



Winged Heart



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Attainment

Each soul's attainment is according to its evolution.

Always keep in mind that nothing in life can be attained which is of some worth without going through tests and trials and difficulties, persevering through it all with patience and endurance. It is that which in the end brings victory.

In the path of attainment the power which manifests as enthusiasm or action is not sufficient; knowledge and the capacity for work are also necessary...Success should not be valued according to its outer value. It must be valued according to what it prepares in oneself. And failure, however small, gives an undesirable impression within oneself. This shows how very necessary it is to keep the balance between power and knowledge.

The object which a person wishes to attain may be small compared with the power he develops in the process of attainment.

What is needed first is to gain self-discipline. Many experience, although few know why, that things go wrong when one's self is not disciplined. What is it to have self-discipline? It is to be able to say, 'I can' and not 'I cannot'.

It is not necessary that all should have one and the same object for their attainment, nor is it possible. It is, however, desirable that we should hold in our thought the best and highest attainment possible for us. It is not necessary for us to force ourselves to have a much higher object of attainment which we are incapable of holding. The object, however, must surely be high, but within the possibility of our own reach. We must not select our object of attainment by noticing that others have the



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

same aim and are in pursuit of the same object; but we must feel and realize that our heart yearns for it.

Your object of attainment should be decided and settled in your own mind, and then there should be no change. Any difficulty in obtaining it must not frighten you. With patience, faith, and trust you must pursue your object. Do not for one moment think how small you are before your object of attainment, or how incapable you are of achieving it, or how long it must take to reach it, or where or how the means can be provided to get it. Before you think of all these things, think of one thing: "The object is there and it belongs to me; it is my birthright, it is my natural right, it is my divine right that it should be mine." Then turn to other things; think of things which will help you to procure it.

When your object is, or seems to be, in a mist, do not cover yourself with clouds because your object seems far off; if you do, everything will become dark before you. But if you keep your light clear, then the ray shooting from your own soul will in time clear the mist. But if you yourself are in confusion whether to have this object

or that object or no object, then there is no hope for you. For you must ever bear in mind that the light and the life that goes out from you to the object are quite as important as that light which comes to you from the object.

Therein lies the great mystery of the trinity in all things: the knower, the thing to be known, and the power or light or knowledge which connects them. If the way seems closed, it will be opened. If the means are lacking, they will be given, they will be attained. If the object is far off and beyond your reach, it will be drawn to you, if only you can hold fast to the rein, the rope of hope, with complete faith and trust in God, the giver of all things, the Possessor of all things.

Concentration is the chief means of attainment. Concentration does not mean sitting and thinking of a certain thing, but it means holding a certain idea or object in the mind at all times. The result of concentration depends upon how much one loves the object of attainment. However great a person may be in holding the thought firmly in mind, he cannot bring about as great results as a person who loves the object he holds in concentration. Love is all-powerful, and it naturally gives power in one's concentration, be it for a person, for wealth, for position, for knowledge, or for God.

Mostly, by the continual changing of the object and by indecision in regard to an object, one produces weakness, which will produce inferior results. It is often better to accomplish a certain thing by external means, if it can be so accomplished, than a forced mental effort, which should, however, be used when it is necessary. One should look at it with an economical point of view; and if the power of the battery is all exhausted, then one will feel the lack of it.

A mental effort for the accomplishment of small things is an unnecessary outlay of force. In other words, the mind must be allowed to work normally with every action. When a person works mentally and does not act outwardly, this may produce a lack of balance, for action must balance thought and thought balance action. This danger always stands before the mental worker.

An object in life, however, must be accomplished, sometimes, at a cost even greater than the value of the object itself when attained, because it is the effort and the success which make one capable, and it is failure that drags one to a still greater fall.

If by thought, success is brought to one, one must then continue his method of thinking. If by action it is brought, one must continue action. If both thought and action are used, both must be continued, for it is the attitude which is the most important part in attainment. Be obstinate in the path of success. Nothing should keep you back from your effort when your resolution is once taken. Renounce your object of attainment only when you have reached it and you have a better one in view. But when you have attained the object and you cling to it, then you hinder your own progress, for the object is greater than yourself. You are greater than the object when you are able to renounce it after attaining it.

The great task in life is to watch our desires: to know, to understand, and to analyze what I want, "why do I want it, how can I get it, and what result will it be likely to bring about?"

The environment helps towards the accomplishment of the desired object. Things that are around you in the house, the clothes you wear, the food you eat, the people you meet, all these things have an effect upon your life. Do not, even in jest, think, speak, or act against the object you have in view, because it will have a wrong and depreciating psychological effect. One should constantly think of the object he desires, with hope and trust, and even dream of it. And truly, no dream will be lost if it is expressive of the desired object, because it is, first of all, the desire that brings about the dream, and every desire, if held in the mind, must someday, somehow, be realized.

The will, in action, must lead the reason, whereas if the reason is allowed to lead the will, the will many times

becomes paralysed. But when in cooperation the will leads the reason, then the path of attainment becomes illuminated.

No matter what one accomplishes, it is only a step towards something else. As one goes along accomplishing in the path of attainment, he in the end arrives at the aim of life. In the final end, attainment is the aim of all souls, although in the beginning it seems different.

Notices

There will NOT be a class in Toronto on Wednesday, December 27.

There will be a class in Brampton on Thursday, December 28.

Coming Events

December 2-3 in Buffalo, NY: A Sufi Healing Seminar with Devi Tide. For information, please contact Linda at (716) 883-1275 or Renee at (716) 884-8304.

December 31 in Toronto, ON: Annual New Year's Eve pot-luck, Universal Worship and Dances of Universal Peace. For information, please check the poster included with the newsletter or contact one of the dance leaders.

February 17 in Toronto, ON: A day of dancing. Our focus will be Love and Connectedness. For information, please check the poster included with the newsletter or contact one of the dance leaders.

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

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, 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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