

## The 99 Beautiful Names of God – Part 6 – Names 17 – 19 by Amir O'Loughlin

Dear Friends – This is the sixth installment of this online study of the *asma al-husna*, the 99 Beautiful Names of Allah. Welcome to those joining the group.

In this edition, we will immerse ourselves in the Names of Ar-Rezzaq, Al-Fattah, and Al-Alim -- the Sustainer, the Opener, and the All-Knowing. I offer my gratitude to the teachings and teachers whose transmissions are offered through these words and images. The guides that Allah has provided me have indeed sustained my being, stirred my unfoldment, and blessed me with their wisdom. Ya Shakur!

الرِّزْقُ

**ar-Rezzâq**

*The Sustainer, The Provider, The Supplier*

Pronunciation notes: Sometimes this name is transliterated *Razzaq*, and I have heard the first syllable being pronounced with a vowel sound close to the 'a' of 'cat' as well as the 'e' of 'set'. The 'shaddah' over the 'z' sound means that it should be intensified, held a little bit. The vowel following the 'zz' is an 'alef' which is an 'aw' said a bit farther back in the mouth than many of us might naturally place it. The final letter is a 'qaf', which is the sound mentioned several times already in the pronunciation guides of previous names, the soft 'g' in the throat (or if you like, the throaty 'r' of the French).

Rezzaq follows Wahhab, its close relative, in the list of the *asma al-husna*. If Wahhab is the One who gives us the blessing and bounty, Rezzaq is the Divine Being's presence in the universe which sustains it. "O Thou, the Sustainer of our bodies, hearts and souls" from the Nazar (grace) is a salutation to *Rezzaq*. Think of the manifested universe as being a note played by the Divine Being - let's make the instrument a cello, in honour of Pir Vilayat. There is silence, then the articulation of sound, a new creation by a bow's pressure into a string which births the outpouring of a note - this is *Wahhab*. The Divine Player continues to bow across the string after this creation of sound, the gift of the first sound being given now in an unremitting way as it rings with the sustained draw of the horsehairs - *Rezzaq*.....



A seed is carried by the wind and drops to the earth, where it becomes the tender shoot of a flowering plant -- *Wahhab*. Then through the seasons it is nourished by water and earth, and the sun's energizing rays, through the course of its life as it flowers again and again through the years it is given - *Rezzaq*.

To know Rezzaq is to increase our trust and faith in Allah, our *iman*. Our culture persuades us in the other direction, compelling us to scramble and hoard, to exercise our materialistic motivations in order to have, have, have, beyond what could be realistically considered our 'portion.'



When we become intimate and secure in our relationship with Rezzaq, we know there will be provision. This does not mean that one stands idly by, waiting for the manna from heaven. But when we recognize that it is Allah who is making the provisions through the attribute of Rezzaq, our efforts become a collaboration with the Divine. The *asma* of Rezzaq works through the toil of the farmer's hands, the fisher's casting of the net, through the striving of our daily grind.

We serve the attribute of Rezzaq when we accept the responsibility of providing sustenance for God's creation. As with all of infinite qualities of God, we will know them best when they arise from within rather than seeing them only from our position as the beneficiary. The Qur'an instructs us: "Expend of what We have provided you with before death comes upon you and you say, 'O my Lord, if only You would reprieve for a while, so that I may give in charity and be among the righteous.'" (63:10)

If truly we are an *abd-ar-rezzaq*, a servant of Rezzaq, our charity is not so much an act which leads to a self-congratulatory view of our 'do-gooding' but rather a sense of satisfaction that Allah is using us as a conduit for the sustenance of all.

But we must do battle with our self-serving *nafs* in order to be God-serving. Even the prophets must wrestle with this, as is illustrated by the tale of Moses inviting God to dinner:

Moses walked alone into the desert and prayed, beseeching God. "O Lord, for many years I have been Thy faithful servant, yet Thou hast never entered my house, nor broken bread with me. Wilt Thou not come and sup in my house?"

And God was well pleased with the request, and answered him: "Yea, Verily! Truly thou hast been My faithful servant, and so I will come this very evening to thy dwelling and break bread with thee!" Moses was delighted that he was to be granted this special grace, and made swiftly for home, ordering his household as to the preparations, and cooking with his own hands a great feast worthy of the Lord. When all was in readiness



and the supper hour drew near, Moses dressed in his finest robes and waited outside his house, pacing in his eagerness. Many of the people were about at this hour, returning home from their day's labours, and they bowed in greeting as they passed him.

He returned their greetings distractedly until an old man in the crowd, a beggar, came up to him and bowed low. He was clothed in rags and leaned heavily upon a staff of sandalwood. "Great sir," said the old man, "will you not share some small portion of thy bounty with one of lesser fortune? By the adab, the tradition of courtesy, I ask it." "Yes, yes..." answered Moses kindly, but impatiently. "You shall have your fill and coins for your purse also. But you must come back later. I await an important guest now, and have no time for thee." So the beggar walked on and Moses waited. Hour after hour all through the night he paced and waited, but the Lord did not come. Now Moses was greatly disconcerted. He wept inconsolably and slept not at all. The very thought that God had forgotten him struck him to the heart. At dawn he again walked into the desert. Weeping, he tore his garments and prostrated himself upon the ground. "O Lord!" he cried, "How have I offended Thee, that Thou did not come to my house as Thou had promised?" "O Moses," said the Lord, "I did come to dinner. I was the beggar who leaned upon his staff, the one whom you sent away. Know ye that I am in all My creation, and what thou apportion to the least of My servants, thou apportion to Me!"



Allah Rezzaq Allah Hu.

*From a sohbet by Sheikh Sherif Baba Çatalkaya*



The honoured Name of Rezzaq is one of the giving attributes of Allah. Everything that Allah has created He has provided with this attribute. As this attribute works, all the needs of His creatures are met, and the name of the energy that comes is rizk, sustenance. Rizk has been allotted. Allah says in the Quran, "We have allotted and given the sustenance for each person." If a person believes that his rizk is going to come, then he will never fall into fear and suspicion and he will not get caught up in his ambitions and chase after his rizk. It is, in fact, the rizk that will chase you because Allah is going to give that. Allah, with this attribute of Rezzaq, the Provider, works with the esma of Gayyur, the Encourager. He will encourage us because He needs to provide the sustenance for His creations.

Now this rizk is in two forms. One rizk is physical and one is spiritual. The physical sustenance - what you eat and drink, the air that you breathe - keeps your physical body on its feet. This is called the material or the physical rizk. As long as you are given this you will live and when this is cut, you die. That is why it is Allah who gives the rizk, the sustenance, and a person should never have fear or doubt about his sustenance. No matter where you go, rizk will find you. If you go up to the top of a mountain, if you live there, then still your rizk will come to your feet there because Allah has promised this in the Quran. He does not turn from His word; He does what He says, and so your sustenance will find you wherever you go. This physical sustenance will chase you and will let you live.

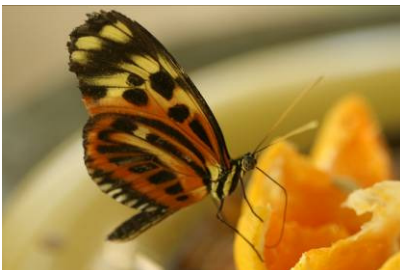




Then there is the spiritual rizk. Allah has created this as well and gives this to you and with this your spirituality lives. For example, to come to spiritual gatherings, to listen to beautiful words, is your spiritual rizk. This will make your iman, your faith, stronger and bring you closer to Allah. For example, the Divine Books, the great books that have come from Allah, so that they can take people on the correct path, commanding the beauty and

goodness of Allah, are also your spiritual rizk. You get your physical rizk by working. When you get this sustenance you choose between that which is good and bad. You say, "Let me find that which is good, let me eat that which is good, so that I can live well." You think about this for your worldly life, so you have to think about it for your eternal life. The rizk of the eternal life is also given here and this is revealed by the Divine Books that are sent by Allah. The coming of the Prophets to us is spiritual rizk. They were all the same. None of them have brought a different rizk. They have all spoken to prepare humanity for Allah. Let us gather this spiritual rizk together so that we will go to the eternal life in a healthy way.

Now, we give an example. You open a store and you are making money; your rizk is coming to you and you are using this and you buy good things and you look for things that will give you benefit. To live comfortably you use this rizk. So to gain the spiritual life, you have to follow these spiritual roads and learn this knowledge, and grow with this rizk. Allah created this rizk to be of benefit to people. Allah has created everything for the benefit of human beings. For example, the animal has its rizk. The animal eats, the animal breeds, and all of its physical sustenance is provided. And Allah also allows it, through the esma of Rezzaq, to grow and to live, and by gathering its physical rizk it is trying to find its spiritual rizk. And how is it going to find its spiritual sustenance? For us to find it, we read the Divine Books, we follow the roads of the Prophets and by giving ourselves to this specialness we gather spiritual sustenance. And for them, these animals, to gather their



spiritual sustenance, they serve human beings with their meat, with their milk, with their skin, with the medication that they are going to give. There are some animals that are very valuable in medicine; they give benefit to human beings. Medicine is made, tests are made, and their service is in this way for humanity. They gather their spiritual rizk in this way and when they enter into a human being with a Divine metamorphosis they are elevated to a higher state.

If we know this esma of Rezzaq, then our submission to Allah will increase, we will not fall into fear, and we will not fall into suspicion or doubt. Before Allah created us, He created this and wrote this into our notebooks. This is called *lehva mahfuz*. There our rizk is known. Every breath that you take is a rizk. The number of these is written in this *lehva mahfuz*. Because their numbers are known, definite, before this sustenance ends let us use them well. When the rizk of the breath is finished, then the journey of death begins and so

this breath is also a rizk and this mind that Allah has given is also a rizk. However well we can use these provisions, our physical and spiritual lives will increase to that extent. Allah Rezzaq, Allah Hu.



*The Story Teller by Salma Arastu*

This is our spiritual rizk. We come here every week and we take rizk from here and this spiritual rizk is worship. This brings us close to Allah, this gives *ashk*, endless love, to the hearts of people, and with this people can live in peace. If we cannot get this rizk, then everything will change and then instead of love, enmity will start. So however much of this spiritual sustenance we can get, that is how much our beauty will increase and we will be dost with each other. This is the allotment of the esma of Rezzaq.

I would like to conclude this essay on the Name of Rezzaq with the transcription of a meditation by my dear teacher, Shahabuddin David Less. You can find the audio for this meditation through the podcasts of his audio meditations (highly recommended) at [www.davidless.com](http://www.davidless.com)

### **Meditation on The Provider by Shahabuddin David Less**



Today we're going to meditate on the vibration that the intelligence of the universe wishes to provide for us all - provide for our needs in this world, in our minds and in our hearts.

Now, it is quite common for the mind to object to the idea that there is an energy that will provide for us. We say 'What about those children who are starving?' 'Or those who have no shelter?' 'Or those who have no warmth in the cold' - who is providing for them? Sometimes we might even feel a little guilty that we have so much. But mediation is not about concepts. It is about touching deeper planes and places of reality.

So let's begin at the beginning. Imagine that you are an infant, a newborn with no real sense of self, certainly with no ego.

And yet, instinctively, reflexively we begin to suckle at the breast of the mother and we are fed. Of course, as infants we never ask, 'where did this come from?' We don't even realize the separation between mother and child. We're just part of this universe made up of mother and child...that feeds when there is hunger. This is the training that the universe is offering us - that we're always taken care of.

Right from the beginning we are fed or loved, we're sheltered. And as we grow, we're taught to be more independent and we lose that inherent sense of faith that all is here to feed us, to love us, to give us warmth.

So let's stay in the infant stage for a moment. We don't know anything, except that we're fed, and held, and loved, and swaddled...provided for fully. See if you can get the feeling that it is natural to be provided for. There is no such knowledge of being without. There is no such

awareness of being without. We are constantly experiencing the smells, the tastes, the touches of fulfillment and protection. Nothing is required of us; it is not a quid pro quo. We don't have to give anything to get anything. It is all given to us.

Now instead of going through the stages of our life, let's jump to the present moment and just for a moment imagine that the entire universe was formulated in such a way that all of our needs are programmed into it and that at this moment we are truly cared for, nurtured, loved, and protected. Just imagine that for a moment. Instead of thinking about what we lack, let's just recognize that it is just a shadow. And see if you can have the visceral experience of being totally provided for.

Imagine that all of your needs, your bodily needs, were provided for. There is food and warmth. Challenge the part of your mind that worries about being homeless, or 'how can I pay my bills?', or 'what about the people on the street?' Just get past that for a moment. Use your creative imagination to feel the energy of being totally cared for by the universe and not having to work for any of it.

Now imagine that the caring extends further and you feel the energy of the whole universe or the planet, if you will, loving you, sending endless waves of love through you and to you. Imagine what it would feel like to not even think of anything you want, just to know 'well I have it all.'

Now imagine that your body is cared for, that you're loved, and finally, that even the very deep need for purpose in our lives is fulfilled. And not fulfilled by the act of doing the purpose, but by knowing the purpose and letting it spring automatically and gently from our being. The universe even provides our purpose and allows us to fulfill it. Feel that now.

See if you can extend this feeling of being naturally cared for, being the infant of the Divine Mother, so to speak. Extend this feeling to our families and feel that they are naturally cared for and loved and protected - that their lives are purposeful in the deep soulful sense. Extend this wish to them, this memory - to all of our family, and now to our friends.

You don't have to do this with words, just with breath - to all the seekers after truth and love, to all the teachers, and to ourselves again. We are cared for and we're loved. It is automatic. Our lives are purposeful. We are protected.

And finally send this energy to the source from whence it comes, to our planet, that it is loved and nourished, protected and purposeful. Feel that now.

So carry this sense of being provided for with you. Be grateful and thankful for that. But remember that it is always there. As long as we can maintain harmony, it will always be there.

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# الفاتحة

## Al-Fattâh

## The Opener, The Revealer

*Pronunciation notes: The 'a' of the first vowel is not so much like the English word 'fat' but perhaps closer to the French 'fête'. The shaddah over the 'ta' makes this a double letter 't', said twice with a brief pause. The 'h' at the end of this name is very important, and definitely heard, in the same way that the breath of the 'h' is heard at the end of 'Allah.'*

Fattah is considered by some scholars to be one of the most ancient of sacred sounds of the Semitic peoples. It is found in variants in Aramaic, as in the story of Jesus healing the deaf and mute man (see below), and Hebrew in addition to the Arabic form. According to linguists, the root f-t-h has the connotations of unlocking and opening, as well as revelation. Also, it suggests permission, and decision. The Arabic word 'miftah', meaning 'key', that which opens, is based on this same root. Finally, there is in f-t-h the meaning of 'to make victorious.' This is the 'Ya Fattah' that we offer each other sometimes to express our appreciation.

The Name of Fattah is embedded in the opening chapter of the Qur'an, and the call of "Al-Fatiha" can be heard in Sufi gatherings, cueing the recitation of the sura as an affirmation of a beginning, a conclusion, or a moment of power.



It is easy to see why this Name was co-opted by a group of extremists for their identification. 'Fattah' carries an immense power in its recitation as well as in its layered meanings. In saying it as a wazifa, one can feel from the centre of the chest outwards a blast of energy that draws the veil over the heart aside. It is like God's very breath coming from within, spreading open one's being. To reveal the sacred heart, as is seen in so many images of Holy Isa (Jesus), one must have that opening.

The scriptures tell us to knock and the door shall be opened:

So I say to you: Keep asking, and it will be given you. Keep searching, and you will find. Keep knocking, and the door will be opened for you, because everyone who keeps asking will receive, and the person who keeps searching will find, and the person who keeps knocking will have the door opened.



“What father among you, if his son asks for bread, would give him a stone, or if he asks for a fish, would give him a snake instead of the fish? Or if he asks for an egg, would he give him a scorpion? So if you who are evil know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who keep asking him!

- Matthew 7:7-12, International Standard

There is an onus of responsibility with the calling out of a divine Name such as Fattah. We may sometimes get more than we bargained for when



we ask for something to be opened. We go into the opening and may find ourselves unable to get ourselves out of that which we've entered. In the story of Ali Baba, he overhears the incantation of the thieves' magic (given to us as "Open Simsin" or "Open Sesame" but in Arabic could be a call of "Ya Fattah") and enters their treasure cave. He takes a small portion of the treasure and leaves. His wicked brother Kassim lacked that discernment and



was unable to get out of the cave.....it ended badly.

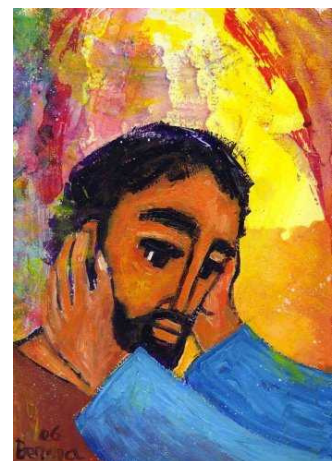
Fattah can be that which is opened to protect us. It can be the opening of a capacity, an unblocking, and a healing. Holy Jesus used the Name of Fattah in an act of healing:

*Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.*



*After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. He looked up to heaven and with a deep sigh said: "**Ephphatha!**" At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.*

*Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak." (Mark 7:31-37)*



Sometimes The Opener brings a needed pain, not one that should have been avoided but rather one that should be welcomed while one exercises tolerance and submission. As we

discussed earlier with Wahhab, sometimes the nearness of God comes as a kiss and sometimes it comes as an 'execution,' as Rumi says. When our beings are opened up, it can be exhilarating and freeing, but other times it feels like we've been cut open by a cosmic can opener. Our filters and defences are what protect us against the hardships of existence, and they can often lull us into a closed position towards our life, one that resists change and vulnerability. When Fattah comes to us, we might feel it to be an injury and to be quite unwelcome according to our *nafs*.

How many doors has Allah opened for you? They are countless. Often we muse about how we got to where we got to, met whom we have met, discovered what we discovered, and think about the shape of our life as a series of rather random happen-chances arising out of fortune. But what if Al-Fattah has invisibly opened all those doors for us?

**Sherif Baba:** We are born, we grow up, and we have come until these days. Allah has opened countless doors for us. He has opened our *rizk*, our sustenance, put all of the goodness out into the open and we are living inside of this, that which He has opened for us. If we think of it, we are going to live this whether we are aware of it or not. The only difference is in seeing how these *asmas* are working and to work with this in mind so we can be close to Allah with these attributes. If Allah had not opened these beautiful doors for us, we would not have been able to come to these beautiful places today. We did not come to these beautiful places with our minds. Allah has opened these beautiful doors for us through the doors of knowledge in our hearts; He has given us *Nur*, Divine Light, and keeping this in mind we have lived it in our lives and we have come to these places.

## **The Opener of Wings**

*(Words: Rumi – Quatrain 1084,  
Translated by Amir O'Loughlin & Mahroo Khodamorad)*

*There is a One who opens up the wings of your soul  
The heart becomes free, free from all the greed and  
boredom's pull  
The bringer of Wine says "Drink, until you are full  
Take this wine of Love, and taste what is pure and  
whole.*



*Nasrum mina Llahi, wa Fathun Qarib. Help is from God, and Opening is always Near.  
(Qur'an 61:13)*

*Inna Fatahna laka Fathan Mubina. Truly We have opened out to you a manifest  
opening. (Qur'an 48:1)*

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**al-'Alîm**

*The All-Knowing, The Omniscient*

Pronunciation notes: The 'A' is a different 'A' than we've encountered in the other Names, with the exception of Al-Aziz. It is an 'ayn', and if you listen to the sound file, you will hear both Seemi Ghazi and Pir Zia's enunciation of the 'ayn'. As this letter does not exist in Farsi, east of Iraq one hears the first sound as an 'a' as in 'cat.' The rest of the pronunciation is fairly straightforward: "leem", the emphasis being on the second syllable.

*We have a rare commentary by Hazrat Inayat Khan on the pronunciation of an asma:*

The A is raised to the surface when the tongue rises and touches the roof of the mouth when pronouncing the letter l (*lam*), and the sound ends in 'm' (*mim*), the pronunciation of which closes the lips. These three essential letters of the alphabet are brought together as the mystery in the Quran. With A deepened by *ayn*, the word *Ilm* is formed which means knowledge. *Alim* comes from the same, and means knower. '*Alam* means state or condition, the existence which is known.

*Pir Vilayat also has given details on how to intone 'Alim' as a wazifa:*

It is a piercing sound produced in the third eye. When saying "Ya A(h)," concentrate on the heart bringing the sound up to the third eye; and further the sound must be drawn upwards through the crown centre when intoning the 'm.'



The attribute of Alim, divine Intelligence, awoke in God's progression from the Zat of the absolute to the awakening through Wahdat and Wahadaniat (see Posting 4, the Names of creation). Allah became conscious of Itself, and then desired to be known. Our desire for self-knowledge is the inheritance of that. Therefore, what we call the omniscience of God is not a static state but an unfolding, active one. God is the all-knowing Creator who paradoxically manifested a universe to provide a never-ending stream of mirroring of Its Intelligence, in order to know Itself. In other words, Allah's self-knowledge has no endpoint any more than our own.

Here are phrases gleaned from Wahiduddin's page on Al-Alim:

The One who comprehends everything. The One who is intuitively aware of all things, even before they happen.

The One who knows with certainty. The One whose knowledge of past, present and future is deeply rooted and complete in all respects.

One from whom no knowledge is concealed. The One who is aware of the complete details of all matters. The Omniscient One.



Alim is a Name of light. It is not the knowledge of information but the illumination of Reality. Pir Vilayat Khan, a master of light, taught that Al-Alim is the light of Divine Intelligence. If we are in a dark room, the intelligence we are talking about is the light we turn on to illuminate what is there, not what is there. Here we can distinguish between the intelligence of reason and the intuitive intelligence, which is the light of intelligence.

### Reason --- by Rumi

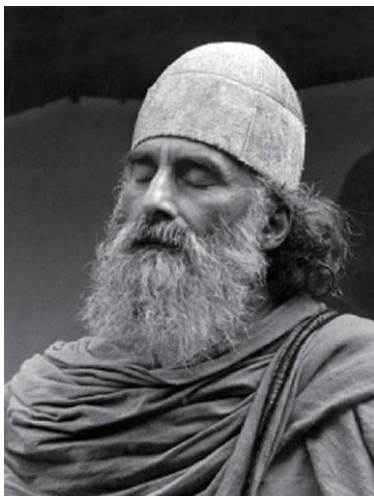
Reason, when you speak  
I cannot hear the Wise One.  
Even if you are as thin as a hair  
still there's no space for you.  
In the flaming Sun  
all bright lights are put to shame.

*from Whispers of the Beloved, translation by Maryam Mafi*

Al-Ghazali speaking on Al-Alim says:

Al-Alim is the Omniscient: its meaning is evident. Its perfection lies in comprehending everything by knowledge – manifest and hidden, small and large, first and last, inception and outcome – and with respect to the multitude of objects known, this will be infinite. Then the knowledge itself will be the most perfect possible, with respect to its clarity and its disclosure, in such a way that no more evident disclosure or vision can be conceived. Finally it is not derived from things known; *rather things known are derived from it*.

And from our beloved Pir Vilayat Inayat Khan:



There is a still deeper sphere to which our memory is linked, and that sphere is the universal memory; in other words, the divine mind, where we can even touch something we have never learned or heard or known or seen. Only for this the doors of memory should be laid open. Divine mind is the stream of the fountain, and each individual mind is just like a drop. But each stream of the fountain is connected with the stem of the fountain, is it not?

Then, the innate quality of consciousness shines forth, conscious of its own existence, and conscious of being. It is just like a person who is intelligent, but when asleep, that person's intelligence is not actively intelligent; it is only when one is awake that one knows of one's existence. It is intelligence when there is nothing to be conscious of; when there is something intelligible before it, the same intelligence becomes consciousness. "You are the eyes through which God sees."

Pir Vilayat goes on to say:

[As a practice, Alim is given] to develop insight – converging the breadth of the divine understanding into the lens of personal consciousness.

As the saying goes, a little knowledge is a dangerous thing. Hazrat Inayat Khan emphasizes again and again the value of self-knowledge over facts: "The knowledge of self is the essential knowledge, it gives knowledge of humanity. In the understanding of the human being lies that understanding of nature which reveals the law of creation."

The following story of the great fool teacher Mulla Nasrudin illustrates the limitations of one kind of knowledge for the real substance of nature.



One day Mulla Nasrudin went to the butcher to buy a fine piece of lamb. The butcher said "What are you going to do with that lamb?" and Nasrudin replied "I was thinking of making a nice kebab."

The butcher said: "I've got a great recipe for kebab. I'll write it out for you."

Nasrudin was very happy as he marched home with the lamb in one hand the recipe in another. His mouth watered as in his mind's eye he was already imagining preparing the lip-smacking recipe and relishing the delicious kebab he was going to enjoy for dinner.

While he was daydreaming, a large crow suddenly swooped down from the sky and stole the lamb from his hand and flew off with it, cawing away cheerfully.

"You thief!" Mulla Nasrudin angrily shouted at the crow, "You have stolen my lamb!" But then with a smug grin, he added: "You think you're so smart to have stolen the meat. But I have the recipe!"



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## The principles of mysticism rise from the heart of man; they are learnt by intuition and proved by reason.

*Bowl of Saki, by Hazrat Inayat Khan*

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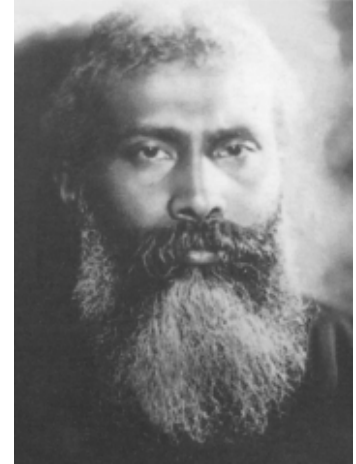
### Commentary by Pir-o-Murshid Inayat Khan:

One might ask why man has lost that intuitive faculty. It is because he has become so absorbed in material gain that he has become, as it were, intoxicated by the worldly life; and intuition, which is his birthright and his own property, has been lost from view. This does not mean that it is gone from him, only that it has become buried in his own heart.

We are vehicles or instruments that respond. If we respond to goodness, goodness becomes our property. If we respond to evil, then evil becomes our property. If we respond to love, then love becomes our possession. If we respond to hatred, hatred becomes our life. And if we respond to the things of the earth so much that our whole life becomes absorbed in worldly things, then it is quite natural that we should not respond to those riches which are within us,

As soon as intuition springs up, reason, its competitor, rises also and says, 'No, it is not so.' Then there is conflict in the mind and it is hard to distinguish, because there are two feelings at the same time. If one makes a habit of catching the first intuition and saving it from being destroyed by reason, then intuition is stronger and one can benefit by it. There are many intuitive people, but they cannot always distinguish between intuition and reason and sometimes they mix them up, for very often the second thought, being the last, is more clear to one than the first. Therefore, the intuition is forgotten and reason remembered. Then a person calls it intuition and it is not so.

Reason and intuition are two competitors, and yet both have their place, their importance, and their value. The best thing would be first to try and catch the intuition and distinguish and know and recognize it as intuition; and then to reason it out.



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With Him are the keys of the Unseen; none knows them but He. He knows what is on the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the earth's shadows, not a thing, fresh or withered, but it is recorded in a glorious book." (Qur'an 6:59)

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Finally, another poem offering, this time from Pablo Neruda. It tells of the deep knowledge (in his case, poetic genius) coming *not* from study and book-learning, but rather from the blessing of the light of Divine Intelligence:

## POETRY by Pablo Neruda

And it was at that age ... Poetry arrived  
in search of me. I don't know, I don't know where  
it came from, from winter or a river.  
I don't know how or when,  
no they were not voices, they were not  
words, nor silence,  
but from a street I was summoned,  
from the branches of night,  
abruptly from the others,  
among violent fires  
or returning alone,  
there I was without a face  
and it touched me.

I did not know what to say, my mouth  
had no way with names,  
my eyes were blind,  
and something started in my soul,  
fever or forgotten wings,  
and I made my own way,  
deciphering  
that fire,  
and I wrote the first faint line,  
faint, without substance, pure  
nonsense,  
pure wisdom  
of someone who knows nothing,  
and suddenly I saw  
the heavens  
unfastened  
and open,  
planets,  
palpitating plantations,  
shadow perforated,  
riddled  
with arrows, fire and flowers,  
the winding night, the universe.  
And I, infinitesimal being,  
drunk with the great starry void,  
likeness, image of mystery,  
felt myself a pure part  
of the abyss,  
I wheeled with the stars,  
my heart broke loose on the wind.