

MADISON SUFIS



Dances of Universal Peace

**1st Friday
May 7**

**3rd Friday
May 21**

Long Dance Night

Zoom links will be sent

Jamila. 608-338-0709 or
jamila@madisonsufis.com

*“Thy divine compassion
radiates in fullness
through the heart
of the mother.”*

Hazrat Inayat Khan

Special Mothers Day Universal Worship

Sunday, May 9

**10:00 - 11:30 a.m.
via Zoom**

Ancestral Picnic Honoring The Mothers and the Others

Please join us as we honor and celebrate the
many attributes of the Divine Mother
as our guides,
our sources of inspiration,
our friends,
sisters and mothers
on our caravan and our spiritual path.

You are invited to create your own “picnic
spread” of icons, pictures, statues, flowers and
objects.

We will share stories, readings, songs and
breath as we honor the Mothers, the Message
and the Messengers.

Info – Jamila Joy 608-513-3950 or
Jamila@madisonsufis.org

Ziraat Lodge

Wednesday, May 5 via Zoom
7:00 p.m.

Ziraat uses a metaphor of agriculture to develop the mind and experience deep ecology. Anyone is welcome. Please contact Noor Rachel or Gayatri and a link will be emailed on Sunday before the event.

Noor Rachel, Rachel.roang@gmail.com
Gayatri Ann, annaswegan@gmail.com

Grassroots Gathering

Friday, May 14 via Zoom
Gather - 6:30
Activity - 7 pm (TBD)

When plans become firm, Rafiqa will email specifics.
Rafiqa, 608-338-0709

Healing Service

Sunday, May 16 via Zoom
11:00 a.m.

The Healing Service will be led by Noor Rachel. Anyone who is interested in the healing service is welcome to join us on Zoom. Please email Gayatri to receive a link to the service.

The healing service was developed by HIK to utilize absent healing for those who have asked to be sent healing prayers. If you have any names you would like to add to the healing list please send them to Noor Rachel's email address.

Gayatri Ann, annaswegan@gmail.com
Noor Rachel, Rachel.roang@gmail.com

Rahmat's Classes

Rahmat will notify us by email if he holds class this month.

Rahmat, 608-338-0709

Karima's Sunday Heart Gathering

Sunday, May 23 via Zoom
11:00 a.m. - 1:00 pm

For the bud to bloom five conditions are required: fertile soil, bright sun, water, air and space: and the same five things are required for the unfoldment of the soul. -

- Hazrat Inayat Khan

We will continue this month to honor spring and take time for tuning our hearts to the collective heart in gratitude for this time and place on planet earth. Meditation, healing practices, and readings from Murshid Inayat Khan, and others.

The Courage of the Seed

All the buried seeds crack open in the dark, the instant they surrender to a process they can't see. And this innate surrender allow everything edible and fragrant to break ground into a life we call spring. In nature, we are quietly given countless models of how to give ourselves over to what appears dark and hopeless, but which is ultimately an awakening beyond our imagining.

Pir Vilayat. - Book of Awakening

The seed has in it the leaf and the flower and the fruit. But the fulfillment of the purpose of that seed is that it is put in the ground, that it is watered, that a seedling springs up and is reared by the sun; it brings forth its flowers and fruits. This is the fulfillment of that seed which already contained in itself the fruit and the flower. A person who does not see the reason of all this is in the seed state. Their mind is in the state of a seed which has not yet germinated, which has not yet produced its seedling, which has not yet experienced the springing of the plant. No sooner does the soul begin to unfold and experience in life the purpose which is hidden within itself, than it begins to feel the joy of it. It begins to value the privilege of living. It begins to appreciate everything. It finds a certain joy and that joy is in the fulfillment of life's purpose.

Hazrat Inayat Khan - Volume 9

Please call a week in advance if you are new.
Karima, 608-338-0709

Sufi Songs and Teachings

Wednesday, May 26
7:00 p.m. - 8:30 p.m. via Zoom

Jamila Joy will lead via Zoom this class of songs, practices and readings from the Githa papers of Hazrat Inayat Khan.

If you are a mureed and would like to join this class in the new year, please contact Jamila Joy at and leave a message prior to March 24h.

Jamila, 608-513-3950
jjwoodksy@gmail.com



Volume VII - In an Eastern Rose Garden

Love, Human and Divine

by Hazrat Inayat Khan

In the East there is a saying, 'A loving son is always a loving husband'. This is a true philosophy. It teaches the fact that he who has known from the beginning of life what love means, has laid the foundation of a whole life of being truly loving. A person who is faithful and kind to one friend can be kind to all, acquaintances, servants, neighbors, and strangers alike, because he has developed that quality. But when people pretend to love they are kind to one and bitter to another. This shows that they are not really lovers. The real lover will show his kindness, gentleness, sympathy, all aspects of love, to everyone he meets.

When one thinks about occult powers, such as knowing the condition of other people's minds, their pleasure and displeasure, also the joy and pain of another's heart, knowing what is going on at a distance, receiving news from far away in the world, we find that all these can be gained without study, just through the power of love. It is all so easy and simple to one who loves. The traders with love cannot know this. The real lover will know such things without special meditation or concentration, for what can exert a greater concentration than love? If one's thoughts are scattered over pianos, chairs, tables, jewels, dress, one cannot understand such power; but if one has true interest in an ideal, the power is there before one seeks it.

Therefore all occult and psychic power is the power of love. But it is not only a matter of love for a living person. There is a love of art, of science, of music, of poetry, of all the different aspects of beauty. Love in every direction shows one the sublime vision of the beautiful. It is those who have loved the beauty of poetry who are able to enjoy its beauty and to express it to others; those who have love of music are enabled to give their music to the world and attract the lovers of music, as well as being able to enjoy its beauty themselves. Love's power ever shows its magnetism afresh through all the ages.

But love in its higher sense teaches us that there is a love, an object, a beloved that can last with us and prove satisfactory, compared with which there is nothing in life worthy of all our love; and that one object is God. But among those who say, 'O yes, I love God', very few tell the truth; very often that is a false pretense. How can we love the formless and colorless? It is impossible to love one whom we cannot confine within any particular beauty. It is only those who pretend to be spiritual because they are godly and pious towards those of their own sect that say, 'We love God'. It is as absurd to say this as to say to a beloved, 'O beloved, I love you very much, but I do not like looking at your face'. For God says, 'I have made man in My own image'. When man is prejudiced against man and still says, 'I love God', how can God be pleased with that kind of love? How can that be true love for God which refuses to see the beauty that is before it? If God said, 'If you wish to see Me, see Me in the face of man; that is My own image' this would show what true love is. Also, if a person claiming to love an artist were to say to him, 'I love you very much, but I cannot bear to look at your picture', what kind of love could that be? The artist has given all his soul and life to that art; his very self has, so to speak, become art, and his whole satisfaction lies in our appreciation of his art. How can those claim to love the Creator who do not love what He has created? For God could never have become known had there been no manifestation. So he who does not find sufficient beauty to admire in His manifestation cannot pretend to love God.



So, too, if someone limits his love to a single object, saying, 'I only love this and there is nothing else I need', surely he has not the right kind of love either. True love is limitless. Though it begins by being limited in such a way, yet it progresses and some day breaks out. Such a thing is constantly happening in life, but people do not understand the psychic law which underlies it. Eastern people say, when someone loves another person intensely and does not care for anyone else, 'There will be some mishap there some day'. There is always some breakdown, some danger waiting, some trouble in the future, when love is not allowed to flow freely and is limited. The Japanese and Chinese have called God jealous, because He does not allow two persons to be devoted only to each other. God cannot tolerate this narrowing of love. If one tried to put the whole sea into a little jar, the sea would break it. The sea of love breaks its limited channel. To speak of the jealous God means that the unlimited force of love cannot allow its expression to be directed towards one limited object. That is why the love of God alone is the culmination of love, for love is as vast as God. Verily, love itself is God.

There is a beautiful story which has been dramatized and acted in India for hundreds of years; the people never get tired of seeing it, so it is acted even today. It is called 'The Court of Indra'. Indra is the God of Heaven. His court is made up of Devas and Paris. The latter dance in the court, the Devas are to attend the pleasure of Indra. No earthly creature is ever allowed to enter, nothing of the earth is ever seen or allowed in the court of Indra. Once a Pari, the Green Pari, happened to fly to the surface of the earth, and she saw a prince of that country over which she was flying, whose beauty charmed her so much that she thought that if she could in some way or other take him to her high dwellings, she would be happy. She told one of the Devas about it, and he carried away Gulfam, the Prince, while he was asleep. He wakes up, and finds himself in a strange place, and breathing a different air. After great bewilderment he sees a Pari, a creature much more beautiful than the creatures of the earth. He looks at her and asks her how he comes to be there. She tells him he is in Indra Loka, that she loves him and will be happy to keep him there. 'I will do anything for your happiness', she says.

Gulfam forgets all about his kingdom, and lives with the Pari, most happy in her love. Every day she has to leave him to be at her duty, and every day she returns, never saying where she has been. This arouses his curiosity, but still she will not tell where she goes and what she does. Finally she does tell him that she has to dance before Indra every day. Then he wants to go and see. She expostulates, but at length consents to take him. She keeps him behind her, and hopes to conceal him with her wings as she dances before Indra. But one of the Devas sees him and tells Indra, who for a long time will not believe it possible that a human being could be in his court. Then he discovers him, and pronounces a curse upon him, while the Pari is to be banished until she has undergone the successive stages of purification through earth, water, fire, air, and ether. Not till then can she be allowed to enter the heavens again.

This story shows that in the highest dwellings, in that sphere which is Indra Loka where love conquers man, the King is Indra, the perfection of beauty. The highest love must be for God; it belongs to Him. In its development love should aim at that idea. The Pari is the human soul, Gulfam is the human body. The soul which is heavenly becomes interested in this earthly body; but when by the power of love it comes from the earth to the heavenly sphere, it brings to heaven an object which is destined only for the earth. The love of a limited being is not allowed to remain in heaven, and will be condemned to be purified and uplifted until it can nevermore find satisfaction in a limited object, in the love for a human being. Homage must be paid to the Lord of Heaven. True love must have free flow; and to learn that free flow the teachers have taught us first to love from the limited, and thence to advance in love till we attain to the love of God, the Unlimited.

Pir Shabda's April 2021 Message

Beloved Family,
Greetings of the Heart from California!

While much of the world is slowly making progress in slowing down Covid and returning to a more normal lifestyle, our family and all those in Mother India are suffering greatly and need our prayers. YA SHAFEE YA KAFEE! The Ruhaniat Pandemic Fund has been sending money to our colleagues in Mother India for food and supplies distribution.

Our annual Ruhaniat Jamiat Aam begins tomorrow. Normally this is a residential retreat in some part of the U.S. or other country but because of circumstances this year it is a virtual gathering. How remarkable that we have over 400 registered attendees from 26 countries! What a privilege to be in such a rich mandala of our worldwide community.

Our vegetable garden is fully planted, with chard and kale, broccoli and cauliflower, peppers and zucchini, tomatoes and artichokes, potatoes and peas, and a large variety of fruit trees.

Like so many of you in your own communities, I am looking forward to reopening our local in-face Zikr Circle and imagine that could happen in the summer, inshallah!

Knowing that many of you have been and are struggling under the weight of the past year's changes, I want to call forth our approach for mastery through Breath. I suggest we first make a regular practice of meditation, through the method of following the breath with:

Toward the One in and out as Fikr in the belly center

Then moving to the heart center with the Fikr

La ellaha outbreath, **el Allah Hu** inbreath, or **Allah Hu** - in and out

We know pessimism and fatigue are connected with over-abundance of outbreath and optimism and vitality with inbreath, I would emphasize the in-breath to bring vitality.

For our next wazifa pair, I want to go to the first two wazifas, numbers 1 and 2, YA RAHMAN YA RAHEEM! ~ Invoking the Boundary-less Container of Love which touches every single place!

Much love,
Shabda

Text and Commentary to Study

This next month we begin reading:

***Commentary on the Cosmic Language of
Pir-o-Murshid Hazrat Inayat Khan,***

by Murshid Samuel Lewis

He considered this one of his best works.
Read Chapters 1 - 3, pages 5 - 25

<https://www.ruhaniat.org/index.php/shabda-blog/2896-april-2021-message>



May, 2021

The Zephyr April 2021

21 April 2021

Dear Companions on the Path,

Imagine a world in which the glorification of the One resounded continuously from pole to pole, offered up in innumerable languages and according to the rites of numerous sacred traditions, a planetary polyphony of praise poured forth in thanksgiving, repentance, remembrance, and communion. Imagine, likewise, all of the people of the earth heeding the guidance of the totality of the world's divinely-guided prophets, prophetesses, saints, and sages, making no division between them and seeking to follow in their footsteps in the path of love and wholeness. Imagine the concord of spirit that is possible, and all that this would usher in from the inner worlds, just as we are most in need of a turn. This is the vision of the Universal Worship.

This year marks the Universal Worship's hundredth anniversary. From the beginning, Murshid encouraged his murids to honor all of the prophets of God and to spend a moment every day thinking of their harmony in heaven. In London, during the First World War, murids would regularly gather with Murshid and meditatively read from the world's great scriptures and mystical testaments, followed by a period of silence. After the war, Sophia Saintsbury Green conceived the form of the Universal Worship as we now know it, and Murshid gave it his blessing. He later said, "At this time when the world is divided into so many sections, one working against another, it is most necessary that humanity must at least unite in God. Universal Worship prepares us to sympathize with one another and to be blessed by all forms of wisdom which have come to us by different great teachers of humanity."

The first-ever Universal Worship service was held in London on May 7th, 1921. A hundred years have since passed, and the vision of the Universal Worship remains as vital as ever, even more so. Under the care of Amina Hall and Qutbuddin Urs Schellenberg, several Sirajs and Sirajas, and many Cherags and Cheragas, the service is quietly flourishing throughout the world. On Friday, May 7th we will gather for an online centennial service featuring respected clergy from several of the world's great religions. May it be light, may it be life, may it be love.

Yours ever,
Pir Zia

Universal Worship 100th Anniversary

Friday May 7 @ 8:00 am - 9:15 am (CT)

Free

Zoom Link: <https://us06web.zoom.us/j/81954499756>

**Special guests and musicians from across the globe
will contribute their unique gifts including scriptural readings, music, and prayers.**



May, 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5 Ziraat via Zoom 7:00 p.m.	6	7 Dances of Universal Peace via Zoom 7:00-9:00 pm	8
9 Special Mothers' Day Universal Worship via Zoom 10:00 am	10	11	12 Ramadan ends in the evening	13	14 Grassroots Activity 6:30- gather 7:00 - activity	15
16 Healing Service via Zoom 11:00 am	17	18	19	20	21 Dances of Universal Peace via Zoom 7:00-9:00 pm	22
23 Karina's Heart Gathering via Zoom 11:00-1:00 pm	24	25	26 Sufi Songs and Teachings via Zoom 7:00 - 9:00 pm	27	28	29
30	31					

Milwaukee Area Activities

Milwaukee

May 2, at 9:00

Join us on zoom for Universal Worship celebrating
Seeds of Growth in the Earth and Life.

Email Sara at angelwork99@gmail.com for a zoom link.
Blessings.

Dances of Universal Peace

Waukesha / Delavan Circle

Thursday, May 20 7pm via Zoom

Stories of Struggle and Attainment

Join us in sharing an evening of chants and simple dance movements that reflect how we may actively transform conflicts into peace, and reach further for justice and equity. We will unite in the virtual circle, familiar participants welcoming new friends.

Contact Patti Kies, 262-642-9289
or pattiburncake@hotmail.com

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