

Harmony



To want to make all people live alike and do alike means to turn all people into the same form and same face, and what would happen then? The world would become very uninteresting. It is like tuning all the keys of the piano to the same note. It is not necessary to change the notes of the piano. What is necessary is to know the way of harmony, how to create harmony between the different notes.

Very few people in the world pay attention to harmony; they do not know that without it there is no chance of happiness. It is only the harmonious ones who can make others happy and partake of that happiness themselves, and apart from them it is hard to find happiness in the world.

That harmony is advisable which develops into harmony and culminates in a greater harmony, not that which may seem in the beginning to be harmony and would result in greater inharmony.

The Winged Heart

a newsletter for

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

Volume 11, Number 4 December 2002 - February 2003

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

Harmony is the source of manifestation, the cause of its existence, and the medium between God and man.

The peace for which every soul strives, and which is the true nature of God and the utmost goal of man, is but the outcome of harmony. This shows that all life's attainments without a sense of harmony are but vain. It is the attainment of harmony which is called heaven, and it is the lack of it which is termed hell. The master of harmony alone understands life, and he who lacks it is foolish in spite of all other knowledge that he may have acquired.

The Sufi gives great importance to the attainment of harmony, believing that light is for angels and darkness for the devil, but that harmony is necessary for the human being in order to keep a balance in life.

There are three aspects of harmony: eternal, universal and individual.

Eternal harmony is the harmony of consciousness. As it is in itself eternal, all things and beings live and move in it; yet it remains remote, undisturbed and peaceful. This is the God of the believer and the God of the knower. All vibrations, from the finest to the grossest, as well as each atom of manifestation, are held together by this harmony. Both creation and destruction take place in order to uphold it. Its power ultimately attracts each being towards the everlasting peace.

Man is drawn in two opposite directions by the power of harmony: towards the Infinite and towards manifestation. He is less conscious of the former than of the latter, and by facing towards one direction he loses sight of the other. The Infinite being, the essential spirit of all, finally attracts all to itself. The Sufi gives the greatest importance to harmony with the Infinite, which he realizes through resignation to the will of God, the Beloved.

There are two aspects of individual harmony: the harmony between body and soul, and the harmony between individuals.

The soul rejoices in the comforts experienced by the external self, yet man becomes so engrossed in them that the soul's true comfort is neglected. This keeps man dissatisfied through all the momentary comforts he may enjoy, but not understanding this he attributes the cause of his dissatisfaction to some unsatisfied desire in his life. The outlet of all earthly passions gives a momentary satisfaction, yet creates a tendency for more. In this struggle the satisfaction of the soul is overlooked by man who is constantly busied in the pursuit of his earthly enjoyment and

comfort, depriving the soul of its true bliss. The true delight of the soul lies in love, harmony and beauty, the outcome of which is wisdom, calm and peace; the more constant they are, the greater is the satisfaction of the soul.

If man in his daily life would examine every action which has reflected a disagreeable picture of himself upon his soul and caused darkness and dissatisfaction, and if on the other hand he would consciously watch each thought, word or deed which had produced an inward love, harmony and beauty, and each feeling which had brought him wisdom, calm and peace, then the way of harmony between soul and body would be easily understood, and both aspects of life would be satisfied, the inner as well as the outer. The soul's satisfaction is much more important than that of the body for it is more lasting. In this way the thought, speech and action can be adjusted, so that harmony may be established first in the self by the attunement of body and soul.

All the tragedy in the world, in the individual and in the multitude, comes from lack of harmony, and harmony is best given by producing it in one's own life.

The disharmony between one's desire and one's ideal always causes a great confusion in life, for they constantly work against each other...No one who is holding in his consciousness anything which falls below his own ideal can be in a state of harmony, for all the time — whether he is aware of it or not — the struggle for mastery between the higher and the lower self is going on.

Gentleness, mildness, respect, humility, modesty, self denial, conscientiousness, tolerance and forgiveness are considered by the Sufi as the attributes which produce harmony within one's own soul as well as within that of another. Arrogance, wrath, vice, attachment, greed and jealousy are the six principal sources of disharmony.

The person who is not in harmony with himself cannot be harmonious with another. 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.

Harmony is brought about by attuning oneself to all beings, to all things, to all conditions, to all situations. And he who cannot tune himself tries to tune others, and while trying to tune others he breaks the string. It is like a person who has a violin in his hands wishing to tune the cello. If he wishes to be in tune with the cellist, he must tune his violin to the cellist's pitch.

In order to stand firm against the disharmony that comes from without, one must first practice to stand firm against all that comes from within, from one's own self. For our soul itself is more difficult to control than the others. And when one is not able and one fails to control oneself, it is most difficult to stand against the disharmony without.

In order to meet with such conditions in life, the only thing is to tolerate, to endure, and to forgive. And that one can do by thinking, "I am subject to faults also, and therefore if I will endure, tolerate and forgive the trespasses of the others, I shall be forgiven also."

The work that a Sufi considers to be his sacred task has nothing to do with any particular creed, nor has it to do with any particular religion; it is only this simple thing: to be in rhythm with life's conditions and to be in tune with the infinite. And when one asks how one can arrive at being in accord with life instead of being frightened by life's conditions, the answer is: by meeting it and observing it keenly, and then by trying to harmonize oneself for the time being with that condition, while the next effort is to rise above it if it is an adverse one.

When we throw a mystic light upon this subject we find that we form a harmonious connection with the Infinite by

being resigned. How to learn it? Should we learn it by being resigned to God? No, that is a still greater lesson to learn. The first thing to learn is to be resigned to the little difficulties in life. What does this mean? It means not to strike out at everything that comes in our way. If one were able to manage this, one would not need to cultivate great power; then one's presence would be healing. Such a person is in the world more precious than a branch of the rose, which may have many thorns and hardly one flower.

Everything in this world which seems to lack harmony is in reality the limitation of man's own vision. The wider the

In Memoriam



On November 8th the Toronto Sufi community and the Raphaelite Healing Course lost a vibrant member when, after a short fierce battle with cancer, Janine Badriyyah Maine passed away. She will be missed by all who knew her and enjoyed her spirited friendship.

Coming Events

Jan 25-26 in Rochester, NY: with Shahabuddin Less. For information, contact [redacted]

May 9-11 in Niagara Falls, ON: *Wait list only!* A residential retreat with Tasnim Fernandez, Saadi Neil Douglas-Klotz and Kamae A. Miller. For details, visit the Toronto Sufi Order or Dance website or contact [redacted]

May 23-25, near Ottawa: A residential retreat with Aziza Scott and Waiid Gallien. For details, contact [redacted]

horizon of his observation becomes, the more harmony of life he enjoys. In the very depth of man's being the harmony of the working of the whole universe sums up in a perfect music. Therefore, the music which is the source of creation, the music which is found near the goal of creation, is the music of the spheres. And it is heard and enjoyed by those who touch the very depth of their own lives.

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]

Dances of Universal Peace: [redacted]

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

Contact Information