



Sufi Message Volume 1 – The Way of Illumination The Ten Sufi Thoughts

Presented by Murshida Nuria Stephanie Sabato

Day 1: Sufi Thought 1

There is One God, the Eternal, the Only Being; none exists save He.

The God of the Sufi is the God of every creed, and the God of all. Names make no difference to him. Allah, God, Gott, Dieu, Brahma, or Bhagwan, all these names and more are the names of his God; and yet to him God is beyond the limitation of name. He sees his God in the sun, in the fire, in the idol which diverse sects worship; and he recognizes Him in all the forms of the universe, yet knowing Him to be beyond all form: God in all, and all in God, He being the Seen and the Unseen, the Only Being. God to the Sufi is not only a religious belief, but also the highest ideal the human mind can conceive.

Practice: Ya Bātin / Ya Zāhir

Bātin is that which is inward, concealed, obscured.

Zāhir is that which is outward, manifest, apparent, visible.

“I was a hidden treasure and wanted to be known.” Hadith Qudsi

The Sufi, forgetting the self and aiming at the attainment of the divine ideal, walks constantly all through life in the path of love and light. In God the Sufi sees the perfection of all that is in the reach of man's perception and yet he knows Him to be above human reach. He looks to Him as the lover to his beloved, and takes all things in life as coming from Him, with perfect resignation. The sacred name of God is to him as medicine to the patient. The divine thought is the compass by which he steers the ship to the shores of immortality. The God-ideal is to a Sufi as a lift by which he raises himself to the eternal goal, the attainment of which is the only purpose of his life.

The mystics contemplate upon the sacred names which signify the different attributes of God. By contemplating upon divine attributes man wakens the same attributes within himself, his heart reflects the light of that divine attribute which he contemplated upon. (HIK Esoteric Papers - SANGATHA I

Practice: Ya Bātin / Ya Zāhir

Sufi Thought 6

There is One Brotherhood [and Sisterhood/Family],
the human brotherhood [family] which unites the children of earth
indiscriminately in the Fatherhood [and Motherhood] of God.

The Sufi understands that the one life emanating from the inner Being is manifested on the surface as the life of variety; and in this world of variety man is the finest manifestation, for he can realize in his evolution the oneness of the inner being even in the external existence of variety. But he evolves to this ideal, which is the only purpose of his coming on earth, by uniting himself with another.

Practice: Unity Ya Ahad / Ya Wahid

Ahad: The One who is the essence of Unity.

Wahid: The One unique starting point from which all else has arisen.

The One source from which all of creation springs forth.

The One whose unity includes all that appears as diverse, separate or individual.

Man unites with others in the family tie, which is the first step in his evolution, and yet families in the past have fought with each other, and have taken vengeance upon one another for generations, each considering his cause to be the only true and righteous one. Today man shows his evolution in uniting with his neighbors and fellow-citizens, and even developing within himself the spirit of patriotism for his nation. He is greater in this respect than those in the past; and yet men so united nationally have caused the catastrophe of the modern wars, which will be regarded by the coming generations in the same light in which we now regard the family feuds of the past.

There are racial bonds which widen the circle of unity still more, but it has always happened that one race has looked down on the other.

The religious bond shows a still higher ideal. But it has caused diverse sects, which have opposed and despised each other for thousands of years, and have caused endless splits and divisions among men. The germ of separation exists even in such a wide scope for brotherhood, and however widespread the brotherhood may be, it cannot be a perfect one as long as it separates man from man.

The Sufi, realizing this, frees himself from national, racial, and religious boundaries, uniting himself in the human brotherhood, which is devoid of the differences and distinctions of class, caste, creed, race, nation, or religion, and unites mankind in the universal brotherhood.

Practice: Unity Ya Ahad / Ya Wahid

Day 2: Sufi Thought 7

There is One Moral, the love which springs forth from self-denial and blooms in deeds of beneficence.

There are moral principles taught to mankind by various teachers, by many traditions, one differing from the other, which are like separate drops coming out of the fountain. But when we look at the stream, we find there is but one stream, although it turns into several drops on falling. There are many moral principles, just as many drops fall from one fountain; but there is one stream that is at the source of all, and that is love.

It is love that gives birth to hope, patience, endurance, forgiveness, tolerance, and to all moral principles. All deeds of kindness and beneficence take root in the soil of the loving heart. Generosity, charity, adaptability, an accommodating nature, even renunciation, are the offspring of love alone. The great, rare and chosen beings, who for ages have been looked up to as ideal in the world, are the possessors of hearts kindled with love. All evil and sin come from the lack of love.

People call love blind, but love in reality is the light of the sight. The eye can only see the surface; love can see much deeper. All ignorance is the lack of love. As fire when not kindled gives only smoke, but when kindled, the illuminating flame springs forth, so it is with love; it is blind when undeveloped, but, when its fire is kindled, the flame that lights the path of the traveller from mortality to everlasting life springs forth; the secrets of earth and heaven are revealed to the possessor of the loving heart, the lover has gained mastery over himself and others, and he not only communes with God but unites with Him.

Practice: Ya Bātin / Ya Zāhir

Bātin is that which is inward, concealed, obscured.

Zāhir is that which is outward, manifest, apparent, visible.

"I was a hidden treasure and wanted to be known." Hadith Qudsi

Practice: Unity Ya Ahad / Ya Wahid

Ahad: The One who is the essence of Unity.

Wahid: The One unique starting point from which all else has arisen.

The One source from which all of creation springs forth.

The One whose unity includes all that appears as diverse, separate or individual.

Sufi Thought 9

There is One Truth, the true knowledge of our being, within and without, which is the essence of all wisdom.

Hazrat Ali says, "Know thyself, and thou shalt know God."

It is the knowledge of self which blooms into the knowledge of God. Self-knowledge answers such problems as:

- Whence have I come?
- Did I exist before I became conscious of my present existence?
- If I existed, as what did I exist? As an individual such as I now am, or as a multitude, or as an insect, bird, animal, spirit, jinn, or angel?
- What happens at death, the change to which every creature is subject?
- Why do I tarry here awhile?
- What purpose have I to accomplish here?
- What is my duty in life?

In what does my happiness consist, and what is it that makes my life miserable?

Those whose hearts have been kindled by the light from above, begin to ponder such questions but those whose souls are already illumined by the knowledge of the self-understand them. It is they who give to individuals or to the multitudes the benefit of their knowledge, so that even men whose hearts are not yet kindled, and whose souls are not illuminated, may be able to walk on the right path that leads to perfection.

That is why people are taught in various languages, in various forms of worship, in various tenets in different parts of the world. It is one and the same truth; it is only seen in diverse aspects appropriate to the people and the time. It is only those who do not understand this who can mock at the faith of another, condemning to hell or destruction those who do not consider their faith to be the only true faith.

The Sufi recognizes the knowledge of self as the essence of all religions; he traces it in every religion, he sees the same truth in each, and therefore he regards all as one.

Hence he can realize the saying of Jesus, "*I and my Father [Creator] are one.*"

The difference between creature and Creator remains on his lips, not in his soul. This is what is meant by union with God. It is in reality the dissolving of the false self in the knowledge of the true self, which is divine, eternal, and all-pervading.

"He who attaineth union with God, his very self must lose," said Amir

John 8:32 – “You will know the truth, and the truth will set you free.”

Practice: Ya Haqq

The One whose essence is wisdom, justice, right, rightness.

The One whose essence is unavoidable.

Day 3: Sufi Thought 10

There is One Path, the annihilation of the false ego in the real, which raises the mortal to immortality, in which resides all perfection.

"I passed away into nothingness -- I vanished; and lo! I was all living."

All who have realized the secret of life understand that life is one, but that it exists in two aspects.

First as immortal, all-pervading and silent; and secondly as mortal, active, and manifest in variety.

Practice: Ya Bātin / Ya Zāhir

Bātin is that which is inward, concealed, obscured.

Zāhir is that which is outward, manifest, apparent, visible.

"I was a hidden treasure and wanted to be known." Hadith Qudsi

The soul being of the first aspect becomes deluded, helpless, and captive by experiencing life in contact with the mind and body, which is of the next aspect. The gratification of the desires of the body and the fancies of the mind do not suffice for the purpose of the soul, which is undoubtedly to experience its own phenomena in the seen and the unseen, though its inclination is to be itself and not anything else.

When delusion makes it feel that it is helpless, mortal and captive, it finds itself out of place. This is the tragedy of life, which keeps the strong and the weak, the rich and poor, all dissatisfied, constantly looking for something they do not know.

Practice: Ya Bātin / Ya Zāhir

Bātin is that which is inward, concealed, obscured.

Zāhir is that which is outward, manifest, apparent, visible.

"I was a hidden treasure and wanted to be known." Hadith Qudsi

The Sufi, realizing this, takes the path of annihilation, and, by the guidance of a teacher on the path, finds at the end of this journey that the destination was himself. As Iqbal says:

*"I wandered in the pursuit of my own self;
I was the traveller, and I am the destination."*

Practice: Ya Haqq

The One whose essence is wisdom, justice, right, rightness.

The One whose essence is unavoidable.

Sufi Thought 3

There is One Holy Book, the sacred manuscript of nature,
the only scripture which can enlighten the reader.

Most people consider as sacred scriptures only certain books or scrolls written by the hand of man, and carefully preserved as holy, to be handed down to posterity as divine revelation. Men have fought and disputed over the authenticity of these books, have refused to accept any other book of similar character, and, clinging thus to the book and losing the sense of it, have formed diverse sects. The Sufi has in all ages respected all such books, and has traced in the Vedanta, Zendavesta, Kabah, Bible, Qur'an, and all other sacred scriptures, the same truth which he reads in the incorruptible manuscript of nature, the only Holy Book, the perfect and living model that teaches the inner law of life: all scriptures before nature's manuscript are as little pools of water before the ocean.

To the eye of the seer every leaf of the tree is a page of the holy book that contains divine revelation, and he is inspired every moment of his life by constantly reading and understanding the holy script of nature.

When man writes, he inscribes characters upon rock, leaf, paper, wood or steel; when God writes, the characters He writes are living creatures.

It is when the eye of the soul is opened and the sight is keen that the Sufi can read the divine law in the manuscript of nature; and that which the teachers of humanity have taught to their followers was derived by them from the same source; they expressed what little it is possible to express in words, and so they preserved the inner truth when they themselves were no longer there to reveal it.

Practice: Unity Ya Ahad / Ya Wahid

Ahad: The One who is the essence of Unity.

Wahid: The One unique starting point from which all else has arisen.

The One source from which all of creation springs forth.

The One whose unity includes all that appears as diverse, separate or individual.

"I was a Treasure unknown then I desired to be known so I created a creation to which I made Myself known; then they knew Me." Hadith

Practice: Ya Bātin / Ya Zāhir

Bātin is that which is inward, concealed, obscured.

Zāhir is that which is outward, manifest, apparent, visible.

"I was a hidden treasure and wanted to be known." Hadith Qudsi

Practice: Ya Haqq

The One whose essence is wisdom, justice, right, rightness.

The One whose essence is unavoidable.

John 8:32 – “You will know the truth, and the truth will set you free.”