



A Sufi Message

Unity Hidden in Variety

Inspired by the Teachings of Hazrat Inayat Khan
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The wise one, by studying nature, enters into unity through its variety.
We realize the personality of God by sacrificing our own.
– Inspired by Hazrat Inayat Khan –



(12 January 1863 – 4 July 1902)

Swami Vivekananda was Indian Hindu monk, religious teacher, and the chief disciple of Ramakrishna. He introduced Vedanta and Yoga to the Western world and raised interfaith awareness.

(5 January 1932 – 19 February 2016)

Umberto Eco was an Italian medievalist, philosopher, semiotician, novelist, cultural critic, and a political and social commentator.

Hazrat Inayat Khan teaches, “It may be said that the personality of a human being is quite comprehensible, since a human’s actions exhibit as a single individual, whereas God's personality has no clear identification of its own. The answer is that variety covers unity.” Jelaluddin Rumi says: “*Hidden things are manifested by their opposites, but as God has no opposite, God remains hidden. God's light has no opposite in the range of creation whereby it may be manifested to view.*”

The wise person by studying nature enters into unity through its variety and realizes the personality of God by sacrificing one’s own.

- “The one who knows oneself knows Allah”. (Hadith)
- “The Kingdom of God is within you”. (Bible)
- “Self-knowledge is the real wisdom”. (Vedanta)

God’s relation to nature may be understood by analyzing the idea expressed in the words, “I myself.” This affirmation means the one individual; and at the same time, it identifies the dual aspect of the One. In this phrase “I” is the possessor, and “myself” is the possessed. So also, God, the unmanifested, is the possessor; and nature, the manifestation, is the possessed, which has its source hidden within itself.

The possessed could not have been created from anything other than the possessor's own self, as there existed none but the possessor. Although the possessor and the possessed are considered to be two separate

identities, in reality they are one. The possessor realizes the possessed through the medium of his or her own consciousness, which forms three aspects, the Trinity, of the one Being. (It is noteworthy to recognize the synchronicity of this day as the Solemnity of the Holy Spirit. When a holy day is has the term 'solemnity' in its naming it means that it denoted as one of the highest ranking of holy days.)

In the Nicene Creed, the word consubstantial is used, which comes from the Latin preposition 'cum' meaning 'together with'. This means that Christ was of one substance with the Father/Mother, but it also implies one substance with our humanity. Christ is co-substantial, referring therein to the two natures of Christ — human and divine.

A further meaning is of one and the same substance, essence, or nature, especially the three divine persons of the Christian Trinity. Padre Pio would explain the Holy Trinity with this lovely metaphor. that from one dough you can make different breads. Think about that. One substance, one origin, different forms!

God is regarded from three points of view: personality, morality, and reality.

1. According to the first view, that of personality, God is the highest; we are dependent upon God and we are God's most obedient servant.
2. According to the second view, that of morality, God is the all-merciful and the all-loving Master of the Day of Judgment, while all evil is from Satan.
3. The third is the philosophic view, that of what Hazrat Inayat Khan calls 'reality', God is the beginning and end of all, having no beginning nor end.

Ibn Arabi on the Relationship Between God and Creation says: "In as much the Attributes of Wujud are manifest in the universe, it is God. God and creation are not identical, yet they are not separate".

[Note: Wujūd (Arabic: وجود) is an Arabic word typically translated to mean existence, presence, being, substance, or entity. However, in the religion of Islam, it tends to take on a deeper meaning. It has been said that everything gains its wujūd by being found or perceived by God.]

The consciousness has taken **four distinct steps in manifestation**, which in Sufi terms are called Ilm, Ishq Wujud, Shuhud. **Ilm** is the stage in which the consciousness acts as divine intelligence or knowledge. **Ishq** is the stage when the activity of the rays of that consciousness has increased and this causes confusion among the rays and made power out of the intelligence, which is **will** in simple terms and **love** in poetical terms. The third step of the consciousness, **Wujud**. This is the creation of vehicles, such as mind and body, through which it experiences the life on the surface. And its fourth step is its conscious experience of life from the depth to its utmost height, which is called **Shuhud**, and this fulfills the purpose of all manifestation.

Perfecting Inner and Outer Knowledge (say a few words about consonant based language)

- Ilm = [Alim], (Arabic: علم "divine intelligence or knowledge")
Al-'Alim, a transcendent Name for knowledge that contains them both ash-Shahid (knowledge of the outer world) and al-Khabir (knowledge of the inner world). Omniscience must embrace both the inside and the outside.
- Ishq = [Ishq] (Arabic: علم "will or passionate or love")
The Sufis use the word Hu as the core meaning of love; however, in medieval times they started to

use the word 'ishq, which conveys the quality of non-rational, all-inclusive, overwhelming love for God.

- Wujūd = [Wajid] (Arabic: وجود “existence, presence, being found or perceived by God”), Existence, wujud, shares the same root W-J-D, which at the deepest level means ecstasy. Ecstasy’s spontaneous manifestation is incrementally described as gleams, glimmers, and the shining of stars.
- Shuhud = [Shahid] (Arabic: شهود “the Divine witnessing” or “viewing, observing”)

NOTE: These four qualities can be described as: *Alim is divine knowledge that gives rise to passion out of a desire to be known to itself. This passion in turn leads to the development of the ‘will’ towards the desire for this divine knowledge (ishq). This willful or passionate desire leads to ecstasy that glimmers and illuminates (wajid), and it is this brilliant illuminating glimmer that opens us to revelation through witnessing (shahid).*

PRACTICE: Ya Alim, Ya Ishq, Ya Wajid, Ya Shahid.

The divisions of one into many are caused by light and shade, and if we looked keenly into life, both within and without, we would realize clearly that it is one life, one light, which appears divided and made into many by different shades. (Like the metaphor of Padre Pio of the one dough making different kinds of breads.) It is this secret which is hidden under the variety of things and beings.

As a Sufi mystic has said, “The universe is the manifestation of God, which from God’s own unity God created variety through elaborateness and complexity, and thereby the state of many names and forms, that can therefore be distinguished as God, who is worthy of all praise and worship.”

The purpose of our life on earth is to come and see all the distinctions and all the differences, but not to be congested by them and so be thrown downwards. (Don’t be confused by uniqueness of objects and things.) We should go on rising above them all, at the same time experiencing them all. (“Raise us above the distinctions and differences which divide...” From the prayer Khatum)

Seeing the nature and character of life the Sufi says that it is not very important to distinguish between two opposites. What is most important is to recognize that One which is hiding behind it all. Naturally after realizing life the Sufi climbs the ladder which leads to unity, to the idea of unity which comes through the synthesis of life, by seeing One in all things and in all beings.

PRACTICE: Ya Alim, Ya Ishq, Ya Wajid, Ya Shahid.

- Khatum
- Dedication of Merit
- Giving

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Physicians of the Heart, A Sufi View of the Ninety-Nine Names of Allah, Sufi Ruhaniat International