

Ecstasy



There is a wine the mystic drinks and that wine is ecstasy. This wine is so powerful that the presence of the mystic has become wine for everyone who comes into his or her presence. This wine is the wine of the real sacrament, the symbol of which is in the church. One might ask, "What is it, where does it come from, what is it made of?" You may call it a power, a life, or a strength, which comes through the mystic, through spheres everyone is attached to. The mystic by his or her attachment to these spheres drinks the wine which is the sustenance of the human soul; that wine is ecstasy, the mystic's intoxication. That intoxication is the love which manifests in the human heart. Once a mystic drinks that wine, what does it matter if he or her is sitting on the rocks in the wilderness or in a palace? It is all the same. Neither does the palace deprive him or her of the pleasures of the mystic, nor does the rock take

The Winged Heart

a newsletter for

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

Volume 16, Number 2

June — August 2007

*These quotations were selected from the works of
Hazrat Pir-o-Murshid Inayat Khan*

it away. The mystic has found the kingdom of God on earth, about which Jesus Christ has said. "Seek ye first the kingdom of God and all these things will be added unto you."

Every soul is born with the capacity by which it can draw all the spiritual bliss and ecstasy which is needed for its evolution.

By concentration and meditation a person experiences ecstasy, the greatest happiness and bliss. Guidance of the Murshid is needed for this, otherwise the balance will be lost. A disciple was taught a practice by the Prophet Muhammed through which he experienced ecstasy. After some days he came bringing fruit and flowers which he offered to the Prophet, thanking him greatly and saying, "The lesson that you taught me has been of such great value to me; it has brought me such joy. My prayers, which used to last a few minutes, now last all day". The Prophet said, "I am glad that you liked the lesson but, please, from to-day leave it".

People talk of ecstasy. Some say that visionary people or those who see spirits and ghosts have ecstasies; but they do not know what ecstasy means. Ecstasy is a feeling that only comes when the heart is tuned to that pitch of love, which makes it melted, which makes it tender, which gives one gentleness, which makes one humble. This is a subtle subject. In speaking of it, I must say that it is better to have our connection more with the beings living upon earth than to have the craze to meet with the people on the other side of life. It is here that we are meant to evolve, and by being absorbed in those who have passed away we are taken away from the life we are meant to have, and then we live on earth as dead.

Ecstasy is the greatest happiness, the greatest bliss. A person always thinks, "I am this which I see; this small amount of flesh and blood, bones and skin is I". By ecstasy the consciousness is freed from this body, from this confinement; it experiences its true existence above all sorrow, pain and trouble. That is the greatest joy. To experience it, and to keep control of the body and the senses through which we experience all the life of this world — that is to have balance. That is the highest state.

Ecstasy is called *Wajad* by Sufis: it is especially cultivated among the Chishtis. This bliss is the sign of spiritual development and also the opening for all inspirations and powers. This is the state of eternal peace, which purifies from all sins. Only the most advanced Sufis can experience *Wajad*. Although it is the most blissful and fascinating state, those who give themselves entirely to it become unbalanced,

for too much of anything is undesirable; as the day's labor is a necessary precursor of the night's rest, so it is better to enjoy this spiritual bliss only after the due performance of worldly duties.

Sufis generally enjoy *Wajad* while listening to music called Qawwali, special music producing emotions of love, fear, desire, repentance, etc.

There are five aspects of *Wajad*: *Wajad* of dervishes, which produces a rhythmic motion of the body; *Wajad* of idealists, expressed by a thrilling sensation of the body, tears and sighs; *Wajad* of devotees, which creates an exalted state in the physical and mental body; *Wajad* of saints, which creates perfect calm and peace; and *Wajad* of prophets, the realization of the highest consciousness called *Sadrat al Mantaha*. One who by the favor of the murshid arrives at the state of *Wajad* is undoubtedly the most blessed soul and deserves all adoration.

Wajad, the sacred ecstasy which the Sufis experience as a rule at sama, may be said to be union with the Desired One. There are three aspects of this union which are experienced by Sufis of different stages of evolution.

The first is union with the revered ideal from the plane of earth, present before the devotee; either the objective plane or the plane of thought. The heart of the devotee, filled with love, admiration and gratitude, then becomes capable of visualizing the form of his ideal of devotion whilst listening to the music.

The second step in ecstasy and the higher part of union is union with the beauty of character of the ideal, irrespective of form. The song in praise of the ideal character helps the love of the devotee to gush forth and overflow.

The third stage in ecstasy is union with the divine Beloved, the highest ideal, who is beyond the limitation of name and form, virtue or merit; with whom the soul has constantly sought union and whom it has finally found. This joy is unexplainable. When the words of those souls who have already attained union with the divine Beloved are sung before the one who is treading the path of divine love, he sees all the signs on the path described in those verses, and it is a great comfort to him. The praise of the One so idealized, so unlike the ideal of the world in general, fills him with joy beyond words.

Ecstasy manifests in various aspects. Sometimes a Sufi may be in tears, sometimes a sigh may manifest; sometimes it expresses itself in *Raqs*, motion. All this is regarded with respect and reverence by those present at the sama assembly, as ecstasy is considered divine bliss. The sighing

of the devotee clears a path for him into the world unseen, and his tears wash away the sins of ages. All revelation follows the ecstasy, all knowledge that a book can never contain and that a language can never express, nor a teacher teach, comes to him of itself.

The mystery of *Hu* is revealed to the Sufi who journeys through the path of initiation. The more a Sufi listens to *sawt-e-sarmad*, the sound of the abstract, the more his consciousness becomes free from all the limitations of life. The soul floats above the physical and mental plane without any special effort on man's part, which shows its calm and peaceful state; a dreamy look comes into his eyes and his countenance becomes radiant; he experiences the unearthly joy and rapture of *wajad* or ecstasy. When ecstasy overwhelms him he is neither conscious of the physical existence nor of the mental. This is the heavenly wine to which all Sufi poets refer, which is totally unlike the momentary intoxications of this mortal plane.

A heavenly bliss then springs in the heart of a Sufi, his mind is purified from sin, his body from all impurities, and a pathway is opened for him towards the world unseen. He begins to receive inspirations, intuitions, impressions and revelations without the least effort on his part. He is no longer dependent upon a book or a teacher, for divine wisdom — the light of his soul, the Holy Spirit — begins to shine upon him.

Spiritual magnetism is produced in man when he, at the command of his own will, becomes absorbed in the abstract, making his senses controlled and inactive, enjoying the undertone of the universe on which all the music of the universe is based. When he views the light of God within

Special Notices

Sunday, June 17th is the third anniversary of the passing of Pir Vilayat Inayat Khan. At 7:30 pm on the 17th we will be gathering to remember Pir Vilayat.

Sufi Order Classes in Toronto

- The last class at our current location will be on Wednesday, June 27.
- Classes will not be held during the months of July and August.
- Classes will resume in September in a new location (undecided as of this newsletter).
- The September newsletter will contain information regarding the new location as well as possible changes in the day and time of classes.

Sufi Order Classes in Brampton

- Please contact Sirdar at (905) 452-6358.

himself the forms of this world are nothing but its shadows. Then he becomes that which he sees beyond the body, mind and heart. Thus he rejoices in ecstasy and feels one with the whole universe, harmonious with friend and foe, tolerant to good and bad alike, innocent towards high and low. This state of ecstasy then attracts just like an electric current all who may come in contact with him either consciously or unconsciously.

Ecstasy is a well of light and love which rises from the bottom of man's heart, and so high that it washes away all worries and troubles of life. The condition of man's heart depends on its reflection of this Divine Light, as the condition of the sea depends on its reflection of the Cosmic Light. The cosmic changes make the sea agitated or calm. In one's heart there are moments of calm so great that it charges the whole atmosphere, and moments when the forces rise in man, and wash away all troubles and worldly things.

The highest ecstasy is in the communion with God, and that ecstasy is completed when one has forgotten oneself to that degree that there remains nothing of himself but God. And it is in that ecstasy that the purpose of life is fulfilled.

Coming Events

August 15-19, in Quebec: Canada Camp with Shahabuddin Less. Organizers: Daniel Nerenberg & Sarah Manolson. For information please send an email to: announce@risingtideinternational.org

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.

Mureeds Class: This class is for initiates in the Sufi Order. For information, please contact Hafiz: by phone at (416) 658-7340; via email at: nrothenberg@rogers.com

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 Sirdar at (905) 452-6358.

Universal Worship Service: Universal Worship services are held at 7:30 pm on the **third Tuesday** of the month in the Bathurst and Eglinton area. For more information, please contact Janet Amina Berketa: email at janetberketa@gmail.com; phone: (416) 782-6612

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