

Comparing Certain American Indian and Sufi (and other “Eastern”) Spiritual Traditions

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Abstract

Comparing spiritual traditions, ways or paths is often difficult as they vary by subgroup and from person to person, as well as over time and with the culture in which their practitioners' function. But if one looks to the more basic level, general patterns tend to emerge that to a high degree are common within each larger tradition. This is well documented to be the case of North American Native American spiritual ways - and indeed of Indigenous ways world-wide, and it is also true of Sufism and of other “Eastern” and non-Western, and non-mainstream Western traditions that emphasize the spiritual over the religious [1]. I am undertaking this writing on the basis of long personal experience with certain American Indian traditions and Sufism, and to a lesser extent some other non-Western mainstream spiritual paths, combined with considerable research. I am aware that my perception of each of each path will be influenced by the totality of my experience, including my participation in the others. I hope, however, that my research combined with my learnings from practitioners of each way will provide a sufficient counterbalance. Having had some previous personal spiritual experiences, in 1977 I became connected with the Sufi Order in the West - now the Inayati Order - in which I am now a senior teacher, and leader of its Albuquerque Circle. Sufism is a very old tradition with roots in all the mysticisms of the Ancient “Eastern” world. Before Mohammad began having his visions and receiving the Quran, there were mystics who called themselves Sufis. Early on when Mohammad began preaching, he asked his brother-in-law Ali to begin working mystically with people, beginning an association of Sufism with Islam. Classical Sufi orders retain that connection, though they are usually quite ecumenical following the universalist aspect of Islam, and the several references in the Quran that all religions that recognize the One, the ultimate source, are O.K. and that Allah (the One or God) sent numerous prophets to different places at different times so that each people could receive the same fundamental message in the form that fit their culture and level of development. It is said that none of the prophets “have arguments with each other [2]. “Out of that understanding a number of universalist Sufi Orders arose, beginning in the Twentieth Century, including the Inayati Order, and several others in the Federation of the Sufi Message, that are in the tradition of the Sufi master Hazrat Inayat Khan [3,4]. These orders, without an association with any religion, are actively ecumenical, emphasizing the underlying unity of all spiritual paths, and the beauty of each. Their main practice is that of classical Sufism. but includes learnings from, appreciation of, and some practices from other traditions. From almost the beginning of my journey in Sufism, I developed a close relationship with two branches of the classical Jerrahi Sufi Order, who's Grand Sheikh live in Istanbul, Turkey, and for a number of years was a student of, and sometimes aide-de-camp, to a Sheikh in the Rafai Order of Sufis, from Syria. I have also enjoyed the teachings and practices of teachers from a number of other classical Sufi orders, as well as participating in the circles of other orders in the Federation of the Message. In addition, I have been fortunate to have had some limited experience in the ways of some other “Eastern” paths, of which I have also made some small study, most particularly within the Buddhist traditions. In 1984, I was pulled into Lakota ways by a woman who later served for several years as the Grandmother of Leonard Crow Dog's Sun Dance at the Paradise on the Rosebud Reservation. Beginning that year, I began participating in numerous Lakota Pipe Ceremonies and Sweat Lodges, and was set out on the hill for my first Vision Quest before going to the Paradise to support Crow Dog's Sun Dance. Since 1993, I have supported one or more Lakota Sun Dances each summer, including singing in them. In 1986, I was invited to support a Sun Dancer in the ceremony on the Southern Ute Reservation, and except for the COVID summer of 2020, have continued to support a Sun Dance there annually, being invited into the singing in 1989, and sometimes having other involvements. For five years, I have also supported one of the Northern

Ute Sun Dances. In addition, I have twice participated in Southern Ute Pipe Ceremonies, on numerous occasions joined in Sweat Lodges, and in recent years have danced in the annual Southern Ute Bear Dance. I also was a participant for 23 years in the modernized, more open, version of the Shoshone Naraya ceremony, and have had some small experiences with other Indigenous traditions, including from beyond North America. I am limited by not being brought up in any of the spiritual traditions considered here and am humble that there is a great deal that I neither know nor have experienced. Moreover, one can never be sure how well they perceive and understand an experience. Further, the topic is so vast that it is impossible to even think of everything I do know and to set it down meaningfully in writing. But I hope that I have sufficient background and insight to offer a useful perspective to the larger conversation. I very much invite feedback on what I have attempted to set forth here.

1. Introduction

A Basic Difference Among Similarities

A survey of the basic levels of spiritual traditions outside of mainstream Western religiosity appears to show a considerable number of correspondences and similarities, behind variations in emphases and the variety of detailed practices. Perhaps the greatest difference among them concerns how they focus on the various levels of consciousness and existence among what usefully might be defined as unity, the level of archetypes and the concrete world. In other terms, the question is to what extent and in what ways the emphasis of spiritual work is on the telos or ideal, as opposed to the practical, or the way people live every day. Spiritual practice in Hinduism, for example, in most instances aims at raising consciousness, with the responsibility of one who obtains enlightenment to bring down the learnings of higher consciousness to guide living in the world (though there are some Hindu related groups that place a more equal emphasis on bringing down into life what is learned in the heights - which can also be viewed as depths - of consciousness). Buddhism begins in the opposite way, because when Prince Siddhartha Gautama, who became the Buddha, left the palace in search of enlightenment, he found too many of those in the principle Hindu schools going into higher consciousness on their own private trips to escape life in the world [5]. Thus, Buddhism generally emphasizes being increasingly aware of everything in the concrete world until one can penetrate further and further through what is perceived to attain higher and higher levels. Ultimately one experiences "that," the ultimate unity, with a strong responsibility to bring the principle learnings down to guide life. By contrast, Indigenous spirit work focuses on bringing spirit down into life with both general and detailed practical learnings, which requires ceremonies and personal spiritual work to make and maintain the connection with spirit.

Sufism, in most instances, is alchemical: first focusing on raising consciousness and then bringing the learnings down into life, with an essentially equal emphasis, over time, on both the ascent and the descent. The emphasis on ascending and descending varies in each individual case, depending upon where the person is, for it is necessary first to be able to ascend, before one is in a position to descend, with the ultimate goal of being able to ascend and descend as needed, or to live simultaneously both in the higher realms and in the center of concrete life. Since the hard work for most people, until they become sufficiently advanced, is the ascent, the initial work in individual and group practice, and on retreats - which takes most of the time is through going through the stages of ascending, which is to be balanced for the

individual over time, and on a retreat, by bringing down to Earth whatever new energy and vision (or insight) has been graced to a person from the inner journey. The difference between the Sufi and the Native approaches became quite clear to me in experiencing my first vision quest, in contrast to what transpired in individual Sufi retreats. There were some similarities. Both involved being alone in an isolated place, often in nature but sometimes in an enclosed space, with fasting, though this could be less complete in Inayati retreats, and both involved some form of initial purification. The main difference came in the first part of alchemical Sufi retreats with their focus on raising consciences, or opening to spirit, before the heart of the retreat in being open to vision, in whatever form it might come: seen, heard, smelled, tasted, felt or just known or felt. In the uplifting stages of that first, and other Sufi retreats, I chanted or meditated on (often with breath work) uplifting "Names of God", or divine attributes - and similar practices - or contemplated the qualities of prophets, saints, or spiritual masters as viewed ideally (after their deaths, focusing on their highest qualities) or on archangels.

For example, on the consciousness raising portion of a Sufi retreat I might chant some of the Names of God, or attributes of the One, early on invoking with "Yā", by chanting in a series of the Names, Yā 'Alī, which might be understood from this poem from a collection on the Names [6]:

Yā 'Alī

- Thou, who are oft called highest, Because that is the direction Of your movement in the body.
- Help me to rise above my small self In the spiral dance, Expanding with the "ah" in the heart, "L" in the throat, "I [ee]" in the third eye: The body and mind quieting, Consciousness rising, Vision expanding beyond all horizons, Until nothing exists Except the One.
- And shortly, on the upward journey I might chant "Yā 'Aẓīm".

Yā 'Aẓīm: Invoking the Highest: The Greatest

- Thou the Highest, the Greatest! When I go within, meditate Help me to attain the highest, deepest.
- Place of seeing and being, that sobriety beyond ecstasy, That I may obtain the vision and energy.
- To know and take the next step Toward my true purpose.

On the moving consciousness upward part of a retreat, I would also chant and do breathe work with a zikr

A central practice for Sufis of which there are many, of which I would likely chant the following.

Zikr

- lā 'ilāha 'illā 'llāh.
 - o There is nothing.
 - o Except the One reality.
- We begin by negating everything:
 - o lā.
 - o The beam from the third eye.
 - o Focused on the physical heart.
 - o As on ilāha.
 - o The head arcs down and to the right.
 - o The beam from the third eye brushing.
 - o The solar plexus to remind the ego.
 - o That while it is needed as our power center.
- To do our work in the world.
- It is to be subservient to the spirit of guidance.
- Coming from the higher planes through the heart.
- The arc continuing upward and to the right.
- The beam from the third eye.
- Brushing the spirit space in the right breast.
- Opposite the heart.
- As with this circular motion.
- We empty of everything.
- Opening ourselves to a glimpse of Oneness.
- As we complete the three-quarter arc to the zenith.
- As with many labyrinths.
- Which begin with a direct path almost to the center.
- And then wind many ways before reaching the ultimate goal.
- Having caught a glimpse of the goal of the path.
- We have to clear out all that remains in the way.
- Before we are ready to be united with the beloved.
- Thus, from above.
- We bring the head down.
- Again, looking into the solar plexus.
- chanting 'illā.
- Bringing perfection down into limitation.
- Which can put us in touch with all our pain.
- And that of the world.
- It is like Crucifixion in Christianity.
- Which is meaningless without the Resurrection.
- The joyous overcoming.
- As we chant, 'llāh.
- As the head rises to the zenith point.
- To chant, Hu.
- In this context that Name of the One.
- Which is beyond the beyond.
- And so, we repeat chanting the zikr.
- Numerous times.
- Perhaps 33, or 99.
- Before undertaking it silently.
- On the breath.
- As many times as necessary.
- Completely emptying our lungs.
- As we go through the motion.
- Of, lā 'ilāha 'illā.

- Taking in a full breath.
- Rising on 'llāh.
- Holding the breath as long as is comfortable, on Hu.
- Until we are ready to let go.
- Breathe normally.
- And just meditate.
- Being open to whatever comes.

By contrast, in my first vision quest, as I sat the long hours facing East, holding a Pipe, I was visited to my North by a humming bird, and then the first live roadrunner I had encountered. He appeared to my North moving southeast and soon crossed in front of me. By his movements, he taught me a lesson, and that began a life-long relationship I have enjoyed with roadrunners [7].

Road Runner

- You first came to me.
- On my first vision quest.
- Many years ago.
- Telling me, with humor.
- That I worried too much.
- About falling off the path.
- The next time I went out to that place.
- You reminded me of your blessing.
- Dashing across the road.
- Immediately in front of my car.
- Last month, when I had medical questions.
- You walked me from my car .
- To the doctor's office.
- Telling me everything was O.K.
- Then waited for me at the vehicle.
- Though it was August.
- With a piece of nest building straw.
- In your mouth.
- Now you visit my house.
- And it is beautiful to welcome you here.

In the Sufi retreat and the Lakota vision quest there was similarity at the height of the experience, with a difference in appearance. Where in a Sufi retreat I might simply have a revelatory experience in whatever form, or would have an inner conversation with my higher self, in that first vision quest I was visited by a spirit eagle coming toward me high up in the sky. This was my first experience in which what I visioned seemed concrete at the time, rather than of spirit. However, in the height of retreats, or of similar Sufi experiences, I have had visionary encounters with spirit beings, similar to such encounters reported in well-known Indigenous visions. In such instances, both in my own and in reported visionings, the forms in which the spirit beings appeared fit the psychology and culture of the visioner in the context of the spiritual tradition in which the visioner was engaged at that moment.

For example, during an individual meditation during a group retreat in the French Alps with the head of the Inayati Sufi Order, Pir Vilayat in the summer of 1984, I experienced an important

vision that fit my history, and where I was in my development. This was a few months after I had first been pulled into Lakota ways, having had some reading knowledge but no experience with the Indigenous, and before going on my first vision quest and to my first Sun Dance, which were already planned. Visions are always open to interpretation. My understanding is that in this vision I was initiated into the Divine Feminine, and given a particular responsibility, of being a “messenger.” This may sound exalted, but is quite ordinary, as anyone who comes in a good way and is open to spirit may receive a message, and if in my case they were a writer and teacher (really a learning facilitator), it might be their responsibility to pass that message on. Here is the first part of the vision, in which I was merely a passive observer.

Retreat Dialogue

- Before me, in the over-arching Blue Sky.
- With Wisps of scattered high cloud.
- Floats the Archetypal mask.
- Of a feminine face:
 - “What do you want of me Lady”.
 - “You are my messenger.”
 - Her immense mouth kissed me.
 - And I flew through it.
- Into the blue beyond.
- “The marriage has taken place.
- You may stay here as long as you wish.”
- “I shall remain here always,
- For I serve the Lady of the Sacred Heart.”
- “But you must go down into the world.”
- “I shall remain in both places at the same time.”
- “That is the correct answer.
- The Lady will be with you, always.
- The messenger must receive the message.”
- “For that it is time that I go into the desert.
- I shall work in partnership with others.
- But I shall serve only the Lady of the Sacred Heart.”

Second portion of the vision in which I was consciously in dialogue with the Lady:

- “What is the message”.
- “It is the message of Love, Harmony and Beauty.
- What other message is there.”
- “I know the message.
- Still, I must go into the desert.
- To receive it.”

There was more, including my asking the Lady, although I already knew the answer, “What about God,” to which I received the anticipated reply, “Who do you think I am!”

In its detail, this vision is rather un-Indian, and quite western. But at the deeper level there is a similarity to many recorded Native visions in which the visioner is told he is ready for something, and it is, or he is told it will be given to him, with corresponding responsibility. For example, in the First Vision of Bull Lodge of the Atsina (Gros Venture) Nation, Bull Lodge is told by a spirit being in the form of an old man, apparently of

his tribe, “You have proven yourself worthy [to become a great man of your people [8]. Therefore, all the things you desire will come to you, but you are still obliged to go through the rest of the fasting. At the second place, you will be instructed how to use what I give you here. My child, you must go back and live a quiet and respectable life. It will be revealed to you when and where you are too fast again.” Some recorded Indian visions are not personal, but give information of public importance about the future. I have had some of this kind, but they have occurred at Sun Dances, and not at during Sufi sessions. I believe, that as my above personal experience indicates, there are many correspondences and similarities among the traditions, with the primary differences relating to variations in emphasis, with more minor ones relating to the details of place, most particularly relating to the specifics of cultural history, including the relationship with the environment, physical and interpersonal, in which the spiritual activity is embedded [9,10].

Exploring the Similarities, Beginning at the Metaphysical Level

Where the Western world view of the last few centuries has been strongly centered in individualism, most of the rest of the world has been engaged in relational ways of seeing, that has been a prime element of nonwestern spirituality.¹¹ That is certainly the case with both Indigenous ways of seeing and Sufism. Both Indigenous and Sufi traditions say that everything comes from creator and is related. Constant with Native ways of seeing, for the Indigenous one might say:

Indigenous View Points

- Because *Wakan Tanka*.
- The Great mystery.
- Is unlimited.
- And all systems are open.
- The only way we can even approach.
- An understanding.
- Of this complex existence.
- Is to sit in a circle.
- To share our perspectives.

While Sufis, who see everything as being within the One, each person and culture having a different viewpoint offering a useful perspective, and each religion shining a different light upon the ultimate truths¹⁰ a Sufi might say [10]:

Sufi View Points

- Because the One.
- And the ultimate truths.
- Are unlimited.
- And all systems are open.
- The only way we can even approach.
- An understanding.
- Of this complex existence.
- Is to sit in a circle.
- To share our perspectives.

The General Indigenous Perspective

For traditional American Indians - and similarly for most

Indigenous peoples - while the details and emphases of each people vary, and to some degree shift over time, everything is understood as being within the multiplicity of the Great Mystery, which in turn is seen as being in all beings [11]. All is considered alive. Even the rocks, who are eldest, are living, and share their wisdom in such ceremonies as the Sweat Lodge [12]. While everything is considered being alive, minerals, plants, animals and human beings each have different energies, and levels of existing, with human beings seen as the weakest, relying on all the others, but none of the others relying on them [13]. Thus, all are related in a great family, whose relations needed to be kept in balance. The Lakota, for example, when completing a prayer or passing a sacred object say, Mitakue Oyasun: "all my relations - amen!" - a word, which like the Hindu Om (representing the prime sound in the universe, in which everything is vibration), when fully stated, contains all the vowels in the language in question [14]. The Muscogee, like numerous other indigenous nations, have a very similar approach to interrelatedness, and when they dance the first friendship dance, recognizing and honoring the creator that is in and surrounds all things and beings, they chant "iyabileyuppe," which also contains all the vowel sounds in their language [15]. Again, Betty Bastien (Sikapinaki) reports that her people, the Siksikaitsitapi (Blackfoot and other Blackfoot speaking peoples) reports that all is in the "relationship of an inclusive universe," in which "the natural world and with its various resources are experienced as are interrelated in a manner that respects all its beings [16]." The unity of all beings combined with their diversity with the difference in their qualities and ways of seeing, has social implications in indigenous understanding. Each person, family, group of people, human nation, tradition, as well as each of the animals, plants, etc., has a place - with its unique perspective, qualities and talents to offer - in the circle of the world (or of being). Thus, each must be respected, and everyone affected by a decision must have a say in its making, requiring varying forms of inclusive participatory processes.¹⁷ This includes a balanced reciprocity in relations between men and women - including in decision making, and generally equalitarian economies of reciprocity, with mutually supportive relations among community members [17,18].

In these usually very equalitarian societies, there is some hierarchy, varying in degree and kind, as the uniqueness of each individual is balanced with collectivism in which identity is with being a member of a tribe or band. One might say that the whole and the part are balanced as the circle of the community cannot exist without each of its members and their varying contributions, while the individual members, and their places in the circle of the community have no meaning outside of the circle, or web of interrelationships, of the whole community. The hierarchy that does exist is one of honor and respect. Individuals are honored for their contributions of whatever kind to the community. For example, in the past, a successful hunter or farmer would be honored for their providing food to others, particularly those less able or well off, while makers of needed items would be honored for providing what people needed. Leaders, who were chosen, usually by consensus, for their good qualities and served as facilitators and teachers, not decision makers, were honored for their leadership, and normally served only so long as community

consensus supported their functioning in those roles - be they political, spiritual or economic (e.g. leading hunting parties). Elders - who were considered such for their wisdom, which took time to develop, not just for their age, were highly honored.

Harmony and Balance

In the traditional Native view, the web of interrelationships based upon the inherent value of each being, is a complex whole in which there is no separation between the sacred, or spiritual, and all the other interacting aspects of overarching unity. Social and physical scientists today would say this is a view of a totality of interacting systems, in relationship with, and within, systems, within systems, within systems of partially independent, interdependent actors, with numerous cycles repeating with changes in the flow of ongoing spirals. The flow of shifting interacting forces cannot be fully known - it is part of the great mystery. With the help of experienced elders, holistic perceiving and processing [19]: sensing, feeling, thinking, and intuiting - with the aid of the spirits - one can learn to surf the waves of the spiraling interacting forces of life [20]. Living properly requires a striving for balance, harmony, or as the Dine (Navajo) say, beauty (hozo), within oneself and in one's relationships [21]. Individuals are fundamentally seen as being good [22]. However, since living within the interaction of forces continually brings about disharmony, it regularly is necessary to rebalance, reharmonize and heal internal and external relationships. This emphasis on harmony and balance can be seen, for instance, among the Muscogee (Creek), in their creation story, and in all their related stories telling how everything is interrelated and must be kept in balance, as set forth by Chaudhuri and Chaudhuri. The beautiful astronomical legends give us a picture of the balance of male and female energies, thereby showing the patch of darkness in light and light in darkness, all circling in the search for harmony in motion. The legends provide a humanity parallel of the science of the Creeks which also sees the search for balance between the four elements and the synergy linking the cycles of dynamic energies of the earth, the water, the sun (fire), and the sky (air). This is no romantic pipe dream, but the vision of an earth-centered culture with sacred trust responsibilities. The Earth centered physics involves exchanges between and transformations of various forms of energy and the cycles of energy among soil, water, nutrients, animals, sunlight, air and rain in an environmentally balanced manner [23]. This dynamic balancing, that is necessary in the physical sphere, is also necessary in society, in which all the elements (men, women, the different clans and the two moieties - indeed all individuals) each have their unique and essential functions that must be kept in, and returned to, balance [24]. The same is true of the individual, who if internally out of balance cannot act socially in a balanced way. "In the Muscogee Creek cosmos, all things consist of particular combinations of body, mind and spirit. When these are not in harmony, one is truly lost and healing becomes necessary for the entity to continue [25]."

The General Sufi Perspective

Sufis historically have had, and continue to have, a similar holistic view to that of Indigenous peoples, though there are some variations at the level of the application of the basic

principles. As in the Zikr described above, it is central that there is “nothing except the One reality.” All that is comes from the One and moves toward the One. All is within the One, and the One is in each one. This is the view of the various orders and groups of Sufis both classical and universalist. Sufism has very ancient roots in all its antecedent mysticisms, and even before the time Muhammad began receiving the Quran it appears that there were mystics called Sufis. Classical Sufism was initiated, and became associated with Islam, when Muhammad asked his brother-in-law Ali to begin working mystically with people. At first there were only teachers and students and later formal orders developed. Classical Sufis were and are Muslims, so far as religious is concerned. While the Quran and participation in Muslim prayers are important, their work is spiritual and not religious. The closest Indigenous parallel to their place in society would be medicine societies, but often without the integration those societies usually have had with their communities. Because their focus is on their relationship with spirit in societies that were often more focused on their interpretation of the rules of religion, Sufi orders relationships with mainstream Islam in the communities in which they function has, and continues, to range from being highly respected to being greatly despised. Concerning the Sufi perspective, the 13th Century Sufi leader and poet, Jalāl ad-Dīn Rūmī, wrote [26]:

Who Am I

- What is to be done, Moslems? For I do not recognize myself. I am neither Christian, nor Jew, nor Gabr, nor Moslem. I am not of the East, nor of the West, nor of the land, nor of the sea.
- I am not of Nature's mint, nor of the circling heavens. I am not of earth, nor of water, nor of air, nor of fire.
- I am not of the empyrean, nor of the dust, nor of existence, nor of entity.
- I am not of India, nor of China, nor of Bulgaria, nor of Saqsin.
- I am not of the kingdom of Irāqain, nor of the country of Khorāsān.
- I am not of this world, nor of the next, nor of Paradise, nor of Hell.
- I am not of Adam, nor of Eve, nor of Eden and Rizwān.
- My place is the Placeless, my trace is the Traceless.
- 'Tis neither body nor soul, for I belong to the soul of the Beloved.
- I have put duality away, I have seen that the two worlds are one.
- One I seek, One I know, One I see, One I call. He is the first, He is the last, He is the outward, He is the inward.
- I know none other except 'Yā Hū' and 'Yā man Hū.'
- I am intoxicated with Love's cup, the two worlds have passed out of my ken.
- I have no business save carouse and revelry [27].
- If once in my life I spent a moment without thee.
- From that time and from that hour I repent of my life.
- If once in this world I win a moment with thee.
- I will trample on both worlds, I will dance in triumph for ever.
- Shamsi Tabriz, I am so drunken in this world.
- That except of drunkenness and revelry I have no tale to tell.

Rumi's comments about transcending formal religion are not out of keeping with the Quran, for while it is written in the second sura that Muhammad was the last in one chain of prophets, it is set forth that all religions that recognize the One God are O.K, and later, that Allah (God) sent a huge number of prophets so that every people at their then stage of development could receive the divine message in a form they could understand, and that none of the prophets have argument with each other [28]. Concerning that the One is in everything, and that everything is within the One, there is a story about 13th Century Sufi master Khwaja Mu'inad-din [29]. On arriving in India, he attracted thousands of followers. But after a time, he tired of them, thinking that most were not true dervishes. So, he said to a throng of them, "Perhaps the Hindus are right after all... I think I must serve the God Kali now and make obeisance to her." This shocked all but one of Khwaja Mu'inad-din's followers, who were Muslims, and they left. That one, followed him as he walked toward the nearby temple of Kali. There, Khwaja Mu'inad-din, making an intense prayer suddenly fell into ecstasy (as in suddenly having a vision in Indigenous traditions, which can happen any time if one has developed the necessary attunement). His fall onto the steps of the Temple made it appear he was prostrating himself to the Goddess. Realizing this on returning to ordinary consciousness and seeing this one student still there, Khwaja Mu'inad-din asked his one remaining disciple, "Why do you stay when all the others have left? They're all good Muslims, and there are many learned scholar among them; perhaps you too should go before you are polluted by contact with me." But the disciple replied, "Mawla-master-it was you who taught us that nothing exists except God. And does not the holy Quran say, 'And wherever you turn, there is God's face. (2:115)' If that is true, then Kali is not Kali, and this temple and all of its images are nothing other than divinity. So, what does it matter if you bow the East or West, the earth or the heavens? If nothing exists but God, then there is nothing before whom to bow except God, even if one seems to be bowing to Kali." Khwaja Mu'inad-din embraced his disciple, and they went off together. In time the disciple became his teacher's successor, the renowned dervish, Khwaja Qutub ad-Din.

This story of Khwaja Mu'inad-din echoes a number of points raised in Rumi's poem. Among them is the principle that everyone's view, is merely their perspective - in agreement with the Indigenous understanding that each person perceives and speaks from their place in the circle, and it requires the views of all to develop a full understanding. It is also the case, that Sufis, like many Indigenous people often meet in circles, especially when undertaking certain practices, which in essence are ceremonies. The reason that much of what Sufis do are called practices is that they are methods for opening portals to higher and higher consciousness. Repetition over time makes it easier and faster to achieve the higher or one could say deeper states - and eventually to be able to be open to spirit regularly, or at any moment. This is consistent with the Hopi saying that we need to keep the top of our heads open to spirit, and with what the great Lakota medicine (or holy) man Frank Fools Crow told Thomas Mails, set down in chapters 2 and 3 of Mail's, Fools Crow: Wisdom and Power about the need to lead a pure life

while humbly learning over time, including by one's mistakes [30]. As Fools Crow said on being asked if he had any advice for those who were gifted at birth with potential healing powers. They must aim at the heavens and set themselves standards and goals that in the beginning seem beyond reach. But they should enjoy the challenges this brings, and they should not look for perfection. One day they might get close to it. If on the other hand they aim low, that is where they will always be. Even failures make a positive contribution. They keep us humble, and they help us find and fix mistakes. Failures also tell us to practice more until we are better. Things are never automatic in our relationship with Wakan-Tanka. He wants to learn for ourselves what we are made of so we can experience things fully [31].

Similarly, Fools Crow told Mails that the reason in ceremonies and healing that there were so many steps was that it took time to prepare oneself for the main task. However, when one had been doing the healing work for long enough, it became possible to go right into the main work when there is not time for the preliminary ceremony. As an example, Fools Crow told of being asked on short notice to go to the Tree of Life in the center of a Sun Dance ceremony between two of its rounds to heal a boy whose leg was disfigured. Fools Crow said some 200 people saw him quickly straighten the boy's leg [32]. Sufis agree with Indigenous peoples that everything and everyone is initially good, but that it takes work to clear oneself and relationships when one becomes out of balance, or twisted from a proper path. That harmony is the goal is seen, for instance, in the invocation of the Inayati and other orders in the tradition of Hazrat Inayat Khan which begins, "Toward the One, the perfection of love, harmony and beauty." For Sufis, everything arises from the womb of love of the One:

Sifāt

- The Names (Sifāt) of the One are infinite.
- But are often set down in lists of ninety-nine.
- After the first few Names.
- The lists may vary.
- But they always begin from the womb of love.
- Which permeates all the following names.
- With Rahman and Rahim.
- Loving mercy/magnanimity/kindness and loving compassion.
- And the lists usually end with Sabur.
- Patience in all its aspects.
- Necessary for the completion of each name.
- And the full realization of love.
- Though the fulfillment.
- Of their all-encompassing interaction.

All the Names Are About Peace

- Peace lies at the foundation of all that is.
- In the beginning.
- Creation arose in peace in the root RHM.
- The loving womb of creation.
- So that the first Names of the One.
- Are the heart of peace.
- Rahman.

- o The divine magnanimity-mercy.
- o That we receive from the One.
- And Raḥīm:
 - o The compassion.
 - o That we share with all beings.
 - o All the other qualities flow from them.
 - o With divine love.
 - o Through Salaam (peace).
 - o And Wadūd (mystical heart, mystical love).
 - At last to Ṣabūr (patience):
 - o The completer of names.
 - o In whom we quiet down.
 - o To find peace within.
 - o Then plan.
 - o With timing in its execution.
 - o To manifest peace.
 - o As harmony.
 - o In the fullness of life.

Many of the Names can be used as tools for obtaining guidance on the path toward harmony, and for working to achieve harmony. As Hazrat Inayat Khan says. The natural tendency of every soul is harmony, and the tendency toward disharmony is an unnatural state of mind or affair [33]. Nothing can be evil according to a fixed principle. Then what is evil, it is something that is devoid of harmony, it is something that lacks beauty and love, and above all something that does not fit into the accommodation of life [34]. Illness is an inharmony. Similarly, the Rafai Sufi Order Sheikh Abul Aziz Said told this author that he had replied to a student's comment about "evil," "There is no such thing as evil [35]." In the tradition, what you call evil is what is deviated from its purpose (paraphrase of Sheikh Said's statement). Sufis emphasize creating, returning to, and maintaining harmony in agreement with the Indigenous view that each being has a different set of qualities and perceptions to offer from their place in the circle, which need to be harmonized for the good of each and all. In order to live in the world, one should become a musician in life. Every person therein is a note, and when one feels that way, then one has an instrument in one's hand. The whole world is like an orchestra by which a symphony is to be played [36]. And when there is harmony, which also requires balance, there is beauty, as in the invocation of the Sufi's in the tradition of Hazrat Inayat Khan, "Toward the One, the perfection of love Harmony and beauty", which resonates closely with the Dine concept of *hozo*, beauty. *Hozo* relies heavily on Ke, principles of kinship, relationship, and, while the details are different, this has parallels in Hazrat Inayat Khan's emphasis upon "kinship" involving such principles of right relationship also important in Indigenous traditions as "Respect, Consideration and Graciousness," and "The Law of Reciprocity [37]." As he says of respect, worship is an act of respect offered to God, to whom all respect is due. The person who respects God and disrespect man worships in vain; his piety is a mania. A true worshiper of God sees his presence in all forms, and thus in respecting others he respects God. It may even develop to the extent that the true worshiper of God the Omnipresent walks gently on the Earth, bowing in his heart even to every tree and

plant, and it is then that the worshiper forms a communion with the divine Beloved at all times, when he is awake and when he is asleep [38].

Some Differences

Amid the similarities, historically there have been some differences in the approach to social relations of traditional Indigenous peoples and classical Sufis. Most traditional Native societies have been extremely equalitarian, treating community members as family, with some hierarchy based upon respect and honor for those whose acts and character have shown virtue, including elders, who are not just those who are older, but who over time have gained and exhibited wisdom and other virtues. Sufi Orders have also treated their members as family, on a basis of caring, compassionate, mutual respect. But spiritual individual and groups are impacted by the functioning of the societies in which they are imbedded, and by the time of the rise of classical Sufism, the societies of which they were apart had become hierarchical and patriarchal to various degrees, depending on location and time. The hierarchy in classical orders generally was mitigated to some degree by the caring relations, and the responsibility of those more advanced to provide guidance in the education and development of those less advanced, even as members of older generations in Native communities served to facilitate the growth and learning of those younger. Indicative of this, the heads of some Sufi orders were called "Pir," meaning elder, and no matter what the formal name of the head of an order, they generally were considered pirs, elders, whose prime duty, like that of other teachers, was to compassionately guide, or facilitate, the spiritual development of the students in the order for their benefit, just as those older or more advanced had this same function in Native communities [39]. The emphasis on guidance contrasts with the ways of some Hindu groups in which at least less advanced members were encouraged not to worry about things, and to follow the insights and decisions of the Guru, the high teacher. Classical Sufi Orders were clearly impacted by the patriarchy the societies in which they functioned. Although a number of women were important in the founding of some Sufi orders, and there were a number of important female Sufis, some Sufi orders in the Middle East only initiated men, and generally those who did include women had them undertake their practices and ceremonies in a separate space [40]. That has begun to change, particularly in the West. There, culture change moving toward Indigenous ways of seeing has been in progress since the late 19th Century, with a great deal of influence from Native people of the Americas beginning with first contact. This has included a women's movement and what has been called "the return of the divine feminine [41]."

Early in the Twentieth Century, Hazrat Inayat Khan said

I see as clear as daylight that the time is coming when women will lead humanity to a higher evolution [42]. And in his lifetime, all four of the people he appointed to the highest teaching rank below head of the order were women. Since then, a large number of women have advanced as leaders in all of the groups in the Federation of the Message. In the mid-Twentieth Century a group of women leaders in what is now the federation began a continuing effort to bring the divine feminine to an equal level

with the various paths that are celebrated in the universalist tradition of Hazrat Inayat Khan. Meanwhile, In the 1998's in the United States Jerrahi Sheikh Nur al-Anwar, Les Hixon, received the blessing of the Jerrahi Grand Sheikh in Istanbul, Turkey, to found the Nur Aski Jerrahi Order of Dervishes which treated women as equals. The order has spread internationally. His successor as head of the order, now for many years, is a woman, Sheikha Fariha, and many of its local circle and other leaders are women.

Similarity of the Basic Purposes

Whatever the differences between Sufi and Indigenous ways, the basic goals are the same, to facilitate each person becoming who they are, realizing their potential as an individual and in their relationships. Inayat Khan, who stressed as most important developing the art of personality, and whose expressions (transcribed lectures and writings) include the volumes, *Personality: The Art of Being and Becoming*, and *Creating the Person: A Practical Guide to the Development of the Self* stated [43].

Sufism means to know one's true being, to know the purpose of one's life, and to know how to accomplish that purpose. It is in self-realization that the mystery of the whole life is centered. It is the remedy of all maladies; it is a secret of success in all walks of life; it is a religion and more than a religion [44]. In Sufism, to realize who one really is requires a great deal of work. As Hazrat Inayat says, Sufism comes from the Arabic word saf, which means a "purification process." All the tragedy in life comes from the absence of purity, and what does purity mean? Purity means to be natural; the absence of purity means to be far from being natural [45]. My Rafai Sufi teacher, Sheikh Abdul-Aziz Said, expressed the same view in telling me that in working with students my job was to find out what wines they were on, and to assist them in getting off them. As all of Sufism focusses on, people can become stuck on their egos, their small limited selves and caught up in their own narrow concerns, including their own trauma. As Pir Vilayat Khan told us at an early 1980's Sufi camp, when that happens, there is no depth of perversity to which an individual may fall. One needs to connect with the larger self within. To see that the real self-has no boundary. He described it as each individual being a whirlpool in a lake, with the individual self at the bottom, but as one moves upward (as in consciousness) the whirlpool widens, until at the top all the whirlpools come together as one and really One.

Hazrat Inayat continues

The whole tragedy in life is losing sight of one's natural self, and the greatest gain in life is coming into touch with one's real self [46]. "Natural" and "pure," in this context, refer to what Native people call "returning to the original instructions" [47]. To become natural, to undertake purification in the Sufi tradition involves one being a murid, student, working with the guidance of a murshid, teacher. The murshid, as a physician, first treats the murids in order to make them better able to realize where they are, what they are, what they want to do and how they must work to accomplish it. The object of the murshid is to kindle in the heart of the murid the divine spirit that is humanity's heritage.

All murids are free to think for themselves. The murshid's whole idea is to liberate the soul of the seeker of truth [48]. For the Sufi "to kindle in the heart of the murid the divine spirit," is to create a strong and continuing active inner relationship between the individual and the One Being (who some prefer to call God, Creator, etc.) [49]. The process is one of holistic and transformative experience. On this point, Indigenous traditions are generally in agreement, except for a difference in emphasis. Sufis are well aware of a variety of noncorporeal beings with various consciousnesses, including powerful higher beings who act for divine purposes. But in their alchemical approach dervishes focus on connecting all the way to the height, and then bringing the vision and energy down into life. By contrast, Indigenous peoples, with their emphasis on bringing spirit down into life, regularly focus on building relationships with the whole family of spirits. For instance, Bastien says of the Siksikaitsitapi approach. Siksikaitsitapi relate to the natural forces with respect, the fundamental premise of their ethical and moral conduct. Balance is recognized as the natural law of the cosmic universe, and respect is based on this law (I use "cosmic universe" to refer to Siksikaitsitapi understanding of reality emanating from Ihtsipaitapiyo'pa, the Source of Life). This law is acknowledged in the thought patterns and organizational behavior of Siksikaitsitapi. Balance is the mission of the Siksikaitsitapi culture, and through organization of societies, balance is manifested in the values, norms and roles of the people. Striving for balance becomes the motivation of life and the impetus for all relationships. Thus, we see that relationships are connections with cosmic beings and cosmic alliances [50].

Albert White Hat, Sr. reports that for the Lakota, Nakota and Dakota [51]. Our Miyakuye Oyas'in phrase...describes our relationship with creation, that we are all relatives. Oral History translates the name Lakota "to acknowledge a relative or family member." Every aspect of our philosophy is routed in the concept of Miyakuye Oyas'in, "we are all related." [and from the creation story:] We are all formed from the blood of Inyan, humans: animals, water, tree, air, stones. Everything in the Universe, we are all related. It is important to remember that all beings possess both good and evil, each one of us decides what we want to develop. If we work with it as a relative, with respect and honor, we get the same back. Posthumus points out that for the Lakota connections between humans and non-humans were made in terms of relationships, friendships with reciprocal responsibilities [52]. At the heart of human-nonhuman relationships were dynamics or relational schemas of exchange. Medicine or power, often in the form of knowledge or specific abilities, symbolically equated with life (nf) or life-giving potency, was transferred from non-human to human in these spaces, effecting symbolic identification, a convergence of interiorities and identities, and ritual transformation. Here there is a difference in emphasis, for while both Sufis and Native peoples have sought divine or spirit assistance, Sufis generally have focused more on receiving guidance, while Indigenous people usually have been more pragmatically oriented in seeking "power" (as an empowerment in the form of ability, not control). Such "power" is often considerable. Since everything has a spirit

one can communicate with and develop a reciprocal relationship with an animal a plant or a rock. For instance, approached in the proper way, a plant might communicate to a healer that a certain portion of it had particular healing properties. A Sufi might seek and receive the same information by communicating with the spirit of guidance of the One. Both approaches involve respectfully petitioning (praying to - classical Sufis might say submitting to) a superior power, but the location tended to be different. Native people do pray to - communicate with - creator, but most often rely on the closer helper spirits. Both Sufis and Indigenous people generally consider existence to comprise a unity in a diversity in which all is interrelated, but the Sufi emphasis is more on the unity, and the Indigenous more on the diversity. And while there are differences among and between Indigenous peoples and Sufis on just what proper relationships entail, all agree that maintaining proper relationships is the goal, and doing so constitutes the good life [53].

Attaining the good life is a life-long and never-ending process that requires guidance in the view of Native peoples as well as that of Sufis. Traditionally guidance was given, and learning begun at an early age by the experience of living in the community, hearing the stories, witnessing the ceremonies, modeling elders, and receiving guidance first by older family members most particularly grandparents, aunts and uncles - but also by older members of the community. with whom young people came in contact. In the instance of the Siksikaitsitapi, Learning Siksikaitsitapi ways of knowing begins with the family, which is literally Ihtsipaitapiyo'pa [the source of life]. The reader is reminded that Ihtsipaitapiyo'pa is the great mystery that is everything in the universe. Ihtsipaitapiyo'pa lives in each and every form of creation, as all life forms contribute and participate in giving life. Therefore, learning the ways of knowing originates with the family, because they provide the source of knowledge during early childhood and adolescence [54]. Later, wise elders would act as teachers dealing with each unique person in their own terms according to who they were, and where they were at that time. Teachings would be given, but most often through stories and direct experiences of observation and doing, with the students learning for themselves. Teachers were primarily learning facilitators and resource providers. In the instance of the Siksikaitsitapi [55]. Indigenous epistemology is coming to know your heart, the "good heart" of Siksikaitsitapi. Ikiniioskitsipahsinni [being of good heart] is the source of connecting to the life lines of a cosmic universe, it is the basis of. Siksikaitsitapi ways of coming to know. In summary, the pedagogy of the Siksikaitsitapi embodies the following practices: Experiential learning centers on individual responsibility. Each person in becoming Siksikaitsitapi is learning to understand his or her place in a set of relationships and responsibilities from which he or she can participate in a cosmic universe (i.e., social and society initiations are the foundation of the developmental phase if being Siksikaitsitapi). Learning and understanding is dependent upon the maturity and volition of the individual and occurs from the inner core of the person and thus is primarily an individual responsibility. Understanding the way of life and the responsibility to life are connected. To summarize"

learning occurs experientially in direct interaction and through participation with Ihtsipaitapiyo'pa [Sacred power, spirit or force that links concepts; life force; source of life]. It is an integrative and transformative approach to holistic knowing. Learning occurs by understanding one's own nature (personality and purpose of life) and one's relationship to life and further, very much in agreement with the Sufi view [56]. I understood that the primary teaching process is life as it unfolds. In each relationship, in each moment in time, in each word, in each thought, and in each action is a teaching which contributes to the intricate balance of a cosmic universe.

This fits with what my first Inayati Sufi teacher, Shahabbudin David Less told me, in essence: Teachers cannot give you balance. Life provides the learning of balance.... Every blade of grass, every piece of concrete is a teacher. While Sheikh Abdul Aziz Said told us, "Find the virtue in every experience." Bastien tells of the Siksikaitsitapi that beyond the initial upbringing and general ongoing learning, Kaaahasinnooniksi [- Grandparents -] are the teachers. They have been initiated and have experienced Aipommotsspistsi [ceremonial transfer]. The transfer is an initiation into Kana'kaaatsiiks [sacred society] and/or as initiation as one of the Naatowa'pokos or Niinaimsskaiksi [bundle or pipe keepers]. The initiated are the ceremonialists who later became Kaaabasinnooniksi and perform Aipommotsspistsi, the rites, songs and dances of ceremony. They have lived a life of ceremony and are embodied with knowledge of the sacred. Their experience with alliances of the Siksikaitsitapi are the source of their teachings. The ceremonialists show tremendous responsibility and discipline in keeping connection with the ancestors. The essential responsibility of Iipommowaiksi or Niinaimsskaiksi [bundle or pipe keepers] is to maintain balance. Kaaahasinnooniksi addressed the responsibilities of teaching and balance. Our way of life is responsibility, the responsibility to teach the people the way of life. The teachings are kindness, respect for relatives, listening to those who talk to you and who give advice and teachings [57]. Rupert Ross, who began with the smaller and more simply organized band societies of Northern Ontario, which did not have specific ceremonial societies, before working with First Nations peoples across Canada, agrees with Bastien's view of her Siksikaitsitapi way of being and learning, "that life is a process of slow and careful self-fulfillment and self-realization. The process of maturation continues until death, and no one ever becomes all that they can become. The duty of all people, therefore is to assist others on their paths, and to be patient when their acts or words demonstrate that there are things still to be learned [58]." And in the tradition of healing as returning to harmony and balance of virtually all Native nations, as set out above, Ross quotes from a judicial proposal of the Sandy Lake Band, the Indian community view a wrongdoing as a misbehavior which requires teaching, or an illness that requires healing [59]. And as is stated in a "Lakota Prayer" sent to me by the Dakota Indian Foundation.

Wakan Tanka

- Great Mystery (Great Spirit).
- Teach me how to trust my heart.
- Teach me how to trust my mind.

- Teach me how to trust my intuition.
- Teach me how to trust my inner.
- knowing, The senses of my body.
- The blessings of my spirit.
- Teach me to trust these things.
- so that I may enter my Sacred Space.
- and love beyond my fear.
- And thus, Walk in Balance.
- with the passing of each glorious Sun.

Thus, for both Indigenous peoples and Sufis the spiritual path is one of holistic facilitated learning to develop, maintain and return to balance: harmony: beauty, in all one's relationships, and that involves returning to the original instructions passed on by forebearers, but always present in the heart if one can purify and remember. This takes us to the creation stories, and some remarkable similarities in many of them across cultures and traditions.

The Creation Stories

The Sufi, Suhrawardi: W.H.S. Gebel has shown that beneath the surface of differences there are major correspondences in the origin stories of a great many of the world's traditions [60]. Following the recorded words of the Prophet Mohammed in a hadith qudsi which some Muslims regard as the words of God [61]. I was a hidden treasure; I loved to be known. Hence, I created the world so that I would be known. Hazrat Inayat Khan stated, The Sufis say that the reason of the whole creation is that the perfect Being wished to know Himself, and did so by awakening the love of His nature and creating out of it His object of love, which is beauty. Dervishes, with this meaning, salute each other by saying, Ishq Allah Mabud Allah – God is love and God is the beloved. A Hindustani poet says, 'The desire to see the beloved brought me to earth, and the same desire to see the beloved I am taking with me to heaven.' As love is the source of creation and the real sustenance of all beings, so, if man knows how to give it to the world around him as sympathy, as kindness, as service, he supplies to all the food for which every soul hungers. If man knew this secret of life he would win the whole world, without any doubt [62]. Consistent with the Jewish mystical tradition, which speaks of Ain, a time before time, a nothingness before nothingness, transforming to Ain Soph, to Ain Soph Aur, Hazrat Inayat says [63,64]. "Out of space them arose light, and that light illuminated space." Gebel explains that before manifestation nothing existed except the essence of the Only Being, only what might be called the Absolute.

Hazrat Inayat Continues

Consciousness arose out of this Absolute, the consciousness of existence [65]. There was nothing of which the Absolute could be conscious-only of its existence. This stage is called wahda. Out of this consciousness of existence a feeling developed, a feeling that I exist. It was a development of the consciousness of existence. It is this development which formed the ego, the Logos, which is termed Wahdaniya by the Sufis. With the feeling of the I-ness, the innate power of the Absolute, so to speak, pulled itself together. In other words, concentrated on one point. Thus, the all-pervading radiance formed in its center, the

center which is the divine spirit, or the light. In Sufi terms it is called Arwah. This centered light then formed existence into two forms: the light and darkness. In fact, there is no such thing as darkness; there has never been darkness; it is only more light compared with less light. The light and darkness formed an akasha, in Sufi terms, asman: an accommodation, a mold. And the phenomenon of light and shade, working through this mold, furthered the manifestation into a great many accommodations, asmans or akashas. Every step manifestation has taken, a variety of forms has been the result, and it is the plane of definite forms of nature, which is called, in the Sufi terminology, ajsam. Out of these forms gradually came from the mineral, the vegetable kingdom; from the vegetable, the animal kingdom; and from the animal, the human race. Thus, the divine spirit was provided the Awah, the bodies, which it has needed from the time it centered itself on one point, and from there, spread its rays as various souls. As many traditions hold, existence began with vibration, “the Word,” the primal sound [66]. Among numerous others, this is the view of Hinduism, with the prime Om - said the long way containing all the vowels. The Hindu tradition views creation as cyclical, with long silent sleeps of the divine consciousness between each cycle. The Hebrew Bible says, “In the beginning was the Word, and the Word was with God, and was God [67].” Everything that followed was a harmonic of the first sound, including light, which followed sound in the creation. In this, Hazrat Inayat reflects the Sufi view [68].

All the religions have taught that the origin of the whole of creation is sound. No doubt the way in which this word is used in our everyday language is a limitation of that sound which is suggested by the scriptures. Language deals with comparative objects, but that which cannot be compared has no name. Truth is that which can never be spoken; and what the wise of all ages have spoken is what they have tried their best to express, little as they were able to do so. The music of the universe is the background of the small picture which we call music. Our sense of music, our attraction to music, shows that there is music in the depth of our being. Music is behind the working of the whole universe. Music is not only life's greatest object, but it is life itself. Hafiz, the great and wonderful Sufi poet of Persia, says, ‘Many say that life entered the human body by the help of music, but the truth is that life itself is music’. What made him say this? He referred to a legend which exists in the East and which tells how God made a statue of clay in His own image, and asked the soul to enter into it; but the soul refused to be imprisoned, for its nature is to fly about freely and not to be limited and bound to any sort of capacity. The soul did not wish in the least to enter this prison. Then God asked the angels to play their music, and as the angels played the soul was moved to ecstasy, and through that ecstasy, in order to make the music clearer to itself, it entered this body. And it is told that Hafiz said, ‘People say that the soul, on hearing that song, entered the body; but in reality, the soul itself was song!’. On this note, there is Indigenous agreement. It came to me at a ceremony some years ago that “creation is the song of the Creator,” and I have heard that several times from elders of a number of traditions. That idea appears to resonate with the sayings I have heard of a number

of tribal nations in North America, and in one instance in Africa, that the steady sounding of the drum in ceremony is the heartbeat of the Earth. Related, as indicated above, just as the Hindu Om representing the primal sound when said the long way contains all the vowels as do the central Lakota statement said at the end of prayers, Mitakue Oyasun: “all my relations - amen!” and the Muscogee name for the creator, iyabileyuppe. It is chanted at the first friendship dance, but normally, people do not pray to iyabileyuppe, but rather to the helping spirits, for iyabileyuppe is too busy. But when people do pray to iyabileyuppe, Creator sends one of the helping spirits to respond. This brings up a major view of the Sufis paralleled in the Lakota creation story. For the Sufis, following Islam, there are two names for the One, Allah and Hu [69]:

Prelude: Allāh Hū — Hū Allāh

- Allāh is that name of the One.
- Which is all encompassing.
- All inclusive.
- Containing all the Names.
- And qualities.
- From their primordial inception.
- To their concrete realization.
- Hu is that Name of the One.
- Which is transcendental.
- Beyond the Beyond.
- The starting point for all creation.
- Containing all the conceivable possibilities.
- Before their conception.
- Including the spark of conception itself.
- Thus, much of Sufi work involves.
- Going from Allāh to Hū.
- Then Hū to Allāh:
 - o Alchemically rising to the height of heights.
 - o To touch the knowledge of everything.
 - o But nothing in particular.
 - o Then bringing back the vision and energy.
 - o That is pregnant in the context of the moment.
 - o To unfold and realize.
 - o In the actions of life in the world.

In the Lakota creation story, as told by White Hat Sr [70], In the beginning was Inyan, and Inyan was in total darkness. [Walker's account, which White Hat, Sr. criticizes, but is silent on this point, adds “He longed for another...”] Inyan was soft. Inyan was Wakan [power, in this case power to give or take life, to create or destroy, to empower more so than control]. Inyan began creation by draining its blood and from this blood created a huge disk around itself. Inyan called this disk Maka, the earth. Half of the disk was land, and half was water...The color of Inyan's blood was blue, and Maka, Mni [water] and Inyan got together and separated out this color. They threw it up into the air, and it became Mahpiya [the sky]. Then Mni said, “It's dark and I'm cold,” and Inyan created Anpetu Wi, the sun and daytime. Then Maka said, “It's too bright and too hot,” and Inyan created Hanhepi Wi, the moon and nighttime, to balance light and darkness. Then Inyan created Tate to give breath to

life. Today we call the wind Tate. Maka said, "I need a covering. I am naked and I need a covering." So Inyan got together with the others and talked, and then said to Maka, if we give you a covering, you must promise to give it life and nourishment." Maka promised to do so, and life began on earth. This life began in the form of grass, plants flowers bushes and trees, and as each form came in, another need arose. All of creation came together to address each new need and to decide on the next one to come in. As each new being came in, Inyan created the other one, just like it, in the universe. Draining it blood for each new creation, Inyan became weaker and weaker. The last to be created was the human nation. Inyan created Winyan, woman, to be like the earth, to give life and nourishment to all her children. When creation was complete, Inyan was dry and brittle and broke apart and scattered all over the world. In this creation story, in addition to correspondences with other views of creation, including the Sufi, are all the Lakota values, which are consistent with Indigenous values generally. As the Comanche say, everything flows from the four Rs: Relationship, bring Responsibility, leading to Reciprocity, resulting in Redistribution - which one might say is the meaning of Respect [71]. Here is the principle of balance, and of listening well and hearing all, leading to inclusive participatory decision making, all virtually, if not fully, central to all Indigenous societies. For Sufis too, good listening is essential. Many of us have observed that the good Sufi teacher answers not only the question asked, but the question behind the question. It also shows, as Sufis agree, and also western science since Heisenberg, that the center is everywhere, even as Lakotas, and others say that the center, the seventh direction, is the center of every ceremonial circle. Hearing this story and noting the importance to responding to everyone's needs, reminds me feeling the compassion at the times at Southern Ute Ceremonies that someone has had difficulties, and the elders have exhorted, "Help him, help him."

As to similarities in other Indigenous creation stories, Rupert Ross reports that Anishinaabe elder James Dumont told his people's creation story including [72]. Within the Anishinaabe creation story, he says, there was a time when there was nothing at all, not even consciousness. There was just darkness and silence. It was a time he describes as "not yet." Then sound began. In darkness, Creator began to think and consciousness emerged. By being able to see his thoughts Creator knew he existed. That established one aboriginal truth: that we can know ourselves only when we are in relation to something other than ourselves. Alone we cannot be certain that we even exist. Creator wanted to see his thought reflected back to him, so he sent them radiating into the darkness, "where each left an imprint on a star." A voice then told him that, "if the mind who seeks to create wishes to make something real from his thoughts, it must be guided by 'her' from whom all life flows: the heart." Creator knew what to do when he listened to the heart: "On the pulse of the heartbeat at the very center of the darkness, as it moved out in ever increasing circles--on each wave of that pulse thoughts gathered and formed the universe." That set up a second aboriginal truth: that the heart embraces everything into itself, gives the universe a circular shape, and thus creates what Dumont calls "forever

peace, forever unity and forever stability." Mind or spirit is always the originator, the motivator behind all activity, but it is always heart that guides that creativity and gives shape to things in the universe.

Elder Dumont then speaks of how Mother Earth was created as the most beautiful place that Creator could imagine. It was there that Creator could see the evidence of his own thoughts, "the most beautiful thoughts," reflected back to him. Dumont insists that earth is not a place "where we are sent to learn the lessons of life, or to be tested, or to suffer"; instead, our essential duty is to experience the beauty that sprang from Creator's thoughts, and to reflect that beauty back to him. "The human being was designed in order that the spirit would be able to experience life in all its depth, in all its beauty, with all of its joy." Dumont adds two further points, "It is spirit that establishes the relationship between all elements of Creation." And, "Indigenous Psychology and Indigenous culture can only be fully and properly understood from within the belief that spirit is the central and primary energy, cause and motivator of life." While there are likely differences on the precise meaning and application of these statements, and others might say the equivalent somewhat differently, it seems to this author that they would apply to all spiritual traditions, at least in essence. Amongst this sample of creation myths that come from good sources, there are some significant correspondences and some differences [73]. Some of the variations are related to difference of place and of experience, difficulties in stating what has been experienced within the limits of language, and problems of translation. Further, in oral traditions stories are told to fit the circumstances, including who and where the listeners are, and that has contributed to the phenomenon that over time different versions develop, which may reflect events and changes that have impacted the community [74]. I believe that while the stories say much the cultures in which they are imbedded, they also indicate major similarities among traditions.

Considering More Particular Ways

As one moves from the more basic to the more specific levels of the ways of traditions the differences increase - both between categories of ways (Indigenous ways and Sufi ways) and within those categories, in this case between Indian nations, and groups within them, and between different Sufi Orders and groups within them. Nevertheless, there remain some general similarities in approaches and practices. To begin with, prayer and meditation are central to all spiritual groups, though just what constitutes them varies. Sufis make clear that this is the case for them, while prayer is spoken of, and clearly quite central, in Indigenous practices. The term meditation is not often used in some traditions, in my experience, though it is clear that it is in fact widespread, if one uses the Sufi view of Prayer being active and meditation being passive in communicating with or being open to spirit. Bastien does say in *Blackfoot Ways of Knowing*, "Meditation and prayer are the roots of coming to know [75]." I have observed what is clearly meditation in Ute Sun Dances, when Sun Dancers turn to face the back wall of the Sun Dance Lodge to focus within while the drum is sounding. This has been especially been a regular practice in the second

Northern Ute Sun that I have been attending since 2016. There, it is usual for the dancers to turn and face the back wall for a moment at the beginning of each song - seemingly to prepare to dance before turning to face the center of the lodge to begin their journey flowing from their space on the rim of the circle toward the Tree of Life in the center and then back, "courting Grandmother Earth to be bountiful again next year" (and beyond renewal of the Earth and the people, for whatever purpose they have for participating in this particular ceremony). Just what considers to be meditation and what to be prayer varies. As by many definitions the two flow into or encompass each other (with some, such as some Sufis saying that some kinds of practice, such as contemplation are in between the two) the issue of which is which is largely semantic [76].

Ceremony is also something that is widely common to spiritual traditions, at least if one defines ceremony according to the first definition in the Merriam-Webster online dictionary, "a formal act or series of acts prescribed by ritual, protocol, or convention," or if one were to consider as ceremony any active regular or special occasion spiritual practice [77]. This meaning avoids having to distinguish between ceremony and ritual, whose boundaries vary in different views. Clearly "ceremonies," so named (in English) by a wide spectrum of Indigenous peoples are considered essential to the life and existence of the community, particularly in North America. They vary widely, with each people, and sometimes subgroup, having their own unique ways. As Bastien says of the Siksikaitsitapi, consistent with the ways of many other Indigenous peoples, "Ceremonies embody the delicate balance of the cosmic order and thus provide connections to knowing [78]. For many peoples and their individual, members undertaking at least some of them is seen as an obligation in relationships with spirits, and thus a renewal of the mutual obligation, with direct consequences for life. In some more individualistic band societies, such as the Comanche, which had individual and small group ceremonies and spiritual practices, but no overarching rituals (though on a few historical occasions they had held Sun Dances), both the religion and the socio-political practice put more responsibility on the individual to find his or her place in the larger whole, than did societies with strong collective rituals, such as the Pueblos [79,80]. Yet these latter societies still had spiritual as well as social roles for each individual. Many societies, such as the Lakota and the Cheyenne, had both individual ceremonies, such as a person seeking a deeper understanding of her or his purpose in life by going on a vision quest (an individual retreat), and one or more collective rituals of renewal of the Earth and the people, such as the Sun Dance [81]. Moreover, the individual rituals and spiritual experiences had important societal aspects, even as there were unique individual roles in the collective rituals. For example, for Plains tribes, the visions one might receive (on a vision quest, in a dream, in a Sun Dance, or at any time) often contained important information for the society as well as for the person [82]. Thus, there were dream societies to help interpret individual peoples' dreams, and when proper, to help them share them in appropriate ways with the community.

Sufis have numerous positive practices, which vary among Sufi

orders, and to some extent with individual teachers, that might be called ceremonies. Many of them are individual, and may also be undertaken collectively, such chanting Sifat (the Names of the One) or concentrating on them while breathing in and out. Others are group practices, such as many zikrs, which in many cases may also be done individually. In some instances, these are clearly ceremonies, such as the complex developing large zikr of the Jerrahi Dervishes,⁸ often done weekly in some circles, which may last for two or more hours, or the lengthy Sema (whirling) ceremonies of the Mevlevi Dervishes [83,84]. In the instances of both Indigenous and Sufi ceremonies and other practices, central aspects are connecting with spirit and gaining insight and knowledge. In the Indigenous cases the aim is building, maintaining and renewing relationships with various spirits, while in the Sufi case the goal is building, maintaining and renewing relationships with the One. Among Native people with their more pragmatic bent, in some there is a strong belief that certain ceremonies are necessary to maintain conditions in the community and/or for the whole Earth (e.g., undertaking the Sun Dance to renew the Earth and the people, or "that Grandmother Earth will be bountiful again next year"), while more generally ritual/ceremony is seen as necessary to gain, maintain and renew abilities (or powers). Sufis recognize that spiritual work has practical effects and that abilities come in the process of making strong a connection with the One, but in general, the aim in undertaking spiritual practice is not to be concerned about gaining such abilities. Sufis, as Indigenous peoples, do have healing practices, while both sets of traditions undertake prayer in various forms to achieve specific purposes. However, for both, a major aspect of prayer is to express gratitude. For Lakota and other Indigenous people, thankfulness pervades most prayer and is absolutely central to living well. Lakota even have "Wopila (Thank you)" ceremonies or gatherings after important events. Thankfulness is equally important for of Sufis. For instance, Hazrat Inayat Khan opens a chapter of "Gratefulness."

Gratefulness in character is like the fragrance in the flower. A person, however learned and qualified in his life's work, in whom gratefulness is absent is devoid of that beauty of character which makes personality fragrant. If we answer every little deed of kindness with appreciation, we develop in our nature the spirit of gratefulness, and by learning this we rise to that state where we begin to realize God's goodness towards us. For this we can never be grateful enough to His Divine compassion [85]. The centrality of gratefulness for Sufis is shown further in the ancient story of two dervishes who meet. When one asks the other how things are, the second Dervish says, "I am thankful to God for all the good that comes to me, and the bad rests with me." The first dervish replied, "I am thankful for everything." Similarly, both sets of traditions have restorative practices for overcoming errors and harms committed. As far as I am aware, for Indigenous peoples this usually is undertaken as purification, healing and or acts to restore relationships. Sufis focus on this more in terms of seeking and giving forgiveness, correcting thought and behavior, and when appropriate, taking restorative action. But in both traditions, forgiveness focusses very much on letting go, giving one's anger and other negative emotions to the Earth, while learning from "mistakes." And in both sets

of traditions this work is of major importance. I have heard it said by people in both traditions, and it is my own experience, that anything that we experience negatively, or which is contrary to our true being, is carried in the body and needs to be let go of, and a great deal of spiritual work involves doing just that. Many also say that prayer is within the body. For Sufis Hindus and Buddhists, that means working with the subtle centers in the body, lataif for those Sufis that work with them, and chakras for Hindus and Buddhists. This has been shown in the description of one zikr, above and other practices, including whirling and some zikrs where the head faces or moves toward the physical heart. I have heard Nur Jerrahi Sheikha Fariha say, “turn toward the heart.” I have heard it said from a good source that traditional American Indians are aware of the chakras and work mainly with the upper ones. The only confirmation I have heard of this is the widespread emphasis on the heart, and hearing that Hopis say that we need to keep the tops of our heads (the crown chakra or Latif) open for the voice of spirit. Sufis would say we need to do that, and develop all the other centers from the heart upward, to receive the spirit of guidance very clearly, in whatever form it comes (seen, heard, tasted, smelled, felt or just known). Then one has to bring the guidance down to purify, heal, transform and lead the lower centers (lataif). Whether or not Indigenous groups are aware of and consciously focus on the lower centers, there is no question that they do this work, in fact, with their foci on purification, healing and transformation. While Indigenous people may be somewhat more pragmatic, a great deal of Sufi work also focuses on developing abilities and dealing with practical problems. This is done not only with prayer, and other methods of realization, but also with working with appropriate Sift (Names of the One). Here are some examples [86].

Yā Malīk: Invoking Sovereignty, Empowerment

- Oh, Thou the Sovereign, The Empowerer.
- When I feel weak, powerless or uncertain.
- Help me to align with and feel.
- The integrity of my deepest depths.
- That I may empower myself.
- And when appropriate.
- Others.
- To focus.
- And be able to act.
- As necessary with sovereign integrity.
- Help me to remember that the true sovereign.
- Queen or King.
- In the East.
- Has been one who acts unnoticed.
- Behind the scenes.
- To allow needed action to occur.
- That before there were kings.
- One who was “Malīk”.
- Was one who attained their vision.
- So let it be with me.
- That I may tune in to my vision within.
- And from my center.
- Find the empowerment to become it.
- And that when it is appropriate.

- May I unassumingly assist others.
- To do the same.

Yā Qahhār, Yā Khaleb,1 Yā Laṭīf2

- The power of the One.
- Moves all that is, has been, will be.
- When we need strength to overcome.
- Break through.
- Move in a new direction.
- It is good to invoke al Quhhar.
- The divine moving power.
- But most often it is al Khaaleb.
- Whom we need to call upon.
- The one who tells us how.
- To play the game:
 - Whether to go left or right.
 - Push through.
 - Pull back and wait for an opening.
 - Or launch a great leap.
 - Over the obstacle to our advancement.
 - No action can be undertaken without energy.
 - But to know how and where to engage power.
 - One needs first to quiet down.
 - Understand all the subtleties of the situation.
 - All that is Latif (gentle, kind, subtle).
 - To advance well in the dance of life.
 - All our movements must arise from stillness.

Yā Razzāq: Invoking the Provider

- Oh Thou the Provider.
- When someone is in need.
- Help me to go down into my depths.
- To pray hard in deep gratitude.
- That you will provide what is needed.
- Though it may not be.
- What I think is relevant.
- And always with thanks.
- For what transpires.

Thus, while at the surface level there is an apparent general difference, above the greater difference of specific procedures that vary widely, in Indigenous people working with specific spirits, and the Sufis relating with the One, in the above cases through the Sifat or specific aspects of the undivided One, in essence the work is the same, though seen differently, from a different place, and with a different emphasis. And in both sets of cases, it is important that the power is not that of the individual and their ego, but of spirit coming through one who maintains right relation to spirit, however defined. The maintaining of right relationships is central to both sets of traditions to maintain harmony and balance and avoid misuse of powers. As the Siksikaitsitapi emphasize, “The notion of prayer has its root in a good heart. It is at the core of Siksikaitsitapi identity [87].” While Hazrat Inayat says. “Sufism is the religion of the heart, the religion in which the thing of primary importance is to seek God in the heart of mankind [88].” For Native peoples, particularly as hunting-gathering band societies in difficult environments,

living in the conditions of those places required relating very respectfully and cooperatively with community members, and with strong connection to the land, as Ross develops very well in *Dancing with a Ghost* [89]. This brings to the fore the importance of place in Native societies, even those with advanced agriculture, for whom relating to the cyclical and shifting conditions of their location remained critical. In the range of these conditions it was necessary to strongly emphasize identity being with the community, rather than with ego, and valuing and rewarding people for their contributions to others and to the community. On hearing the traditional statements about this, it appears to place the community above the individual. However, in practice it could be said that there was, and continues to be, a balance between the community and the individual as part of the principle of place, as each person has a unique perspective and talents to contribute to the community. This also is for the spiritual reason that each person, indeed each being, contains sacred spirit acting within and through them as they interact with the universal energies, making them a co-creator [90].

Sufis also focus on moving people away from being ego centered, as do spiritual groups generally [91]. For Sufis the work is build up a strong self or self, ego, and at the same time, or afterward, moving more and more to identify with the One rather than with the ego (the Buddhists say, with the large rather than the small self) so that the ego becomes a vehicle for following guidance and moving toward one's true purpose [92]. A classic statement of this is that of Nuriyya Malamiyya shaykh, Mehmet Selim Ozic (1930-2018). The commitment of the murid [student] is to progress beyond the stage of the "commanding nafs [the passion driven demanding ego]," encounter and overcome the "blaming nafs [super ego]." The specific qualities of which include: blaming others, backbiting, trickery and conceitedness. After taking formal initiation (bay'at haqiqa), the murid must form a strong internal bond (rabita) with the guide, soften and open the heart, continue to question with utter politeness and sincerity and (above all) fan the flame of inspiration or of ardent devotion (isq) to God. [all of this with "the real goal of the path - to become spiritually mature individuals integrated in society, not shaykhs"] [93]. Sufis also agree, as Pir Vilayat Inayat Khan often said to us on Inayati retreats, that human beings were co-creators, and that we were the eyes and ears of the One, who experienced through all beings. Further, he told us, that major individual and societal problems arise when people overly follow the perceived narrow, limited, short-term interest of the ego (groups, organizations and nations have egos as well as individuals) rather than the broader long-term interest of the larger self. In complete agreement with Indigenous ways, the problem is to develop, maintain and restore balance in this relationship.

To understand, create, maintain and restore balance, Native peoples generally focus on following the original teachings, which means keeping a strong relationship with the ancestors who originally received it. As Bastien says of the Siksikaitsitapi, some of this relationship is passed down through the generations [94]. But since the way of the people is experientially relational.

I realized that my relationship with the ancestors is not outside myself; rather, I am the source of this relationship [95]. And then, after this experience of being a part of the Siksikaitsitapi whole, I could begin to encounter the ancestors. I began to trust the process. I came to accept that I did not have control over the universe, but through prayer and meditation, I could let the ancestors guide my process [96]. For the Sufis also, the spiritual path is an inner experiential process, that may be assisted by outer learnings, but it is essentially inner work that is best facilitated by a guide. And to advance, one has to let go of trying to control one's journey, though the murid is always free to make her/his own decisions, which are best made with inner guidance. For, "the path leads us where it wills and has its own desires for us [97]." If one sufficiently develops one's inner connections, in many instances, making decisions can become guided without one's realizing it [98]. Indeed, both Indigenous peoples and Sufis agree that the forces of the universe are so complex in their interactions that a person or collective's ability to comprehend conditions and to control circumstance is substantially limited. In both traditions, one cannot control the numerous interacting currents of the river of life, but one can learn to tune into their flow and surf the waves [99]. As for the importance of attuning to ancestors, there is something of a Sufi equivalent. Very important for Sufis is the chain of transmission (Silsila) through all the previous heads of a Sufi order, and of the orders it branched off from, back to Ali, who Muhammad early on told to begin working with people mystically [100]. It is considered the conduit of the blessing (baraka) of a Dervish order, linking a murid with the combined spiritual power of his/her spiritual ancestors, to whom it establishes a relationship, and whose teachings are highly regarded and often referred to. As with the relation to ancestors for Native peoples, the connection is primarily an internal one, though stories about those in the silsila are often told and their teachings spoken of. Following the original instructions and honoring the relationship with ancestors does not make either set of traditions static. In Indigenous traditions, change is understood to be in the nature of life and of the world. It is inerrant in the idea of co-creation, and is expressed as an aspect of the numerous trickster tales, including the coyote tales of the Lakota and many others, for by his disruptive mischief, coyote, in part, represents the shifts that continually occur in the dynamic interactions of life's forces.

As Ross says of both Native and quantum physics understandings, "all existence is seen as energy-or spirit-manifesting itself through matter by organizing and reorganizing the matter in ever changing (but patterned) ways [101]." He continues, quoting Sakej Henderson in not yet published *Algonkian Spirituality: Balancing the Opposites*, "Indigenous people view reality as eternal, but in a continuous state of transformation. It is consistent with the scientific view that all matter can be seen as energy, shaping itself to particular patterns. The Mi'kmaq language affirms this view of the universe." Adopting to change is a basic Indigenous principle, and follows from the principle of place, for as place changes, so must behavior, in appropriate ways. LaDonna Harris, always told us that in the Comanche tradition, the focus is on applying traditional principles appropriately for

current circumstances, with an eye for the future. Sufis agree, as Pir Vilayat Inayat Khan noted at a Sufi gathering, in the Dervish tradition as well as in that of the Hindus, the universe is understood to be vibrating in and out of existence thousands of times every second, and always changing slightly with each vibration. Moreover, a Dervish is oriented to relate with people where they are, and that must vary with the person, where they are at the moment, and that is consistent with the Indigenous principle of place. And certainly, Sufism has changed over time and place, while remaining the same in essence [102]. For both sets of traditions the universe is dynamic, and involves some type of evolution, as evidenced by Hopis and other tribes seeing life progressing through a number of worlds [103]. While many Sufis, for example, see an evolution from the One and Toward the One, with a development of consciousness over time.

Vibration: Energy in Various Forms

Vibration, leads to sound and language, and on to chanting and singing. Here again, beyond the often-great differences in particulars, there are parallels among the many traditions. In all of the languages that have not modernized there is a connection between the sound of most words and their meaning. For Arabic, for example, ‘Alī sounds “A” in the heart, “L” in the throat center and “I (ee)” in the third eye and means the highest, as that is where the sounds carry one. Add an “M”, which is a crown sound, and the word becomes ‘Alīm, the Omniscient as it involves seeing beyond the limitation of forms. So, for Sufis chanting or singing, or silently thinking the word, in Arabic, the sound has an impact on consciousness. Though their languages are different, Hindus, Buddhists and other non-western traditions use sound to impact consciousness. The same is true of Indigenous peoples, though for many tribes a good deal of what is sung or chanted is not in words, but in vocables, which is not usually a primary practice for Sufis. Meanwhile, Sufis, and other “Eastern” spiritual paths generally make a wider use musical instruments, other than drums, than at least most traditional North American peoples in spiritual practices or ceremonies. Sound and language also involve the giving of spiritual names to people, a practice that is wide spread in spiritual traditions. Although the giving of names to people is used slightly differently for Indigenous peoples than for Sufis, in both sets of traditions spiritual names are often given to help a person develop a quality that they possess. Stories also arise from sound and language and are important in many traditions in ways that fit their cultures, including among Native Peoples and Sufis. Both Native peoples and Sufis, amongst many other traditions, use trickster tales, which are often humorous as teaching tales. Indigenous examples of these include the numerous Lakota Iktomi (Spider) and Coyote tales that often teach behavior to be avoided, but also show the uncertainty in life and the element of change [104]. Sufi examples include the numerous collections of Mullah Nasrudin stories, that also show behavior to avoid, and quite often provoke thought about various issues [105].

Poetry, as a Western category, has also been a very important learning/communicating tool for Sufis. Well known are such poets as Rumi, Hafiz and Sadi [106]. In my limited experience,

I have not noted “poetry” as such in traditional American Indian ways, though there are now numerous excellent Native poets. However, Native peoples have always been excellent in working with language in “poetic” ways, including extensive use of metaphor, that in a different set of forms seems to me of the same nature as “poetry.” Stories and Poetry are all vibrational expressions transmitted with the breath. Breath is recognized as life in probably all traditions. From what I have experienced, Sufis have a greater use of specific practices with breath than Native people do. This is especially true of dervish orders with a connection to India, where the Hindu’s have developed a large number of breathing practices. I suspect that there is more, but I have experienced and found some references to Native breathing practices. James Nestor’s, *Breath: The New Science to a Lost Art* reports that in six years living among Plains Indians, and time with Indians in Latin America, George Caitlan found that all the Native people he spent time with believed that breathing through the mouth drained energy, while breathing through the nose increased energy and gave vitality [107]. Reginah WaterSpirit, wife of Muscogee Elder Marcellus Bear Heart Williams, told me that he often said of non-Indian Americans, that when a baby is born they are spanked and begin to breath. After that they forget how to breathe. In a Lakota Sweat Lodge I attended with some people participating for the first time, the Sweat leader told us, “If you get too hot, breathe in through the Nose and out through the Mouth.” In the Sufi tradition of Hazrat Inayat Khan, this is the breath of water, purification and flowing, that could be seen as having a cooling effect. A friend told me that in another Sweat Lodge, the leader had said that if one overheated to breathe in through the mouth and out through the nose, which is the breath of fire, transformation, in the Element Breaths that Inayat Khan taught. One could see using this practice to become one with the fire - the heat, and rise (or raise consciousness) above feeling hot.

The Element Breaths practiced by the orders in Hazrat Inayat’s tradition were adapted by him from Hindu practices. The ways of working with them differ, but it appears that the elements are important in all spiritual traditions. In the case of the Lakota, for instance, Jim Gillihan, who Fools Crow had made the carrier of Sitting Bull’s Pipe, told me that for a Pipe Ceremony water should be on the alter, though some people had lost that practice, as all the elements needed to be present. We sit on the Earth, we are surrounded by Air, and there needs to be a fire in some form (building a fire, lighting a candle or lamp, continually burning sage), and Water is to be placed on the alter [108]. Different Native peoples and sub-groups, and different Sufis all work with energy in their own unique ways with different forms and emphases, but it is essentially the same energy. Sufis, or certain Sufis, may put more emphasis on working with light, as Nūr - the unseen all pervading light that contains all that was, is, might be, will be - and bringing it down with Munawwir - “the light of the lamp:” manifesting, healing [109]. But Nūr is also the all-pervading divine intelligence, which Indigenous peoples see as being all pervading. As the Siksikaitstapi say. The nature of the universe is understood as consciousness that manifests in all life forms and is the basis of the principles that underly conduct, thought

and knowledge [110]. Sufis agree fully with this statement. While both agree the divine intelligence is everywhere, and accessed through the heart, Sufis - while being open to guidance in all that they experience, tend to put emphasis on finding it "above" (which is all also in the depths - but in any case, found in the depths of the heart); while Native people focus more on finding it (or having it find them) in more concrete places. As Bastien says of the Siksikaitsitapi, all knowledge comes in alliances with insets, animals and plants. Sometimes Ihtsipaitapiyo'pa doesn't speak directly to humans; instead, the knowledge is revealed through the natural order, such as animals and stars [111]. The knowledge may come in many ways. A particularly important one for Indigenous peoples is through dreams and visions. These often occur in sleep and in ceremonies, including vision quests, but may come any time. As mentioned above, they are so important that many tribes have dream societies to help interpret them. They are important for Sufis also, but it varies with dervish orders and individual teachers how much emphasis is placed upon them. More often, Sufis focus on practices, many of which are essentially ceremonies, and on meditation, that when properly done in the right circumstance, opens the practitioner to receiving the information, sometimes clearly as a vision, other times as an equivalent, depending how it comes. Sometimes, in both set of traditions, the revelation comes, though it may not seem to be a vision. One may receive a message, such as the Native medicine person, who when asked how he knew to use a particular root for healing, he replied "the plant told me." It can also simply arrive without one knowing it, causing one to act correctly without any pre-knowledge to do so. That seems to happen to me from time, as when a group of Maoris was visiting Americans for Indian Opportunity, it came to me to welcome them with a greeting song, though I did not then know that that was there custom.

Both Indigenous People and Sufis understand that energy and, through it, information can be imbedded in objects and places. But with their stronger emphasis on bringing spirit down into life, Native cultures focus more strongly upon this, as well as on the principle of place. Most Indigenous societies make extensive use of sacred objects, often Bundles, and for many North American nations, Pipes, which are powerful spiritual tools. These objects are perceived as living, and the holder or carrier makes a close relationship with them. Lakota say of the Pipe, that one does not possess it, rather one follows it. Bastien writes of the Siksikaitsitapi view of Bundles. The bundles are the embodiment of the sacred medicine of Ihtsipaitapiyo'pa. Grave respect is therefore given to them, bundles in essence are our family. An extremely deep and profound relationship exists with each one [112,113]. For the Lakota, Pipes are very powerful, and many ceremonies cannot be undertaken without them, while for others it is best to involve one. An example of the application of the Pipe, in prayer, was related to me by Jim Gillihan, Tatanka-Ska (White Buffalo) [114]. Jim told me he was in the hospital and the doctors had told him he had terminal cancer, with about 6 months to live. At Fools Crow's urging, Charles Fast Horse held a Pipe ceremony for Jim in his hospital room. At its conclusion, Fast Horse told Jim, "It will take four days." Four days later, after repeating the blood test three times, the doctors

had to admit that there was no sign that Jim had cancer. In more than 20 years that followed, he never had a relapse. It was when Jim went to Fools Crow to thank him, that Fools Crow told him that now that he had had his healing, it was time for him to be a healer, and to become the fourth carrier of Sitting Bull's Pipe. He was to continue to carry it as long as he could do at least one public ceremony each year, preferably at the sacred site of Bear Butte, where because of its power, vision quests were often held. Sufis do not utilize sacred objects in this way, though they do recognize that power (energy) can be manifested in an object. This becomes clear when one observes the reverence with which classical Sufis treat Quran's. Also, I have experienced this when my then Rafai teacher, Sheikh Abdul Aziz Said presented me with a piece of his Sheikh's Turban, and again, when I visited him in his office at American University in Washington, DC. He said to me [115]. My Sheikh never goes out of the desert, but he sends lamps out. This is one. It wants to go west. Take it with you and use it when you lead zikr." Concerning sacred places, many people, including Sufis, make pilgrimages to the dargahs, burial sites, of important Sufis, often seeking blessings there. And for classical Sufis the Tomb of Mohamad is considered a sacred site, at which there are stories of miraculous events occurring. I was told of one such event by Jerrahi Sheikh Tosun Bayrak, though it was not at a sacred site and did not involve the use of a sacred object [116]. Tosun told us that when he was traveling with his Sheikh to visit another sheikh, on arrival at this sheikh's door, they realized they had not brought their host a present. Tosun was then told by his sheikh to give him the contents of the paper bag in his pocket as a present. Tosun was stunned, as he knew the bag contained only a half-eaten sandwich. But when Tosun's sheikh reached into the bag, out came a beautiful Quran.

Native people often see that the power of sacred bundles and other objects is in the object [117]. I have had some experiences that qualify that, though I have yet to discuss them with elders to hear their interpretation of those experiences. In the instance of the piece of the turban of Abdul Aziz's sheikh, I kept it in a drawer that no one else opened, where I did my Sufi Practices. On the rare times I opened the drawer, the turban piece was there, until one day it was gone, and a thorough search could not find it. At first, I was upset, but then I got the message that all was good. It was gone because I did not need it anymore, I had internalized it. When I told Abdul Aziz about what had occurred, he agreed that it occurred because I no longer needed it. Another episode involves a bundle from the Naraya ceremony. Beginning in 1996, for seven years I was given a bundle of usually four "spirit arrows" to give out to people who needed them, the first year to elders at the two Sun Dances I supported. Spirit Arrows are bundling that dancers make before the dance to focus their prayers and intentions on the upcoming ceremony and the Tree of Life in its center. Arrows can be left in the bundle after the ceremony or taken home. Carrying the bundle, the first year taught me a lot, and I could feel the energy in it clearly. Indeed, when I had transferred the last arrow, I gave the wrapping to Grandmother Bertha, who told me she could feel the energy still in it. I had worked with the bundle every day, as is the tradition. When its contents and wrapping had been transferred, I could still feel the bundle's presence within me, and continued to work

with it virtually, until I made a new spirit arrow for the next year's ceremony. It has continued to be my practice to work with the prayer bundle daily. On those occasions when I wish to do so, but do not have the bundle with me, I do so virtually. The connection is not as strong as when I have the actual vision arrow with me, but I can feel the connection and energy all the same. Perhaps it is just my Sufi view, but it occurs to me that once a relationship is firmly established, the true bundle or Pipe is not the physical one, though it retains power, rather it is in the heart [118]. In any case, it may well be that Indigenous people are more often concerned with the undertaking spiritual work precisely, while Sufis are more often concerned with the intention behind actions, though both are important to both, and perhaps all. There is a major point upon which both sets of traditions agree. For Native peoples everyone's view, every place in the circle, has something to contribute. To live well and gain the prized wisdom that is the greatest quality of elders, one must come to understand all the places in the circle. This is the key to attaining, maintaining, and returning to harmony and balance (or as the Dine, or Navajo, say, "beauty") [119]. Hazrat Inayat Khan has said it this way. Any efforts made in developing the personality or in character-building must be made not for the sake of proving oneself superior to others, but in order to become more agreeable to those around one and to those with whom one comes into contact. Conciliation, or ittefaq as it is called by the Sufis, is not only the moral of the Sufi, but it is the sign of the Sufi. This virtue is not learned and practiced easily, for it needs not only good will but wisdom. The great talent of the diplomat is to bring about the desired results by agreement. When a man is able to see both from his own point of view and from the point of view of another, he has a complete vision and a clear insight; he so to speak sees with both eyes [120]. I hope that my attempt at comparisons among traditions in this writing will contribute to the larger discussion with the goal of increasing mutual appreciation and understanding [121,124].

Notes

1. On American Indian and Indigenous traditions common features world-wide, several authors have delineated a set of "pan-Indian" values. These have included generosity, respect for elders, respect for women as life-givers, regarding children as sacred, harmony with nature, self-reliance, respect for choices of others, accountability to the collective, courage, sacrifice for the collective in humility, recognizing powers in the unseen world, and stewardship for the Earth. See A. Timas and R. Reedy, "Implementation of Cultural-Specific Intervention for a Native American Community," *Journal of Clinical Psychology* 5, no. 3 (1998): 382–93. In discussions I have had, or been present at, particularly with Americans for Indian opportunity, Maoris, and other Indigenous people from beyond the Americas have said, and been reported as saying, that though they might state them differently, the above are essentially their values.
2. "Prophets in Islam (Arabic: أنبياء الإسلام romanized: al-'Anbiyā' fī al-'Islām) are individuals in Islam who are believed to spread Allah's (God's) message on Earth and to serve as models of ideal human behaviour. Some prophets are categorized as messengers (Arabic: رسل romanized: rusul, sing.

رسل rasūl), those who transmit divine revelation, most of them through the interaction of an angel. Muslims believe that many prophets existed, including many not mentioned in the Quran. The Quran states: "There is a Messenger for every community". [Quran 10:47 Quran 10:47 (Translated by Muhammad A. S. Abdel Haleem)] Belief in the Islamic prophets is one of the six articles of the Islamic faith" ("Prophets and messengers in Islam," Wikipedia, the free encyclopedia, November 10, 2021, https://en.wikipedia.org/wiki/Prophets_and_messengers_in_Islam#cite_note-1).

3. Inayatiyya, <https://inayatiyya.org>.

4. Federation of the Sufi Message, <https://federationsufimessage.org>.

5. For some brief overview of Buddhism, see for example, "Buddhism," history.com, July 22, 2020, <https://www.history.com/topics/religion/buddhism>; "The Origins of Buddhism," Asia Society, 2021, <https://asiasociety.org/education/origins-buddhism>; and "Buddhism," Wikipedia, the free encyclopedia, November 20, 2021, <https://en.wikipedia.org/wiki/Buddhism>.

6. The poems on the Names are from the manuscript being prepared for publication, Muqit: Stephen Sachs,

7. Calligraphy by Ḥafīẓullāh al-'Ināyatī al-Chishtī, Poems On The Names Of The One, Or Divine Attributes. Muqit is Sachs Sufi name, meaning the Sustainer.

8. From Stephen M. Sachs, Photographs by Leah M. Ingraham, *Walking the Four Directions: Native Spirit in Poetry, Photography and Commentary* (Rio Rancho, NM, Eagle Spirit Publishing, 2011), Ch. 1, "The Heart of the Way: Basic Principles and Values of Native American Tradition."

9. The Seven Visions of Bull Lodge, as told by his daughter, Garter Snake, Gathered by Fred P. Gone, Edited by George Horse Capture (Lincoln: University of Nebraska Press, 1992), "The First Vision."

10. Sachs, *Walking the Four Directions*, "Introduction."

11. See Hazrat Inayat Khan, *The Unity of Religions*; and Pir Zia Inayat-Khan, *Mingling of the Waters*.

12. Albert White Hat, Sr., *Zuya: Life's Journey, Oral Teachings from Rosebud* (Salt Lake City: University of Utah Press, 2012), Ch. 3.

13. Raymond A. Bucko, *The Lakota Ritual of the Sweat Lodge: History and Contemporary Practice* (Lincoln: University of Nebraska Press 1998), pp. 38–39, 77, 82, 136, 236 (note 32), provides a large number of references to other sources.

14. More generally, Indigenous people see themselves as directly interrelated with all living beings, and all are living, with essential relations between humans and all other species with mutual responsibilities which need to be kept for survival and good life. For example, see, David C. Posthumus, *All My Relatives: Exploring Lakota Ontology, Belief and Ritual* (Lincoln: University of Nebraska Press, 2018), Particularly Ch. 2 on relations with all beings, but with comments through out the book (see "animals" in the index) including Ch. 1; Joseph Epes Brown, *Animals of the Soul: The Sacred Animals of the Oglala Sioux* (Rockport, MA: Element, 1995) Enrique Salmón, "Kinentric Ecology: Indigenous Perceptions of the Human-Nature Relationship," *Ecological Applications*, Vol. 10, No. 5 (Oct., 2000), pp. 1327-1332 Published by: Ecological Society of

America, <http://www.jstor.org/stable/2641288>.

15. Gerald Mohatt and Joseph Eagle Elk, *The Price of a Gift: A Lakota Healer's Story* (Lincoln: University of Nebraska Press, 2000), 3, 35, 145–46, 298–99; Joseph Marshall, III, *The Lakota Way: Stories and Lessons of Living* (New York: Viking Compass, 2001), pp. 211, 227.

16. Jean Chaudhuri and Joyotpaul Chaudhuri, *A Sacred Path: The Way of the Muscogee Creeks* (Los Angeles: UCLA American Indian Center, 2001), pp. 26.

17. Betty Bastien; Jergen W. Kremer, Editor; Duane Mistaken Chief, Language Consultant, *Blackfoot Ways of Knowing: The World of the Siksikaitsitapi* (Calgary: University of Calgary Press, 2004), pp. XII and 12.

18. For more on the variety of American Indian inclusive participatory decision making processes in their societal context, and the related equalitarian social systems, see: LaDonna Harris, Stephen M. Sachs, and Barbara Morris, *Re-Creating the Circle: The Renewal of American Indian Self-Determination*, (Albuquerque: University of New Mexico Press, 2011), Ch. 1; and 4, Part I; Stephen M Sachs, Bruce E. Johansen, Betty Donohue, Ain Haas, Donna Kay Dial, Sally Roesch Wagner, Jonathan York, Christina Clamp, Don Grinde, Phyllis M. Gagnier, Amy Fatzinger, and Walter S. Robinson, *Honoring the Circle: Ongoing Learning from American Indians on Politics and Society: Volume I: The Impact of American Indians on Western Politics and Society to 1800* (Cardiff, CA: Waterside Productions, 2020), Ch. 1; Sharon O'Brien, *American Indian Tribal Governments* (Norman: University of Oklahoma Press, 1989), Ch. 2; Lewis Henry Morgan, *League of the Iroquois* (Secaucus, NJ: Carol, 1996), ; Bruce G. Trigger, *The Huron: Farmers of the North* (Fort Worth, TX: Holt, Rinehart, and Winston, 1990), Ch. 6, "Government and Law"; Morris Edward Opler, *An Apache Way of Life: The Economic, Social, and Religious Institutions of the Chiricahua Indians* (Lincoln: University of Nebraska Press, 1996), particularly pp. 460–71; Clyde Kluckhohn and Dorethea Leighton, *The Navaho* (Cambridge, MA: Harvard University Press, 1974), pp. 111–23; Robert W. Young, *A Political History of the Navajo Tribe* (Tsaille, Navajo Nation, AZ: Navajo Community College Press, 1978), particularly pp. 15–16, 25–27; Alfred W. Bowers, *Hidatsa Social and Ceremonial Organization* (Lincoln: University of Nebraska Press, 1992), particularly pp. 26–64; Catherine Price, *The Oglala People, 1841–1879: A Political History* (Lincoln: University of Nebraska Press, 1996) [which drew on many sources including the Walker papers], particularly pp. 7–21, 33–34, 60–62, 98–99, 156, 168, 172–73; the second of the three edited volumes of the James R. Walker papers published by the University of Nebraska Press; Raymond DeMallie, ed., *Lakota Society* (1982), Part I, particularly documents 6–16; Ruth Landes, "The Ojibwa of Canada," in *Cooperation and Competition Among Primitive Peoples*, ed. Margaret Mead (New York: McGraw-Hill, 1937); Jannette Mirsky, "The Dakota" in *Cooperation and Competition Among Primitive Peoples*, ed. Mead; and Chaudhuri and Chaudhuri, *A Sacred Path*, particularly Ch.. 9, but throughout the rest of the work, including in the creation myth discussed in Ch. 3.

19. See, Laura E. Klein and Lillian A. Ackerman, eds., *Women and Power in Native North America* (Norman: University of Oklahoma Press, 1995), found a balanced reciprocity in 12 of 13 Native North American societies studied. The one exception in the study was the case of the Muscogee, and this case was a partial exception concerning both the place of women in particular and the relative lack of hierarchy in Indian societies in general. However, Joyotpaul Chaudhuri, who was married to a Muscogee woman and lived among the Muscogee and studied their tradition for 40 years, communicated to author Stephen Sachs that that Klein and Ackerman's conclusion about the Muskogee is accurate only for post-contact times—not for the pre-contact Muscogee. For an understanding that the traditional Muscogee maintained a balance between men and women, see Chaudhuri and Chaudhuri, *A Sacred Path*. For a longer discussion of male-female relations in traditional North America, see Harris, Sachs, and Morris, *Re-Creating the Circle*, 20–24, Sachs, et al, *Honoring the Circle*, Ch. 1; O'Brien, *American Indian Tribal Governments*, pp. 19–20 and Valerie Sherer Mathes, "Native American Women in Medicine and the Military," *Journal of the West* 21 (1982): p. 44; and Harris, Sachs, and Morris, *Re-Creating the Circle*, 20–24. On the traditionally well accepted roles in traditional Native societies of people who in the Twenty-first Century are considered gay, lesbian or transgender, see: Walter L. Williams, "The Two-Spirit People of Indigenous North America," *First People*, <http://www.firstpeople.us/articles/the-two-spirit-people-of-indigenous-north-americans.html>; and Harlan Pruden and Se-ah-dom Edmo, "Two-Spirit People: Sexuality in Historic and Contemporary Native America," *National Congress of American Indians* (NCAI), http://www.ncai.org/policy-research-center/initiatives/Pruden-Edmo_TwoSpiritPeople.pdf.

20. stated in Jungian terms of using in an integrated way all ones ways of perceiving and processing information (Jung being the western thinker Dakota Vine Deloria found he could most connect to, though there were differences he discusses in C. G. Jung and the Sioux Traditions: *Dreams, Visions, Nature, and the Primitive*, (New Orleans, LA, Spring Journal, Inc., 2009), see Carl Jung, *Psychological Types* (Zurich: Rascher Verlag, 1971) and Isabel Briggs Myers with Peter B. Myers (*Gifts Differing: Understanding Personality Type*, (Mountain View, CA: Davies-Black Publishing, 1995).

21. Rupert Ross, *Returning to the Teachings: Exploring Aboriginal Justice* (Toronto: Penguin Books, Canada, Ltd., 1996), pp. 71-75 and Ch. 4.

22. Kluckhohn and Leighton, *The Navaho*; Downes, *The Navaho*, particularly chap. 2, 3, 8; Young, *A Political History of the Navajo Tribe*; Alice Reichard, *Navaho Religion* (New York: Pantheon, 1950).

23. Rupert Ross, *Dancing with a Ghost* (Markham, ON: Reed Books Canada, 1992), Ch. 10., "The Doctrine of Original Sanctity;" and Ross, *Indigenous Healing* (Toronto: Penguin Books, Canada, Ltd., 2014), pp. 60-63, though in fact, the whole approach to "healing" in Ross' three works, and in Indigenous processes of healing are based on this notion.

24. Chaudhuri and Chaudhuri, *A Sacred Path*, 19. *Ibid.*, chap. 10.

25. *Ibid.*, p. 23, the theme pervading Ch.. 4. Bastien, *Blackfoot*

Ways of knowing, takes the same basic approach asset out on p. 4, and further developed in Ch.3. 9.

26. The 13th Century Sufi leader and poet, Jalāl ad-Dīn Muhammad Rūmī, founder of the Mevlevi Order, wrote the poem, "Who Am I," as translated by Reynold Nicholson, https://www.stillnessspeaks.com/rumi_who_am_i_poem/.

27. The reference to, "revelry" and below, "drunkenness," are to the ecstatic states one may attain in the height of Sufi practice, which are similar to the states that may be attained in Indigenous ceremonies, such as in the Sun Dance.

28. See in the Quran, 40:78 and 16:36. There is also a Hadith, saying of the Prophet Muhammad, Allah sent 124,000 prophets, an exponential number. "It was narrated that Abu Dharr said: I said: O Messenger of Allah, how many Prophets were there? He said: 'One hundred and twenty four thousand.' I said: O Messenger of Allah, how many of them were Messengers? He said: 'Three hundred and thirteen, a good number.' I said: O Messenger of Allah, who was the first of them? He said: 'Adam.' ..." Quora, visited September 10, 2021, <https://www.quora.com/How-many-prophets-of-Islam-were-there>.

29. Pir Natanel Miles-Yepez, In the Teahouse of Experience: Nine Talks on the Path of Sufism (Boulder: Inayati Maimuni Order, 2020), pp. 42-43.

30. Thomas E. Mails, Fools Crow: Wisdom and Power (Tulsa, Council Oaks Books, 1991). Mails, Fools Crow: Wisdom and Power, p. 41.

31. I do not remember the exact location, but it is recorded either in Thomas E. Mails, Fools Crow (Lincoln: University of Nebraska Press, 1979); or in Mails, Fools Crow: Wisdom and Power.

32. Hazrat Inayat Khan, Social Gathekas: Sufi Wisdom on Social Harmony & Service (Richmond, VA: Suluk Press, 2020), Ch. 4, "Harmony," p. 11.

33. Hazrat Inayat Khan, Personality: The Art of Being and Becoming (Santa Fe: Sufi Order Publications, 1982), p. 193.

34. The Heart of Sufism: Essential Writings of Hazrat Inayat Khan (Boston & London: Shambhala, 1999), Ch. 7, "Health and Healing," p.199.

35. Hazrat Inayat Khan, Personality, p. 194.

36. Hazrat Inayat Khan, Personality, Ch. 29, "Respect, Consideration and Graciousness," and The Heart of Sufism, pp. 280-281, "The Law of Reciprocity;" and the section which follows, "The Law of Beneficence: Our Dealings with Our Fellow Man," pp. 282-283.

37. Hazrat Inayat Khan, Personality, p. 201 in "Chapter 29, Respect, Consideration and Graciousness."

38. See, for instance, Miles-Yepez, In the Teahouse of Experience, pp. 167-170. See also, Hazrat Inayat Khan, Social Gathekas, p. 18.

39. Miles-Yepez, In the Teahouse of Experience, pp. 40 and 47-51. There are a number of books on Women in Sufism, including, Camille Adams Helminski, Women of Sufism: A Hidden Treasure, Writings and Stories of Mystic Poets, Scholars and Saints (Boston & London: Shambhala, 2013). There is a similar history of women in Islam, until recently. For example, see Wiebke Walther, Women in Islam (Princeton: Wiener Publishers, Incorporated, 1993), and a conservative Islamic

view, Mahmood Ahmad Ghadanfar, Great Women of Islam (Riyadh: Dar-us-Salam Publications, 2001).

40. On the culture change in the West, with impact the world, toward Indigenous ways of seeing, including on the Women's movement and the "return of the divine feminine," see Stephen M. Sachs, Donna K. Dial, Christina A. Clamp, Amy Fatzinger and Phyllis M. Gagnier, Honoring The Circle: Ongoing Learning from American Indians on Politics and Society Volume III (Cardiff, CA: Waterside Productions, 2020), "Introduction to Part II: The Growing Relevance of American Indian Tradition and Values for the World of the Twenty-First Century". For the tremendous ongoing impact of American Indian ways on Western thought, institutions and practice, see Volumes I and II of Honoring the Circle, with some continued examples in Volumes III and IV. Discussion of the impact on the women's movement is in the sections on the Native influence on the unfolding of American Pragmatism and the Indian impact on the women's movement, in Volume II, with some short discussion of it in the "Conclusion to Honoring the Circle," in Volume IV.

41. Inayat Khan, Biography of Pir-O-Murshid Inayat Khan (London: East-West Publications, 1979), p. 143 as quoted in Miles-Yepez, In the Teahouse of Experience, p. 52, the rest of the discussion on Woman in Hazrat Inayat related Sufi orders is on pp. 52-53, and from Stephen Sachs experience. For information about the Nur Jerrahi Order, visit: www.nurashkijerrahi.org or: "Nur Ashki Jerrahi Sufi Order," Wikipedia, the free encyclopedia, October 4, 2021, https://en.wikipedia.org/wiki/Nur_Ashki_Jerrahi_Sufi_Order.

42. Inayat Khan, Creating the Person: A Practical Guide to the Development of the Self (New Lebanon, NY: Omega Publications, 1995).

43. Hazrat Inayat Khan, Social Gathekas, p 20.

44. Hazrat Inayat Khan, Social Gathekas, p 19.

45. Hazrat Inayat Khan, Personality, p. 80.

46. Glenn Aparicio Parry, Original Thinking: A Radial ReVisioning of Time, Humanity and Nature (Berkeley: North Atlantic Books, 2015) relates on p. 3, that when at a SEED Conference meeting the question was asked of Western scientists and Indigenous elders,

47. Hazrat Inayat Khan, Social Gathekas, p 18.

48. For more, see Hazrat Inayat Khan, Gathekas 1; and The Sufi Message of Hazrat Inayat Khan: Volume I: The Inner Path, Centennial Edition (Lebanon, NY Suluk Press, 2016).

49. Bastien, Blackfoot Ways of Knowing, p. 11.

50. Albert White Hat, Sr., Zuya, pp. xx, 16-17 and 32-34.

51. David C. Posthumus, All My Relatives: Exploring Lakota Ontology, Belief and Ritual (Lincoln: University of Nebraska Press, 2018), p. 104. Human - non-human relations are discussed particularly in chapters 4-9.

52. On the goal of living the good life, or today, being on "the good red road," in Lakota terms see, Posthumus, All My Relatives, pp. 211 and 217. It has already been shown that in a number of traditions that the emphasis on harmony in relations is the goal as well as a process, whether it is called hozo, beauty, as the Dine do, or "the perfection of love, harmony and beauty" in the Sufi tradition of Inayat Khan.

53. Bastien, Blackfoot Ways of Knowing, p. 77.

54. Bastien, *Blackfoot Ways of Knowing*, pp. 147 - 150, "15. Kaaabasinnooniiks - Grandparents," discusses who are teachers in the Siksikaitsitapi tradition and the traditional process of learning (teaching). The quotes are on pp. 148-150.
55. Bastien, *Blackfoot Ways of Knowing*, pp. 79-80.
56. Bastien, *Blackfoot Ways of Knowing*, pp. 147 - 48.
57. Ross, *Dancing with a Ghost*, p. 27.
58. Ross, *Dancing with a Ghost*, p. 168.
59. W.H.S. Gebel, *Nature's Hidden Dimension*, Ch. 4, and Part II.
60. "A Hidden Treasure," Wikipedia, the free encyclopedia, September 21, 2021, https://en.wikipedia.org/wiki/A_Hidden_Treasure.
61. Hazrat Inayat Khan, *The Spiritual Message of Hazrat Inayat Khan, Volume V - Spiritual Liberty, Part IV: Love, Human And Divine, Chapter I, The Philosophy Of Love*, visited October 19, 2021, https://wahiduddin.net/mv2/V/V_19.htm, also available in the book set, *The Sufi Message of Hazrat Inayat Khan*.
62. "Ain Soph Aur," *The Spirit Wiki*, August 22, 2021, https://spiritwiki.lightningpath.org/index.php/Ain_Soph_Aur, on the unfolding of consciousness to produce creation in the Jewish Kabbalah.
63. Hazrat Inayat Khan, *The Complete Sayings*, p. 7, as quoted by Gebel, *Nature's Hidden Dimension*, p. 38.
64. Gebel, *Nature's Hidden Dimension*, pp. 38-39.
65. Gebel, *Nature's Hidden Dimension*, Ch. 5, "The Unstruck Music."
66. Genesis, 1.1.
67. Hazrat Inayat Khan, *The Spiritual Message of Hazrat Inayat Khan, Volume II - The Mysticism of Music, Sound and Word, Part II: Music of the Spheres, Ch. II*, visited October 21, 2021, https://wahiduddin.net/mv2/II/II_10.htm.
68. Muqit: Sachs, *Poems On The Names Of The One*.
69. See White Hat, Sr., *Zuya*, Ch. 3, also set forth in, James R. Walker, Raymond J. DeMallie and Elaine A. Jahner, *Lakota Belief and Ritual* (Lincoln and London: University of Nebraska Press, 1991), pp. 50-54. Walker was a doctor who after working on another reservation, served as a medical doctor. on the Pine Ridge reservation from 1896-1914. He collected many statements from leading Lakotas on their tradition. Many of the interviews had not been translated and read by Walker when he wrote about Lakota ways. DeMallie and Jahner have drawn on Walker's collected interview papers and his writings in producing *Lakota Belief and Ritual*. White Hat, Sr. criticizes Walker's published account of the creation for misunderstandings by editors. The piece I insert from Walker that White Hat Senior does not mention seems consistent to me with my understanding of Lakota tradition - particularly on the centrality of relationship - and is in agreement with a report by Ross of a similar view in the creation story of another Indian nation.
70. Discussed with Author Stephen Sachs by LaDonna Harris, Comanche, President of Americans for Indian Opportunity (AIO) for which these "four R's" are living traditional principles applied to guide contemporary life, particularly in AIO's Ambassadors Program. This is discussed in Stephen M. Sachs, "The AIO Ambassadors Program: Nurturing Leadership, Building a Network for Indian Country and the Indigenous World," from *Proceedings of the 2009 American Indian Studies Section of Western Social Science Association Meeting in Indigenous Policy* 20, no. 2 (2009); and in Sachs, et al, *Honoring the Circle*, Ch. 1, on p. 2, and note 5. For more information on its Ambassadors program, contact AIO, 1001 Marquette, NW, Albuquerque NM 87102 (505) 842-8677, aio@aio.org, www.aio.org.
71. James Dumont, "Indigenous Intelligence," (inaugural J.W.E. Newbery Lecture, University of Sudbury, ON, October 18, 2006), pp. 5-9, as reported in Ross, *Indigenous Healing*, pp. 31-34.
72. There are many other recorded creation myths. Some of them that I have seen are only partial, and not good choices for this discussion. Others are of questionable provenance. As White Hat, Sr. says of much published Lakota material, including the creation myth, in many cases changes have been made to fit western concepts by translators or editors. There was one from Australia I was thinking of using. But since I did not know the source and it felt too western on some points, and not sufficiently Indigenous, including, I thought, too much hierarchy, I excluded it from the text, but offer it here as some may find it of value, and many of its elements may well be authentic.
73. "Australian Aboriginal Creation Myth," https://www.cs.williams.edu/~lindsey/myths/myths_13.html, visited October 23, 2021. It is a page from Lindsey Murtagh "Common Elements in Creation Myths." The home page is <https://www.cs.williams.edu/~lindsey/myths/myths.html>; also quoted in part from Sophia Lyon Fah and Dorothy Spoerl, *Beginnings: Earth, Life, Sky, Death* (Boston: Beacon Press, 1965) by Gebel, *Nature's Hidden Dimension*, pp. 299-300.
74. For example, T. Givon, Ed., *Ute Traditional Narratives* (Ignacio, CO: Ute Press, 1985) has more than one version of some stories, as told by different tribal members, and some of the stories show cultural changes that have occurred since contact with European Americans.
75. Bastien, *Blackfoot Ways of Knowing*, p. 5.
76. As stated at the beginning of the Inayati Order Suluk Contemplation Curriculum.
77. Merriam-Webster, visited, October 24, 2021, <https://www.merriam-webster.com/dictionary/ceremony>.
78. Bastien, *Blackfoot Ways of Knowing*, p. 111. For the Siksikaitsitapi, there are four major ceremonies that correspond to the seasons, pp. 113-114.
79. Hoebel, *The Law of Primitive Man*, chap. 7; and Ernest Wallace and E. Adamson Hoebel, *The Comanches: Lords of the Plains* (Norman: University of Oklahoma Press, 1952).
80. Frank Waters, *The Masked Gods: Navaho and Pueblo Ceremonialism* (Athens: Ohio University Press, 1984); Elise Clews Parsons, *Pueblo Indian Religion*, vol. 1-2 (Lincoln: University of Nebraska Press, 1966).
81. Hoebel, *The Law of Primitive Man*, chap. 7; Hoebel, *The Cheyennes*.
82. Lee Irwin, *The Dream Seekers: Native American Visionary Traditions of the Great Plains* (Norman: University of Oklahoma Press, 1994), chap. 1, 2, 8.
83. The author has often participated in Jerrahi Zikrs. The more traditional Jerrahi Order of America has a website at: <http://www.jerrahi.org>. The more westernized Nur Ashki Jerrahi Order web site is at: <http://nurashkijerrahi.org>.

84. "The Mevlevi Sema Ceremony," UNESCO, is shown and explained on YouTube, <https://www.youtube.com/watch?v=umJcGodNb0>. The Mevlevi Order has a website at: <https://www.dar-al-masnavi.org/index.html>.

85. Hazrat Inayat Khan, *Personality*, Chapter 33, "Gratefulness," p. 215. Note, Hazrat Inayat's use of the male pronoun in referring to people generally, and to the One - who he is well aware is beyond male-female separation - is a result of his following standard English usage at the time, the early Twentieth Century, and does not reflect his balanced approach to gender, as indicated above.

86. The poems are from Sachs, *Poems On The Names Of The One*.

87. Bastien, *Blackfoot Ways of Knowing*, p. 138.

88. The Heart of Sufism, "The religion of the Heart," pp. 47-49, quote on p. 47.

89. Ross, *Dancing with a Ghost*, particularly Part I.

90. Bastien, *Blackfoot Ways of Knowing*, p. 36, "At an early age, every child learns that our lives are independent and interconnected with nature, that we are part of alliances that we actively need to engage in. In this view we are all simultaneously creating." p. 132, "Prayer is central to the ability of co-creation and transformation of reality; it is a way of aligning with the universal energies as a co-creator of reality"

91. 91 For example see a Buddhist approach in Chogyam Trungpa, *Cutting through Spiritual Materialism* (Boulder, CO: Shambhala, 1973) and *The Myth of Freedom* (Boulder, CO: Shambhala, 1976).

92. As quoted by Miles-Yepez, *In the Teahouse of Experience*, p. 163. The word nafs, like many words in Arabic has a number of meanings depending on the context. In this case it refers to the ego or small self.

93. Comment by Miles-Yepez, *In the Teahouse of Experience*, p. 165.

94. Bastien, *Blackfoot Ways of Knowing*, including on p. 65.

95. 95 Bastien, *Blackfoot Ways of Knowing*, p. 171.

96. Bastien, *Blackfoot Ways of Knowing*, p. 176.

97. Miles-Yepez, *In the Teahouse of Experience*, p. 162.

98. This has often been my experience, and much of my life has been full of synchronicity. For example,

99. **Flowing with the Universe 5/29/19**

- It is beautiful in life.
- When we are able to open ourselves.
- To be in sync with the flow of the universe.
- That occurred for me in my journey.
- To the 2019 Southern Ute Bear Dance.
- Shortly after beginning my drive from Albuquerque.
- I realized I had forgotten to bring tobacco.
- Needing some to give to the leader of the evening's Sweat Lodge.
- And a pouch to present to the Bear Dance Chief the next day.
- So, when I stopped briefly in the town of Cuba.
- I bought three packages.
- But they were not the preferred bags of tobacco.
- I could only obtain at the trading post by Southern Ute.
- Whether I could get there would be a matter of how events unfolded.

- I arrived at 3:00 pm at the Culture Department.
- At the Southern Ute Museum to meet with the Sun Dance Chief.
- As he would not return there for a half hour.
- I had time to dash to the trading post and back.
- To my knowledge I needed only two bags of tobacco.
- But bought Four.
- The meeting ended at four.
- Leaving me time to go to my motel.
- Meet my friends coming down from Utah.
- And eat dinner.
- Before arriving just on time for the Sweat Lodge.
- Next morning, when the Bear Dance Chief came out for the opening ceremony.
- I gave him a bag of tobacco.
- I spoke to the Chief when the dance took its dinner break.
- Mentioning that I had not seen the bags of tobacco.
- Usually hung on the trees at the dance ground entrance.
- And should he want them, I still had two bags.
- He told me that when he was coming out to open the ceremony.
- He realized he had forgotten to bring tobacco.
- But just then I showed up and handed him some.
- So yes, he would appreciate having the remaining two bags.
- Though I make many mistakes.
- And frequently experience unexpected situations.
- I frequently find that I unknowingly do things.
- That turn out to be quite in line with what later unfolds.
- For example, on more than one occasion.
- I have given a visitor a flute on my living room book case.
- Only to be told, "You do not know yet that I play and collect flutes."
- The most interesting case occurred in 1984 and '85.
- When I visited my parents in New York City.
- I found in the international store in the subway.
- "The Underground Jeweler."
- What I took for an inexpensive bowl from Peru.
- In the shape of a bird.
- For our ceremonial group's Christmas party.
- I wrapped the "bowl" in two colors of tissue paper.
- As a present for the friend who had made the bag.
- For the Pipe I carry.
- But she did not come, nor did I see her.
- Except once in passing on the street.
- So the package sat on my shelf for six months.
- In June, a friend opened a crystal shop.
- So needing to give her a shop opening present.
- I thought, "I do not have time to find one.
- So I should give her the Peruvian bowl."
- But then, I reflected," I do have time.
- But that is the present it would be good to give her."
- When I presented her with it?
- Looking at the two tissues it was wrapped in.
- She said, "I did not know you knew.
- These were my two favorite colors."
- On unwrapping the package she remarked.
- "I did not know you knew that I collected and played whistles."
- So things are not always what they seem to be.

- But when you are attuned to the flow of the river of life.
- Good things happen.
- For me that has often been the case on major decisions and projects.
- Four times it seemed right to me to turn newsletters of organizations.
- I was involved with into journals.
- Three turned out to have significant roles.
- Three are still going after many.
- In two cases after more than 30, years.
- While the newest, after 19 years.
- Seems on the brink of gaining a leading role.
- Similarly, I have often engaged in activities.
- That later became major trends.
- In my university classes, early on.
- I began developing and employing.
- Experiential learning games.
- That deepened the learning experience.
- After a few years.
- One of my student's said.
- "This is the latest teaching development.
- It's called simulation."
- In the 1960s, I became involved.
- In the nascent workplace democracy movement.
- Which in a few years blossomed?
- With the rise of employee participation.
- Worker ownership and team process.
- In all kinds of public and private organizations.
- In the 1980s I became greatly involved in American Indian.
- And international Indigenous affairs.
- Which have since increasingly gained wider interest.
- And recently have become extremely relevant.
- For thinking and action by the general public.
- In the U.S. and across the world.
- In all of this I never have become a major a major player.
- But by being open to the flow of the universe.
- I have been able to play small.
- But significant parts.
- That fit who I am.
- And how I could integrate.
- With all that is.
- I would suggest.
- That if you want to fulfil.
- Your personal, social and cosmic purposes.
- In an integrated way.
- Without worrying about it.
- Be open to the flow of life.
- And the newness.
- That is always in the process of becoming.

100. Some inkling of a Native view of this may be suggested by Ross, *Dancing with a Ghost*, Ch. 6, though in this first volume in telling the story of his developing learning of Indigenous ways Ross does not sufficiently include the Native belief that spirit (or intuition) provides much of what he attributes to attuning to subtle physical sense input. I believe there is a more direct Native statement of "surfing the waves" in his writing, but I was unable to find it at this writing. Something of a Sufi view of this is in Hazrat Inayat Khan, *Personality*, p. 197.

101. Miles-Yepe, In the Teahouse of Experience, Chapter, "The Chain of Transmission."

102. Ross, *Returning to the Teachings*, p. 115 for both quotes. The scientific view referred to is that which has relatively recently developed in chaos theory or complexity theory. A discussion of the relationship of the scientific theory to Indigenous thinking is in Sachs, et al, *Honoring The Circle: Ongoing Learning from American Indians on Politics and Society Volume III*, "Introduction to Part II," and in an earlier and the less developed paper, Stephen M. Sachs, "The Cutting Edge of Physics: Western Science Is Finally Catching Up with American Indian Tradition," *Proceedings of 2007 Western Social Science Association Meeting American Indian Studies Section, Indigenous Policy*, Vol. XVIII, No. 2, summer 2007, www.indigenouspolicy.org.

103. Miles-Yepe, In the Teahouse of Experience, pp. 180-181.

104. For instance, see, Harold Courlander, *The Fourth World of the Hopis: The Epic Story of the Hopi Indians as Preserved in Their Legends and Traditions* (Albuquerque: University of New Mexico Press, 1987).

105. "Iktomi," Wikipedia, the free encyclopedia, October 18, 2021, <https://en.wikipedia.org/wiki/Iktomi>, has an overview of Iktomi as a teaching figure and also as the bringer of Lakota culture. The references include several collections of Iktomi tales. Coyote stories are widespread in Indigenous North America, with Coyote having a role in assisting Creator as well as showing behavior to avoid, and human weaknesses. For example, see, "Coyote (mythology)," Wikipedia the Free Encyclopedia, November 8, 2021, [https://en.wikipedia.org/wiki/Coyote_\(mythology\)](https://en.wikipedia.org/wiki/Coyote_(mythology)).

106. An example of the numerous collections of Nasrudin stories is Idris Shah, *The Subtleties of the Inimitable Mullah Nasrudin and The Exploits of the Inimitable Mullah Nasrudin* (London: Octagon Press, 1983).

107. As examples of the many Sufi poets: Rumi is perhaps the most popular poet in the West today. There are numerous translations and editions of his work, including a number by Colman Barks, which may not be the most literally accurate, but many people find them better poetry in English than some of the more literal. A write up about Rumi with references is at, "Rumi," Wikipedia, the Free Encyclopedia, November 14, 2021, <https://en.wikipedia.org/wiki/Rumi>. Hafiz is one of the great Persian Sufi Poets. He has numerous works translated into English, including, *The Gift* (Penguin, 1999). A brief biography of him is at, "Hafez," Wikipedia, the free encyclopedia, November 17, 2021, <https://en.wikipedia.org/wiki/Hafez>. Sa'di (or Saadi) is a well known Persian Sufi Poet. A number of books of his verses are in English. His *Gulistan* is available on-line at: <http://classics.mit.edu/Sadi/gulistan.html>. A short biography of Sa'di is, "Saadi Shirazi," Wikipedia, the free encyclopedia, November 4, 2021, https://en.wikipedia.org/wiki/Saadi_Shirazi.

108. James Nestor's, *Breath: The New Science to a Lost Art* (New York: Riverhead Books, 2020).

109. On the Siksikaitap and the elements, for example see, Bastien, *Blackfoot Ways of Knowing*, p. 82.

110. as in the author's poem,

111. **Yā Nūr, Yā Nūr, Yā Munawwir**

- As we bond to the all-pervading light.

- In our heart.
- From everywhere.
- Through the Ruh To the right.
- Through the Qalb.
- To the Left.
- We allow it to flow.
- As the radiant Sun.
- Through the Sir.
- In our center.
- To illuminate.
- To heal.
- To manifest.
- The idealized perfection.
- Into concrete life.

112. Bastien, *Blackfoot Ways of Knowing*, p. 84.

113. Bastien, *Blackfoot Ways of Knowing*, p. 82.

114. Bastien, *Blackfoot Ways of Knowing*, p. 146.

115. Bastien, *Blackfoot Ways of Knowing*, p. 111.

116. "Dr. James Edward Gillihan [Cherokee] served as the South Dakota Cultural Preservation Director from 1972-1978. Prior to that he spent two years as the Director of the W.H. Over Dakota Museum in Vermillion. Gillihan immersed himself in Plains Culture and gained the respect of the Elders. He was adopted into the Yankton tribe as the son of Joe Rockboy who'd served as an advisor to the museum. He was also adopted into the Rosebud tribe. In 1991 he was a guest curator and lecturer at Crazy Horse Memorial Indian Museum," "Guide to the James E. Gillihan Collection At the Leland D. Case Library for Western Historical Studies," Black Hills State University, University Libraries, visited November 19, 2021, <https://library.bhsu.edu/case/research/findingaid/?aid=gillihan>. Gillihan was a friend of Frank Fools Crow and a helper to holy person and Sun Dance intercessor, Mathew King. Gillihan engaged in considerable reconciliation work in South Dakota, including between the state's Indian Nations and the governor's office, and in facilitating the development of a relationship between the Lakota and the Crazy Horse Monument. Following Gillihan's healing of terminal cancer 4 days after a Lakota Pipe Ceremony, Frank Fools Crow told Gillihan that now that he had experienced his healing, it was time to for him to be a healer. Fools Crow presented Sitting Bull's Pipe to him, which had been brought to Fools Crow on being found at site of the Wounded Knee Massacre of 1890, it being well known that one of Big Foot's Band, killed there, had been its second carrier. Fools Crow said that Gillihan was to carry it so long as he could do at least one public healing ceremony with it each year, preferably at the sacred site of Bear Butte. On Fools Crow, see Thomas E. Mails, *Fools Crow* (Lincoln: University of Nebraska Press, 1975) and see Thomas E. Mails, *Fools Crow: Wisdom and Power* (San Francisco: Council Oak Books, 1991).

117. Abdul Aziz Ibn Arabi Said

- We have not talked in quite some time.
- But now that you have shed your body.
- I feel you more closely than ever.
- You have been a very fine teacher.
- facilitating your university students.
- To think for themselves.
- And your Sufi students.

- To listen.
- And become more fully.
- Who they really are.
- When someone asked a question.
- You answered not only.
- What their words said.
- But the question behind their question.
- When the Washington Sufi Circle gathered.
- You sounded each of us out.
- On any issue needing consideration.
- While stimulating each of us.
- To take our next step on the path.
- You were born a member of a tribe.
- That traditionally migrated.
- Around the region of Gezira.
- Which today spans the borders.
- of Syria, Jordan and Saudi Arabia.
- In your youth.
- There was a revolution in Syria.
- That resulted in your attending.
- A fine French school.
- On completion.
- Your Rafai Sheikh.
- Who never went out of the desert.
- Told you to go to college in the United States.
- Achieving your BA with distinction.
- You returned to Syria.
- Your Sheikh sent you back to earn an MA.
- When you came home.
- He asked if they had another degree.
- So, you went stateside again to attain a Ph.D.
- It was then that you realized.
- That the purpose of your crossing cultures.
- Was for you to understand.
- That "that the East is rusty.
- And the West is abrasive.
- And that rust and abrasion.
- Need each other.
- Rust makes abrasion less abrasive.
- And abrasion makes rust less rusty."
- You served beautifully.
- As a professor of international.
- And Middle East politics.
- At the American University.
- School of International Affairs.
- Every summer you produced a book.
- Breaking new ground.
- That opened the door.
- For follow up work by others.
- You contributed greatly to the work.
- Of the university community.
- And were elected president.
- Of the faculty senate.
- It was always a pleasure visiting.
- Sitting in your office.
- With students and others.
- Coming and going.
- Often, I witnessed your efforts.

- Behind the scenes.
- For peace in the Middle East.
- As you spoke on the phone.
- With people of influence there.
- Proposing now might be a good moment.
- To suggest a next step to someone in power.
- When we needed to pause our visit.
- For you to teach a class.
- You once suggested I meditate.
- On the huge tree outside your office.
- When I told you it reaches for the sky.
- You said, “the tree touches the sky.”
- It was beautiful the many times.
- You lit the blue lantern.
- Given you by your sheikh.
- As a prelude to our chanting Zikr.
- One day you told me.
- “This lamp wants to go West.
- Use it whenever you chant Zikr.”
- We use it still.
- Whenever we do ceremony.
- With fond memories and inspiration.

118. (“Abdul Aziz Said, 1930 - 2021, The Washington Post, February 20, 2021, <https://www.legacy.com/us/obituaries/washingtonpost/name/abdul-aziz-said-obituary?id=6129923>, “SAID Dr. Abdul Aziz Said The world lost a tireless advocate of peace and justice on January 22, 2021. Dr. Abdul Aziz Said was an iconic presence at American University; Director Emeritus and Founder of the University’s Center for Global Peace, Mohamad Said Farsi Chair Emeritus of Islamic Peace, and an inspiration and mentor to thousands of students, colleagues, and friends. As the longest-serving faculty member in American University’s history and founder of AU’s Peace and Conflict Resolution program, he helped redefine the meaning of “peace” in the context of international relations. Peace, he said, “is not only an absence of violence, but a presence of justice, a presence of equality, and a presence of cooperation.” In a 2003 article on the controversy surrounding the Iraq War, The Washington Post Magazine called him a “singular institution ... promoting social justice and peace.” He was also a legend on AU’s campus. One of his students, Ambassador Mark Hambley, said that “his wavy hair and large mustache made him a dashing figure who appeared to many of us to be a cross between the actor Omar Sharif and the poet Khalil Gibran.” Dr. Said was born on September 1, 1930 to a Christian family in French-occupied Syria. His childhood was marked by conflict. His three-year-old younger brother died in his arms after being struck by a French military vehicle. He experienced both Axis and Allied bombing during World War II. And his father was exiled after helping lead an unsuccessful uprising against French rule. Dr. Said’s plans to follow his father into politics were derailed by the instability and series of coups that afflicted Syria after it gained independence. Instead, he decided to focus on international relations and came to American University to study. He was shocked by the racial injustice of 1950s Washington, where he was considered “colored.” His youthful experiences in Syria and Washington shaped Dr. Said’s commitment to conflict resolution, cultural understanding, and

fighting injustice. He began teaching at American University in 1956, where he earned his PhD in 1957 and was one of the original faculty members of the School for International Service. Over his six-decade career in academia, Dr. Said was a groundbreaking force in the field of peace studies. He developed over a dozen educational and research programs, authored or co-authored 25 books and over 100 other publications, and received countless awards. He was an academic pioneer in ways big and small from placing morality and values, rather than narrow national interest and power, at the center of political analysis to winning CBS’s Sylvania award for hosting one of the first college classes on live television in 1959. His career transcended academics as he put his ideas and values into practice. Over the years, Dr. Said served as an advisor to international organizations and governments, including the U.S. State Department, The United Nations, The White House, and UNESCO. He actively engaged in many conflict resolution projects ranging from the Israeli-Palestinian peace talks and the Iraq conflict to urban schools, and participated in demonstrations against violence and injustice around the world, including the 1963 March on Washington and protests against the Vietnam War and South African apartheid. For those who were lucky enough to know him, Dr. Said’s personal presence, thoughtfulness, and kindness were as legendary as his professional accomplishments. He always had time - and a cup of tea or coffee - for someone who needed to talk. He was famous for bailing out students arrested at protests. He corrected slights against justice and dignity whenever he could. When he was told Jewish students were barred from joining American University’s fraternities in the late 1950s, he - an Arab - helped students establish an AU chapter of Phi Epsilon Pi, a Jewish fraternity, and served as its faculty advisor for over a decade. Of all his awards, he was most proud of the Living Legend Award he received from Phi Epsilon Pi in 2004. Although he retired from teaching in 2015, he remained active in the peace studies field, focusing on poverty as a global threat to peace, education and literacy as tools for advancing change and avoiding conflict, and the intersection of politics and spirituality and religion. In particular, he embraced Sufism as a spiritual framework that emphasizes wholeness, connectedness to nature, and unity beyond the boundaries of nation, religion, class, race, and gender. He evoked these themes in his writings and his teaching, and frequently affirmed the way spirituality can inspire people to pursue consensus on positive social values and motivate them to serve global visions of human dignity, identity, and purpose. His life’s work will continue through the thousands of students and alumni he inspired and mentored over decades, and through the family he adored. Dr. Said is survived by his soulmate and wife of 43 years, Elena Marie Turner; his sons, Riyadh (Madeleine) and Jamil Said; his siblings, brother, Bassam (Nadia) and sisters, Fadia, Najwa, Salwa, Mary, Basma, and Solayma Ishak; two brothers-in-law, Paul (Chehreh) Turner and Richard (Nazanin) Turner; two grandchildren; seven nieces and nephews; and his beloved dachshunds. A memorial mass service was held for Dr. Said on February 7 at St. George’s Syriac Orthodox Church in Hassake, Syria. A Celebration of Life event will be held in Washington, DC at a later date. For information on memorial donations and a planned Celebration of Life event,

please visit abdulazizsaidpeacefoundation.org.”)

119. See, Matt Hanson, “The moth and the flame: In memory of Tosun Bayrak,” Daily Sabah, September 1, 2018, <https://www.dailysabah.com/arts-culture/2018/09/01/the-moth-and-the-flame-in-memory-of-tosun-bayrak>; and “Tosun Bayrak,” Wikipedia, the free encyclopedia, October 25, 2021, https://en.wikipedia.org/wiki/Tosun_Bayrak.

120. This can be seen in the stories of Native warriors who were not wounded or worse so long as they had their protective object with them, but were wounded or killed when they did not.

121. Not to be reliant on spiritual objects, including prayer beads, is a teaching of the Tibetan Buddhist tradition. Finding that a good principle to focus on having all the spirit relationships within, when I regularly used Sufi prayer beads to count practices or prayers, I intentionally undertook the practice without the beads from time to time. This seems similar to one of the aspects of fasting in Indigenous vision quests and certain ceremonies, such as Sun Dances, to keep the participant from being overly reliant upon, or addicted to, external things.

122. On this point, in addition to what has been said above, see Rupert Ross, *Dancing with a Ghost*, Part 1, and his update of “The Rules of Traditional Times,” in that volume, with his comments in *Returning to the Teachings*, pp. 83-84.

123. Hazrat Inayat Khan, *Personality*, pp. 203-2014. One might add to these quotes from Hazrat Inayat Khan this one, *The Sufi Message of Hazrat Inayat Khan, Volume X - Sufi Mysticism*, “The Problem Of The Day,” “Brotherhood (1),” https://wahiduddin.net/mv2/X/X_5_7.htm,

124. Behind all this world of various names and forms there is one life, there is one spirit. This spirit which is the soul of all beings is attracted towards unity, and it is the absence of this spirit which keeps the world unhappy. To a person who has just had some unpleasantness with his brother or sister, his food is tasteless, the night without sleep, the heart restless, the soul under a cloud. This shows that we do not necessarily live on food; our soul lives on love, the love that we receive and the love that we give. The absence of this is our unhappiness, and the presence of it is all we need.

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