

MADISON SUFIS



Dances of Universal Peace

**1st Friday
November 5**

Zoom link will be sent

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

**3rd Friday
November 19**

Long Dance Night

Zoom link will be sent

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

Sufism

*Sufism is a religion
if one wants to learn religion from it;*

*it is a philosophy
if one wants to learn wisdom from it;*

*it is mysticism
if one wishes to be guided by it
in the unfoldment of the soul.*

And yet it is beyond all these things.

It is the light,

*it is the life
which is the sustenance of every soul,
and which raises a mortal being to immortality.*

*It is the message
of love, harmony, and beauty.*

– Hazrat Pir-o-Murshid Inayat Khan

Ziraat Lodge

Wednesday, November 3 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 before this event.

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

Universal Worship Service

Sunday, November 14 via Zoom
11:00 a.m.

Theme: *Inner Silence, Meditation, and Gratitude*
Please join for our on line Zoom Universal Worship Service. We will send out the reminder with link a couple days before. Stay tuned.

Happy Autumn Blessings to one and all!

Heart to Heart,
Karima, Cheraga of Universal Worship
608 338-0709

Healing Service

Sunday, November 21 via Zoom
11:00 a.m.

We continue to offer our Healing Service via Zoom. Gayatri Ann will conduct the Healing Service in October. A zoom link will sent to those who are interested in participating in be the Service.

One must have permission of the person you wish to place on the healing list. Please contact Gayatri Ann or Noor Rachel for more information or if you wish to have a name placed on the healing list.

[Noor Rachel, rachel.roang@gmail.com](mailto:rachel.roang@gmail.com)
[Gayatri Ann annaswegan@gmail.com](mailto:annaswegan@gmail.com)

Karima's Sunday Heart Gathering

Sunday, November 28 via Zoom
11:00 a.m. - 12:30 pm

Come join for meditation, healing heart practices, music, We will be gathering online this month to honor the changes of the season. We will offer gratitude for what is most healing for each of us at this time and place on planet earth and gratitude for what supports our BEING a human being.

Please bring the Gayan, join for meditation, reading and attunement. Warmly, Karima

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

Sufi Songs and Teachings

Tuesday- November 30 via Zoom
7:00 p.m. - 9:00 p.m.

Jamila Joy leads this class for Mureeds using Songs and Practices along with teachings from the Githa Papers of Hazrat Inayat Khan and other resources from the Inayatiyya & other traditions. In December class will meet on the 4th Wednesday, the 22nd.

Contact Jamila Joy if you are interested in this class. A zoom link will be sent in advance of the class.

[Jamila Joy, jamila@madisonsufis.org](mailto:jamila@madisonsufis.org)

Grassroots Gathering

Rahmat's Class

Email messages with details and Zoom links will be sent if either of these activities will be held this month.



Hazrat Inayat Khan on Gratefulness Vol. 3, Character and Personality

Gratefulness in the character is like fragrance in the flower. A person, however learned and qualified in his life's work, in whom gratefulness is absent, is devoid of that beauty of character which makes personality fragrant. If we answer every little deed of kindness with appreciation, we develop in our nature the spirit of gratefulness; and by learning this we rise to that state where we begin to realize God's goodness towards us, and for this we can never be grateful enough to His divine compassion.

The great Sufi poet Sa'di teaches gratefulness as being the means of attracting that favor, forgiveness, and mercy of God upon ourselves in which is the salvation of our soul. There is much in life that we can be grateful for, in spite of all the difficulties and troubles of life.

Sa'di says, "The sun and moon and the rain and clouds, all are busy to prepare your food for you, and it is unfair indeed if you do not appreciate it in thanksgiving."

God's goodness is something that one cannot learn to know at once; it takes time to understand it. But little actions of kindness which we receive from those around us we can know, and we can be thankful if we want to be. In this way man develops gratefulness in his nature, and expresses it in his thought, speech, and action as an exquisite form of beauty.

As long as one weighs and measures and says, "What I have done for you" and, "What have you done for me", "How kind I have been to you" and "How good have you been to me", one wastes one's time disputing over something which is inexpressible in words; besides one closes by this that fountain of beauty which rises from the depth of one's heart.

The first lesson that we can learn in the path of thankfulness is to forget absolutely what we do for another, and to remember only what the other person has done for us. Throughout the whole journey in the spiritual path the main thing to be accomplished is the forgetting of our false ego, so that in this way we may arrive some day at the realization of that Being whom we call God.

There is a story of a slave called Ayaz, who was brought before a king with nine others, and the king had to select one to be his personal attendant. The wise king gave into the hands of each of the ten a wine glass and commanded him to throw it down. Each one obeyed the command. Then the king asked each one of them, "Why did you do such a thing?" The first nine answered, "Because your Majesty gave me the order"; the plain truth cut and dried. And then came the tenth slave, Ayaz. He said, "Pardon, sire, I am sorry," for he realized that the king already knew it was his command; by replying, "Because you told me," nothing new was said to the king. This beauty of expression enchanted the king so much that he selected him to be his attendant.

It was not long before Ayaz won the trust and confidence of the king, who gave him the charge of his treasury, the treasury in which precious jewels were kept. This made many jealous, this sudden rise from a slave to a treasurer of the king, a position which many envied. No sooner did people know that Ayaz had become a favorite of the king than they began to tell numerous stories about him in order to bring him into disfavor with the king. One of the stories was that Ayaz went every day into the room where the jewels were locked in the safe, and that he was stealing them every day, little by little. The king answered, "No, I cannot believe such a thing; you have to show me.'



Gratefulness (cont.)

So they brought the king as Ayaz entered this room, and made him stand in a place where there was a hole, looking into the room. And the king saw what was going on there. Ayaz entered the room and opened the door of the safe. And what did he take out from it? His old, ragged clothes which he had worn as a slave. He kissed them and pressed them to his eyes, and put them on the table. There incense was burning, and this that he was doing was something sacred to him. He then put on these clothes and looked at himself in the mirror, and said, as one might be saying a prayer, "Listen, O Ayaz, see what you used to be before. It is the king who has made you, who has given you the charge of this treasure. So regard this duty as your most sacred trust, and this honor as your privilege and as a token of the love and kindness of the king. Know that it is not your worthiness that has brought you to this position. Know that it is his greatness, his goodness, his generosity which has overlooked your faults, and which has bestowed that rank and position upon you by which you are now being honored. Never forget, therefore, your first day, the day when you came to this town; for it is the remembering of that day which will keep you in your proper place.'

He then took off the clothes and put them in the same place of safety, and came out. As he stepped out, what did he see? He saw that the king before whom he bowed was waiting eagerly to embrace him; and the king said to him, "What a lesson you have given me, Ayaz! It is this lesson which we all must learn, whatever be our position. Because before that King in whose presence we all are but slaves, nothing should make us forget that helplessness through which we were reared and raised, and brought to life, to understand and to live a life of joy. People told me that you had stolen jewels from our treasure-house, but on coming here I have found that you have stolen my heart."

"There are two aspects of individual harmony:

the harmony between body and soul, and the harmony between individuals.

All the tragedy in the world, in the individual and in the multitude,

comes from lack of harmony.

And harmony is the best given

by producing harmony in one's own life. "

— Hazrat Inayat Khan

The Zephyr October 2021

120 October 2021

Dear Companions on the Path,

Outside my window, the leaves are yellowing and beginning to tumble serenely from their branches. Autumn's golden touch is here.

On my screen, the news is of a different kind. BBC News reports, "Facebook has just announced it's going to hire 10,000 people in Europe to build the 'metaverse.'" No one seems to know exactly what the metaverse will look like, but the general expectation is of a virtual-reality annex to the internet where we will all interact via avatars in a simulated world landscaped to promote social engagement, entertainment, and commerce.

A metaverse already exists. It's called the barzakh, the isthmus between matter and spirit. This is where, in Henry Corbin's memorable phrase, "bodies are spiritualized and spirits are corporealized." All of us have a presence there, though the time-and-space-bound dimension of our mind is largely unaware of it. When we connect with beings whom we cannot see with our eyes — a djinn, for instance, or a friend on the other side of the world — we do so in the barzakh. When we die we will live on in the barzakh.

Facebook's metaverse cannot possibly replicate the barzakh, because the barzakh is the naturally-occurring interior life of all beings. Like its precursor the internet, the metaverse will be a shadow of the barzakh rather than the real thing — useful in various ways, no doubt, but not ontologically solid. Whereas the barzakh is direct creation, the metaverse will be the handiwork of for-profit corporations.

Marshall McLuhan said that every extension is an amputation. The barzakh is already mostly forgotten in our rationalist culture. It's fortunate that certain spiritual traditions still preserve the ancient knowledge that leads seekers into the interworld and beyond. In the Inayatiyya, we treasure this knowledge and seek to consistently actualize it. While we need not take a fixed stance pro or contra virtual reality, our inner experience tells us that the shadow is not the substance.

Last week, William Shatner wept when he looked down at the Earth from space. It turns out technology's greatest discovery is the resplendence of what is already here.

Outside my window, the leaves are yellowing and beginning to tumble serenely from their branches. Autumn's golden touch is here.

Yours ever,

Nature Meditation with Pir Zia Inayat Khan

Sunday, November 7

2 pm ET*

Zoom link: <https://us06web.zoom.us/j/89984833850>

* Daylight Saving Time ends at 2 am. Set your clock back.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3 Ziraat Lodge via Zoom 7:00 pm	4	5 Dances of Universal Peace via Zoom 7:00-9:00 pm	6
7 Daylight Saving Time Ends 2 am	8	9	10	11	12 Grassroots Activity TBD	13
14 Universal Worship via Zoom 10:00 am	15	16	17	18	19 Dances of Universal Peace via Zoom 7:00-9:00 pm	20
21 Healing Service via Zoom 11:00 am	22	23	24	25 Thanksgiving	26	27
28 Karina's Heart Gathering via Zoom 11:00 am -12:30	29	30 Sufi Songs and Teachings via Zoom 7:00-8:30 pm				

Milwaukee Area Activities

Milwaukee Universal Worship Service

First Sunday, November 7
10:00 a.m.

Call Sara for info at 414-299-0218.

Love & Peace

Dances of Universal Peace Southeast Wisconsin

Third Thursday, November 18, 7 pm

This recurring Dance circle will take place with practices adapted for zoom.

We will gratefully celebrate a History of this movement, dating back 100 years to the 1920's for the appearance of Sufism in the West. In holding these memories to light, we shine the wisdom of revered ancestors into our actions today.

The link to join can be accessed through Prajna Patti Kies pattiburncake@hotmail.com