The Sufi Path of Self-knowledge
Lecture Six
Divine Love
Levels of Religious Instruction

• Introductory: *Shariah*, Exoteric
• Intermediate: *Tariqah*, Mesoteric
• Advanced: *Marifah / Haqiqah*, Esoteric
And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

Jesus said: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself. – Luke 10:25-27
Here we think a note upon faith should be of interest. Initiates say that its meaning has been misunderstood. Faith, as the world uses it, possesses no spiritual nature; though in the secondary system it means power and energy applied to action. All success in Yoga comes from this application; for the true quality of faith is a Solar force that illumines the mind and attracts to it atoms of power and energy. More human wrecks have resulted from the misconception of this quality than man realises. –M. The Dayspring of Youth
When Jesus used this word in the sentence, “If ye had faith as a grain of mustard seed,” He meant that one could work miracles if one possessed the atomic energy contained within a mustard seed. But in this world of illusion this is reversed, and the weak man sits still and believes that all will be applied to him if he has faith. It is not a force that should only be applied to religious belief. It is the power of the Innermost working through the densities of our bodies, and the more we respond to it the greater will be our powers. –M. The Dayspring of Youth
Some say that hub, love, is a name for purity of affection, because the bedouins when speaking of the pure whiteness and regularity of someone’s teeth use the expression habâb al-asnan. Others say that since hubab is a word for the excess water that results from a heavy rain, mahabbah came to mean the heart’s boiling and stirring with the thirst and excitement of meeting the Beloved. Still others say the word is derived from habab al-ma, the greater part of a body of water, because love is the object of most of the heart’s concerns.

—Al-Risalah, Al-Qushayrai

From the heart of the lovers, blood flows like a vast river. Our body is the windmill, and love, the water. Without water the mill cannot turn.

—Jalâl ad-Dîn Muhammad Rûmî, Hidden Music
"If in thirst you drink water from a cup, you see Allah in it. Those who are not in love with Allah will see only their own faces in it."

—Jalāl ad-Dīn Muhammad Rūmī

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither. —John 4:13-16

Ali ibn Ubayd said, “Yahya ibn Muadh wrote to Abu Yazid, ‘I am intoxicated with how much I have drunk from the cup of love.’ Abu Yazid wrote back to him, ‘Someone else has drunk the oceans of the heavens and the earth and his thirst is not yet quenched. His tongue is hanging out and he is asking, “Is there any more?”’"

—Al-Risalah: Principles of Sufism, Al-Qushayri
And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother [Miriam] saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

–John 2:1-11
There are two kinds of intoxication: (1) with the wine of affection (mawaddat) and (2) with the cup of love (muhabbat). The former is “caused” (ma’lul), since it arises from regarding the benefit (ni’mat); but the latter has no cause, since it arises from regarding the benefactor (mun’im). He who regards the benefit sees through himself and therefore sees himself, but he who regards the benefactor sees through Him and therefore does not see himself, so that, although he is intoxicated, his intoxication is sobriety.

—Al-Hujwiri, Revelation of the Mystery
Sobriety is also of two kinds: sobriety in heedlessness (ghaflat) and sobriety in love (mahabbat). The former is the greatest of veils, but the latter is the clearest of revelations. The sobriety that is connected with heedlessness is really intoxication, while that which is linked with love, although it be intoxication, is really sobriety. When the principle (asl) is firmly established, sobriety and intoxication resemble one another, but when the principle is wanting, both are baseless. In short, where true mystics tread, sobriety and intoxication are the effect of difference (ikhtilaf), and when the Sultan of Truth displays his beauty, both sobriety and intoxication appear to be intruders (tufayli), because the boundaries of both are joined, and the end of the one is the beginning of the other, and the beginning and end are terms that imply separation, which has only a relative existence. In union all separations are negated, as the poet says—

“When the morning star of wine rises,
The drunken and the sober are as one.”

—Al-Hujwiri, Revelation of the Mystery
Sufi Dance: The Drunk One and the Sober Being
الله
The Sacred Name of God

الودود
Al-Wadud

“الودود”
“The Loving,”

“الودود”
“The Kind One”

و waw

د dal
Mozart’s Abduction from the Seraglio

Bacchus / Dionysus: God of Wine and Mystical Ecstasy
They recited:
I’m amazed at someone who says,
“I’ve remembered my darling.”
Have I ever forgotten, that I should have to remember?
I die remembering You, then come back to life.
Were it not for my good thought of You, I would not have revived.
Desire’s object lives when I die to desire.
How many times have I lived for you, how many times died?
I drink love, glass after glass.
The glass is not empty. My thirst is not sated.
—Al-Risalah: Principles of Sufism, Al-Qushayri
Practice

1. Continue to develop your self-observation from moment to moment. At the end of each day, reflect on conscious you were of your three brains (mind, heart, and body).

2. Every day, sit in a comfortable meditation posture (sitting upright either on a meditation bench / cushion, or Western-style: in a chair). Relax your mind, heart, and body.

3. Vocalize the mantras OM MASI PADME HUM to develop divine compassion and to transform the energies of your body into spiritual fire and spiritual light. Pronounce this mantra for thirty minutes or more.