



# Winged Heart



Volume 10 Number 2

June—August 2001

## Awakening

Awakening is chiefly of two kinds: one kind is called birth, the birth of the body, when a soul awakens in a condition where it is limited in the physical body. This is one awakening and by this man becomes captive. There is another awakening, which is to awaken to reality, and that is called the birth of the soul. First is the birth of the body, next the birth of the soul, as it is said in the Bible. One awakening is to the world of illusion, the other to the world of reality.

After the soul has been caught by the physical body, there comes a time when the soul awakens. As long as it is asleep it is in a kind of dream in the physical body. That is the condition of the average man: a kind of dream. The mystic is the one who is awakened.

Things which seem real to an average person are unreal in the eyes of the mystic; and the things that seem unreal in the eyes of the average person are real in the eyes of the mystic.

He begins to see how natures are attracted to one another, and how they harmonize; he sees how disharmonies are produced. The causes of all such things become clear to him, once he begins to see into Nature, to admire the beauty of its construction, its life, its growth, as soon as he begins to study Nature and its causes.

The mystic sees the law in all things and this gives him an insight into life. He begins to see why this misery has come upon him, why that pleasure has come; why one person is prospering and another not, why one is progressing and not the other. All these things become clear to him because he sees the law working in all things. The law of the mystic is not the law of the people. It is the law of nature; it is the real law.

Little things that people take to heart will seem to him of little importance; things that people become confused with will become clear to him; things that matter so much to everyone will not matter to him.



*The Sufi Order International (Toronto)  
An Interfaith Approach To Spiritual Growth*

Every atom, every object, every condition and every living being has a time of awakening. Sometimes there is a gradual awakening, and sometimes there is a sudden awakening. To some persons it comes in a moment's time—by a blow, by a disappointment, or because their heart has broken through something that happened suddenly.

When the soul awakens, then no being, no thing is far from its reach, and as it becomes more capable of seeing through man, so it becomes capable of seeing through things also. In this way the soul sees through all things and knows their use, their purpose in life, and uses them for their best purpose in life.

When the soul is awakened furthermore its condition is then as that of a person sitting in the midst of the night among hundreds and thousands of people who are fast asleep. The picture is that he is sitting among them, standing among them, he is looking at them, hearing of their sorrows, miseries and conditions — hundreds of them moving about in their sleep, in their own dreams, not awake to the condition of the other one who is next to them. They may be friends or relations or acquaintances or enemies; whatever be their relationship, little they know about one another, each one absorbed in his own troubles. This awakened soul

standing among them all will listen to everyone, will see everyone, will recognize and realize all they think and feel, but his language no one understands; his thoughts he cannot explain to anyone; his feelings he cannot expect anyone to feel. He feels lonely and nothing else can be felt. No doubt in that loneliness there is a sense of perfection, because perfection is loneliness.

A person may ask: "What is the sign that one is ready to awake from sleep?" It is this: When a person begins to think "all I have learnt and understood seems so unreal; there are some realities which I am vaguely aware of, and yet, compared with them, all I have studied and done seems to be of no account!" As the dawn comes after the night of darkness, so he sees light coming; but he has not yet seen the sun! He is only beginning to be awake. People think life is simple; the things that are good they think good; the things that are bad just seem "bad", and so on. But the time comes when a person asks himself in a bewildered manner; "Are those really bad, are they really good? Is the ideal of these people really high, or really low?" He is beginning to see things in a different light. He sees joy in sorrow, sorrow in joy, right in wrong, wrong in right, low in the high and high in the low.

At this point, he does not know where to turn, so he has to speak to himself, and unlearn what he has learnt all his life. He discovers that there is some knowledge in the light of which everything appears the opposite to its previous appearance. In fact, everything is different. He is like a person who admired the theatrical performance, and finds how different everything is next morning. On wakening to the day, how different the view of the world! Before the awakening, the person with his little knowledge thinks he knows so much, but now his pride is finished. He finds that all he has hitherto known is useless. He has to begin all over again. But this is the very time when inspiration and power both come.

The awakened soul sees all the doings of grown-up people as the doings of the children of one father. He looks upon

them as the Father would look upon all human beings on the earth...They are all equally dear to him. He looks upon all full of forgiveness, not only upon those who deserve it, but also upon the others, for he understands the reason behind it all. By seeing good in everybody and everything, he begins to develop that divine light which expands itself, illuminating the greater part of life and revealing it as a scene of divine sublimity.

To awaken one's heart to human sympathy, one must experience oneself the struggles and responsibilities of life in the world, and realize that man lives not for himself alone, but that his greatest joy must be to share every benefit and bliss he has in life with others.

That awakened soul looks about and asks: "Who is my enemy?" And while the ignorant soul thinks: "It is my neighbour, my relation, who is my enemy," the awakened soul says: "It is myself; my ignorant ego is my enemy; and it is the struggle with this enemy that will bring me light and raise me from the denseness of the earth."

In awakening the conscience in humanity, one may be able to see that the happiness of each depends upon the happiness of all.

Once a soul has awakened to the continual music of life, that soul will consider it as his responsibility, as his duty, to play his part in outer life, even if it be contrary to his inner condition for the moment. One must know at every moment in one's daily life: what does life demand of me, what does it ask of me, and how shall I answer the demand of my life? This requires one to be awakened fully to life's conditions. One must have insight into human nature, and one must be able to know one's own condition fully.

God knows Himself by manifestation. Manifestation is the self of God, but a self which is limited, a self that makes Him know that He is perfect when He compares His own Being with this limited self which we call nature. Therefore the purpose of the whole Creation is the realization that God Himself gains by discovering His own Perfection through this manifestation.

God lost in the manifestation is the state which we call waking. The manifestation lost in God is realization. In my language I would call the latter awakening and the former a dream.

It is the consciousness of the God Who is never absent which gives that illumination, that riches, that strength, that calm and peace to the soul, for which the soul has taken the journey through this world of limitations; and here on earth, by experiencing life through the form of man, it

accomplishes its purpose and the wish with which it has started from Heaven is fulfilled on earth.

## Special Notices

Sufi Order classes in both Brampton and Toronto have been cancelled for the month of August.

- In Toronto, classes will resume on Wednesday, September 5.
- In Brampton, classes will resume on Thursday, September 6.

The Universal Worship Service will not be held during July or August. It will resume on Sunday, September 9.

## Coming Events

**June 2-3, in Ottawa, ON:** A dance weekend with Tasnim Fernandez. For more information, contact Judith Avinger at (450) 263-6685 or Joanne Murray at (613) 333-5534.

**October 26-28, in Niagara Falls, ON:** Three days of Dances, Walks, Stories and Sufi Teachings, with Radha Buko, Shahabuddin Less and Akbar Manolson. Contact Fred Habib Maycock at (416) 690-2888 for information.

**March 22-24, 2002 in Niagara Falls, ON:** A residential retreat with Saadi Neil Douglas-Klotz and Kamae A. Miller. Details will be posted on our website. In addition, we will include a brochure with our September newsletter.

## 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. It 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. If you want more information, please contact Leslie Gabriel Mezei at (416) 226-2869.

**Dances of Universal Peace:** Dancing is held on the *first and third Friday of each month*. The location is **Bloor Street United Church, 300 Bloor Street West** (at Bloor & Huron Streets, just West of the St. George subway station). We begin at 7:30 pm.

We use your donations to cover our costs so that we can continue dancing. We suggest a donation of \$6 - \$10.

## Contact Information

### Sufi Order of Toronto

? R. K. Carell  
1603 Bathurst St. - Apt. 605  
Toronto, Ontario M5P 3J2  
Phone: Khusrav (Bob) 416-653-6787  
Email: khusrav@compuserve.com  
Website: SufiOrder.Toronto.on.ca

### Sufi Order of Brampton

? Terry Wedge  
37 Chapel Street  
Brampton, Ontario L6W 2H5  
Phone: Sirdar (Terry) 905-452-6358

### Universal Worship

Leslie Gabriel Mezei  
Phone: 416-226-2869  
Email: mezeis@compuserve.com

### Dances of Universal Peace

Bob: 416-653-6787  
Email: khusrav@compuserve.com  
Website: DancesOfUniversalPeace.Toronto.on.ca