

Complaining & Smiling



There are two attitudes which divide people into two sections. The one is an ever-complaining attitude, and the other is an ever-smiling attitude. Life is the same; call it good, call it bad, call it right, call it wrong; it is what it is, it cannot be otherwise.

A person complains in order to get the sympathy of others and to show them his good points, sometimes in order to show himself as more just, more intelligent, and also in the right. He complains about everything, about friends and about foes, about those he loves, and much more about those he hates. He complains from morning till evening, and there is never an end to his complaint. It can increase to such an extent that the weather is not good

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

and the air is not good and the atmosphere is not good; he is against both earth and sky.

Everything everybody does is wrong; until it reaches the stage where that man begins to dislike his own works; and it culminates when he dislikes himself. In this way he grows to be against others, against conditions, and in the end against himself.

Do not imagine that this is a character rarely to be found in the world. It is a character you frequently meet with, and certainly the one who has this attitude is his own worst enemy. The person with a right attitude of mind tries to make even wrong right, but the one with a wrong attitude of mind will turn even right into wrong.

Magnetism is the need of every soul; the lack of it makes life burdensome. The tendency of seeing wrong in everything robs one to a great extent of that magnetism which is needed very much in life. For the nature of life is such that naturally the multitude only accepts those who come to it with the power of magnetism, and casts out everyone else. In other words, the world is a place where you cannot enter without a pass of admission, and that pass of admission is magnetism; the one who does not possess it will be refused everywhere.

You will find many who are always complaining about their health. There may be good reason, but sometimes there may be very little reason, too little indeed to speak of. And when once a person has become accustomed to answer despondently when sympathetically asked, 'How are you?' he certainly waters the plant of illness in himself by this complaining tendency.

Our life of limitation in the world, and the nature of this world's comforts and pleasures which are so changeable and unreliable, and the falseness that one finds in everything everywhere, if one complained about it, a whole lifetime would be too short to complain about it fully; every moment of our life would become filled with complaints. But the way out is to look at the cheerful side of it, the bright side. Especially those who seek God and truth, for them there is something else to think about; they need not think how bad a person is. When they think who is behind this person, who is in his

heart, then they will look at life with hope. When we see things which are wrong, if we only give thought to this: that behind all workings there is God, who is just and perfect, then we will certainly become hopeful.

The attitude of looking at everything with a smile is the sign of the saintly soul. A smile given to a friend, a smile given even to an enemy will win him over in the end; for this is the key to the heart of man. As the sunshine from without lights the whole world, so the sunshine from within, if it were raised up, would illuminate the whole life, in spite of all the seeming wrongs and in spite of all limitations. God is happiness, the soul is happiness, the spirit is happiness. There is no place for sadness in the kingdom of God. That which deprives man of happiness deprives him of God and of truth.

One can begin to learn to smile by appreciating every little good thing that comes in one's way through life, and by overlooking every bad thing that one does not like to see. Be not troubled too much about unnecessary things in life which give nothing but displeasure. But looking at life with a hopeful attitude of mind, with an optimistic view, it is this which will give one the power of turning wrong into right, and bringing light into the place where all is darkness. Cheerfulness is life, sulkiness is death. Life attracts, death repulses. The sunshine which comes from the soul, rises through the heart, and manifests itself in man's smile is indeed the light from the heavens. In that light many flowers grow and many fruits become ripe.

The smiling forehead is the pleasant expression; it depends solely upon man's attitude to life. Life is the same for the saint and for Satan, and if men are different it is because of their outlook on life. The same life is turned by the one into heaven and by the other into hell. There are two attitudes: to one all is wrong, to the other all is right. Our life in the world from morning to evening is full of experiences, good and bad, which can be distinguished according to their degree. And the more we study the mystery of good and bad the more we see that there really is no such thing as good and bad. It is because of our attitude and the conditions that things seem good or bad. It is easy

for an ordinary person to say what is good or bad, just or unjust — it is very difficult for a wise man.

Although everyone, according to his outlook on life, turns things from bad to good and from good to bad, everyone has his own grade of evolution and reasons accordingly. Sometimes one thing is subtler than others and then it is difficult to judge. There was a time when Wagner's music was not understood, and another time when he was considered the greatest of musicians. Sometimes things are good, but our own evolution makes them less good for us. What we considered good a few years ago may not seem good at a later degree of evolution. At one time a child appreciates a doll most, later it will prefer the work of great sculptors. This proves that at every step and degree of evolution man's idea of good and bad changes. Therefore a thinker will understand that there is no such thing as right or wrong. If there is wrong, all is wrong; if there is right, all is right.

No doubt there is a phase when man is a slave of what he has himself made right or wrong, and there is another phase in which he is master. This mastery comes from his realization of the fact that right and wrong are made by his own attitude to life, and then right and wrong, good and bad, will be his slaves, because he knows that it is in his power to turn the one into the other. It is this attitude that the ancient Sufis called *mantiq*.

This opens the door to another mystery of life which shows that as there is duality in each thing so there is duality in every action: in everything that is just something unjust is hidden, in everything that is bad something good. Then one begins to see how the world takes all men's actions: one person sees only the good, another only the bad. In Sufi terms this particular attitude is called *hairat*, bewilderment. And just as to the average man moving pictures, theatres, bazaars are interesting, so to the Sufi the whole of life is interesting, a constant vision of bewilderment. He cannot explain this to the world because there are no words to explain it.

Special Notices

Sufi Order Classes in Toronto

- changes are happening with the Sufi Order of Toronto
- May 30th will be the last class at our current location
- we will try to arrange for meetings to continue during June and July; however, they will be held in a different location
- we will have our usual break in August

Coming Events

March 23-25, Montreal: A weekend with Aziza Scott and Wajid Gallien in Montreal. For information please contact Hadi Saint-Pierre by email: os_mo_so@yahoo.ca; by phone: (514) 937-2670 or visit our website to view the Acrobat Flyer for this event.

April 20-22, Toronto: A weekend workshop with Amir O'Loughlin, master musician and senior spiritual teacher. This will be a rich feast of music, meditation, spiritual teachings, dhikr, dancing, etc. For information, please see the enclosed flyer, visit our website to view the online Flyer or contact: Amina Berketa: (416) 782-6612; janetberketa@gmail.com

Can one compare any joy to that of taking things quietly, patiently and easily? All other joys come from outward sources, but this happiness is one's own property. When a person arrives at this feeling it expresses itself not in words, but in the "smiling forehead."

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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