



SufiNews from Europe

TRANSITIONS

Dear sufi friends

We are very grateful for the opportunity to present this 9th edition of Sufi News. Thank you to all who have contributed on the theme Transitions!

In Nature, in our contemporary world, within our sufi communities and within ourselves, changes are natural and inevitable. They are a natural part of evolution, and it is our choice to welcome them as guiding lights or try to fight against them.

Murshid says in the Gayan:

"Every loss in life I consider as the throwing off of an old garment in order to put on a new one; and the new garment has always been better than the old."

Our next topic will be on Sufism and Religion.
Please send your contributions to ki.a@online.no
We welcome your poetry, drawings,
photos and texts on this topic

**In service and love,
Marit and Alia**

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Many transitions are taking place in these times concerning religious oppositions, the climate change and women's rights. As Sufis, we accept the different world religions as expressions of Unity. We know ourselves to be the children of Mother earth, who is suffering from the climate changes, and we suffer with her. We live in a time where women slowly regain their freedom after centuries of oppression.

I asked Pir Zia to express his thoughts on these topics. Below you can read his answers. Maybe you would like to express your thoughts also? Within your Sufi community, in our newsletter, among friends, family, neighbors or elsewhere?

Sufi greetings from Alia

1. Murshid wanted to unite east and west through his music. He was a Muslim who brought a Message of Unity in the middle of opposing religious groups. How can we – as his followers today - bring the two cultures of Islam and the West closer together?

- Murshid urged his mureeds to think, every day, of the harmony of the prophets in heaven. While the followers of the prophets are warring on earth, the prophets themselves are united in heaven. The more we contemplate this harmony, the more we may serve to bring to Earth the peace that is in heaven.

The prophets wish to see their devotees united in brotherhood and sisterhood, but it is a choice that we must make. As St. Teresa of Avila said, "Christ has no hands but yours."

Judaism, Christianity and Islam are siblings. All three religions have been, at times, terribly misused. A religion is misused when it is put to the service of hatred rather than love. But the misuse of a religion should not blind us to the truth and beauty that its prophet brought.

The day will come when all of the world's revealed religions and sacred indigenous traditions will be honored as so many limbs and branches of one and the same spiritual faith, and humanity will unite in remembrance of the Sustainer of Life.

2. At the beginning of our Sufi journey we learn the Elemental purification breaths. In 2014 you have asked us all to talk about the most important challenge of our times. What can we do to help solve the Climate challenges we are facing?

- We need to tread more lightly on the Earth. In particular, we need to decrease the emission of gases that cause climate change.

As a means to this end, I recommend a wholly or mostly vegetarian diet. Contemporary animal agriculture is pure misery for the animals and is responsible for a large part of the world's greenhouse

gas emissions. By changing one's diet one can make a real difference in the health of the planet.

Of course, there are many steps, large and small, that we can and should take, individually and collectively. Fundamentally, it is time to shift from a culture of consumption to a culture of communion.

Murshid said, "If the planet on which we live had no intelligence it could not have intelligent beings on it." We have long prided ourselves on our intelligence, but the time has come to acknowledge Earth's intelligence. This will inspire us to redesign our technologies and renew our cultures in the light of the living systems that compose our living world.

3. I wonder if there are other spiritual leaders in our world today who use gender inclusive language when it is possible, like you do, Pir Zia? It is, in my opinion, looking towards a future in which men, women and all living beings are treated equally and with the same respect.

Murshid used the language of his time, in which it was normal to refer to God as "He," but it is clear that Murshid's vision of God included the feminine dimension as much as the masculine. He said, for instance, "Love is the Divine Mother's arms."

The new editions of Murshid's works published by Omega Press use gender inclusive language. Murshid's original words can be found in the Complete Works series published by the Nekbakht Foundation. I can't commend the Nekbakht Foundation highly enough for their work. Because they are so carefully preserving Murshid's words as he originally spoke them, Omega is free to produce popular editions with updated language.

Murshid said, "I see as clear as daylight that the hour is coming when women will lead humanity to a higher evolution." May it be so, and may we all do what we can to support this important movement toward balance and wholeness.

A WOMAN'S VIEW

I met the Sufi path 30 years ago through the book 'The Crystal Chalice' by Taj Inayat.
I came as a young woman and mother looking to find and develop a feminine spiritual perspective,
this book satisfied a very deep inner need. Seeds were planted in my heart that led me to explore the
nature of the Divine Feminine and increasingly reconsider and re-imagine what it meant to be
a woman in these precarious times of Earth Evolution.

HAZRAT INAYAT KHAN SAID

"I see as clear as daylight that the hour is coming when
women will lead humanity to a higher evolution"
These words were simultaneously an inspiring affirmation,
a heart song and an idea that I struggled to grasp
the meaning of.
And this dilemma has never been resolved!

What did he mean?

Who would teach me?

Who would make this happen?

Of course I knew that there are always exceptional women
in every generation who inspire us politically, artistically,
scientifically and spiritually. Yet Murshid did not say that
time is coming when 'some women'...or 'one woman' will
lead humanity to a higher evolution, but when 'women'
will lead humanity. This becomes a statement about every
woman....a 'Sacred Feminine Collective'. A hint that each
woman has a necessary thread to weave into the cloth, or
a particular note to sound in the sacred harmonies and
melodies of each present moment.

At different stages of my life I have heard the music of this
collective all around me. As a young woman and mother I
was actively campaigning for peace initiatives and learning
about non violent direct action. Among those I knew our
altars were kitchen tables and park benches....our menstrual
blood was sacred.....the 'word' made flesh began with baking
bread and birthing babies...
In the Lithuanian language a pregnant woman is rarely called
pregnant, but is 'she who is waiting in herself', suggesting
that her need for solitude must be respected as she tunes
herself to the life force flowing through her.

"Before Jesus was his mother
Before supper in the upper room
Breakfast in the barn" Bozarth

How Beloved is Murshid to me in his understanding and

recognition of motherhood as a spiritual practice.

We were among generations of women.....'hidden
treasures'....who prayed and worshipped.....standing silently
by cribs and barbed wire fences, weaving flowers for peace
upon crowns of thorns.....wiping away tears and dirt along a
Calvary road.....tending fevers and bloodied knees.....blessed
in the infinite love light of innocents...

Actually we were learning Love.....and we were equally
shocked and grateful as it introduced us to our own darkness
and incompleteness....

Our certainties crumbling in the face of suffering...

Gentle breeze of grace and humility soothing

and steadying us....

Preparing for the women we would become....

Apprentices to destiny...

"We are meant to be mothers of God. For God is always
needing to be born" Meister Eckhart

Growing older....

What was the task now?

The collective was shifting beneath us....there was an urgency
not to be defined by motherhood and by relationship and the
usual tasks that women seem most naturally and competently
to fulfill.....

Many of us returned to study and to the work place.....
conceiving life in new ways.....deep inner reflection and
enquiry leading us to confront inequality of power and
opportunity.....developing the connections between
inner knowing and worldly action..... honing purposeful
individuality

We were participating in another wave of a the continuing
struggle to understand the mandala of conscious womanhood
..... midwives unfolding opposites in rich kaleidoscopes of
creative practice.....

I qualified as a psychotherapist and opened a Retreat Centre
for women.....

My pathway followed a deep longing to explore the 'Divine
Feminine Mysteries' and to honor the fluency and mother
tongue of 'spiritual imminence'.....to value the heart song





of sacred embodiment..... blessing and
brokenness.....wisdom and wholeness.
And yes, life ran me ragged many times.....

“Broken in dreams yet sustained in faith”

Fiona Macleod

And here I am now one among the many
elders of Womanity. Together bearing witness
to the anguish and complexity of Life.....to
the ‘Mother of the World’, in ourselves, our
daughters, our sisters.....with Shekinah....
with Tarawith Kali.....with Shaktiwithin
the Earth herself.....

Honouring the face of the Eternal Feminine
relentlessly, gracefully renewing Herself
within many spiritual traditions.....

From a Jewish prayer for elder women.....

“like a mighty tree growing beside still waters
Your roots are deep your crown wide
And we, gathered under your shade, are
blessed”

... and quietly yet passionately dreaming
Herself into the hearts and souls of ordinary
people everywhere.

I turn to Mary our own Sufi Guide to the
Broken Heart....

I pray that we may unfold Mystery from
paradox.....

That in witnessing humanity at the brink,
we may harbour no animosity and no fear.
Though we are standing in the heart of
dreadful darkness and destruction....we may
remain open...listening across the thresholds
of the Heart into the naked Mystery of
Transforming Love

And having learned with Mary to wait.....be
it for the voice of Gabrielor at the foot of
any cross.....witness to suffering. anywhere.....
watching her child die....

Blessing of Gabriel

“Peace to you...the peace of new beginnings...
the fullness of force before creation....to you
who are fully ready and ripe.....in tune with
the Divine melody.....to you who are prepared
to follow this sacred song to its last note”

Klotz.

.....we will wait!

Guardians gathering at the Worlds
tipping point...

Who are we? What is that?

“Like a mighty tree growing beside still waters
Your roots are deep your crown wide
And we, gathered under your shade, are blessed”

Is there faith?

No matter what our prayers and actions now, we cannot know whether the Earth will shed us into the infinite, or carry us through the long night of consequences into a future for the children..

Wondering aloud to myself as I wait.
I bend the light of my heart towards Mnemosyne...the Titaness... she whose remembering reaches equally into the past and into the future....I lend my listening to the discovery of meaningfulness and rich empathic knowing....a realizing capacity within the soul....the origin and template of the true imagination.
An ‘Imagination’ redolent with depth and silence.....allowing us to reach beyond a time-veil and draw forth the threads and melodies to mend and compose the world anew....as does the Holy Sophia. Her companions are also Depth and Silence as she continually composes, weaves and mends the universe from the inside out!
Giving shape to the inner and the outer reality through a redemptive creativity that lets nothing be wasted.
In this fractured world of ours we can become habituated to living on ever proliferating surfaces , as if only what we can see and touch is real.....this absence of inwardness conditions attitudes of paranoia and distrust.
Holy Sophia heals by wisely restoring healthy connection with the ancestors and the past..... by opening the way to the stars and the Mystery, the future..... and by uniting both in the soul-substance of spirit and matter in the Present Moment. She is a revelation of inspirational

wisdom flowing from silence....a potent reminder and exemplar in the Sacred Art and Craft of Womanhood.
Her gift to us is Himma, an ‘Imaginative Sophianic Consciousness’.....anchored in the Divine, bearing fruit in humanity.....a translating, transforming and mediating consciousness.

This is our prayer...
Murshid foresaw these times....
He saw there was no easy way.....
He saw it in his beloved wife Pirani Ameena Begum.....the tears she would weep....the desperation she would feel.
He saw it in his daughter Noor un nisa..... the choices she would make...the death she would die. He sees it in all of us....
We do not feel like leaders.....we flinch and stumble along an unknown inner way and we wait.....gathering together as for any birth or death...

“Hail Mary
Mother of God
Be with us now

It would be comforting to follow a known path ...or a map...
Yet there is none....
This is a courage rarely seen.....a vulnerability from which we might so easily turn away, embarrassed, confused, ashamed and afraid. A treacherous Shekinah-edge from which, God knows , we may not return! This is where oceans and infernos are conceived.... and the borderline and the marginal within you are not to be forgotten.
If there is to be a vision.....it is you.....it is me.....it is now.....just as we are.....
Not planned and not certain...

Flickering....

A trace of light upon an inner horizon...
A veiled woman wandering
without story.....without
glamour.....steadily.....freely.....
compassionately.....across unscripted battlefields...
In Love....In Birth.....In Death... In Life

‘Hidden and fragile yet most powerful’
Taj

From here we learn to carry the very depths of our emptiness, our solitude and our silence gracefully, selflessly. Awareness arising through steadiness of mind, largeness of heart and deep equanimity.
Skilled fingers weaving bridges of Light, Harmony and Truth
There is no bargaining here for special dispensations. Certainty of outcome does not prevail. There is only the privilege of transparency and Presence....
Eternal Feminine.
Amen to wandering and to waiting.....
August 2014

“By my life be I spirit
And by my eyes be I open
And by my hands be I woman
And by my heart be I whole”
shared with us by Hills ... ‘while we were waiting.’

Noor un nisa Jacobs
Dervish Sisters Hotel
Retreat Guide
Contemplative Psychotherapist
Poet and writer
Mother Lover and Wife

UNDER THE GUIDANCE OF NOOR-UN NISA

Sufi healing order international retreat led by Qalbi
KRAKAOW – POLAND-20-22NDJUNE, 2014

TOGETHER, WE ARE GOING to put ourselves under the guidance and in the blessings of the presence of Noor-Un-Nisa, the beloved sister of Pir Vilayat. No doubt, many of you remember the profound love and great respect he felt for her throughout his life. There was a very deep soul connection between them.

Noor is gentle, beautiful and infinitely feminine. She manifests from her earliest childhood, already at four years of age, great open-heartedness to everyone she meets, to those who suffer and despair. She feels very close to the children of the world and to humble folk. Pir Vilayat recalled her great love of flowers and all beautiful things. He reported remembering her tears when their father, Murshid, sang sacred songs to them, and she was transported by their beauty.

At the news of the death of their father, that great being that Murshid was, the life of the family plunged into darkness. Their mother, so gentle, loving and fragile, had had her heart broken and psychosomatic

symptoms kept her confined to bed for several years. Noor took on responsibility for her brothers and sister. She was the eldest. She was twelve.

All three would say that she had been their 'little mother', because she took such care of each one of them during those years. She opened her heart to embrace the needs of members of her family. At such a tender age, she developed an extremely deep and subtle sense of empathy, of resonance with the cry of distress of those near to her, in the bosom of her family at first, but also among her classmates and that grew and grew as the years passed.

WHILE THEY WERE growing up, music took hold of their suffering hearts like a benediction. Noor developed her talents as musician, storyteller and writer for children. All her subtlety was demonstrated in playing the harp, the instrument she had chosen, and through which she could express her tender sensibility. But she is also full of the energy of a young girl of her age, very alive, curious, playful and always gentle in

her refined behaviour and noble manner.

Then came the dark clouds of war and the emergence of Nazism. Pir Vilayat and Noor discussed it. In service of the 'Message of Unity', they had always held all religions, all races in high esteem and affirmed the divinity in man. The time of trial sounded.

Pir Vilayat conveyed to us what they had thought together: was all that just words, or are we going to defend what we believe in at the risk of our lives? They decided to get involved.

BROUGHT UP IN THE VALUES of a sublime Ideal, Noor committed herself in solidarity with the cry of humanity. Not to be content with words. Not to do nothing. To get involved.

She became a radio operator and ensured connection between the British Ministry of War and the French Resistance. She was at the centre of the conflagration, and her messages were very important indeed. To be involved against incredibly powerful forces which



opposed the divine, the desire of the Divine being.

But there are limits set for forces that oppose the Divine Being. It always prevails in the end!

Noor offered no resistance to putting her trust in the divine capacities of her being. She did not allow herself to be caught in interpretations and images of herself, which could have obstructed action of the Divine in her. She did not allow herself to be destroyed in self-devaluation or in abandoning herself to the domination of a notion of herself based in blame, in anger against those who would do her wrong. No – she maintained the ability to affirm her confidence in herself, her values, wherever she was, with perseverance and fidelity, leaning only, but so deeply, on the voice of her heart.

Thus maintaining her high ideal at the very heart of action, she was led so far as to have to bear the unbearable...As you might know, she was denounced, imprisoned in solitary confinement for nine months, her only food a soup made from potato peelings; before being tortured and shot at Dachau.

That was the story of Noor, in the past, a heroic story...

Today there is a completely new recognition of what she achieved. And beyond what she achieved, the importance is emerging of her growing radiance and the profound meaning behind what her actions conveyed. Noor teaches us from now on by her story and by her realisation. She is a great Being for the theme of our retreat, because the qualities she embodied are essential for our difficult times.

TO ENGAGE WITH COURAGE..

Noor distinguished herself by her courage as much as heroes of the French Resistance.

However, at the very heart of her most important acts of courage, she experienced fear.

She was frightened..., which makes her courage even more remarkable.

The secret behind Noor's courage was the great spiritual power inspired by her father Pir-O-Murshid Hazrat Inayat Khan: the spiritual Ideal in action and not just in words. All her life Noor was in action, in service,

in activity. There, in her actions is her realisation... rooted in all the dimensions of the heart, carried to their utmost. Now these are precisely the qualities of the Divine Feminine, which are expressed in the very feminine need to be at the service of a cause to which one can give oneself, devote oneself totally, manifesting, actualising - Unconditional Love, Compassion, The ability to be dedicated and Self-sacrifice...

The divine Feminine thus carries the quality of deep healing of human consciousness.

Moreover, what makes for profound healing is the vow of engagement.

Noor made a vow of engagement, from her heart, with courage.

That experience has to be seen alongside the vow of transformation that necessarily involves sacrifice, the experience of different deaths.

NOOR SHOWS US THE PATH TO TAKE:

Die to the point of view we have held up to now.

Die to the notion one creates of



oneself, based on false conceptions.
Die to erroneous conceptions.

Let us take a moment to ask ourselves:
What are the false concepts that must
die in me now? Which are the ways I see
myself, see others up to now, which must
die?

THE DIVINE FEMININE helps us with
these sacrifices because she can help us
to let go in a deeper way of all those false
concepts, but with tenderness, tolerance
and goodwill.
We experience the death of limited
consciousness, leaving us transformed
by the qualities of the divine Feminine.
So the immaculate state, the fine tip of
our soul, which has never been tainted
by all those distorted constructions,
can appear. The purity of the depths of
our being can show through, and so one
opens to the descent of Pure Spirit, of the
Sacred and to divine Consciousness.

One of the reasons why Noor has such
great significance for so many women
is that she represents what they would
like to affirm themselves to be, in
giving expression to that sphere of the
soul where the sacred is a reality and
in bringing it right into life into the
concrete. It is a feminine characteristic,
which remains latent most of the time;
but Noor carried it to a high stage of
accomplishment. Constantly in touch
with the voice of her heart, her being
maintained attunement to the Sacred
in every thought, word and action,
every moment, all day, very concretely
and simply...right up to her actual
death. 'Divine perfection suffering the

"The more the wise
man tends towards
Unity, the more
universal he becomes,
and the more he
becomes free."

limitations of the human condition', said
Murshid.

And we can now perhaps understand
in depth the word she pronounced in
the second before the sacrifice of her
life. After torturing her, her gaoler told
her he was going to kill her. She found
the strength to kneel and say the word
'Liberty!' With this cry 'Liberty' she
gave voice to millions of people living on
our planet who struggle for this liberty
against oppression

'Liberty is an illusion as long as someone
is not evolved. Liberty comes with true
evolution' asserted Murshid.

An orthodox monk, Brother Jean, said it
in another way:
The more the wise man tends towards
Unity, the more universal he becomes,
and the more he becomes free.'

LET US PUT OURSELVES under the
guidance of Noor. Let us accept the
blessings of her living presence. She
who made a reality of the intuition of
her young heart when she composed a

song on visiting the tomb of her father,
Murshid, in India for the first time, when
she was thirteen years old:
*'Through the trials of life,
My heart will flower one day,
Flower like a lotus,
Flower in Your light.'*
Extract from the Song for Madzub of
Noor-Un-Nisa

She is always there for us. The light of her
presence envelopes and guides us. She
has experienced and known all the steps
we have to take, each of the trials through
which we pass. Her joy is to accompany
us along the road to our transformation.
Her joy is also for our concern for the
transformation of those we meet. Let her
light illuminate our steps.
Pir Zia said about her: 'Her light which
never goes out is the answer to all
darkness.'

A PRAYER FOR WORLD PEACE

*We affirm that race, religion and
nationality cannot separate our shared
beating heart*

*We affirm that our heart seeks peace and
unity with the one heart to which we all
belong, and we affirm our solidarity in the
pursuit of peace.*

*We affirm that the flow of the same force
that moves the universe moves through all
our blood and all our hearts, and we vow
to rise above the distracting illusions of
forgetfulness and live in awareness.*

*We send a prayer that all beings will come
together in the burgeoning being through
which flows peace, peace, peace throughout
the world.*

**“Through the
trials of life,
My heart will
flower one day,
Flower like a lotus,
Flower in Your light.”**



Hazrat Inayat Khan on the Rose

Extract from the book *Die Seele der Blumen*
by Firos Holterman ten Hove.
Translation by Ronan Gilligan.
Photos: Tajali Talbot



OF ALL THE FLOWERS and plants, the rose plays the most important role in the teachings of the Master. In his collected works there are around 110 instances where he speaks of the Rose. For comparison, there are only 6 mentions of the lily, 2 of the sunflower and 1 of the tulip.

He presents himself in a tradition which goes back thousands of years and having its origins by the rivers of the central Asian mountains. His own family came from Afghanistan to India centuries previously. The Moghul rulers revealed their love for the rose through their Indian garden culture which they brought with them from their homelands in central Asia. Persian Sufism, with its rich heritage of rose poetry was melded with Indian culture in this period.

In the Nirtan Murshid says:

The rose brings forth fragrance, color, and beautiful structure; so the soul, with its unfoldment, shows personality, atmosphere, and refined manner.

Here we come to a key concept in Sufism: the development of the personality. Sufis of all times have attached great importance to the art of personality. What exactly is meant by this?

“The rose brings forth fragrance, color, and beautiful structure; so the soul, with its unfoldment, shows personality, atmosphere, and refined manner.”

At its essence:

God manifested Himself in the form of man and, from an individual to a person, developed as a soul, and that herein lies the fulfillment of life's purpose.

The whole meaning of life is encapsulated in this single sentence from Murshid. Let us examine in detail what the concepts mean. For every man is not a personality!, says Murschid.

INITIALLY THE HUMAN being is primarily busy trying to be an individual. In the language of plants: gradually it occupies its habitat. In the case of the rose, this should be basked with sunshine and it does not like the shade, too wet or too barren. Its stems sprout forth, its leaves fill the space, while with its thorns it protects itself against enemies and attaches itself to other plants in order to better grow, each plant in its own way.

Many people remain a lifetime stuck in this stage of life. They

busy themselves endlessly with branches, leaves, thorns. They protect their space, fight with their competitors and take up as much room as possible. The message of the Sufis is that after we have developed our individuality, another task awaits us.

MURSHID TELLS of the Sufi poet Saadi from the Persian city of roses, Schiras:

Sa'adi, in simple language, has tried to give man a helping hand towards the development in his personality of that flowerlike quality; to train this personality which was made to be a flower and to help. His whole life's work has been to explain to man how life can turn into a flower. He has called his books "Gulistan" which means a flower-bed or a rose-garden, and "Bustan" a place of all sorts of fragrances, a place of fragrance. In this he has tried to explain to man how the heart can be turned into a flower. In reality it is a flower, it is made to be a flower, it is made to spread its perfume.

The works of Khwaja Shams-du-din Muhammad Hafiz, another famous Sufi master and poet from Shiraz, are described by Murshid with great appreciation:

The mission of Hafiz was to express to a fanatically-inclined, religious world, the presence of God, which is not to be found only in Heaven, but to be found here on earth. Very often religious belief in God and in the hereafter has kept man sleeping, waiting for that hour and that day to come when he will be face to face with his Lord, and he is certain that that day will not come before he is dead. And therefore he awaits his death, in the hope that in the hereafter he will see God, for Heaven alone is the place where God is to be found. And he thinks that there is only a certain place which is a sacred place of worship, that is, the church, and that anywhere else God is not to be found. The mission of Hafiz was to take away this idea, and to make man conscious of the Heaven by his side, and to tell man that all he expects in the hereafter as a reward could be had here if he lived a fuller life.

A full life, that is to say a life in which the longing to love blossoms completely in our hearts.

If there is such a thing as divinity to be found in humans, then it is the ability to love. If God can be found somewhere, then it is the heart of man and woman. If love unfolds within our hearts, then God is born in us. This opening of the human heart is the same as when a flower bud blooms.

ACCORDING TO HAFIZ it is a huge gamble because the laws of growth for branches, leaves and thorns (those known as "rights of the individual", "ownership", "fairness", "give and take", "an eye for an eye") do not apply in the next stage. Where previously the entire attention in the plant focused on the development of the individual ego, the attention turns 180° in the flowering and is directed to the other. An unprecedented quality is created out this. In the turning of devotion to the beloved it is possible for us to develop a new substance, a substance worthy of our soul, one called love.



Murshid: *There is no question of fairness where there is love. Love stands above law. Law is beneath love.... The mistake in this day is that we keep law higher than love. We do not see that the divine principle, which is love, stands above law. Man makes God a judge who is bound by law, Who cannot do His will, but has to do according to what is written in His book. God is not justice. Justice is His nature, but love is predominant. People give such importance to one's actions and their results. They do not know that above action and result is a law which can consume the fire of Hell, which can dominate, if the whole world was being drowned in the flood of destruction, that the love power is greater than any other.*

THE SUFIS FROM Shiraz had discovered that the rose is the flower which most convincingly expresses this transformation. Unconditional, without a thought of loss or whether it is worth it to bloom, the plant chooses to show itself in its full beauty. The plant does so with full risk. Beauty is not even the plant's goal. The only thing that matters is to open to the other. And the beauty which arises is the natural result. The rose brings forth fragrance, color, and beautiful structure; so the soul, with its unfoldment, shows personality, atmosphere, and refined manner.

In a rose flower it is made wonderfully visible how the plant is liberated from the stage of growth with its colour green and enters into a new stage with completely new properties: the blossom with hitherto unseen colours of snow white, pink, red through to violet. The sepals in the flower are, as it were, a memory of the previous stage of life. In the green sepals, the old principle of green growth is reduced to a minimum. The ego, in the sense of attending to one's own interests, though still represented, is fully in the service of the new mode of existence: the sepals protecting the

flower bud.

Something matures in the bud which nature reveals in all its glory through transformation. Where previously the sun had offered its light for absorption through the plant's greenness, the flower now reflects the sun in its white fire, with the pink and reds of sunset and purple of night.

AS ONCE THE plant had fanned the air and through oxygen exchange had enabled growth, the rose now reflects an unprecedented quality of the air element with its beguiling scent. Only recently I have experienced how a single Resht rose from Persia could fill an entire greenhouse with its fragrance.

Whereby in the previous stage the plant had extracted water from the earth or atmosphere, now the rose flower displays a consistency produces by the cellular in integration of water: nothing is finer or more beautiful in its substance than a rose petal, except perhaps the cheek of the beloved.

The rose plant is clearly recognized through the number 5.

We have seen how the green rose is usually composed of five leaflets. In flower structure the rose exhibits the number five in the form of a perfect mandala. You can feel the intrinsic creative power responsible for this expressive form holding it in equilibrium. The number five does not exist in the mineral world, the primeval world of construction. Only in the plant kingdom does the number five occasionally appear. And, in the rose flower, it reaches its perfection which also forms the basis for the human archetype.

Murshid:

If a skeleton plan of man's spirit be drawn one can draw it as a sun in the midst and five rays shooting out around, one straight upwards, two at the sides rising upwards, and two downwards, and it is this which makes the five-pointed star.

Pir Vilayat and the Alchemical tradition

How did Pir Vilayat arrive at the beautiful, challenging, inspiring and re-animated alchemical model that he describes in the Retreat manual and, most recently, in *The Ecstasy of Knowing: A Manual of Meditation*, 2014. I am making a study of his influences and legacy, to place him within the alchemical tradition, and I would be very interested in any feedback readers of Sufi News may have on these initial ideas.

Text: Khanun Penny Bayer

EXPERIENCE OF MEDITATION. Clearly Vilayat's extensive study, experience and understanding of levels of consciousness in meditation in a wide variety of traditions is central. As a child he breathed in and received atmosphere and teaching from his father and murshid Hazrat Inayat Khan, who also spoke about alchemy in his own poetic, heart-opening way. In the 1950s and 60s Vilayat spent much time meditating in wilderness in solitude or with teachers, often in the East. Some influences are suggested by photographs in *Towards the One*, 1974: Aurobindo, Sri Chinmoy, Ramana Maharshi, Satchitananda, Papa Ram Dass, Mother Krishnabai, Sri Ramakrishna Paramhansa, and Samuel Lewis are just some of the people whose images are included. It was Pir Fakhruddin who ordained him Pir in the Chisti lineage, afterwards confirmed in Ajmer by Diwan Saulat Husayn Chisti.

HENRY CORBIN. It seems very significant that Vilayat lived and studied in Paris at the time when Sufi ideas were being brought to the West by academics and intellectual Sufis. From 1934 he studied at the Sorbonne under Louis Massignon, scholar of Islam, who had also taught Henry Corbin, just six years before. Nigel Hamilton has suggested that Corbin's work gave Vilayat the inspiration to take up his task of becoming a Sufi leader. Corbin's landmark academic studies include: *Creative Imagination in the Sufism of Ibn Arabi*, *Spiritual Body and Celestial Earth*, and the

Man of Light in Iranian Sufism. Whilst bringing forward Sufi and Shi'ite texts, these works also have some resonance with the Western alchemical tradition through their references to Hermes, the Rosicrucians, processes and colours. Corbin may have influenced Vilayat in the mode in which he wrote: in 1962, following an approach from Vilayat, Corbin advised him to focus on writing based on his personal experiences and meditation exercises, advice to which Vilayat seems to have adhered.

THE PERENNIALISTS. Around the same time, members of the Perennialist movement were living in Paris and writing about Sufism not as academics, but as intellectuals who participated actively in Sufism and Islamic spirituality. Perennialists created their own bridge between Sufism, other Eastern religions and the West, producing a formidable body of work. They were mainly initiated Sufis who conceived that every religion has, besides its literal meaning, an esoteric dimension, which is essential, primordial and universal. Leading members were Rene Guenon (1886-1951) and Frithjof Schuon (1907-1998). I would be most interested to know if anyone recalls whether Pir Vilayat met either of these men or read their works.

TITUS BURKHARDT. Titus Burkhardt was also a Perennialist, and Sharif Graham recalls that Pir Vilayat drew on Titus Burkhardt's book "Alchemy" when he was writing


the retreat manual. In that book, Burkhardt brings together Eastern and Western ideas about alchemy, including Sufi practices, from a Sufi Perennialist perspective.

JUNG AND ALCHEMY. Where Burkhardt rejected the work of depth psychology, Pir Vilayat saw that there was the opportunity to integrate it with meditative practice, and he cites Jung frequently in his writings. Jung's ground-breaking works on Psychology and Alchemy brought together ideas from East and West in a new psychological attitude, which Pir Vilayat affirms and adds to in his work *Introducing Spirituality into Counselling and Therapy* (New Lebanon: Omega, 1982).

LIFE. Life experiences bring everyone to this path: Vilayat accepted his given task to lead the Sufi Order. Before he could do this, however, he trod dark corners of the soul through personal loss, tragedy and confusion. When he talked about the alchemical Royal Road and affirmed that there was a way through to other levels of consciousness it sounded the note of integrity because he was open about the difficulties he had encountered along the way which grounded him in lived suffering and joy.

If any reader of this article would like to correspond and share views on influences on Pir Vilayat's alchemical process I would love to hear for you:

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“Listen, O drop,
give yourself up without regret,
and in exchange gain the Ocean.

Listen, O drop,
bestow upon yourself this honor,
and in the arms of the Sea be secure.

Who indeed should be so fortunate?
An Ocean wooing a drop!

In God’s name, in God’s name,
sell and buy at once!

Give a drop,
and take this Sea full of pearls.”

Rumi

What is a transition? According to the Merriam-Webster Dictionary it is, among others, a passage from one state, stage, subject, or place to another, or similarly a movement, development, or evolution from one form, stage, or style to another. In other words, a transition is a change.

TRANSITIONS

Tekst: Amina Georgia Feliou

Photo: Marit Lundby

OUR LIVES ARE FULL of transitions. My life is no exception. One could say that we are in constant transition, that only death (the term is used in its colloquial, everyday meaning) is immobile, unchanging, still. There is nothing exceptional about transitions. They are part of life.

Yet, there are some transitions that are indeed, exceptional; important; life-changing, and it is one such transition that I would like to share with you. This is its story:

ON FEBRUARY 2, 2008, I was going to meet some friends in the evening. I was coming down with a cold and feeling weak, but I was nevertheless very enthusiastic about going out. My friends came to pick me up with their car and we were all going to a friend's house to play board games, a fun activity I love. I was sitting in the rear of the car, looking outside the window, and we were driving through an area with motorway bridges. Then, suddenly, while we were crossing one of the bridges and I was gazing out at them, I felt a deep sadness and a thought crossed my mind in the form of a simple sentence: "It will begin". Even at the time, I was not sure whether it was a thought, a proposition that was mysteriously inserted into my mind, or something entirely different. I only knew that it was something definite

and that, despite my sadness about it (what would begin would not be at all nice, for sure), I faced it with acceptance or rather obedience that, come to think about it, may have included elements of resignation.

IN THE TWO YEARS that followed, my life was full of abrupt, hard and adverse changes: an illness (not serious, yet very painful), dealing with five deaths (including the death of the love of my life) within a period of six months, the loss of my job and of many job opportunities, and moving to a new home in a hostile environment, to mention but a few. The next two years were somehow better (at least people were not dying on me!) but still hard. In any case, no matter how hard I was trying to make things right, to change or improve them, all my efforts ended up in failure or loss. Nothing seemed to work, and after a while I stopped trying and just accepted things as they were. I stopped setting targets, planning or doing anything that I used to do up to then, quite successfully. I was just trying to live every day as it was presented to me, not expecting anything, not even hoping for anything other than to make it through the day. I was holding on to the present since it was the only thing I had. But this is not the point I want to make.

DURING THIS PERIOD, some good things happened as well. One such thing was that I established contact with my local Sufi group! Rare as these few good things might have been, they offered me joy and relief. But that's not the point I want to make either.

The meaning of this transition, as I understand it, is my relationship with God. This love affair has a long history and has been going on since I was a child. Like most love affairs, it has passion, longing, love, but also nagging, fighting, sulking. In the past, we have even separated for a period of time! Yet, we never got a "divorce". This longing was always there. And at certain times during this "desolate period" of distancing, I had the impression that this longing was going both ways...

During those four years I never stopped loving God. Not for

a second. Occasionally I stopped believing in [Him/Her/It], occasionally I was angry at [Him/Her/It] but I never stopped loving [Him/Her/It]. I knew that I had to go through all this, although I did not know (and still do not know) why. It doesn't matter. It never did. This knowledge, this warning (I don't know how else to call it) I was given, woke up in me a peculiar kind of strength. I had a sense of inevitability; of necessity. It was necessary for things to happen this way. It was necessary for me to endure them. My relationship with God had nothing to do with this. My relationship with God had everything to do with this. Because, what was important is that I was relating to a God who self-reveals and relates. We were relating. We are relating. Even when God is an Embittering God, [He/She/It] is always next to me.





CRISES AND TRANSITIONS

Text: Heinz Espabad Kindl
Photo: Marit Lundby

EVEN IF YOU do not know the way, trust yourself or better your higher self, your soul, because she knows the way. Detach yourself from the usual, external considerations and let go of your ego and your opinions. Even your own opinions should not particularly interest you. Say quietly, I do not know the way, so you can be guided, because the ego does not know the Promised Land. Especially during a crisis you cannot see what this crisis can be good for. Then it is enough to give you what is good for you, on this day, in this hour. And this is true even if you fall. You allow yourself to accept help and get up again and as you go further through this dark night, you will meet a new God.

IF YOU ARE injured and vulnerable, do not pull in battle; do not go with people or even in a pub because you are looking for security. There you will easily become a victim, and many will take advantage of your weakness unconsciously.

If you are hurt, then go home to yourself or to me. There you may be, as you are. The injured wolf comes only from his den, if he recovers.

Crisis always has a deep meaning, even though you may have difficulty recognizing it during the crisis. It is a chance to throw off ballast, to reorient oneself, to pause in order to see more clearly which steps should be taken next. Crisis is always a chance to grow, to slip out of one's old skin, which no longer is appropriate. A crisis provokes a deeper trust, and in its intensity we gain not only experience by exploring the depths of suffering in our lives, but it is a fundamental driving force for movement and for our evolution. If everything simply is just fine, we can fall easily in comfort and stagnation. So we start to accept crisis itself as help, and we do not only accept it but welcome it as a good friend who stands by our side.

GRADUALLY WE learn to accept everything, we learn from everything we encounter

along the way. Call it what you want: love, light, truth, unity, or for example God. If you have made yourself on the way towards him, then comes the time when everything becomes meaningless, where you can make no real step without him. It will be your greatest love. And then you'll have to become one with him until you cannot distinguish anything more from him, until you let yourself entirely melt in the union. It becomes a road where you cannot turn back, just to stop means torment and is almost like falling.

Move joyfully forward, brave as a loving knight who shuns no sacrifice to accomplish what must be done and will be done anyway.

Extracts from the book:
VOM ENDLICHEN WEG
Eine Symphonie der Hoffnung.
Psychogramm eines modernen
Sufi tao.de in J. Kamphausen
Mediengruppe GmbH,
Bielefeld





"The Friend remains the same, however s/he is dressed!"....

Text: Emir

A few words, imperfect though they may be, to act as a witness to some of my experiences of the transition between Pîr Vilayat and Pîr Zia. My strongest memories from the ten years following the wedding of light of our beloved Pîr Vilayat, is a process of opening the heart!

I MET PÎRVILAYAT in 2000, and I was dazzled! I found in him The Friend; the friend in whom one trusts with the kind of trust that brings about a reconnection to our essential nature!

Shortly after the departure of Pîr Vilayat, another friend also left, experiencing his own wedding of light. This friend was very dear to my heart, and was the one who had introduced me to Pîr Vilayat (he had followed his teachings for over 30 years). This question of friendship, the essential element without which all goes wrong, kept presenting itself to me in a way I could not ignore! There was this certainty in me that "the Friend remains the same, however s/he is dressed!"

"Ripping the other costume, here s/he is again..." as Rumi sang.

I REALIZE NOW that what came through in this period was the love of the Friend, the Spirit of Guidance. The love of life deepened! It was the journey to "the East of my being" that built this friendship! Accompanied by my guide (for love of him, I will not describe him), this process was accelerated.

"THE FRIEND REMAINS the same, however s/he is dressed!"....

The meeting with the one appointed by Pîr Vilayat – when he talked about Pîr Zia he said "recognize him as your master" – made me ask myself whether it was possible to be liberated from my images or fixed ideas of the guide, as beautiful or stimulating they might be! Not to allow myself to be locked up by habits and again to find some space, however stripped down that space might first appear. Although I knew it intellectually, I had not realized how much the journey was the process; I did not suspect what fathomless depths it would lead me into, what dizziness, what burning all this would expose me to, how all this was going to mold me; cook me!

WELL, FIRST I was compelled to recognize that I used the excuse of loyalty and faithfulness to the magnificent traces left in my being by Pîr Vilayat, and that my desires of ecstasy, beautiful emotions and noble thoughts walled me in.... I was trapped in drowsiness, forgetful to who had called my essential nature into being! Sometimes more aware, I felt as if I was struggling in a cocoon!

“Even when I trusted the process, doubts arose!”

It is true that the banquet table seemed much less sparkling, less brilliant, not so "high", the sources of "delight" were fewer! Even when I trusted the process, doubts arose! We were far fewer in number, even though our annual meetings allowed us to reconnect a little! Besides this, behind our pride in serving the work in Suresnes, little by little, a belief arose that we knew best. Indeed, the Message seemed to be upheld from the United States, so separate from us, not just by language, but also by culture – a complete different world! The organization of the Sufi Order now seemed to me like a return to a very hierarchical concept! It came from outside, and we could say nothing because we had nothing to offer! Rebellion was born deep within us towards this changing world; anger, even conflict arose between us; and rigidity set in under the guise of orthodoxy! Our enthusiasm was tested! Our dissension caused distance between us and was noticed by those attracted to the Message, who had come to listen! Our collective and individual disarray was disposed to all! What sadness! Many questions came up by

the patterns that gradually emerged from Pir Zia's teaching, but also the fact that this master was younger than us (do we dare to say it to ourselves? For some he was the same age as their sons!) ... In short, we discovered how our hearts were closed, and reacted very stiffly to the invitation of our guides: "Get up, get moving, you have received everything, take the initiative...!"

IT IS TRUE THAT in this journey to our East, despite our apparent disorder, our "caravan" continued to move forward, accompanied, comforted, guided by our precious spiritual friends. (In Paris, during the meditations in Suresnes - they saying "You are not cut off from your essential nature" - or during retreats - during the camp or with Aziza - who "cooked" our personalities, even during the course of the esoteric school)! Then little by little, I began to realize that I (we) had become deaf, or to be more exact that I (we) played deaf before the always moving Life. Deaf and blind to the work of perfecting our own carpets of light, blind to the evidence and possibility of finding again the support of the Life beyond the life of

all, which appears! No, we could not be separated from it!

Guided by this little red thread, very weak, I met the outer shell, that is to say, everything my personality understood and built for my good. It said: get through "in the name of service, you need to do this or that for..." I stood up against figures of authority, which had taken residence in me (our conception of Pir, of service; or the Silsilah, for example...) but also what appeared was the hope that if I (we) would become better, more coherent, I (we) would obtain a different equilibrium, more acceptable ... I believed!

SO I WANTED to share this call of the reunited "we", by talking together about what seems essential to us: this "we", outer (shown in our friendships) and inner (behind our psyche) which is searching for unity! Something new was expected, this "We"...in other words build a work together! My guide reminded me constantly that there was nothing to save! This "we" was beautifully articulated in a question posed by the same guide to Pir Zia at the camp: "What do you need?" This



allegiance to Pîr Zia from a being who gave so much, without keeping count, underpinned another question: what do we need? What does the Spirit (the Noûs) need from us?

A THIRD DIMENSION, which I encountered next, was my fear, a fear born long ago in childhood! The tactics fear employ, to which I was so attached; To experience fear just a bit, not too much, in case a full experience of it would drive me crazy! Yes, this fear so deep, so old, which keeps us separated from the Living, from love; which keeps us only on the surface of things, which—let us say it out loud—does not accept the inheritance of light! This fear, which was now manifesting itself by rejecting the desire to become the heir of what had been planted in us: the lineage of beings of light. But do we have any choice? So open your heart to this fear as well, and bit by bit bring into awareness that inheritance which Pîr Vilayat awoke in us, until it becomes an essential necessity!

THEN, IN A TOTALLY unexpected moment, unpremeditated, unintended,

as in a meeting at a street corner, I met the gaze of Pîr Zia: it was like discovering power in oneself again! I had met a trust freely given without any expectation of something in return! I was seized in the very depths of myself! This encounter with love was so far from all my conceptions of love! I realized then that every brick of separation which I threw into the living source, to break down the wall which separated me from her, made the level rise slowly, slowly, and that the ocean grew closer and closer to me "as the water gets closer to those who thirst. "

THEN I REALIZED, as we all did, that our request to Pîr Zia to come more often to meet mureeds and to allow this heart to heart connection, even though he had spent a year in France, was pure fantasy since our hearts were not open to Beauty, the beauty for example of his manners.

So "to open our hearts to Pîr Zia"? With friends, we reflected and worked together. On the one hand to accept our fear of not being as good, beautiful, loving and fair, as we thought we were. In short not being true mureeds. On

the other hand, the acceptance that it was not for him to love us, but for us finally to tear down the walls in a way that would give birth to this love within us and with our friends.

SO WITHIN the French Sufi Order we have proposed: "Highlight a living reality that frees us from our fixed ideas, our preconceptions and unites us in the work of Pîr Zia"! What we wanted to initiate could be part of the work of the French Sufi Order, for example the work to plan Pîr Zia's visit last September! Then we asked our friends in Suresnes what they needed to open their hearts to what Pîr Zia was transmitting! From these discussions, we addressed proposals and issues during the visit of our young master!

And then came the 10thUrs of Pîr Vilayat, during which there were moments so full of love, harmony and beauty, far beyond the tyranny of our emotions, we were filled with gratitude!

"The Friend remains the same, however s/he is dressed!"
Ripping the next outfit, here s/he is again ... "

TRANSITION

Text: Satya

“**THE PROCESS** of a period of changing from one state or condition to another”

What is required in such periods, differs according to the situation, circumstance, sites, periods concerned and people..

However, maybe it is possible to say that there are some general principles, like the necessity:

- To have consciousness of what is happening, trying to see the reality of things.
- Not to hang tight to habits and to show adaptability, flexibility - To heal the past.
- To have a capacity to make oneself void and to be receptive and acknowledge the new.
- To have an open mind for integrating what is the best, within our own limits and our resources.
- Accepting to start again, with humility, but also with courage, if difficult circumstances deprive us suddenly of what we were accustomed to, and compel us to act and live otherwise, maybe in austerity.
- To be able to open up to all that is coming our way, even in unexpected and paradoxical ways.

IN FACT, ALL will depend upon our inner resources and our deep desire for life; upon our wish to advance. We should be very open to the unknown, remain optimistic and have faith in life, in the Grace of God.

Finally, only fulfillments will prove and demonstrate that we have kept the axis in a good way, that we have faced the challenges of changes presented to us by life...

The transition “from Pir Vilayat to Pir Zia” is a specific one, a unique one, in the heart of the spiritual world.

When I met Pir Vilayat in the year 1980, all his being and presence were flourishing of plenitude. It was a Master. It was a complete world that I had to discover, that of the meeting with a Master, a Master who was entering into my life, who was to modify it totally.

WITH A GENUINE master, with his presence, all facts and all what is happening deploy themselves under other processes, rules, than those occurring in normal life; they are inducing, among other things, awakening, transformations, rebirth, resurrections of beings as some divine sparks from him are awakening hearts and souls,

under an infinite variety of modalities and guidances. Of course, for each one of us, it is unique.

WITH PIR VILAYAT, we were involved and accustomed to a certain number of things: his radiating being and loving presence, lot of seminars, retreats, practices, teachings which uplifted us in the celestial heights of light. We were doing practices but, maybe, we were more supported by these states of blissfulness that Pir Vilayat gave to us. Anyway, our gratitude will never reach the level of all what Pir Vilayat gave from his heart and soul to us and up to now, totally in service and fully invested in intense dedication to his spiritual mission...

THE DEATH of Pir Vilayat in June 2004 has opened a new period of time, a period of difficult mourning related to his departure for “the Other World”, a period that words will not encompass, and I will not talk about that specific period.

At the same time, with Pir Zia, new things were also taking place. Pir Zia started his mission for us like a Source, a bright Light, as the Dawn which is illuminating progressively mountains and valleys, but we were, maybe some of us, still in the past, in a kind of deep nostalgia...

SOME CHANGES appeared. The teachings of Pir Zia seemed to take new orientations and some mureeds found themselves unresolved, in pending. Pir Zia could not come so much to Suresnes, but we must remember that Pir Zia, despite his youth, received a very extensive legacy: much more countries of different cultures and therefore, much more responsibilities and thus, much more leaders and mureeds under his aegis, a considerable task! We were in full “transition”, a period in which all things were searching their new place and understanding. It was not easy.

In 2011, Pir Zia granted us with his presence, by a stay of some months in Suresnes, in Fazal Manzil, with his family, and I wish to express to him again all my very deep gratefulness. Thanks to his presence and his various noticeable and unseen helps which intervened during his stay, and also all along up to now, lot of clarifications, new consciousness on things, happened. He helped us to have new viewpoints and to change our habits, behaviors, our modalities of interrelations through unfathomable ways.



TIME HAS ELAPSED...and by steps, things appeared differently because this transition is occurring in the spiritual world, a world in which other criteria are acting for transformation and change.

• Apart from his seminars, retreats and other sessions, various dense compilations proceeding from Hazrat Inayat Khan “works” and from other sources have been carried out by Pir Zia to be at our disposal. Precisely, we are in search, in quest...

He has also written some books, of which “Saracen Chivalry”: it is for me just some wonder, marvel of contents and inspirations! I feel it like a “guiding-book”, with keys for working on ourselves...



“He opened for us the way of ‘Adab’, the way of the “noble manners” founded on excellence, the manners of Chivalry.”

- He has created the Suluk Academy. For my part, it is a living testimony: within time, it has been possible to see some beautiful metamorphosis occurring in mureeds who have taken this curriculum.

- Pir Zia leads us also in great clarity, with his teachings focused in great part on the works of Hazrat Inayat Khan, to work strongly on “foundations”, to work on basic practices. He emphasizes the necessity to enter into the experience, and to advance step by step in order that we might make them a living reality. Of course, we were doing a lot of practices with Pir Vilayat, but it was different. We are now maybe more solicited to do the experience in full awareness and regularity, in order that the practices might reward us with joy...

- Besides, Pir Zia has invited us to assume otherwise our responsibilities. We should be working together differently, with esteem, respecting the place of each one, considering otherwise the evolution of each of us, with kindness, openness... He opened for us the way of “Adab”, the way of the “noble manners” founded on excellence, the manners of Chivalry. Thus, we have been invited to “advance together”, each one bringing his richness, each one uplifting others with what was specific to him, and in this way, we could all advance towards the same Light, in friendship, sharing and with solidarity... for the best of the beings, of our surrounding, of humanity.

- In this perspective, Pir Zia has offered to us, among other things, the possibility to work with the Seven Pillars of the House of Wisdom, a process including the building of foundations for the edification of our

being, for the abode of our soul as well as responsibilities and commitments taken within new viewpoints. We could work “in groups”.

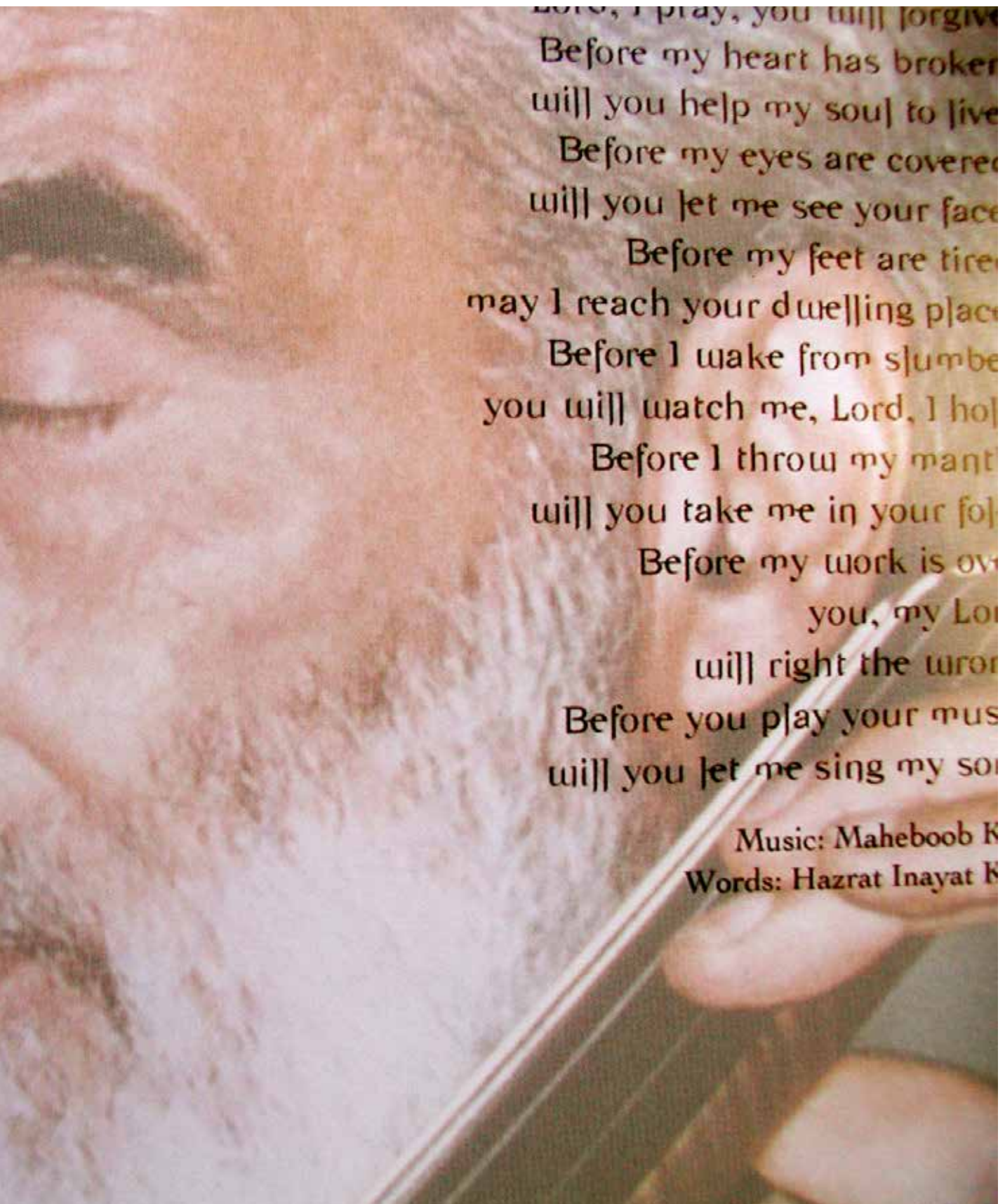
For my part, it has been a very rich opportunity to deepen part of these new aspects and orientations wished and focused by Pir Zia. We have been enriched all of us within the group. We became “friends”.

In view of all, that which is beyond words, I can maybe simply express - it is my feeling, connected with some exchanges I had at various moments - that: The spiritual “presence, atmosphere, work and Light” of the Master have been operating in our beings... Pir Zia touched deeply the heart and soul of quite many mureeds when he came for a few days in Suresnes, in September 2014... We have been impressed...

And from our side, as mureeds, due to all that, it seems that we have moved toward something new, both inside our hearts and souls, and in our acts and interrelations. We have changed, evolved, we have recognized in between us this necessity to advance as “companions of travel” and in responsibility within the Message of Hazrat Inayat Khan, of Pir Vilayat, of Pir Zia. Lot of new things of course will have to be done in the future, but the present transition is really in action for change and improvements.

Again, all my vivid gratitude to our Masters, and especially in this present time to Pir Zia, for all these so much precious Teachings and invisible guidances that we have the grace to receive, that are changing our beings, hearts and souls... for evolving within the Message of Love, Harmony and Beauty... towards the One!





Lord, I pray, you will forgive
Before my heart has broken
will you help my soul to live
Before my eyes are covered
will you let me see your face
Before my feet are tired
may I reach your dwelling place
Before I wake from slumber
you will watch me, Lord, I hope
Before I throw my mantle
will you take me in your fold
Before my work is over
you, my Lord
will right the wrong
Before you play your music
will you let me sing my song

Music: Maheboob Khan
Words: Hazrat Inayat Khan

Making the Basket Beautiful

Transition for the Sufi Order International North America

Text: Suhrawardi Gebel

Photo: Marit Lundby

I WAS ASKED TO WRITE this article for Sufi News because I took on a role as a facilitator of a discussion on the Sufi Order International lists about the North American organization. I took on this role on my own initiative. Since I was closely associated with the organization for many years as Secretary General, I want to make it clear that this article reflects my own perceptions of the current state of affairs and does not necessarily reflect the views or priorities of the current organization.

When our Murshid was traveling from city to city and country to country, he was often met with great enthusiasm. Many felt stirred by the Message and felt called to set forth on the spiritual path of sufism. He soon realized that the spark he was kindling would fade without some way to keep it going. He spoke of the need for a basket to gather flowers. The organization of the Sufi Movement made possible a growing community of mureeds and leaders and the collection, organization, and publication of the teachings of the Sufi Message.

At the same time Murshid called the organization the cross he had to bear. He described in the Biography the politics of the nafs and the denseness of the bureaucratic organization he had to endure. He became so discouraged by it that when he left for India in 1926, he made it clear that if he returned he would no longer work through the organization.

THE SUFI ORDER International organization today still bears the stamp of Pir Vilayat's personality. It was incorporated in many countries under his guidance and he was active in overseeing how it operated. He kept it from sclerozing with his style of always moving on to new horizons. He often said, "There is no order in the Order," and saw himself as not good at organization. He carried the organization and while supporting his dynamism, strained to keep up with him.

Pir Zia has declared his preference for more professionalism in the organization and for simplicity and elegance as an ideal. He would prefer to focus his efforts on spreading the teachings and developing the school of the Message. As the Permanent member and President of the board, Pir Zia is actively engaged with the North American Board and works collaboratively with board members to provide direction, oversight, fiscal stewardship and policy and program development.

WHAT IS THE CONDITION of the Sufi Order International North America (SOI NA) today and why is there talk of a reorganization? Observing that the Executive Director and Secretary General both resigned in the same month and that the Board is facing an unusually large financial shortfall for the Abode, one might conclude that there is a crisis. However, that is not really the case. Both executives are leaving amicably. They both cited as reasons for





leaving unrealistic job responsibilities and burnout. This is understandable considering that the Secretary General works with no assistance and the Executive Director has a secretary and bookkeeper for support. The Secretariat has for many years operated on a sound financial footing but the large Abode deficit is a pressing concern. Nevertheless, the Abode has managed to weather many financial storms over the years and will ideally survive this one, though its ongoing survival remains uncertain.

Meanwhile the governing of the SOI NA has mostly been quite centralized and historically the management of the Abode has demanded a disproportionate share of its attention. So this period of transition offers an opportunity to question all of our assumptions about organization and rethink how the organization functions.

A frequent complaint from mureeds in North America is that the Secretariat and the Board seem remote. There is little feeling of connection and ownership by the membership with decisions made, with priorities taken, or with the direction the organization is following. The Board, which along with Pir Zia, has final responsibility for decision-making, has recognized the opportunity for fresh thinking and has invited a wide ranging discussion by the national membership. And there has been a good response.

“The Board, which along with Pir Zia, has final responsibility for decision-making, has recognized the opportunity for fresh thinking and has invited a wide ranging discussion by the national membership. “

HERE ARE SOME OF THE larger issues that have come up.

1) How do we make the governing process more open and inclusive? Some complain of a tradition of hierarchy, perhaps typified by higher levels of initiation, separate online lists for leaders and senior leaders, and appointments for Board members. There has been an effort to disseminate notes from the monthly Board meetings but this has sometimes bogged down and aroused fears that information is being withheld. The Communications Committee of the Board is listening to these concerns and exploring ways to establish ongoing two-way communications with the membership.

2) Can the functioning of the organization become more participatory? Much of the day-to-day business of the organization is mundane. The SOI NA board is currently working on ways in which to more actively engage the mureed body. One way for mureeds to be involved



is by taking on a task in support of the Secretariat as a volunteer. A large volunteer network would help ease the burden on the Secretariat staff.

3) How can the centers become more flourishing? There are some centers that are vital and magnetic, while many are quite small. There could be more sharing of experience among centers, and perhaps there could be a kind of mentoring model in which active centers mentor centers needing help. The Secretariat and Board are trying to understand how best to help support the vigor of the centers.

4) Should we keep the Abode or should it be sold? There are strong feelings on both sides of this issue. Some want the Secretariat to move West with the hope that this would make national events more accessible to Western mureeds. Some feel the Abode is not sustainable and a drain on the resources of the SOI NA. Others feel that the Abode is a sacred site, where baraka has built up over almost 40 years, that it has unspoiled beauty and can serve the Order well in the face of inevitable environmental changes. Pir Zia has shared a vision of a Universel University with Suluk Academy at its core. The Abode could potentially become a world center for many aspects of the teachings of the Message that are so relevant to the

need of the world today, but I have been informed by the Board that this will not be possible without a broader base of financial support, volunteer contributions and robust attendance at SOI NA programs held at the Abode and elsewhere across North America.

The continuing discussions on the SOI lists have drawn comments from European mureeds and leaders. Opportunities for change in the North American organization have raised questions about what is needed in Europe. Is there a need for a European Secretary General and a European Secretariat? What about some form of worldwide organization? So far the only worldwide body is the Message Council which meets annually. Perhaps the reorganization of SOI NA will inspire changes in European organization and lead eventually to some form of worldwide organization.

Murshid is beckoning us to hear the cries of humanity and bring to those who are tossing in sleep the nudge to awaken. We can do it. We have been called for this. Now we have the opportunity to make of our basket a more beautiful and effective catalyst for the workers of the Message.

“Spread the Message, serve Humanity”

Katwijk aan Zee, May 10th, 2014

Excerpts from a speech
held by Kadir Troelstra.

“**SPREAD THE** Message, serve Humanity” is a huge theme, with many aspects. Imagine our theme as: “Serve the Message, spread humanity”. Humanity not only means, ‘mankind’ but also ‘being human’. One could say that we can do something for the Message by spreading humanity. And we can spread humanity, if we become human ourselves first, when we develop humanity in our personalities.

“ALL THE METHODS by which humanity tries to bring about better conditions fail if the psychology of the ego is not studied. Hardly anyone gives it a thought. In working for the construction of a new civilization many efforts are being made regardless of this principal secret of life; and in the name of reconstruction a great deal of cruelty is taking place; yet all think that they are doing it for the best for humanity. But no false ego can ever do anything for the best for humanity. One person who has risen above the false ego can do much more for the good of humanity than a thousand people blinded by their false ego, pretending to do good. Today many people, before having any idea of what to do about it, come forward and say that they want to do something good for humanity; and everybody’s way of doing good is different. This may seem strange, yet if we look at life with open eyes we see a thousand examples of it. In the name of reconstruction, of bringing good to the world, of changing life’s conditions, what methods people adopt! The reason is that they have begun the work of doing good too soon; one must know what kindness is before trying to be kind.” (Hazrat Inayat Khan)

SO, PERHAPS we could say that service is the outcome of

development of humanity in us, and that the attunement to the Message inspires us and helps us to become more human. The Message makes us aware of our connection with our innermost being, our environment and the people around us, so we can live in the world harmoniously and fulfill our live’s purpose.

MURSHID SAYS that the Message is the same Message which was given throughout all ages, but also that the message is an answer to certain needs, which can be different, depending on time and place and the level of development of the society at that moment. In this sense every age evokes the Message, every need draws an answer from the unseen.

A 18th century Sufi Shaykh said: “If people knew how many secrets and benefits are to be found in need, they would have no other need than to be in need.” Needs evoke an answer which can be seen as a Divine response. Being of service means giving way to this Devine impulse in us. We must rise above our “false ego”. Service implies seeing what is needed for and is an answer to the need of another person: it is completion, making that what is lacking complete. So looking at it this way, it becomes like a dance; a creative process of life’s expressions on earth. Our service is evoked by needs, you could say. Our response is evoked by what is needed for and inspired through our inner attunement. It is also implies contributing our specific talents for the whole. It is like singing our song, our part

in a huge choir, according to the laws of harmony.

But we do not always see the other, we don't see the whole. We tend to fulfill our ego's needs and wants, and do not always see how we affect others, or what is needed elsewhere. Service should be a response without an agenda, as the great souls teach us. The work we have to do on the inner path is to overcome our small self, to see what is needed beyond our own ego. Otherwise, even if we have good intentions; we do not sing our part rightly, we do not deploy our talents, we do not develop ourselves or reach our potential, individually or collectively.

PERHAPS YOU know that the Royal Concertgebouw Orchestra in Amsterdam is considered one of the great orchestras in the world. The acoustics of the Concertgebouw is also seen as exceptional. I heard some weeks ago that the acoustics are very special in the hall of the audience, but not on stage. Here the musicians have to listen carefully to one another to create harmony. Could it be that because they are trained to really listen to one another contributes to the quality of the orchestra and the music?

ON THE POLICE cars here in the Netherlands it says: "waakzaam en dienstbaar". The first word means something like "watchful" or "vigilant", and the second is the adjective for "service" meaning, "in service". It occurs to me that this police motto is also a good motto for us; not only as travelers on the spiritual path, but also as workers for the Message.

That is why Sufi's are interested in beauty. Beauty is an expression of harmony, of the interconnectedness of life, the proof of the One Life, behind the variety we find on earth.



“The Sufi also considers that every person is to him not only his brother, but himself.”

Watchfulness is important; to learn to listen beyond our ego, within and without, in order to overcome our ego. And also to hear what is needed in a certain situation, so we can be of service. Watchfulness is also an important aspect for our spiritual practices. When we have been receptive and listened, then we can actively create harmony. Life is a training ground and the place where we fulfill life's purpose. That is why Sufi's are interested in beauty. Beauty is an expression of harmony, of the interconnectedness of life, the proof of the One Life, behind the variety we find on earth. Sufi's see beauty, hear beauty, sense it and try to contribute to it. Only then the One Life is acknowledged, only then we are of service. This goes way beyond our small individual self, we become instrumental and are no longer the sole centre of our considerations. As Murshid points out: “Only when man learns to serve and do his duty without the thought of appreciation, only then will he attain.” (Aphorisms). Serve for the sake of service, for the sake of beauty.

THROUGHOUT THE ages in religious circles in the West it was discussed whether one should lead an active life in the world or a contemplative life. Referring to the passage from the Bible about the visit of Jesus to the house of two sisters, Martha and Maria often the value of a contemplative life was emphasized. But Meister Eckhart gives another perspective. He says that Martha leads a spiritual,

mature life. Service can be seen as an outcome of spiritual development. Mary will get there, but first she has to receive the Message, which, after assimilating it, can be expressed. I am using here the words receiving, assimilating and expressing, to make a connection to Murshid who used these words. It shows how we can work with the Message. It is a gradual process; it needs absorption in the Message. If we have not started to attune to the Message and also given ourselves the time to assimilate it won't reveal to us. We cannot serve the Message. It implies a certain spiritual development in which we start to know our own ego. Otherwise our ego is still the centre of our considerations and attitude in life. Then being of service can be a burden and we might feel neglected, hurt or not seen by others. So in order to serve the Message we have to develop humanity in us first.

I WOULD LIKE to end with some quote's of Murshid; I think they are beautiful and relevant for this theme:

“According to the common standard of life, a man with common sense is counted to be a right and a fit person. But, by a mystical standard, that person alone can begin to be right who is beginning to feel sympathy with his fellow-man. For by the study of philosophy and mysticism, by the practices of concentration and meditation, to what do we attain? To a capability that enables us to serve our fellow-men better.”

“The method of the Sufi consists in this: that the Sufi unites with one's innermost being; one's heart is the shrine of one's God and one's body is God's temple. The Sufi also considers that every person is to him not only his brother, but himself.”

At the same time, the Sufi never claims spirituality, nor goodness, neither does he judge anyone, except that he judges himself as to his own doings. His constant attitude towards others is that of love and forgiveness. His attitude towards his God is that his innermost Being is the object of worship and the Beloved Whom he loves and admires. His interest in life is art, and beauty, and his task the service of humanity in whatever form possible.”

“Our ease in working for the cause is in harmonizing with one another. Among us we have our brothers and sisters in this family of the Sufi Order. Everyone may have some faults, as none of us can say that he is without them. But what is the duty of real brothers and sisters? To cover the faults of one another. When this tendency is not awakened, there is no sympathy in that person. There is no oneness in that person who does not see in the faults of another his own faults. It is the message of brotherhood that we are working for. We must live, therefore, for brotherhood. It is by proving thus our feeling for brotherhood that we shall build the foundation for this Movement which is destined to be for the service of the whole humanity.”





THE CAMP

Amaité Willand is a retreat guide and representative in the German Sufi order, a long time camp participant and facilitator. (She was an active witness in the process of finding ways to envision a solution on the Camp 2013) Amaité is part of the Advisory Group and the “Friends of Camp.” In this article, she writes about her impressions from the ongoing transition of the most important meeting place in the Sufi order Europe.

THE CAMP, has attracted hundreds of people every year, for more than 25 years, into the mountain-valley of Ticino/Switzerland. It was and is as alive as those people, who construct it, build it and visit it.

During the last years it is in transition, as so many of us and as the whole of the world. It was declared unviable, because:

- It was operating progressively in the red.
- We didn't want to, or were able to afford it.
- It didn't meet the needs of its visitors

At the same time the Director was also ready for change, he wanted to move on.

When I attended at the old Camp in its last summer (2013), I sensed it as vitally alive. There was no funeral march to hear, but the outcry of living flesh that was made a cut into. A crisis!

We discussed, evaluated, listened to each other, were consoled and finally a sort of solution occurred. A solution that didn't promise more, than that it would go on in the one way or the other. It was completely open, in which form, where, when and carried by whom. That is the way, every healing starts:

- Recognition of what is no longer working, what went completely out of balance
- Experiencing of what was and still is worth living.
- Silence
- Dreaming how this inspirational spark can be preserved, without carrying on the obsolete form.

THE CATERPILLAR IS SPINNING ITS COCOON.

Finally, a first courageous step into the unknown! It is because life lives and has to be carried on.

Pir Zia is taking over the spiritual leadership of the Camp. Then, following many small and big courageous steps of people, who submit their energy to this transition, and start

to concoct and materialize ideas, which are responsible, crazy and concrete. Without any guarantee for success, but with a striving that is alive and with confident heart-knowledge, that this mustn't and can't die.

Gulrukh-Deepa, Nirtan, Aliya-Katharina, Ingo, Majida and the Advisory-Team start to concoct substantial ideas on the the overview of data and get other inspired people to work alongside them. At the same time, The Working Group of the European Message Council is discussing the next steps, the criteria for a new Camp – and what a better place for it would have to look like. A team is built to investigate possible locations. The current board agrees to holding the outer vessel on an interim basis. Slowly, but full of trust, first steps are made, we use all obstacles and stumbling blocks – and there are many - as building blocks for a new, tangible Camp.

Old injuries have to be healed, trust needs to be built, too airy thought games are grounded, new ways need to be found, and in all of this, not to lose the contact to that which is real.

THE NEW FORM IS GROWING WITHIN THE COCOON.

Finally, with untiring commitment, loving and patient struggle for everything that wants to live, a new structure is built in collaborative ways – and, miraculously, we find ourselves back at the same old place in the same old tents in a first new Camp. The vision, to find a new place is going on parallel, but seems to be not the best solution at this point. Until this solution is found, the Camp is staying at the spot, as long as it is economically manageable. A Camp as a laboratory for new ways, a camp, that fulfills nearly all the expressed wishes of participants of last year, as possible on this spot. Not everything is perfect, of course, but accomplished in this moment, with the joy of the living one



in life. And there are visions and ideas that have not been addressed as well as thoughts that the process itself needed to be done differently. We all have to learn how to be present to these sore points.

THE BUTTERFLY HAS HATCHED OUT.

The change is sensible! The joyful power of this caravanserai, where people on the path meet, to live and experience spirituality, is carrying again a few hundred people through a camp that is literally soaked with divine blessing. It rains a lot, but it feels as though there are less troubled faces than before. Many enthusiastic voices talking about that typical “camp-feeling”; feeling friendly, welcomed, a sense of community, of diversity, of depth and of silence. Our Pir, is present as leading power.“

Life is transient and it means that there is always a new chance to grow! Let’s stay open and work together on the current vision and the one that is unfolding! The Camp is living and will become a more and more lively light-knot in the light-net, that is encompassing our planet increasingly.

FLY, BEAUTIFUL BUTTERFLY, FLY!

...and all of you, who want to work with heart and hand, spirit and mind, are invited dearly, to determine the flight path of this butterfly.

DO YOU HAVE IDEAS OR INFORMATION FOR:

- Fundraising
- Flow of communication within systems,
- Promotion
- great teachers...
- new camp venues
- new visions, on what the Camp should be or for whom
- or anything completely different

Do you want to work substantially on this big dream – then please get in contact with the current Camp Director, Gulrukh Deepa Patel
deepa@zenithinstitute.com
And do visit the Camp’s website:
www.zenithinstitute.com

Dear friends,

As 2014 draws to a close, the camp team, under the leadership and guidance of Pir Zia Inayat Khan, has been preparing for the summer of 2015 and the theme for the camp is Interconnectedness. Since this word can mean many different things, where do we start? Recently, a friend of the camp suggested that a wonderful explanation for this word is embodied in the Avatamsaka Sutra from the Buddhist tradition:

“Far away in the heavenly abode of the great god Indra, there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out indefinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel at the net’s every node, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude, a wonderful sight to behold. If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that the process of reflection is infinite.”

We have chosen three jewels to describe our aspirations for the coming camp.

The first jewel is that of intention: The first point in the Sufi Order’s mission is to spread the Message of Unity and to promote the awakening of humanity to the Divinity in all. Through the programme we have created, we hope to awaken to our interconnectedness within nature, our relationships to the Divine, our soul and each other. Please check our programme overview for further details or you can download our brochure at the end of our newsletter.

Weaved throughout the four weeks is our commitment to providing a place for people to find healing, nourishment and a rededication to their purpose in life, through silent retreat from the frantic pace of everyday life. This will be practiced in the second week of the camp, through small groups retreats, individual retreat and as a whole community retreat.

We will be revealing further details of our programme in the coming months. For those of you that are disappointed about the absence of certain teachers in this year’s programme, we want to assure you that they will be back! We will also keep you posted in upcoming newsletters on workshops that they will be teaching in 2015.

The Sufi message in Spain

My thoughts I have sown on the soil of your mind; My love has penetrated your heart; My word I have put into your mouth; My light has illuminated your whole being; My work I have given into your hand. - **Vadan, Alapas.**

Nearly 25 years ago little seeds of the Sufi Message were brought to the Spanish land. Yakzan Valdez was the first one, bringing them in the form of teachings and dances. A bit later, Adil and Aeolia came from Germany to the Pyrenees, invited by Michael Wali and Domenica, who carefully and gently created the beautiful Hazrat Inayat Khan Center for that seed. They found a fertile ground in Teia, Yaksan, Anna Ruhya and others, who gladly took the seeds with them as well. In Valencia, there was Elvira, and in Andalusia, Shah Naaz and Jennifer came to settle down in their beautiful place in the mountains. They all cultivated those seeds in their own hearts, carefully and lovingly. At times they germinated and produced very tasty fruits, but for other fruits, it seemed that winter would never end, that the seed would never germinate. It was hard for the Sufi message to spread further than them. The Spanish ground needed time to be ready for some kinds of seeds, because every country has its own history, and we also have our particular one. But the

Spanish society is leaving those times behind and every day, it seems to be more open to a new spirituality: spring is fully coming. Those seeds were put into new hearts that joyfully welcomed them and where they began to blossom. The scent is spreading through the Spanish garden, and other loving hearts are smelling it. And all of you know that the fragrance of the Sufi Message is irresistible for a loving heart. And so, a new fruit came: on July the 19th we had a Spanish national meeting.

The occasion came through the hand of Zarifah and Munawar from the U.S., who were coming to visit Spain and kindly offered to give a seminar. So we took this wonderful opportunity to hold a meeting just afterwards, benefitting from that harmonious atmosphere that these wonderful teachers left behind them. We were glad to get to know each other better, because the Spanish garden is large and we live far from each other. From this event new flowers appeared, waiting to become fruits, in the form of many ideas and tasks: to create a webpage, to



translate more of Murshid's texts, to invite more teachers (some of them actually have very kindly accepted already), to organize attendance at Pir Zia's seminars, etc... And a bit later a new place has emerged in Cazorla, Andalusia, soon to be a new Sufi Center. But the main task that we have taken is to take care of these wonderful flowers of the Sufi Message that are our own selves, in order that all these individual flowers may become a garden united in love, harmony and beauty, from which one day, God

willing, the Spanish Sufi Order will be born as an organization. Our gratitude goes to those wonderful gardeners, Pir Vilayat and Pir Zia, who had always been after all these happenings explained here, and to other gardeners, named or not in the article, who have dedicated part of their lives to this task.

To Hazrat Inayat Khan and to the Great Gardener.



EVENTS AND LINKS

20.07 – 15.08: Camp Zenith i Sveits
<http://www.zenithinstitute.com/programme-2015/overview-2015/>

22.05 – 24.05: A Caravan of Beloveds: Kinship weekend for all mureeds of Hazrat Inayat Khan,
Fazal Manzil, 13 rue de la Tuilerie, Suresnes, France. Info: BrunoKnobel@web.de

Pir Zia:

Please see calendar at <http://www.pirzia.org/events/>
Easter Retreat in Gersfeld: <http://www.sufiorden.de>

28.08: evening lecture at Sufi Center den Haag
29.08-30.08: retreat in Katwijk, the Netherlands at Sufi temple Murad Hasil
For information: soefiordeinfo@gmail.com

Saki Lee:

Please see calendar at
<http://lightsong.info/calendar/calendar-2/>

Aziza Scott:

26.01 – 27.01: Suresnes, France [SO International secretariat@sufiorder.org](mailto:SOInternationalsecretariat@sufiorder.org)
27.02 – 1.03: Naarden, Holland. Mieke Betten miekebetten@planet.nl
5.03 – 8.03: Bed Beversen, Germany. Sarfaraz zentrum@caduceus.de
17.04 – 19.04: Copenhagen, Denmark. Please contact Aziza Scott for details

Sarida Brown:

5.03-8.03: “Opening to the Source of Love and Unity: Transforming separation - creating peace”
SHOI Retreat in Suresnes. (5.: for Conductors. 6-8.: retreat open to all)
www.sufihealingorder.info
30.04 – 4.05: SHO Retreat at Kinnersley Castle, Hereford, UK.
Info: www.sufihealingorderuk.org
29.05-31.05: ‘Deep Listening inside the Heart’ retreat at Sezincote House, UK. Open to all.
Info: www.sufihealingorder.info 00 44 1793 494199

See also the national websites for further events and information:

Austria: <http://www.sufiorden.at/index.htm>

Belgium: www.universel.be

Denmark: <http://www.sufi-danmark.dk/>

France: <http://www.ordre-soufi-international-france.org/>

Germany: <http://www.sufiorden.de>

Holland: soefiordeinfo@gmail.com

Norway: <http://www.sufi.no>

Switzerland: <http://www.sufismus.ch/>

United Kingdom: <http://www.sufiorderuk.org>

<http://www.pirzia.org>

<http://www.sulukacademy.org>

<http://www.sevenpillarshouse.org/>

<http://www.sufiorder.org>

<http://www.nekbakhtfoundation.org>

<http://www.sufimovement.org/>