



A Sufi Message

Sharing Joy

Alternative titles: Becoming Joy, Growing Joy, Understanding Joy, Experiencing Joy

Inspired by the Teachings of Hazrat Inayat Khan

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In the heart of sorrow there is a seed of joy.
Sorrow enables us to experience joy. – *From the Nirtan*

My sorrow, forget not, once again joy will arise.
Joy is not something brought from outside.
It belongs to us, but it manifests to us as the result of certain actions. – *From the Nirtan*

True pleasure lies in the sharing of joy with another. – *From The Bowl of Saki*

A person who has a *keen perception* can win the hearts of both the foolish and the wise, because of understanding them both.

The mind that has a touch of feeling is brilliant like a diamond. It has a liquid quality, for the warmth of feeling liquefies the crystal-like mind. A person with such a mind shows this quality in what we call wit, and also in tact. Wit is a play of delicate feelings, of humor or joy, and the thought which it forms manifests in speech or action. It has a artful way of winning those who have subtle perception. When three or four people are sitting together, and a serious person comes and sits down among them like a rock, hard and stiff and devoid of any sense of humor, this kills even the atmosphere. However, when someone, even if they are a stranger, joins a group and shows that they possess an inventive way to create humor, such a person wins over everyone in a few moments. The mentality of the witty person can be called a dancing mind, and to have a witty mind is a wonderful manifestation of nature; it is a great quality. A witty person can make words dance; their phrases can give us a symphony of joy.

We might say that there are two principal mentalities, of which one may be called a living mind and the other a dead mind. A living mind will show its life by its creative and perceptive qualities. The pleasure that we derive from a clear mind and a living mentality is a pleasure that cannot be compared with the pleasures that belong to this earth. A brilliant intellectuality imparts the pleasure of flying in the air, it lifts one above the earth. The thinker is like a bird that flies in the air; and the joy of the bird that flies in the air is beyond comparison with the pleasure of the animal that walks on the earth.

To learn the lesson of how to live is more important than any psychic or occult learning. Every day we think we have learned the lesson, but if we had the world would have become a heaven for us now. *We may seek the higher*

knowledge or the higher things, but the very smallest thing, which seems as nothing compared with the higher knowledge, is the control of all the creatures of the mind, when once learned and acted upon is greater than all. This is a great step! But when we pause to think of the difference between ourselves and animals, we see the greatness in this simple thing of yielding our will, and harmonizing with the will of God.

There is an Eastern parable of a dog going to a certain town. His journey was a very long one, taking two or three days as a rule, and yet he arrived before sunset of the same day. The dogs of that town were all very surprised to see him so soon. 'Yes, it was a very long journey,' the dog said, 'but I attribute my speed to the kindness and help of my fellow-dogs. Since I left home, whenever I felt tired and tried to stop for a moment to rest, four or five dog would run up and bark at me and want to bite me. So I had to run on without staying to rest in that place, or to search for food. And so it went on at every place I came to, until in the end I have arrived here at my destination.'

This illustrates the animal nature. Our selfishness shows itself in wanting to get the better of others. If we developed humanity we should do differently. We should be satisfied with a slice of bread if there were another in need, but as it is, it happens that even when we are fed ourselves, we do not wish anyone else to share the food. *The human heart can only be really satisfied by knowing that the other person is happy.* True pleasure lies in the sharing of joy with another. From the day that we realize this we begin to act as human beings.

Sages have always repented of all things that make them subject to their animal nature. It is human beings that repent; the animals are pleased with everything that they do. The wrong doer can become righteous at any moment if one makes up their mind; the difficulty is to make this change in mind. The next thing is to carry it out this change of mind. Revolutions and harmony, war and peace, are all parts of the whole being. But *contentment and perfect resignation open up a harmonious feeling and bring the divine will into harmony with our own. Our blessing now becomes a divine blessing, our words divine words, our atmosphere a divine atmosphere, although we seem to be limited beings; for our will becomes absorbed into the whole, and so our will becomes the will of God.*

A person who, alone, has seen something beautiful, who has heard something harmonious, who has tasted something delicious, who has smelled something fragrant, may have enjoyed it, but not completely. The complete joy is in sharing those things in life that bring joy with others.

The below and next pages contains next month's practices in the form of questions to be reflected and acted upon.

Practices for this month:

Rumi quotes remind us that sorrow and joy are not opposites but rather companions on the path of being human. Rumi encourages us to embrace our grief as a necessary step towards finding and experiencing true joy.

- *Sorrow prepares you for joy. It violently sweeps everything out of your house, so that new joy can find space to enter.*
- *When you do things from your soul, you feel a river moving in you, a joy.*

More Practices: Reflections upon Murshid's words in this teaching

In order to assimilate this teaching, please reflect on these four points.

1. My sorrow, forget not, once again joy will arise.
Joy is not something brought from outside.
It belongs to us, but it manifests to us as the result of certain actions.
 1. *How does joy manifest as a result of my actions?*
2. A person who has a *keen perception* can win the hearts of both the foolish and the wise, because such a person understands them both.
 1. *What does Murshid mean by keen perception and understanding?*
 2. *How can I further develop keen perception and understanding further?*
3. Contentment and perfect resignation open up a harmonious feeling and bring the divine will into harmony with our own. Our blessing now becomes a divine blessing, our words divine words, our atmosphere a divine atmosphere, although we seem to be limited beings; for our will becomes absorbed into the whole, and so our will becomes the will of God.
 1. *In what ways can I find to open up a harmonious feeling and bring the divine will into harmony with my own?*
4. The human heart can only be really satisfied by knowing that the other person is happy. True pleasure lies in the sharing of joy with another. The complete joy is in sharing those things in life that bring joy with others.
 1. *In what ways can I share happiness and joy with others?*
 2. *In what ways can I share happiness and joy with others if I live isolated or alone?*

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References

- Sufi Message Volume 1, Section II, The Inner Life, Chapter VII, The Object of the Inner Life
- The Healing Papers, 1.1: Magnetism, 3: The Magnetism Of The Mind
- Sufi Message Volume IX, The Unity of Religious Ideals, Part VI, The Message The Message And The Messenger
- Sufi Message Volume XI, Philosophy, Psychology And Mysticism, Part II: Psychology, Chapter XI, The Magnetism Of The Mind