



## A Sufi Message

### The Hidden Secret Within

Inspired by Teachings of Hazrat Inayat Khan  
Edited and Presented by Murshida Nuria Stephanie Sabato

*God is within; we are God's instrument, and through us God is expressed to the external world.*  
– Quote Inspired by Hazrat Inayat Khan –

The words *within oneself* might confuse some people. They might think *within oneself* means inside one's body; but that is because they are ignorant of the self. We have a very poor idea of our self, and this keeps us in ignorance of our real self. If we only knew how large, how wide, how deep, how high our being is, we would think, act, and feel differently; if we are not conscious of this we are as small as we think our self to be.

The mystic who knows the value of the word finds that word first within oneself; for the secret of all knowledge that one acquires in the world, whether worldly or spiritual, is the knowledge of the self. For instance, music is played outside oneself. But where is it realized? It is realized within. A good word or a bad word is spoken from outside. But where is it realized? It is realized within. Then where is the realization of the whole manifestation, of all this creation that is before us in all its aspects? Its realization is within.

The word is in itself mystery in every sense, and all scriptures have considered the mystery of the word - even compared to all other secrets of life - as the most profound. In the scripture that is best known to the Western world we read [in the first book of [Genesis and again in the scripture John 1 a reiteration of this teaching] that *first was the word, and the word was God*, and then again one reads that it was the word which was first and *then came light*. These sentences convey to us two things. The first conveys to us that, if anything existed, and if we can express what existed, we can only express it by the term “word.” And when we come to the second sentence it explains another phase of the mystery which is that, in order to enable the soul, surrounded by the darkness of the world of illusion to come to the light, first the word was necessary. This means that the original Spirit was in the mystery of the word, and that by the word the mystery of the Spirit was to be found.

When we come to the Vedantic scriptures, which existed many thousands of years ago, there also we realize the same thing. For instance, there is a phrase in Sanskrit: Nada Brahma, which means: the mystery of creation was in nada - in the word - [primordial, celestial sound]. In the Qur'an one reads in the Arabic words *Kun* that first was the exclamation “Be!”, and it became. The One who said “Be!”, and it became, was not a mortal being. The One was and is, and will be, all the life there is. If that is so, then the word was not the mystery of the past, but the word is a continual and everlasting mystery. And at this time, when we have engaged ourselves in the material phenomena and have progressed very far, compared with the past, in industry and commercial activities, this aspect of discovering the **might** which lies hidden under the word is still unexplored.

Life's mystery lies in the breath; it is the continuation of breath and pulsation that keeps the mechanism of the body going. It seems that people of ancient times had a greater knowledge of this mystery than we have today. For what is meant by the lute of Orpheus? It means the human body; it is a lute; it is meant to be played upon. When this lute is not realized, when it is not understood, when it is not utilized for its proper

purpose, then that lute remains without the use for which it was created, because then it has not fulfilled the purpose for which it was made.

If the human body is a lute, then every word we speak, every word we hear, has an effect upon our body; it not only has an effect upon the body, but also upon the mind. For instance, if a person is called by the name “foolish” and repeats it, even if they are wise they will in time turn foolish. And it is also true that if one calls a person who is simple “wise”, in time that person will become wise. The effect of a person’s name has a great deal to do with their life, and very often one sees that a person’s name has an effect upon their fate and career. The reason is only that one is so often in the day called by their name. [Comment on Sufi Names]

Words have power to vibrate through different parts of our body. There are words that echo in the heart, and there are others that echo in the head, and again others that have power over the body. By certain words definite emotions can be quickened or calmed. There is also a science of syllables which has its own particular effect.

Extract from a Collective Interview (1925) by Hazrat Inayat Khan  
The words of the Zikar are ‘La Ella ha - El Allah hu’

The most essential part is ‘El’, the central word, which has an influence upon the solar plexus when rightly done. If wrongly done for years, one practices without any result. If rightly done, one profits in six weeks.

When one says, ‘La Ella ha’, the breath becomes so vital, and when the ‘El’ strikes upon the nervous system, Joy arises, that is not dependent on outer things. Every day for five minutes, one must say that one word. [Convey Pir Vilayat’s message during Alchemical Retreat: *Shatter your ideals upon the rock of truth.*]

It is in this is the center, from where every message goes. If you want a connection with a person, this is the connection. Anyone out of rhythm will be put in order. When the center is awakened, inspiration comes and healing becomes easy. Tuning a person’s life becomes easy.

Another word is ‘Hu’. This exercise must be done by drawing from the depth of the being, the center, and intuitive faculties become clear.

**Practice:** El

**Practice:** Hu *Heard as sound and seen as light. Also gender neutral name for God.*

The one who is in search of the mystery of life outside oneself; that person will never find it, for the mystery of life is to be found within: there are the source and the goal, and it is there that, if one seeks, one will find.

What we call intellectual study is a collection of knowledge which has been given to humanity as something to learn, and we think of it as something to depend upon; but that is not all knowledge; it is only a limited part of knowledge. There is another aspect which can be drawn from the essence of life, and when developed in a person becomes intuition. It is not the outer learning which causes a person to become a really great person or personality in the world; it is the inward learning that helps them to become that. This does not at all mean that outer learning is not required. Because outer learning can be a means of expressing better that learning which one gets from within. Yet, if anyone has ever learned anything, it is from within that one has learned it.

Intellectual knowledge has much to do with the brain, while wisdom comes from within the heart. In wisdom both head and heart work. The heart the throne of wisdom. Wisdom may be called spiritual knowledge, but the best definition of wisdom would be perfect knowledge, the knowledge of life within and without. How does one pursue the wisdom which is within? By first realizing that intuition exists within oneself. It is perhaps not every person who believes in intuition; and among those who do, not all trust their intuition. Not every person is able to catch their first impulse, for the activity of the mind always goes from one thing to another.

There is no question which has not its answer somewhere. The answer is nothing but an echo of the question, a full echo. And therefore, one must rise above this confused state of mind which prevents one from getting the answer from within or from without to every question that arises in one's heart. The moment one's heart is able to answer every question that rises in one's heart, one is already on the path.

**Practice:** Ya Latif (yaa la-ṬEEF), Ya Khabir (yaa kḥa-BEER)

- Al-Latif is a subtle love that reveals the finest of mysteries. To know this quality is to know the subtlest of things that are unknown, and not limited by our finite conditioning.
- The subtle mystery of al-Latif is within all things. The magnetic centers in the body used in spiritual practices of the Sufis are called lata'if.
- Al-Latif is a gentle and refined love. It is the secret of kindness, tenderness, and love.
- Al-Khabir is very closely related in meaning to al-Latif, and they frequently are paired in the Qur'an. We need to combine the skillful knowing of al-Khabir with the refinement of al-Latif to uncover the subtle mysteries of knowledge.
- Al-Khabir includes the whole realm of inner knowledge. It is depth of insight that penetrates into the most secret and buried places of the earth. Part of its inner meaning involves being tested to get to the depth of the secret.
- We need to combine the skillful knowing of al-Khabir with the refinement of al-Latif to uncover the subtle mysteries of knowledge. Reciting Ya Latif, Ya Khabir is helpful to this end.

In words of Christ: "Seek ye first the kingdom of God, and all these things will be added unto you."

If there is a kingdom of God to be found anywhere it is within us – each of us. And it is, therefore, in the knowledge of self that there lies the fulfillment of life.

[Commentary and elaboration is given in audio/video ... I conclude today with these words inscribed at upon the Temple of Apollo, the god of archery, music, light, prophecy, the arts, and healing. This temple is located in Central Greece at Delphi. The inscription reads: "Know Thyself?"]

- Khatum
- Dedication of Merit
- Giving

Gratitude is expressed through Generosity!

**Donations Welcomed-Click to Donate**

*Ref: Sufi Message Volume 7, In an Eastern Rose Garden, Intellect and Wisdom  
Sufi Message Volume 2, The Power of the Word, Nr 1. The Power of the Word, First Was the Breath  
Sufi Message Volume 2, The Power of the Word, Nr 3. The Word that was Lost, Searching for The Word  
Sufi Message Volume 1, The Purpose of Life, 12. The Knowledge of Self  
Physicians of the Heart, A Sufi View of the Ninety-Nine Names of Allah, Sufi Rubaniat International*