



Winged Heart



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Peace

Peace is not a knowledge, peace is not a power, peace is not a happiness, but peace is all these; and, besides, peace is productive of happiness, peace inspires one with knowledge of the seen and unseen, and in peace is to be found the Divine Presence. It is not the excited one who conquers in this continual battle of life; it is the peaceful one who tolerates all, who forgives all, who understands all, who assimilates all things.

You may go to the most exalted place, a place blessed with peace and rest; but if you take sadness and unrest with you, you will find them there.

All things pertaining to spiritual progress in life depend upon peace.

The secret of mysticism, the mystery of philosophy, all is to be attained after the attainment of peace. You cannot refuse to recognize the divine in a person who is a person of peace. It is not the talkative, it is not the argumentative one, who proves to be wise. He may have intellect, worldly wisdom, and yet may not have pure intelligence, which is real wisdom. True wisdom is to be found in the peaceful, for peacefulness is the sign of wisdom. It is the peaceful one who is observant; it is peace that gives him the power to observe keenly. It is the peaceful one, therefore, who can conceive, for peace helps him to conceive. It is the peaceful who can contemplate; one who has no peace cannot contemplate properly. Therefore all things pertaining to spiritual progress in life depend upon peace.

To attain peace, what one has to do is to seek that rhythm which is in the depth of our being. It is just like the sea: the surface of the sea is ever-moving; the depth of the sea is still. And so it is with our life. If our life is



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thrown into the sea of activity, it is on the surface; we still live in the profound depths, in that peace. But the thing is to become conscious of that peace which can be found within ourselves...The first thing is to seek the kingdom of God within ourselves, in which there is our peace. As soon as we have found that, we have found our support, we have found our self. And in spite of all the activity and movement on the surface we shall be able to keep that peace undisturbed if only we hold it fast by becoming conscious of it.

If man in his daily life would examine every action which has reflected a disagreeable picture of himself upon his soul and caused darkness and dissatisfaction, and if on the other hand he would consciously watch each thought, word or deed which had produced an inward love, harmony and beauty, and each feeling which had brought him wisdom, calm and peace, then the way of harmony between soul and body would be easily understood, and both aspects of life would be satisfied, the inner as well as the outer.

The Sufi's idea is to view life by raising himself above it. If a man is in pain, how can he relieve the pain of

another? If a person is already burdened with a load, how can he take on another person's burden? If a person is quarrelsome himself, how can he bring peace between others who are fighting? Therefore a Sufi considers it necessary to live in the world and at the same time to be not of the world. Where the Yogi lives the life of an adept in the forest or in a mountain cave, the Sufi lives it in the world. For he considers that 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.

The Sufi mission looks upon the whole humanity as one body, all races different parts of that body, all nations its organs, the people the particles which make this body and the spirit of this body, God. As the health and happiness of the body depends on each of its particles being in good condition so the happiness and peace of the whole world and the people therein depend on the condition of one another.

Peace...cannot be gained by outer means, by outer comfort and rest alone. It can only be gained when the mind is at rest.

Self-control is the most necessary thing to be learned; a person may have great spirituality, illumination and piety, but in the absence of self-control this is nothing. Self-control also is the only way of happiness and peace.

It is understanding that gives one harmony in the home with those near and dear to one, and peace outside the home with so many different natures and characters. If one lacks understanding one is poor, in spite of all that one may possess of the goods of this world, for it is understanding which gives a man riches.

A peaceful and harmonious life with his fellow-men cannot be led until the sense of justice has been awakened in him by a selfless conscience.

The mind must be free from all bad impressions of life, which take away the rest and peace of life. By concentration one is able to hold a certain thought one desires and to keep away all other thoughts, and when one is able to keep away all the thoughts one does not wish to think about, it becomes easy to throw away the impressions of years, if one wishes to forget them.

The one who has found his peace within himself may be in a cave of the mountain or among the crowd, yet in every place he will experience peace. What generally happens is that in order to get peace we blame the other person who jars upon our nerves. But in reality the true peace can come only by being so firm against all influences around us that nothing can disturb us.

In the old schools of the Sufis, and even to-day, there is the custom that, when they arrive in the room of meditation, or when they go out of it, one of them is there to suggest this idea in words. He says, "Solitude in the crowd", which means: when you are in the midst of the crowd, even then you can hold your tranquillity, your peace; you are not disturbed by the environments. It is this which enables one to live in the midst of the world and yet progress spiritually. It takes away that necessity which compelled many souls in ancient times to go to the wilderness in order to develop spiritually.

It is not a study of national or social problems, not a study of religious questions that will bring an everlasting peace; but it is the insight into life which is the real religion and which alone can help man to understand life.

Man must first create peace in himself if he desires to see peace in the world; for lacking peace within, no effort of his can bring any result.

It is useless to discuss the peace of the world. What is necessary just now is to create peace in ourselves that we ourselves become examples of love, harmony and peace. That is the only way of saving ourselves and the world. Let man try to become more considerate of others; let him ask himself, "Of what use am I in the world? Am I

born for a certain purpose?", and then try to train himself to self-control by the mystery of breath, the best means for accomplishing that purpose.

Coming Events

March 10-11, in Boston, MA: A weekend with Pir Vilayat Inayat Khan. For information, please call Khabira at (781) 793-9252.

March 30-April 1, in Buffalo, NY: A Sufi Healing Seminar with Devi Tide. For information, please contact Linda at (716) 883-1275.

April 20-22 in Toronto, ON: A weekend of Sufi Teachings, Dances of Universal Peace and Walks, with Wali Ali Meyer. For information, see the brochure included with the newsletter or contact one of the dance leaders.

May 12-13, in Ottawa, ON: A Sufi retreat with Junayd al-Wajid. Please contact Qutb 'Ud-din at (613) 828-5237.

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 21-24, 2002 in Niagara Falls, ON: A residential workshop with Saadi Neil Douglas-Klotz and Kamae Miller. Details will be announced at a later date.

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.*

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

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

Sufi Order of Brampton

j 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: khusrau@compuserve.com
Website: DancesOfUniversalPeace.Toronto.on.ca