



A Sufi Message

Beauty

Remembering Murshid

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Inspired by the Teachings of Hazrat Inayat Khan
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*A text in Sirdar van Tuyl's handwriting,
copied from his longhand reporting of the lecture.*

Beauty is the significance of God. One cannot explain God, nor can one explain beauty. At the same time, one tries to explain both God and beauty. There is a Sura of the Koran which says, “God is beautiful and that God loves beauty”.

In the beauty of poetry, music, or personality, one may try to point out a particular phrase or a particular manner as beautiful, and yet one cannot really point out the central point of beauty. Therefore, if one wishes to explain what beauty is, one can only say that it is *the cause of every form and its result*, when summed up, it is manifest beauty. If beauty is explained more briefly, it can be said that ‘beauty is the result of harmony’.

Practice: Ya Jamil (yaa ja-MEEL) Divine beauty that reaches everything without exception. Murshid: “...*the cause of every form and its result*...”

[However,] the narrower the vision, the more lack of beauty one finds. The wider the vision, the greater the beauty, for the very reason that beauty is the total sum of different things. In the Social Gathers of the Sufi Message we are taught: “*No doubt when a person is an admirer of beauty they will always partake of all that they see as beauty: beauty of form, of color, of line, and beyond that, beauty of manner and of attitude, which is a greater beauty still.*”

Practice: Ya Jamil (yaa ja-MEEL) How do we partake of beauty in our surroundings? Do we recognize beauty of manner and of attitude?

A story is told of Jesus walking with his disciples and passing by a dead dog with a putrid odor. The companions held their noses. Jesus did not react in that way, but instead directed them to see what beautiful teeth the dog had.

... the one who seeks beauty in all its forms, in action, in feeling, and in manner, will impress their heart with beauty. All the great ones who have come into the world from time to time to waken humanity to a greater truth, what did they teach, what did they bring? They brought beauty. *It is not what they taught. it is what they were themselves.*

Practice: Ya Jamil (yaa ja-MEEL) How do we bring beauty into our life? How do we manifest beauty?

The idea of beauty differs with each person. It varies according to the evolution of the individual. Every person's world of beauty is different. One person may see in a certain thing a whole world of beauty, while to another the same thing is nothing but darkness.

Beauty is a region which one can penetrate by growing toward a higher evolution. Beauty is perceived by subtle senses; the more the sense which distinguishes beauty is developed, the more capable it becomes of enjoying beauty. By opening the doors of this sense one progresses toward beauty.

The soul tuned to God also becomes as beautiful as God and begins to express God through all one does, expressing in life the **divine manner**.

In the terms of the Sufis divine manner is called Akhlak Allah. One thinks, speaks, and acts according to the pitch to which one's soul is tuned. The highest note one could be tuned to is the divine note; once one has arrived at that pitch, one begins to express the manner of God in everything one does. [In Sufi terms this is Fana-fi-Allah/God.] What is the manner of God? It is a kingly manner [a queenly manner, a royal manner], yet a manner which is not known even to kings. Only the king of heaven and earth knows that manner; the soul who is tuned to God expresses it. This manner is void of narrowness, free from pride and conceit, and not only beautiful but beauty itself, for God is beautiful and God loves beauty.

Practice: Akhlak Allah. Divine Manner, One thinks, speaks, and acts according to the pitch to which one's soul is tuned. The highest note one could be tuned to is the divine note.

Amir, the great Indian poet, says: *“Oh searching soul, if thou could only see that the Beloved is manifested in so many different forms of beauty—wherever thou would cast thine eyes, thou could see God.”*

Why do we seek beauty? Because the source of our being is the centre of beauty. All human distress is caused by the loss of that vision of beauty, and all that makes us happy is beauty in its different forms. Every soul is searching for beauty, though each follows a different direction, for there are many worlds of beauty which different souls seek.

The more one observes beauty, the more one reflects beauty. A soul becomes beautiful through the contemplation of beauty.... (Murshida Vera teachings on the Inner Child.)

Beauty is the key to happiness. One who searches for beauty opens the doors of beauty in the heart. One who constantly contemplates beauty eventually reaches a state in which the whole manifestation becomes a single vision of divine beauty.

The soul tuned to God also becomes as beautiful as God and begins to express God through all one does, expressing in life the divine manner

Practice: Ya Jamil / Akhlak Allah, In the seeking of beauty, may I express beauty and reflect this in my manner

- Closing Prayer
- Dedication of Merit
- Gratitude / Giving

We pray this teaching resonates and benefits YOU!
Gratitude is expressed through Generosity!

Donations Welcomed

References

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