



# Winged Heart



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## Guidance

The soul has within it the inner faculty of guidance, pointing to the person what to do, which way to go. But often a person does not perceive it, he is in confusion. Many are in confusion and remain in confusion all their life, not knowing what they should do in life. This is because he does not hold to that desire that he has. He desires one thing, and then another wish comes and he lets it go. It is just as if a cook were cooking a good dish and were intent upon it, but the housemaid said to him, "A splendid procession is just passing; you ought to see that," and he leaves the dish and goes to look at the procession. Then the dish is spoiled.

If we are willing to be guided, everything can teach us a lesson. If we wish to see the advantage of sobriety, we shall see it among sober people; if we wish to see the disadvantages of lack of sobriety, we shall see them among people who are not sober; if we wish to see the advantage of guidance, we shall see it among those who are guided. It is all a matter of experience and study; and our own guide towards our true ideal will never fail to guide us aright.

The Inspirer is calling us from every direction, but we do not all respond. The voice is always there, the light is there, the guidance is there; but we are not always ready or willing to respond, and are not always open to the call.

It is noise which hinders a voice that we hear from a distance, and it is the troubled waters of a pool which hinder us seeing our own image reflected in the water. When the water is still it takes a clear reflection; and when our atmosphere is still then we hear that voice which is constantly coming to the heart of every person.



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

We are looking for guidance, we, all of us, search for truth, we search for the mystery. The mystery is in ourselves; the guidance is in our own souls.

The seeking of every soul in this world is different, distinct, and peculiar to himself, and he can best attain to it by finding the object of his search in God. The moment one arrives at this belief, one need ask no question of his fellow man, for the answer to every question that springs from his mind he finds in his own heart. The dwelling place of God, which is called heaven, is then found in his own heart. The friend on whom one can constantly depend, someone whom one can always trust, someone whose sympathy and love are secure, someone who will never fail, someone who is strong enough to help, someone who is sufficiently wise to guide one in life, the believer will find in his own heart.

The guidance from the outer knowledge and the guidance from the inner intelligence are both necessary.

Very often someone who is worldly-wise is not really

wise. Intellectuality is one thing, wisdom is another thing. Not all the knowledge learnt from books and from experiences in the world and collected in the mind as learning is wisdom. When the light from within is thrown upon this knowledge, then the knowledge from outer life and the light coming from within make a perfect wisdom; and it is that wisdom which guides man on the path of life.

The light which guides the Sufi on the path is his own conscience, and harmony is the justification which guides him onward, step by step, to his idealized goal. To harmonize with oneself is not sufficient; one must also harmonize with others in thought, speech, and action; that is the attitude of the Sufi.

Conscience can give you better guidance than any teacher or book. It is a living teacher awakened in oneself, one's own conscience. The teachers, the Gurus, the Murshids, their way is to awaken the conscience in the pupil; to make clear what has become unclear, confused.

The soul of man is goodness itself, if only he begins to love goodness. This is not something which is acquired; it springs up of itself. Right attitude towards God is a direct response to God. For His voice is continually coming as an answer to every call. The ears of the heart should be open and focussed on that source whence the voice is coming. When that is done then the teacher within is found; then there is continual guidance, and one is guided to the extent that one keeps close to it. Then one needs no other guidance; but first the guidance of a spiritual teacher is necessary in order to come nearer to it.

You need not look for a saint or a master: a wise man is sufficient to guide you on your path.

Every teaching that a Talib (seeker or student) receives from his spiritual guide he must take, not as a principle, but as an answer to that situation at that moment.

The Talib need not follow his spiritual guide's faults, but he can benefit by them.

The whole of the spiritual progress under the guidance of a teacher depends upon the extent of our trust in his guidance. Without this trust all the teachings and practice of occult laws will amount to nothing.

Very often I am in a position where I can say very little, especially when a person comes to me with his preconceived ideas and wants to take my direction, my guidance on the spiritual path; yet at the same time his first intention is to see if his thoughts fit in with mine and if my thoughts fit in with his thoughts. He cannot make himself empty for the direction given. He has not come to follow my thoughts, but wants to confirm to himself that his idea is right. Among a hundred persons who come for spiritual guidance, ninety come out of that tap. What does it show? That they do not want to give up their own idea, but they want to have it confirmed that the idea they have is right.

Why should a message only come in time of pain or after a great sorrow? Why should not a message come every day for one's guidance? There are two reasons for this: one is that there is constant guidance from above, but man, so absorbed in his life's activities, does not open his heart to listen to that message and to see where it comes from. And the other reason is that the deeper the sorrow, the higher the voice of the heart rises, until it reaches the throne of God; and that is the time when the answer comes.

It is God who would reveal Himself to us, but so long as we keep our minds on anything else but God, He may be speaking but we do not hear. When we hear His Voice, all knowledge, all direction, all guidance will be ours; everything that we need will be ours. With this understanding, one can breast the waves of life. To turn back the tide and to surmount obstacles will become possible.

When the mind is fixed upon anything, then the person becomes linked to that, a current is established between

him and it. It may be called the guidance of God or the guidance of the self. If we look within, God is nearer to us than our mind and our body, because He is that life in which, as is said in the Bible, we live and move and have our being.

## Special Notices

**Toronto:** classes resume on Wednesday, September 6.

**Brampton:** classes resume on Thursday, September 7.

## Coming Events

**October 21-22 in Cleveland, OH:** A weekend with Pir Vilayat. For more information, please call [REDACTED].

**October 27-29 in Niagara Falls, ON:** Niagara Falls Dance retreat with Radha Buko, Shahabuddin Less and Akbar Manolson. For information, please see the enclosed poster or call [REDACTED].

**October 28-29 Washington, DC:** A weekend with Pir Vilayat. For more information, please call [REDACTED].

**November 4-5 New York, NY:** A weekend with Pir Vilayat. For more information, please call [REDACTED].

## 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:** [REDACTED]

**Dances of Universal Peace:** [REDACTED]

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

## Contact Information

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