

Balance



The essence of today's message is Balance.

Everything is controlled by balance, but too much balance destroys it; for too much balance brings stillness. It is the ordinary balance which is not complete that brings about success.

The main problem is how to achieve balance, and how to maintain it. In regard to the former I would say that balance is natural, so there is no need to achieve it; the question is only how to maintain balance and not how to attain it. The influence of life in this active world always puts one off one's balance. No matter what direction one takes in life, no matter what one's occupation, one's business in life, there is always difficulty in maintaining balance. The Sufis therefore have found a key to this, and that key is to become isolated within oneself, thereby gaining balance within oneself. I have already said that perfect balance means destruction of action; but when one thinks that from

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

morning to evening one's life is nothing but action, one naturally cannot keep this balance. But by devoting a few minutes to meditation, to silence, one can touch that complete balance for a moment; and then in one's active life a balance is maintained in a natural way.

All the prophets, all the great ones have sought solitude. ... A part of your time should be given to solitude. The more you cultivate solitude, the more you will like it, but when very much time is spent in solitude, people become unbalanced. The madzubs in India are very great people, often they are Nabi or Qutub. They attain a very high degree of spirituality, they have control over the elements, but part of their power, as the world demands it of them, is lost to the external world. I think that it is most desirable to be well-balanced: to spend so much time with others, and so much time in solitude.

The real mystic is as wide-awake in this world as in the other. A mystic is not someone who does not possess intellect; a mystic is not someone who dreams. A mystic is wide-awake, yet capable of dreaming when others are not and capable of keeping awake when the rest cannot keep awake. A mystic strikes the balance between two things, power and beauty. A mystic does not sacrifice power for beauty, nor beauty for power. A mystic possesses power and enjoys beauty.

It is the balance which enables man to stand the strain of this journey and permits him to go forward, making his path easy. Never imagine for one moment that those who show lack of balance can ever proceed further on the spiritual journey, however greatly in appearance they may seem to be spiritually inclined. It is only the balanced ones who are capable of experiencing the external life as fully as the inner life; to enjoy thought as well as feeling; to rest as well as to act.

Very often people make the mistake of thinking that by the help of meditation or silence they can bring about success in activity. If it brings about a successful result, it is only because balance in meditation makes one capable of maintaining the balance necessary for activity. The outer life depends upon the individual's inner condition. Success or failure, progress or standstill, whatever one's state of being, it all comes from the condition that a person is experiencing within himself ...so what is needed to change the conditions in the outer life or to tune oneself, is to work on one's inner self to bring about the necessary balance.

What is most necessary is to connect the outward action with the inward journey, the harmony of which certainly will prove to be a cause of ease and comfort. This is meant in saying that one must have harmony within oneself. And once this harmony is established, one begins to see the cause of all things more than one sees it in its absence.

One might ask in what way harmony could be established between the inner journey and outward action. What generally happens is that a person is so much absorbed in the outward action that his or her inner attitude becomes obscured to view. The first thing necessary is to remove that screen that hides from one's sight the inner attitude. Everyone is conscious of what one does, but not conscious of one's inner attitude: in other words, everyone knows what one is doing, but everyone does not necessarily know towards what he or she is going.

The inner life consists of two things: action with knowledge, and repose with passivity of mind. By accomplishing these two contrary motions, and by keeping balanced in these two directions one comes to the fullness of life.

Now comes the question how this consciousness may be attained by self-realization. First man must realize himself, and find out of what he is composed. He is composed of spirit and matter. He consists in himself of the mineral, vegetable and animal worlds, the jinn and the angel; and it is his work to balance all these knowing that he has neither been created to be as spiritual as an angel, nor to be as material as an animal. And when he strikes the happy medium he will certainly tread the path which is meant for a human being to tread, the path which leads straight to the goal. 'Straight is the gate, and narrow is the way'; narrow because any step taken on either side will lead to some other path. Balance is the keynote of spiritual attainment. In order to attain to God-consciousness the first condition is to make God a reality, so that He is no longer an imagination. No sooner is the God ideal brought to life than the worshipper of God turns into truth.

No doubt, the more one is conscious of the inner attitude the less becomes one's action. For thought controls action, but it only gives a rhythm and a balance to life. Compared with a person who is capable of running, not knowing where one is going, another is better off who is walking slowly, but knows toward what one is going.

As there are different organs of senses, so there are five centers of inner perception. These centers are seats of the intuitive faculties. Two among them are of great importance: the heart and the head. If the Sufi training differs from that of the Yogis, it is in the training of both these centers together, by which the Sufi achieves balance. The head without the heart shows dry intellect. The heart without the head represents an unbalanced condition. Balance is the use of both these faculties. The Sufi training is based upon this principle.

People say that love is divine. Yes, love is divine, but love's divine expression is consideration. It would not be very wrong to say that love without consideration is not fully divine. Love that has no consideration loses its fragrance. Intelligence is not consideration. The balance of love and intelligence brings about consideration; the action and reaction of love and intelligence produces consideration. Children who are considerate are more precious than jewels to their parents. The one who is considerate, the friend who is considerate, and all those with whom we come in contact who are considerate are most valuable.

If heart quality is very strong and intellect lacking, then also life lacks balance. Knowledge and heart quality must be developed in balance.

In every man and in every woman there is the sun quality, and there is the moon quality, and it is these two opposite qualities which give a balance in the character of man. When there is only one quality most predominant, another not to be found, then there is somewhere balance lacking.

What we call happiness and unhappiness is the state, a balanced state or unbalanced state. When a person is in a normal state in which his mind and heart ought to be, in that state he is in a normal state, he need not seek for happiness, he is happiness itself, he radiates happiness; when that state is disturbed he is unhappy, it is not that unhappiness comes to him but he himself is unhappiness.

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Spiritual balance is attained by first balancing the physical body and its movements.

Rest and repose as well as action and movement must have a certain balance, a certain rhythm. If there is no balance between activity and repose, then the breath is not secure either. Our great mistake is that with every little complaint the first thing we think of is the doctor. We never stop to think, 'What has been the cause in myself? Have I been too active, too lazy? Have I not been careful about my diet, about my sleep? Have I not breathed in all the elements which are necessary to keep this mechanism of body and mind going?'

The speed of every soul is different. It is according to the speed with which they manifest; it is a different dimension. The difference in speed is like travelling on the earth, sailing on the water, and flying through the air. Difference in speed between different souls may be likened to one child advancing in its thought so that it may learn in ten years things which another could not learn in a hundred years of life on the earth. Nevertheless, as they say, 'Slow and sure.' Souls with balance and rhythm throughout their manifestation learn and experience much more than by a rapid run through the heavens.

In order to practice self-control in all one does in everyday life, the best thing is to develop in one's nature a certain amount of indifference. Every word that is said to one need not be taken to be so important that it upsets one's whole being, disturbs one's balance, and robs one of one's will-power. There are things that matter; but there are many things in one's everyday life which do not matter much, and one is often apt to put undue stress upon them.

Special Notices

Sufi Order Classes in Toronto

- A class will NOT be held on Weds, Dec 28.

Sufi Order Classes in Brampton

- A New Year's Eve dhikr will again be held in Brampton. If you plan on attending, it is important that you contact Sirdar at (905) 452-6358.

The Sufi believes one should let each hold on to the principle suited to his evolution, but for himself he looks beyond the principle to that which is at the back of it, the balance; and he realizes that what makes one lose balance is wrong, and what makes one keep it is right. The main point is not to act against one's principles.

Coming Events

Dec 9-11, Rochester, NY: "A Call to Hearts" with **Shahabuddin David Less.** \$195 for the weekend, Canadians at par. A \$50 registration deposit required. For registration information, please contact Wadud Henry Cretella, 585-248-0427, hecca@frontiernet

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 Mezei at (416) 226-2869 or info@interfaithunity.ca