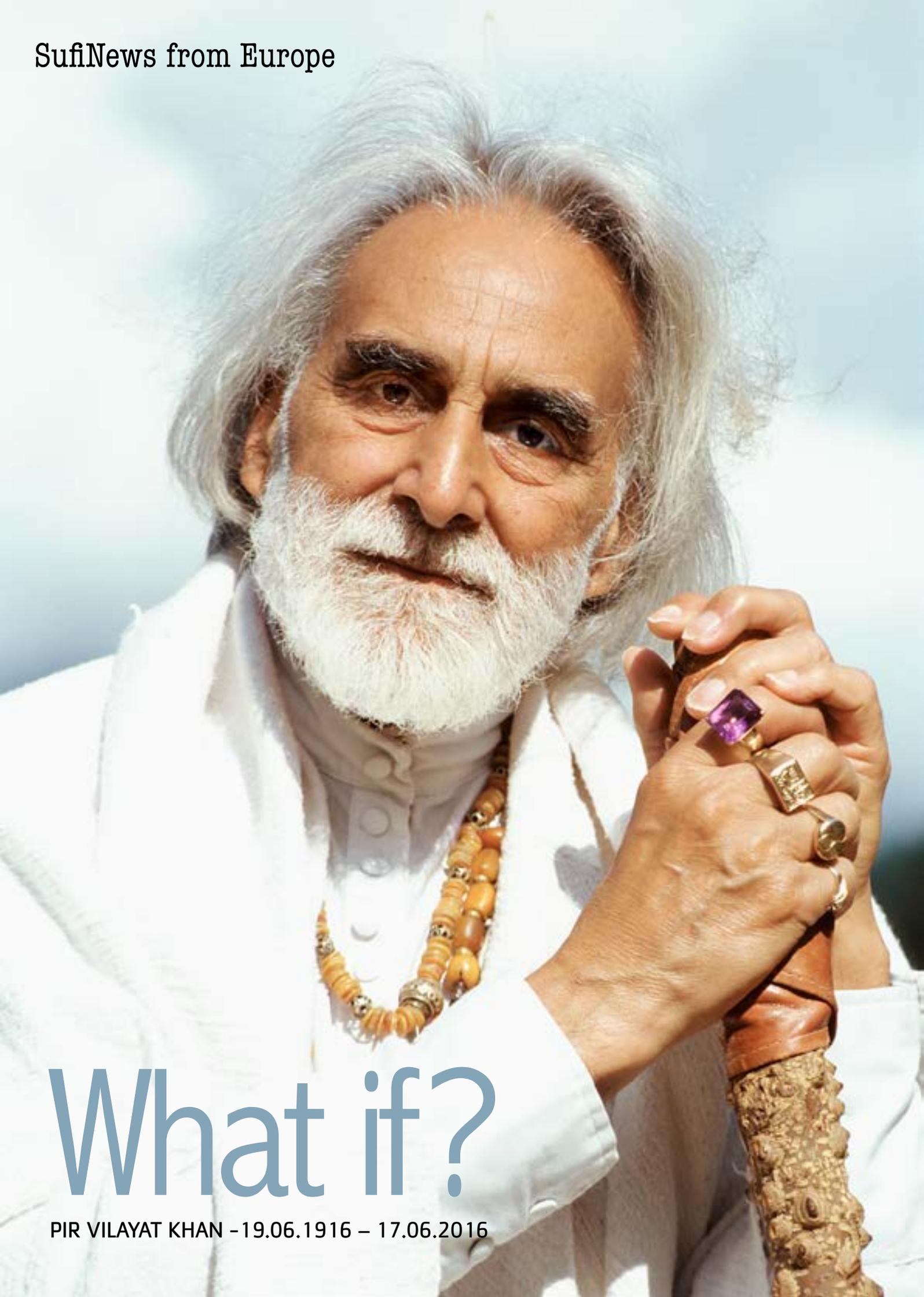
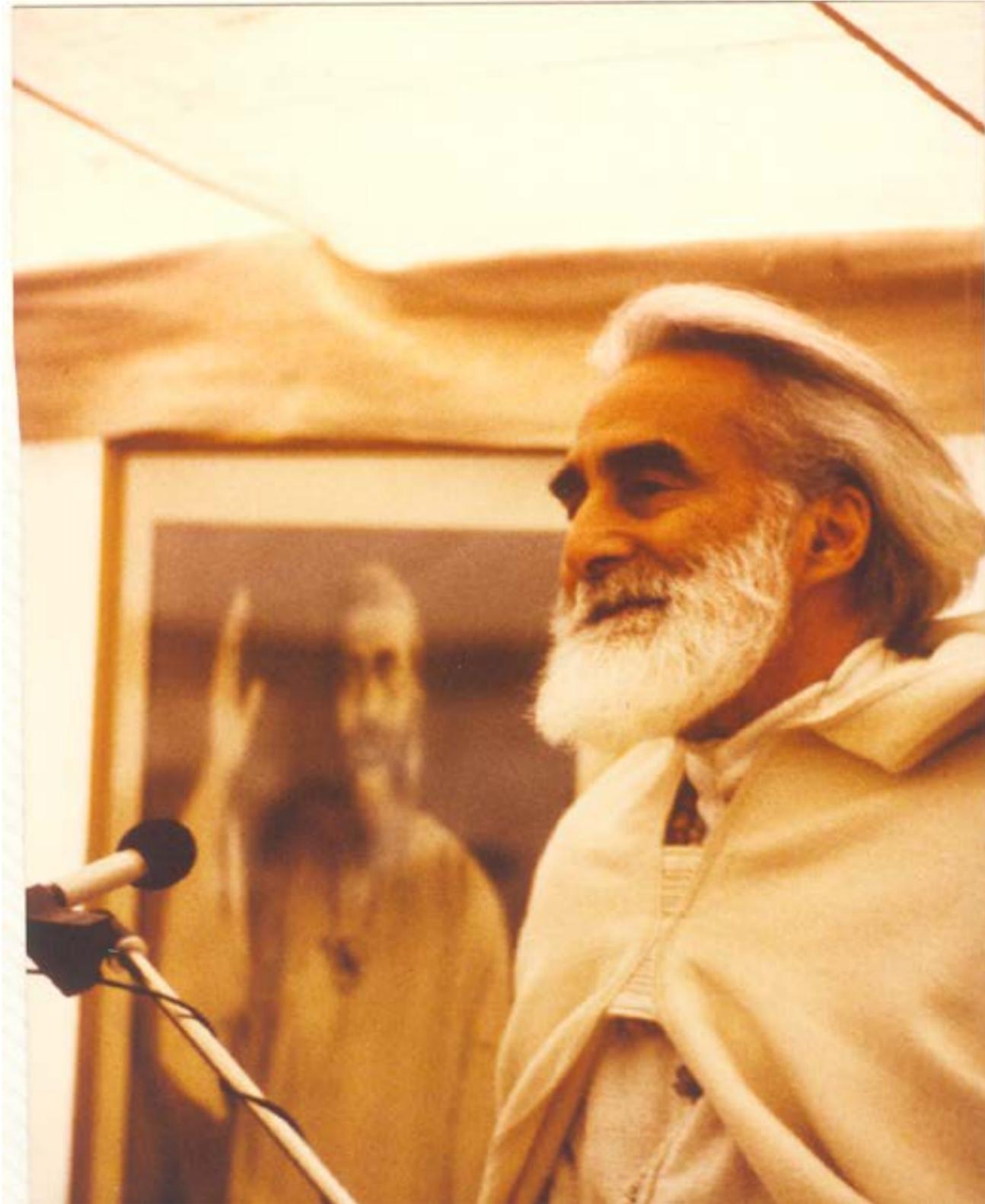


SufiNews from Europe



What if?

PIR VILAYAT KHAN - 19.06.1916 – 17.06.2016



Dear sufi friends!

This 10th edition of SufiNews from Europe is a celebration of the 100th anniversary of a Sufi Master, who has inspired thousands of people throughout the world and who continues to be an inspiration to wisdom seekers and transmitters today. We thank all the contributors who have remembered and shared memories and inspirations from the friend Pir Vilayat Inayat Khan.
In gratitude and service, Maia and Alia

“I feel that we’ve been sharing something very beautiful together and that will always remain, even if I don’t see you again or you don’t see me. I hope that we’ll always be in touch on a deeper plane. We shall carry each other in our hearts.”

Pir Vilayat

CONTENTS:

Biography	Pir Zia p.4
Memories	Zamir Roehrs..... p.8
Memories	Annie Lacuisse-Chabot..... p.10
“The light of truth”	A play by Vilayat p.14
Doorkeeper of my heart	Saki Lee..... p.18
Short stories/memories	Amir, Sarida, Armaiti, Noor un Nisa, Nini Fattah, Saroj, Anne, Zamyat, Akbar p.20
The alchemical retreat	Aziza Scott/RTG manual.....p.24
Healing	Sarida Brown..... p.30
Zira’at	Pir Vilayat from German Zira’at paper..... p.36
The Hope project	Heiko Schrader p.40
How do we express the message in our time	A report by Shakira Hannah p.44
Events and links p.46
Name change p.47

Sufinews from Europe may be downloaded at www.sufi.no

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The Old Man of the Mountain

BIOGRAPHY OF PIRZADE VILAYAT INAYAT KHAN

PIRZADE VILAYAT INAYAT KHAN was born in London to Pirani Ameena Begum and Hazrat Inayat Khan on June 19th, 1916. From the age of six he was raised at Fazal Manzil in Suresnes, together with his elder sister Pirzadi Noor-un-nisa and younger siblings Murshidzade Hidayat and Murshidzadi Khair-un-nisa. Life in Suresnes revolved around the riveting figure of Hazrat Inayat Khan. But in 1926, Murshid grew abstracted, and the family was seized with foreboding. On one occasion, Murshid gestured toward his shoes, telling his son, "You must follow in my footsteps." Murshid left in September of that year. When the news came from India that Murshid had died, Ameena Begum was devastated, and never fully recovered. Following their mother's advice,

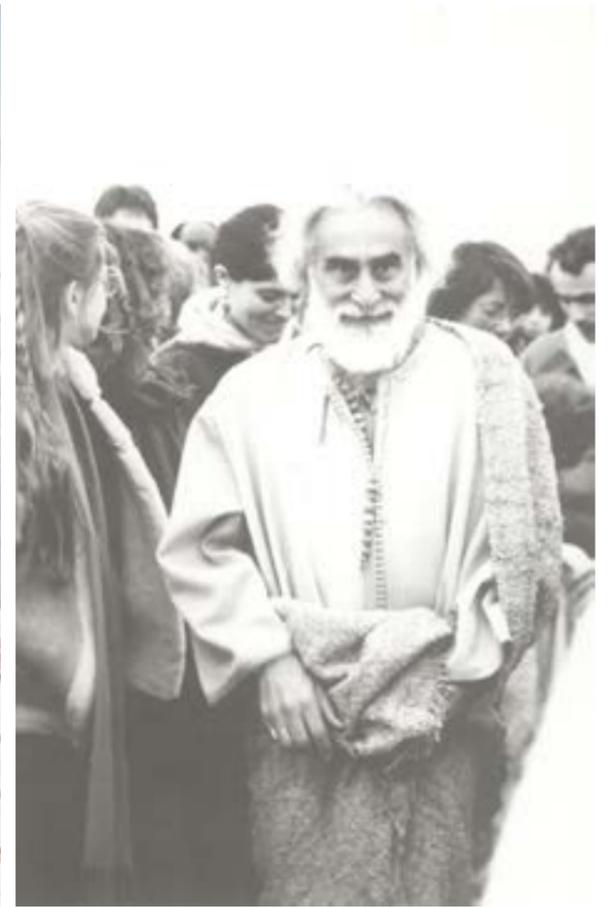
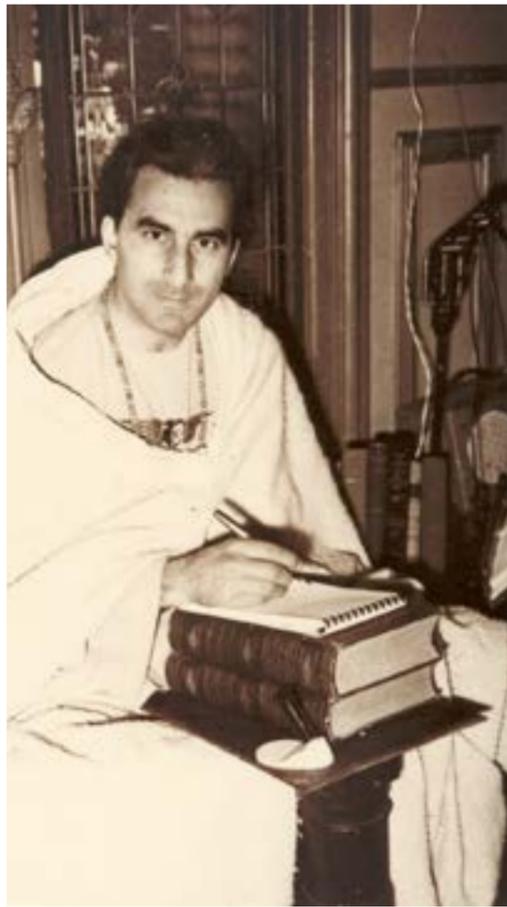
Noor, Vilayat, Hidayat, and Khair-un-nisa (now known as Claire) studied music at the École Normale de Musique in Paris. Vilayat studied the cello with Maurice Eisenberg. In the summer lessons were held in San Vicente, Spain, where Vilayat had the privilege of listening to Pablo Casals practice at his seaside villa.

AT THE AGE OF EIGHTEEN, reminded by Murshida Fazal Mai of his mandate from his father, Vilayat resolved to study philosophy. Commuting between Paris and Oxford, he studied Sufism with Louis Massignon and attended H. H. Price's lectures on psychology. In 1940 Europe was again at war. Ameena Begum, Noor, Vilayat, and Claire removed themselves to England. Ameena Begum

and Claire served as nurses. Noor joined the WAAF and was recruited to the SOE, with heroic and tragic consequences. Vilayat joined the Royal Air Force and then the Royal Navy. As a mine sweeping officer, Vilayat (then known as Victor) served on a flotilla of motor launches that swept channels for landings on the coasts of France, Belgium, Holland, and Norway. These operations took place under heavy fire. Once Vilayat's boat was capsized, and he only narrowly survived.

VILAYAT WAS HEARTBROKEN to discover the fate of his sister Noor, who was his dearest friend. In preparation for his future mission, Shaikh al-Mashaik Maheboob Khan wished to involve him in the work of the





“It was Pir Vilayat’s contention that meditation was a science, and as such, it must continually advance.”

Sufi Movement, but his grief made him demure. He found solace in listening, every evening, to the whole of the B-Minor Mass of Bach on 78 rpm records. Though desirous to resume his academic studies, as his mother was unwell and money was in short supply, he took employment at the India High Commissioner’s office in London, and later at the Pakistani Embassy, where he served for a time as Private Secretary to Ghulam Mohammed, the Finance Minister of Pakistan. In 1949 Ameena Begum died, plunging Vilayat again into sadness. Meanwhile, his career was taking a new turn. He became a reporter for the Karachi-based

newspaper Dawn, and was assigned to report on the Algerian independence movement. His articles exposing atrocities by the colonial regime drew the ire of the French government and made him, for a time, persona non grata in France.

VILAYAT AT LAST FELT that the time had come to dedicate himself to his father’s legacy. He undertook contemplative retreats in such varied places as Montserrat, Mt. Athos, Jerusalem, Shiraz, Ajmer, and Gangotri. In Hyderabad, Sayyid Fakhruddin Jili-Kalimi guided him in the methods of the Chishti-Nizami-Kalimi lineage. On his emergence

from a forty-day retreat, Pir Fakhruddin ordained him Pir, an appointment that was afterward confirmed in Ajmer by Diwan Saulat Husayn Chishti. As the Sufi Movement had meanwhile taken its course without him, Pir Vilayat perceived the untimeliness of asserting his claim to succeed his father, and commenced his own organization, built on the foundation of Murshid’s original London constitution.

IN THE SUCCEEDING YEARS Pir Vilayat traveled and lectured extensively, expanding the Order and establishing Sufi centers in several countries. In

1969 he met Murshid Samuel Lewis, who affiliated his circle with Pir Vilayat’s organization. The seventies were a time of spiritual and social experimentation, and the Sufi Order drew many young people from the counterculture. Pir Vilayat appreciated the idealism of the age, but was wary of its unbalanced excesses. In 1975 the Order bought a complex of buildings in New Lebanon, New York, built in the eighteenth century by the Shaker Society. On this site the Abode of the Message was established. Pir Vilayat took up part-time residence there, along with some seventy-five Sufi initiates and their children. In addition to Sufi activities, the

Abode hosted a farm, a bakery, and a school.

PIR VILAYAT LED A LIFE of constant travel, punctuated by solitary and group retreats. He kept a cave in the Alps of Chamonix, where the local people knew him as Le Vieux de la Montagne (“the Old Man of the Mountain”). Once during a retreat his cave was buried in snow, and angels visited him. It was Pir Vilayat’s contention that meditation was a science, and as such, it must continually advance. His own methodology, while grounded in the Sufi tradition of his father, was informed by Buddhism, yoga, and alchemy,

and reinforced with insights from physics and biology. In the course of his long life, Pir Vilayat initiated thousands of mureeds and spread his father’s Sufi Message far and wide. Despite many hardships, he radiated joy to the last. On June 17, 2004, he died in the Oriental Room of Fazal Manzil. On hearing of Pir Vilayat’s passing, His Holiness the Dalai Lama wrote, “I have much admiration for him. His passing is a great loss, especially for those who not only follow the spiritual path, but also believe in tolerance for other religious traditions.”

Excerpted from Caravan of Souls by Pir Zia Inayat-Khan.

PirVilayat 100 years!

The following text is not so much about PirVilayat, but it is about relationship, about the bond formed between him and some of us. A bond that didn't break up on the day of his passing, but is still there and growing.

DEAR FRIEND,

I am 63 now and that makes it exactly 2/3 of my life that I have spun in your orbit, sometimes in awe, sometimes blissfully and ecstatic, sometimes screaming and kicking. There are so many stories to be told, and so little of it can be expressed in words.

Of these 43 years the last 12 have been different, have been transformed from the relationship with a person, into a relationship with a vast being, soaring like an eagle in the galaxies.

I covered lots of ground with you, in many different roles:

The curious seeker scrambling up the mountain.

The disappointed seeker trying to get away.

The Mureed, who never really had time to just be a Mureed; because you wanted/needed me in other roles, as Representative, as Cherag, as Teacher.

The organizer, the Zahir, who you liked, also because he could say NO, which you had difficulty in doing and he could even say NO to you.

The protector who fought for space for you.

The companion on many adventures.

The friend as you called me towards the end.

The friend who took you back to India.

MY DREAMS OF YOU, my exchanges with you, have changed over time, at first you were still a person, and then it became much less personal, much clearer, freer, wider.

Remember when we went to the Imax theatre, and instead of the astronauts in space, it was Mick Jagger in our face and ears. The resulting discussion on the need to sometimes be wild and how we couldn't agree. You adored self-control, but you were pretty wild in your own way, I think that is what attracted many.

PLEASE TELL ME:

Where are you now?

Is it cold in the galaxies?

Do you miss the warmth of your loved ones?

Do you miss your friends, the ones you had and the ones you didn't have?

Is there total freedom, what does it feel like?

Is it cold and lonely?

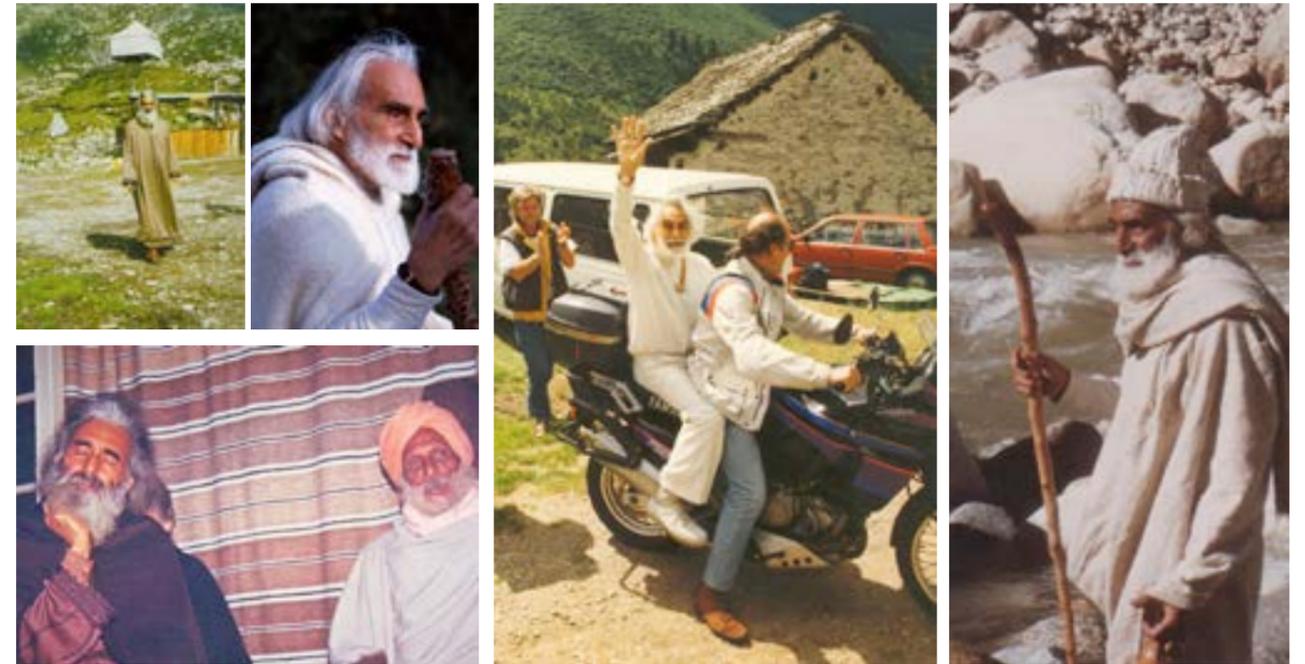
Is it abstract?

Where are feelings? Are there any? Emotions?

And music, the music of the spheres, can you hear it?

Can you see beyond your galaxy?

We add to the thinking and the programming of the



universe.

One of your favorite declarations; so what are you adding; what am I adding to the totality? This expression is really what all your teaching centered around, it means creativity. That is what you taught us, be creative, what if?

Discover your own potentiality, another quote that inspires me. Is there a limit to our potential, endless movement?

BUT TELL ME PLEASE:

All the battles

You fought

I fought for you

We fought together

Were they worth it?

Worth it, in which sense?

How important do they look now, from a distance?

Are they now just storms in a tea cups?

YOU SAID

To be free means to not take oneself too seriously.

It is good if one can laugh about oneself

The art of living is humour.

Can we hear your laughter all the way from the galaxies?

In my heart I keep the picture of you, sitting in your office, with a big smile, totally content, ready for whatever. The peace that came with this made it all worth it.

And one last memory, when you asked me to press Ctrl+Alt+Del, to reset your computer, your inner computer, is that what we do in the end, reset? If?

If the switch is flipped, anything left?

If the I disappears, what about you?

If the I vanishes, what about the Universe?

If the I doesn't exist, what is out there, if anything?

We discussed that one many times, so did you find the answer?

Thank you for helping me to unfold, thank you for enriching my life, thank you for entering my life, thank you for not pretending to know it all.

Happy Birthday, wherever you are, whatever you are now.

Zamir

Memories of Pir Vilayat



JULY 1973. I had just turned 20 and had completed my third year of medical studies. At the «Camp des aigles» in Chamonix, I had my first encounter with Pir Vilayat, first as if with a stranger, then as a king on the meditation seat, facing the «Mer de glace», his head in the heavens; the next day, leaping onto a hastily-built platform to lead the choir in a sacred chant. At the end of several initiatory days, these words came suddenly to me: «If to be a man is to be that man, then I am willing to be a man».

1977: First Universal Worship as a sheraq in the crypt at Suresnes in the presence of Pir: he initiates me to adoration.

1982: The « Interfaith Assas meeting », under the direction of Pir Vilayat and Chantal Vogèle (Théoklea). The Dalai Lama comes to France for the very first time (also his first visit to Europe): a dozen representatives of various religious traditions are seated on the stage. Pir Vilayat sits like a being of light in the middle, with his large white cape. Together as one, all the representatives light a big candle.

THAT SAME YEAR AT

SURESNES: the glance beyond time between the father and his ten year old son, Pir Zia, and the response almost like a cry to the question: « Will you serve... » « I will!»

1984: I receive a darshan from Pir Vilayat. I feel slightly scared. He is waiting for me in the Oriental room, behind the door. One after the other, I see, transpiring through him an eagle, an elephant, a lion. I depart from oriental room with a feeling of power and insight. >

«One day, I want to be able to receive suffering while smiling.»

1990: Consecration of The Universel: Pir Vilayat holds the bread in his hands during the mass. Humanity and nobility radiate from him. After numerous struggles, he has fulfilled the dearest wish of his father. The Universel has become manifest.

1996: Bach's Mass in B minor is performed in Dachau. An inexpressible moment of initiation: « Only the breath of the Spirit can cure a wound such as this. »

My week at the Meditation camp every summer during all these years: it is for me a life-giving spring. Pir Vilayat, sitting on the meditation seat, under the big tent, the sky and the mountains behind him; head turned upwards in his characteristic noble fashion, his arms gathered around his knees. He is in a state of ecstasy and beckons us towards eternity.

One day in The Universel, a large gathering: there are eighty of us feeling every corner of the sanctuary. Pir Vilayat's guest is an eminent Jewish man. This little gentleman tells us how he escaped from Dachau, carried on the shoulders of a Muslim. They both survived. Tears flow from my eyes. Pir Vilayat stands opposite this man. He smiles at him with a smile full of love; I know that in his heart, he embraces fully the man's suffering. On that day, these words come to me: « One day, I want to



be able to receive suffering while smiling »

2000: I become the Secretary of The Universel. The Universel; the service that Pir Vilayat has worked so hard for, through which he seeks to transmit his vision of the future universelle. He introduces the name Sanctuary to describe The Universel - in reference to the beloved Noor.

2001: The transmission from Pir Vilayat to Pir Zia in Dehli: their united Dervishes' power allied with that of Murshid triggered a storm in the idle of a clear sky. As the torrential rain becomes fine droplets, I sense the feminine presence of Noor, the delicate power of gentleness and compassion.

2003: Pir has just completed his book: "In search of the hidden treasure". It happens that at the same time I have been the coordinator of the book « Le dialogue interreligieux ». In the Oriental room, in a ceremonious manner, Pir hold out to me a copy of his book (at the same time, I handed him the Dialogue). He sent

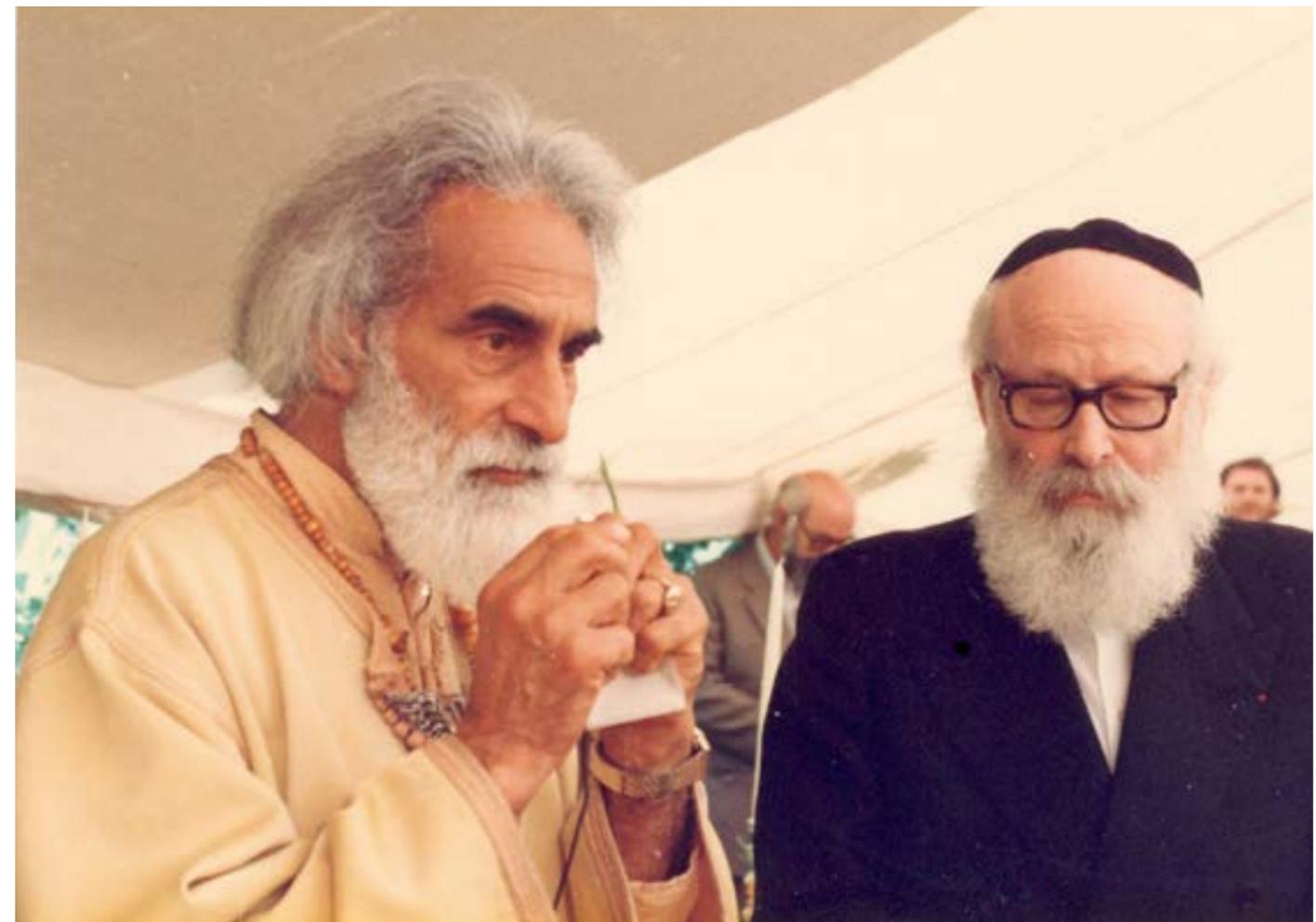
me to the opposite room so that I could look at his book. I opened it and tears fell from my eyes. Ibn Arabi, who lived around 1200, is of fundamental importance to me. I imagine that in four or five centuries, upon reading Pir Vilayat's "Hidden Treasure", people will say: « I would so dearly wish to have known this master! » I have had the inestimable good fortune of approaching him.

June 2003: We are sitting in the waiting room at the hospital. Pir is telling me that last night, an angel appeared to him; an angel of immense proportion, his entire being glittering; an angel of meaningfulness. Pir, as he speaks, is transfigured.

June 17th 2004: The Thursday meditation begins at eight o'clock. I arrived a bit early with my friend Zamiat. Zahir – Zamir calls out to me through the top of the stairs: "Pir Vilayat passed away just a few instants earlier".

Thursday evening... each Thursday evening in Suresnes... Pir is here.

We are journeying amidst the giant expanse of his teaching. I am shattered by the power of his thinking, of his vision. He is here, sitting on the great meditation seat of the big tent, in a state of total sovereignty. On occasions, his gaze lays itself down upon one of us. And he smiles.. he even laughs!



“THE LIGHT OF TRUTH”

“The Light of Truth” is a play in 9 acts written by Pir Vilayat, aged 15 years. What follows are some short excerpts to give you a taste. If you wish to have a copy of the complete play please email us at ki.a@online.no

Comments from editor:

The light of truth is a story about a prince who is born to be a great spiritual master and about the challenges he has to go through to be one. In the first act we get to know his parents in their royal palace, longing for a heir. The second act presents his birth and the foretellings of the astrologer and the Fakir :

ASTROLOGER (looking surprised). He was born just at the moment when the sun had reached the centre of the sky, which means exactly between sunrise and sunset.

FAKIR. Power of thought is wonderful; material language is not the only one; speaking through the mind is more powerful; and still more wonderful it is, that your son is prophesied by so many incidents.

ASTROLOGER (after having looked again at his charts). He will be a great conqueror and will enlarge his kingdom; he will be venerated by all; even kings shall fear him.

FAKIR (rising with the stick in his hand and looking at the face of the baby Prince). His Kingdom will not be this earthly kingdom; it will be a much greater kingdom ; an infinite, eternal and everlasting Kingdom. He will spread the doctrine of Truth; he will be the first to speak of the Creator; his Kingdom will be endless and will prosper more and more; he will conquer man by his thought, speech and action; he will be worshipped by kings and adored by each and every one; he will be the King of kings and will attain Perfection; he will be the “Light of Truth”.

The King is told that if the boy is shown the sufferings of the world, he will forever leave the palace to serve humanity. The foretellings make him angry and distressed, because he has expected a heir to his kingdom.

In the following acts we follow the young prince as he grows up in “a golden cage” surrounded by beauty and pleasures, but is never allowed to go outside the palace gates. More and more he prefers to withdraw into solitude and contemplation. He is married to a beautiful princess and at the time they are given a son, he manages to escape from the palace, and goes into the town with his charotieer. When he returns, he takes his leave with the princess and the palace:

PRINCESS. O beloved, be happy, life is a beautiful

dream; our son is born and with him our happiness...

(The Prince is silently in thought. Upon seeing his silence, she says): Why are you so sad beloved? When you went to the reception room, people were amazed to see you so sad in the midst of their happiness while celebrating the happy birth of your son.

PRINCE. O Princess, you have kept a secret from me for a long time and it is upon that secret that my whole life depends. Ah! How cruel you are to compel me to be a prisoner in these palaces, not allowing me to know that a town exists; cruel to present to me the appearance of everlasting happiness when there is naught but suffering in this world !

(The Princess weeps and hides her face in her hands.) Prince (continues). During my drive through the town I have seen the suffering of mankind, and why should I be happy? No, I will leave the palace in search of a remedy for the sufferings of the world, and I will not return unless I find one.

PRINCESS. O beloved, you are unlike all living beings, now I realize that you will go, I am helpless, a life of grief is before me; I must endure all and suffer (She weeps aloud bitterly in utter despair. He embraces her. She clings to his neck, then he takes her to her room. Her weeping is heard faintly for a moment, then a moment's silence. The Prince returns alone. He stands for a moment silently, then he walks about nervously.)

PRINCE. Farewell O Prison of luxury, vain pleasures of palace life; a kingdom envied by many; useless palaces laden with gold and inlaid with emeralds and rubies; archways carved in fine lace and glittering domes of crystal, thou art in vain; thou blindest the eyes from the suffering of the world and makest selfish those that live amidst thee; thou bringest only

momentary pleasure but not real happiness. O prison of luxury, thy prisoner is fleeing from thee. (He looks toward the other end of the room at the window saying :) Ah ! to be alone under the dome of the sky and dream of the infinite space instead of living in these luxurious palaces that are only material and tire the eyes that look upon them... When I gaze deep into the heavens, I shall find what no man has found. (He approaches the window and looks out.) It is the rising crescent... O what heavenly beauty!... I see an angel before the moon!... It seems to be calling me. Ah ! the same bright star which had shone at my birth!... But am I dreaming?... The sky is glittering ; it is a real Paradise...I hear the bird of my mother that thrills me through and through... O, what a silent night...never have I seen before! (He wipes his forehead in feverish nervousness and looks into the depth of the sky, raising his hand, then he walks to the other end of the room and goes slowly out into the room of the Princess.)

The prince becomes an ascetic and attracts five other ascetics to him. One day he finally breaks his fast, and they all leave him when he reveals to them his new insights about the inner path:

THE MASTER. For six years I have followed the path of mortification of the body, reducing this flesh to nothing, and not one step have I advanced nearer to the goal of salvation. This body has become so weak that it even weakens the mind and does not afford deep thought. I find that mortification does not extinguish desire, nor produce enlightenment, and now I advise you all to eat when food is given and when there is a need, yet be indifferent to it. Develop that state of concentration of the mind where there is no thought of the body, and the body nourishes itself instinctively. Do not be conscious even of your eating for our practise is a mastery over the mind.... The body is of little importance compared with the soul. All qualities,

**“And what is the soul?
It is the living power,
the consciousness, or
in other words, the
intelligence manifesting
through the mind.”**

such as courage, thoughtfulness, kindness, energy, calmness, are the attributes of the soul. One thinks too much of the body, forgetting the existence of the soul that manifests through the mind. It is the soul that experiences life; it is the soul that perceives and governs this body which is only a machine. When the body can no longer serve the soul, the soul continues to exist; it exists forever; it is immortal.

And what is the soul? It is the living power, the consciousness, or in other words, the intelligence manifesting through the mind. And where is the source of its being? There must be an unknown source which is nameless, formless, unlimited and unconceived of by man. Where is that source of the life of all mankind? Where is that source of energy of the whole manifestation? Who or what has made man and all creation? Is there not a living power behind all manifestation, and is not that living power the creative power and the Creator of this world? Is it not that power which is the real God? Is it not there from whence we came and whither we shall go?...

O that state of Divine ecstasy that awakened this soul ! Is it not that source which I realized? I saw nothing and yet all. (He is silent for a moment, then continues:) Ah! It is a revelation. Man will be happier when he knows there is still another form of existence after leaving this earth. But man will not believe the Truth. I shall try to teach him, but I fear it will be in vain, and yet, why did I leave the palace if not to find happiness for man? Why did I have this revelation if not to teach mankind? I will go through strife with courage and hope; I will preach from village to village, for I feel that I am sent by a guiding hand above.

After some time he meets again with his fellow ascetics with new insights and revelations, and again they all want to become his followers

THE MASTER. On that last day in the forest, I realized the uselessness of self-mortification. You all fled

from me, you did not understand me. There are two extremes which are of no use and lead one astray; either the torturing of one's body by self-mortification and penances, or the other extreme which is self-indulgence, satisfying all one's selfish desires. Neither of these two brings happiness. Happiness is the result of the control of the mind. When each and every desire is fulfilled, man is never satisfied; he constantly craves for more, and the more he has, the more he desires; therefore how can a self-indulgent man be happy?

The path of self-mortification is a much higher one, still it is useless for it does not bring happiness. It may give satisfaction to overcome the senses, but the path which I have found is between them both; it is that which brings real happiness. To control one's senses does not mean to torture one's body. To satisfy the necessities of the body is not evil nor selfdegrading. The body is a machine set in motion by the mind, therefore one should keep the machine in a good state, yet be able to control it, for when one has mastered the body, then the mind is free and travels in true happiness. To master the body does not mean to torture it; it means that one's whole body is under the command of the mind. For instance: a temper is lack of control; all moods are caused by the lack of control, but to sustain the body with its necessary nourishment is not lack of control.

Have you never wondered how the world was made, and how your own body was made? Have you never wondered how life has come into your body and what that life is? Have you never wondered from whence you came and whither you shall go? Did you think that you are your body and at the end of the existence of your body, your life ends?

FIRST ASCETIC. O Master, tell us what is life; but did not Brahma make the world?

THE MASTER. What is name? What is form? You may call Him by whatsoever name you like: you may

imagine Him in any form you like, but He is nameless and formless. This world is made of one essence which manifests as a substance, subject to name and form, time and space. That substance has assumed different forms according to different impressions. It became five elements and developed into mineral and mineral together with that first essence (its origin), has developed into living plants, animals and man. That first essence has a power, a power of magnetism, a creative power, a life-giving power. That essence cannot be seen nor perceived; it is life itself; it is the spirit; it is the living power of intelligence which manifests through our brain, and which we call mind; it is that intelligence which is our life, our soul. For example: A piece of ice is floating on a lake; the lake is the great essence or power of intelligence, the ice is the dense form of water, it is water changed into form, which symbolizes the body made of the essence, yet changed into substance, and the water that is inside of the piece of ice is the soul.

The soul experiences life through the body. We think the body is all, forgetting the soul that plays the most important part in life. The body is only a cover which will leave one day, and then the soul will be free, but our good or evil deeds follow us as our shadow follows us on our path-way. If anyone says that man is mortal, I would answer : No, he is immortal; it is only his body which is mortal. Life on earth is a short experience, as for instance in a play; when an actor goes on the stage, all is illusion; he plays a part which is not the reality; when he has finished playing his part and leaves the stage, he sees how he was blinded by illusion. In the same way, all that seems so real to us on earth is false and illusion.

(In the last act of the play the Master returns to the palace and meets his father, the old King, his wife and his son. He blesses his son, and his wife takes her leave and follows him into his world. The old King remains in his palace.)

DOORKEEPER OF MY HEART

*There is a saying amongst the Sufis that your teacher need not be perfect.
Its enough if he or she simply has what you need.*

By Saki Lee

AS A 25 YEAR OLD travelling through Europe one summer, I found my way to the Chamonix Sufi camp in 1974. It was a camp for those who were young, idealistic and did not mind camping in rugged conditions high in the Alps. Quite often we had intense stormy weather and snow, with very cold nights when the water froze. Sometimes the storms were so bad that all of our tents would be blown down, even the meditation tent! We would try to dry our wet clothes the next day in front of these gas heaters, which were fueled by gas bottles that the mule Peggy had to carry up the mountain.

“SHAKE YOUR SOUL! Awaken it from slumber!” Although I knew nothing about Sufism, Chamonix was a homecoming, and I knew that Pir Vilayat was the teacher who embodied what I yearned for and needed. He would be the one who could lead me to the heights, depths, width and breadth of my soul. Every morning before sunrise, while I was snug and warm in my sleeping bag and did not at all feel like getting up for meditation, I would hear Pir Vilayat running up the mountain path outside my tent. He would shout out loud “Allah Hu Akbar!” with vigor and energy. Who could sleep after that?

“SPIRITUALITY IS A TONIC for the injured psyche, not a sedative, because the act of glorification unveils the divine status of one’s own being.” I was struck by Pir Vilayat’s nobility of spirit.... the contagion of his ecstasy... his daring

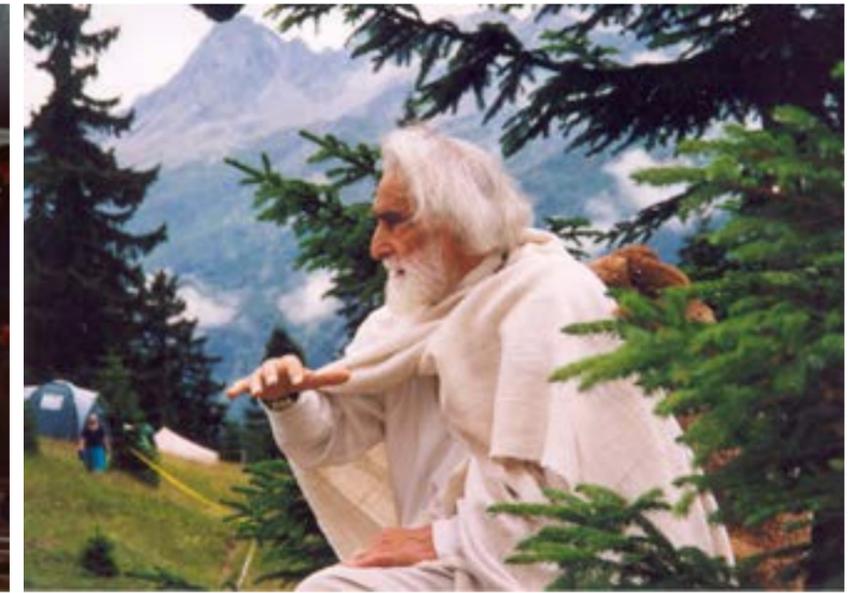
unconventionality...an uncompromising authenticity...his sparkling humor and wit, and the freedom of his soul. These were buried treasures which my soul longed to find and uncover.

IN THE EARLY DAYS, Pir was a clear mirror of what I could not yet see because of all my woundedness, which were like dark clouds covering the light of my soul. He repeatedly said that in healing a wound, the process of cleansing old detritus and toxins happens simultaneously while the miracle of new cells is already forming. Be sure to see both! Healer of my heart....

BUT A GOOD SUFI teacher is also a master cook who carefully, slowly and constantly “cooks” a student, adding just the right flavors and spices, keeping the pot boiling at the right temperature until the student is ready to become a source of nourishment for others. I came to Pir Vilayat immature, incomplete, and hard like a chickpea that needed a lot of soaking and slow cooking for a long time before being suitable for serving...

“THE ONLY WAY to hear the voice of glory is to sing it ourselves!”

By the time the camp moved to the Col de Saisies and Chateau Queyras, I was cooking for the camp and for Pir Vilayat. One year, I ran the camp kitchen in the Col de Saisies, which was such a fulltime job that I hardly made it to the meditation tent for any



of Pir’s sessions. But one evening, there was a musical gathering for the camp and I went and sang a short Indian raga improvisation. Unknown to me, that evening was being piped into Pir Vilayat’s hut! The next day, the camp director came to me and said that Pir Vilayat had asked if the woman who was singing the Indian raga could kindly come to set the tone before his meditation sessions. I was so honoured and thrilled by this, and at first, I thought I was going to sing for Pir. But no, he was lost in meditation and did not pay any attention to me at all! I found out about singing for God that year!

“I am another you. You are another me. Now, 40 years later I am meditating again in Pir’s dargah. This is my last day in India, after Murshid’s Urs and our desert retreat in Rajasthan. Everyone has gone home and I am alone in the noisy silence. Honking rickshaws weaving through the narrow alleyways... workmen drilling and hammering non-stop... market vendors shouting next to their colourful vegetable and fruit stalls outside...children giggling... But I am in an oasis of peace with my beloved Pir.

IT THEN DAWNS on me that it’s not the personhood of Pir who still dances in my heart and fills me with such joy. In the stillness of my inner being, a light glows, and I am kissed by the ineffable spirit of God’s timeless presence. I am in Pir as Pir is in me. I know that this is a truth that can never be extinguished by the winds of change or by the whims of time. Pir’s teachings, those multi-faceted jewels of relevance and

meaningfulness that embrace yesterday and today - will always accompany me faithfully all the way through to my very last breath!

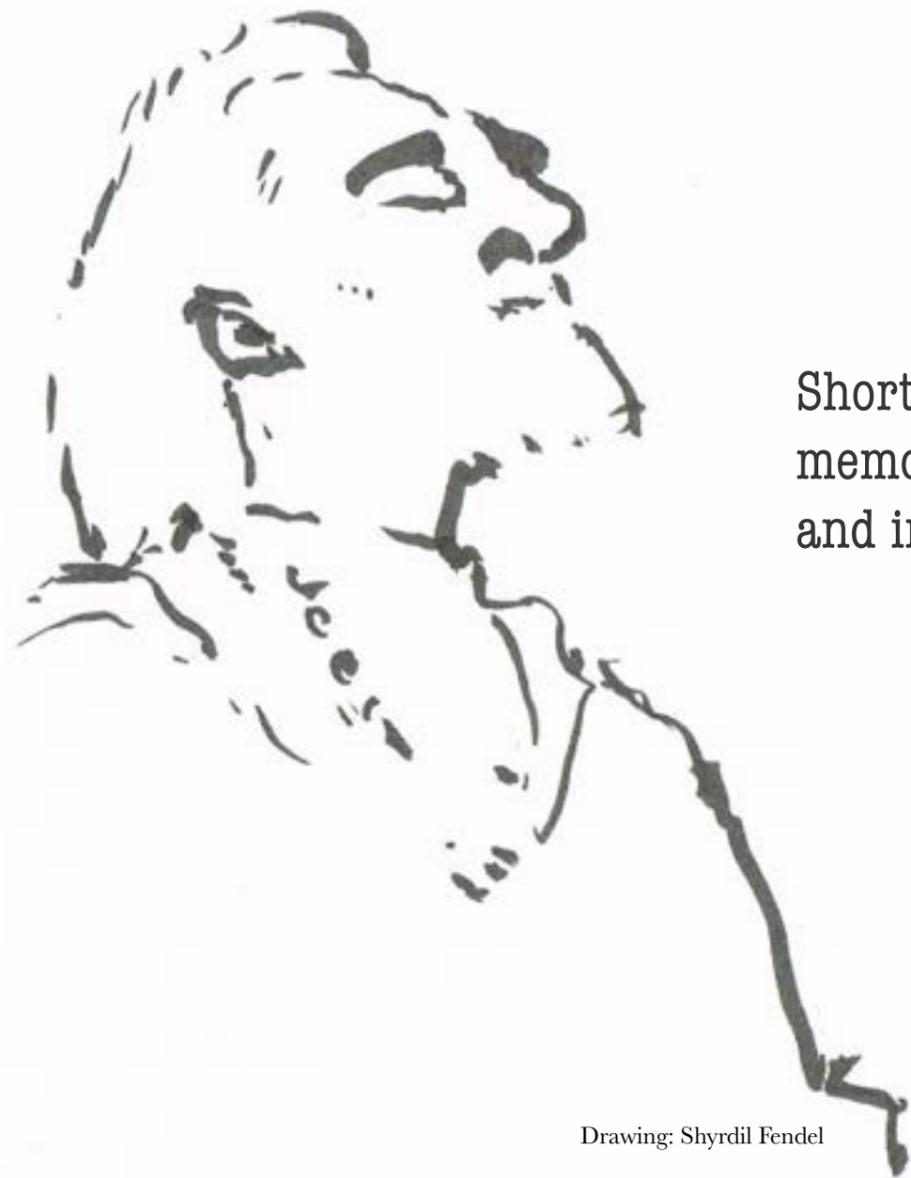
I BREATHE WITH EASE and relief. I am not concerned about trying to figure out how to update, modernize or popularize what has been received. A mystic’s legacy is never out of date with the times and is timeless and everlasting.

“HOW WE COULD BE is so much greater than the way we’ve become!”

Pir’s question on the wall of his dargah: “What if?” is a question that I have seen and contemplated many times. But I bring it home with me again because I know that I still need to live the question more fully. That question is a door I must open and walk through, with faith in the Unseen and Unknown. When I remember to keep that question burning in my heart, I stay in touch with the wonder of being alive in this amazing world. No matter what happens or doesn’t happen, the door of spiritual creativity is waiting to be opened, revealing the divine Artistry at work through, with and as us...through all of life’s puzzling ways.

And Pir will always be the blessed doorkeeper of my heart, in this world and the hereafter.

Saki Lee is a senior teacher in The Inayati Order and offers retreats and seminars. Please see calendar at <http://lightsong.info/calendar/calendar-2/>



Drawing: Shyrdil Fendel

Short stories and memories of a friend and inspiring teacher

IN 1980 IN SCHEVENINGEN I was helping Pir Vilayat with the technical support. This included sorting out cassette tapes. I received a little paper in unclear handwriting from him with instructions for the songs to be played from the different religions during the Universal Worship Service. I was holding my heart - a little concerned whether this would go all right. In many ways it could go wrong technically, and also I only heard the instructions at the very last moment.

To my surprise all went completely fine. After the service I talked with him in his hotel room. In our conversation in Dutch - Pir Vilayat could also speak Dutch, I remarked that luckily, everything went perfect. He looked at me, silent for a moment and then said: almost perfect. When I walked down the stairs I understood what he meant. The word perfect is reserved for God.

Willem Amir van Spronsen



HIS SMILE, KIND AND WITTY. His way of crossing eyes, straight to my heart, a timely answer to an inner question. His way of tuning us by his very presence. At a summer camp, Pir Vilayat offered the children - I was one of them - to sing in a choir held in his very own tent with his usual enthusiasm. One afternoon, a few moments after leaving, I came back in. Pir Vilayat was sitting, reading his blood pressure, exhaustion all over his face. I suddenly realized my luck: how precious were the time and energy he shared with us. In my heart, he became also a man of flesh, limitation and pain. My love and respect grew even more. Later it gave me faith in my ability to be a source of light and life even when I felt broken.

As a young adult, I dived into life. Like oxygen bottles, my provision of Silence thinned over the years. I became tired and ill. During a healing session, I felt knocks in my kidney. Focusing on this sensation, I saw Pir Vilayat knocking at the door with his staff « Awake! Awake! Awake! ...and the very path that led me here and now opened up.

Once, looking at the face of a fellow traveler, I saw Pir Vilayat's face. Still living with us - in us. Bless you, Master!

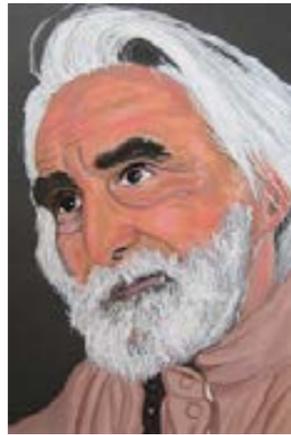
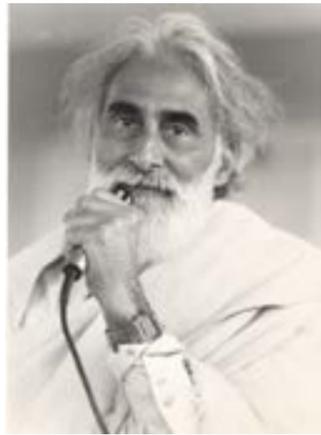
Armaiti Katia Cherton

IN 1984 I ATTENDED the flower offering ceremony in Suresnes on July 5th, the anniversary of Murshid's birth, for the first time. Entering the Oriental Room one at a time, each person offered to Pir Vilayat one beautiful flower. When I arrived in Suresnes mid-morning, all the florists there were sold out, except for one who still had a beautiful large white lily - with a broken, short stem. There was also a small red rose remaining, of the same length as the lily, so I presented these together, stem tips bound with tin foil, to Pir Vilayat.

Pir Vilayat's eyes glowed: 'O, yes,' he said, 'purity on its own can be boring - we need joy also!' Exactly a year later there was the celebration in Suresnes for the centenary of Murshid's birth. I had mixed feelings and thoughts about going, and life finally decided I should remain at home in England.

The day after the ceremony, a resplendently sunny morning, my first patient (who knew nothing of my Sufi life) came through my door - offering me a white lily and a red rose. The only time I have ever been offered one white lily and one red rose.

Sarida Brown



Painting: Mary Blunting

“The Mass is the sacrifice for eating at the same table together, and we have been sharing this wonderful bread and wine at the same table, and that establishes a link between us that can never be broken, so that we can always find each other.”

THE FIRST TIME I MET PIR VILAYAT It was very late in the night before his seminar in London, when I heard a voice saying... “So....if you could sit down and talk with this man Pir Vilayat, what exactly would you ask him?”

I immediately answered the question: “I would ask him how to deal with my anger, my hatred, my resentment, my bitterness and my lack of forgiveness” I quickly fell into a deep and peaceful sleep and dreamed of a very distinguished man wearing white clothes. I liked him very much and felt blessed in his company. I was early arriving at the seminar the next day. There were several entrances into the hall and suddenly I felt very alert, energy was building up inside me, it became more and more intense. I turned towards one of the entrances and there stood a man who was radiant with light, and I was not sure if he was real. He also bore a strong resemblance to the man in my dream. I was in awe of his presence....I wanted to kneel down, and felt my heart opening and a sense of light within me and around me. Soon he took his place and began to speak. I felt as if he was speaking directly to me. He said: “I want to talk to you about how to deal with your anger, your hatred, your resentment, your bitterness and your lack of forgiveness”

Noor un Nisa Jacobs

WHEN I WAS INITIATED into the sufi order I looked into his eyes, and it was like looking into eternity. It touched me deeply and taught me more about the path than many words. Later on I realized that his whole being was expressed in that glance. It has stayed with me ever since. Eternal gratitude.

Nini Fattah Leick

THE FIRST TIME I SAW HIM it was at the Alps camp. He came into the big tent, wearing his long white robe and walked majestic with his wood stick. It was for me like to look at an old wise man just descending from the Himalayas. And my heart knows: yes he is, at least! He opened for me the sufi path... The last time I saw him, it was in Suresnes, one of his last talk. He was sitting under a painting from his father Hazrat Inayat Khan, with the eyes closed, his face turn up, very relaxed. And it was as if he received all the light of the universe and just transmitting it easily around him like a deep blessing. These two moments and many others are still present in my heart, it is a tressour and I am so thankful for them.

Thank you Pir, till we meet again...

Virginie Saroj Boudier

IN A DREAM, I saw in Jerusalem a temple in shape of star on the place of the wall (le mur des lamentations). So when it was possible, I asked Pir Vilayat if it was an Universal temple. And he answer: “No it will be on the other side. There is a free place near the oliver garden (le jardin des oliviers), between this garden and the little orthodox church. And I wrote Towards the One on the wall of the orthodox church.”

Anne Lecomte

IF YOUR HEART IS BURNING IN THE ECSTASY OF LOVE, it will open the hearts of all beings.

We are not here for ourselves

Be kind with your soul; your soul’s need is exaltation.

Zamyat Corinne Bataille Petit



Drawing: Shyrdil Fendel

END JANUARY 2004, a few months before his passing, Pir Vilayat gave the annual leaders meeting in Suresnes with the same fire and magnetism that is so characteristic for his being. Although he had a lot of pain, he even made us dance in the Khankha, himself dancing with us.

At the end of the two days seminar he said:

“I must say, it has been such a joy to share with you the encounter of our thoughts sparking each other. The mission, the meaning of the Message of the future, all of it has been exciting and overwhelming, and I am very grateful for your sharing with me. There is a saying that from the moment one has broken bread at the same table, one is linked by a special link, and that’s the reason for the Mass. The Mass is the sacrifice for eating at the same table together, and we have been sharing this wonderful bread and wine at the same table, and that establishes a link between us that can never be broken, so that we can always find each other. So, I will just say that you can find yourself, you can find me in your heart; and I can say, I can find you in my heart. God bless you.”

Akbar Hugo Apples

The alchemical retreat

“May you be free: free from circumstances, free from your thoughts, free from yourself, free from your consciousness. May you be uplifted by the presence of God the Beloved, who is also yourself. Think of God as being Us instead of Him. Let the vastness of this awareness shatter the narrowness of your consciousness, your preconceptions and perceptual illusions, so that you may be in harmony with the harmony of the cosmos. And may you be revealed to yourself as a being of light and part of the reality of Light behind this world of shadows which we call “reality.”

From the Retreat guide manual

“It felt like a tapestry,
where many principles were
woven into its thread.”

Usually alchemy is only known for its belief to transmute lead into gold. But the metamorphosis of different metals into gold can be seen as a metaphor for the soul being freed from its leaden status and, therefore, being enabled to realize its own light, the light of pure spirit, symbolized by the ‘philosopher’s stone’ More than simply a metaphor for the awakening of a human being to his or her essential divinity; the alchemical retreat is a journey through a deeply human process of awakening to the divinity of one’s true being

“The alchemists say that if you could contribute consciously to the interfusion of spirit and matter, you would experience a second birth — the participation of individual consciousness. Wish what God wishes: take responsibility for what God

wishes, don’t just let it happen. It’s just like I used to say as a joke to my friends when I was little: “I don’t want you to do it. I want you to do it!” That is what God is saying. This is the axiom of all esoteric thought: to do consciously and wilfully that which you would be doing unconsciously and automatically.” Pir Vilayat

Pir Vilayat created his alchemical retreat model on an extensive study, experience and understanding of levels of consciousness in meditation in a wide variety of traditions. He 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, a scholar of Islam, who had also taught Henry Corbin, just six years before.

Pir Vilayat spent much time meditating in wilderness in solitude or with teachers. He undertook contemplative retreats in such varied places as Montserrat, Mt. Athos, Jerusalem, Shiraz, Ajmer, and Gangotri. He kept a cave in the Alps of Chamonix, where the local people knew him as Le Vieux de la Montagne (“the Old Man of the Mountain”)

“At the Abode of the Message there is a hut up in the hillside. He did his research, writing, and retreating there...” “For many years, I had the honour of being guided and assisting Pir Vilayat on his alchemical retreats. The process provided us with an enlightening map for the inner journey. It felt like a tapestry, where many principles were woven into its thread. For instance, expanding in the cosmic



“He opened the door to a world of beauty beyond imagining, a world of the soul.”

Aziza Scott



dimension, turning within, or rising to the transcendent dimension, and then awakening or descent.

We would often sit in nature abandoning the limited self/the ego and feeling the freedom of expanding into a holistic paradigm. By turning within Pir Vilayat guided us into new perspectives, and awakening to the divine intention.

In the transcendent dimension the experience was of spirit, ecstasy and splendour. In the second phase of descent one unfurled latent qualities for the evolution of the personality. The alchemical process of transformation has two essential parts; crucifixion and resurrection or solve and coagule. The final stage of alchemy is radiance and illumination towards fulfilling one's life purpose.

In Pir Vilayat's presence there was

always a sense of the sacred, light and energy.

He opened the door to a world of beauty beyond imagining, a world of the soul. He was a master of light and invited all who felt nostalgia for the celestial spheres to join him.

He gave us a marvellous gift of this inner journey.”

Aziza Scott

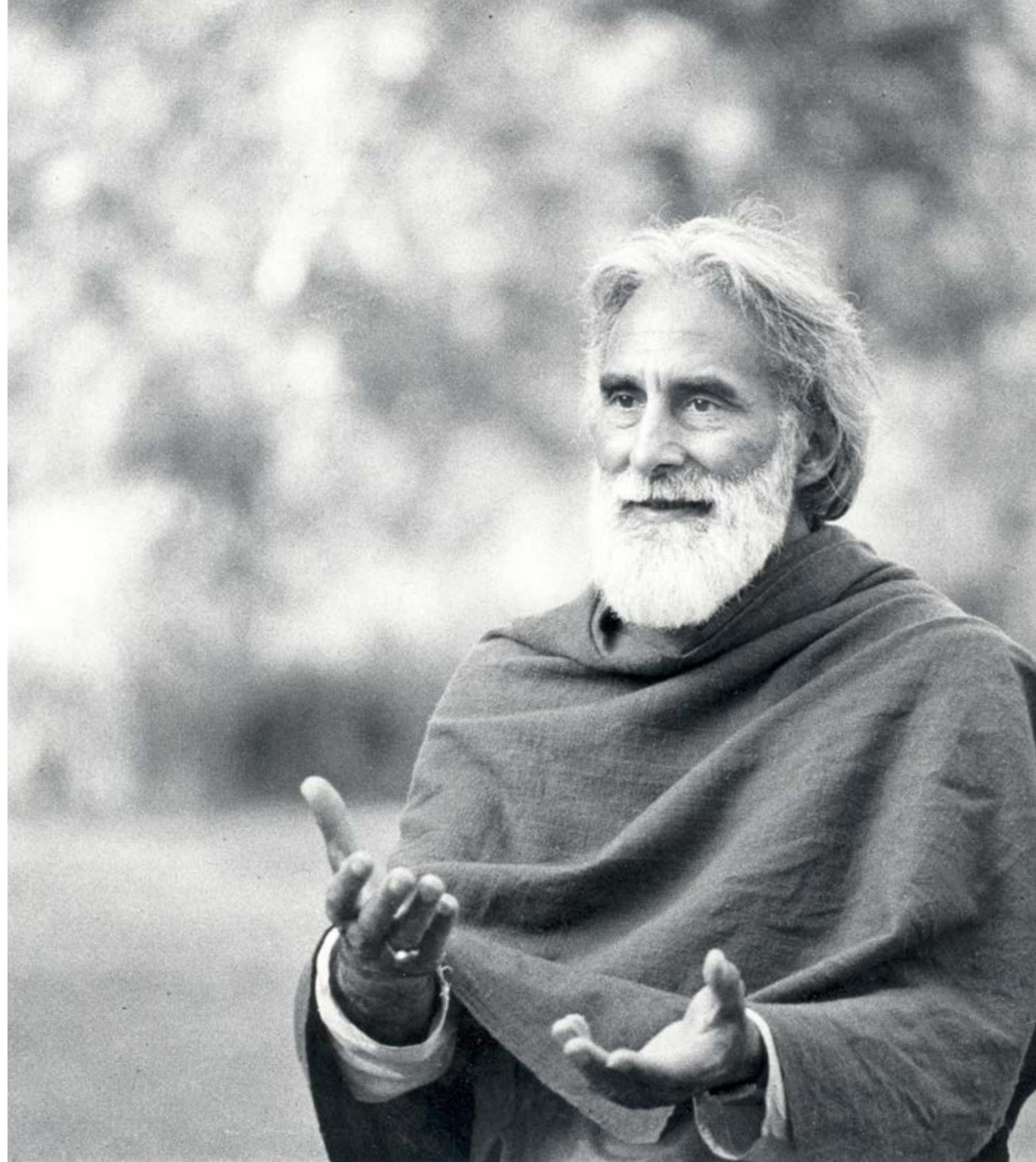
“We are continually being created by God, and we participate in our creation. Millions of beings have contributed to our becoming in incarnation, descent through the planes. It's like building a house: all kinds of people participate in the construction. Just think what it takes to create this miracle of the human being! We are creating ourselves, our circumstances on earth — and sometimes we blow it! Let's make a good job of it now, before it's too late, before we grow old.” Pir Vilayat

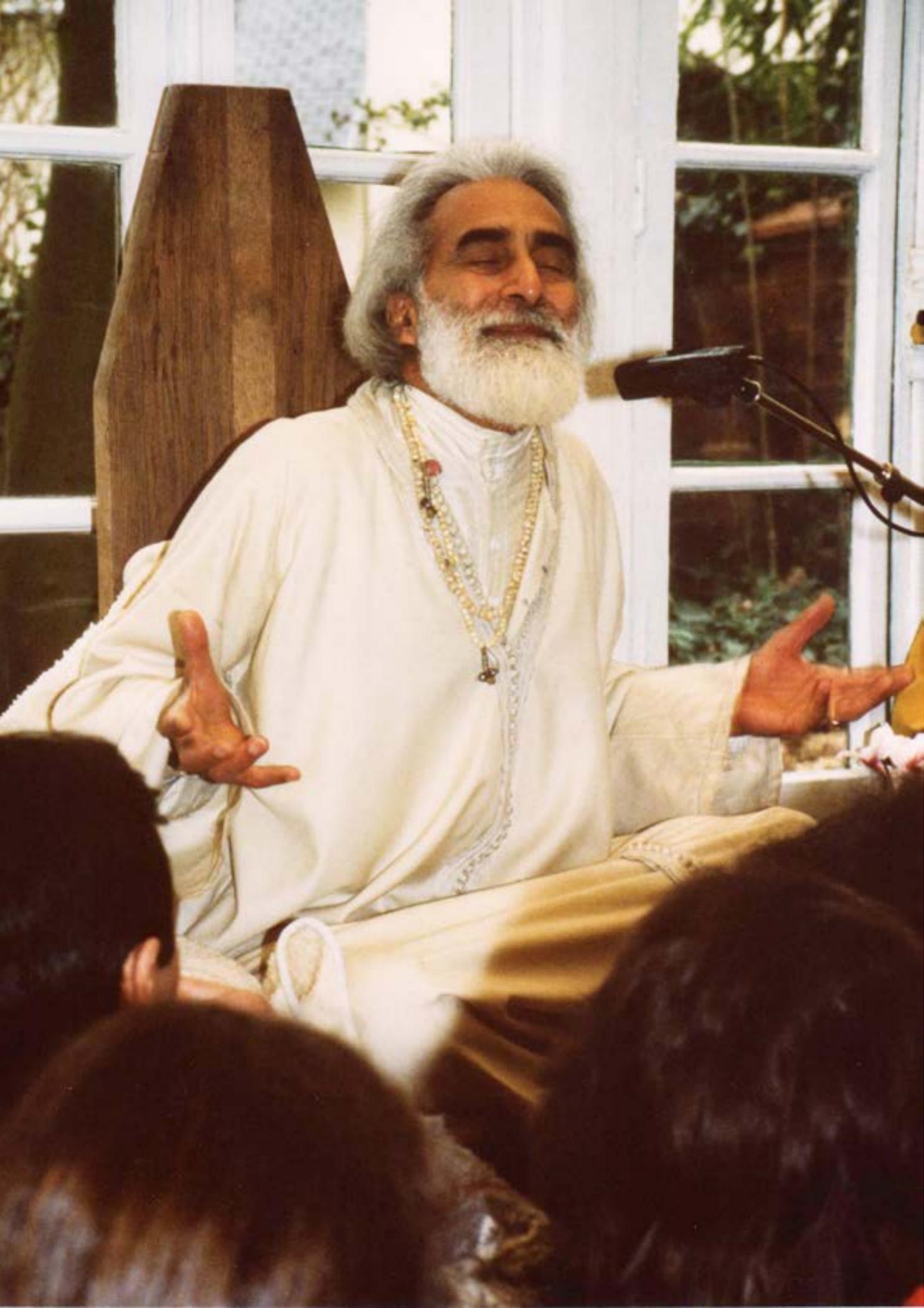


**Healing through the
programming of the universe:
PirVilayat's inspiration
and legacy**

By Sarida Brown

'Healing is a combination of joy and peace. Joy in our relationship with the outside and peace in our discovery of the springhead of our being.'





“This is what one means by faith: reliance upon the congruence of the programming of the universe and the limitless energy thereof.”

FOR PIRVILAYAT, the field of healing is the whole symphony of the universe. Writing about the electromagnetic field of the body, he describes it as ‘a complex rhythmic pattern of frequencies probably similar to a symphony reflecting the many-splendored themes and melodies and rhythmic patterns of just a fragment of what one might look upon as a cosmic harmony.’

HE COMMUNICATED wonder and immense vision, whether writing, as above, of the densest energy field around the body; of the aura and healing with light; of attunement and healing through the Holy Spirit; of the ecstasy which is the condition of the universe – he invests us with the realization that we are beings of light, one universal symphony, one universal life, and that to heal is to open in sympathetic resonance to the programming of the universe.

He emphasised that to participate at this level one needed to follow regular practice in meditation, self-awareness, mastery and to be transmuting egoic into non-egoic power at all levels.

‘We learn passive volition, which is really calling upon a more universal, less personal dimension of our will in its entire compass. Traditionally this is called the Divine Will. But we must not envision God with an exaggerated

sense of ‘otherness’, nor imagine this Will to contrast or conflict with ours: they are the two poles, infinite and finite, of the same reality. But it is reliance on this Super-Will rather than limiting ourselves to our commonplace personal will that is the key to healing and self-healing. This is what one means by faith: reliance upon the congruence of the programming of the universe and the limitless energy thereof.’

THE AURA AND THE healing glance
‘Remember that you are a being of light.’ PirVilayat loved to say that a healer could spend two days filling herself with light in order to give one healing. Of his many practices with light, here are two classic ones:

First: filling the aura with light. Start by becoming conscious of your aura, especially concentrating on the heart which is its centre. Next, concentrate on the centripetal radiance of the sun in the heart. Then connect the light of the aura with its source by concentrating on the Crown centre and turning the eyes upwards. The epiphany of light emerges as a fountain of light which is rising and falling, with a descending column of light at its centre: you are now identifying beyond your aura, with the light that is energizing your aura. ‘The light that you emanate has to be drawn from a source beyond yourself; if

you can identify yourself with the universal light, and this means losing your own personal identity, the amount of light that comes through is incomparable.’

THE SECOND PRACTICE is that of the healing glance, which involves several steps focusing on the rays of the physical eyes and the third eye. After one such session, PirVilayat concluded: ‘That is the healing glance, the glance that breaks through the surface and unlocks the secret of the heart, is creative and brings forth all that is hidden in the depth of a being that God may become a reality in him. That is the glance of the Masters. This is a totally different type of energy from that used with the hands. Practise it every day and it will give you the healing glance.’

HEALING WITH LIGHT:
Carving the fabric of one’s aura PirVilayat was enthralled by the Metaflora photographs taken in outer darkness by Walter Chappell, recording the forms of light resulting from the excitation of electrons in the interaction between himself and some plants. Chappell said, ‘That real world is inside; the outside has very little to do with it’. PirVilayat connected this with David Bohm’s ‘implicate mode’ of reality. Pir wrote: ‘As one discovers oneself and others from inside one finds a multitude of superimposed

One is not just the instrument of the Spirit;
one has to discover the Spirit that one is.”

sparkling images, of which three stand out in our research: First, the pristine or archetypal one. Second, the tarnished one which has been damaged by defilement or wear and tear. Third, the one improved upon by one’s intentional personal creativity.’

THE HEALING PRACTICE

which was based on this realization works by sympathetic resonance. First, sensing and acknowledging the imbalances of the client that the healer participates in through resonance, and correcting the attunement. Second, translating the new attunement by ‘carving’ a new image in the fabric of one’s aura and, by sympathetic resonance, into the aura of the client. Third, recharging both the healer’s and the client’s energy fields where there has been leakage or blockage.

‘Healing is not just working with recharging the life field of the patient with an extra boost of energy to reinforce the immune system; it is also working with the structure of that field as it makes itself known to the healer through its expression in the language of light. It is working with the light patterns of the patient’s effigy via one’s own light effigy. In fact, ultimately, the best form of healing is self-healing, or a collaboration between healer and patient, both

of them emboldened by the magic of the light of the universe manifesting in their own beings.’

ATTUNING TO THE

CONDITION of the Holy Spirit
PirVilayat’s meditations on healing through the Holy Spirit are those of an incomparable master. Here are a few sparkling excerpts:

‘The only attunement that will enable you to get in sync with the Spirit is to feel the condition behind the universe.’

‘To become pure instruments of the Holy Spirit the body has to become like a crystal, in a state of total attunement, resonance, in keeping with the divine order of things.’

‘Now we work with consciousness so that consciousness becomes crystal clear. That is what is meant by the light of divine intelligence. One could say it’s coherent light. It is diaphanous rather than incandescent. It’s like the dawning of the light before the dawning of the sun. The sun comes with great power, acting overwhelmingly upon us; but the light of lights dawns upon our soul. You attune yourself to that particular emotion in order to be an instrument of the Holy Spirit, so that you may become a channel of the divine power of healing.’

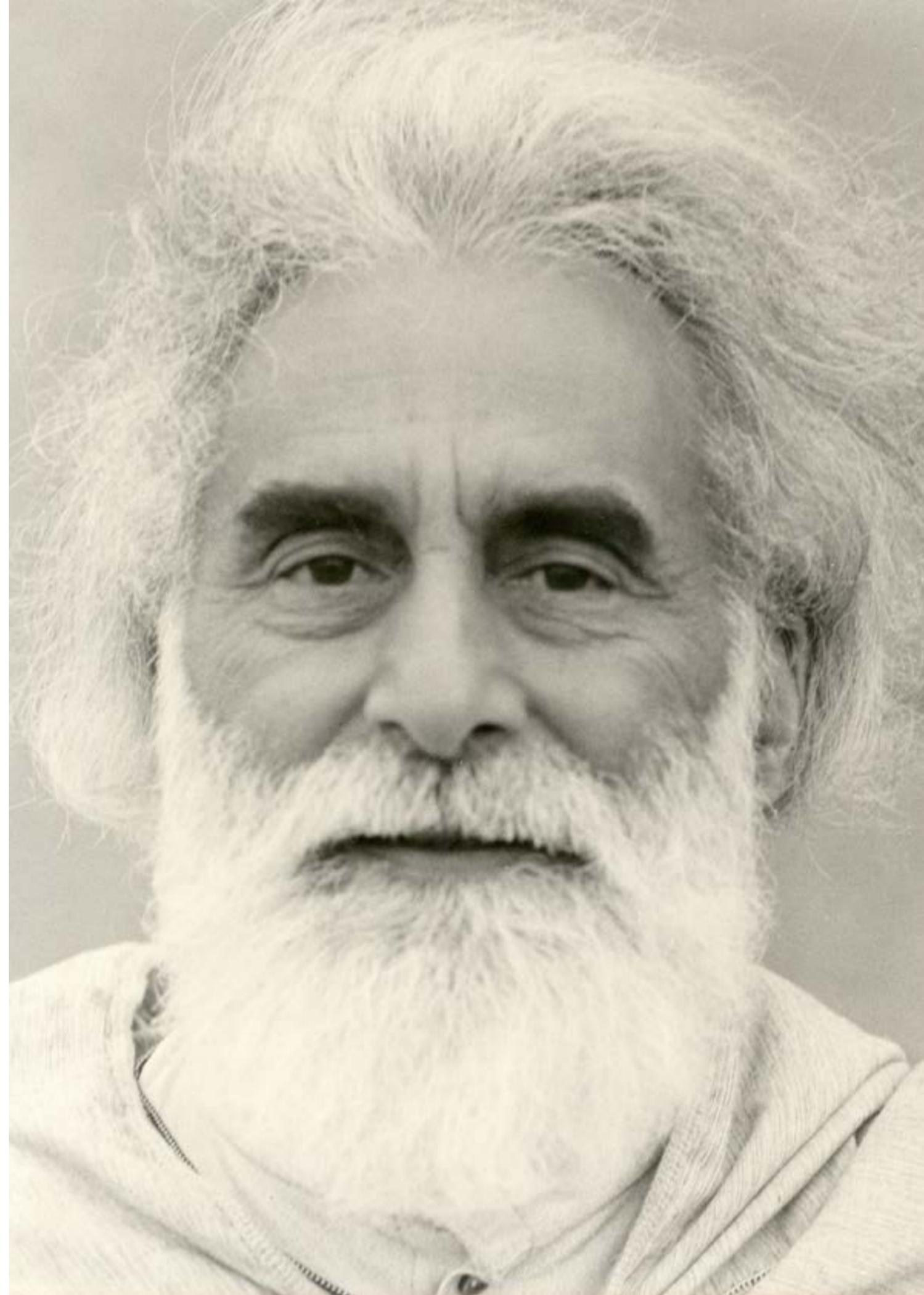
‘One is not just the instrument of the Spirit; one has to discover the Spirit that one is.’

‘This is the moment to think of those who are ill, either physically or mentally. It is not just getting into their consciousness and experiencing what they feel and how they think; it is getting into their eternal being and experiencing how that eternal being is suffering from limitation in body and thought and personality, yet remains perfectly aware beyond its limitation.’

‘When your consciousness is reaching out into the consciousness of the totality you become an incredible source of life, a life-giving source, which you could not do by exercising your will. You see how the trigger that sets off this shift of consciousness is emotion being sublimated. It is a great power. It is the power of love.’

Thank you, PirVilayat

The articles and transcripts quoted in this article are available on the International Inayati Healing Order website: inayatihealingorder.org/index.php/resources/pir-vilayat-archive/healing-through-programming-univers





PIR VILAYAT ON ZIRA'AT

Excerpts and translations
from "Natur und Erwachen"

"We are living in very troubled times. We have sinned against Mother Earth, polluting her, and there are problems for which we don't know the solution – or, if we know the solution, it is difficult to apply it. We are not up to the understanding that is needed to control the situation on the planet. The only way of dealing with this is to raise the consciousness of humankind in our time. There is no other way. Our level of consciousness is not up to the immensity of the problem that we are dealing with at present. We have to find a new way of spirituality that is keeping with the measure of our times. That is the meaning of the message of Sufism. It is the message for our time."

"THE CALL OF THE DERVISH"



Today we begin to understand what ecological means. Zoroastrians for example did not take a bath in the river, without asking permission from Ardivisura, the archangel of water.

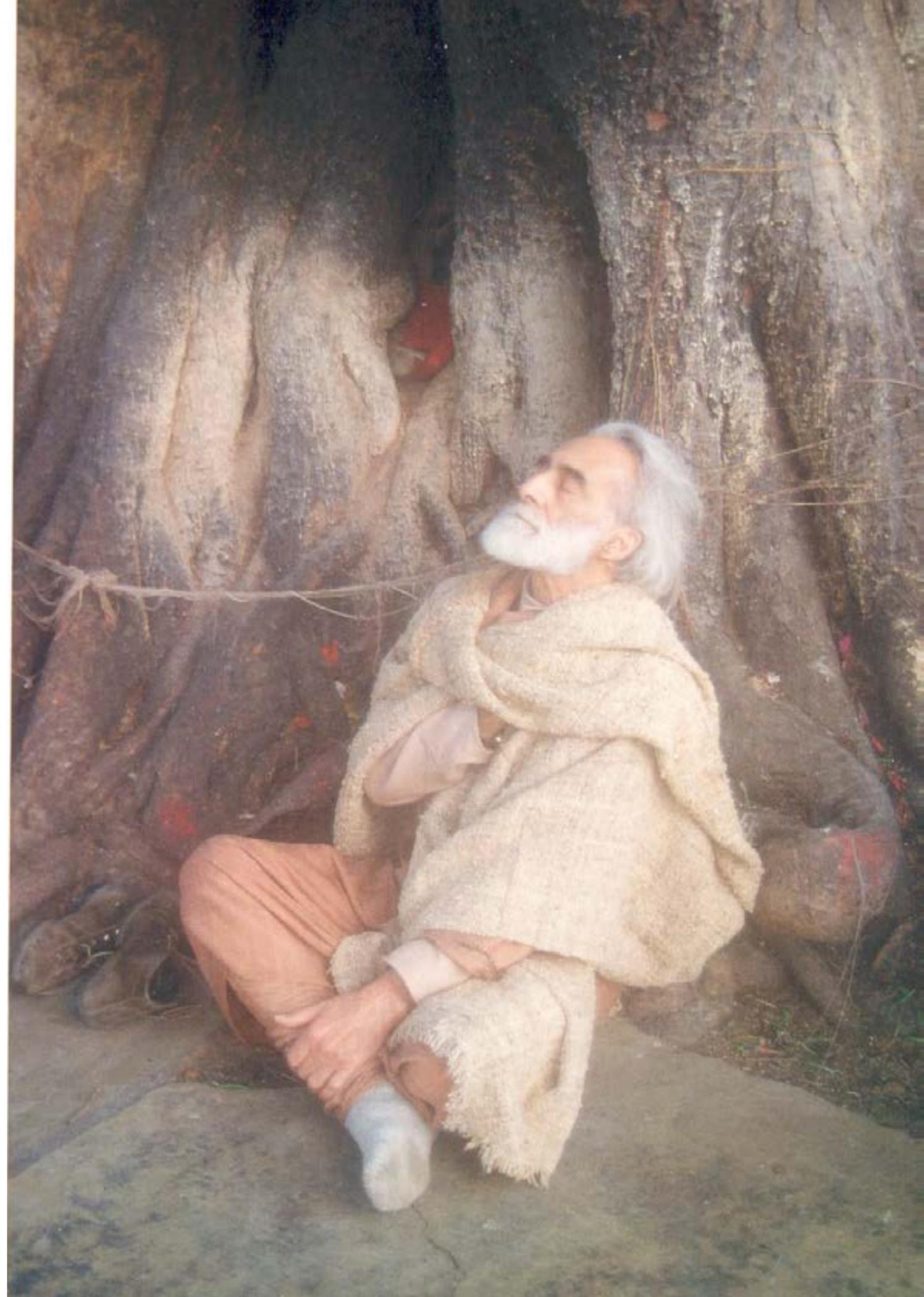
In the view of the industrial revolution, the world is an object that can be used and exploited. From the moment you realize that the planet is a being, whose body is what we call the physical world, and that within this being other beings exist, as for example water which is also a being, an archangel, from that moment your worldview changes. It becomes multidimensional. As a result, you can enter a contract, similar to the one with the Cobras. One makes an agreement with the archangel, with all the archangels, the archangel of water, fire, the air, etc. and also with the archangel of the planet Gaia.

So you develop a certain sensibility, but in contact with the industrial production, this type of sensibility is not supported, one rather dulls. Working with machines has an effect on our ego. Zira'at actually means a very deep relationship with all beings.

The word Zira'at means bridge in Arabic, and it is the same word as Cinvat in Mazdean. The bridge is the relationship between us humans and nature, us and the stars, us and the beings and the archangels. This of course has an effect upon our interpersonal relationships. In the Zoroastrian religion Cinvat is the bridge between the earth and the heavens. One has to cross it within three days after death, and if in earthly

life you were a bad person, you fall into the abyss. If however you managed to cross the bridge, you would meet Ushidarena, the archangel of dawn, at the other side. This is also the meaning of Aeostra.

All of this is related to our behavior on the planet. Behind this is the ideal of the Zoroastrian knight, called Espabad. The Arabic word is Futuwwa, which means knighthood and is somehow connected with Fattah. Fattah means "open the door" This is interesting in connection with the Solar plexus, also a kind of door that can be opened. The word Fattah means knighthood. According to tradition, Fattah was the word with which Christ used to heal a blind child. He said "Ya Fattah" and the child was seeing. In Jerusalem, at the end of the Crusades, there was a brotherhood between Muslims and Christians. There is an old palace in the mountains, into which they gained access by using the watchword "Ya Fattah". This brotherhood is mentioned in the legend of Parzival. Parzival was not permitted to enter the holy room without having reconciled with his brother first. You see, Zira'at is both agriculture and knighthood at the same time. That is very interesting, because spirituality of the past was the way of the ascetic, and spirituality of the future is the way of the knight. The initiation into the Sufi-Order is actually Futuwwa, which means an agreement between the murid and his/her master.





HOPE PROJECT 1976-2016

LOOKING BACK AND FORWARD

By Heiko Schrader

THE HOPE PROJECT is celebrating its 40th birthday this year – a good occasion to look back and forward. Pir Vilayat, the founder of the Hope Project, was inspired by a Dutch lady, Hayat Bauman, who lived in Delhi and dedicated her life to serve the poor. It is in the tradition of Sufis, to give ‘langar’ (food) to the poor on the day of Urs (celebration of death anniversary) of a Sufi master. ‘Giving langar once a year is not enough’ was the thought of Pir Vilayat, who translated this in action by starting a ‘milk program’ for undernourished children in Basti Hazrat Nizamuddin which is an 800 years village in New Delhi, India. Gradually, based on the needs of the communities, other activities were started : a small school and a medical centre.

MY OWN INVOLVEMENT with Hope dates back to 1985. I visited with two of my friends who volunteered for six months. At that time the Hope Project was situated at the compound of Dargah Hazrat InayatKhan. The graveyard was still kept simple till the Sufi Movement started building the tomb, the library and the guest house, the way it looks now. During my visit, we painted three classrooms and did some repair work.

Pir Vilayat himself used each event including seminars to take his ‘beggar’s bowl’ for collecting donations for Hope. I started a fundraising organization in Germany and a similar one existed in the US. Later other such organizations came up across Europe.

THERE WAS A GREAT BREAKTHROUGH at the turn of the millennium. The Hope Project had constantly grown due to the demands of the community, but we had no space to expand. An unexpected event happened. A Dutch Mureeda decided in her will to give a substantial sum of money to the Hope Project. Pir Vilayat formed a group of foreigners, to start working in a more professional way for the Hope Project on a voluntary basis. I joined that group. This involved acquiring land on which a new school and a bigger medical centre could be built. In 2000, this ‘International Board’ started a ‘visioning process’ about the future of the Hope Project. With the financial support of the German Embassy, the Bavarian Broadcasting Station and its

program ‘Sternstunden’ as well as other private and institutional donors, the construction of building began. We had to build a four-storied house and a basement to accomodate a large school and a health centre. It was also time to transfer the directorship to an Indian director. Since then, we have had a sequence of four Indian Directors, the present one being Samiur Rahman who is a trained social worker having a vast experience in Indian NGO work with poor people. Gradually, we also put the Hope Project onto a legal base by forming the Hazrat Inayat Khan Foundation as a company not for profit for running the project.

OTHER IDEAS OF THE VISIONING PROCESS included spreading out from the Hope Project to other



low-income habitats. We could then buy a medical bus to visit different neighborhoods not too far away to provide medical aid to the poor and spread awareness through various programs. This means, we serve different communities belonging to Muslims, Hindus, Christians, Sikhs and Buddhists.

Another major step was the introduction of the thrift and credit groups, a kind of self-organization of women (majority domestic help) from the neighborhood to jointly save and provide loans among themselves. Till date, almost 1000 women have joined the various groups, some of them using their loans for making small investments in a shop, children's education and buying land for constructing their own shelter.

THE HOPE PROJECT'S EDUCATIONAL

program provides various classes from kindergarten age to 12th grade, supplemented by evening classes for working youth. We provide non-formal education to those who would otherwise have no access to formal schools. In a Muslim community, particularly older girls are usually taken out of formal schools due to social conventions and household responsibilities. Hope convinces the parents to enroll their children in our

school and acquire a higher degree which is recognized by the Indian educational system. Meanwhile, some girls who completed the 12th grade could continue education by enrolling at the Jamia Millia Islamia University or Delhi University for graduation and post graduation and find good jobs. Many of them have also joined coaching classes and English conversation sessions to make themselves skilled and confident for appearing in written and personal interviews for government jobs. Thus, Hope creates opportunities for the young people.

COMMUNITY PEOPLE also benefit from the vocational training in different fields including cutting and tailoring, embroidery, baking and catering, beauty culture and computer classes. Hope also acts as a 'job centre' for those who have completed school or a training program. Some boys and girls got a job in hotel business, some as electricians, for example.

THIS YEAR, WE HAVE PLANS for land registration and begin construction at Swai Madhopur in the state of Rajasthan where we propose to initiate a program called NEST – Nurturing Emotional Stability and Trust. This will bring the inner city slum children

to come close to nature. We are planning to start a Centre for Guidance and counseling in Hope which will provide assistance and coaching to our college going girls. We also intend to train our girls in financial literacy to make them financially independent. On the health front, we plan to have a regular skin clinic and physiotherapy centre. Based on the current demands, we will add value to our existing programs.

WHEN THE FOUNDER OF THE HOPE PROJECT,

Pir Vilayat passed away, it was his wish to be buried in Delhi, close to his father's tomb and the project, which is now situated between the two dargahs. Nowadays Pir Zia is the head of the Hope Project Charitable Trust and continues the work of his father and grandfather in the kinship work.

THAT THE HOPE PROJECT IS not only an ordinary community development programme but also based on the Message of Hazrat Inayat Khan becomes obvious with the organization's Vision, Mission Statement and Values.

Vision: The Hope Project is inspired by the spirit of service to humanity.

We recognize Love, Harmony and Beauty as the unifying values underlying all religions.

MISSION:

The Hope Project's Mission is to provide opportunities and resources to people, especially the poor and vulnerable, to unfold their hidden potentials, so that they can realize their aspirations and become contributing members of their community.

VALUES:

- Honesty and Integrity
- Respect with dignity of each individual
- Willingness to help others and team work
- Quality service and pride in our work
- Sharing, learning and giving opportunities for personal and professional growth
- Love and harmony at Hope and the community
- Accountability and Transparency

EVENTS

PIR ZIA:

Please see calendar at <http://www.pirzia.org/events/>

17.06 – 19.06: Sharing in the Ecstasy of Pir Vilayat's Being at Fazal Manzil, Suresnes, France
A combined 100th birthday and 12th Urs celebration will be held at Fazal Manzil, his home and the place of his passing. Music, meditations, stories and sharing.
Info: universelsuresnes@gmail.com

16.06 – 19.06: Entering the Consciousness of Pir Vilayat Inayat Khan. The Abode, USA
Info: <http://inayatiorder.org/entering-the-consciousness-pvik/>

04.06 – 19.06: Pilgrimage to the Source of the Ganga at Gangotri and Celebration of the Urs and 100th anniversary of Pir Vilayat Khan at his Dargah.
Info: munir@gmx.org or malik@inode.at

25.07 – 20.08: Camp Zenith. At this new Camp, we are honouring our founder Pir Vilayat, a shining light, whose spirit and teachings awoke a deeper consciousness in the lives of many people all over the world. Pir Vilayat's presence is a living source of transformational guidance that continues to inspire new possibilities as it invites people to keep on asking the question 'What if...?'
Info: <http://www.zenithinstitute.com>

Suluk Academy Europe: New two year course starts up feb. 2017. App. deadline 21.09.16.
Contact: Sulukeurope@gmail.com, www.sulukacademy.org

LINKS:

www.universel.net

<http://universel.net/InvincibleSpirit> Article by Shams Kairys

<http://ingrid-dengg.at/en/profile-pir-vilayat-1916-2004> Article by Ingrid Dengg

<https://www.facebook.com/groups/inayatiorder/>

<https://www.facebook.com/ZenithSummerCamp>

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: <http://soefi-orde.nl/>

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

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

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

World wide <http://inayatiorder.org/centers/>

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

<http://www.nekbakhtfoundation.org>

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

NAME CHANGE:

THE INAYATI ORDER:

A Sufi Path of Spiritual Liberty

Informally, it is also appropriate to speak of ourselves as the Inayatiyya.

WHAT DOES INAYATI MEAN?

The name Inayat comes from the Arabic 'inayah, referring to the kindness or grace of God. You may say that Inayati means "dedicated to loving--kindness."

Why did we change the name of our organization to The Inayati Order?

We adopted the name "The Inayati Order" to help clarify and distinguish the identity of our lineage and organization within the larger world of Sufism. When Hazrat Inayat Khan came to the West in the early 20th--century there were no other Sufi orders here and it was most convenient to be known simply as "The Sufi Order." Today, however, there are many Sufi orders in the West and our original name now comes across as confusing, and in the view of some, presumptuous, as if our Order claims be the only order of Sufism.

Historically, Sufi orders have taken the names of their founders in the years following the founder's passing. Our Murshid passed away nearly a century ago, hence this decision is timely if not, indeed, overdue. Moreover, it has become clear that our Order is ready to take a next step, one that unifies message and purpose, and one that will provide a broader, more distinctive identity for communicating the Sufi Message of Hazrat Inayat Khan.

On January 1, 2016, Pir Zia announced the new name via a livestream video feed, and after through a letter to all mureeds. To view this video or read his letter, please visit: <http://inayatiorder.org/our--new--name>

In adopting the name The Inayati Order we make no claim of exclusivity in representing Hazrat Inayat Khan's Sufi Message of Spiritual Liberty. We affirm all lineages, communities, and organizations linked to Murshid through initiation and devotion as our esteemed friends and allies in the Sufi cause.

CONTACTS

Worldwide: – Deepa Gulrukh Patel, International Coordinator (gulrukh@inayatiorder.org)

North America: – Jennifer Alia Wittman, Executive Director (alia@inayatiorder.org)



The Inayati Order

A Sufi Path of Spiritual Liberty

“We could build a wonderful world and we could all become wonderful people – and what is more, we should. And we will.”

