

Heart & Mind



Thought, memory, will and reason, together with the ego as the fifth and principal factor, constitute the heart. It is these five things that may be called the heart, but in definitely naming the different parts of this heart we call the surface of it mind, and the depth of it heart.

If we imagine this heart as a lantern, then the light in the lantern makes it the spirit. We call the heart a lantern when we do not think of the light, but when there is a light then we forget the word lantern, and we call it light. When we call the heart spirit it does not mean spirit void of heart, as it does not mean light without lantern, but light in the lantern.

The difference between mind and heart is that the mind is the surface of the heart, and the heart the depth of the mind: they are the two different aspects of one and the same thing. The mind thinks, the heart feels. What the heart feels the mind wants to interpret in thought; what the mind thinks the heart assimilates expressing it in

The Winged Heart

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*These quotations were selected from the works of
Hazrat Pir-o-Murshid Inayat Khan*

feeling. Neither is the mind the brain, nor is the heart a piece of flesh hidden under the breast. Those who do not believe in such a thing as the mind think that thoughts and impressions are in the brain, that a person thinks with his brain. It is not true. The brain only helps to make impressions clear to man's material vision.

There are three ways of perception. One way of perception belongs to the surface: to the mind. It is thought. Thought manifests to our mind with a definite form, line and color.

The next way of perception is feeling. It is felt by quite another part of the heart: it is felt by the depth of the heart, not by the surface. The more the heart quality is awakened in a person, the more he perceives the feelings of others. That person is sensitive, because to him the thoughts and feelings of others are clear. The one who lives on the surface does not perceive feelings clearly. Also, there is a difference between the evolution of the two: of the one who lives on the surface of the heart and the other who lives in the depth. In other words, the one lives in his mind and the other lives in his heart.

There is still a third way of perception, which is not even through feeling and which may be called a spiritual language. This perception comes from the deepest depth of the heart. It is the voice of the spirit. It does not belong to the lantern, it belongs to the light - but in the lantern it becomes clearer and more distinct. This perception may be called intuition; there is no better name for it.

In order to study life fully these three perceptions must be developed. Then alone is one able to study life fully, and it is in studying life fully that one is able to form a judgment upon it.

There are people who look at life through their brain, their head, and there are others who look at life through their heart. Between these two points of view there is a vast difference; so much difference that something that one person can see on the earth the other sees in heaven, something that one sees as small the other sees as great, of something that one sees as limited the other sees the unlimitedness. These two persons become opposite poles; it is as if one is looking at the sky, the other at the earth.

People pursue spirituality with their brain: that is where they are mistaken. Spirituality is attained through the heart.

Now coming to spiritual attainment: this is something that we can never absorb through the head; it can only be received through the heart. Let two persons listen to the

teachings of a teacher, one with his heart and the other with his head. The latter will think, "Is it so, or is it not so? And how is it, if it is so? How can it be, and if it is, why is it?" And there is never an end to the "why." The other person will listen with his heart; both logic and reason are at his disposal, but they do not trouble him. His heart is open, he listens to it and the quality of the heart is such that whatever falls upon an open heart becomes instantly revealed. When one says, "I cannot understand you" it is just like saying, "I have closed my heart to you"; there is no other reason for not understanding. And when one says, "I have understood it all" it means the heart was open; that is why one has understood.

Understanding, therefore, does not depend upon the head, it depends upon the heart. By the help of the head one can make things more clear, they become intelligible, one can express them better, but understanding must begin to come from the heart, not from the head. Besides, with his head a person says, "Yes, it must be so because I think so", but with his heart he says, "it is so because I believe it to be so." That is the difference: in one person there is doubt, in the other conviction.

Does the heart reflect the mind or the mind the heart? If you call it a mirror, then the mind is the surface of the mirror and the heart its depth; in the same mirror all is reflected. 'Mirror' is a very good word, because it applies to both the mind and the heart. If the reflection comes from the surface of the heart, it touches the surface; if it comes from the depth of the heart, it reaches the depth. Just like the voice of the insincere person: it comes from the surface and it reaches the ears. The voice of the sincere person comes from the depth and goes to the depth. What comes from the depth enters the depth, and what comes from the surface remains on the surface.

Our body, mind, and heart, the factor of feelings, react on each other. If the body controls the mind, or the mind the feelings, the result is bad, for it is the lower plane having a control over the higher plane of existence. On the other hand, when the heart controls the mind, and the mind the body, the result can only be good, as the higher self then has control over the lower self. The body having control over the mind is as if the horse were to ride on the man, and not the man on the horse. If the horse were to ride on the man, he would lead him astray, but if the man rides on the horse he will guide it rightly.

As the surface of the heart is known by the imagination and thought, so the depth of the mind, which is the heart, is known by feeling. The difference between thought and imagination is that imagination is an automatic working of the mind. If the mind is fine there is a fine imagination; if the mind is gross there is a gross imagination; if there is a beautiful mentality, the imagination is beautiful. Thought is also imagination, but imagination held, controlled, and directed by will. Therefore when we say: 'He is a thoughtful person', it means that this person does not think, speak, or act on impulse, but behind everything he does there is will-power which controls and directs the action of his mind.

It is the balance of mind and heart, or the balance of thought and feeling that makes the ground ready for sowing the seed of the inner life.

Mind is a receptacle of all to which it is exposed. It is like the photographic plate; and therefore all conditions, happy or unhappy, all actions, good or bad, all that is beautiful or void of beauty, become impressed upon the mind. Its first impression is on the surface, and as the impression is retained in the mind so it reaches the depth of the heart. It is like a photographic plate; once it is developed, the impression becomes clear and deeply engraved. But the photographic plate is not creative and the heart is creative. Therefore every impression which once reaches the heart becomes as a seed in a fertile ground. The heart reproduces all it has received.

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Therefore it is to the great disadvantage of the fault-finding man that he wishes to find fault with all he sees, for if he is not able to throw away immediately the undesirable impression received, which is not always so easy, he begins in due time to reproduce what he has received.

Are there not many people of whom their associates say: "I like him, love him, and admire him, but he closes his heart"? The ones who close their hearts neither fully love others, nor allow others to love them fully. Besides, the person who is only intellectual in time becomes skeptical, doubting, unbelieving, and destructive, since there is no power of the heart to balance it. The Sufi considers the devotion of the heart to be the best thing to cultivate for spiritual realization. Many people may not agree, but it is a fact that the one who closes his heart to his fellow-man, closes his heart to God. Jesus Christ did not say, 'God is the intellect'; He said, 'God is love', and therefore if the peace of God can be found anywhere it is not in any church on earth, nor in heaven above, but in the heart of man. The place where one is most certain to find God is in the loving heart of a kind man.

The height of his heart man shows by his power of understanding. The depth of his heart man shows by the capacity of assimilating all.

The brain may be said to be the seat of the intelligence and the heart to be the throne of wisdom.

In this material age of ours the heart quality is totally forgotten and great importance is given to reason and logic. When we argue with a person, he says, "Argue with reason, be logical." Sentiment and idealism have no place; it is therefore that humanity is getting further and further from spiritual attainment. The main quality, the best in man, is ignored and by ignoring that quality it becomes dead.

A better condition can be brought about by the individual who will realize that the development of the heart and nothing else brings about better conditions.

Special Notices

- Sufi Order classes in Toronto will not be held on December 24th or December 31st
- Sufi Order classes in Brampton will not be held on December 25th or January 1st

Coming Events

Jan 2-4, Rochester, NY: A three day intensive with Shahabuddin Less. For more information, please contact Zaynab at zaynab@frontiernet.net or (716) 248-0427

Feb 27-29, in Montreal: Mysticism, Sound and Music: a weekend of Sufi teachings with Amir O'Loughlin. For info, contact Hadi: 514-937-2670 or os_mo_so@yahoo.ca

June 2-6, near Ottawa, ON: The Dervishes Banquet, with Pir Zia Inayat Khan, Aziza Scott and Wajid Gallien. Please see the enclosed brochure for details.

June 18-20, Buffalo, NY: A three day intensive with Shahabuddin Less. For more information, please contact Zaynab by email at zaynab@frontiernet.net or by phone at (716) 248-0427

Activities

The Message Class: provides an opportunity to experience the teachings and practices of the Sufi Order on an ongoing basis. These classes, based on teachings given by Hazrat Inayat Khan and Pir Vilayat Inayat Khan, are deepened through the use of complementary meditation practices which may use the breath, light, Dhikr (remembrance of God) and Wazifa (mantra).

Classes in the Sufi Message of Hazrat Inayat Khan are held, in **Toronto**, each **Wednesday at 8:30 pm** and, in **Brampton**, every **Thursday at 8:00 pm**. The last meeting of each month is dedicated to the practice of Dhikr. For this evening only, no instruction is offered.

Dhikr: means remembrance of God. Participants unite in intensive exploration and experience of this central practice of the Sufis. *If you have never been to Dhikr, please call in advance.*

Healing Circle: Open to members of the Sufi Healing Order. The Healing Circle is held in Brampton, at 9:30 am, on Saturdays. If you wish to attend, please phone Sirdar at (905) 452-6358.

Universal Worship Service: Universal Worship Services are held at 1:30 pm on the second Sunday of the month, except July and August, at the Gallery Arcturus, 80 Gerrard Street East. For information, please contact Leslie Gabriel Mezei at (416) 226-2869 or mezeis@cs.com