THE DREAM OF LIFE I HOLD THAT LIFE IS

50

SONGS for the SOUL



From the Diwan by Hazrat Inayat Khan SUFI HEARTSINGING: DIWAN, pr. 50

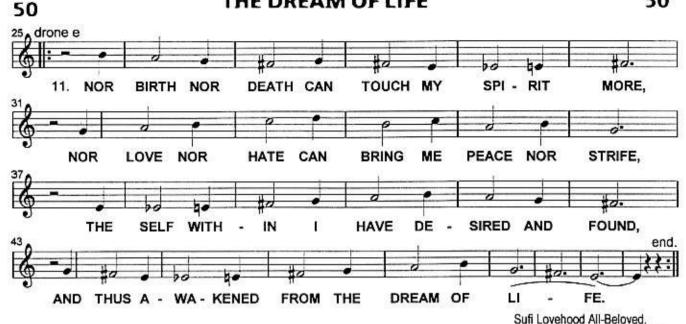


Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

- I hold that life is but a passing dream out of the shifting mists of Maya made, our foolish hopes are children's fantasies, our sorrows but the shadow of a shade.
- And we, Earth's children, strife with eager hate and jealousy to snatch the passing joys of fame, and rank and wealth, and power and (of) ease, as children quarrel over idle toys.
- 3. What is this life that surges, but the fall and rise of waves in an unquiet sea! What is this wordly honour but a name to snare the feet of poor simplicity!
- Master and servant, friend and foe alike, God for His Lordly pleasure doth engage as actors in the tragic Drama played in ever-changing scenes upon life's stage.
- As shadows in the Theatre of Dreams perform their part and pass into the night, so Man in life's unending Masque appears and fades, to leave the curtain blank and white.

This is a versified poem of the Diwan by Hazrat Inayat Khan.
The Diwan is a collection of translated poems which are very beautifully rendered into verse by Jessie Duncan Westbrook, whome we are very grateful for this fruitful co-oporation that enables this heartsong.
The Sufi Master Hazrat Inayat Khan tells us in this poem his poetical vision of the Dream of Life to take it to heart.

C-1998 SUFI-LAB alim vosteen.



- He travels on but knows not where he fares, nor whence he comes, nor where the journey ends; he greets his fellow-travellers who pass into the darkness, beckoning (to) their friends.
- Enslaved by his insatiable needs man toils to still their tyrannous demands, himself a serf, he strives in vain to rule, life turns to dust and ashes in his hands.
- No pride of nationality is mine, nor caste nor creed can tie me with its chain, no narrow fatherland can bind my heart, for me the pride of birth and rank is vain.
- No Heaven allures with unattained desire, no fair beloved is there for me to meet, no Saviour offers cleansing for my sin, no God bends down my ransomed soul to greet.
- No home have I, no friend, no name is mine, nor man, nor God is kin unto my soul, over the Self, thar formless, changeless dwells, no earthly limitations have control.
- 11. Nor birth, nor death can touch my spirit more, nor love, nor hate can bring me peace nor strife, the Self Within I have desired and found, and thus awakened from the Dream of Life.

page 1 51 SONGS for the SOUL

SAKI GIVE ME A CUP, O SAKI





1. Give me a cup, O Saki, of thy Wine, rose-red and sparkling; with thy voice divine sing me the Song of Life. O, from thy face uplift the veil, that I may see thy grace, thy lips of ruby-red that I may kiss, and, swooning in the ocean of my bliss, forget that thou and I are separate.

Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

complete words on page 2.

This long poem in the DIWAN tells us the story of Saki, the Wine-Giver. It is a real sufi story of love in the mystical colour of ecstasy. The heartsongs were born in the oral tradition of improvised singing and not until this moment they are written down as scores. It is a time-consuming and exhausting process for me to be a clerk of notes but so far I am happy to share with you this Book of Heartsinging. This song of Saki has to continue the tradition of improvising time being, the rest of the song will follow the the structure of the opening part. May be the full score of the whole song will come one day also, troubadour.

"O Sakı-I-Alıshan, thou couldst brıng heaven upon earth 98 If thou my song would sing !"

Give me a cup, O Saki, of thy Wine rose-red and sparkling; with thy voice divine sing me the Song of Life. O, from thy face uplift the veil, that I may see thy grace, thy lips of ruby-red that I may kiss, and, swooning in the ocean of my bliss, forget that thou and I are separate.

Life's sorrow I lay by, - the desolate, the weary pain of life exists for me no more, the dark and dread anxiety that all the sorrow of to-morrow fears is cast away; no sighs, no bitter tears, no dull forebodings more. In ecstasy of love my soul, O Saki, turns to thee. O love me now! I only ask thy smile to gild this life that lasts a little while. Unloose thy hair, unplait each golden tress, let my heart bathe within its loveliness. Here is my life- what is my life to me? I offer it as sacrifice to thee, so may I see thy beauty all divine.

I broke the jar, O Saki, spilt the Wine; forgive my heart with pain and shame afire, I have cut down the plant of my desire that I unto thy will may be resigned.

My love has fettered me and made me blind. Thy wine has caught and borne my spirit up, till, in the circle of thy shining cup, I see the world and all the planets move, The sun, the stars, the moon, in spheres of love; life falls and rises in unceasing waves, thy Wine is all my thirsty spirit craves.

When I, uplifted, on my Vina play, over my head the perfumed roses sway, and Saki sings his love in endless tale while sweet above us trills the nightingale.

O Saki-I-Alishan, thou couldst bring heaven upon earth if thou my songs would sing. In exaltation all have I forgot, my name, my fame shall I remember not; I veil them both to let thy glory shine. I have abandoned all that once was mine, my friends, my foes, mine earthly joys and cares are naught to me, whose eager foot-fall fares upon the road that leads unto thy door. My Friend and my Beloved- even more my God art thou! Though Death and bitter Fate have left me broken and unfortunate, haunting my path since I have loved thy face, my hallowed heart is still thy dwelling-place.

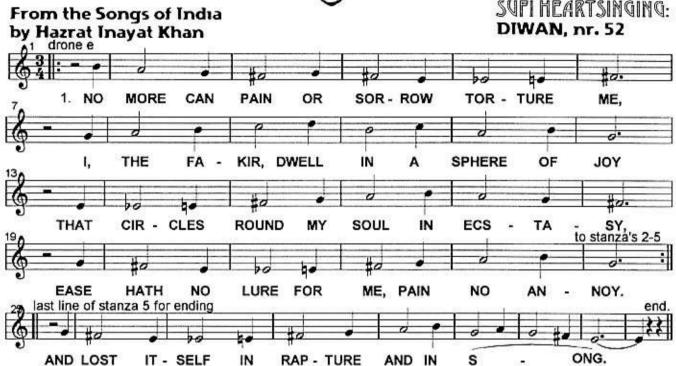
From the DIWAN of Inayat Khan. Rendered into Verse by Jessie Duncan Westbrook. London, The Sufi Publishing Society, 1915

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THE SUFI FAKIR NO MORE CAN PAIN OR SORROW

SONGS for the SOUL





 No more can pain or sorrow torture me, I, the fakir, dwell in a sphere of joy that circles round my soul in ecstasy, ease hath no lure for me, pain no annoy. Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

- This world's bazar is but a puppet-show that plays its coloured pageant for a night, its figures act their part and come and go and disappear before the morning's light.
- The vision of this transitory world is like a children's playground, with a game played ever day and night, till it is whirled down to the nothingness from whence it came.
- 4. O blessed be the Holy Name of God! I sought Thy gate and now my soul is free. Where are the Kaaba courts that once I trod where is the shrine of my idolatry?
- Beside Thine wine-press all my life has passed, the vision of the Guru held me long, to Brahma did my soul attain at last, and lost itself in rapture and in song.

This is a versified translation of an urdu song by Hazrat Inayat Khan.

This poetical and personal sufi statement became a heartsong to grasp.

O SAVE ME O SAVE ME FROM THE OCEAN

SONGS for the SOUL





Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

O save me from the ocean of this life, this turbulent sea, and liberate my spirit from its strife; false is the world, and fleeting are its loves, then why to me should it keep faith, when it deceitful proves to all its lovers: I but share their fate.

Thy Love is true and in Thy Name we trust, Most Merciful and Most Compassionate, destroy our sorrow, lift us from the dust.

54 SONGS

for the SOUL

THE NARGIS ONCE IN THE PLACE OF TOMBS



Poem of the Diwan by Hazrat Inayat Khan SUPI HEARTSINGING:

DIWAN, nr. 54.



Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

- 1. Once in the Place of Tombs I, wandering deep in meditation, found a shining Nargis plant, whose flowers, like eyes, looked from the dusty ground.
- 2. And, marvelling, I said: "Why flourish here,o flower,so shy and fair, when even in Gulistan or Bustan's groves thou art remote and rare?"
- It spoke, "I am no flower; behold me, saddened and disconsolate, I am a lover's eye, that watches and that weeps its bitter fate.
 - Love is immortal!

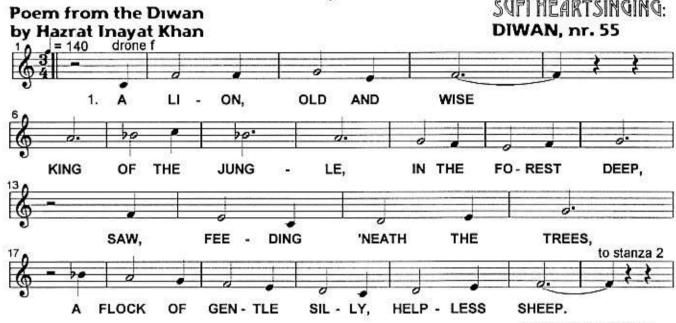
- 4. In foolish faith I held the promise of my Heart's-Beloved true. and now I wait, past hope, past death itself, with love that springs anew.
- My heart became a harp, and Memory's fingers on its cord can play, my Kismet is to wait through the long ages till the Judgement Day.
- 6. And now my spirit knows: Love is immortal, and has given to me, as to all lovers true a share of his own immortality".



This lovely poem contains the sufi-teaching of life and love, enjoy it in singing and living it!

Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen. 55 SONGS for the SOUL





Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

- 1. A Lion, old and wise King of the jungle, in the forest deep, saw, feeding 'neath the trees, a flock of gentle, silly, helpless sheep.
- 2. And in their midst beheld a lion's little cub with lambs at play, gambolling in the shade, drinking the stream, eating the grass as they.
- 3. He called, "o lion stay! have you forgot your parentage, my son? Why bleat you like a sheep? Why turn you like your stupid friends to run?"
- 4. Then said the lion's cub, "I am no lion, I am but a sheep; let me go with my flock among my own, I tremble and I weep."
- 5. "Blind art thou, O my child!" the lion said, "but if thou follow me, down to the river-side I will unseal thine eyes, so thou shalt see."

- 6. "I am the King of Beasts whom all obey, so with me must thou go." "Alas," the cub replied, "The sheep-fold and the sheep are all I know."
- 7. "Upon the water pure behold thy clear-reflected image shine, art thou indeed a sheep or is thy form a lordly one like mine?"
- 8. Then from the youngling's eyes the veil of ignorance was drawn aside "I am of kingly blood, I am a lion, Lord, "he said with pride.
- So man, awake and know! read in the holy pages of Koran the words that Allah spoke: "In mine own image have I moulded man."



The self, deluded all through life, is not yet ready to understand, is not prepared to understand truth. It rejects truth, it fights truth. It is like the story, told in my Diwan, that a lion once saw a lion cub wandering through the wilderness with the sheep.

The lion was very surprised. Instead of running after the sheep, he ran after this lion cub. And the little lion was trembling and very frightened.

The father lion said, " Come, my son, with me; you are a lion."

"No", said the cub, "I tremble, I tremble, I am afraid of you."

You are different from my playmates. I want to run with them;

"Come, my son, with me," said the lion, "you are a little lion."

"No,' said the cub, "no, I am no lion. You are a lion; I am afraid of you.

The lion said," I will not let you go; you must come with me."

The lion took him to the shore of the lake and said: " Now look in it. and see with your own eyes if you are a lion or if you are a sheep."

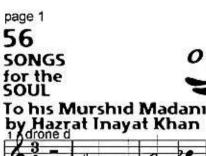
This explains what initiation means,

and what the initiator teaches to his disciple as meditation.

Once the image is reflected in the lake of the heart,

self-knowledge comes by itself.

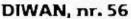




TO MY MURSHID



SUPI HEARTSINGING:





O Murshid, blessed light by Allah given to be my friend, my Counsellor, my Guide, by thee in admiration and in love my life's supreme desire is satisfied.

Within the sacred path of Sufi Lore my steps were set; I drank the enchanted wine, my soul was filled with light, my heart with love, my humble body Allah's holy shrine.

Upon thy worshipped feet I laid mine eyes, and from mine inner sight was drawn the veil: captain thou wert of sacred Wisdoms ship. upon the sea of love we set our sail.

Thy Mureed cares not if he sink or swim within the crystal currents of Love's sea, for Death and Life are one, and he would drink poison for nectar with felicity.

If fair within the Heaven of heavens thou shine, happy were I thy cherished face to see: but if thou dwell within the deepest hell. so thou were there, then it were heaven to me.

If God Himself with welcoming words of love to me His sheltering arms should open wide, and thou, with sin o'er-burdened, looked at me, then would I hasten gladly to thy side.

I ask no miracle to prove thee saint: I know not, I, by love and rapture taught, thy knowledge nor thy virtue to compute, my faith for barren Reason careth naught.

The scoffing world may jeer at me in vain, and hold my simple holy faith as blind, but in this blindness, willing, open-eyed, a secret, intimate, earnest joy I find.

C-1998 SUFI-LAB alim vosteen. 9. No more am I alone, not separate from thee am I, but thou art one with me. my soul hath called thee Master, my Murshid, and fixed its faith unshakeably on thee.

Nor judge I now henceforth the good nor ill, nor weigh within my mind the right, the wrong, but bending o'er my Vina do I breathe my deep devotion in impassionated song.

One with the mighty Universe am I, within each being hath my soul its part, I weep ecstatic tears of joy, and sigh, the thought of thee o'erflows my grateful heart.

And as my tears fall down in happy showers they turn to pearls in silver hue that gleam, and wreathing sighs that rise from out my heart the lovely forms of heavenly Houris seem.

Some say that Love enslaves the lover's heart, that bonds, and chains, and prison-bars it gives, but Love the Liberator I declare. none but the lover free, unfettered lives.

Love that is bought and sold is naught to me, far other the devotion I present, selfless and humble shall the longing be wherewith my seeking soul shall be content.

O let me speak with lowliness thy name, Muhammad Abu Hashim Madani, immortal in thy splendour; thy Mureed his dream, his inspiration draws from thee.

O Pir-o-Murshid, ne'er shall I forget the true words of the teaching thou dost speak all ill came from my yet unworthy self, all good from thy inayat which I seek.

O Murshid, blessed light by Allah given !"

page 2



There is no better example of a devoted Mureed than our Master himself. His personal testimony is expressing this in a poetical and touching way. This poem, which always has been so dear to me, now comes out its oblivion, never to forget and to pay proper tribute to the Murshid of our Murshid, and to the Murshid of all Murshids, the Only One, none exists save He.

The heartsong to his Murshid is meant for remembrance on his Visalat Day. Visalat Day is the day of reunion with the Beloved.

The exact date of his visalat is not known to me.

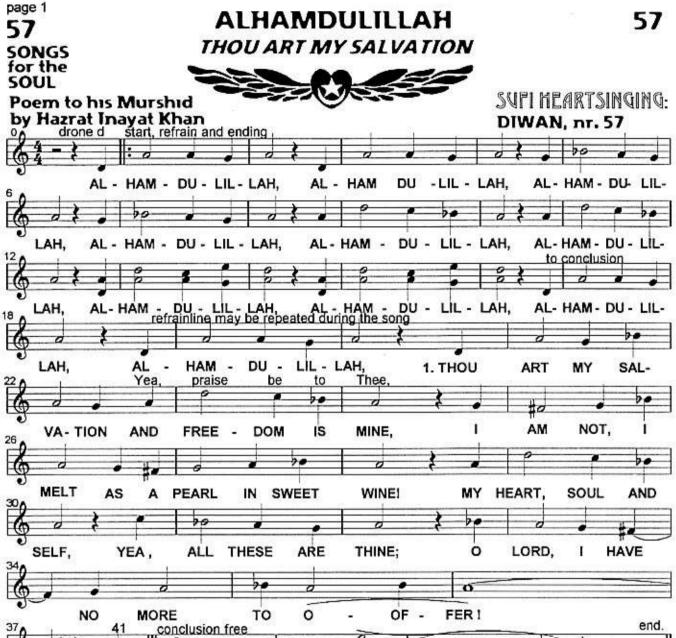
On the Visalat Day of Hazrat Inayat Khan, the 5th of februari 1927, this is remembered therefore in a double way of intense gratitude. For the meeting with his Murshid see the annotation of heartsong nr. 57.

Nb. Small musical adaptations must be made for some words in the stanza's.

" O let me speak with lowliness Thy Name !"

C-1998 SUFI-LAB alim vosteen.





To Murshid Saiyyad Muhammed Madani:

HAM

SU

(AL)

(WA)

- Thou art my salvation and freedom is mine, I am not, I melt as a pearl in sweet wine! My heart, soul and self, yea, all these are thine; O Lord, I have no more to offer!
- 2. I drink of the nectar of truth the divine, as Moses thy word, as a Yusuf they shine, who walk in thy ways, and Christ is thy sign: Thou raisest to life everlasting !
- 3. Thou art as Muhammed to them that repine, my spirit is purged as the gold from a mine, I only know that my heart beats with thine, and joys in boundless freedom!

Poem and story from "The Confessions of Inayat Khan", see on page 2.

ALHAMDULILLAH meansi YEA, PRAISE BE TO THEE!

8

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KRU

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LAH!

LAH!

LIL

LIL -

Sufi Lovehood All-Beloved.

C-1998 SUFI-LAB alim vosteen.

The story of the poem by Hazrat Inayat Khan

Concerning my Murshid.

Saiyyad Muhammed Madani belonged to a distinguished family of Madeena, and was a direct descendant of the Holy Prophet.

My joy in him was so great that it found its expression in poetry and music. I had at last found my pearl among men, my guide, my treasure and beacon of hope.

I composed a song and sang it to him and this, I feel certain, has brought me all my success and will aid me in my future life.

And thus was my song:

- "Thou art my salvation and freedom is mine, I am not, I melt as a pearl in sweet wine! My heart, soul and self, yea, all these are thine; O Lord, I have no more to offer!
- "I drink of the nectar of Truth the Divine, as Moses thy word, as (a)Yusuf they shine, who walk in thy ways, and Christ is thy sign: Thou raisest to Life everlasting!
- "Thou art as Muhammed to them that repine, my spirit is purged as the gold from a mine, I only know that my heart beats with thine, and joys in boundless freedom!"

My Murshid greatly appreciated this outburst of love on my part, and exclaimed in deep emotion:

"Be thou blessed with Divine Light and illuminate the Beloved Ones of Allah."

I can never forget the words he spoke (before his passing), while he placed his hands upon my head in blessing:

"Fare forth into the world, my child, and harmonise the East and the West with the harmony of thy music. Spread the wisdom of Sufism abroad, for to this end art thou gifted by Allah, the most Merciful and Compassionate."

From: "The Confessions of Inayat Khan".
Edited by Regina Miriam Bloch, London 1915.
Poem translated and versified in co-operation with
Jessie Duncan Westbrook. See also the Biograpy, London 1979.



Veda, Avesta, Bible, Al-Kuran, Temple, Pagode, Church and Ka'ba-Stone, All these and more my heart doth close embrace Since my Religion now is Love alone!

AL

A Church, a Temple, or a Ka'ba Stone, Kuran or Bible or a Martyr's bone, All these and more my heart can tolerate, Since my religion is of love alone!

Sufi Lovehood All-Beloved.

C-1998 SUFILAB alim vosteen.

LAH.

ISHQ

[&]quot;Ishq Allah, Ma'bud Allah "means:" God is Love, and God is the Beloved ".
You may also sing: "God is Love, All-Beloved", for you are the loving Lover.
For the story of Hazrat Inayat Khan on this poem see page 2.

The story of this poem by Hazrat Inayat Khan

Presently their Pir-o-Murshid or Master came towards them, even more scantily clad than they and with a group of Dervishes circling round him as he approached. Two of the latter, led the odd procession, and with each step they cried out loudly:

-" Hosh bar dum, Nazur bar Kadum, Khilwat dar anjuman!"-

"Be conscious of your breath, and watch every step ye take; and thus experience solitude in the crowd!".

When the Murshid arrived at the assembly of his disciples, each one greeted the other, saying:

"Ishq Allah, Mabood Allah!", God is Love and God is Beloved".

It was this very greeting which later unveiled to me the Bible words, that:

" God is Love ", and also the verse of the Arabian poet Abu'l A'la, who saith:

A Church, a Temple, or a Ka'ba Stone, Kuran, or Bible, or a Martyr's bone, All these and more my heart can tolerate Since my religion is of love alone! 2rd version used in the heartsong: Veda, Avesta, Bible, Al-Koran, Temple, Pagode, Church and Ka'ba Stone All these and more my heart doth close embrace Since my Religion now is Love alone!

The solemnity of the sacred words they uttered found their echo in my soul, and thereupon I watched their ceremonial with still greater attention...

The dervishes first sat lost in contemplation, reciting charms one after the other, and then they began their music. I forgot all my science and technique white listening to their simple melodies, as they sang to the accompaniment of Sitar and Dholuk, the deathless words of the Sufi Masters such as Rumi, Jami, Hafiz and Shamstabrez.

The rhapsody which their ecstasies conjured up, seemed to me strong and vital, that the very leaves of the trees seemed to hang spell-bound and motionless. Although their emotions manifested themselves in varying forms, they were regarded with silent reverence by all that strange company. Each one of them revealed a peculiar mood of ecstasy; some expressed it in tears, and other in sighs, some in dances and yet others in the calm of meditation.

Although I did not enjoy the Music as much as they, still it impressed me so deeply that I felt as if I were lost in a trance of harmony and happiness.

My interest in Sufism made me very friendly with the derwishes - I learnt to love the sweetness of their nature and the innate perfume of their manner of using Music as the food of the soul.

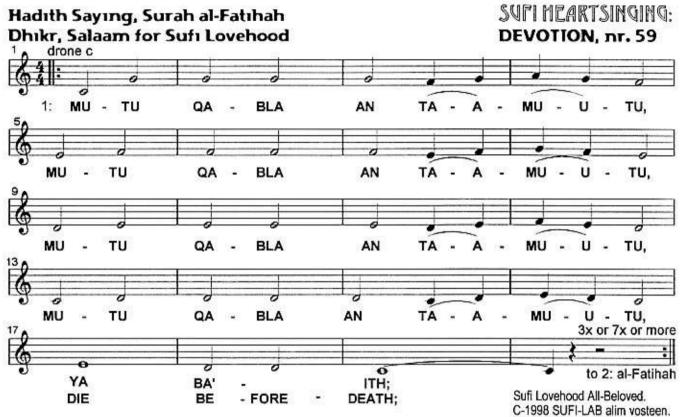
From "The Confessions of Inayat Khan". Ed.by Regina Miriam Bloch, London 1915. Poem translated and versified in co-operation with Jessie Duncan Westbrook. See also the Biography, London 1979. The other version of the translation is from Bhagavan Das, Adyar Madras, 1932.

59 ZIKARS for the

HEART

ZIKAR THE REDEEMER MUTU QABLA AN TAMUTU





- 1: Mutu qabla an tamutu, 4x, Ya Ba'ith, or Die before Death; means: Die before Death, die before dying in order to live really; Ya Ba'ith means: You Resurrector, Oh Raiser from the dead; the death of ignorance gives life to the knowledge of truth.
- 2: Bismi Llah ir-Rahman ir-Rahim, il-hamdu li-Llahi rabb il-alamin, ar-rahman ir-Rahim, Maliki yawm id-din, iyyaka nabudu wa iyyaka nasta-in ihdinas-sirat al-mustaqim, sirat alladhina an-amta alayhim, ghayril-maghdubi alayhim wa lad-dalin. Bismi Llah ir-Rahman ir-Rahim, Amin.
- 3: La ilaha illa Allahu, 4x + 5th line: Hu, Allah Hu, or You Only One; Muhammad-un Rasul-u Allah, Ya Mu'min; is 4-5th line of 3 repetitions; Wa Allahu Akabar, Ya Hu, Ya Hayy, Haqq; is 4-5th line incidental;
- 4: As salam-u alaykum wa rahmatu Llahi wa barakatuhu; 2x Ya Salaam.

May the Blessing of God rest upon you, may His Peace abide with you, may His Presence illuminate your heart, now and for evermore; God bless you.

Commemoration of the Masters:
 Ya Murshid Musharaff Moulamia Khan, Hu, Allah Hu;

Ya Murshid Musharaff Moulamia Khan, Hu, Allah Hu; Ya Hazrat Pir-o-Murshid Inayat Khan, Hu, Allah Hu;

Surah al-Fatihah





The Surah al-Fatihah says in translation:

- C-1998 SUFI-LAB alim vosteen.
- 1. In the Name of Allah, the Beneficent, the Merciful.
- Praise be to Allah, Lord of all the Worlds:
- 3. The Beneficent, the Merciful; Master of the Day of Judgement!
- 4. Thee only do we worship, Thee alone we ask for help.
- 5. Guide us on the straight path;
- The path of those whom You love;
- 7. Not the path of those who earn Thine anger, nor of those who go astray.
- 8. (In the Name of Allah, the Beneficent, the Merciful),
- Amen. Be it so!

"In the Surah al-Fatihah there is a balm for all ailments".

"These are the Oft-Repeated Seven verses and represent the Grand Quran". They are as the seven steps to the heart of Islam and towards its Unity. We will declare the Oneness of Allah and His Messengers and His Message.

Dhikr and the Blessing Salaam for Sufi Lovehood



 There is no God than God Only, nothing exist save He Alone; and Muhammad is the Messenger of Allah;
 Ya Mu'min means: You Inspirer of Faith, He is The Illuminator of Faith in the heart;

Allah is Great(er than any conception);

Ya Hu means: You One, Ya Hayy: You Everliving, Haqq: Truth.

4. Peace be upon you

and the Mercy of God and His Blessings!

Ya Salaam means: You All Peace,

He is the Saviour who gives Peace and Blessings.

Also the sufi masters may be commemorated for presence and blessing.

Come from outside to this inner world of wonder and find the door of love open to the Truth!

ZIKAR THE REDEEMER THE PRACTICE OF THE ZIKAR

The work of the Sufi is to take away the fear of death; the Sufi dies in the Zikar that his breath may say only the Beloved Name, his heart may beat only love and his mind may reflect only His thought. The Sufi is no more but his cells and atoms vibrate His Eternal Life. This Zikar calls for the Redeemer that the lover may die in the Beloved, being healed and purified by the sacred words of the Surah al-Fatihah, and getting lost in the Glory of His Name, although He is still Greater. Be blessed by the Peace of surrendering to the All-Beloved!

The Zikar the Redeemer consists of five parts:

1. The Hadith Saying

Mutu gabla an tamutu, for 4 lines repeated with a 5th line.

This means: Die before Death, die before dying in order to live really.

Be absorbed with your whole being in God,

be united with God before your passing away.

Die before Death, or Ya Ba'ith, the 5th line.

This means: O You Resurrector, O Raiser from the dead.

The death of ignorance gives life to the knowledge of truth.

2. The Surah al-Fatihah: for 4 lines + 4 lines with the 5th line.

Bismi Ll<u>ah</u> ir-Rahm<u>an</u> ir-Rah<u>im,</u>
il-hamdu li-L<u>la</u>hi rabb il-<u>a</u>lam<u>in,</u>
ar-rahm<u>an</u> ir-Rah<u>im, Ma</u>liki yawm id-<u>din,</u>
iyyaka nabudu wa iyyaka nasta-<u>in</u>
ihdinas-sir<u>at</u> al-musta<u>qim,</u>
sir<u>at</u> allad<u>hin</u>a an-amta alayhim,
ghayril-magh<u>du</u>bi alayhim wa lad-<u>dalin.</u>
(Bismi Ll<u>ah</u> ir-Rahm<u>an</u> ir-Rah<u>im,</u>)
Amin.

This means in translation:

In the Name of Allah, the Beneficent, the Merciful.

Praise be to Allah, Lord of all the Worlds:

The Beneficent, the Merciful; Master of the Day of Judgement!

Thee only do we worship, Thee alone we ask for help.

Guide us on the straight path;

Not the path of those who earn Thine anger, nor of those who go astray.

(In the Name of Allah, the Beneficent, the Merciful,)

Amen. Be it so !

" In the Surah al-Fatihah there is a balm for all ailments ".

"These are the Oft-Repeated Seven Verses and represent the Grand Quran ".

They are as the seven steps to the heart of Islam and towards its Unity.

We declare the Oneness of Allah, His Messengers and His Message!

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3. The Dhikr, Zikr or Zikar:

La ilaha illa Allah Hu, 4 lines repeated.

This means: There is no God than God only, nothing exist save He Alone. Hu. Allah Hu, or You Only One; this may be the 5th line in general.

Muhammad-un Rasul-u Allah, for three times for the 4th and 5th line. Ya Mu'min.

> This means: and Muhammad is the Messenger of Allah, and: You Inspirer of Faith, He is the Illuminator of Faith in the heart.

Wa Allahu Akbar,

for one or more times for the 4th and 5th line.

Ya Hu, Ya Hayy Hagg,

This means: Allah is Great(er than any conception), and: Oh You One, Oh You Ever-living Truth.

The zikarsinging and zikr may be performed sitting in a circle, the hands, the upper body and the head may move freely on the rhythm from left forward on beat 1 to the middle backward on 2, to right forward on 3 and to the middle backward on 4 and so on for the second, third and fourth line. The fifth line conform the zikar-part. This may be the general movements of the body for all parts, the feet may dance also when they are called to do so. To intensify the zikar-part you may move your head in a distinct way.

On the first beat:

La i-

the head moves from going down at the left

and circling downwards to the right and

on the second beat: laha

coming up on right, on "ha" looking up in the middle;

on beat three:

illa Al-

thrown firmly to the heart on "il" and coming up

on beat four: laha Hu

looking up in the middle on "laha Hu" and so on for the 2nd, 3rd and 4th line. For the 5th line Hu, Allah Hu:

on beat one:

Hu

the head is thrown downwards to the heart on Hu and

on beat two:

Allah

looking up straight forward on Allah and again

on beat three:

Hu

looking down to the heart on Hu for two beats.

By this movement during the zikar you engrave literally the name of Allah in your being and connect inside yourself the extreme ends of Allah and Man together in Hu.

There is no happier way for the Sufi than the remembrance of God!

4. Salaam for 2 lines + 2 lines repeated and a 5th line.

As salam-u alavkum

Ya Salaam.

Peace be upon you

wa rahmatu Llahi wa barakatuhu

and the Mercy of God and His Blessings:

Oh You All-Peace.

May the Blessing of God rest upon you,

may His Peace abide with you,

may His Presence illuminate your heart

now and for evermore!

God bless you; or Amen.

He is the Saviour who gives Peace and Blessings!

ZIKAR THE REDEEMER

59

5. Commemorating the Masters:

Some of the Master-souls may be commemorated in an alternate of repeating their names in the four lines of the zikarmelody followed by a full stanza of the zikar. The names of those Masters may be also mentioned who have a special relation to the

zakirs or for a special occasion of remembering.

In Sufi-Lovehood the following Souls are always remembered, but some may be more often mentioned, and others may be but sometimes mentioned, or only on special occasions, and there are many others who may be mentioned as well:

Ya Murshida Shahzadi Musharaff Khan.

Ya Murshid Musharaff Moulamia Khan.

Ya Murshid Muhammad Ali Khan.

Ya Sheikh Maheboob Khan.

Ya Hazrat Pir-o-Murshid Inayat Khan.

Ya Hazrat Muhammad Abu Hashim Madani.

Ya Guru Shri Ramakrishna.

Ya Ba'al Shem Tov Israel ben Eleazer.

Ya Mira Bai ya Sant-e Mira Bai.

Ya Shri Guru Nanak Dev Ji.

Ya Hazrat Baha'uddin an-Naqshibandia.

Ya Hazrat Hadji Bektash Veli.

Ya Hazrat Lal Shahbaz Qalander.

Ya Hazrat Mawlana Dialaluddin Rumi.

Ya Hazrat Shamsuddin Tabrizi.

Ya Hazrat Baba Fariduddin Chisti.

Ya Hazrat Khwadja Muinuddin Chisti.

Ya Hazrat Shihabuddin Suhrawardi.

Ya Brother Saint Francis of Assisi.

Ya Hazrat Abdul-Qadir Diilani.

Ya Hazrat Ahmad ar-Rufai.

Ya Hazrat Rabia al-Adawiya.

Ya Hazrat Ali ibn Abi Talib.

Ya Hazrat Muhammad.

Ya Hazrat Isa ya Messiah Jesus Christ.

Ya Hazrat Maryam Blessed Mother Mary.

Ya Buddha Gautama Siddharta.

Ya Hazrat Musa.

Ya Anbiya, Anbiya'Allah, Ya Mursalin, Mursalin'Allah, Ya Awliya, Awliya'Allah,

n, (

Oh You Prophets of God All-Beloved, Oh You Messengers of God All-Beloved.

Oh You Friends of God All-Beloved,

Adjma'in Ahbab Ahbab Allah. Oh all Beloved Ones of God All-Beloved.

for ending the zikar part 4, Salaam and /or The Blessing may be sung or repeated as a last singing item. The prayer Khatum may be said and the blessing is given.

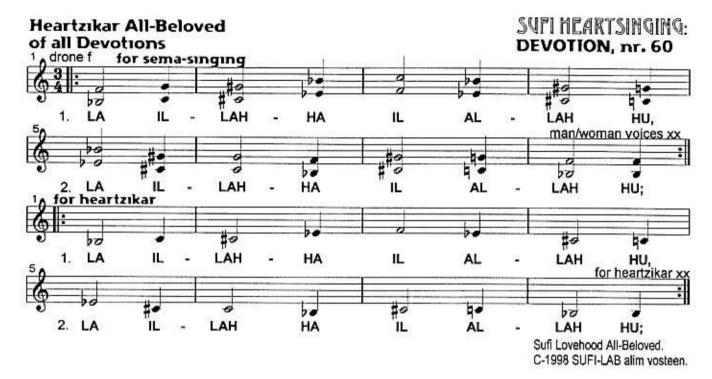
May the blessing of God and his servants rest upon us!

HEART

HEARTZIKAR ALL- BELOVED THERE IS NO GOD THAN GOD ONLY

60





WAZIFAH'S FOR THE OPENING OF THE HEARTZIKAR OF ALL DEVOTIONS:

- 1. THERE IS NO GOD THAN GOD ON-LY; 2. GOD IS LO-VE, ALL BE-LO-VED;
- 3. O-OM BRAH-MAN, BRAH-MAN O-OM; 4. O-OM SHAN-TI, SHAN-TI O-OM;
- HA-RE RA-MA, HA-RE KRISH-NA;
- 6. BHUDD-HAM SA-RA-NAM GACH-CHAH-MI; 7.id. DHAR-MAM; 8.id. SAM-GHAM;
- 9. MAZ'-DA AHU-RA, AHU-RA MAZ'-DA; 10. A-SHEM VO-HU, VO-HU A-SHEM;
- 11. A-DO-NA-AJ E-LO-HE-NOE; 12. A-DO-NA-AJ E-CHAD E-CHAD;
- 13. KY-RIE ELEI-SON, CHRIS-TE ELEI-SON; 14. HAL-LE-LU-JAH, HAL-LE-LU-JAH;
- 15. BIS-MI-LLAH RAH-MANI RA-HIM; 16. AL-LAH A-LI, MU-TA' A-LI;
- 17. I-ISQ AL-LAH MA-BUD AL-LAH; 18 GOD IS LO-VE, GOD BE- LO-VED;
- 19. AL-LAH A-LAH ALL-BE-LO-VED; 20. THERE IS NO GOD THAN GOD ON-LY:
- 21. LA IL-LA-HA IL AL-LAH-HU, LA IL-LA-HA IL AL-LAH-HU;

The first part of the opening are the Wazifah's of all the Devotions, all are answered continually with the second line: La illaha il Allahu. After that the zikar starts with repeating only this last line.

More Wazifah's may then be said with the Most Beautiful Names of Allah.

THE HEARTZIKAR ALL-BELOVED as practise for Sufi Lovehood:

- 1. SITTING: The Love; The Lover; The Heart; The Star; The All-Beloved.
- 2. STANDING: The Earth; The Rain; The Wind; The Flame; The Spirit.
- 3. WALKING: Ploughing; Sowing; Reaping; Consecration.
- 4. DANCING: The Rosary; The Rose; The Dream; Turning In; Reaching Out.

Number of repetitions when counted: recommended for growth are 21, 33, 101; for healing purposes 3 and 5 and numbers on 0: 30, 50, 100.

The practise of these zikars are described on the pages 2, 3 and 4.

THE PRACTICE OF THE HEARTZIKAR

The heartzikar All-Beloved is the living heart of all devotion. It is as such practised in Sufi Lovehood as the zikar of unity with all religions and in union with all traditions. It makes all lovers conscious of the All-Beloved. Our love, devotion and longing will bring the Beloved living in our hearts, minds and bodies as the soul and source of life. The heartzikar is practised in Sufi Lovehood in different ways according the moment, need and mood of the zakirs, and more beneficial ways are still open to explore. For a more modest version then the indicated three-four time also a four-four time may be used consisting of 3-1/2-2/3-1/2-2 beats as well.

The number of repetitions are free to the feeling with certain recommendations.

1.

THE HEARTZIKAR SITTING, in a circle cross-legged on the floor or on seats; 1.1

The Love two measures bowing to the right, two measures bowing to the left; the hands rest on the knees or are held on the breast;

1.2

The Lover one measure bending to the right, one measure bending to the left; the hands are held free open before the breast and move along;

1.3

The Heart of the Beloved

two measures bending to the right, on1 right hand out, on 2 to the breast; two measures bending to the left side, 3 left hand out, on 4 to the breast; two measures looking up, 5 two hands forwards up, on 6 to the forehead; two measures looking down, 7 two hands forwards down, on 8 to breast; the heart is then around us on the right, on the left, before and above us, behind and under us and it beats, radiates and pours out pure love;

1.4

The Star of Divine Light

the eyes moves in four measures on 1 with the head down to the right, on 2 down to the left, on 3 up in the middle and on 4 straight forward, drawing a standing pyramid triangle with a centre in the middle; in the next four measures the eyes move with the head on 5 high to the right, on 6 high to the left, on 7 down in the middle and on 8 straight forward in the middle, drawing a pyramid triangle on its punt with a centre; the six pointed star appears and when both centres will meet and become radiant it will create a living five pointed star shining in Thy Heart;

1.5

The All-Beloved

motionless and silent meditation within the Beloved for some time; God consciousness and peace will be impart and confirmed.

There may be more zikars done, as the Moulamia Zikar of Grace; or more parts of the heartzikar or some collective singing and prayer. There may be music or poetry and may be eating and drinking; there will be peace, joy and unity for everyone in that Lovehood!

The zikar is always to be exercised by the grace and in the presence of the Masters.

2. THE HEARTZIKAR STANDING, standing in a circle, feet spread a little.

2.1

The Earth bending head and upper body slightly to the right and slightly to the left on every two measures, hands crossed right over left on shoulders; the weight goes from the right foot to the left, the other one rests on toes. Be grounded with the potential power of the fertile and obedient earth.

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2.2

The Rain bending head and upper body slightly to the right and slightly to the left on every measure, arms move free along, fingers hanging loose down. Feel the drops of vital purity dripping from your fingers bringing growth.

2.3

The Wind both arms swinging along the sides from down to up before and down again in one measure, and from down to up behind and down in the next measure, on every measure we bent supple our knees.

Enjoy to partake in the waves of healing air breathing by the cosmic tide.

2.4

The Flame both hands are held high with the fingers outstretched and wave from the right in one measure to the left in the next measure.

Be the heart of the flame of love that purifies all and will enlighten all.

2.5

The Spirit arms are circling outwards up, held open to heaven, circling inwards down and held open to the earth, both parts in two beats.

Establish the connection of heaven and earth by the action of elements.

3.

THE HEARTZIKAR WALKING, standing in a row, circling anticlockwise.

3.1

Ploughing the right foot forward and slightly to the right for two measures, left foot forward and slightly to the left for two measures. Pulling the plough with hands crossed right over left on the shoulders, head and upper body turns a little to the right for two measures and then to the left;

3.2 The fields of our past must be converted into fruitful gardens of today.

Sowing the right foot forward slightly to the right for one measure; the right hand swings from the left breast to the right side. Then the left foot forward to the left for the next measure and the left hand swings from the right breast to the left side; wide movements of the arms for sowing seeds of love;

We sow unselfish love in fertile human soil and leave the result to God.

the right foot steps forward to the right for two measures, the right arm swings open to the right in one measure, and brings in the next measure an armful of God-consciousness to the heart; the left foot forward to the left for two measures and the left arm swings open to the left for one measure, the other measure brings another armful God-consciousness to the heart:

3.4 We reap from the unseen seeds the Mercy of the Beloved Self.

Consecration the right foot forward slightly to the right for one measure and the left foot forward slightly to the left the next measure, the arms are held high with hands open to the heaven and wave from the right in one measure to the left in the next measure. The hands turning alternately open with arms turned towards the body and from the body.

The Beloved One Self is the only real food for our body, heart and soul. Sufi Lovehood All-Beloved, C-1998 SUFI-LAB alim vosteen. page 4

4.

THE HEARTZIKAR DANCING, standing in a circle, turning to the right.

4.1

The Rosary the right foot steps sideways to the right in the first measure; the left foot steps forwards to the right in the second measure, the body turns then forwards; the right foot steps sideways to the right on the third measure; the left foot steps to the left backwards on the fourth measure and the body turns then to the left backwards; and so on.

We may hold hands with the neighbours with left hand up and right hand

We may hold hands with the neighbours with left hand up and right hand down or lay hands on the neighbour's shoulders but holding some length;

4.2

The Rose the same steps but on our own; the right arm swings open up in one measure and comes to the heart in the second; then the left arm swings open to the left in the third and comes to the heart in the fourth one;

4.3

The Dream the steps in the first four measures are as in the rose but the arms are crossed on the breast with the hands holding the shoulders, the right arm over the left one:

in the second four measures there is a full turn of the body to the left around in four steps, both hands are folding open up when turning around and folding again on the breast for the side steps in the following four measures:

4.4

Turning in; The Awakening to the Call

slow turning stepping around in four steps on four beats; listen to the wish of the Beloved in the opening of our selves; when we become dizzy we stop and bow deep with the arms crossed to the shoulders, we stay bowed down for as long as needed, the dizziness will stop immediately, and then we may continue the slow turning or halt and continue doing the standing zikar of the earth element.

4.5

Reaching out; The Hearing of the Command

slow turning around, circling on the left foot in one place on two steps of the right foot in two beats;

the cosmic consciousness may make us feel drunk, when we are dizzy we follow the same procedure as before; only if we feel called and capable and supported we may go on with this turning exercise.

Whirling: The Surrender to the Beloved

when we may start whirling faster in the derwish way we better may have had some instructions and better be ordered for doing so.

The turning of the derwish is not only meant for a professional performance of a traditional Mewlevi ceremony.

The whirling is the individual and collective expression of surrender and union by harmonising with the Beloved in the zikar or the sema. The whirling needs the protection and the safety of a lovehood with friends and the blessings and call of the Masters. Solid instruction for whirling is also possible in special training for devotees.

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- The heart has its head on its own palm, the face of the heart is veiled; the heart's hands are bound with iron chains, the feet of the heart are nailed.
- The eyes of the heart are never dry, the heart speaks only through tears; the ears of the heart are so keen, that the voice from a distance it hears.
- The voice of the heart is silent, yet far-reaching is heart's cry; the heart has no question nor answer, the heart is expressed in a sigh.
- 4. The ways of the heart are mysterious, the heart hath the mind of a child; the heart's breath is full of tenderness, the heart's expression is mild.





- The ideal alone is heart's deity.
 a constant yearning its life;
 the heart's not concerned with life or death,
 the heart stands firm through all strife.
- Beauty is heart's only object, its inspirerer, its all; the heart is all power that there is, the angels attend its call.
- 7. The heart is itself its own medicine, the heart all its own wounds heals; and none can ever imagine the pain that the loving heart feels.
- 8. The path of the heart is thorny, but leads in the end to bliss; hope is the staff the heart holds in hand, and the Goal heart shall not miss!

You may also sing the refrain as: You, You, Only You, You Alone.

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SONGS for the SOUL

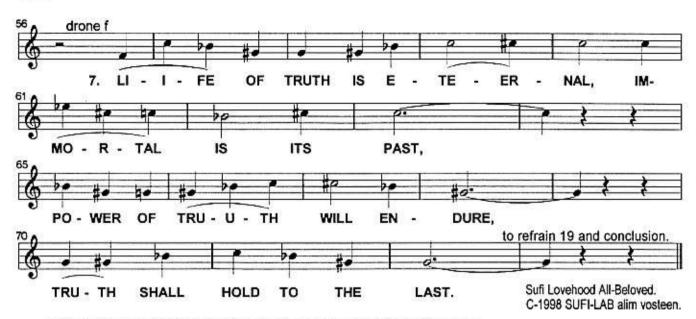




- The face of truth is open, the eyes of truth are bright, the lips of truth are ever closed, the head of truth is upright.
- The breast of truth stands forward, the gaze of truth is straight, truth has neither fear nor doubt, truth has patience to wait.

You may also sing: God is Life, God is Truth, traditional after stanza 6. Repetition of the Sacred Names will give real life and refind the true self

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slight musical adaptations must be made due to word-metrum differences.

- The words of truth are touching, the voice of truth is deep, the law of truth is simple: all that you sow you reap.
- The soul of truth is flaming, the heart of truth is warm, the mind of truth is clear, and firm through rain or storm.
- Facts are but its shadows, truth stands above all sin, great be the battle in life, truth in the end shall win.
- The image of truth is Christ, wisdom's message its rod; sign of truth is the Cross, soul of truth is God.
- Life of truth is eternal, immortal is its past, power of truth will endure, truth shall hold to the last.

GOD IS LIFE, GOD IS TRUTH, ALLAH HAYY, ALLAH HAQQ!

YA BATIN WHAT I MAY NOT SEE 63a

SONGS for the SOUL





- 1. What I may not see, let me not see;
- 2. What I may not hear, let me not hear;
- What I may not know, I ask not to know. Beloved,

I am contented with both

Thy speech and Thy silence.

YA BATIN means: OH YOU HIDDEN ONE!

Repetition of this Sacred Name will enable you to see the truth in things.



- 4. Let him not see me who should not see me;
- 5. Let him not hear me who will not hear me;
- Let him not know me who need not know me.
 Beloved,
 veil and unveil me
 as Thy wisdom chooseth.

YA ZAHIR means: O YOU MANIFESTED ONE!

Repetition of this Sacred Name will enter Nur, divine light, in your heart.



SONGS for the SOUL



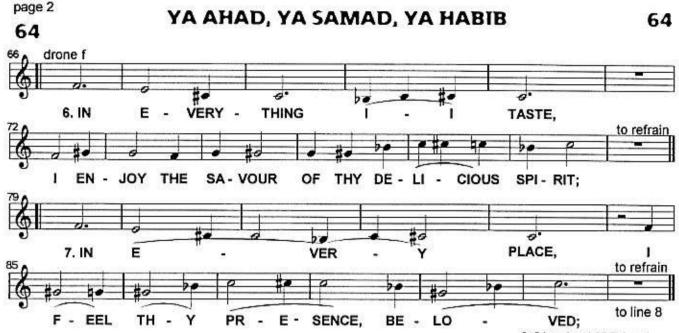


OH THEE ONE,

OH THEE ETERNAL SUSTAINER,

OH THEE BELOVED !

YA AHAD, YA SAMAD, YA HABIB!



Make slight musical adaptations due to the word differences of the lines. The suffix: Beloved or my Lord may sometimes be added to the line.

Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

- Every form I see, is Thine own form, my Lord;
- And every sound I hear, is Thine own voice, my Lord:
- 3. In the perfume of flowers, I perceive the fragrance of Thy spirit, Beloved:
- In every word spoken to me, I hear Thy voice, my Lord. 4.
- All that touchets me, is Thine own touch, Beloved: 5.
- In everything I taste, I enjoy the savour of Thy delicious spirit, Beloved. 6.
- In every place, I feel Thy presence, Beloved; 7.
- 8. In every word that falleth on my ears, I hear Thy message, my Lord.
- 9. Every thing that touches me, thrilleth me with the joy of Thy kiss, Beloved;
- 10. Wherever I roam, I meet Thee, Beloved;
- Wherever I reach, I find Thee, my Lord;
- Wherever I look, I see Thy glorious vision, Beloved; 12.
- Whatever I touch, I touch Thy beloved hand, my Lord.
- Whomsoever I see, I see Thee in his soul, Beloved:
- Whoever aught giveth to me, I take it from Thee, my Lord.
- To whomsoever I give, I humbly offer it to Thee, my Lord;
- 17. Whoever cometh to me, it is Thou who comest, Beloved;
- On whomsoever I call, I call on Thee, Beloved.

YA AHAD; repetition of the Sacred Name opens the secret of Unity; YA SAMAD; will satisfy all your needs and help others as well; YA HABIB; brings emotion and ecstasy to open the Derwish Way. O THEE ONE, O THEE ETERNAL SUSTAINER, O THEE, BELOVED ! 129

YA HAZRAT INAYAT SOME DID SAY

65

SONGS for the SOUL





- Some did say that I knew nothing, some still held that I knew all. Some did turn their back to me, and some quickly answered my call.
- Some on hearing my words exclaimed,"Nothing he said that was new". Some said: "I have always thought this; that is my own point of view".
- 3. Some asked, "What mystery he revealed? what wonder did he perform?" Some answered, "We ask no wonder, so long as his heart is warm".
- 4. Some said, "He is a man as we are, what difference in him do you see?" Some answered, "It is not to know; what is needed is to be".



This heartsong is to sung as a tribute of love to Murshid on his birthday, the 5th of July 1882. This day is remembered by his mureeds as Viladat Day. But in reality it is a present of Murshid to let know himself to devotees, so that we may understand and know ourselves better on the sufi way. We are privileged with the wisdom of the Masters for realising the truth.

Sing and open up in devotion and love for such a masterly friend! YA HAZRAT, YA HAZRAT, YA HAZRAT INAYAT ! 131

SOUL

BELOVED ENTER UNHESITATINGLY





Enter unhesitatingly
Beloved,
for in this abode
their is naught but my longing for Thee!
Beloved, Beloved.

This meditative heartsong of longing opens your heart for lovehood.

When the Beloved has entered there will be a sunny bloomingplace of love.

In that place all lovers are united in Lovehood of the All-Beloved.

This meditative heartsong may be sung as a preparation to the next raga in the Vadan: " Do I call Thee my soul ".

This is heartsong nr. 67 of Devotion:

Ya Muta'ali, ya Qayyum: Oh Thee Most Supreme, Oh Thee Self-Existing.

The songs for the soul are meant for sufi heartsinging together.

By doing so they may open up your mouth and mind, your heart and soul to the cosmic spirit of guidance under the protection of the masters. It will unite you as the lover in the human lovehood by praising, by serving, by living and realising the All-Beloved!

Sing and open up in devotion and infinite love!

SONGS for the SOUL





- 1. Do I call Thee my soul? But Thou art my spirit;
- 2. Can I call Thee my life? But Thou livest for ever;
- 3. May I call Thee my Beloved? But Thou art Love itself;
- 4. Then what must I call Thee? I must call Thee myself.

YA MUTA'ALI, YA QAYYUM; means:

O THEE MOST-SUPREME, O THEE SELF-EXISTING!

Repetition of the Sacred Names will bring benevolence and clear conscience.

68

SONGS for the SOUL

YA ALLAH BEFORE YOU JUDGE



Gamaka from the Nirtan by Hazrat Inayat Khan

SUFI HEARTSINGING:

DEVOTION, nr. 68



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

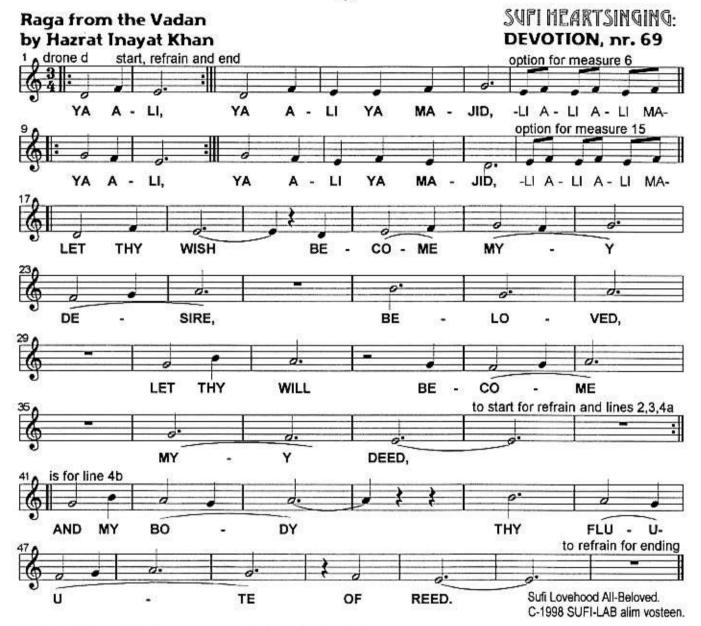
For: YA ALLAH you may also sing: YOU MY LORD as an added fore last refrain. Repetition of this Sacred Name will bring you Oneness.

This heartsong has brought and will bring Oneness in life beyond death.

69

SONGS for the SOUL





- Let Thy wish become my desire, Beloved, Let Thy will become my deed,
- Let Thy word become my speech, Beloved, Let Thy love become my creed.
- Let my plant bring forth Thy flowers, Beloved, Let my fruits produce Thy seed,
- Let my heart become Thy lute, Beloved, and my body Thy flute of reed.

YA ALI, YA MAJID means: OH YOU MOST HIGH, OH YOU MOST GLORIOUS; Repetition of these sacred Names will bring you attainment and glory!

MOULAMIA ZIKAR OF GRACE

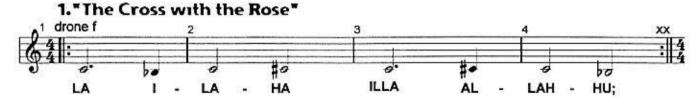
LA ILAHA ILLA ALLAHU

ZIKARS for the HEART

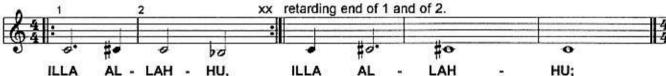


Moulamia Zikar of Grace for Sufi Lovehood SUFI HEARTSINGING: DEVOTION, pr. 70

70



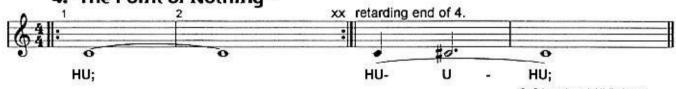












Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

The Moulamia Zikar for Sufi Lovehood is the Grace of the Master.

The lovers of lovehood are blessed by the Beloved.

and the lovers of lovehood are blessed by the Beloved of the Beloved.

The Moulamia Zikar of Grace has five parts:

1. The Cross with the Rose;

LA ILAHA IL ALLAH HU;

2. The Thread of Heaven:

IL ALLAH HU;

3. The Cells of Eternity;

ALLAH HU:

4. The Point of Nothing;

HU:

5. The All:

The Silence within the All-Beloved.

THERE IS NO GOD THAN GOD ONLY;

THAN GOD ONLY;

ONLY YOU;

YOU;

The commemoration for blessing and presence of the Masters may be chanted.

The prayers may be chanted before and in between the parts of the zikars.

The number of repetition is free or may be counted 33, 66 or 101.

The practice is described on page 2, see also zikars nr. 5, 59, 60 and 74.

LA ILAHA ILLA ALLAHU, NOTHING EXIST SAVE HE!

70 MOULAMIA ZIKAR OF GRACE 70 THE PRACTICE OF THE ZIKAR

The Moulamia Zikar for Sufi Lovehood is the Grace of the Master.

The lovers of lovehood are blessed by the Beloved and by the Beloved of the Beloved! This zikar is an inner door to the All-Beloved and can very well be practised after the Heartzikar or run directly into it.

The Moulamia Zikar is practised together preferably sitting cross-legged in a circle. The hands may rest on the knees or held on the heart, or held open and move along. See also the notes on the practice of the other zikars.

The Moulamia Zikar of Grace has five parts.

1. The Cross with the Rose

La i-/ lah ha,/ il Al-/ lah Hu; in four measures of each four beats.

The head bends to the right side on the first beat of the measure 1, and then bends to the left on 2.; the head goes upwards in the centre on 3 and downwards on 4. The eyes are drawing the horizontal from right to left, praying that this world may reveal itself as the revelation of the Beloved by drawing the curtain of our ego aside. And the eyes draw the vertical line from upwards to downwards, praying that the opening of the spiritual world may make the garden of the heart fruitful by unselfish love, that the secret rose of sufism may flourish in that garden on the cross-point of the worlds. The hands may move along on 1 right hand stretches out open to the right, 2 left hand to the left, 3 both hands open up forwards, and on 4 both hands brought to the heart.

2. The Thread of Heavens

IL Al-/ lah Hu; in two measures of each four beats.

The head goes up in the centre on the first beat of measure 1, and goes down on 2. The eyes draw the vertical as Alif to connect heavens and hearts by love and longing. Both hands may move along on 1 open up forwards, on 2 brought to the heart.

3. The Cells of Eternity

Al-lah/ Hu; in two measures of each four beats.

The head moves forwards down on 1, and more down backward to the breast on 2. The eyes may bring both transparent cells of Allah and Hu together around the heart, giving it birth to vibrate and radiate for eternity in the light of pure love. Both hands may move open forwards on 1, the bent fingers of both hands touches the heart on "Hu".

4. The Point of Nothing

Hu; two measures of four beats.

The head moves down to near the heart on the first beat Hu and moves rhythmically coming up in seven beats and then fall down on the first beat again.

The hands may move along touching with the fingers of both hands the heart on the first beat and open up as a rose in prayer when the head rises and opens also. What may happen by the loosing of our self is an intense experience as if all is nothing and nothing is all, the point of nothing becomes the point of all.

5. The All: silent meditation within the Beloved transmitted as Love, Light and Life.

In a certain stadium of the zikars the words may be whispered staccato on the power of the breath to intensify the feeling and be exalted in the love for the All-Beloved.

The mystical truth of Sufism is written in the Zikar which is to be exercised in the holy presence of the Masters and can only be read and realised by the Grace of the Master, who is the Grace of the All-Beloved Self.

71

REVEAL THY MESSAGE

SONGS for the SOUL





" Divine Beloved, reveal Thy Message through my devoted heart ".

This phrase was given by Hazrat Inayat Khan to individual mureeds for confirmation and realisation of its secret and sacred meaning. For the devoted lovers of the All-Beloved this wazifah will disclose the Divine Love, the Divine Wisdom and the Divine Truth of the Beloved. This blessing is the Gift of the Master and the Grace of the Beloved.

" Open our hearts that we may hear Thy Voice, which constantly cometh from within ".

C-1998 SUFI-LAB alim vosteen.

MANY FOLLOWERS

SONGS for the SOUL





Many workers, but rare it is to find a trustee; Derwish, be a trustee.

Many worshippers, but rare it is to find a lover of God;

Derwish, be a lover of God.

Many students, but rare it is to find one who glorifies the Lord; Derwish, glorify the Lord!



Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

Murshid wrote these lines in a copy of the Gayan that he gave to a mureed. It is by the grace of devotion and understanding to may be servants of God.

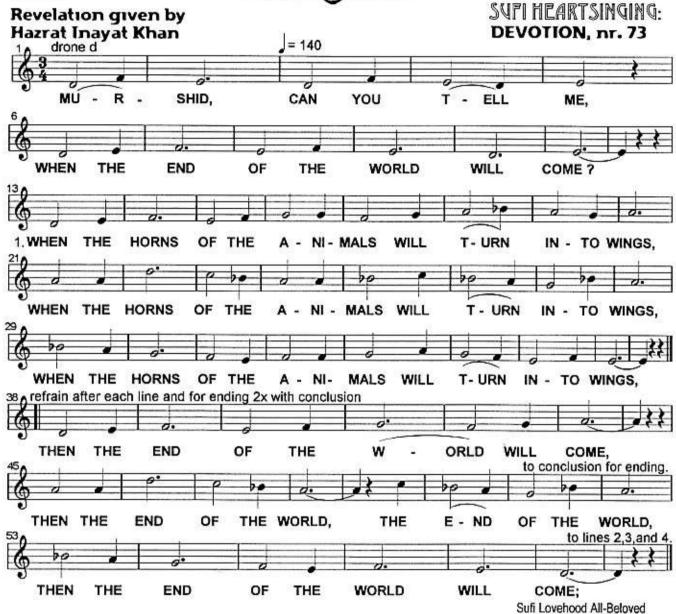
Derwish, be a lover of God; Derwish, Derwish, Alim glorify the Lord i ALLAH, ALLAH, ALLAH ALL-BELOVED!

THE END OF THE WORLD WHEN THE HORNS OF THE ANIMALS

73

SONGS for the SOUL





C-1998 SUFI-LAB alim vosteen.

Murshid, can you tell me, when the end of the world will come?

- When the horns of the animals will turn into wings, then the end of the world will come;
- When the beaks of the birds will become two lips, then the end of the world will come;
- When the heart of man will turn into a blooming rose, then the end of the world will come;
- And when woman's soul will become an eye, then the end of the world will come.

142

This revelation by Hazrat Inayat Khan was an answer to a worried question. It is also the answer that Murshid Musharaff Moulamia Khan has given us over the union of his passing away in his 73th year of life: (song nr.75)



When the heart of man will turn into a blooming rose, and when woman's soul will become an eye, then the end of the world will come !

C-1998 SUFI-LAB alim vosteen.

for the HEART

74



Ishq Zıkar of Love for Sufi Lovehood SUFI HEARTSINGING:

Sufi Lovehood All-Beloved C-1998 SUFI-LAB alim vosteen.



Some wazifah's for the zikar:

Allah, Allah All-Beloved, La ilaha il Allah Hu; Ishq Allah, Ma'bud Allah, La ilaha il Allah Hu; Allah, Allah, Allah, La ilaha il Allah Hu; La ilaha il Allah Hu, La ilaha il Allah Hu; There is no God than God only, La ilaha il Allah Hu; Er is geen God dan God Alleen, La ilaha il Allah Hu; God is Love, God Beloved, La ilaha il Allah Hu; Ishq Allah, Ma'bud Allah, Ishq Allah, Ma'bud Allah; Allah, Allah All-Beloved, Allah, Allah All-Beloved; Allah, Allah, Allah, Allah, Allah, Allah, Allah; La ilaha il Allah Hu, La ilaha il Allah Hu.

This is one of the zikars for Sufi Lovehood that expresses the love and the longing for the All-Beloved in a simple and profound way. In this Ishq Zikar also the Most Beautiful Names of Allah may be mentioned. The order of the wazifah's and of the lines are free to the inspiration. Zikar unites the hearts of all devotees in one Lovehood of the All-Beloved.

Derwish glorify the Lordi

ALLAH, ALLAH ALL-BELOVED, ALLAH, ALLAH ALL-BELOVED !

THE PRACTICE OF THE ISHQ ZIKAR

The Ishq Zikar of Love is one of the zikars of Sufi Lovehood that express the love and longing for the All-Beloved in the eternal cradle of time.

This Zikar may open the curtains of forgotten memories and the veils of coming promises by the sound and rhythm of calling the name of the Beloved. You will be able to hear with new ears of your heart these recollections and expectations that start ringing in the singing of the sacred repetitions.

Some of the Wazifah's used for the Ishq Zikar are:

Allah, Allah, All-Beloved, La ilaha il Allah Hu; Ishq Allah, Ma'bud Allah, La ilaha il Allah Hu; Allah, Allah, Allah, Allah, La ilaha il Allah Hu; La ilaha il Allah Hu, La ilaha il Allah Hu; There is no God than God Only, La ilaha il Allah Hu; God is Love, God Beloved, La ilaha il Allah Hu; Ishq Allah, Ma'bud Allah, Ishq Allah, Ma'bud Allah; Allah, Allah, Al-Beloved, Allah, Allah, Al-Beloved; Allah, Allah, Allah, Allah, Allah, Allah, Allah, Allah; Allah, Allah, Allah, Allah, La ilaha il Allah Hu; La ilaha il Allah Hu, La ilaha il Allah Hu:

The Most Beautiful Names of Allah may be also mentioned in the Zikar.

The Ishq Zikar may be performed sitting or standing or dancing.

On beat 1 the head bent forwards to the left, on 2 backwards in the middle, on 3 forwards to the right and on 4 backwards in the middle. The hands are on the tights or held open and move from left to the middle near the heart, and from right to middle near the heart. As a variation the head may bent from the left on beat one, to the right on beat 2 and so on. The hands move also along at that same rhythm.

When in the progress of the zikar for both lines the statement will be declared: <u>La</u> i-/ <u>la</u>-ha/ <u>il</u> Al-/ <u>lah</u> Hu;

then in the first line there may be the fast bending of the head to the left on "La" to the right on "la", to the left on "il" and to the right on "lah".

In the second line there may be the movement of the head from left bending down on "La" swinging to the right and coming up in the middle on "la", falling down in the middle to the breast on "il" and again being up in the middle on "lah-Hu". The hands are swinging freely and empathic along from left to right.

See also the notes for the practices of the Zikar the Redeemer nr. 59 of Lovehood.

In a certain stadium of the zikars the words may be whispered staccato on the power of the breath to intensify the feeling and be exalted in the love for the All-Beloved. The Ishq Zikar of Love may be practised in alternation or in combination with other zikars that are performed in Sufi Lovehood.

C-1998 SUFI-LAB alim vosteen.

75 SONGS for the

SUFI LOVEHOOD ALL WILL BE WELL, DO NOT WORRY



This sentence was often used by Murshid Musharaff Moulamia Khan to strengthen the faith of worried minds in spiritual providence. It is also the confirmation that Murshid has given us beyond his passing away and forms the very union and capacity of lovehood:

" All will be well, do not worry "

This heartsong will enable our innermost desire to be answered by the grace of the Master and the Glory of God.

It is a song of endless love and compassion for all the devotees. It is a song of dedication to the Beloved Master of the Master. It is a song of mercy from the All-Beloved for Sufi Lovehood and will unite all hearts in the Lovehood of the All-Beloved!

IN

THE

ALIM BABANIN



Gift to the Sufi Serai from Rasim Mutlu Baba and Soul-Friends. SUFI HEARTSINGING: ILAHISI, nr. 76

Derleyen: Rasim Mutlu Baba.



Alim Babanın bir Dergâhı var, Dergahında Sofileri var, Hu,Hu diye zikrider Dergahında Alim Babanın. Sufi Lovehood All-Beloved. C-1998 SUFI-LAB alim vosteen.

BA.

BA

LIM

Alim Baba has a Dergah, Sufi's join and sing in this Dergah, Hu, Hu is the sound you hear in the Dergah of Alim Baba.

OF

When three times repeated the tempo's are:

DER - GAH

1. Ağir, Lento, slow; 2. Orta, Moderato, moderate; 3. Ytirük, Allegro, quick

This song is a tribute to the Home Dervis Dargah of Sufi Lovehood. The Sufi Serai has been and is honoured with the joyful meetings of so many inspiring Soul-Friends and Sufi Devotees.

Mutlu Baba and Friends were inspired to this Turkish Ilahisi by happiness and out of all love to express our thankfulness to the Spirit of Guidance. Hu, Hu is the sound you hear in the Homes of Sufi Lovehood, in the hearts of devotees and in their mouth and minds and bodies and souls It is that sound that unites all lovers of all worlds and of all beliefs, it is that sound that will unite all lovers with the All-Beloved.

The Sufi Lovehood is blessed with so many Friends and so many Blessings! I am very grateful to our Master and to the All-Beloved Lord to may be a servant of use for that simple purpose and good cause.



Sufi Lovehood All-Beloved. C-2000 SUFI-LAB alim vosteen.

- Every step in Thy Path draws me nearer, nearer to Thee;
- 2. Every breath in Thy thought exhilarates my spirit;
- 3. Every glimpse of Thy smile is inspiring to my soul;
- 4. Every tear in Thy love, Beloved, exalts my being. refrain after each line:

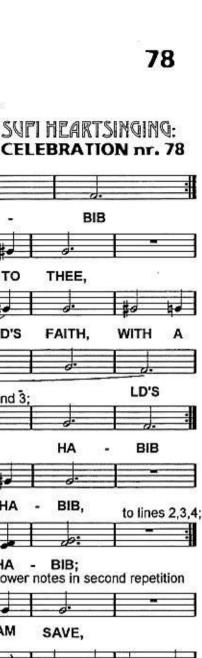
Bismillah, means: "In the Name of Allah";

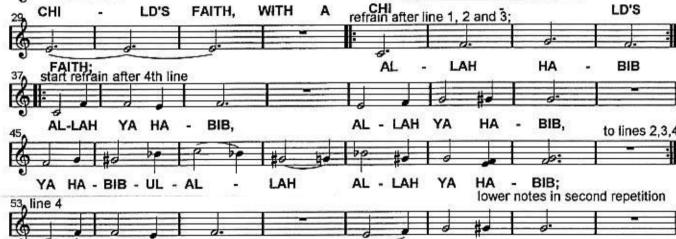
Alhamdulillah, means: "All Praise be to Allah";

La illaha il Allah, means: "There is nothing but Allah".

This is a birthday song for the Sufi Message on the 13th of September.

On that day in 1910 Pir-o-Murshid Hazrat Inayat Khan and his Companions left India for the wes and ninety years later some of his sufi dervishes walk still on that way into the new millenium. This is an inspiring song of profound ecstasy and devote exaltation for thousand years to come! It can be intensified by singing it together with movements preparing the Zikr ceremony. It can also be exercised as a sacred dance of eternal joy for a happy sufi movement. For further descriptions of the zikr exercise and the sacred dance see the separate page.





AND

AL

ARMS

ALLAH YA HABIB

I CLING TO THEE

HA

CLING

TO

LD'S

AM

ARMS.

LAH

SAVE,

ROU

HA

THEE,

FAITH,

LAH

WITH

1. I cling to Thee with a child's faith,

AM

AM

ARMS, FEE - LING THI to refrain 4 and then this ending

AL

78

SONGS

for the SOUL

first line

4. AND

AND

Raga from the Gayan

by Hazrat Inayat Khan drone f introduction

AL-

CLING

TO

TO

THEE.

THEE

Sufi Lovehood All-Beloved. C-2000 SUFI-LAB alim vosteen.

BIB.

THI

ME:

2. bearing Thy most lovely image in my heart.

SAVE,

3.I sought refuge in Thy bosom, Beloved,

4.and I am safe, feeling Thine arms around me. refrain after each line:

Allah ya Habib, Allah ya Habib, ya Habibul- Allah, Allah ya Habib; means:

God Beloved, God Beloved, Beloved of God, God Beloved.

HA

At the memorial days of Hazrat Ali Ibn Abu Taleb we may sing: Ya Ali Habib, ya Habibul-Allah, ya Ali Habib! In remembrance of Murshid Hazrat Inayat Khan we may sing: Inayat Habib, ya Habibul-Allah, Inayat Habib! For our Beloved Murshid Musharaff Khan and Murshida Shahzadi: Musharaff Habib and Shahzadi Habib!

NE

BIB,

79 SONGS for the SOUL

JAP HAMSA SOHAM UM



JAP, Sanskrit for Repetition of a Name or a Mantra, also JA'AP or JAPA.

- 1. I am Love Hamsa Um
- 2. I am Light Hamsa Um
- 3. I am Life Hamsa Um
- 4. I am You Hamsa Um I am That, I am what I am.
- 5. You are Love Soham Um
- 6. You are Light Soham Um
- 7. You are Life Soham Um
- 8. You are Me Soham Um That I am, That is what I am.

Hamsa- Soham- Um means: I am You- You are Me- I am That, I am what I am. For this sacred experience there are no more words but total thankfulness!

80

SONGS for the SOUL

I AM YOUR EAR - HEAR ME



- 1. I am your Ear Hear Me!
- 2. I am your Eye See Me!
- 3. I am your Hand Feel Me!
- 4. I am your Heart Love Me!
- 5. I am your Soul Be Me!

I am Yourself!

The first thing Shams said to me when I came to his Turbe in Konya for the first time:

Why you have come? What are you looking for? You have already found!

And after seven years of Pilrimage to Konya he grumbled on to questions:

Don't use words, Become!

The voice of my Beloved Master Musharaff Maulamia Khan was comforting me then at Maulana's Tombe: This world is our Khanekah, the world of the heart,

There is no need for separation, all Masters are pupils of Love!

On that same night of Visalat of Maulana, the day of reunion of the soul with the Beloved Soul these words for this song were joyfully expressed to me as our infinite blessing!

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC

VII GAYATRI

PRAYERS for LOVE

2

3

4

1 INVOCATION
TOWARDS THE ONE
THE PERFECTION OF LOVE, HARMONY AND BEAUTY,
THE ONLY BEING,
UNITED WITH ALL THE ILLUMINATED SOULS
WHO FORM THE EMBODIMENT OF THE MASTER
THE SPIRIT OF GUIDANCE!

2 SAUM

Praise be to Thee, Most Supreme God, Omnipotent, Omnipresent, All-pervading, The Only Being. Take us in Thy Parental Arms. raise us from the denseness of the earth. Thy Beauty do we worship, to Thee do we give willing surrender, Most Merciful and Compassionate God, the Idealised Lord of the whole humanity, Thee only do we worship; and towards Thee alone we aspire. Open our hearts towards Thy Beauty, illuminate our souls with Divine Light. O Thou, the Perfection of Love, Harmony and Beauty! All-powerful Creator, Sustainer, Judge and Forgiver of our shortcomings, Lord God of the East and of the West, of the worlds above and below. and of the seen and unseen beings, pour upon us Thy Love and Thy Light, give sustenance to our bodies, hearts and souls. Use us for the purpose that Thy Wisdom chooseth. and guide us on the path of Thine Own Goodness. Draw us closer to Thee every moment of our life, Until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace.

3 POUR UPON US THY LOVE AND THY LIGHT

4 PIR

Amen.

Inspirer of my mind, consoler of my heart, healer of my spirit, thy presence lifteth me from earth to heaven, thy words flow as the sacred river, thy thought riseth as a divine spring, thy tender feelings waken sympathy in my heart. Beloved Teacher, thy very being is forgiveness. The clouds of doubt and fear are scattered by thy piercing glance; all ignorance vanishes in thy illuminating presence, a new hope is born in my heart by breathing thy peaceful atmosphere. O inspiring Guide through life's puzzling ways, in Thee I feel abundance of blessing.

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC VII GAYATRI 2 PRAYERS for LOVE

5 SALAT 5

Most gracious Lord, Master, Messiah, and Saviour of Humanity, we greet Thee with all Humility. Thou art the First Cause and the Last Effect. the Divine Light and the Spirit of Guidance. Alpha and Omega. Thy Light is in all forms, Thy Love in all beings: in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring teacher. Allow us to recognise Thee in all Thy holy names and forms; as Rama, as Krishna, as Shiva, as Buddha. Let us know Thee as Abraham, as Solomon, as Zarathustra, as Moses, as Jesus, as Mohammed, and in many other names and forms. known and unknown to the world. We adore Thy past; Thy presence deeply enlighteneth our being, and we look for Thy blessing in the future. O Messenger, Christ, Nabi, the Rasoul of God! Thou whose heart constantly reacheth upward, Thou comest on earth with a message, as a dove from above when Dharma decayeth, and speakest the Word that is put into Thy mouth. as the light filleth the crescent moon. Let the Star of the Divine Light shining in Thy heart be reflected in the hearts of Thy devotees. May the Message of God reach far and wide, illuminating and making the whole humanity as one single Brotherhood in the Fatherhood of God.

6 MAY THE MESSAGE OF GOD REACH FAR AND WIDE 6

7 NABI 7

A torch in the darkness, a staff during my weakness, a rock in the weariness of life, thou, my Master, makest earth a paradise. thy thought giveth me unearthly joy, thy light illuminateth my life's path, thy words inspire me with divine wisdom, I follow in thy footsteps, which lead me to the eternal goal. Comforter of the broken-hearted, Support of those in need, Friend of the lovers of truth, Blessed Master, thou art the Prophet of God.

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC VII GAYATRI 3 PRAYERS for LOVE

8 KHATUM

8

O Thou, Who art the Perfection of Love, Harmony and Beauty, the Lord of heaven and earth, open our hearts, that we may hear Thy Voice, which constantly cometh from within.

Disclose to us Thy Divine Light, which is hidden in our souls, that we may know and understand life better.

Most Merciful and Compassionate God, give us Thy great Goodness; teach us Thy loving Forgiveness; raise us above the distinctions and differences which divide men; send us the Peace of Thy Divine Spirit, and unite us all in Thy Perfect Being.

Amen.

9 DISCLOSE TO US THY DIVINE LIGHT

9

10 RASUL

10

Warner of coming dangers,
Wakener of the world from sleep,
Deliverer of the Message of God,
Thou art our Saviour.
The Sun at the dawn of creation,
the Light of the whole universe,
the Fulfilment of God's purpose,
Thou the Life Eternal,
we seek refuge in thy loving enfoldment.
Spirit of Guidance, Source of all beauty
and Creator of harmony,
Love, Lover, and Beloved Lord,
Thou art our Divine Ideal.

11 CONFRATERNITY

11

O THOU, THE MAKER, MOULDER AND BUILDER
OF THE UNIVERSE,
BUILD WITH THINE OWN HANDS THE UNIVERSAL,
OUR TEMPLE,
FOR THY DIVINE MESSAGE OF LOVE, HARMONY AND BEAUTY.

BOOK of SUPI HEARTSINGING & DEVOTION MUSIC

VII

UNIVERSAL WORSHIP

1	INVOCATION, GAYATRI 1 Towards the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated souls, who form the Embodiment of the Master, the Spirit of Guidance.		
2	To the glory of the Omnipresent God we kindle the light symbolically representing 1 - the Hindu religion; 2 - the Buddhist religion; 3 - the Zoroastrian religion; 4 - the Hebrew religion; 5 - the Christian religion; 6 - the religion of Islam; 7 - all those who, whether known or unknown to the world, have held aloft the Light of Truth through the darkness of human ignorance. Let us pray:		
3	SAUM, GAYATRI 2	3	
4	READING THE SCRIPTURES	4	
	We will read from the World Scriptures:		
	We read in the Hindu Scriptures We offer to the Omniscient God our reverence, our homage and our gratitude for the Light of the Divine Wisdom.	Į.	
	We read in the Buddhist Scriptures for the Light of the Divine Compass We read in the Zoroastrian scriptures for the Light of the Divine Purity for the Light of the Divine Law for the Light of the Divine Law for the Light of the Divine Self-sacri - for the Light of the Divine Self-sacri - for the Light of the Divine Unity. We will now have a few minutes silence; Let us pray:		
5	SALAT, GAYATRI 5	5	
	We read in the Gayan, Vadan and/or Nirtan for the Light of the Divine Tru	th.	
6	ADDRESS	6	
	Let us pray:		
7	KHATUM, GAYATRI 8	7	
8	BLESSING	8	
	May the Blessings of God rest upon you, may His Peace abide with you, may His Presence illuminate your heart, now and for evermore.		

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC

VIII

DOST CHALOO

Songs by Maheboob Khan on English words of Hazrat Inayat Khan.

01 I CLING TO THEE, Gayan Raga

01

I cling to Thee with a child's faith, bearing Thy most lovely image in my heart. I sought refuge in Thy bosom, Beloved, and I am safe, feeling Thine arms around me.

02 IN THE BRIGHTNESS, Gayan Raga

02

In the brightness of day and in the darkness of night what didst Thou not teach me!
Thou hast taught me what is meant by wrong and what is called right.
Thou hast shown me the hideous face of life, and Thou hast unveiled before me life's beautiful countenance.
Thou hast taught me wisdom out of utter darkness of ignorance.
Thou has taught me to think after my thoughtless moments.
Thou playest with me, my Beloved Lord and Master, hide and seek!
Thou closest mine eyes and Thou dost open them.

03 HOW SHALL I THANK THEE, Gayan Raga

03

How shall I thank Thee for Thy mercy and compassion, O King of my soul? What didst Thou not unto me when I was walking alone through the wilderness, through the darkness of night? Thou camest with Thy lighted torch and didst illuminate my path.

Frozen with the coldness of the world's hardness of heart I sought refuge in Thee and Thou didst console me with Thine endless love.

I knocked at Thy gate at last when I had no answer from anywhere in the world, and Thou didst readily answer the call of my broken heart.

04 | I SEARCHED, Gayan Raga

04

I searched,

but I could not find Thee;

I called Thee aloud, standing on the minaret;

I rang the temple bell with the rising and setting of the sun;

I bathed in the Ganges in vain;

I came back from Ka'aba disappointed;

I look for Thee on the earth;

I searched for Thee in the heaven, my Beloved,

but at last I have found Thee

hidden as a pearl in the shell of my heart.

05 THY MUSIC, Gayan Raga

05

Thy music causeth my soul to dance; in the murmur of the wind I hear Thy flute; the waves of the sea keep the rhythm of my dancing steps. Through the whole of nature I hear Thy music played, my Beloved; my soul while dancing speaketh of its joy in song.

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC

VIII

DOST CHALOO 2

06 LET THY WISH, Vadan Raga

06

Let Thy wish become my desire, let Thy will become my deed, let Thy word become my speech, Beloved and let Thy love become my creed.

Let my plant bring forth Thy flowers, let my fruits produce Thy seed, let my heart become Thy lute, Beloved, and my body Thy flute of reed.

07 WHEN THOU DIDST SIT UPON THY THRONE, Vadan Raga 07

When Thou didst sit upon Thy throne, with a crown upon Thy head, I did prostrate myself upon the ground and called Thee my Lord.

When Thou didst stretch out Thy hands in blessing over me,

I knelt and called Thee my Master.

When Thou didst raise me from the ground, holding me with Thine arms,

I drew closer to Thee and called Thee my Beloved.

But when Thy caressing hands held my head next to Thy glowing heart and Thou didst kiss me, I smiled and called Thee myself.

08 WHAT I MAY NOT SEE, Vadan Raga

08

What I may not see, let me not see; what I may not hear, let me not hear; what I may not know, I ask not to know.

Beloved, I am contented with both Thy speech an Thy silence.

Let him not see me who should not see me; let him not hear me who will not hear me; let him not know me who need not know me. Beloved, veil and unveil me as Thy wisdom chooseth.

09 TURN ME NOT ASIDE, Vadan Raga

09

Turn me not aside, Beloved, once Thou hast granted me Thy favour; starve me not of a kiss, after Thou hast enfolded me; grieve me not, Beloved, since Thou hast made me smile; turn not away Thine eyes, once Thou hast poured the wine of Thy magic glance into the cup of my heart.

10 DO I CALL THEE MY SOUL, Vadan Raga

10

Do I call Thee my soul? But Thou art my spirit.
Can I call Thee my life? But Thou livest for ever.
May I call Thee my Beloved? But Thou art Love itself.
Then what must I call Thee? I must call Thee myself.

11 EVERY STEP IN THY PATH, Vadan Raga

11

Every step in Thy path draws me nearer to Thee, every breath in Thy thought exhilarates my spirit, every glimpse of Thy smile is inspiring to my soul, every tear in Thy love, Beloved, exalts my being.

BOOK of SUPI HEARTSINGING & DEVOTION MUSIC

VIII

DOST CHALOO 3

12 THE HEART, Nirtan Alankara

The heart has its head on his own palm, The face of the heart is veiled; the heart's hands are bound with iron chains, the feet of the heart are nailed.

The eyes of the heart are never dry, the heart speaks only through tears. The ears of the heart are so keen that the voice from a distance it hears.

The voice of the heart is silent, yet far-reaching is heart's cry. The heart has no question nor answer, the heart is expressed in a sigh.

The ways of the heart are mysterious, the heart has the mind of a child. The heart's breath is full of tenderness, the heart's expression is mild.

The Ideal alone is heart's deity, a constant yearning its life. The heart's not concerned with life or death, the heart stands firm through all strife.

Beauty is heart's only object, its inspirer, its all.

The heart is all power that there is, the Angels attend its call.

The heart is itself its own medicine, the heart all its own wounds heals. And none can ever imagine the pain that the loving heart feels.

The path of the heart is thorny, but leads in the end to bliss. Hope is the staff the heart holds in hand, and the goal heart shall not miss.

TRUTH, Nirtan Alankara 13

The face of truth is open, the eyes of truth are bright, the lips of truth are ever closed, the head of truth is upright.

The breast of truth stands forward, the gaze of truth is straight, truth has neither fear nor doubt, truth has patience to wait.

The words of truth are touching, the voice of truth is deep, the law of truth is simple: all that you sow you reap.

The soul of truth is flaming, the heart of truth is warm, the mind of truth is clear, and firm through rain or storm.

Facts are but its shadows, truth stands above all sin, great be the battle in life, truth in the end shall win.

The image of truth is Christ, wisdom's message its rod; sign of truth is the Cross, soul of thruth is God.

Life of truth is eternal, immortal is its past, power of truth will endure, Truth shall hold to the last.

14 I AM THE WINE, Nirtan Gamaka

14

I am the Wine of the Holy Sacrament; my very Being is intoxication; those who drink of my Cup and yet keep sober will certainly be illuminated; but those who do not assimilate it, will be beside themselves and (be) exposed to the ridicule of the world.

BOOK of SUPI HEARTSINGING & DEVOTION MUSIC

DOST CHALOO 4

15 YOU ARE MY LIFE, Nirtan Gamaka

VIII

15

You are my life, it is in you that I live, from you I borrow life and you do I give; O my soul and spirit, you I adore, I live in you, so do I live ever more.

You are in me and in you do I live, still you are my King and my sins you forgive. You are the Present and Future and Past; I lost myself, but I have found you at last.

16 WHY, O MY FEELING HEART, Nirtan Gamaka

16

Why, O my feeling heart do you live and die? What makes my feeling heart to laugh and to cry? Death is my life indeed; I live when I die. Pain is my pleasure; when I laugh, then I cry.

17 SOME DID SAY, Nirtan Gamaka

17

Some did say that I knew nothing, some still held that I knew all.

Some did turn their back to me, and some quickly answered my call.

Some on hearing my words exclaimed, " nothing he said that was new ".

Some said," I have always thought this; that is my own point of view".

Some asked, "What mystery he revealed? What wonder did he perform?"

Some answered, "We ask no wonder, so long his heart is warm".

Some said, "He is a man as we are, what difference in him do you see?"

Some answered, "It is not to know; what is needed, is to be".

18 BEFORE YOU JUDGE MY ACTIONS, LORD, Nirtan Gamaka 18

Before you judge my actions, 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 hold. 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?

19 BEFOOL NOT, 0 NIGHT, Nirtan Tala

19

Befool not, O night, the morn will break; beware, O darkness, the sun will shine; be not vain, O mist, it will once more be clear; my sorrow, forget not, once again joy will arise.

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC VIII DOST CHALOO 5

20 WHEN WE ARE FACE TO FACE, Gayan Raga

20

When we are face to face, Beloved,
I do not know whether to call Thee me, or me Thee!
I see myself when Thou art not before me;
when I see Thee my self is lost to view.
I consider it good fortune when Thou art alone with me,
but when I am not there at all, I think it the greatest blessing.

21 HOW SHALL I THANK THEE, MY KING, Gayan Raga

21

How shall I thank Thee, my King, for Thy bountiful gifts?
Every gift Thou givest me, my generous Lord, is invaluable.
A tongue of flame arose from the spark in my heart by Thy gentle blowing.
Thou dost hear my softest whisper;
Thou hast taught me Thine own tongue
and to read the character written by Thy pen.

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC

MINDLE		
IX 1		ULES 1
2	SILVER RULES, Vadan Alankara My conscientious self: Consider duty sacred as religion. Use tact on all occasions. Place people rightly in your estimation. Be no more to anyone than you are expected to be. Have regard for the feelings of every soul. Do not challenge anyone who is not your equal. Do not make a show of your generosity. Do not ask a favour of those who will not grant it you. Meet your shortcomings with a sword of selfrespect. Let not your spirit be humbled in adversity.	2
3	COPPER RULES, Vadan Alankara My conscientious self: Consider your responsibility sacred. Be polite to all. Do nothing which will make your conscience feel guilty. Extend your help willingly to those in need. Do not look down upon the one who looks up to you. Judge not another by your own law. Bear no malice against your worst ennemy. Influence no one to do wrong. Be prejudiced against no one. Prove trustworthy in all your dealings.	3
4	IRON RULES, Vadan Alankara My conscientious self: Make no false claims. Speak not against others in their absence. Do not take advantage of a person's ignorance. Do not boast of your good deeds. Do not claim that which belongs to another. Do not reproach others, making them firm in their faults. Do not spare yourself in the work which you must accompli Render your services faithfully to all who require them. Seek no profit by putting someone in straits. Harm no one for your own benefit.	sh.

BOOK of SUFI HEARTSINGING & DEVOTION MUSIC

X SUFI THOUGTS

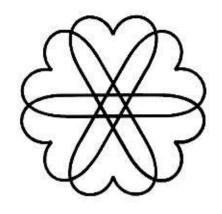
The Sufi Message is the same Light of Wisdom which the Divine Spirit of Guidance has thrown upon the world at all times of need through all the Teachers of Humanity, known and unknown to the world.

The Sufi Message is embodied in the following Sufi Thoughts:

- 1 There is One God, the Eternal, the Only Being; none exists save He.
- 2 There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
- 3 There is One Holy Book, the Sacred Manuscript of Nature, the only Scripture which can enlighten the reader.
- 4 There is One Religion, the unswerving progress in the right direction towards the Ideal, which fulfils the life's purpose of every soul.
- 5 There is One Law, the Law of Reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
- 6 There is One Brotherhood, the Human Brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
- 7 There is One Moral, the Love which springs forth from selfdenial and blooms in deeds of beneficence.
- 8 There is One Object of Praise, the Beauty which uplifts the heart of its worshipper through all aspects from the seen to the Unseen.
- 9 There is One Truth, the true knowledge of our Being, within and without, which is the essence of all wisdom.
- There is One Path, the annihilation of the False Ego in the Real, which raises the mortal to immortality, in which resides all perfection.

XI SUFI PURPOSES

- To realise and spread the knowledge of Unity, the religion of Love and Wisdom, so that the variety of faiths and belief may of themselves cease to exist, the human heart may overflow with love, and all hatred caused by distinctions and differences may be rooted out.
 - 2 To discover the light and power latent in Man, the secret of all Religion, the power of Mysticism, and the essence of Philosophy, without interfering with customs or belief.
 - 3 To help to bring the World's two opposite poles, East and West, close together by interchange of thoughts and ideas, that the Universal Brotherhood may form of itself, and Man may meet with Man beyond the narrow national and racial boundaries.



"Our soul is filled with the Glory of God whenever our lips praise Him"

Hazrat Inayat Khan.

BOOKofMUSIC

Songs for the Soul Zikars for the Heart Prayers for Love Exercises for Light Breathing for Life Lovehood for All

Alim Vosteen - SufiLab - One of Heart