the development of the dot which is called the pupil.

RYAZAT: Breathe in, concentrating on inhalation until there is a clear idea of the processes of inhalation. Breathe out, concentrating on exhalation until there is a clear idea of exhalation. Breathe in and out, in and out until there is a clear understanding of Breath as it is. Then breathe in Dots and exhale Circles until this is clear. Then expand the Circles—until the more efficient the inhalation with Dot, the more efficient the exhalation until one finds an Einsteinian universe, so to speak, finite but unbounded. Such is our nature.

### **On the Performance of Zikr – Murshida Rabia Martin**

The important elements in Advanced Zikr Practice are:

1. To perform a Concentration of a few minutes, previous to the Zikr.
2. To enter into the rhythm of that Concentration and maintain it while chanting or speaking Zikr, and as far as possible hold the feeling but never at the expense of the mantram.
3. To remain in silence after Zikr until your mind appreciates somewhat the state of consciousness, degree and grade of light, and quickening (“quickening” in the sense of more life).

### **On the Performance of Zikr - Dot and Circle**

This concentration is to regulate the states of expansion and contraction of the heart, which are so apt to result from continued practice of Zikr.

Nevertheless, the meaning of this practice and of Zikr is almost identical although the concentration is not so powerful as the chant.

This one learns of harmony and unity through inner development, even more than through being taught by another.

When one cannot read, or is where there are no teachings, these practices together will give all the spiritual nourishment needed.

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### **Fana from Cosmic Language**

TASAWWUF: According to the esoteric teachings we must become aware that every thought, word and act reacts in the cosmos and produces karma and maintains the samsara. It is only by the self-surrender that we can avoid this. And self-surrender is a condition, not a philosophy that we ought to surrender or can

surrender. It must come with acts of surrender. Therefore various meditations and disciplines are practiced so that we can keep the mind clear and purified. When the will can hold the mind still against thought and thought-creation, this loosens the hold of karma. Otherwise the good people create the good karma. They may make the world better for themselves and others but they do not terminate the turmoil.

The Teacher does not give anybody anything, but by attunement to the teacher, the disciple reaches the same grade of awakening and enlightenment.

Then there are awakenings, and this occurs when disciples begin to merge into the teacher, whether this teacher is on the earth in their presence, on the earth but not with them physically or has left the world but has been able to communicate through love. This requires no trance and never, never another person as medium, any more than love requires another person as medium.

The disciples, adhering to the teacher and teachings, learns to attune to the “higher mind” of the teacher and this takes them up a grade of “union with all the Illuminated Souls Who form the embodiment of the Master, the Spirit of Guidance.” The pupil may see a form, a name, but this is only the shadow of the master. However it is a shadow of the Master and not a mere empty shadow. It reflects the Master and the more we finds our way to this Spirit of Guidance the more we will both carry and be carried by wisdom itself.

After this is attained, the line of demarcation between here and hereafter will disappear. We will find ourselves in a larger universe and also a larger universe within us.

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## **Fana fi Pir**

From the paper **Fana-fi-Rassoul – Self Protection Githekas III**

What has been called fana-fi-Pir is conscious absorption into the being of a great teacher, whether that one has been upon earth during one’s lifetime or whether he walked here in the distant past. Such a vision comes by the grace of Allah, and such a Pir or holy saint may walk by one’s side often, protecting and guiding them at every step of the way.

At the same time, it is also true that when one has advanced on the path, and realized this oneness more and more, by the beneficent Grace of God some Murshid, or Pir-o-Murshid or even Rassoul, the embodiment of the Divine Spirit, may contact one in vision or in consciousness and bring the highest blessing.

Sometimes through the sight of the eyes, sometimes through the ears in hearing, sometimes even by touch, by outer feeling or inner feeling, by thought, by breath, by impression, by intuition, in inspiration, through insight, through union in Samadhi, in many ways one becomes absorbed into the ideal in or out of form. This is the true spiritual development which brings spiritual knowledge.

## **Excerpts from Fan fi Sheikh**

61. Fana-fi-Pir is a stage which may come after fana-fi-Sheikh. While historical Sufism has posited the stages of surrender and assimilation into the living teacher, into the divine ideal, and into the divine spirit beyond ideals, it may be that after the Pir or teacher has left this world, the relation established on earth between Murshid and mureed may continue. They may not only continue, they may advance. So sometimes we may not only continue practices given to us by the teacher in the flesh, we may learn to commune and communicate with this person after they have left the physical world. Many occult and telepathic powers may be aroused when there is a true attunement between pupil and teacher.

84. First one must have love for a personality to whom one has been close on the earth-plane. This is fana-fi-Sheikh. Then the heart may open and one may be conscious of the beloved though he exists and persists beyond immediacy. This is fana-fi-Pir. Finally one may love the beloved of the Pir or Sheikh and this can constitute fana-fi-Rassoul when the self is effaced. Fana-fi-Rassoul may be fana-fi-Adam—that is to

say, the consciousness may be lost in, or awakened in, the totality of mankind. This may happen in what the Hindus call Bhakti Yoga.

### **Excerpts from Fana-fi-Rassoul**

20. We may sit before a picture of a spiritual teacher who has passed on or we may hold in concentration the ideal of our Savior before us for years and not be in fana-fi-Rassoul. It is only when the heart is opened to the degree that we assimilate directly the spirit of Rassoul that we get the full benefit of it. Therefore it is no shame to go step by step, grade by grade. Often the gradual progress proves best because otherwise there may be disappointment and loss of hope.

21. When we are given for our concentration the teacher in the unseen we may be given the practice of fana-fi-Pir. This has been common among certain schools of Sufis. We may have before ourselves a saint or master, or we may have the Pir of our own school or another school, and particularly if such a one has already appeared to us in vision and offered a blessing. Then to assimilate that blessing we may have before ourselves the Pir and sit in contemplation and keep attuned to him and by that way benefit, our character will change, we may perfect one of his personal qualities and advance in skillfulness along some line which we have chosen in life or which has been placed before us as a need from this spiritual fulfillment.

23. The appearance of a Pir before the talib is generally a mark of Grace. We should consider ourselves blessed if we have such a vision and even more blessed if the heart goes out to the Pir and the Pir's heart goes out to us. This will indicate our line of development and often what has to be done to fulfill our purpose along this line.

25. One cannot say that in the future many holy beings of other schools may not appear before disciples, but unless there is heart love, their appearance is most likely either to confirm the pupil's progress or to bring some special message or to give a blessing and it is not necessary in the line of Sufism to concentrate further on them. Fana-fi-Rassoul and fana-fi-Pir are not to be used as means of spirit communication no matter how glorified they may appear to be.

132. One must feel the not-I, to become the not-I, to breathe and live for the not-I, but this is not a compulsion and if there is a note or sound of it, all is failure. It is by becoming and being it, and finding bliss in it that the gateless gate, so to speak, is opened and one standing before the Lord, answering his cry, "Who is there?", may answer, "Thy Self, O Lord."

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Why, when our Murshid passed it was as if he became more like God nearer than breathing, closer than hands and feet. And his own teachings in Fana-fi-Sheikh, his final creative effort finished two weeks before his fall down the stairs, emphasize the possibilities which subsist in the stage he termed fana-fi-Pir (see lesson 61). This is not 'metaphysics,' but it is tassawuf.

### **Letter Murshid Moineddin to Sheikh Mansur Johnson April 19 1979.**

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This is a definite stage in the way of Sufism, particularly valuable for mureed and Pir alike; Murshid's lessons for the Pir give special emphasis to this all-important heart attunement. The Grace of Allah manifests as the mureed's capacity grows; your, or rather Allah's capacity through you, is a grade called fana-fi-Sheikh and if you are seeing Murshid (Moineddin or S.A.M., it doesn't matter) in all beings, the effacement in this stage is improving. The next grade is called fana-fi-Pir, and refers to the same attunement -- but to a Murshid or Saint who has passed from the earth.

### **Letter Murshid Moineddin to a mureed 1979**

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## **Fana fi Pir By Murshid Wali Ali Meyer**

3. Fana-fi-Pir should be seen to involve the personal effacement in any great teacher who has passed from the physical plane.

8. Another reason why Murshid SAM may be remembered for accomplishments in Fana-fi-Pir is because he communicated this to his disciples through numerous Tassawur practices. The following is a list of teachers whom this writer remembers Murshid presenting in the above way: Hazrat Inayat Khan, Papa Ram Dass, Mother Krishna-bai, Abdul Kadr Jilani, Mian Mir, Nyogen Sensaki and others. But just as important was his teaching how this knowledge can be drawn from the space, from what in Buddhist terminology is called the alaya-vijnana, the storehouse repository of all creation.

13. The effacement in Fana-fi-Pir may determine the family with which one progresses in a caravan after death. There are spiritual families which are established by the link of initiation with a particular teacher, or with a chain of teachers. Thus the Pir may be like a patriarch of a large clan for which they are responsible before God in this world and the next world. After death it is important to keep the orientation of Toward the One, to be drawn continually onward to complete absorption in God. One's Pir and family of fellow mureeds thus become a cosmic body, a caravan to the goal and a source of guidance.

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**Speak the words out loud – a good practice to get one into the rhythm of the teacher**

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If you have any questions do get in touch with me. [philipodonohoe@me.com](mailto:philipodonohoe@me.com)

With Love

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