

Dreams



When considering the idea of dreams, one finds, that although it is something which is known to everybody, this subject leads to the deeper side of life. Because it is from dreams that one begins to realize two things; one is that something is active when the body is asleep. And to the deep thinker this gives faith in the life hereafter. For this gives the proof that when the body is not active, even then the person is active, and he seems to be no less so than in the physical body. And if he finds a difference, it is a difference of time. For here he may pass from one country to another in two hours, instead of doing it in a month. In no way is he hindered; the hindrance on the physical plane is far greater. From England to America he jumps in one moment. He flies there. The facility of that plane is much greater.

There is no difficulty of changing the condition from illness to health, from failure to success, in one moment. People say: "Yes, but it is imagination, a working of the mind." But what is mind? Mind is that in which the world is reflected; Heaven and

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earth are accommodated in it. Is that a small thing? What is the physical body compared to the mind? It is a world in itself. The physical body is like a drop in the ocean. It is for no other reason than ignorance that man does not know that there is a kingdom in himself. If only he were conscious of it. Why is he not? Because he wishes to hold; only then something exists for him. He does not wish to admit the existence of sentiment, for he says: "It is of no account, it is nothing." So about thought, they say: "It is only imagination, it is nothing." But science and art come from imagination, from the mind, - not from a rock, not from the physical body. The source of all knowledge is the mind, not an object. Mind means "I." It is the mind which identifies, the body is an illusion. When the mind is depressed, we say: "I am sad." Not the body, but the mind was depressed. So the real identification is the mind, not the body.

If in a dream man is able to see himself, what does that show? That after what is called death, man is not formless, that nothing is lost, that only the freedom is gained which was lost. The absence of this knowledge makes man afraid for this physical body, makes him have a horror of death. But what is death? Nothing but a sleep. A sleep of the body, which was a cloak. One can take it away and yet be living. Man will realize after all the talk about death, that he is alive, that he has not lost but gained. Man is in the physical world to learn.

Besides this the dream teaches that law is working, that all that seemed surprising, accidental, a sudden happening, was not sudden, no accident. It seemed accidental because it was not connected with the conditions. There happens nothing which does not go through the mind. Man has turned his back on it, he is open only to the manifestation. It was no surprise, it was only preparing. Did they not say in all the countries when the war came: "We did not know." Yes, it was so to those who slept, but the awakened had seen the preparation. In all things we see this.

Every accident, pleasant or unpleasant has a long preparation before it; first it exists in the mind, then on the physical plane. A dream shows the depth of life, through a dream we see things. One may ask: "What is the meaning, has every dream a meaning?" Every dream has a meaning. Only the thing is this, there are those in a country who do not know its language. So it is with minds. Some minds are not yet capable of expressing themselves; so the dreams are upside down, a chaos. They see a goat with the ears of an elephant. The mind wanted to express itself, but was not able to. There is a meaning in what the child says, but it has not yet learned, it has no words; it can only cry or make a sound, yet this has a meaning. So it is with dreams which are not expressed correctly. But you may say: "How can the mind learn to express itself?" It has to become

itself. Often the mind is disturbed, inharmonious, restless. When a person is drunk, he wants to say, 'Yes', and he says 'No.' So is the expression of the mind in a dream.

It is a marvelous thing to study the science of dreams. How wonderful that the dream of the poet is poetical, of the musician harmonious. Why is this? Because their mind is trained. Their mind expresses itself in the realm of art. Sometimes one marvels at the dreams one hears of, experienced by poetic souls. You will see the sequence from the first act till the last. You will see that every little action has a certain meaning. More interesting still is the symbolical dream, to see the meaning behind it. It is a wonderful thing that to the simple person comes a simple dream; when the person is confused then the dream is confused. So you see a person in the dream with fear, with joy, with grief, or the dream shows sadness. But this is not a small thing, this is not a pastime, it was not a dream, it is as real as life on the physical plane.

Is this life not a dream? Are the eyes not closed? The king has forgotten his palace. Man says: "Oh, it is a dream, it is nothing." But this dream can be the whole life of the past, this dream can be tomorrow. It is only on the physical plane that it was a dream. The condition into which the mind has passed makes it only a dream. But man says: "Yes, but when we awake we find a house, therefore this is reality. If we dream of a palace we find no palace." This is true and not true. The palaces which are built in that world are as much our own, are much more our own. As soon as the body dies, this is left; that is always there. If it is a dream of pleasure, the pleasure will come. If it is a dream of light, of love, then all is there. It is a treasure you can depend upon; death cannot take it away. It is a glimpse of that idea where it says in the Bible: 'Where your treasure is there is your heart.' We can find glimpses of that by comparing dreams with the wakeful state. Whatever we hold, the longer we have held it, the more firmly it is established. And it can be more firmly established than what we hold in our hand. Than we create a world for us to live in. This is the secret of the whole life. How can words explain it? .

Dreams can be divided into four different classes. One dream is a confused repetition of the same experience which we had during the day in wakefulness. However confused the dream may be, whether it be a repetition of all we have done or said in our daytime life, yet this repetition has a meaning, a great meaning. It has an influence in life, it has an effect, as every thought and imagination has an effect. We must not believe that what once we think or imagine is lost. Every thought ever born lives without our knowing,

whether good or bad, harmonious or inharmonious. Once it is born it is created and left in the world of thought to live and to have its effect. A dream also is a thought and is as living, or even more so, as is thought in the wakeful state. Therefore every dream, however confused it may seem, once it has appeared before us has a meaning and a certain effect upon our lives. Also the dream in connection with someone else in our lives in one way or another has something to do with that person.

There is a second aspect of the dream and that is the contrary dream. It is just like the mirror in which you look short when you are tall, and tall when you are short: just the contrary of what you are. In the same way, if there is unhappiness, weakness waiting for you, you will see yourself in that dream in great glory, and when happiness is awaiting you, you will see yourself in misery. It is a kind of upset condition of the mind that produces quite the opposite to what is going to happen.

The third kind of dream is symbolical and it is most interesting to study this aspect of the dream. If a poet has a symbolical dream it is in the poetical realm. If a fine person has a symbolical dream it has fine symbols, for a rigid person it has crude symbols; it is all according to a man's stage of evolution. The more one studies this aspect of the dream the more one marvels at the phenomena of dream-land.

The fourth kind of dream manifests from the spirit and is exactly the picture of the future. It may be a picture of something going to happen the next day, next month, next

Contact Information

[Redacted contact information]

Special Notice

Sufi Order Classes in Toronto

- They will resume on Wednesday, September 7.

Sufi Order Classes in Brampton

- Please contact [Redacted]

year, or perhaps ten years later. The law of these dreams is that first a person sees a picture of what is going to happen after twenty years. When he advances this comes closer and closer: something going to happen after five years, after one year, after six months, and so on. And then he sees tonight what is going to be to-morrow. That is the realistic dream.

The first kind of dream explains the condition of everyday life. That dream comes to a person who is engrossed in his work and has no concentration of mind. He is just like a machine working all day long, and at night he sees his work reproduced before him. The second kind of dream, showing the opposite of what one is, comes to the person whose mind is upset, confused, troubled and puzzled. The third kind of dream, the symbolical dream, comes to a person who is intelligent, intellectual, ethically evolved. The fourth kind of dream comes to someone who is already evolved, spiritual, devotional, loving, kind, forgiving by nature, tenderhearted, of gentle nature. This again tells us that man's reward and punishment is not to be anticipated after death, but given to him every day, every hour of life.

The best course for those who are seeking the truth — not for everybody, but for those who are on the way of truth is to be just so much awake as is needed to carry out their responsibilities in life, not allowing themselves to be quite trodden upon, and to be so much in the dream as they can without neglecting their life's responsibilities.

Coming Events

Sept 23-24, Toronto, ON: "Dancing with the Aramaic Jesus—The Lord's Prayer" with **Yasmin Haut**. The cost is \$60. Please call [Redacted], for more information

Sept 30—Oct 1, Village lac Dumouchel Resort (near Cheneville, Quebec): Retreat with **Wajid Gallien**. If you are interested in attending and/or considering attending, we would appreciate you letting us know in advance for planning. Rooms will be available in a limited capacity of single occupancy, double and dorm. The rates will vary accordingly (we have yet to nail down the specifics but anticipate a range \$275-350). We will send out a more official registration later, but Lac Dumouchel has somewhat limited rooms available. For information, please contact [Redacted]

Oct 21-23, Toronto, ON: "Music of the Heart", a weekend with **Amir O'Loughlin**. The cost is CDN\$125 or US\$110, meals not included. Please see the enclosed flyer. For more information, please contact [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.*

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 [Redacted]

Universal Worship Service: [Redacted]