Imagination, Inspiration, Intuition

Allah is the Light of the heavens and the earth. The parable of His Light is a niche wherein is a lamp —the lamp is in a glass, the glass as it were a glittering star— lit from a blessed olive tree, neither eastern nor western, whose oil almost lights up, though fire should not touch it. Light upon light. Allah guides to His Light whomever He wishes. Allah draws parables for mankind, and Allah has knowledge of all things. —Surat Al-Nūr (النور) [24:35]
Ibn Mugri reads the Koran correctly. That is, he reads the form of the Koran correctly, but he hasn't a clue as to the meaning. The proof of this lies in the fact that when he does come across a meaning he rejects it. He reads without insight, blindly. He is like a man who holds a sable in his hand. If offered a better sable he rejects it. We realize therefore that he does not know the sable. Someone has told him that what he has is sable, and so he holds onto it in blind imitation. It is like children playing with walnuts; if offered walnut oil or walnut kernels, they will reject them because for them a walnut is something that rolls and makes noise, and those other things do not roll or make noises.

God's treasure houses are many, and God's knowledge is vast. If a man reads one Koran knowledgeably, why should he reject any other Koran? —Jalaluddin Rumi

It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical. As for those in whose hearts is deviance, they pursue what is metaphorical in it, courting temptation and courting its interpretation. But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say, 'We believe in it; all of it is from our Lord.' And none takes admonition [no one will know its meanings] except those who possess understanding. —Al-Imran [3:7]

Those who have no knowledge say, ‘Why does not Allah speak to us, or come to us a sign?’ So said those who were before them, [words] similar to what they say. Alike are their hearts. We have certainly made the signs clear for a people who have certainty (yūqinūn, yaqin).

—Al-Baqarah [2:118]

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.”

—Al-Risalah: Principles of Sufism by Al-Qushayri
The Three Forms of Certainty

• 'ilm al-yaqin, "the knowledge of certainty"
• 'ayn al-yaqin, "the eye of certainty"
• haqq al-yaqin, "the truth of certainty"

“Certainty is contemplation (mushahadah, witnessing).” —Al Hasan al-Nuri
[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: Principles of Sufism
Imagination, Inspiration, and Intuition are obligatory steps of the Initiation. Whosoever has raised these three steps of direct knowledge has reached supraconsciousness.

The world of Imaginative Knowledge is a world of symbolic images. Inspiration grants us the power of interpreting symbols.

In the world of Intuition, we see the great cosmic theater and we are the spectators. We attend the great drama of life.

–Samael Aun Weor, *Fundamental Notions of Endocrinology and Criminology*

Awareness (*muhadarah*) is the beginning; then follows disclosure (*mukashafah*), then contemplation (*mushahadah*).

–Al-Qushayri, *Al-Risalah: Principles of Sufism*
For the wise, to imagine is to see. Imagination is the transluence of the soul. [...] Whosoever awakens Consciousness has reached Imaginative Knowledge. This one moves in the world of symbolic images.

The symbols that the student saw while he was dreaming he now sees without dreaming, as before he was seeing them with a sleeping consciousness. Now he moves himself among them with an awakened Consciousness even when his physical body is profoundly asleep.

When the student reaches Imaginative Knowledge, he sees the symbols but he does not understand them. He comprehends that all of nature is a living scripture that he does not know. The student needs to elevate himself into Inspired Knowledge in order to interpret the sacred symbols of Great Nature.

–Samael Aun Weor, Fundamental Notions of Endocrinology and Criminology

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
Logical thought and exact concept is needed for the purpose of developing the internal senses absolutely perfectly.

Every incoherence, every lack of logical and moral equilibrium obstructs and damages the evolution and progress of the chakras, disks, or lotus flowers of the astral body.

—Samael Aun Weor, *Fundamental Notions of Endocrinology and Criminology*
Inspired Knowledge grants us the power of interpreting the symbols of Great Nature. [...] When the “I” interferes by translating and interpreting symbols, then it alters the meaning of this secret scripture, and the clairvoyant falls into a crime that can conduct him to jail.

Interpretation must be tremendously analytical, highly scientific, and essentially mystical. There is a need to learn how to see and how to interpret in the absence of the “I,” of the myself.

—Samael Aun Weor, *Fundamental Notions of Endocrinology and Criminology*

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*
If someone’s share of this light is more perfect, his vision is wiser and his judgment based on his insight is more truer. Do you not see how the breathing of the Spirit into Adam made it necessary for the angels to prostrate before him? For the Most High said, ‘I formed him and I breathed into him of My Spirit, so fall down before him in prostration’ (15:29).”

...In this mention of the breathing of the Spirit [Abu-I-Hasan al-Nuri] was aiming to correct those who say that souls are uncreated. The situation is not as it might occur to the hearts of the weak. That to which this breathing (and union and separation) are properly attributed is liable to influence and alteration, which are signs of the transitoriness of created things. Yet God Glorious and Exalted has chosen the believers for perceptions and lights through which they come to possess insight. In essence, these are forms of the knowledge of God. This is the import of the Prophet’s saying, “The believer sees by the light of God”—that is, by a knowledge and inner vision for which God Most High has specially chosen him and by means of which He has distinguished him from others like him. To call these kinds of knowledge and perceptions “lights” is not an innovation, and to describe that process as “breathing” is not reaching far afield. What is intended is one’s created nature.

—Al Qushayri, Al-Risalah: Principles of Sufism
The world of intuition is the world of mathematics. The student that wants to elevate himself to the world of intuition must be a mathematician or at least must have notions of arithmetic. [...] In the world of Intuition, we find only omniscience. The world of intuition is the world of the Being; it is the world of the Intimate.

In this world, the “I,” the myself, the ego, cannot enter.

The world of Intuition is the Universal Spirit of life.

– Samael Aun Weor, *Fundamental Notions of Endocrinology and Criminology*

Then comes contemplation which is the presence of the Real without any remaining doubt. Suddenly the sky of one’s hidden inner being (sirr) 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*