



A Sufi Message

The Interconnectedness of All Things

Selected Teachings by Hazrat Inayat Khan

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*The idea of the Sufi is to uncover their self,
and this one can accomplish by contemplation upon the idea of God,
which is the Absolute Oneness.*

– Hazrat Inayat Khan –

There is an Arabic saying, 'If you wish to know God, you must know yourself.' How little we know while we are in the intoxication of individualism! We think, 'I am a separate being; you are another; there is no connection between you and me, and we all have our own joys and free will.' If we but knew it, our life is dependent not only on the objects and things that keep the body alive, but also on the activity of a thousand minds in a day. Every time a person laughs it is the reflection of their mind, controlled by the power of another person's mind. Why do we feel sometimes sad, sometimes glad, sometimes cheerful, sometimes enthusiastic, sometimes tired without reason, sometimes depressed and exhausted? We meet so many minds throughout the day and night which are reflected in our own mind; and so our thoughts are changed, seemingly without reason, yet the whole activity of life depends on these thoughts and is changed according to them.

Who then can say, 'I am an individual, independent and free, I can think as I wish, and I can do what I wish?' We are not doing what we wish; we are not thinking what we wish. There are various thoughts around us in the form of people and animals and entities which influence our mind and feeling and thought; we cannot escape them. No one can escape being affected by another person's mind. There is always some person stronger than us, and always someone weaker than ourselves. We are connected with one another. Our lives are tied together, and **there is a link in which we can see one current running through all**. There are many globes and lamps, and yet one current is running through all.

The mystic seeks to realize this constantly and to impress it on the mind in whatever is seen, What, for the mystic, are the waves of the sea? Are they not the sea itself? Their individuality exists only in so far as one wave rises and falls. It rises and falls, but it merges into the sea. The new wave is a different wave altogether. What, for the mystic, is the tree? There is one stem; the leaves spring from it, change their color, and drop off. But at the same time the life of the whole tree depends on the root and stem, and any damage done to either of these affects every branch and bough, every part of the tree. What, for a mystic, is the body? Eyes, nose, head, which of them are the self? The hand has a separate name, the fingers have separate names; every part has a different name. Myriads of thoughts, myriads of imaginations, myriads of feelings! Can we ever number their variety? The different emotions, the different kinds of sorrows, the different grades of joy, can we ever

distinguish them or classify them? Our being has so many aspects, but what is it after all that calls itself 'I,' 'me?' It is one, not many. It is simply that if we had no body or mind, we could not realize that we exist. **Through all this variety one realizes, 'I am one.'**

Practice: Ya Ahad (yaa A-ḥad) Another Name for God. The One and Only. Unity.

- Al-Ahad is the center of a circle without a circumference.

The same ideas work further in the mind, until a person finds that oneness which exists behind all these numerous names and forms, and in which we will unite with God. This shows that the experience of individuals, the thoughts, feelings and knowledge of individuals and the experience of nations, of races, throughout all ages and periods of history, have not belonged only to individuals, not even to the multitude, to the nations, the races, but have always gone back till they came to that depth where they were assimilated with what is called the Divine Mind.

All the different minds are the different leaves of one tree. Some minds are branches, some are boughs of the tree, and there is only the one source to which all are attached. No object or life can exist without one central point in which everything meets and joins together; and that meeting-ground is the Divine Mind. The Brahmins therefore taught people to bathe at the place where rivers meet; the purification of life was symbolized by bathing at Sangam (confluence of rivers). Those who really understood knew that this pictured the Divine Mind, that in life purification lies in touching that depth of life's sea in which the myriads of forms and names all join. The activity of all beings is directed from that center. **The Quran says that no single atom moves independently of the hand of God.** That is, no activity of any kind takes place, either here or in the starry space, without the impulse from within, from that depth of life where all minds and the effects of all activity unite.

Practice: Ya Wahid (yaa WAA-ḥid) The One, The Creator of Diversity from Unity, The Manifestation of Unity

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

Coming now to the moral side of the subject, we may ask in what way we should carry on our life. Should we be satisfied by depending on one power working? That would be just like paralysis of a part of the body. The hand would not move. Just think, where have our thoughts and impulses come from?

Should we then act upon every impulse that comes? Should we not take action in every case, seeing they all come from God? No, for it is the realization of the mind that makes things right or wrong, good or bad, spiritual or material. It is your own thought; not the action. It is as you make it. *(Comment: Murshid is speaking here about the clarity and purity of our intentions and our motivations free from attachment, aversion, and expectations of outcome and return. In the next paragraph Murshid gives us guidelines.)*

The mystic is guided by their own mind. That which we seek in life we must give to another; if it is kindness, give it; if goodness, give it; if service, give it. The whole secret of happiness in life lies in this. When we seek happiness in the kindness of another, it means that we depend on the kindness of another

person to make us happy; and as long as we look to another to make us happy, we keep expecting that which we ought ourselves to have given. Not till then do we know what justice is. [You are all familiar with the quote from Matthew in the Holy Bible, "...do to others what you would have them do to you..."]

The world is a dome, where every action is the echo of another. Do good, it will come back. If not from one person, it will come from another. That is the echo. You do not know from which side it will come. It will come a hundredfold more than you give.

If we give love, will we get coldness? If we do good, can we get evil? **We cannot be a judge of the action of another until we ourselves are selfless.** Only then will justice come to us; only then will we **understand the nature of justice.** Self is the wall between us and justice. There is only one thing that is truly just, and that is to say, 'I must not do this.' But when we say (or expect) this from another person we may be wrong.

The mystic develops their mind in this manner, purifying it by pure thought, feeling, and action, only following this one line of thought. **Pure means free from a sense of separateness.** Whatever difference in principles of right and wrong religious faith may show, no two individuals will ever differ in this one natural principle. Every soul seeks after beauty; and every virtue, righteousness, good action, is nothing but a glimpse of beauty.

Practice: Ya Wasi' (yaa WAA-si') The All-Pervading, The All-Embracing

- Al-Wasi' allows old boundaries to be melted down so that we can relax and merge into an inclusive state.
- Al-Wasi' is an antidote for all who are locked into rigid habitual boundaries.
- It is a door for the opening of the heart.
- Al-Wasi' is the infinite, all-surrounding, embracing presence of God. "Wheresoever you turn, there is the Face [Essence] of God."

'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. As Iqbal says: 'I wandered in the pursuit of my own self; I was the traveler, and I am the destination.'

- Khatum. *Continued next page.*
- Dedication of Merit
- Giving

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