

The Power of Thought



There are some who by life's experience have learned that thought has some power, and there are others who wonder sometimes if thought really has some power. But there are many who listen to this subject with a preconceived idea that if ever thought had a power it has its limits. But if I were to give my candid opinion on the subject I would consider that it is no exaggeration if I said the thought has a power which is unimaginable. And in order to find proof of this idea we do not have to go very far. All that we see in this world is but a phenomena of thought. We live in it and we see it, morning till evening, and the very thing we doubt of it is so. The less a person believes in the power of thought the more positive he thinks, he stands on the earth. Nevertheless, he, consciously or unconsciously is feeling his limitation, and he is searching for something that will give him strength in his belief in thought.

The Winged Heart

a newsletter for

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

Volume 16, Number 3 September — November 2007

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

Thought can be divided into five different aspects: imagination, thought, dream, vision, and materialization. Imagination is that action of mind which is automatic. From morning till evening a person is either working or, if he is resting, his mind is working just the same through imagination. Thought is thinking with will-power behind it; in this way we distinguish between the imaginative and the thoughtful. These two kinds of people cannot be confused; for one is imaginative, which implies powerless thinking, automatic thinking, and the other is thoughtful, which means his thinking is powerful.

When this automatic action takes place in the state of sleep, it is called a dream. This is distinct and different from imagination, because while a person is imagining his senses are open to this objective world, and therefore his imagination does not take a concrete form. But when the same automatic action of mind goes on in the dream, there is no objective world to compare it with. The mystic can always see the condition of the mind of a person by knowing how he dreams, for in the dream the automatic working of his mind is much more concrete than in his imagination.

Vision can be said to be a dream which one experiences in the wakeful state. A person who is imaginative or capable of imagination is capable of creating a thought. And when this thought which he has created becomes an object upon which his mind is focused, then all else becomes hidden from him; that particular imagination alone stands before him as a picture. The effect of this vision is certainly greater than the effect of a dream; the reason is that the imagination which can stand before one's mind in one's wakeful state is naturally stronger than the imagination which was active in one's state of sleep.

The fifth aspect of thought is materialization. And it is in the study of this subject that we find the greatest secret of life. No doubt a person will readily accept that it is by the architect's imagination that a beautiful building is built, that it is by the gardener's imagination that a beautiful garden is made. But generally when it comes to matter and all things that are connected with matter, man wonders how far imagination or thought has power over them.

Nowadays, as psychology is beginning to spread throughout the Western world, people will at least listen patiently when one speaks about it. On the other hand there are many who take a medicine with great faith, but if they are told that a thought can cure them they will smile at the idea. This shows that with all the progress that humanity seems to have made, it has gone back in one direction, the

higher thought; for man today generally does not believe in the power of thought and he believes still less in what he calls emotion.

In point of fact if one can speak of the soul of a thought, that soul is the feeling which is at the back of it. One sees that people become confused when they hear only words behind which there is no feeling. What makes a thought convincing is the power behind it; and that power consists of feeling. The general tendency is to wave aside what is called imagination. When one says that a person imagines something it means that he amuses himself. One says to him, 'Oh, you only imagine it; it does not exist in reality'.

In reality when one has imagined something, that imagination is created, and what is once created exists; and if it is thought that is created, it lives longer, because thought is more powerful than imagination. In this way man today ignores that power which is the only power and the greatest power that exists, calling it sentimentality, which means nothing. It is with this power that heroes have conquered in battle; and if anyone has ever accomplished a great thing in the world, it is with this power of heart that he has accomplished it, not with the power of the brain. The music of the most wonderful composers, the poetry of the great poets of the world, have all come from the bottom of their hearts, not from their brain. And if we close the door to sentiment, to imagination, and to thought, that only means that we close the door to life.

The Sufi sees both the Creator and the creation in man. The limited part of man's being is the creation, and the innermost part of his being is the Creator. If this is true, then man is both limited and unlimited. If he wishes to be limited he can become more and more limited; if he wishes to be unlimited he can become more and more unlimited. If he cultivates in himself the illusion of being a creation, he can be that more and more. But if he cultivates in himself the knowledge of the Creator, he can also be that more and more.

With every kind of weakness, every kind of illness, every kind of misery, the more one gives in to them, the more they weigh one down. And sometimes this can happen even to the extent that the whole world fails on one's back and one is buried beneath it. Another person, however, will rise up from it. It may be difficult, but at the same time it is possible. Little by little, with courage and patience, he will rise up and stand upon that world which would otherwise have crushed him. The former is going down, the latter is rising. Both depend upon the attitude of mind; and it is the changing of this attitude which is the principal thing in life,

either from a material or from a spiritual point of view. All that is taught in the Sufi esoteric studies and by Sufi practices is taught in order to arrive little by little, gradually, at that fulfillment which is called mastery.

Mastery comes from the evolution of the soul, and the sign of mastery is to conquer everything that revolts one. That is real tolerance. Souls which have attained to that spiritual mastery show it not only with people, but even with their food. There is nothing that the soul which has gained mastery would not touch, though it may not like it or approve of it. Every kind of weakness, every kind of illness, every kind of misery, the more one gives in to it the more it comes upon one's back. And one goes into it even to such an extent sometimes the whole world falls on his back, and he is buried under it. And there is another person who gets out of it. It may be difficult, but at the same time is possible. Little by little, gradually, but with courage and patience he can get out of it, and stand upon the same world which would have otherwise crushed him under it. The former thing is going down, the latter thing is coming up.

One may say it is a great struggle. Yes, it is so; but there is struggle in both, in coming down and in going up. It is just as well to struggle and come up, instead of struggling and going down. Whenever a person goes down, it only means that he is feeble in his thought. And why is he feeble in his thought? Because he is weak in his feeling. If feeling protects thought, and if thought stands firm, whatever be the difficulty in life, it will be surmounted.

The entire system of the Yogis, especially of the Hatha Yogis, is based upon making themselves acquainted with something their nature revolts against. No doubt by doing

Special Notices

Sufi Order Classes in Toronto

For the next few months Khusrau will be taking a sabbatical and there will be not be regular meetings on Wednesday evenings. In the interest of maintaining continuity, Hafiz has offered to lead activities over this period. For those interested in attending activities during Khusrau's sabbatical, there will be a meeting on Wednesday, September 5th to discuss the form that these activities will take.

- The meeting will be held at Hafiz's home, 275 Wychwood Ave (off St Clair, near Christie).
- It will begin at 8:30 pm.
- If you require directions please contact Hafiz at 416-658-7340 or nrothenberg @ rogers.com
- Once a decision has been made, a notice will be posted on our website.
- Those who would like to receive an email message about the classes should notify Eric Mercer: mercer @ muridae.com

Sufi Order Classes in Brampton

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

this they may go too far in torturing and tormenting themselves, and these extremes are not right, but all the same that is their principle.

Behind everything there is thought. Even now there are Yogis who could jump into the fire and not be burnt. One will find that intolerant souls are the most unhappy in the world, because everything hurts them. Why should they be so uncomfortable in the house and restless outside? Because of this tendency of disliking, of rejecting, of prejudice. It is this tendency which must be conquered; and when it is conquered great mastery is achieved.

As a general principle in life there is no use in forcing anything, but if we want to train ourselves, that is another thing. It is a process, not a principle. Man should fight only with himself, fight against the tendency of rejecting; this would lead him to mastery.

Coming Events

October 20, in Kingston, ON: a Dances of Universal Peace workshop with Yasmin Germaine Haut. The cost is \$35.00. Please pre-register by sending a cheque (payable to "Kingston Dances of Universal Peace") to the registrar: Connie Brobeck, 6 Dale Street, Kingston, ON K7M 4J1, (613) 634-8910, connie.brobeck @ queensu.ca. Billeting is available but please pre-register for billeting as soon as possible. For more information on the workshop, contact Nathalie Sorensen, (613) 542-0398, nsorensen @ cogeco.ca

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

Contact Information

Sufi Order of Toronto

% R. K. Carell
605 — 1603 Bathurst St.
Toronto, Ontario M5P 3J2
Phone Khusrau (Bob): (416) 653-6787
email: khusrau @ SufiOrder.toronto.on.ca
Website: SufiOrder.Toronto.on.ca

Sufi Order of Brampton

% Terry Wedge
37 Chapel Street
Brampton, Ontario L6W 2H5
Phone Sirdar (Terry): (905) 452-6358
email: tawedge @ sympatico.ca