Spiritual Insight

The key to success in worship lies in meditative reflection (fikrat)...whoever persists in such reflection in the heart will behold the invisible realm in the spirit.

Whoever contemplates God through keeping watch over the thoughts which pass through his heart will be exalted by God in all of his outward deeds.

–Dhū‘l-Nūn Miṣrī in ‘Aṭṭār: Tadhkīrat, 154-155

It is said, “Silence for the common people is with their tongues, silence for the gnostics is with their hearts, and silence for lovers is with restraining the stray thoughts that come to their innermost beings.”

–Al-Qushayri, Al-Risalah: Principles of Sufism
Abu Said al-Kharraz said, “One who sees with the light of spiritual insight, sees with the light of the Truth. The very substance of his knowledge comes from God, unmixed with either negligence or forgetfulness. Indeed, it is a judgment of Truth flowing from the tongue of a servant.” Abu Said’s expression “looking with the light of the Truth” means seeing by a light with which the Truth has favored him. Al-Wasiti said, “Spiritual insight means the rays of light that gleam in hearts and the solid establishment of a spiritual knowledge that conveys secrets of the invisible realm from one hidden place to another. Thus the possessor of insight witnesses things in the way that the Truth brings him to witness them, and he speaks what is in people’s minds.”

—Al-Qushayri, Al-Risalah: Principles of Sufism
Those who want to enter into the wisdom of the fire must overcome the process of reasoning and cultivate the ardent faculties of the mind.

We must only extract the golden fruit from reasoning.

The golden fruit of reasoning is comprehension.

Comprehension and imagination must replace reasoning.

Imagination and comprehension are the foundation of the superior faculties of the understanding.

In order to enter the knowledge of the superior worlds, it is necessary to acquire the superior faculties of the mind.

–Samael Aun Weor, *Igneous Rose*
The Five Types of Imagination

- Supraconsciousness
- Consciousness
- Subconsciousness
- Unconsciousness
- Infracoonsciousness
God Most High has said, “In that are signs for those who read the signs” (15:75). “By those who read the signs” means “for those who can see the inward state of things” or “those who have insight.”

Abu abd al-Rahman al-Sulami reported... from Abu Said al-Khudri that the Messenger of God said, “Fear the spiritual insight of the believer, for he sees by the light of God.”

Firasah, the precise insight of people, comes suddenly upon the heart and negates whatever might contradict it. It has a kind of jurisdiction over the heart. The term is derived from “prey (farisa) of a lion.” The ego cannot oppose the spiritual insight of that which is usually regarded as correct and possible. It exists to the same degree as one’s strength of faith: whoever has stronger faith has sharper insight.”

I heard Abu Abd al-Rahman al-Sulami say that his grandfather, Abu Amr bin Nujayd, said that Shah al-Kirmani had keen spiritual insight. He did not err. He would say, “Whoever casts down his eyes before forbidden things, restrains his ego from lusts (attraction to pleasure), fills his inner being with continuous attentiveness and his outer being with adherence to the Sunnah, and accustoms himself to eating what is lawful, will make no mistakes with his insight.”

–Al-Qushayri, Al-Risalah: Principles of Sufism
Abu-l-Hasan al-Nuri was asked, “What is the origin of spiritual insight in the one who has it?” He answered, “It comes from the saying of the Most High, ‘And I breathed into him (Adam) of My Spirit’ (15:29).” —Al Qushayri, Al-Risalah: Principles of Sufism
Wherever the delusion of your selfhood appears – there’s hell. Wherever “you” aren’t – that’s heaven.

Concerning the saying of God Most High, "Or one who was dead—we have brought him to life" (6:122), a Sufi said, "Someone who was dead of mind, but God Most High brought him to life with the light of insight, and set for him the light of divine manifestation and direct vision—he will not be like someone who walks, unconscious, with the people of unconsciousness." It is said that when insight becomes sound, its possessor progresses to the level of contemplation (mushahadah).

—Al-Qushayri, Al-Risalah: Principles of Sufism
[Al-Jurayri] said that whoever does not establish awe of duty and vigilance (muraqaba, or awareness: muhadarah) in his relationship to God will not arrive at disclosure of the unseen (mukashafah) or contemplation (mushahadah) of the divine.

—Al-Qushayri, Al-Risalah
Awareness (muhadarah) is the beginning; then follows disclosure (mukashafah), then contemplation (mushahadah).

—Al-Qushayri, Al-Risalah: Principles of Sufism

Imagination, Inspiration, and Intuition are the three obligatory paths for the Initiation.

We reach these ineffable heights by means of concentration, meditation and samadhi.

Whosoever has reached these ineffable heights of intuition has converted himself into a master of samadhi.

—Samael Aun Weor, Igneous Rose
In the beginning [of meditation], the disciple perceives fleeting images. Later, the disciple totally perceives all the images of the supra-sensible worlds.

This first stage of knowledge belongs to ‘imaginative’ knowledge.

–Samael Aun Weor, *Igneous Rose*

Awareness [from the same Arabic root word *hudur*, presence], is presence of heart, which may be produced by the coming together of innumerable small proofs of what is real. It is still behind the veil, even if the heart is present with the overwhelming power of the practice of remembering God.

–Al-Qushayri, *Al-Risalah: Principles of Sufism*
The disciple contemplates many images that are mysteries for him because he does not understand them.

Yet as long as he perseveres with his practices of internal meditation, he will then feel that the supra-sensible images produce certain feelings of happiness or pain.

The disciple then feels inspired in the presence of the internal images. He has thus risen to the stage of inspired knowledge.

–Samael Aun Weor, *Igneous Rose*

After this comes disclosure (unveiling, *mukashafah*) which is presence which has the quality of proof itself. In the condition the heart has no need of pondering indications or searching for the road, nor seeking protection from occasions of uncertainty, and it is not screened from the nature of the Unseen.

–Al-Qushayri, *Al-Risalah: Principles of Sufism*
Later, when he sees an internal image, instantaneously he knows its significance and the reason for many things. This is the third stage of knowledge, known as intuitive knowledge.

-Samael Aun Weor, Igneous Rose

Then comes contemplation which is the presence of the Real without any remaining doubt. Suddenly the sky of one’s hidden inner being (sirt) becomes clear of the clouds of the veil, and the sun of vision rises in the sign of honor. The truth of contemplation is as Junayd said, “Finding the Real comes with losing yourself.”

–Al-Qushayri, Al-Risalah: Principles of Sufism
It is said that the spiritual insight of students is a thought that demands verification, but the insight of the gnostics is a verification that demands a reality. Ahmad bin Asim al-Antaki said, “When you sit with the people of truthfulness, sit with them in truthfulness, for they are the spies of the hearts. They will enter and leave your heart without your feeling it.” I heard Muhammad ibn al-Husayn say... that Abu Jafar al-Haddad said, “Spiritual insight appears as a spontaneous intuition that nothing can challenge. If contradictions arise, it is a simple thought, an event of the ego.”

—Al-Qushayri, Al-Risalah: Principles of Sufism
Husayn bin Mansur [Al-Hallaj] said, “The man of spiritual insight hits his target with the first shot. He does not turn to interpretation or opinion or calculation.”

–Al-Qushayri, Al-Risalah: Principles of Sufism
No one has improved upon the explanation of the achievement of contemplation (mushahadah) given by Amr bin Uthman al-Makki. The gist of what he said is that the light of God’s manifestation falling upon the heart one after another without a break, with no veil or disruption intervening among them, resemble flashes of lightning seemingly linked together continuously. For just as the darkest night, through the repetition and persistence of lightning-flashes in it, would take on the brilliance of day, when continual divine manifestation takes place in the heart, the heart is full of daylight, and not night.

—Al-Qushayri, Al-Risalah: Principles of Sufism