



Winged Heart



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Patience

Patience may also be called control, and one can say that patience is the will that controls the activity of the mind and holds it in check. To be patient is sometimes extremely difficult, for great energy is required to control the activity of the mind. We may picture patience as a wall against which the tides beat; the wall must be strong to resist the waves, and so it is with patience.

There are four different kinds of patience: Patience in action, in thought, in word, in the manner of feeling. There are two different acts of patience. The first is to stand firm against the activity of another person, the second to stand firm against one's own activity. Not to resist the activity of another person is an act of patience of the former sort, and to control oneself when one wishes to do or say a certain thing is an act of patience of the latter sort. The most difficult test of patience is to have to wait for something which one wants at once.

The symbol of patience is the cross. The vertical line indicates activity, the horizontal line control. Patience is, for the saint and the sage, the first lesson and the last. The more one learns to bear the more one has to bear, such is the nature of life. Yet in reality patience is never wasted, patience always wins something great, even when to all appearance it loses. Sometimes a patient person seems a vanquished one, but in reality the victory is his. In the path of mastery, as in the path of renunciation, patience plays the greatest part.

Patience, the word itself, is the heaviest thing that is. To one who is in difficulties and troubles, to one who is in sorrow, to one who lives in the wish of obtaining his desire, the word patience has a dreadful sound. The sound is dreadful, the thought is terrible, the idea is frightful to us. Yet all our difficulties in life, all our failures come from lack of patience. All the results of life often are lost through impatience. A person may have patience for forty years, and then lose patience, and so lose the result of all his endeavours during so many years.

All our errors and faults come from impatience. It is not that the soul wants something which is wrong, but we do not stop to



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weigh our acts. We seize upon the first thought that comes to us without weighing or considering it.

The lesson of patience is much less taught nowadays as the influence of religion has become much less, and education is mostly given for commercial purposes. So we must look upon the lesson of patience as a lesson we give to ourselves; we must think of all the beautiful results we gain by patience, and be sure that, if we have conquered patience, we have conquered the whole world.

It is a great difficulty that the people in this land of America are losing this quality of patience more and more every day, because Providence has blessed them so much. They have conveniences, they have comforts, they are the spoilt children of Providence, and when it comes to having patience, it is very hard for them. Individuals have to practice this spirit, for we do not know what may come to follow. We live in this world of uncertainty, and we do not know in what condition we may be placed tomorrow; if we have no strength of resistance we may easily break down. Therefore it is most necessary for the human race to develop patience in all conditions of life, in all walks of life, in all positions in life. Whether we are rich or poor, high or low, this is the one quality that must be developed. It is patience that gives endurance, it is patience that is all-powerful, and by lack of patience one loses so much. Very often the answer to one's prayer is within one's reach, the

hand of Providence not very far off — but one has lost one's patience and so lost the opportunity.

The great drawback we find in humanity today is its lack of patience: if people can accomplish something at once then it is all right, but if not then they think that it cannot be done. Only if anything can be done quickly can it be done; if it cannot be done as quickly as one expects this means that it cannot be done at all. There are thousands of people today who already accept failure before failure becomes apparent, because they have no patience to wait for success to come. Although success may be preparing, yet they are in such haste that they would rather turn the success into a failure than wait for it; the reason is that this mystery, which is the mystery of the mystics—that everything depends upon a certain time—is forgotten by most people.

Very often it is the lack of patience which becomes the cause of destruction. An impatient person tries to reach too soon that culmination which causes destruction; and, by patience, the one who is able to control his activities in life will become the sustainer of life and will make the best of life.

To have patience, to have confidence, we must see an object before us. We can have confidence in obtaining any material object. It is much more difficult to have patience where there is nothing to show, only the satisfaction of the soul; to have patience enough to acquire virtue, to merge in the illumination, to gain the light. It is the same with fire: at first there is smoke mixed with it and, if it had no patience until it would become a flame, there would only be smoke and then it would go out. If it has patience it will become a flame that illumines the whole room so that everything can be seen and known. More than all else this patience is the greatest gift and blessing.

When a person has no patience life becomes death for him. Patience is like death, but not to have patience is worse than death. Besides patience produces wonderful fruits, and patience is a quality which is beyond comparison with any other qualities in the world. If there is anything that gives kingliness to the soul, it is patience. What was the secret of the masters who have accomplished great things, who have inspired many and who have helped many souls? Their secret was patience.

It may seem a great sacrifice and torment to practice patience, but it is the only way to get out of the whirlpool; it is the only way that one can conquer life's difficulties. If anybody has ever conquered, he has only done so by this means; never by the means of resistance, but always by the way of resignation.

It seems that, in order to learn that noble manner of life, what is most needed is patience - sometimes in the form of endurance, sometimes in the form of consideration, and sometimes in the form of forgiveness.

Patience is the best quality that man can cultivate. We are always apt to become excited or annoyed when another person does not understand us. Why get excited if he cannot understand us? If a person is foolish or cannot do things right, by becoming excited we make him still more foolish, still more stupid. We cannot help him in that way, and we partake of his quality by allowing ourselves to oppose him. If we kept our mind tranquil, if we had patience, we should keep in harmony. Harmony is the greatest thing to learn in life. All the disagreement between couples, friends, people in business and politics, comes from lack of patience. If we just had patience and contentment, we could teach ourselves much better.

Patience is the most difficult thing in life, and once this is mastered, man will become the master of all difficulties. Patience, in other words, may be called the power of endurance during the absence of the desired things or conditions. They say death is the worst thing in life, but in point of fact, patience is often worse than death. One would prefer death to patience, when patience is severely tried. Patience is a life power; it is a spiritual power and the greatest virtue that one can have, for it is a cross, and on this the patient one is crucified. And as resurrection follows crucifixion, so all success and happiness must follow the trying moments of patience. Noticing the steps toward the goal is the work of intelligence, and this helps to make the work of patience fruitful. But patience and intelligence both become wings to the power of concentration. This is a power to hold the desired thought firmly, so that it may not change.

However small the work may be, if a person takes it seriously and finishes it with patience, he gains much power over himself. Patience is the principal thing in life, although patience is as bitter, as hard, as unbearable as death. Sometimes one prefers death to patience.

In spirituality there is nothing to be learned; if there is anything to be attained in the path of spiritual attainment, it is patience, of which no man on earth can claim to have enough.

Patience is a process through which a soul goes in order to become precious.

Special Notices

Resumption of activities:

- In Toronto, Sufi Order classes will resume on Wednesday, September 5.
- In Brampton, Sufi Order classes will resume on Thursday, September 6.
- Universal Worship Services resume on Sunday, September 9.

Coming Events

Aug 31 - Sept 3, at the Abode, in New Lebanon, NY: Labour Day retreat with Pir Vilayat and Pir Zia. This may be the last Labour Day retreat that Pir Vilayat attends. For details, please phone the Aegis office at (518) 794-8095.

September 7-9, in Adrian, MI: A residential retreat with Wali Ali Meyer. For information, please contact Sylvia or John at (734) 996-1332 or visit our website. *Please register by Aug. 27.*

October 26-28, in Niagara Falls, ON: Three days of Dances, Walks, Stories and Sufi Teachings, with Radha Buko, Shahabuddin Less and Akbar Manolson. For details, please phone Fred Habib Maycock at (416) 778-5318 or visit our website.

March 22-24, 2002 in Niagara Falls, ON: A residential retreat with Saadi Neil Douglas-Klotz and Kamae A. Miller. For details, please see the enclosed brochure, visit our website, or contact Fred Habib Maycock at (416) 778-5318.

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.

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