COMPLETE WORKS

OF

PIR-O-MURSHID

HAZRAT INAYAT KHAN

ORIGINAL TEXTS:

LECTURES ON SUFISM

1924 II: June 10-end of December
Pir-o-Murshid Inayat Khan

1882-1927
[HEART and WINGS]

COMPLETE WORKS

OF

PIR-O-MURSHID

HAZRAT INAYAT KHAN

ORIGINAL TEXTS:

LECTURES ON SUFISM

1924 II: June 10-end of December

Source Edition

Omega Publications

New Lebanon, New York
Previous volumes in this series:

*Biography of Pir-o-Murshid Inayat Khan* (1979)

*Complete Works of Pir-o-Murshid Hazrat Inayat Khan, Original Texts:*

  *Sayings, Part I (Gayan, Vadan, Nirtan, 1982, revised edition 1989)*

  *Sayings, Part II (Bowl of Saki, Aphorisms, Sayings, 1982, rev. ed. 1989)*

  *Lectures on Sufism:*

  *1922 I: January-August (1990)*

  *1922 II: September-December (1996)*

  *1923 I: January-June (1989)*

  *1923 II: July-December (1988)*

  *1924 I: January-June (2004)*

Published by the Nekbakht Foundation; the *Complete Works* are downloadable from [nekbakhtfoundation.org](http://nekbakhtfoundation.org)

© 2009 by the Nekbakht Foundation

This book and website are copyrighted under the Berne Convention. Enquiries should be addressed to Fondation Nekbakht, 34 rue de la Tuilerie, 92150, Suresnes, France.

No part of this book may be reproduced in any form, by print, photoprint, microfilm, electronic reproduction, or by any other means without written permission from the copyright holder. Permission is given to download this document from nekbakhtfoundation.org, and part or all of it may be printed for personal use.

ISBN
# Table of Contents

**Words Spoken by Pir-o-Murshid Inayat Khan** .......................... 13 June  .......... 1  
**Cosmic Language**  
  The whole manifestation in all [its] aspects is a record  .......... 13 June  .......... 3  
  Orpheus  .......... 14 June  .......... 13  
  Siraj-Lecture  .......... 15 June  .......... 16  
**The Purpose of Life**  
  The main thing that a seeker after truth  .......... 16 June  .......... 18  
**Healing**  
  Illness from the Sufi point of view  .......... 16 June  .......... 27  
  Cherags Class  .......... 17 June  .......... 36  
  Address to Sirajs  .......... 17 June  .......... 40  
  Class for Candidates  .......... 17 June  .......... 42  
  Collective Interview  .......... 17 June  .......... 45  
**Mind World**  
  Mind world in the terms of the Sufi poets  .......... 18 June  .......... 49  
**Cosmic Language**  
  The secret in the idea of a blessing  .......... 20 June  .......... 58  
**The Purpose of Life**  
  The desire to live is not only seen  .......... 23 June  .......... 66  
**Healing**  
  The disorder in the tone of the body  .......... 23 June  .......... 76  
  Address to Cherags  .......... 24 June  .......... 88  
  Class for Candidates  .......... 24 June  .......... 90  
  Brotherhood  .......... 24 June  .......... 93  
  Collective Interview  .......... 24 June  .......... 99  
**Mind World**  
  [This phenomenon differs] in its nature and character  .......... 25 June  .......... 103  
**Cosmic Language**  
  There are many ancient places where  .......... 27 June  .......... 111  
**The Purpose of Life**  
  The desire for knowledge can be traced  .......... 30 June  .......... 120  
**Healing**  
  Movement is life  .......... 30 June  .......... 129  
**Questions and Answers**  .......... July  .......... 135
Class for Candidates ........................................ 1 July .......... 137
Siraj-lecture ...................................................... 1 July .......... 144
Brotherhood ....................................................... 1 July .......... 146
Collective Interview ............................................. 1 July .......... 153
Mind World
   A thought may be compared .................................. 2 July .......... 156
Cosmic Language
   In preparing everything one does ............................. 4 July .......... 163
[ Viladat Day Address ] ....................................... 5 July .......... 173
Purpose of Life
   It is the want of all one desires ............................... 7 July .......... 178
Healing
   In the ancient times people attributed ........................ 7 July .......... 185
Class for Candidates ............................................. 8 July .......... 193
Address to Sirajs ............................................... 8 July .......... 199
Brotherhood ....................................................... 8 July .......... 201
Collective Interview ............................................. 8 July .......... 203
Mind World
   The impression that is made upon the mind ...................... 9 July .......... 205
Cosmic Language
   The works of art which [have] been made ..................... 11 July .......... 215
The Purpose of Life
   Happiness, which is sought after by every soul ................ 14 July .......... 222
Healing
   I do not mean to say that the fact of germs .................... 14 July .......... 227
Address to Cherags ............................................. 15 July .......... 234
Class for Candidates ............................................. 15 July .......... 237
Brotherhood ....................................................... 15 July .......... 239
Collective Interview ............................................. 15 July .......... 246
Mind World
   The phenomena of reflection is such .......................... 16 July .......... 250
Cosmic Language
   God is omniscient, omnipotent, and all-pervading ............ 18 July .......... 263
The Purpose of Life
   The secret behind the whole manifestation ..................... 21 July .......... 274
Address to Cherags ............................................. 22 July .......... 280
Class for Candidates ............................................. 22 July .......... 281
<table>
<thead>
<tr>
<th>Topic</th>
<th>Date</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brotherhood</td>
<td>22 July</td>
<td>286</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>22 July</td>
<td>294</td>
</tr>
<tr>
<td>Mind World</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The heart, which is called a mirror in</td>
<td>23 July</td>
<td>296</td>
</tr>
<tr>
<td>the Sufi terms</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Words Spoken during Murshida Martin’s</td>
<td>23 July</td>
<td>305</td>
</tr>
<tr>
<td>Birthday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mind World [Cosmic Language]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The mind has five different aspects</td>
<td>25 July</td>
<td>308</td>
</tr>
<tr>
<td>The Purpose of Life</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In the language of Hindus duty is called</td>
<td>28 July</td>
<td>319</td>
</tr>
<tr>
<td>dharma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Healing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>As the medical science has advanced</td>
<td>28 July</td>
<td>326</td>
</tr>
<tr>
<td>Address to Cherags</td>
<td>29 July</td>
<td>338</td>
</tr>
<tr>
<td>The Work We Have to Accomplish</td>
<td>29 July</td>
<td>341</td>
</tr>
<tr>
<td>Mind World</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A clear vision depends</td>
<td>30 July</td>
<td>345</td>
</tr>
<tr>
<td>Cosmic Language</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Memory is a mental faculty</td>
<td>1 August</td>
<td>355</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>1 August</td>
<td>366</td>
</tr>
<tr>
<td>The Purpose of Life</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man has not been born on the earth</td>
<td>4 August</td>
<td>369</td>
</tr>
<tr>
<td>Healing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Most of the cases of physical and mental</td>
<td>4 August</td>
<td>377</td>
</tr>
<tr>
<td>illnesses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brotherhood</td>
<td>5 August</td>
<td>385</td>
</tr>
<tr>
<td>Sirajs</td>
<td>5 August</td>
<td>391</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>5 August</td>
<td>393</td>
</tr>
<tr>
<td>Cherags Meeting</td>
<td>5 August</td>
<td>397</td>
</tr>
<tr>
<td>Mind World</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The soul is likened to the caterpillar</td>
<td>6 August</td>
<td>400</td>
</tr>
<tr>
<td>Cosmic Language</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Will is not a power</td>
<td>8 August</td>
<td>407</td>
</tr>
<tr>
<td>Farewell Words to Murshida Martin</td>
<td>August</td>
<td>418</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>August</td>
<td>420</td>
</tr>
<tr>
<td>The Purpose of Life</td>
<td></td>
<td></td>
</tr>
<tr>
<td>There are two temperaments generally</td>
<td>11 August</td>
<td>423</td>
</tr>
<tr>
<td>Healing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>One often wonders to what extent spirit</td>
<td>11 August</td>
<td>432</td>
</tr>
<tr>
<td>Ordination Cherags</td>
<td>12 August</td>
<td>443</td>
</tr>
<tr>
<td>Topic</td>
<td>Date</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>Brotherhood</td>
<td>12 August</td>
<td>444</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>12 August</td>
<td>453</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>13 August</td>
<td>458</td>
</tr>
<tr>
<td>Mind World</td>
<td>13 August</td>
<td>460</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>14 August</td>
<td>485</td>
</tr>
<tr>
<td>Mind World</td>
<td>15 August</td>
<td>472</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>15 August</td>
<td>485</td>
</tr>
<tr>
<td>The Purpose of Life</td>
<td>16 August</td>
<td>493</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>16 August</td>
<td>497</td>
</tr>
<tr>
<td>Healing</td>
<td>16 August</td>
<td>501</td>
</tr>
<tr>
<td>Words Spoken at Ordination</td>
<td>17 August</td>
<td>510</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>18 August</td>
<td>517</td>
</tr>
<tr>
<td>Address to Fatha Enge</td>
<td>18 August</td>
<td>523</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>18 August</td>
<td>526</td>
</tr>
<tr>
<td>Mind World</td>
<td>18 August</td>
<td>526</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>18 August</td>
<td>534</td>
</tr>
<tr>
<td>Cosmic Language</td>
<td>20 August</td>
<td>538</td>
</tr>
<tr>
<td>Purpose of Life</td>
<td>20 August</td>
<td>548</td>
</tr>
<tr>
<td>Healing</td>
<td>20 August</td>
<td>556</td>
</tr>
<tr>
<td>Ordination in the Church of All</td>
<td>21 August</td>
<td>570</td>
</tr>
<tr>
<td>Mind World</td>
<td>21 August</td>
<td>570</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>21 August</td>
<td>583</td>
</tr>
<tr>
<td>Cosmic Language</td>
<td>23 August</td>
<td>587</td>
</tr>
<tr>
<td>Purpose of Life</td>
<td>23 August</td>
<td>596</td>
</tr>
<tr>
<td>Ordination in the Church of All</td>
<td>25 August</td>
<td>596</td>
</tr>
</tbody>
</table>

*Note: Page numbers may be approximate or lack page numbers.*
### Healing

There is a saying in the East .......................... 1 September . . . 603

Collective Interview ........................................ 1 September . . . 612
Brotherhood .................................................. 2 September . . . 614
Collective Interview: Spirituality ......................... 2 September . . . 620
Collective Interview ........................................ 4 September . . . 623

### Mind World

Everything that one learns and one expresses ............... 4 September . . . 626

### Cosmic Language

Intuition rises from the depth ............................ 5 September . . . 633
Class for Candidates ........................................ 5 September . . . 643
Brotherhood Meeting ........................................ 6 September . . . 645

### The Purpose of Life

The purpose of life, in short, is that the One ............... 8 September . . . 651

### Healing

A regular life, pure diet, good sleep ........................ 8 September . . . 660

Collective Interview ........................................ 9 September . . . 668
Question and Answer Class .................................. 10 September . . . 671

### Mind World

We see that our life is full of impressions ................. 10 September . . . 674

### Cosmic Language

Inspiration is the higher form of intuition ............... 12 September . . . 683

### Hejrat Day ................................................. 13 September . . . 691
Three Aspects in Sufi Teaching ............................ November? ... 694
De kunst der persoonlijkheid ................................ 25 November . . . 697
Awakening of the Soul ...................................... December? ... 699
Address to Mureeds ......................................... 2 December . . . 709
The Solution of the Problem of the Day .................... 5 December . . . 712
Fate and Free Will .......................................... 5 December . . . 719

### Universe in Man .......................................... 6 December . . . 723
The Power of Silence ....................................... 8 December . . . 733
Reaction ....................................................... 10 December . . . 741
Etekad Rasm u Ravaj ....................................... 11 December . . . 753
Etekad Rasm u Ravaj ....................................... 11 December . . . 755
Takua Taharat ................................................ 12 December . . . 757
From Limitation to Perfection ............................. 14 December . . . 759
Sufi Teachings ............................................... 19 December . . . 766
xii

The Ideal ................................................. 19 December . . . 773
The Path of Initiation ........................ 20 December . . . 787
Cosmic Language ................................. 22 December . . . 798
Takua Taharat .......................................... 22 December . . . 812
Sympathy and Antipathy ................. 27 December . . . 814
Reincarnation ........................................... n.d. . . . 824
Reincarnation ........................................... n.d. . . . 827
Human Brotherhood ................................. n.d. . . . 829
The Swansong ........................................... n.d. . . . 834
Takua Taharat .......................................... n.d. . . . 836
Appendix A ............................................. 839
Appendix B: Missing Lectures ............... 845
Glossary of Foreign Words ....................... 847
List of Persons, Places, Works, etc. .......... 857
Index .................................................... 873
Preface

In 1922, after the first Summer School in Suresnes, France, Inayat Khan was invited to give an additional two-week Summer School in the Netherlands, at the beachside summer home of Baron van Tuyl in Katwijk aan Zee, a little north of The Hague. In those two weeks in September, Inayat Khan gave two series of lectures, *The Problem of the Day* in the afternoon and *The Inner Life* in the evening. The lectures on *The Inner Life* were taken down and transcribed right away, assembled into a book, and available for purchase before Christmas. This evidently caught Inayat Khan’s attention as a method of making his teachings available, and in the following Summer School in Suresnes in 1923, he gave two series of lectures intended to be made into books: *The Soul, Whence and Whither*, and *Character Building and The Art of Personality*. The first series was printed as a book before the next Summer School; the second did not appear until 1931.

Thus by 1924, giving series of lectures designed to be edited into a book had become an established pattern. In the 1924 Summer School, Inayat Khan gave four such series: *Cosmic Language, The Purpose of Life, The Mind World*, and *Health*. These all eventually became books, but somewhat more slowly than *The Inner Life* and *The Soul, Whence and Whither*. *The Purpose of Life* was published serially in *The Sufi Quarterly* in 1926-27, and then as a book in 1927. *Health* appeared in 1931. *The Mind World* appeared in 1935, and *Cosmic Language* not until 1937.

The 1924 Summer School opened on a Friday, June 13, and on that day Inayat Khan gave the opening chapter in the series *Cosmic Language*. The Summer School ended three months later with the fourteenth anniversary of Inayat Khan’s departure for the West in 1910, on September 13, a Saturday. The last lecture, given the day before, was the fourteenth and last chapter of *Cosmic Language*.

In the *Cosmic Language* lectures Inayat Khan took up the challenge of communicating the way a mystic experiences the world. Every person, every object, however seemingly insignificant, is speaking all the time, silently or aloud. For the awakened soul it requires no effort to hear this, and the only decision is what to pay attention to and react to. Persons stand before the mystic fully revealed, and the challenge is to find the way to accentuate the positive while overlooking the
negative. By describing this experience, Inayat Khan opened the way to this experience for his listeners and readers. His whole purpose in speaking was to uncover the hidden means of spiritual development to be found in our everyday experience. He did not consider such development as a rare gift for the few, but as the potential of every human being.

On Mondays he gave lectures on *The Purpose of Life*, and in these lectures Inayat Khan addresses both the general purpose of human existence, the common movement towards realization, and the specific purpose of each individual existence. He fully embraces the idea that every single being has his or her specific purpose to fulfill, although he does not regard that purpose as something set and unchangeable, but as part of a dynamic process. He offers many possible ways to discover one’s purpose, mainly indicated by one’s natural interests. Once the purpose has been discovered, he offers very helpful advice as to how to go about fulfilling it, as well as what pitfalls to avoid.

These lectures on *The Purpose of Life* were the first series from 1924 to be published, appearing serially, a few chapters in each issue, in the fine journal of that time, the *Sufi Quarterly*. In fact, they were in the course of being published when Inayat Khan died in February of 1927, and the already typeset chapters were reprinted as a book later in that same year.

On Tuesdays, Inayat Khan gave classes specifically for the activities of the Sufi Movement. He gave addresses to the Cherags, those ordained to perform the Universal Worship service. This service, created by Inayat Khan in 1921, honours all the major religions and places their scriptures together on the same altar. It was conceived as a vehicle by which the followers of various religions could come together, worship together, and thereby learn to respect one another. In these classes he discusses many aspects of the service itself, as well as its place and purpose in the world. He also sometimes addresses the much smaller group of Sirajs, those given responsibility for the Universal Worship in an entire country. All these addresses were gathered into a collection which has been used in training candidates for ordination, but they have not previously been published.

Also on Tuesdays he gave addresses to the World Brotherhood activity, a branch established particularly to promote a more general awareness of the contribution of the Sufi message to the world-wide reconstruction efforts, since it was only a few
years after the catastrophe of the First World War. He emphasized that although there were many associations formed to promote social welfare, the special Sufi contribution lay in reviving awareness of the centrality of the spirit, particularly in a world increasingly dominated by materialism and commercialism. As a means of spiritual evolution, Inayat Khan emphasized the necessity of developing ever-increasing tolerance, both personally and collectively. He invited every *mureed* to undertake the Brotherhood activity. His addresses to the World Brotherhood became known as Social Gathekas, collected to be available for reading at meetings. However, of all the activities founded by Inayat Khan, the World Brotherhood has perhaps had the greatest difficulty finding a viable way of working in the various Sufi organizations.

Later in the day on Tuesdays he addressed gatherings of some of the higher initiates (there were twelve grades of initiation). One class, called Class for Candidates, was part of the preparation of some of those who had been involved in the Sufi Movement for several years to receive a higher initiation and assume greater responsibility within the organization. He also had gatherings of those already functioning as centre leaders and spiritual guides, which he called Collective Interviews. He said that these were not really classes, but in fact they contain some of his most interesting and profound teachings, and were systematically incorporated later by Murshida Goodenough into the classes (Sangathas and Sangithas) for those with higher initiations.

Each Wednesday he gave two lectures, one on *The Mind World* at 3 pm and another on *Health* at 5 pm.

The lectures on *The Mind World* offer the Sufi view that the mind is a palace of mirrors, where the central phenomenon is reflection. The images which embody thought make an impression upon the mirror, but that impression in turn is reflected on other minds, and in this way we together create the imaginal world which we actually inhabit, with the physical world as just one component. By understanding the nature of this reflection, and learning to control the impressions we accept into our mirror-minds, we can gain mastery over our thinking. Inayat Khan frequently asserts that we have control over our thinking if we choose to take it. Taking that control he sees as an essential step on the path to self-realization. The one who has mastered the restive horse of the mind, Inayat Khan says, is like the one sober person in a vast tavern full of drunkards.
The lectures on health and healing offer a definition of health, something rarely to be found. For Inayat Khan health is a balanced state of the tone and rhythm of the body. The tone is the essential note that belongs to that being, each one of us being a note in the divine symphony. That note is sounding all the time, and only when we become aware of our own tone and the tones of others can we begin to hear the divine music. Rhythm embraces all the pulses of life, the heartbeat, the breath, and the various subtle rhythms which we now identify as brain waves (Inayat Khan clearly was aware of their existence, but had no name for them). Illness may have as a component a loss of balance or a disruption in proper tone and rhythm. Nowadays we might describe this state of health as a dynamic equilibrium. Inayat Khan examines many of the causes of the loss of rhythm, and provides broad principles on how to restore it. His is not a healing system based on particular practices, but rather a broad view of the nature of health and how to maintain it. He identified some pitfalls in the modern practice of medicine, such as identifying certain conditions as incurable. However, in general he supported the scientific effort and always advised his students to receive proper medical attention.

Even in other lectures given during this Summer School, Inayat Khan emphasized the importance of health:

The standard of health as the physician knows today is an energetic, robust body. But the standard of real health is the health of the spirit; not only the body is living, but the spirit is living. The one who is open to appreciate all things, to feel encouraged to do all things that come in his way, who feels joyful, hopeful today to accomplish his duty, ready to suffer the pain that comes upon him, ready to take up responsibility, ready to answer every demand of life as a soldier in the battlefield, that condition of the spirit—a perfect health.

(from “The Purpose of Life”, 18 August 1924, q.v.)

Thursdays seem to have been a day normally without classes, and that may have been the time Inayat Khan held short personal interviews (usually only five minutes) with those attending the Summer School. These brief encounters took place in a room known as the Oriental Room in the family home, Fazal Manzil. This was also the room in which Inayat Khan meditated and practised his music, and these brief meetings were very precious to the mureeds, often the only personal contact possible during the year.
On Saturdays, Inayat Khan meditated for the entire day, and in the early evening began receiving a selected group of mureeds for what was known as the Samadhi Silence. He was accompanied from the Oriental Room down the steep steps by two large men, who held him firmly as he was only barely aware of the outside world. They took him across the street to the Meeting Hall, where curtains had been erected, behind which Inayat Khan continued his meditation. Previously selected mureeds were seated in the hall, and would be invited by Murshida Fazal Mai Egeling to approach one at a time. They would be seated before Inayat Khan, with instructions to keep their eyes open and not to speak. After some time, Inayat Khan would open his eyes and look at them directly for some seconds; when he closed his eyes again, it was the signal to leave quietly. Many mureeds left testimonials that this moment was the most meaningful in all their Sufi training, though virtually none was able to say in words what was conveyed in that moment.

Sundays seem to have been a real day of rest for Inayat Khan. Even though there was a Universal Worship service every Sunday, Inayat Khan did not attend, as he felt it was important to leave this activity to the Cherags and Sirajs to develop.

In the period following the Summer School, Inayat Khan took part in the annual administrative meetings at International Headquarters, Geneva. He then undertook an extended lecture tour of Germany, Sweden, Norway, Denmark, and the Netherlands. Unfortunately, he seems to have been travelling without a secretary, and it is not until he arrived in the Netherlands late in November that we have any records of the lectures (for the forty missing lectures, see Appendix B). Even in the Netherlands not every lecture was written down, but most of them were and thus appear in this volume.

Finally, there are a number of lessons and lectures which are entirely undated, and in our judgment they belong to this period, so they have been included at the very end of this volume.

In the course of preparing Appendix A, we discovered that several Classes for Candidates and Collective Interviews were not used by Murshida Goodenough in the Sangathas or Sangithas, which means that they have never before been available in any form. These may prove of special interest to long-time students of Inayat Khan’s teaching.
Editorial History
As Inayat Khan’s lectures and talks were given, they were taken down by one or more of his three secretaries. Sherifa Goodenough had become his principal editor very early in the London days, probably by 1916, and continued to write down what he said in longhand. In the early days, all those present had been encouraged to write down what was being said, and Inayat Khan spoke very slowly and gave short lessons. As time passed, his English naturally improved, and he began to give more extensive discourses and to speak faster. Eventually, those present were asked not to write but to listen only, while one or more of the three secretaries made a written record. In 1921 Sakina Furnée became the second secretary, and was asked by Inayat Khan to learn shorthand so as to take down his words accurately. Not long after that, Sakina’s cousin, Kismet Stam, also became a secretary and was also asked to learn shorthand. Although cousins, these two young women were of very different temperaments. Sakina learned a Dutch shorthand system, Pont, and recorded each syllable of Inayat Khan’s speaking. Kismet learned a French system, Aimé, and took down a normal shorthand with many connective words deliberately left out. Thus Sakina’s shorthand is the fullest and most accurate record of Inayat Khan’s speaking, backed up by Sherifa Goodenough’s longhand and Kismet’s shorthand. Wherever Sakina’s shorthand record exists, as for nearly this entire book, it forms the solid basis for representing exactly what Inayat Khan actually said.

Once the lecture was given, an accurate transcription was made by the secretaries, with Sakina as the main typist. Then the text was edited according to its eventual intended use. Since many of the lectures in this book were given for the purpose of becoming chapters in books, Murshida Goodenough, Inayat Khan’s principal editor, worked with him directly in preparing the lectures for publication; she wrote on some of them, "worked on with Murshid”. Naturally, Inayat Khan was not involved in every editing decision, as his frequent travels and his many different responsibilities would leave him without time for extensive consultation. Probably his sessions with Sherifa Goodenough were general in nature, with perhaps a few specific questions about word choice and other clarifications.

Murshida Goodenough’s Editorial Practices
Murshida Goodenough left a general note describing Inayat Khan’s instructions for editing, which throws light on her practice from 1924 on. She says he instructed her not to print the questions and answers after each lecture, but to incorporate any
interesting and relevant material into the body of the lecture itself. It was of course not yet done in that day to have questions and answers as part of a book, but no doubt Inayat Khan sensed that some very interesting passages in his teaching came in answer to questions, so this was a way to preserve that material without violating the conventions of book publishing at that time.

Sherifa Goodenough followed Inayat Khan’s instruction regularly in her editing, beginning with *The Purpose of Life*. As a result, an answer appears inserted into the text without the question which prompted it (although, to make a transition, Murshida Goodenough sometimes has Inayat Khan seeming to ask himself, rhetorically, some simplified form of the question). The effect of incorporating the questions and answers into the text in this way is that the flow of Inayat Khan’s speaking and the way he is developing his thought is interrupted by the material from the question. The content is naturally always directly related to what he is discussing. However, Inayat Khan compared his lecturing to his performances of music, and he often developed his thought somewhat like a theme and variations in music, using not so much a logical development as a presentation of various possible ways of looking at the question. When the material from an answer is inserted, it often has the effect of exaggerating one particular way of looking at the question, or of interrupting it and seeming to offer yet another perspective. Sometimes this works well, but sometimes it proves a distraction. Sherifa Goodenough’s practice remains consistent from 1924 on. Since our extensive work with these texts has given us an opportunity to consider the effects in detail, we have come to see what seem to us occasional undesirable results from this method, and it therefore gives us special satisfaction to restore the text to something as close to a literal transcript of the words as spoken as possible. We have come to value the material in the questions and answers very highly, and we feel that value is highlighted by its presentation in its original context. In addition, it has now become common practice to present questions and answers in this way.

Another interesting practice found in Murshida Goodenough’s editing is changing all first person narratives to third person. Inayat Khan often told stories directly from his own experience, and this gave a certain personal cast to his teachings. Murshida Goodenough, following the practice of the day (she does not claim Inayat Khan’s authority for this practice), where the word “I” was banished from written discourse, regularly recast these stories as being about “a sage” or “a wise man”, thus rendering even the personal impersonal.
Because these editorial changes really do change both the content and the tone of Inayat Khan’s teachings, it is especially important to change the text back to what he actually said and in the order in which he said it. Future editors will be able to decide if they wish to keep Sherifa Goodenough’s changes, or present a text closer to the original discourse. One purpose of these Complete Works is to give future editors this choice.

Footnotes
There are more than thirteen thousand footnotes in this volume, an admittedly large number. The footnotes represent the editorial history of each lecture, mainly the changes introduced by Murshida Sherifa Goodenough, Inayat Khan’s chosen editor. The rationale behind these footnotes is that every change, however small, may be of interest to future scholars and those making new editions of Inayat Khan’s teaching.

The footnote numbers in the text have been repeated in the following instances:
1. When the note refers to a lengthy set of words rather than just a few, the note number appears both at the beginning and the end;
2. When the same information applies in more than one instance.

References to the various works of ancient Sufis and to scriptures, particularly the Bible and the Qur’an, have been included whenever they could be found. Many works of ancient Sufis still await translation into English or other European languages. Where Biblical references begin with “See”, the quotation cited by Inayat Khan does not correspond exactly to standard translations. Often references to the Qur’an prove difficult or impossible to identify precisely.

The Shorthand Record
The transcriptions of Hazrat Inayat Khan’s discourses are based on an English adaptation from a Dutch shorthand, a phonetic system (now obsolete) taught at Pont’s Shorthand Institute.

Miss J.E.D. (Sakina) Furnée was invited by Hazrat Inayat Khan in 1921 to begin to make English shorthand records of his addresses. She enrolled in the Pont Shorthand Institute and received the initial training, which she then supplemented though instruction booklets issued by the Institute (copies of which remain in our archives). Her acuity for distinguishing the different sounds, i.e., foreign names, titles, literature, etc. as they occurred in the discourses, proved to be remarkable.
Often she heard words with which she was entirely unfamiliar, but her faithful phonetic rendering makes it possible, in almost every instance, to reconstruct what Pir-o-Murshid Inayat Khan most probably said.

Please see also various descriptions of the shorthand process in the previously published books of the *Complete Works* of 1922 (I and II), 1923 (I and II) and 1924 (I).

Part of the purpose for this new edition of Pir-o-Murshid Inayat Khan’s work pertains to the removal of the various forms of editing which had become part of the text over the years.

It often happened that Sakina Furnée would write down a word in her shorthand, and then cross it out later, substituting a different word. This could have happened because she realized that she had written down the wrong word, one that did not make sense in context, or she recalled what Pir-o-Murshid Inayat Khan actually said, or she was reminded by one of the two other secretaries authorized to write down the lecture (Murshida Sherifa Goodenough and Kismet Stam) of what was actually said. In our previous books, these crossed-out words have for the most part been simply ignored, as they presumably represent mistakes. In this volume, however, we have adopted the practice of including all these crossed-out words in the footnotes. This is in the name of full disclosure of the shorthand records, and also to make it, so far as possible, unnecessary for anyone in the future to go through the intensely labourious process of learning this obscure shorthand system.

The transcription work involves observing differences that were written in after the discourses were given, such as deciphering the original word symbols hidden underneath a retracing or correction. It is also necessary to distinguish symbols which were written with a pencil thickness other than the original script. Then there are the miniscule changes in the symbols themselves, together with many cross-outs.

And, in addition, one needs to be aware that the speaker’s pronunciation hails from British and American English (his wife was American) with an unavoidable, occasional Urdu/Gujerati accent. For the most part, the reconstituting of the words back to the original spoken words, as taken down during the discourses, has been achieved.
The transcriber asks the reader, while reading an unfamiliar form of syntax and even some archaic English, to trust the veracity of the transcription. After all, one is dealing with the thoughts and language of a Sufi musician and philosopher, a native of India born in the late 19th century, who yet was able to present authentic Sufi teachings which continue to attract widespread interest today.

Table of Contents
In the Table of Contents the lectures have been listed under the title which appears on the basic text. In the four lecture series intended to be made into books, the lectures all bear the same title; in order to distinguish them, the first few words have been added following the title. The titles of the lectures were often later changed at International Headquarters in documents prepared for use in the Sufi Centres, and the chapter headings in the books in which the lectures were published also show changes. As far as books and classified series of lectures are concerned, these later titles can be found by consulting Appendix A. Where the exact date is known, it is given; where only the month is known, it is given without a day; where even the month is not certain, it is followed by a question mark; where even the year is not known with certainty, “n.d.” is written, and its inclusion in 1924 II represents our best guess as to where it belongs.

Explanation of Abbreviations
This list, which follows this preface, offers the general meaning of each abbreviation. For this volume, the abbreviations have been adjusted so that generally each reference consists of two letters, or two sets of two letters. This changes the abbreviations from the earliest volumes in this series, where they had one, two, or three letters. The list of documents preceding the notes for each lecture indicates a more specific meaning of the abbreviation for that particular lecture. For information about the mureeds (initiates) who took down or later edited the lectures, please refer to the List of Persons, etc.

Appendix A
Appendix A is designed to show what a particular lecture may have become later on. One use, of course, was as a chapter for a book, which applies especially to this Summer School, where many of the lectures became chapters in books. Another very common use was as a lesson to be distributed to Sufi Centres, which included several different series for different purposes. The Gathas, Githas, Sangathas, and Sangithas were texts for mureeds of particular levels of initiation. The various
Gatheka series were for a more general use. Those in possession of the books or copies of the lessons will be able to use this appendix to discover the source of the material, and then to compare the edited versions with the original lectures.

Appendix B
Appendix B lists the lectures known to have been given but for which we have no record. The title is given where available, as well as the place and date of the lecture. Any readers who know of texts for any of these lectures are requested to make this known to the Nekbakht Foundation archive.

Glossary
Even though explanations of foreign (non-English) terms are generally given only in the glossary, in some instances an immediate understanding of a term is so essential to understanding the statement that a brief explanation has been included in the notes. When Inayat Khan seems to have used a term in a special sense, the usual accepted meaning is given first, and his special meaning afterwards marked “(suf)”. Standard reference sources have been used to make these entries, but especially Dr. M. C. Monna’s Short Dictionary of the Foreign Words in Hazrat Inayat Khan’s Teachings (revised edition, Alkmaar, 1991). Because of occasional errors in this dictionary, all entries have been further checked in standard sources.

List of Persons, Places and Works
Of the names of deities, persons, peoples, geographical locations, works, etc., mentioned in the lectures in this volume, a short explanation has been given following the Glossary. In many cases, these might appear to be so well-known or readily available in reference works that no explanation is required. When this series began in the 1980s, finding information in these matters still required access to a reference library. In the intervening years, the development of information technology has made vast amounts of information readily available virtually anywhere through the Internet. Therefore, in this volume we have shortened the entries in the List to just the essential information.

Index
The extensive analytical index at the end of the book may prove useful for private study, for preparing lectures, as well as for scholarly purposes in general. The intent has been to be inclusive and to provide some idea of the content of each reference. Within each entry, a hyphen replaces the word being indexed. The downloadable
version of each book, available at nekbakhtfoundation.org, is also searchable using Adobe Acrobat Reader.

In conclusion, the objects of this book, and indeed of the whole series, may be summed up as threefold:
— to safeguard for posterity the teachings of Pir-o-Murshid Hazrat Inayat Khan gathered in the Biographical Department;
— to serve as the basis of future publications and translations;
— to make the earliest source materials of Pir-o-Murshid Hazrat Inayat Khan’s words available to scholars, researchers, students, and the many persons interested today in finding authentic texts of Sufi spiritual teachings.

Donald Avery Graham, Editor-in-Chief
Nekbakht Foundation
34, rue de la Tuilerie
92150 Suresnes, France
website: nekbakhtfoundation.org
Explanation of Abbreviations

Those persons or places mentioned in this list about whom there is further information in the List of Persons, Places, Works, etc., are indicated by (L).

abbr. - abbreviation  
a.o.d. - all other documents  
an. - annotation(s)  
B.v.d.B. - the Rev. Berthi van der Bent Hamel, transcriber of the shorthand of Sakina  
bk. - book, edited by Murshida Sherifa Goodenough (L)  
bp. - a book preparation, made by Murshida Sherifa Goodenough, often for the purpose of sending to the publisher for typesetting  
cr. - correction  
ed. - editing, edited version  
er. - early (generally, before 1927)  
FS. - Fatah van Seters, a Dutch mureed  
Gd. - Murshida Sherifa Goodenough (L)  
  Gd.hw. - a handwritten document by Sherifa Goodenough, sometimes taken down as Inayat Khan was speaking  
  Gd.tp. - a typewritten document, typically on Sherifa Goodenough’s large-letter typewriter, made from her own or someone else’s reporting  
Hq. - International Headquarters, Geneva (L)  
  Hq.tp. - a typewritten document prepared at Hq., sometimes in multiple carbon copies for distribution to Sufi centres  
  Hq.st. - a stencilled document produced at Hq. for distribution to Sufi centres  
hw. - handwriting, handwritten document  
Km. - Kismet Stam (L)  
  Km.tp. - a typewritten copy prepared by Kismet in consultation with Sakina Furnée, typically a finely typed, double-spaced document on very good quality paper  
od. - old, meaning from the early days but probably after 1927  
Pl. - Pilgrimage, a name used for a summer gathering in Suresnes in later days, for which Sakina Furnée often prepared authentic versions of the teachings of Inayat Khan
P-o-M. - Pir-o-Murshid Inayat Khan (L)
qa. - question and answer
rp. - reporting, a term used here to mean a manuscript taken down as the speaker was speaking
SB. - Shabaz Best, a mureed of Inayat Khan who established a Sufi Centre in Rio de Janeiro, Brazil, and had a large collection of papers for use there
sh. - shorthand
Sk. - Miss Sakina Furnée (L)
  Sk.sh. - Sakina Furnée’s shorthand reporting, taken down as Inayat Khan spoke
  Sk.tp. - a typewritten copy prepared by Sakina or under her supervision from her own or someone else’s reporting, or occasionally from another typescript when no reporting was available to her, typically single-spaced in multiple carbon copies
SP. - the Supplementary Papers (also known as Dutch Papers), a set of papers which had not previously been distributed, prepared by Sakina Furnée for use in Sufi Centres
SQ. - *The Sufi Quarterly*, a Sufi journal (L)
st. - stencil, a stencilled (“cyclostyled”) document
tp. - typed, typescript
TR. - Miss Toni de Ridder (L)
  TR.hw. - Toni de Ridder’s handwritten reporting, taken down as P-o-M. spoke
un. - unknown
Acknowledgements

In the work on the present volume, the division of labour has been as follows:

Professor Donald Graham has overall responsibility for the work, first identifying the chronology of manuscripts to be compared, then making those comparisons, and finally transcribing the lectures where the original is not in shorthand. He also has prepared the critical apparatus, including an analytical index, and in the Preface has attempted to give the reader an overview of the contents as well as the historical context.

The Reverend Berthi van der Bent Hamel has continued the challenging work of transcribing Sakina Furnée’s shorthand into regular English, has provided the footnotes regarding the shorthand record, and has also participated extensively in the proofreading and corrections.

Margaret Lesley has entered the transcribed shorthand text into computer files, and has repeatedly checked the accuracy of the text. Anne King has proven a very helpful proofreader. Earlier in the process of preparing this book, both Mary Jane Parrish and the Reverend Virginia Black had the tasks which ultimately fell to Margaret Lesley, and Mary Jane Parrish has continued as a valued consultant.

Jasmine Juliane Damm has most ably assisted Professor Graham, in quite a few cases actually doing comparison of documents, in which she has become expert. In all cases, she has most carefully checked the accuracy of the comparisons, assuring a higher level of fidelity to the documents.

Joseph N. de Raismes, Esq., helped extensively with the proofreading process in its early stages, as did the Reverend William J. Teska.

Jeanne Marie Koré Salvato has once again done the final proofreading with exemplary thoroughness, as well as managing the project in its final stages. Her long experience with this work and her wide knowledge of Inayat Khan’s teachings have proven of great value.

The Glossary and List have benefited from a check by Shaikh-ul-Mashaik Mahmood Maheboob Khan, the Advisor to the Nekbakht Board, and his wife, Ma-Shaika
Harunnisa, who is a native speaker of Gujerati and Urdu, as was Pir-o-Murshid Inayat Khan. They should not, however, be held responsible for any inaccuracies.

The Secretary of the Board of the Nekbakht Foundation, which owns the archives in which these manuscripts reside and sponsors the publication of these books, Ir. B. Folkersma, worked extensively with Prof. Graham and the Rev. van der Bent Hamel in working out the editorial principles for determining our basic text. Later, after he had left the Board for health reasons, the remaining members of the Board, L. E. B. van der Putt (President), Jan Lucas Inayat van Hoorn (Treasurer), and Johan Molenaar (now Secretary), assisted in the establishment of the final editorial principles. The Board has also generously provided housing, travel, and other financial support for those working on this project over the five years it has taken to complete it.

We all work under the inspiration of the example left to us by Munira van Voorst van Beest (1916-1990), the founding editor, who largely invented the way in which our texts are presented and dedicated the last twenty-six years of her life to this work.
Words Spoken by Pir-o-Murshid Inayat Khan
during the Luncheon of the Marriage-Day
of Maheboob Khan and Shadi van Goens

I wish [you all to bring]² good health, long life and³ prosperity on this
privileged married couple. I appreciate from the bottom of my heart the generous
cooperation of all my mureeds⁴ and friends in bringing this marriage ceremony to
a beautiful accomplishment. This makes me feel that, although born and brought
up in a land far away from Europe⁵, yet the friendly feelings⁶, the sympathy we find
among our mureeds and friends, feel we are again⁷ home. We find⁸ that we are in
our country. In this marriage we see the coming together of the East and West, and
in that way fulfilling that object which the Sufi Movement has at heart, of rising
above the⁹ barriers which¹⁰ divide the sections of humanity, and of coming together
of human beings at the appreciation of the nobility of the soul, whether of East or
West.

There is only one source of God [from which is all come, and¹¹] the
understanding of this conception as we have found in our blessed Mrs. van Goens\textsuperscript{12}, [to whom]\textsuperscript{13} we are most grateful, and grateful to you all.

\textsuperscript{12} Sk.sh.: “Mrs. v. G.” abbr. for “Mrs. van Goens” (the mother of the bride)
\textsuperscript{13} Sk.sh.: “to whom” missing, but included in a.o.d., and necessary in context
The whole manifestation in all [its] aspects is a record upon which the voice is reproduced and that voice is a person’s thought. There is no place in the world, a desert, a forest, a mountain or a house, a town or a city where there is no voice continually going on which was once engraved upon it, and since then it continued. No doubt every such voice has its limit. One maybe continues for
thousands of years, another voice for several months, another voice\textsuperscript{15} for some days, another voice\textsuperscript{16} for some hours, moments. For everything that is created intentionally or unintentionally has a life; it has a birth and so it has a death. Plainly speaking, it has a beginning and an end. One can experience this by feeling the atmosphere of different places: sitting upon the rocks of [the]\textsuperscript{17} mountains one often feels the vibrations of the one who has been sitting there before. Sitting in a forest, in a wilderness, one can feel what had brought\textsuperscript{19} the history\textsuperscript{20} of that place. It may\textsuperscript{21} that there was a city before, that there was a house\textsuperscript{22} there, that the people lived there; not now, it had turned into\textsuperscript{27} wilderness. One begins to feel the history\textsuperscript{20} of the whole place, it communicates\textsuperscript{28} with one. Every town has its particular voice, so to speak; it is speaking\textsuperscript{29} aloud, who lived in that town, and how did they live\textsuperscript{31}; what was their life.\textsuperscript{32} or\textsuperscript{33} their grade of evolution, it speaks\textsuperscript{35}. It speaks\textsuperscript{39} of their doings. It speaks\textsuperscript{35} of the results produced of their actions.

People perceive the vibrations of the\textsuperscript{37} haunted\textsuperscript{38} houses. It is only because the atmosphere is stirred up\textsuperscript{39} it is intense, and therefore it is often felt
distinctly. But there is no house, there is no place which has not got its own voice. By this I mean the voice that has been engraved in it, that it has become a reproducing record of what has been given to it consciously or unconsciously.

When Abraham returned from Egypt after his initiation in the mysteries of life, he arrived at Mecca and a stone was set there in memory of that initiation which he had just received from that old esoteric school of Egypt. And the voice that was put into it by the singing soul of Abraham continued, and became audible to those who could hear. The prophets and seers since that time

41. Sk.sh.: “therefore” written, but a.o.d. have “there is”
42. Bp., bk.: “town” instead of “house”
43. Bp., bk.: “is meant” instead of “I mean”
44. Sk.sh.: this sh. form “engraved” transcribes clearly the starting “e” vowel and differs from the previous “ingraved” (see n. 11)
45. Bp., bk.: “upon” instead of “in”
46. Bk.: “so” added
47. Bp., bk.: the answers to q.a.s 1 and 4 are inserted into the text here, highly edited; as follows in bk.: “Where many people have lived there is a dominating voice, which is more distinct than other voices. But at the same time, as one feels what a composer wishes to convey through the whole music he writes, with all the different instruments, so even the different voices which are going on together make one result; and that result is like a symphony to the person who can hear them together. Especially a collective thought comes, when one can perceive it, in a town, in a new city. It is a kind of voice of the past and voice of the present, a voice of all as one voice; and it has its peculiar and particular effect. The whole tradition is in the voice. For instance, one who can hear it clearly feels as if the city is speaking about its past, about its present. In remote places sometimes the voices have become buried, and there is a kind of overtone which is most gentle and soothing. For the voices have gone, and the vibration remains as an atmosphere. And if that place was always a desert, it is still more elevating; because it has its own natural atmosphere, and it is most uplifting. And yet if some travellers have passed through it, it brings to us their voice. Even that is much better than what one perceives and feels in cities, in towns; because in nature man is quite a different person. The more he is in nature, the more what is artificial falls away from him, and he becomes more at one with nature. And therefore his predisposition, which is nature and truth, and which is goodness, all comes up and makes life for him a kind of dream, a romance, a lyric; and therefore even his thought there as a human thought begins to sing through nature.”
48. Sk.sh.: first “a-Braham” written (“a” in sh. and “Braham” in lh.), then retraced in lh. to read “Abraham” for “Abraham” (see List); a.o.d.: “Abraham”
49. Sk.sh.: “to” written first, but changed to read “from”, and “from” in a.o.d.
50. Sk.sh.: “histories” first written, but changed to read “mysteries”, and “mysteries” in a.o.d.
51. Sk.sh.: actually Mekka, Dutch for Mecca (see List); a.o.d.: Mecca
52. Sk.tp.1: “sat” instead of “set”; (Sk.tp.1)Sk.cr.: corrected to read “set”; confirmed by Sk.an.; Sk.tp.2: “sat up” instead of “set there”; (Sk.tp.2)Sk.cr.: corrected to “sat there”
53. Bp., bk.: “the” instead of “that”
54. Bk.: “the ancient” instead of “that old”
have made pilgrimages to this\textsuperscript{55} stone of Ka‘ba\textsuperscript{56}. It\textsuperscript{57} continued and is still existing. A place like Mecca, desert—\textsuperscript{58} nothing interesting, neither the ground fertile, nor people most evolved, nor business or industry flourishing, no science or art has developed there\textsuperscript{58}—has had the\textsuperscript{59} attraction for millions of people who only went for one purpose and that was pilgrimage. What was it?\textsuperscript{60} What is it? It is the voice which has been put in the place, \textsuperscript{61} in \textsuperscript{62} a stone. \textsuperscript{63}Stone has been made to speak and it is speaking to those whose ears are open.\textsuperscript{64} Every place that\textsuperscript{65} a person sits and thinks a moment on any subject takes it in\textsuperscript{66}, the thought of man. It takes\textsuperscript{67} record of what he has\textsuperscript{68} spoken, so that no man can hide his thought or feeling; it is recorded [even]\textsuperscript{69} in the seat\textsuperscript{70} he has been sitting and thinking\textsuperscript{71}. And many more\textsuperscript{72} who can feel by sitting in that place, begin to feel\textsuperscript{73}. Sometimes the effect is quite contrary. A person may feel a thought quite foreign to him, a feeling which does not [belong]\textsuperscript{74} to him, the moment he sits on a certain seat, because in\textsuperscript{75} that seat there was that thought vibrating on.\textsuperscript{76} As a seat can hold the vibrations of their\textsuperscript{77} thought for a much longer time than warmth or cold\textsuperscript{78}, so an influence

\begin{itemize}
\item \textsuperscript{55} Km.hw.: “that” instead of “this”
\item \textsuperscript{56} Ka‘ba, a Muslim shrine in Mecca (see List)
\item \textsuperscript{57} Bk.: “The voice” instead of “It”
\item \textsuperscript{58} Bk.: “with nothing of interest; the ground not fertile, the people not very evolved, no business or industry flourishing, no science or art developed,” instead of “nothing interesting, neither the ground fertile, nor people most evolved, nor business or industry flourishing, no science or art has developed there”
\item \textsuperscript{59} Bp., bk.: “the” omitted
\item \textsuperscript{60} Bk.: “and” instead of “?” to make one question
\item \textsuperscript{61} Km.hw., Sk.tp.2: “or” added; (Sk.tp.2)Sk.cr.: “?” inserted in hw. above “or”, and “of (?)” inserted above “in”, the latter affirmed with a check-mark
\item \textsuperscript{62} Sk.sh.: an illegible sh. symbol
\item \textsuperscript{63} Bp., bk.: “A” added
\item \textsuperscript{64} Bp., bk.: the answers to questions 6 and 7 are inserted here, highly edited; due to the length of this text, it is not shown here; see note 47 for an example of this editing
\item \textsuperscript{65} Bp., bk.: (Hq.tp.)Gd.ed.: “where” instead of “that”
\item \textsuperscript{66} Km.hw.: “up” instead of “in”; Bp., bk.: “up” instead of “it in”
\item \textsuperscript{67} Bp., bk.: “the” added
\item \textsuperscript{68} Bp., bk.: “has been” instead of “he has”
\item \textsuperscript{69} Sk.sh.: “ever” written, but a.o.d. have “even” instead of “ever”
\item \textsuperscript{70} (Hq.tp.)Gd.ed.: “in which” added
\item \textsuperscript{71} Bp.: “of it” added; bk.: “on while thinking it” instead of “and thinking”
\item \textsuperscript{72} A.o.d.: “more” omitted; Km.hw. leaves a space here
\item \textsuperscript{73} Bk.: “do so” instead of “feel”
\item \textsuperscript{74} Sk.sh.: “belong” retraced in lh. over an illegible cross out, and “belong” included in a.o.d.
\item \textsuperscript{75} Bp., bk.: “on” instead of “in”
\item \textsuperscript{76} A.o.d.: “.” And instead of “on.”
\item \textsuperscript{77} A.o.d.: “the” instead of “their”
\item \textsuperscript{78} Bp.: “the life of the person who has thought or has spoken” instead of “warmth or cold”
\end{itemize}
remains in every place where one sits, or where one lives, or where one thinks, feels; where one rejoices or where one moans. And that voice continues in incomparably longer time than the life of the person who has spoken there.

---

**Q.: Would it not be a great confusion of voice?** Is it a question of dominance, where people have been for a long time, a dominant note; or of someone individual?

A.: There is a dominant voice which is more distinct than other voices; but at the same time, as one can feel what a composer wishes to convey through the whole music he writes, with all the different instruments, so even the different voices which are going on together make a result and that result comes like a symphony to a person who can feel them. Especially a collective thought comes when one perceives it in a town, in a new city. It is a kind of voice of the past and a voice of the present, and the voice of all as one music; and it has its peculiar and particular effect. This was a wonderful experience for me when I visited Germany after the war, for the contrast between the voice which was before, or the voice which is at the back of it, and the voice which is going on just now of the people there. It seems as if there was a lake or a river which now become a land. That running
water, which was\textsuperscript{95} life itself, has become all barren and there is earth covering it; and yet one feels that underneath there is water still to be found and yet upon it one feels that one just walks not\textsuperscript{96} the ground. Perhaps there was some water there before? So one sees how the voice of their\textsuperscript{97} whole country can change with the changing of conditions.

\textit{Q.}: The voice of London and of Paris are perfectly different. Has it something to do with race?
\textit{A.}: The whole tradition is in the voice. One who can hear it clearly feels as if the city is speaking about its past and present.

\textit{Q.}: British empire exhibition . . . went there one night, 6 o’clock, sense of fear and anguish, feeling of disaster.\textsuperscript{98} How to explain it? Is it imagination on my part or disappointment somehow?
\textit{A.}: It is quite possible [that there was]\textsuperscript{100} pain under\textsuperscript{101} the place where you were standing or sitting. It might seem funny that it is true that there are houses where perhaps quarrels have continued for a long time, there dishes and saucers [and glasses]\textsuperscript{102} break without reason.

\textit{Q.}: My \textsuperscript{104} is a secret place. I was sitting on a little hill and suddenly thought that someone had overwhelmed me; that spot that had offered human sacrifices, millions of years ago . . . \textsuperscript{103}

\textit{Q.}: In places remote, where there have been no or little human \textsuperscript{105} events have taken place, what would be the character in deserts or high mountains, they have

\textsuperscript{95} Sk.tp.2: “is” instead of “was”; (Sk.tp.2)Sk.cr.: “is” corrected to “was”
\textsuperscript{96} Sk.tp.1.2: “on” instead of “not”
\textsuperscript{97} Sk.tp.1.2: “the” instead of “their”
\textsuperscript{98} Sk.tp.1.2: This sentence worded: “At the British Empire exhibition, I went there one night at six o’clock, and got a sense of pain and anguish, a feeling of disaster.”; in Sk.tp.2, the last nine words “sense . . . disaster” appear to be inserted in a blank space and with a different typewriter
\textsuperscript{99} Sk.sh.: lost word or words; this question appears to be fragmentary
\textsuperscript{100} Sk.sh.: “this” first written, then “there was” inserted after “this”; a.o.d.: “that there was” instead of “this there was”
\textsuperscript{101} Sk.sh.: “under of” written; Sk.tp.1.2: “at” instead of “under of”
\textsuperscript{102} Sk.sh.: “and glasses” inserted after “saucers”, and included in a.o.d.
\textsuperscript{103} Sk.sh.: this question was apparently not finished and was later crossed out; omitted in a.o.d.
\textsuperscript{104} Sk.sh.: an illegible sh. symbol crossed out
\textsuperscript{105} Sk.sh.: an illegible word crossed out; nothing shown in a.o.d.
attractions\textsuperscript{106} for people. \textsuperscript{107} Is that because of the absence of voices which are distracting?

A.: Yes, in remote places sometimes the voices have become barren and there is a kind of overtone which is most gentle and soothing, for the voices have gone and the vibration\textsuperscript{108} has remained as an atmosphere. And in that place which has always been a desert is still more elevating, because it has its own voice and vibration and yet if some travellers have passed\textsuperscript{109} through and if it brought\textsuperscript{110} to us their voice\textsuperscript{111}, even that is much better than the voice\textsuperscript{112} which we perceive and feel in cities and towns\textsuperscript{113}. For the reason when man is in nature he is quite a different person. As nearer to nature he approaches, so the artificiality of his life is [dropped]\textsuperscript{114} down and he becomes more and more free from superficial life. Therefore his pre-disposition, which is natural and beautiful and is goodness, it only\textsuperscript{115} comes up and makes life a kind of dream, romance, lyric. [Therefore]\textsuperscript{116} even his thought there as a human thought begins to sing [there]\textsuperscript{117} through nature.

Q.: In the case of an individual impression, like Abraham\textsuperscript{118} on Ka\textsuperscript{119}ba\textsuperscript{118} stone, would the duration of that impression depend on the intensity [with]\textsuperscript{120} which it was impressed, or\textsuperscript{121} also upon the sacredness of the thought?

A.:\textsuperscript{122} Yes, the person who is evolved, his thought has a greater power than the thought itself, than what the thought contains, because the person is the life of the thought. Thought is the cover over that life. Perhaps Abraham would not have been able to [engrave]\textsuperscript{123} any other stone with that power which he had at that

\begin{thebibliography}{99}
\bibitem{106} Sk.tp.1,2: “attraction” instead of “attractions”
\bibitem{107} Sk.sh.: a blank
\bibitem{108} Sk.tp.1: “vibrations” instead of “vibration”; (Sk.tp.1)Sk.cr.: corrected to “vibration”
\bibitem{109} Sk.tp.1,2: “past” instead of “passed”; (Sk.tp.1)Sk.cr.: changed to “passed”, confirmed by Sk.an.
\bibitem{110} Sk.tp.1,2: “brings” instead of “brought”
\bibitem{111} Sk.tp.1,2: “voices” instead of “voice”; (Sk.tp.2)Sk.cr.: corrected to “voice”
\bibitem{112} Sk.tp.1,2: “voices” instead of “voice”
\bibitem{113} Sk.sh.: a blank; “dropped” added in Sk.tp.1,2
\bibitem{114} Sk.sh.: though “prop” is written in sh. here, it does not fit the context; Sk.tp.1,2.: “dropped”
\bibitem{115} Sk.tp.1,2: “all” instead of “only”
\bibitem{116} Sk.sh.: “There is” written, but Sk.tp.1,2 have “Therefore”, which fits the context
\bibitem{117} Sk.sh.: “there” inserted after “sing”, and included in Sk.tp.1,2
\bibitem{118} Sk.sh.: “Abrah.” abbr. in lh. for “Abraham”
\bibitem{119} Sk.sh.: “K.” abbr. in lh. for “Ka’ba”; for Ka’ba see List
\bibitem{120} Sk.sh.: “each” retraced to read “with”; “with” in Sk.tp.1,2
\bibitem{121} Sk.sh.: “or” changed to read “only”, but “or” retained in Sk.tp.1,2
\bibitem{122} Bp., bk.: this answer inserted into the text (see note 47) in highly edited form
\bibitem{123} Sk.sh.: “engrave” retraced (poorly) to read “engrave”, and “engrave” in Sk.tp.1,2
\end{thebibliography}
moment, when he [was]²⁴ coming with the fresh impression after his initiation. Perhaps in his whole life he had²⁵ done that one work, which was stronger at that one time; as he has said that, “This stone I set²⁶ here in the memory of the initiation as a sign of God to be understood as one God. That this will remain forever as a temple made by me.” It was a temple of Abraham. Abraham was not a king or a rich man. He could only put that²⁷ one stone which lasted for a long time, much longer than many temples put for that purpose, which were brought²⁸. The prophet Muhammad²⁹ came with a revolt to make the whole Ka'ba clear of all its gods; but nothing would induce him to take away that one stone. And after sweeping away all gods from it³⁰ he did not touch that one stone set³¹ by Abraham. His motive was to take away all stones, but he did not. Abraham could have defended when he was alive, but the stone was defending itself. ³¹ This is only one example, but there are numberless examples to be found. The atmosphere of Benares³², and the vibrations of Ajmir³³, where Khwaja Moinuddin Chishti³⁴ was, and lived and meditated and [died]³⁵ there. There is the tomb of the saint, but there is a continual voice going on, a voice so strong that a person who is meditative can sit there and would like to sit there forever. It is in the midst of the city and yet it has a feeling of wilderness, because in that place the saint sat and meditated upon the cosmic music, saut-i-sarmad³⁶ and [hearing]³⁷ [cosmic music]³⁸ continually there, [he]³⁹ produced cosmic music there. ⁴⁰

Q.: Would not the thought of the people ⁴¹ come after that?

---

124. Sk.sh.: “had” retraced to read “was”; Sk.tp.1,2: “was” instead of “had”  
125. Sk.tp.1,2: “has” instead of “had”  
126. Sk.tp.1,2: “set” instead of “set”; Sk.tp.1(Sk.cr.): “set” reinstated, and confirmed in Sk.an.  
127. Sk.tp.1,2: “this” instead of “that”  
128. Sk.tp.1: “built” instead of “brought”  
129. Sk.sh.: “Moha.” in lh. abbr. for “Muhammad” (see List)  
130. Sk.tp.1,2: “there” instead of “it”  
131. Sk.sh.: a blank or a pause in speaking  
132. Benares: see List  
133. Sk.sh.: actually Ajmeer for Ajmir (see List); a.o.d.: Ajmir  
134. Sk.sh.: actually “Khaja Moinudin Chisti” in the sh., phonetic for Khwaja Moinuddin Chishti (see List)  
135. Sk.sh.: “ended” changed to read “died”, and “died” in Sk.tp.1.2  
136. Sk.sh.: “Saut-i Sama” written in sh.; Saut-i-sarmad, the eternal sound (see Glossary)  
137. Sk.sh.: “nearing”; a.o.d.: “hearing” instead of “nearing”  
138. Sk.sh.: “it” crossed out, then “c. m.” in lh. abbr. for “cosmic music” above it; “cosmic music” in Sk.tp.1.2  
139. Sk.sh. “one” written; Sk.tp.1,2: “he” instead of “one”  
140. Sk.sh.: three lines are left blank, and the qa.s continue on the next page  
141. Sk.sh.: a blank; Sk.tp.1,2 include a blank after “people” and at the end of the sentence
A.: 142 No. I should think that it would add to it. For instance, if it was a flute-solo it would make it an *orchestre*[^143], [all[^144] instruments][^145]; but that one thought which is going on would be continued. 146 During that saint’s lifetime there has been a great experience; that to visit this great master another[^147] seer came from Bagdad[^148], a very advanced soul. And this was a most [remarkable][^149] meeting in Ajmir. But the one who came was very strict in his religious observances, and the religious people of that time would not have music. So naturally, in order to respect his belief or his way of living, this great sage[^150] had to sacrifice his every day musical repetition. But when the time came the symphony began by itself, and everyone[^151] began to look;[^152] this great sage was a great [musician][^153]; [without][^154] his playing the music was going on. Even if the religious [authorities prohibit it][^155], “It is for others, not for you.”

Q.: *Does a tomb keep the voice?*

156, 157 It is not the tomb of the person. If a person has lived there—in ancient times people used to make a mark where a person had lived—they made the tomb there where the vibration of that person had been recorded. Mostly the ancient tombs have been made in the places where they sat and meditated and thought. Only in that case the tomb is the[^158] excuse. It is only a mark that here they sat. Very

[^142]: Bp., bk.: this answer is inserted into the lecture text in highly edited form (see note 47)
[^143]: Sk.sh.: “orchestre”, French in lh. for “orchestra”, followed by a blank
[^144]: Sk.sh.: here “it” or “its” written first, then changed to read “only”
[^145]: Sk.sh.: “for its instrument” written, but Sk.tp.1,2 have “all instruments”, which fits the context
[^146]: Sk.sh.: a large blank
[^147]: Sk.tp.2: “great” added; (Sk.tp.2)Sk.cr.: crossed out
[^148]: This legend concerns Abdul Qader Jilani (see List), the eponymous founder of the Qadiri Order of Sufis
[^149]: Sk.sh.: a blank, then “remarkable” added and included in Sk.tp.1,2
[^150]: Sk.tp.1,2: “saint” instead of “sage”
[^151]: Sk.sh.: “everyone” partially crossed out; included in Sk.tp.1,2
[^152]: Sk.sh.: “because” crossed out, and omitted in Sk.tp.1,2
[^153]: Sk.sh.: “humane” changed to read “musician” followed by a large blank; “musician” in Sk.tp.1,2
[^154]: Sk.sh.: the sh. symbol for “but” was later inserted in the sh. symbol for “without” which would then read “but without”; Sk.tp.1,2: just “without”
[^155]: Sk.sh.: lost words; Sk.tp.1: “[authorities prohibit it,]” added; Sk.tp.2: a long blank
[^156]: Sk.sh.: a blank instead of “A” for Answer; it is uncertain if words are missing; Sk.tp.1,2: answer starts here
[^157]: Bp., bk.: this answer is inserted as the final lecture paragraph, in highly edited form (see note 47)
[^158]: Sk.sh.: an illegible sh. symbol crossed out; nothing added in Sk.tp.1,2
often in India, where cremation takes place, they\textsuperscript{159} make a seat [as]\textsuperscript{160} a mark of meditation, where they have used the vibration just to keep that mark.

\textsuperscript{159} Sk.sh.: “they” retraced to read “in”, but “they” in Sk.tp.1,2, which fits the context
\textsuperscript{160} Sk.sh.: “on” first written, but changed to read “as”, and “as” in Sk.tp.1,2
Friends, I would like to give an interpretation of the symbolical meaning of the story of Orpheus. While not taking your time, I would like to make the interpretation short and avoid telling the whole story.

As there is always a deep meaning in the legends of the ancient Greeks, as there has always been a deep meaning of the Indians and Persians and of the legends of the Egyptians. It is most interesting to watch that, how the art of the Greeks, as well as their legends, had a meaning attached to them, a much deeper meaning than it appeared outside, with its most beautiful structure. And seeing this and studying this, we find the key to the ancient culture, which seems to us that the further we explore the ancient culture, the more we shall be acquainted with its deepest and profound meaning.

In the first part of the story of Orpheus what we learn is that there is no object that once a person has desired from the bottom of his heart, that that object...
will ever be lost. Even if that object of love that a person has once desired, it was
in the deepest depth of the earth that the reason could believe\(^{11}\), not the eye, even
then it can be attained\(^{12}\) if one pursued it sufficiently.

The other thing is that in order to attain an object it is not only the love
element which is sufficient, but besides love, wisdom is necessary. It is \(^{13}\) wisdom
which wakes\(^{14}\) in humanity\(^{15}\) and it harmonizes with the cosmic forces, which helps
one to attain one’s object. And as there is a saying that the one who knows the
knowledge of sound knows the science of the whole life—and this saying will be
admitted by the wise of all ages and of all countries. The invoking of the gods by
Orpheus was in coming into touch with all the harmonious forces which, united
together, brought for him that object which he wanted to attain.

But the most fascinating is the [last]\(^{16}\) part of the story as a picture and as
a sense both. As Orpheus was proceeding and Eurydice\(^{17}\) following him, the
promise\(^{18}\) was this,\(^{19}\) he was not to look back; the moment he would look back,
Eurydice\(^{20}\) would be taken away from him. And the meaning is that the secret of
all attainment is faith and if the\(^{21}\) faith of a person endured as far as going ninety-
nine\(^{22}\) long\(^{23}\) miles and \(^{24}\) one mile\(^{25}\) was remaining to the gaining of the object,
even then if doubt comes, the attainment is no more to be expected\(^{26}\). From this we
learn the lesson, a lesson [which can be used in everything]\(^{27}\) we do in life, in every
walk of life, that in attaining anything we need the\(^{28}\) faith. If the\(^{28}\) faith is lacking,

---

11. A.o.d.: “see” instead of “believe”
12. Er.tp.: “obtained”; (er.tp.)Sk.cr.: “attained”
13. A.o.d.: “that” before “wisdom”
14. A.o.d.: “wakens” instead of “wakes”
15. Sk.tp.: “(harmony)” typed instead of “humanity”, later Sk. corrected it in hw. to “humanity”
16. Sk.sh.: indecipherable sh. symbol retraced to read “last”; a.o.d.: “last”
17. Sk.sh. and a.o.d. have “Uridice” for Eurydice (see List)
19. A.o.d.: “that” instead of “this,”
21. Sk.sh.: “the” omitted
22. Sk.sh.: the first Arabic numeral “9” crossed out
23. Er.tp., Sk.tp.: “long” omitted
24. Sk.sh.: a blank
25. Sk.sh.: “mile” changed to read “miles”
26. Sk.sh.: “expect” in lh. added
27. Sk.sh.: the sh. reads “can, can use in, for everything”; er.tp.: “which can serve in everything”; (er.tp.)Sk.cr.: “each can use in everything”; Km.tp., Sk.tp.: “which can be used in everything”
28. Sk.tp.: “the” later crossed out, and also crossed out in Sk.tp., but not in er.tp. or Km.tp.
even the littlest lacking of faith in the form of doubt will spoil the whole thing which we have done. Verily, faith is light and doubt darkness.
Siraj-Lecture

When interest is created in a country and many begin to follow the services, when a large number joins the religious activity of the Sufi Movement, then comes a time when there must be every day a service carried on. Six days of the week may be devoted to represent six religions in their different forms and teachings. The day which by the Buddhists is devoted to their religion may be kept for the Buddhist religion, the day which is devoted to Islam may be kept for the religion of Islam. It is better to choose the days which are already considered sacred by that particular set of people, such as Friday for Islam, Saturday for the Jewish religion, and Sunday for the Christian religion. On these days the life of that particular teacher may be taught and explained. A chain of prophets in that particular streak may be represented with their life and work. Lectures may be given on their particular teachings so that the service and study both may be continued at the same time. It may be understood that the central theme of the Sufi message, which is unification of religions, must be observed, and in representing every religion one must show how they are one and the same in their essence and how we could learn to see the truth by being able to appreciate its different presentations, not trying to present these religions either by being too much for them or too much against them. Only
we must accomplish our purpose of making the central truth known to humanity by presenting the world-accepted religious authorities in support to our idea.

The seventh day of the week must be used for the Universal Worship. Which day it does not matter as long as it is a day which is the most convenient day for the people to attend to the service. The Sufi message has not a fixed day as we do not need just now a day fixed for it. Also as we see in every day a sacred day, therefore it is for us to appoint one day of the week most suited to those to come to our services and to the country, on which the people are in a habit to attain religious services. Yes, in one way it is better to keep a uniformity, as far as we can, to keep the same day and the same time for the Universal Worship in all countries, that we in our working in different places throughout the world may unite with one another in thought and in spirit. The strength of such unity is indeed great.

Siraj therefore must not only study the six religions which we represent in our services, but also acquaint himself with the form in which services in different services and temples take place, in order to be perfectly familiar not only with their teachings but also with their representations. For a Siraj for us is a priest, a pastor, a professor, a doctor, a physician, a healer in social, moral, and spiritual activities. His knowledge of religions and acquaintance with the different forms in which they are presented will prove to be inspiring Cherags who work under him and helping immensely thereby the cause.

6. Sk.tp., Hq.st.: "to" omitted
7. Sk.tp., Hq.st.: "in" instead of "on"
8. Sk.tp., Hq.st.: "of attending" instead of "to attain"
9. Sk.tp., Hq.st.: "with" omitted
10. Sk.tp., Hq.st.: "The" added before "Siraj"
11. Sk.tp., Hq.st.: "churches" instead of "services"
12. The word "Cherag" meaning "light, lamp" (see Glossary) is a title given to those ordained to perform the Universal Worship service
3 o’clock, Monday, June 16th, 1924

The Purpose of Life

The main thing that a seeker after truth must realize is the purpose of life. No sooner a soul commences to feel sober from the intoxication of life, the first thing it asks itself is that, what is the purpose of my life? Each soul has its own
purpose, but at\textsuperscript{8} the end all purposes resolve into one purpose, and that \textsuperscript{9} is that purpose which is the seeking of \textsuperscript{10} the mystic. For all souls, \textsuperscript{11}through \textsuperscript{12}right and \textsuperscript{13}wrong paths\textsuperscript{14}, either sooner or later will arrive to\textsuperscript{15} that purpose, a purpose which must be accomplished, a purpose for which the whole creation has been intended. But the difference between the seeking soul and the soul who blindly works towards\textsuperscript{16} that purpose is as there is\textsuperscript{17} between the material and the maker of it. The clay works towards the purpose of forming a vessel and \textsuperscript{18}the potter both, but it is the potter’s joy and privilege to feel the happiness of the accomplishment of that\textsuperscript{19} purpose, not the clay\textsuperscript{20}. And so it is between\textsuperscript{21} the beings who unconsciously are striving towards that purpose and the souls who are\textsuperscript{22} consciously striving towards it, both coming\textsuperscript{23} in the end to\textsuperscript{24} the same accomplishment. The difference is of the consciousness.

The first step in the spiritual path is \textsuperscript{25}when a soul realizes its outer purpose in life, for it is not every soul in the world who\textsuperscript{26} even realizes its outer mission in life, and the soul who does not realize it\textsuperscript{27} may go on, perhaps for the whole life, and may not realize it even [to the]\textsuperscript{28} end of\textsuperscript{29} life. But the one who cares to realize it must sooner or later realize it. For the answer of \textsuperscript{30}his question is continually
being heard in his own heart. [As] Sa’di says that every soul is created for a certain purpose and the light of that purpose has been kindled in that soul. If there is already a flame lit even before the person was born on earth, it remains for the person then to find for himself the purpose of his life, although everything outside himself points to that purpose just the same.

One might ask, would the outer purpose lead to the inner purpose of life? Certainly it would. Everything one does, spiritual or material, is only a stepping-stone for him to arrive at the inner purpose, if he only takes it to be so. If he is mistaken, the mistake is for himself, in himself. He is working towards the inner purpose, towards the ultimate purpose just the same. For all is created to work one scheme and therefore [each individual] is acting towards the accomplishment of that divine plan. The right and wrong all must sum up in the end of the accomplishment of divine purpose. If there is a difference, the difference is for that particular individual.

There are five aspects which give one the tendency towards the accomplishment, towards the inner purpose: desire to live, desire to know, desire for power, desire for happiness, desire for peace. These five things work consciously or unconsciously in the profound depth of every soul. It is by these

31. (Gd.tp.)Gd.ed.1: “man’s” instead of “his”  
32. Sk.sh.: “As” added, and Sa’di (see List)  
33. SQ., Sk.tp.: a comma instead of “that”  
34. A.o.d.: “out” added  
35. Sk.sh.: “ever” written, then crossed out, and omitted in a.o.d.  
36. Gd.bp., SQ., Sk.tp.: here Gd. inserted a paragraph freely edited from the fourth q.a. after this lecture; for full documentation of a similar instance, see 13 June 1924, note 47  
37. A.o.d.: “for himself,” omitted  
38. Sk.tp.: “towards the inner purpose,” omitted  
39. Gd.tp., Gd.bp., SQ.: “towards the ultimate purpose” omitted  
40. Sk.sh.: “in each himself, even individually” written, then “himself” and “even” crossed out; a.o.d.: “each individual”  
41. A.o.d.: “that” replaced by “the”  
42. Gd.bp., SQ., Sk.tp.: “purpose” instead of “plan”  
43. Gd.bp., SQ.: this sentence omitted  
44. Gd.tp.: “done,” added  
45. Gd.tp.: “of” replaced with “in”  
46. A.o.d.: “for” replaced by “of”  
47. Sk.sh.: “4” (Arabic numeral) crossed out  
48. A.o.d.: “of” instead of “, towards”  
49. A.o.d.: “and” added  
50. Sk.sh.: “inner” written, then crossed out, and omitted in a.o.d.  
51. (Gd.tp.)Gd.ed.1,2: “It is by” crossed out; Gd.bp., SQ., Sk.tp.: “It is by” omitted
five things working within one prompt one either to do right or wrong. And yet these five aspects belong to the one purpose in the accomplishment of which the purpose of the whole creation is fulfilled. When the desire to live brings one in touch with one’s real life, a life which is not subject to death, then the purpose of that desire is fulfilled. When one has been able to perceive fully the knowledge of one’s own being, in which is to be found divine knowledge and mystery of the whole manifestation, then the purpose of knowledge is fulfilled. When one is able to get in touch with the almighty power, then the desire for power is accomplished. When one has been able to find one’s happiness in one’s own heart, independent of all things outside, the purpose of the desire for happiness is fulfilled. When one has been able to rise above all conditions and influences which disturb the peace of the soul, and found one’s peace in the midst of the crowd and away from the world, in him the desire for peace is fulfilled. It is not in either one or the other of these five desires that there is the accomplishment of the purpose. It is in the fulfilment of these five desires that one’s purpose is accomplished, the purpose for which every soul was born on earth.

Q: If you know that something will give you peace, happiness, knowledge and...
love, but will [deprive] someone else of it, \textsuperscript{69} what has one to choose?\textsuperscript{70}

A: I will again repeat the same thing. The \textsuperscript{72} one who has found happiness in his own heart, \textsuperscript{73} who has found the knowledge of himself, in that case, the one who has found the peace in his innermost self, \textsuperscript{73} then he is not taking peace out of [anyone] \textsuperscript{74} else. He has come \textsuperscript{73} to the fountain \textsuperscript{76} where it never lacks, where there comes a perfection.\textsuperscript{76}

\textsuperscript{77}Q.: When he has not yet arrived to that state?
A.: Even then that person has not lost. The one who gives knowledge never loses.

\textsuperscript{77}Q.: I want knowledge to come and my sister also, but one of us has to stay at home.
A.: The best thing is both to get it.\textsuperscript{77}

\textsuperscript{77}Q.: What is the best way for a person \textsuperscript{78} who is uncertain as to their life’s purpose, \textsuperscript{80} to attain knowledge as to the real purpose of their life?\textsuperscript{80}
A.: \textsuperscript{82}If one follows the [bent] of one’s mind, \textsuperscript{84} the track to which one is attracted, \textsuperscript{88} one’s inner inclination, \textsuperscript{87} that is never satisfied with anything less, but there is
something before one, there is something waiting for me, which will be my satisfaction. Besides, if one is intuitive and mystic, then the conditions tell one which is the purpose of one’s life. For nature has such a perfection of wisdom that one sees that for all little beings, insects and germs and worms they are given the sense to make their little houses and to protect themselves and to make a store for their food. The bees, who have the gift of making honey, so that nature has taught every soul to seek its purpose. It has made every soul for this purpose and it is continually calling that soul to accomplish that purpose. But if the soul does not hear that call it is not the fault of nature.

Therefore, how to find one’s purpose? By waking from the sleep.

Q.: Will the soul that seeks unconsciously to the end of life realize the purpose when it reaches the sphere of the jinns?

A.: Certainly it must, because beyond there is a greater waking one veil is thrown away.

Q.: Is it better to try to accomplish one’s purpose or to help others to

89. Gd.tp.: "(which one does not know at the time)" added
90. (Gd.tp.)Gd.ed.2: "bring me" instead of "be my"
91. Gd.tp.: "mystical, it is easier still, because then it continually tells one what" in place of "mystic, then the conditions tell one which"
92. Gd.tp.: full stop in place of "that"
93. Gd.tp.: "the" instead of "for all little beings,"
94. Gd.tp.: "and germs and worms they" omitted
95. Gd.tp., Sk.tp.: "of" instead of "for"
96. Gd.tp.: "are taught how to make honey:" in place of "so that"
97. Sk.sh.: "make" written, then crossed out
98. Sk.sh.: a blank; later "more" added, somewhat vaguely; Gd.tp.: "seek" instead of "make [blank];"
99. Gd.tp., Sk.tp.: "that" in place of "this"
100. Gd.tp.: "see" in place of "accomplish"
101. Gd.tp.: "Besides" instead of "But"
102. Gd.tp.: "the" instead of "that"
103. Gd.tp.: "and sleeps" added
104. Gd.tp.: "which is continually calling" added
105. Gd.tp.: "if I were to say in a few words" added
106. Gd.tp.: "I would say by" instead of "? By"
107. (Gd.tp.)Gd.ed.2: In margin, Gd. wrote "(Place elsewhere)(S W & W)", the latter indicating the book The Soul: Whence and Whither, published in 1924 (on which she may have been working at this time)
108. Sk.sh.: "J." in sh., then "Jinns" added in lh. (see Glossary); Gd.tp.: "Djinns"
109. Sk.sh.: a space
110. (Gd.tp.)Gd.ed.1: In the margin, Gd. wrote "omit" referring to this qa.
111. Gd.tp.: "see" instead of "accomplish"
accomplish their own purpose?

A.: The one who is not capable of accomplishing his own purpose may, instead of accomplishing the purpose of another, spoil it. He better engage himself first in accomplishing his own purpose. When he sees that he can accomplish his own purpose, he will feel more power, wisdom and greater inclination for helping another in his purpose, and he will evolve also, but accomplishing another’s purpose; his joy in accomplishing another’s purpose will be greater than in accomplishing his own purpose. As I always have said: that forced renunciation is not a virtue. If a person is not capable of renunciation, better not renounce, because he is not ready for it. Renunciation can only be a virtue when you feel joy in renunciation; for there is nothing in the world which can give you a greater joy than renunciation.

It is not the beginning, it is the end. If it is used as a virtue in the beginning, it is a mistake. For how can there be a virtue which brings one pain?
Virtue must bring one happiness. Very often man does in little things at a certain time in a fit of goodness, one wants to do good. In a spell of kindness one is kind and in reaction he thinks, why did I do it? He has lost two things, what he has done and the virtue besides.

Q.: Is that the difference of sacrifice and surrender?
A.: True, one [is] weakness, the other greatness.

Q.: Is the word “surrender” not renunciation, equivalent?
A.: Surrender, as long as it is only used in imaginations, it is better than in action. As long as one surrenders. For all worship and surrender is due to one, and that is God.

Q.: Is there a difference between sacrifice, renunciation, surrender?
A.: They all three show different things. Sacrifice is a loss, something one loses or something one gives up, and in surrender it is not necessary to give up or to lose, but to humble oneself, to give in. If you are humble, it is a
surrender. If you are respectful, it is a surrender. It is something\textsuperscript{153} which a wise\textsuperscript{154} person practises every moment\textsuperscript{155} because conditions are not always as one wished\textsuperscript{157} them to be. And there come very often times when one has to surrender, because there are only three conditions: either\textsuperscript{158} break, or be broken, or surrender. The surrender, therefore,\textsuperscript{160} is the middle path which Jesus Christ has taught: if someone slaps\textsuperscript{161} you on one side of the face, then\textsuperscript{162} turn the other side\textsuperscript{163}.\textsuperscript{164} Why did he not teach the other two things?\textsuperscript{165} The answer is that they already know them\textsuperscript{166}.

\begin{itemize}
\item [153.] Gd.tp.: “And therefore surrender is a thing” instead of “It is something”
\item [154.] Gd.tp.: “nice” instead of “wise”
\item [155.] Gd.tp.: “, and sometimes one surrenders” instead of “every moment”
\item [156.] Gd.tp.: “the” added
\item [157.] Gd.tp.: “wishes” instead of “wished”
\item [158.] Gd.tp.: “things: to” instead of “conditions: either”
\item [159.] Gd.tp.: “The” omitted
\item [160.] Gd.tp.: “, therefore,” omitted
\item [161.] Gd.tp.: “one strikes” instead of “someone slaps”
\item [162.] Gd.tp.: “cheek” instead of “side of the face then”
\item [163.] Matthew 5:39; Gd.tp.: “cheek” instead of “side”
\item [164.] Gd.tp.: “But one may say,” added
\item [165.] Gd.tp.: “And” added
\item [166.] Gd.tp.: “that” instead of “them”
\end{itemize}
Monday, 16th June, 5 o’clock

Healing

Illness from the Sufi point of view is an inharmony, either physical inharmony or mental inharmony. One acts upon the other. What causes inharmony? The lack of tone and the lack of rhythm. How can it be interpreted in a physical terminology? Prana or life or energy is the tone. Circulation, regulation is the rhythm: regulation in the beatings of the heart, of the pulse;
circulation [of the blood] through the tubes or veins of the body. In physical terms the lack of circulation means congestion, and the lack of prana or life or energy means weakness. These two things attract illness and are the cause of illness. In mental terms the rhythm is the action of mind, whether in harmonious thoughts or inharmonious thoughts, if mind is strong, firm and steady or if the mind is weak. If one continues to think on harmonious thoughts, it is just like regular beating of the pulse and good circulation of blood. If this harmony of thought is broken then congestion comes in mind. Then a person loses memory, depression comes as a result; what one sees is nothing but darkness. Doubt, suspicions, distrust and all manner of distress and despair comes when mind is congested in this way.

The prana, life, energy of mind is when the mind can be steady on thoughts of harmony, when mind can balance its thoughts, when it cannot be easily shaken, when doubts and confusions cannot easily overpower it. Whether it is nerve illness, whether it is mental disorder, whether it is physical illness, all different aspects of illness have at the root of them only one cause,
and that cause is inharmony. The body which becomes once inharmonious turns into a receptacle of inharmonious influences, of inharmonious atoms. It partakes of them without knowing and so is mind. Therefore, the body which is already lacking health is more susceptible to catch an illness than the body which is perfectly healthy. And so the mind which already has in it a disorder is more susceptible to taking every suggestion of disorder, and in this way it becomes worse.

It is experienced by the physicians of all ages that element attracts the same element. And so it is natural that illness attracts illness, but in plain words inharmony attracts inharmony, whereas harmony attracts harmony. Ordinarily we see in our everyday life a person who has nothing the matter, only weak physically, or whose life is not regular, is always susceptible to catch illnesses. Then we see a person who ponders often upon inharmonious thoughts is very easily offended. It does not take long for him to get offended; a little thing here and there makes him feel irritated because the irritation is already there. It wants just a little touch to make it a deeper irritation.

Besides this, the harmony of the body and mind upon one’s external life: the food one eats, the way one lives, the people one meets, the work one does, the climate in which one lives. No doubt, under the same conditions one person may be ill, the other person may be well. The reason is that one is in harmony with the food he eats, with the weather he lives in, with the people with whom he meets, with conditions that are around him. There is another person who revolts against the food he eats, against people he meets, against conditions that

36. Gd.tp.: “has become” instead of “becomes once”; bk.: “has once become”
37. Bk.: “of” omitted
38. Gd.tp., bk.: “it is with the” instead of “is”
39. Gd.tp.: “had” instead of “has”; bk.: changed back to “has”
40. Km.tp., Sk.tp.: “catch” instead of “taking”; Gd.tp.: “take” instead of “taking”
41. Gd.tp., bk.: “goes from bad to” instead of “becomes”
42. Gd.tp., bk.: “scientists” instead of “physicians”
43. Sk.sh.: “element” written again, then crossed out, and omitted in a.o.d.
44. Gd.tp., bk.: “with him” added
45. Gd.tp., bk.: “and is” added
46. Gd.tp., bk.: “the” omitted
47. Sk.sh.: “depend” written, but a.o.d. have “depends”, which is correct
48. Gd.tp., bk.: “with” omitted
49. Gd.tp., bk.: “the” added
are before\(^{50}\) him, against the weather\(^{51}\). The outcome is that he is not in harmony and the\(^{53}\) same result he perceives and experiences in his life. Illness is the result\(^{54}\), disorder is the result.

This idea can be very well demonstrated by the present method that the physicians have adopted: to inject the same element in a person which makes him ill. There is no better demonstration of this idea, that this makes the person in harmony with a thing which is opposed to his nature. If one understood that\(^{55}\) one can inject oneself with all the opposing influences which come, and put oneself in harmony with them, and then see what result one experiences. The woodcutters do not get sunstroke. The sailors\(^{56}\) do not get cold. The reason is that they have injected themselves with the element with which they have\(^{57}\) meet in life, the element which will oppose their system, their nature.\(^{52}\) Therefore,\(^{58}\) in short, the first lesson in health is the understanding of this principle that illness is nothing but inharmony and\(^{59}\) the secret of health lies in harmony.

\[Q:\text{ What is the best way for a physician to heal}\(^{60}\)?
\]

A.: Where there is a need of manipulation\(^{61}\), but in cases when\(^{62}\) it is not needed one
can\textsuperscript{63} heal without it. The healing with\textsuperscript{64} manipulation\textsuperscript{65} is a different kind of healing. It is between the work of a physician and \textsuperscript{66}healer. One who manipulates is not necessarily a healer; it\textsuperscript{67} is a masseur. \textsuperscript{68}Healer’s work is with thought, with prayer. If a person has an extra magnetism with which he manipulates\textsuperscript{69} he will make more success, but that is a different thing. \textsuperscript{70}Healing is quite\textsuperscript{71} a different work.

\textit{Q.:} \textsuperscript{72}The power of thought. \textsuperscript{73} \textit{They bring}\textsuperscript{74} to the person who is inharmonious\textsuperscript{75} a better vibration?

\textit{A.:} The\textsuperscript{76} power of thought comes from the healer and a different vibration comes [also]\textsuperscript{77} from the manipulator\textsuperscript{88}. Of course\textsuperscript{79} thought has vibration\textsuperscript{80} also. They\textsuperscript{81} are more subtle than the vibrations that are\textsuperscript{82} given [in]\textsuperscript{83} massage; \textsuperscript{84}therefore, the\textsuperscript{85} thought vibration\textsuperscript{80} can do much more work\textsuperscript{86} than the vibration put by the\textsuperscript{87} massage. No doubt there are certain cases in which massage\textsuperscript{88} is very\textsuperscript{89} necessary and together with healing, this can help. But when one sees the work of healing...
distinctly, it is apart, different.

Q.: Would you approve of inoculation for diseases?
A.: I approve of everything that cures.

Q.: How can you make yourself more in harmony in order to be stronger against illness, not to catch influenza?
A.: In the first place to keep the tone of the mind and body in order, and that is to nourish the body and exercise it, together with harmonizing one’s thoughts and feelings. And even then if the germs of influenza came, to fight with them, to get rid of them.

Q.: Can mental healing cure faulty bones and wrong structure?
A.: Yes, there is nothing that healing cannot cure if the healer knew how to heal and if the one to be healed knew how to respond to his healing.

Q.: Why is it that when we hear music from a distance and it is only an indistinct mass of sound, the general impression is always minor harmony?
A.: You could have just written “inner harmony”. The sum total of all things is beautiful. As we read in Qur’an, “God is beautiful, and he loves...”
beauty”\textsuperscript{109}. And\textsuperscript{10} when we compare things, one thing is more beautiful than another. But when we take the glance of the whole, as\textsuperscript{111} one\textsuperscript{112} perfect whole, then we get that beauty which is the essence of beauty, which is at its back of it.\textsuperscript{113} So also\textsuperscript{114} with music. When we listen to music, close to it, we hear\textsuperscript{115} the faults come to our ears, but from a distance what comes to us is a sum total. The inharmony\textsuperscript{116} is dropped, only the harmony comes\textsuperscript{118} to our ears,\textsuperscript{117} refined.\textsuperscript{119} So we enjoy the beauty which is at the back of everything and all things. This question on music we can turn into a picture of life and look at life in the same way. The faults and shortcomings and the lack of beauty that\textsuperscript{123} we see, it all sums up,\textsuperscript{122} if we do not take note of it so closely as we do.\textsuperscript{122} If we stand\textsuperscript{123} at a distance and look at\textsuperscript{124} it as one\textsuperscript{125} sum total of all things, then we get the essence of it, all the useless part [is]\textsuperscript{126} left out.

\textit{Q.: [How] is it possible to inoculate yourself with inharmonious thoughts \textsuperscript{129} when . . . ?}

\textit{A.:} \textsuperscript{130}If you think them wrong, you need not think of them. You naturally [do

\begin{enumerate}
\item Q.: [How] is it possible to inoculate yourself with inharmonious thoughts when . . . ?
\item A.: If you think them wrong, you need not think of them. You naturally . . .
\end{enumerate}
not\(^{131}\) eat\(^{132}\) anything you dislike. If that is so, the thought which you do not like you should not think upon\(^{133}\). It is natural, the mind should not\(^{134}\) reflect it if you do not like it. But if unconsciously a part of your mind likes it, a part dislikes it, [then]\(^{135}\), a part holds the thought. Many people say, “I hate to think about it,” but they think about it just the same; the more they think about it by repeating that “I hate it.” It is nothing: if one does not like any thought, one is the master of one’s mind, put it out. If one has no possession over\(^{136}\) one’s mind, then what else one possesses? There is nothing else one can call one’s own in this world. The only domain one has is\(^{137}\) one’s mind. If one has no power over one’s own domain, then what is he here for? \(^{138}\) The inoculating resistance must be understood in a different way. For it is what comes from the others. \(^{139}\) That is the thing one must get inoculated\(^{140}\) with; and this inoculation\(^{141}\) is tolerance to forgive, to endure, that is inoculating. One meets with experiences, a thousand a day when one lives in the world, opposing, experiencing with which one has to [assimilate]\(^{142}\) or one must become ill. Either one or the other. When the conditions are inharmonious, attack you from around and no other way to escape, then inject yourself. Be able to [tolerate]\(^{143}\) it, able to assimilate it, to meet it, to face it; and in this way to be done
Q.: Do you think it wrong to allow a person to die if suffering from a hopeless disease?

A.: I would not advise a doctor or a relation or anyone to kill that person who was suffering very much with disease in order to save him from pain. For nature is wise and every moment that [one] passes on this physical plane has its purpose. We human beings are too limited to judge and to decide for ourselves to put an end to a person’s life who is suffering. Yes, we must try to make less suffering for that person, everything in our power to make this person feel better. Of course that artificial means of keeping man alive for hours or days, that is not the right thing to do, for that is going [against] nature’s wisdom and against its divine plan. It is as bad as killing a person; the tendency is that man always goes further than he ought to, and that is where he makes a mistake.
Tuesday, June 17th, 1924

Cherags Class

I wish to say a few words to my workers and friends in their path of Universal Worship.

We must realize that here before us there awaits a duty, a task which is beyond comprehension. The more we try to explain it in words, the little of it we make. But those among us desiring to render their services for the cause must realize that this aspect of the Sufi Movement which is called Universal Worship will one day be the future religion of the world. I do not mean to say that all existing religions will come and join the Sufi Movement; by this I mean to say that all will partake of the message directly or indirectly, consciously or unconsciously in the future. Those among us whose souls without the slightest

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Km.tp. = an early typescript prepared by Kismet Stam, mainly following the text of Sk.sh.
er.tp.1 = a typescript of unknown provenance, poorly typed, showing a somewhat altered text from Sk.sh.
er.tp.2 = another typescript of unknown provenance, showing a few further editorial changes.
SB.tp. = a typescript from the legacy of Shabaz Best, an early Sufi leader who supervised a centre in Rio de Janeiro, Brazil; this text is similar to er.tp.2, but with a few further alterations.
Sk.tp. = a typescript prepared in later years by Sakina Furnée or under her supervision as part of her collection known as the set. It closely follows Km.tp. with a few minor differences.

Notes:
1. Sk.sh.: “Cherag’s Class. I wish to say a few words . . . We must realize” in lh. added above the text; Km.tp.: “Cherags Class”; er.tp.2, Hq.st.: “Address to Cherags” handwritten at top; for Cherag, see Glossary.
2. Sk.sh.: “June” in lh. later inserted; the sequence of pages in Sk.’s copy book confirms this; SB.tp.: “Number 1” with no date
3. A.o.d.: “the” instead of “their”
4. Sk.sh.: “U.W.” in lh. abbr. for “Universal Worship”; for Universal Worship, see List
5. Er.tp.2, SB.tp.: “less” instead of “little”
6. SB.tp.: “to” instead of “for”
7. Er.tp.2, SB.tp.: “future” omitted
8. SB.tp.: “religions” added
9. In some mss., “by this” belongs to the first part of the sentence, but most have it as part of the phrase following the semi-colon
doubt accept this, and believe it\textsuperscript{10}, then what remains for them is to make up their minds to do what little they can in furthering the cause. One must be \footnotesize{[conscious]}\textsuperscript{11} of its significance before one begins to work. And its significance is: the future religion of the world.

Yes, just now we feel\textsuperscript{12} the great lack of workers, but with the poverty we do not need to be disappointed, because we perceive the promise \footnotesize{[and the demand]}\textsuperscript{13}, which is increasing every day, inwardly incomparably more than what we see outwardly. So far Europe and United States\textsuperscript{14} seem respondent\textsuperscript{15}, but now in Asia a awakening\textsuperscript{16} is anticipated. We do not need to be discouraged by our small number and scanty means that is\textsuperscript{17} at our disposal. If we only knew what is in store for the message, if we only realize whose message it is, \textsuperscript{19}if we realize to whom we offer our services\textsuperscript{20} in serving the cause. He is responsible for it whose message it is.\textsuperscript{19} We are only workers. We must do our best and leave it to \footnotesize{[him]}\textsuperscript{21} whose message it is to accomplish it. No doubt when we look at the vast world and our limited means and small number of workers, it is distressing; but instead of allowing ourselves\textsuperscript{22} to be distressed, we ought to become\textsuperscript{23} courageous and feel a greater responsibility that we are so few, that our task is so great, that our means is\textsuperscript{24} so little. For if we were large in numbers\textsuperscript{25}, then perhaps the responsibility would be divided and the task for each would be easy. But if it\textsuperscript{26} is not so, we should be wide awake and feel more responsible and at the same time feel more privileged and blessed to have to work at this time of need, for there are\textsuperscript{28} many friends, but

\begin{itemize}
\item 10. Km.tp., Hq.st., Sk.tp.: “this” instead of “it”
\item 11. Sk.sh.: “consciously” inadvertently written instead of “conscious”; a.o.d.: “conscious”
\item 12. Er.tp.1: “just now” and “we feel” reversed (later changed back in pencil)
\item 13. Sk.sh.: “on the demander” written, which has no clear meaning; a.o.d.: “and the demand”
\item 14. Sk.sh.: “U.S.” in lh., abbr. for “United States”
\item 15. SB.tp.: “responsive”; “respondent” is an unusual but established usage (OED)
\item 16. Er.tp.1: later altered in pencil to “an awakening”; Sk.tp., Hq.st.: “an awakening”
\item 17. Er.tp.2: “the” added
\item 18. Er.tp.2, SB.tp.: “are” instead of “is”
\item 19. Er.tp.1,2, SB.tp.: this passage omitted, later added in pencil in er.tp.2
\item 20. Km.tp.: the “s” at the end of “services” omitted, later added in ink
\item 21. Sk.sh.: “a” in sh. corrected to read “him”; “him” in a.o.d.
\item 22. Km.tp., Sk.tp., Hq.tp.: “ourselves” instead of “ourselves”
\item 23. Er.tp.2: “becomes”, but the “s” added at the end later crossed out
\item 24. Er.tp.2, SB.tp.: “are” instead of “is”
\item 25. Km.tp.: “larger in numbers”, but the “r” at the end of “larger” later crossed out; er.tp.1, Sk.tp., Hq.st.: “large in number”; er.tp.2: “a large number”; SB.tp.: “a great number”
\item 26. Er.tp.1: “it” missing, later added in pencil
\item 27. Er.tp.2: “is” missing, later added in pencil
\item 28. Km.tp.: “are” omitted, later added in ink
\end{itemize}
And how shall we work? With enthusiasm, but enthusiasm as a battery, not as an outward thing, because enthusiasm used outwardly is lost; it does nothing; it accomplishes nothing. It is just like a leak in the battery. The enthusiasm goes out. It must be preserved and used behind the battery, providing all the power that is necessary. One may say, “Yes, I am enthusiastic, how shall I use it?” There are a thousand ways if one only were wise. We do not need to work as the missionaries of the different churches. That is not our mission. Why? Because we are not the missionaries of any particular church. If we are, we are the missionaries of all churches. Our task is different. [We] must not be compared with the missionaries of the world. Someone asked me of which church I was a minister? I said, “Of God.”

So then we may be taken as priests or clergymen or missionaries; we are not. If we are, we are the missionaries of God; for his cause, we devote our life and service, not for a community or sect or a limited circle of humanity. And with this spirit, when we stand we shall find many ways open for us to work. When a person says to me, “I cannot work because people are not responding; I cannot do anything, because the weather is so bad”; or, “I cannot accomplish anything because no one listens”; or, “I cannot do because I cannot work outwardly”; or, “I cannot do because I am not gifted, because there is opposition from my family, or from those around me, or from those hostile to the
cause, those who live in my house, from my neighbours or associates—these excuses all summed up in one thing, and that is that the person is not yet ready to do the thing. Once the desire is born in the heart, nothing in the world can stand before you. He will make a way through the rocks; nothing can stand before you as a hindrance. Remember, therefore, that no excuse of any kind must disappoint you once your heart has heard the call from within. You must go on in spite of all disturbing and opposing influences, and with faith and trust you will overcome all difficulties and climb the summits.
Address to Sirajs

The candles which are lighted in the Universal Worship are seven in number. Their shape is not necessary to be so and so. It is the Siraj’s outlook to regard the condition of the people among whom the church is working.

As to the scriptures, the six scriptures which are read are particular ones, not with the strictness of principle, but in order to keep the uniformity of our movement. By having six scriptures it is not meant that we ignore any other divine scripture given by the great souls to humanity. Since the number of such the scriptures is unlimited, we accept them all in our heart with the outer symbolism of the six recognized scriptures.

But a Siraj living in a country remote from Asia and Europe may find in his land some certain religions more prevalent than those known and accepted in our Universal Worship. In that case he may gain the permission from the Siraj-un-Munir of the Church of All to have the scriptures which are prevalent in that...
particular part of the country introduced among others.

As to the scriptures which already are\(^5\) in use in the Universal Worship, it is better that the same translation may be used by all, though it is not always possible, i.e. in one language a scripture has been translated by one person and in another language by another person. In that case it is the outlook of\(^6\) the Siraj to find the best among the existing translations to be read in the language of his own country.

As to the order of the service it is most essential that it is performed in the same manner everywhere for the reason that uniformity may be maintained. The translation of the prayers must be accurate; for the sake of literary beauty [they]\(^7\) must not be different from the main points that the prayer suggests\(^8\). In other words, it is not the sense of the idea of a sentence that must be translated, but every word must be translated faithfully. It must be known that the sacredness of these prayers of the Universal Worship is in the exact meaning of every word. It has power and inspiration behind it, which must be maintained in the translation.

The black colour of the robe means self-effacement. In order to keep uniformity, the particular cloth, shape and colour must be maintained.

The symbol of the Sufi Movement (the five pointed star and crescent in the heart [and]\(^9\) wings) comes from Egyptian origin, showing the tradition of that school of mystery\(^10\), which may be called the mother of all occult and mystical schools. This emblem may be kept intact without alteration, that the uniformity among all the churches of the Universal Worship may be maintained.

But Sirajs must realize that all outer form is not so important as the inner life. Therefore, the inner life must not be sacrificed by disputing or differing over the outer forms. The responsibility of upholding the faith of the Cherags [rests]\(^11\) upon the Sirajs, who will try not\(^12\) to allow any antagonism to rise in the minds of the Cherags, who develop\(^13\) themselves\(^14\) by serving the cause and helping humanity.

---

5. Hq.st.: “are” omitted (inadvertently)
6. Hq.tp.: “for” instead of “the outlook of”
7. Sk.tp./Sk.ed.: “they” added, and so in Hq.tp. and Hq.st.
8. Hq.tp.: “prayers suggest” instead of “prayer suggests”
9. Sk.tp.: “at” written; (Sk.tp./Sk.ed.: “and” instead of “at”, followed by Hq.tp. (but not Hq.st.)
10. Hq.tp.: “mysticism” instead of “mystery”
11. Sk.tp.: “rest”; (Sk.tp./Sk.ed.: “rest” instead of “rest”, and so in a.o.d.; for Cherag, see Glossary
12. Hq.tp.: “not” omitted inadvertently, later added in ink
13. Hq.tp.: “devote” instead of “develop”
14. Sk.tp./Sk.ed.: “themselves” crossed out
June, Tuesday 17th, 1924

Class for Candidates

Esotericism must be considered something beyond conception. That here
\[\text{is}\] something\(^4\) which is in\(^5\) conception is not\(^6\) esotericism\(^7\), it is exotericism\(^8\). Often I am asked by the workers of the Sufi Order, if anyone asks us what is Sufism, what shall we answer? What are its tenets? What are its principal doctrines, dogmas\(^9\)? We may give the Objects of the Movement\(^10\), the Thoughts of the Sufis\(^11\), the ideas from our publications; but this\(^12\) is not the answer. If Sufism was tangible, then it would not be Sufism. All different ideas that you receive from your initiator, they are\(^13\)initiator’s\(^14\) ideas, they are not Sufism. You may give them to another, because it is something\(^15\)you have benefited with\(^16\) yourself as Sufism; yet for you to understand for yourself, you must know that Sufism\(^17\) is beyond all

Documents:

- **Sk.sh.** = Sakina Furnée’s shorthand reporting of the class, newly transcribed by B.v.d.B.
- **er.tp.** = an early typescript of unknown provenance, fairly close to the sh. text.
- **Hq.st.** = a stenciled (cyclostyled) copy prepared by Headquarters, Geneva, for distribution to Sufi Centres as part of the series Sangatha III (see Glossary).
- **Sk.tp.** = a text prepared by Sakina Furnée or under her supervision for her collection known as the set, mainly following the text of Hq.st.

Notes:
1. Er.tp.: “June 17th 1924”; Hq.st., Sk.tp.: no date
2. Sk.sh.: “Class for Candidates” in lh. and “candidates” in sh. written above this lecture; er.tp.: “Class for Candidates”; Hq.st., Sk.tp.: “Tassawuf” (see Glossary)
3. Sk.sh.: inadvertently “is” omitted, then retraced alongside “here” to read “here is”, and so in a.o.d. except er.tp., where “here” omitted.
4. Hq.st., Sk.tp.: “is, that” instead of “here something”
5. Hq.st., Sk.tp.: “within” instead of “in”
6. Er.tp.: “no” instead of “not”; Hq.st., Sk.tp.: “cannot be” instead of “is not”
9. Hq.st., Sk.tp.: “principles, what are its dogmas, its doctrines” instead of “principal doctrines, dogmas”
10. For the Objects of the Sufi Movement, see List
11. For the Ten Sufi Thoughts, see List
12. Hq.st., Sk.tp.: “that” instead of “this”
13. Hq.st.: “your” added before “i’s” [initiator’s]
14. Sk.sh.: “i’s.” in lh. abbr. for “initiator’s”
15. Hq.st.: “by which” added; Sk.tp.: “that” added
16. Hq.st., Sk.tp.: “by” instead of “with”
17. Sk.tp.: from this point on, written as “Sufi-ism” instead of “Sufism”
ideas. Therefore, if it came to argue on this point with those belonging to the occult, mystical, esoteric schools of different denominations on the point of the difference between their own philosophy and Sufism, you will find yourself at a loss if you will discuss on comparative doctrines, dogmas or principles.

For no doctrines, dogmas, or principle\textsuperscript{18} Sufism stands, calling them its own. The Sufi says, “Wisdom does not belong to me\textsuperscript{19} or my sect. It cannot be labelled with the word Sufi. Wisdom belongs to the human race; wisdom belongs to God. I, as any other being, desire to understand better, every day more and more, and it is my pleasure and privilege to share what I consider good and beautiful with my fellow-man\textsuperscript{20}.” Never in the history of the world has Sufism been made a sect which wanted to make many of the same sect; it has never been nor will it ever be. It is an esoteric\textsuperscript{21} school of long traditions; it remains as such. Yes, it happens that the message, born of the\textsuperscript{22} school, is destined to\textsuperscript{23} reach far and wide. That\textsuperscript{24} gives us a different task, of spreading the message, which stands apart from the Sufi Order, which is our\textsuperscript{25} esoteric school. It has been our honour that the seekers came to us, in all ages; we did not go to\textsuperscript{26} seek them and this dignity we must always [maintain]\textsuperscript{27}.

Now the question is that\textsuperscript{28}, how shall we make for ourselves intelligible what Sufism is; even \textsuperscript{29}if we [did]were not \textsuperscript{try} to tell it\textsuperscript{29} fully to the non-initiated\textsuperscript{30}. \textsuperscript{31} It may be answered that Sufism is the essence of religion\textsuperscript{32}. It is like the soul, not the\textsuperscript{33} body; and as we cannot grasp the\textsuperscript{34} soul as something
material, so we cannot [imagine] the essence, which is spirit. Only what can give us an insight into what is Sufism, is the result we perceive from it. And what result is it [we attain]? It is a gradual unfoldment of our soul. It is the light rising within ourselves and illuminating for us the life outside. It is the joy that we feel at experiencing all the beauty and our horizon of a sublime vision being every day wider. We become more appreciative to all that is good and beautiful, and so we express it in our thought and feeling and action. We feel a glorious energy, courage, power, patience, hope. Life becomes for us worth living. We may not find ourselves in this world at home, but Sufism makes our visit here on earth more enjoyable. Nevertheless the homesickness is felt ever so much more keen. We feel in ourselves greater power, growing [inspiration], greater self-control, and expression of our soul in all things we do. We feel harmonious within ourselves and comfortable in our atmosphere.

It is not the medicine that counts; it is the result that it produces that counts. Sufism is the process by which this above-said result is perceived. By making it doctrines, dogmas, tenets, principles, we only make it what it is not. The simple ones who are not content with little explanation or with no explanation may be left to please themselves. It is not by [any] rigid principle that we [have] to attract humanity, it is by our own being.

35. Sk.sh.: “grasp” in sh. crossed out and changed to read “imagines” in lh.; “imagine” in a.o.d.
36. Hq.st., Sk.tp.: “attain” instead of “perceive”
37. Sk.sh.: “we attain” in lh. added after “is it”; er.tp.: “we attain” instead of “is it”, reading “And what result we attain?”
38. Hq.st., Sk.tp.: “gradually” added
39. Hq.st., Sk.tp.: “of” instead of “to”
40. A.o.d.: “greater” instead of “glorious”
41. Sk.sh.: though “aspiration” is written, the first vowel is very similar to the “i” symbol for “inspiration” in sh.; a.o.d.: “inspiration”
42. Hq.st., Sk.tp.: “contented” instead of “content”
43. Sk.sh.: “our” in sh. crossed out, and “any” in lh. inserted after “our”; a.o.d.: “any” instead of “our”
44. Hq.st., Sk.tp.: “principles” instead of “principle”
45. Sk.sh.: “we are” crossed out, and “have” inserted after the second “we”; a.o.d.: “we have” instead of “we are, we”
Towards the one etc. –

Collective Interview

My mureeds

The work which we are doing just now is of making a building, a building in which to preserve the message for the time when humanity will be wakened to appreciate it, to value it, that it may not be too difficult to find it, for it is preserved somewhere when the building is made. And what this building is? It is the building which may be called in other words an embodiment of the [illuminated] souls. Its parts and particles are those who are born to serve God and humanity, who are meant to give their life to the service of the cause. And it is the building which is our sacred temple and it is this building towards which our life and our work is dedicated.
If one asked: How must the devotion of a mureed be expressed towards\textsuperscript{11} Murshid\textsuperscript{12}, towards the cause? The answer will be: The best way of expressing devotion is by understanding Murshid and by understanding the cause. One may be asked\textsuperscript{13}: But we serve\textsuperscript{14}? Yes, service in this cause is most appreciated and valued at this time \textsuperscript{[of]}\textsuperscript{15} need, when the number of servers is \textsuperscript{16}very small. Nevertheless, service without understanding Murshid and understanding the cause may not always be satisfactory. Many work at a building, but the architect makes a plan. If every worker of the building did\textsuperscript{17} his own plan and his choice of work, the building would be broken to pieces before it was erected.

The [desire]\textsuperscript{18} for working\textsuperscript{19} is not enough; the understanding of the law of harmony with one’s co-workers is most necessary. People will say: But I cannot understand why in this beautiful building, where there should be a carved pillar, you have put a simple wood. Why, when the floor is so well made, the frames of the window are still left unfinished? Why, when the walls are so nicely made, the ceiling seems to be incomplete? Why, when the house is so nicely painted, there are fences still\textsuperscript{20} standing around the house? I will only answer as an architect would answer, that the building is not yet finished; you are too impatient\textsuperscript{21} to form your opinion upon something which is not yet completed\textsuperscript{22}.\textsuperscript{23} Another one comes along and said\textsuperscript{24}, “I have a beautiful pillar, carved nicely\textsuperscript{25}; I\textsuperscript{26} have it, use it for your\textsuperscript{26} building.” I appreciate that\textsuperscript{27} great love, and I value that pillar which is

\textsuperscript{11} P-o-M. always said “towards” but Murshida Sherifa Goodenough generally changed this to “toward”; only the first instance of this change will be noted in each lecture
\textsuperscript{12} P-o-M. refers to himself here. Murshid is a title used by Sufis for a spiritual guide; often a substitute for the name of P-o-M. (see Glossary)
\textsuperscript{13} A.o.d.: “may ask” instead of “may be asked”
\textsuperscript{14} Km.tp., Hq.tp.: “what service” instead of “we serve”
\textsuperscript{15} Sk.sh.: “and”; a.o.d.: “of” instead of “and”
\textsuperscript{16} Hq.st.: “so” added
\textsuperscript{17} A.o.d.: “had” instead of “did”
\textsuperscript{18} Sk.sh.: “desire” traced through a now illegible original sh. symbol; a.o.d.: “desire” included; Hq.st.: “The” omitted before “[desire]”
\textsuperscript{19} Hq.st.: “work” instead of “working”
\textsuperscript{20} Hq.st.: “is a fence” instead of “are fences still”
\textsuperscript{21} Hq.st.: “unjust” instead of “impatient”
\textsuperscript{22} Hq.st.: “complete” instead of “completed”
\textsuperscript{23} Sk.sh.: a space
\textsuperscript{24} A.o.d.: “says” instead of “said”
\textsuperscript{25} Sk.sh.: “nicely” partially crossed out, retraced for clarification
\textsuperscript{26} Hq.st.: “had it made for your beautiful” instead of “have it, use it for your”
\textsuperscript{27} Hq.st.: “the” instead of “that”
brought with such love; but at the same time I cannot use it when I have my plan before me. I cannot accept any pillar to me and put it [although] this fence as beautifully carved?

This temple of the Sufi Movement which we build may not be compared with the material building. It is a living building. And what is the nature of living being? All that does not belong to him, to his system, to his being, that does not remain with him; it falls out. And so this living building will only hold that which belongs to him, that which is fit in it, that which is meant to be a part of it. That which does not belong to it cannot endure, will not remain there. If it existed today, tomorrow it will fall away. It must fall, it cannot remain. It must be seen at the time of its finish, when it is completed. It is that time to form an opinion if it is made beautifully or wrong, not just now. Everything in its beginning has its shortcomings. A building which will keep the message of God for years to come cannot be made in a day; it takes a lifetime.

[Then] what remains is one thing and that is trust in the architect. You can trust the architect if you can understand his point of view. If you cannot understand his point of view then everything he does is wrong. Since I have no doubt about the great devotion and sincerity that my mureeds possess, I must say that our struggle is great. No end of disturbing influences and obstacles and

28. Hq.st.: “the desire to help” instead of “such love”
29. Sk.sh.: a large blank; Hq.st.: “When I have my plan before me” repeated
30. Sk.sh.: “brought” crossed out; become in a.o.d.
31. Sk.sh.: a large blank after “put it”; Km.tp.: “Although this fence is beautifully carved...”; Hq.tp.: “Although this fence is beautifully carved...”, then crossed out, and “even with great love and devotion by a person who says: ‘Remove this fence and put this pillar; it is beautifully carved.’” added, and so in Hq.st.
32. Sk.sh.: “although” has been traced through an illegible symbol, followed by “more”, which is then crossed out
33. Sk.sh.: half the line left blank
34. Hq.st.: “a” added
35. Km.tp.: “also” instead of “only”
36. Hq.st.: “it” instead of “him”
37. Hq.st.: “fitted” instead of “fit”
38. Sk.sh.: “to” crossed out, but retained in a.o.d.
39. Hq.st.: “away” added
40. Hq.st.: “finishing” instead of “finish”
41. Hq.st.: “right” instead of “beautifully”
42. A.o.d.: “Then” instead of “That”
43. Hq.st.: “can” omitted
44. Sk.sh.: “p.o.v.” abbr. for “point of view”
oppositions we meet and cannot help meeting. And with all this we shall go on. We never shall be disappointed. We never shall give up our task, but at the same time one thing must be understood, that against all difficulties for us to stand together, we want one thing, and that is harmonious cooperation, and that is only possible in understanding Murshid and the cause.

____________________

45. Hq.st.: “we” added
46. Hq.st.: “them” added
47. Hq.st.: “shall never”
48. Sk.sh.: “if” written, then crossed out, and omitted in a.o.d.
5½ o’clock, Wednesday, June 18th, 1924

Mind World

Mind world in the terms of the Sufi poets is called *aina khana*⁴, which means the palace of mirrors⁵. Very little one knows⁶ of the phenomena⁷ that this palace of mirrors has in it. Not only among human beings, but also⁸ in the lower creation one finds the phenomena of reflection. In the first place, one wonders how the small germs and worms, little insects who live on other⁹ small lives, reach to¹⁰ their food, attract their food. In fact, their mind becomes reflected upon the little lives, which then become their food. The scientist says that the animals have no mind. Yes,¹¹ it is true to a certain point. They have no mind,¹² what the scientist calls mind according to his terminology, but according to the mystic it is¹³ the same intelligence¹⁴ as in man, to a smaller degree is to be found¹⁴ in the lower creation¹⁵.

Notes:
1. Sk.sh.: the number “6” crossed out and “5” written in front of it
2. Sk.sh.: “Mind World” and “M. W. in the terms of Sufi poets” in hw. added above the title
3. Gd.tp., bp.: “The” added
4. For *aina khana*, see Glossary
5. Gd.tp., bp.: here and elsewhere, the phrase “Palace of Mirrors” capitalized
6. Bk.: “one knows” moved to the beginning of the sentence, before “very little”
7. P-o-M. characteristically used only the plural form of this word
8. Sk.sh.: “among” crossed out, and omitted in a.o.d.
9. Km.tp.: “earth” instead of “other”
10. A.o.d.: “to” omitted
11. Bk.: “Yes,” omitted
12. Gd.tp., bp.: “not” added
13. Gd.tp., bp.: “it is” omitted
14. Gd.tp., bp., bk.: “which is in man to be found in a smaller degree” instead of “as in man, to a smaller degree is to be found”
15. Gd.tp.: one tp. has “creatures” instead of “creation”, and so does bk.
They have a mind, but not so clear; and therefore, comparatively, one might say it is as having no mind. But at the same time, the mystic, who calls the mind a mirror, for him even the mind in the lower creation is also a mirror; it may not be so clear, yet it is a mirror.

Friendship, hostility, the fights which take place among birds and animals, they become mates, all this takes place, not as thought or imagination, but as a reflection from mirror to mirror. What does it show? It shows that the language of the lower creation is more natural than the language man has made, and gone far off that natural, intuitive way of expression.

You may ask any horse rider the joy of horse riding, which he considers greater and better than any other form of sport’s enjoyment. He may not be able to give the reason of it, but the reason is the phenomenon of reflection. When the reflection of his thought is fallen upon the mind of the horse, then two minds have become face to face, and the horse knows where the rider wishes to go, and the more there is sympathy between the rider and the horse, the greater joy one experiences in riding. After having ridden upon a horse, instead of feeling tired one feels exalted. The joy is greater than the tiredness, and more communication there is between the mind and the rider, the greater the joy the rider derives from it and so does the horse. The horse begins to feel sympathy

16. Gd.tp., bp.: “for” added
17. Gd.tp., bp.: “for him even the mind in the lower creation is also a mirror” omitted, but partially restored by hand in one Gd.tp.
18. Gd.tp., bp.: “their becoming” instead of “they become”
19. Gd.tp., bp.: “a” omitted
20. Sk.sh.: “near” clearly written; possibly “mirror” was intended as the symbols are similar, yet differentiated; a.o.d.: “mirror”
21. Gd.tp., bp.: “one mirror to the other” instead of “near to mirror”
22. Km.tp.: “of” instead of “off”; Gd.tp., bp.: “he has gone far from” instead of “gone far off”
23. Gd.tp., bp.: “rider about” instead of “horse-rider”
24. Gd.tp., bp.: “horse” omitted
25. Gd.tp., bp.: “sport or enjoyment” instead of “sport’s enjoyment”
26. Gd.tp., bp.: “this” instead of “the”
27. Bk.: “has” instead of “is”
28. Gd.tp., bp.: “when” instead of “then”
29. Gd.tp., bp.: “are focused to each other” instead of “have become face to face”
30. Sk.sh.: “rode” written, then “rid” added above “rode”; Km.tp.: “ridden”
31. Gd.tp., bp.: “riding on horseback” instead of “having ridden upon a horse”
32. Gd.tp., bp.: “the greater” instead of “more”
33. Km.tp.: “(of the horse)” added after “the mind”; Gd.tp.: “the mind of the horse and of the rider” instead of “the mind and the rider”; bp.: “the mind of the rider and the horse” instead of “the mind and the rider”; bk.: “the mind of the horse and the rider”
34. Bk.: “a” omitted
with his rider in time.

There is a story of an Arab, a rider who fell in the battlefield and there was no one near to take care of his dead body, and the horse stood there three days without having eaten anything in the hot sun, till people came and found the dead body. It was guarding its master’s body against [vultures]. I know of a dog, it cried three days after the death of its mate, and died at the end of the third day. That is the reflection by which they communicate with one another.

Often one sees in the circus horses and other animals working wonderfully according to the instruction given to them. Is it their mind? Have they learned it? No, they have not learned it. It is not in their minds. It comes at that instant when the man stands with the whip. Where does it come from? From their mind; it is mirrored upon their mind. If they were left alone they would not work, they would not think about it. Elephant in Burma work in the forests bringing the logs of wood. But the man who trains them, it is his thought mirrored upon them makes them do the work. When one studies it minutely one finds that it is not a training, it is a reflection. Always when the man is thinking in his mind, the animals are doing it. They, so to speak, become the hands and legs of their
master. Two beings become one in one thought. As there is a verse in Persian, that when two hearts become one, they can remove mountains. There can be a relation established between man and an animal, when they can become one. But it is difficult to establish that oneness among human beings.

The story of Daniel who entered in the cave of the lions, and the lions were tamed instantly. Did he will them to do so? No. Did he teach them to be calm and quiet? No. It was the calm and peace of the heart of Daniel that made them quiet like him. His own peace became their peace. They became peaceful. One might ask: After Daniel left the cave of lions, did they remain the same? I have doubts about it. It does not mean that there is not some remnant is left there, but then the predisposition of lions wakened. No sooner Daniel was out of the cave, lions woke to lionhood again.

Very often birds and pet animals give one a warning of death in the family. One might think that they know from somewhere, or they have a mind, they think about it. No. The condition is reflected upon them.
of the person who is dying, the thought of those around him, the condition of the cosmos at that time, the whole environment there is reflected upon their mind and they know, they begin to express their feeling, and that becomes a warning for the coming death.

One might ask: If it is a palace of mirrors, do animals project their thought or feeling upon a human being? Does man reflect the feeling of an animal? The answer is yes. Sometimes human beings who are in sympathy with a pet animal feel its pain without any other reason. The animal cannot explain its pain, but they feel to what degree the animal is suffering. Besides, a most amusing thing is that in farms one sees shepherds, being reflected by the feelings of the animals, make noises, sing or dance in the same way as the animals would do and showing in many ways the traits of animals.

It is most interesting to watch how the phenomena of reflection between animal and man manifest to the view of one who sees it keenly, and it explains to us that language is an external means by which we communicate with one another, but always real language is this reflection which is projected and reflected between one another and this is the universal language. And once this language is understood, not only with human beings, but even with the lower creation, one can communicate. It is not a story when people said that the saints in the ancient times used to speak with animals, with birds; it is the truth. Only they did
not speak in their language such as we use in our everyday life, in that natural language by which all souls communicate with one another.

Furthermore, the bullfight that takes place in Spain and [elephant fights which] are known in India, it is not most often that the elephants fight in the forest. It is the mind of the spectators who wish the bulls to fight or the elephants. It is this mind gives a stimulus to their fighting nature and their desire reflects upon the animals make them, instantly they are free, inclined to fight. Thousands of persons who watch these sports, they all expect them to fight, and this expectation of so many minds being reflected upon these poor animals gives them all the strength and desire for fighting. Besides, there are snake charmers who are supposed to attract snakes from their holes. Yes, it is music of the flute, but it is not always the music. It is the mind of the snake charmer reflects upon the snakes there attracts the snake out of the hole. Music becomes an excuse, a medium.

But again, there are some men who know a magic to drive certain flies from a house or from a garden, and it has been experienced that in one day’s time

103. Gd.tp., bp.: “with them in” instead of “in their”  
104. Gd.tp., bp.: “they spoke in” added  
105. Gd.tp., bp.: “in” instead of “by”  
106. Sk.sh.: a division mark here separates this lecture into two parts; it is unclear if the first question began here.  
107. A.o.d.: “bullfights that take” instead of “bullfight that takes”  
108. Sk.sh.: “animal” written, then crossed out, followed by a blank; “elephant fights” substituted in lh.; Km.tp.: “elephant fights”; Gd.tp., bp.: “the elephant fights that”  
109. Bk.: “most” omitted  
110. Gd.tp., bp.: “elephants to fight” instead of “bulls to fight or the elephants”  
111. Gd.tp., bp.: the previous sentence continued with “that gives a stimulus” instead of “It is this mind gives a stimulance” (stimulance is a rare but attested form; see OED)  
112. Km.tp.: “reflected” instead of “reflects”; Gd.tp., bp.: “that desire reflected” instead of “their desire reflects”  
113. A.o.d.: “makes” instead of “make”  
114. Gd.tp., bp.: “the instant” instead of “instantly”  
115. Bp.: “inclined to fight” moved to before “instantly”  
116. Gd.tp., bp.: “; they” omitted  
117. Gd.tp., bp.: “the” instead of “this”  
118. Gd.p., bp.: “Besides,” omitted  
119. Sk.sh.: “of the mind” written, then crossed out, and omitted in a.o.d.  
120. Gd.tp., bp.: “reflected” instead of “reflects”  
121. Gd.tp., bp.: “that” instead of “there”  
122. Km.tp.: “snakes out of their hole”; Gd.tp., bp.: “snakes out of their holes”  
123. Gd.tp., bp.: “The” added  
124. Gd.tp., bp.: “But again,” omitted
they were able to drive all the flies from a place. It is mind reflecting upon their little insignificant minds. There is so much that we could learn in little things which can reveal to us the greatest secret of life, if only our eyes were open and if we were keen to observe the phenomena.

---

Q.: The mind of the insects; would that indicate that the greater mind or just that man did develop a side of his mind? The fly-side of his mind, is it the evidence of mind or?

A.: It is the evidence of mind, not a peculiarity of mind. The human mind is incomparably great in power and concentration, and naturally it projects thought upon the object it chooses to project. It is only the one who knows how to focus his mind, the man who drives away flies from a place, he does not mean that he has in his mind a fly element, only that he can focus his mind upon flies, which another would not be able to do. Because a person does not generally give his thought to it, cannot himself imagine that such a thing can happen or that there would be an effect of it. And because he does not believe it, he cannot concentrate his mind and even if he concentrates his mind, he would have no result.

It is automatic reflection. The reason is that as it is said in Qur’an that, “We have made man chief of
creation.” This means that all beings around him, large or small, they are all attracted to his magnetism, they all look up to him; for he is the representative of they unconsciously know it and surrender to it.

Q.: Can that power of projection be increased?
A.: Yes, it can be increased with the increase of will power. It can develop of will, of thought, by deepening the feeling, by the power of concentration.

Q.: Should it not be a great danger if everyone knew it?
A.: I think the less man knew, the better. It is just as well that every man does not know it.

Q.: The man has will power to affect the snakes or the flies. It takes a long time to acquire it, a special thing trained in his nature, that will power only works in that direction. Have they not acquired a special power at the expense of other powers?
A.: Yes, one develops by focussing one’s thought to a certain object, one’s concentration, and therefore one can do that particular thing better than any other thing by his will power. Then will power, once developed, will be useful in any direction. Those who play the brass instruments in the military band, they naturally develop the power of blowing instrument, clarinet or flute. But, if they once have practised the horn, they can blow the trumpet better than the flute. They are accustomed to that one thing, for they are unaccustomed with other instruments. So it is with concentration. If the snake-charmer went near the bank and wanted to attract...
a purse he cannot very well do it. He can attract [snakes]157, not very well a purse. [No doubt, once will power]158 develops, it will be useful in all things one does.

157. Sk.sh.: “snake”; Km.tp.: “snakes”
158. Sk.sh.: “As no doubt one’s will wants power, it” written; Km.tp.: “No doubt, once will power” instead of “As no doubt one’s will wants power, it”
159. Km.tp.: four additional qa. here, as follows:

Q. Horses are reported to have solved extremely complicated mathematical problems . . . ?
A. It is the reflection of the teacher’s mind projected upon the mind of the horse. For horse is not capable to make a mathematic, nor it can be. It is a kind of mediumistic process that upon the mind of the horse a mathematical idea is projected. It is possible that even the person who does it does not know it, but his very effort of making the horse do it has shown the success.

Q. How can we make our mirror clearer and keener?
A. By living a life of kindness.

Q. Is this mirror clear in the childhood?
A. No, in the childhood it is clear. But then as one grows it becomes corrupted; it has to be made clear afterwards.

Q. I have seen an exhibition of animals, sheep, and so on. The shepherds had faces like sheep, and the keepers looked like sheep in their features.
A. It is natural.
Cosmic Language

The secret in the idea of a blessing [to] be found in the holy places lies in this principle, that the holy place is no longer a place, it has become a living being. The prophets for ages having proclaimed the name of God and the law of the divine being in the Holy Land makes it still living, and has attraction for the whole world. They say that Sa’idi has on his grave roses springing up for ages, that his grave has never been without roses. I can believe it. The Rosegarden that he has written in the thought of beauty. Although this mortal body of Sa’idi has perished, but beauty of his thought, once voiced, is still continuing, and if it maintained roses in the place of his burial for centuries, it is not surprising.

Often people wondered why Hindus, with such great philosophical
minds\textsuperscript{17}, with their\textsuperscript{18} deep insight into mysticism, would\textsuperscript{19} believe in such a thing as a sacred river. It is true that it is symbolical, but beside\textsuperscript{20} that\textsuperscript{21}, there is another meaning to it\textsuperscript{22}. The great mahatmas\textsuperscript{23} sitting on the top of Himalaya\textsuperscript{24}, where Brahmputra\textsuperscript{26} stream starts,\textsuperscript{27} and then becomes divided into two streams\textsuperscript{28} till it again unites and becomes\textsuperscript{30} one. It is, really speaking, a phenomena\textsuperscript{31}; deep in its symbolism as well as in its actual nature. In its symbolism, it\textsuperscript{32} begins as one stream and then turns\textsuperscript{33} into duality, and after two streams having\textsuperscript{34} separated for miles, then\textsuperscript{35} they are attracted to one another, and then they meet in a place which is called sangam\textsuperscript{36} at Allahabad\textsuperscript{37}, which is a place of pilgrimage. This gives us in its interpretation the idea\textsuperscript{38} of the whole manifestation, which is one in the beginning, dual in its manifestation, and it unites\textsuperscript{39 40} in the end.

But beside\textsuperscript{41} this, the thoughts of the great mahatmas flowing with the water combined with this living stream of Brahmputra\textsuperscript{43} into the world. It brought the vibrations of the great ones, and it spoke as a voice of peace\textsuperscript{45}, of

\begin{enumerate}
\item Bp.: "mind" instead of "minds"
\item Gd.tp., bp.: "that" instead of "their"
\item Gd.tp., bp.: "should" instead of "would"
\item P-o-M. characteristically used "beside" instead of "besides"; a.o.d.: "besides"
\item Gd.tp., bp.: "this" instead of "that"; one Gd.tp. adds "in" before "this"
\item One Gd.tp. omits "to it"
\item For mahatma, see Glossary
\item Gd.tp., bp.: "the Himalayas" instead of "Himalaya"
\item Gd.tp., bp.: "the" added
\item For Brahmaputra, see List
\item Gd.tp., bp.: "which" instead of "and"
\item For different directions instead of "becomes divided into two streams"
\item For "they again unite and become" instead of "it again unites and becomes"
\item P-o-M. characteristically used only the plural, "phenomena", of this word; a.o.d.: "phenomenon"
\item Gd.tp., bp.: "the rivers" instead of "it"
\item "begin as one and turn" instead of "begins as one stream and then turns"
\item "the two have been" instead of "two streams having"
\item Gd.tp., bp.: "then" omitted
\item For sangam, see Glossary
\item For Allahabad, see List
\item Bk.: "ideal" instead of "idea"
\item Gd.tp., bp.: "it" omitted
\item Sk.sh.: a sh. symbol connected to "unites" has been crossed out thus rendered illegible
\item A.o.d.: "besides" instead of "beside"
\item Sk.sh.: above "living" an "l" in sh. is added, then crossed out
\item Bk.: "Ganges" instead of "Brahmaputra"
\item Sk.sh.: "going" changed to read "coming"; a.o.d.: "coming"
\item Gd.tp., bp.: "power" instead of "peace"
\end{enumerate}
wakening, of blessing, of purity, of unity, to those who heard it. Nevertheless, those unconscious of that blessing have also been blessed by bathing in the sacred river. For it was not only water, it was a thought beside, the most vital thought, thought of power and life in it. Those who perceived, they have perceived it, its secret. For in many poems in the Sanskrit language one reads how in these waves of Ganges and of Jumna the seers heard the voice of the evolved souls, and felt the atmosphere as a breath-current coming through the water of those advanced beings. There is a tank in Mecca, a tank from which the prophets of all ages have drunk water. This tank is called Zemzem. They did not only drink water, they received from it what was put in it, and then they charged it with what they had to give in it. Even till now the pilgrims go there and receive that water as a blessing.

There is a story in the Puranas by Mahabarata that five Pandavas were travelling, and they arrived in a place where each one found his merit lost, for each one was gifted in something. They were confused, disappointed and they were wondering as to the reason of such an experience, and the wise one among them, by the power of contemplation, found in the end that it was the effect of the

46. Gd.tp., bp.: “and” added
47. Gd.tp., bp.: “the” instead of “that”
48. Gd.tp., bp.: “same” instead of “sacred”
49. Gd.tp., bp.: “besides” instead of “beside”
50. Gd.tp., bp.: “a” instead of “the”
51. Gd.tp., bp.: “a”
52. Gd.tp., bp.: “with” added
53. Sk.sh.: “were” retraced to read “have”, and “have” in a.o.d.
54. Gd.tp., bp.: “that” instead of “; they”
55. Gd.tp., bp.: “it” omitted
56. Sk.sh.: “Sanskrit” in lh.
57. Gd.tp., bp.: “the” instead of “these”
58. Sk.sh.: “Jamna” in lh.; a.o.d.: “Jumna”; see List
59. Sk.sh.: “Mekka” for “Mecca”; see List
60. Sk.sh.: “Sam Zam”, retraced to read “Lam Zam”, for “Zemzem” (see List)
61. Gd.tp., bp.: “had been put into” instead of “was put in”
62. Gd.tp.: in one Gd.tp., “in it” omitted; bk.: “to it” instead of “in it”
63. Bk.: “till” omitted
64. Km.tp.: “in” instead of “by”
65. Gd.tp., bp.: “East that five brothers” instead of “Puranas by Mahabarata that five Pandavas” (see List)
66. Sk.sh.: the sh. reads “a lost”, but a.o.d. have just “lost”
67. Gd.tp., bp.: “one” omitted
68. Gd.tp., bp.: “about” instead of “as to”
69. Gd.tp., bp.: “concentration” instead of “contemplation”
place. The place had lost its life; it was a dead place, and everyone who came there felt as if he had no life in him. That inner life had gone. We see that in a land which has been used for many thousands of years, and afterwards it has lost the strength, the vitality of the earth. If the land can lose it, then inwardly also the vibrations, the breath can be lost. Often one feels most inspired in one place, in another place most depressed; in one place confused, in another place the head feels dull, it finds nothing of interest, nothing to interest in. One may think it is the effect of weather, but really there are places most beautiful in nature outwardly, wonderful weather, and yet you do not feel inspired.

It is amusing that once I happened to arrive during my travelling in India at a place where there was a tomb of a most powerful person who had died, and on hearing about it I found out that most often when a person visits this tomb, he gets fever. It amused me and asked, “What is the reason of it?” They said that this great personality was hot tempered. Although most spiritual, he could not tolerate anyone. He would keep everyone at a bamboo’s distance, and so now anyone going near his tomb gets a fever. I thought from a distance I must bow and leave.
I also happened to see, where a great healer used to sit, a place, and throughout all his life he healed thousands of patients. Many he healed instantly. In the same place his grave was made and till now people are attracted to his tomb, and those who touch that place are healed instantly.

It only speaks to us what Jalal-ud-Din Rumi had said centuries ago: that fire, water, earth, air, before everyone they are objects; before God, they are living beings, they work at his command. This explains to us the meaning of what Rumi has said, that all objects, all places are as talking machines. What is put into them, they speak. Either your soul hears it or your mind, according to your development. Now it seems that people are beginning to believe in what they call psychometry. What is it? It is learning the language that the objects speak. That apart from the colour, the object has, or a form, there is something in that object that speaks to you. Either it belongs to that object or it belongs to the one who has used that object, but it is in it. Sometimes one may bring an object in the house, and the moment they have brought it, the other objects are breaking, and till that object is there, there is always a kind of loss. It can bring inharmony in the house; an object can bring illness, can bring a bad luck. Therefore, those who knew their psychological effect that comes from the
object, they always avoided getting old objects, however beautiful and precious. They always bought a new object for their use.

But of course one cannot do that with jewels; they have to be old. And most often it is in the jewels that one finds more effect upon a person, on his character, on his life, on his affairs, in his environment, than from anything else. One may obtain a jewel which would bring a good luck of every kind from the moment the jewel has been brought, or it may produce a contrary effect. Very often a person does not think of it, yet the effect is just the same; it is continuing.

Beside that, upon one’s health, upon the condition of mind, on one’s feeling there is an effect of what one wears. If it is a jewel, it has the voice of thousands of years, perhaps. As [old] the jewel is, so much tradition it has behind and it explains it. Intuitive persons, sensitive and feeling, can easily perceive the vibrations of old stones. It seems as if they speak to them.

Beside, all one gives to another in the form of food, or sweet, or drink, or fruit, or flower, one gives with it one’s thought, one’s feeling. It has an effect. Among the Sufis in the East there is a custom: either a piece of cloth, or a flower, or fruit they give to someone, some grains of corn, and that means that it has a meaning behind it. It is not what is given in that object, but what is given with it.
How little we know when we say that, “I believe in what I see.” If one can see that, how the influence works, how thought and feeling speak, and how the objects partake of it and give to one another, how thought and feeling, the life and influence is conveyed by the medium of an object, it is most wonderful.

Q.: Horses are reported to have extremely complicated mathematical problems . . . ?
A.: It is the reflection of the teacher’s mind projected upon the mind of the horse. For horse is not capable to make a mathematic; nor it can be. It is in a kind of mediumistic process that upon the mind of the horse a idea is projected. It is possible that even the person who does it, does not know it; but his very effort of making the horse do it has showed the success.

Q.: How can we make our mirror clearer and keener?
A.: By living a life of kindness.

Q.: Is this mirror clear in the childhood?
A.: More in the childhood it is clear, but then as one grows, it becomes corrupted. It has to be made clear afterwards.

Q.: I have seen an exhibition of animals, sheep, etc. The shepherds had faces like sheep and their keepers, they look like sheep in their features.
A.: It is natural.

Q.: If an artist is born in a dead country, can his talent be developed there?
A.: Certainly not. There is no nourishment to his talent. His artistic impulse, will become paralysed. Every plant in itself is not sufficient. It must have the air, the sun, the water.

Q.: Can a prophet inspire a dead town by just passing there?
A.: The answer of this is given in the first four lines of Gayan\textsuperscript{148}.

Q.: Can any object be charged with good vibrations when in\textsuperscript{149} itself it is a bad omen?
A.: There are certain bitter things which can be made sweet, but at the same time, the bitter is there. There are eatables in which people put different things in order to take away a certain smell of\textsuperscript{150} them, but still it is there.

Q.: Is it in the power of a human being to change the influence of an object?
A.: This also can be answered by the first four lines of Gayan\textsuperscript{148}.

Q.: Can the bad influences attached to places and things be gotten rid of and turned to good?
A.: Certainly, since at\textsuperscript{152} the depth of all things and beings\textsuperscript{153} is good.

\textsuperscript{148} The first four lines of P-o-M.’s book of sayings, Gayan, reads: “When a glimpse of Our Image is caught in man,/ when Heaven and earth are sought in man, then/ what is there in the world that is not in man? If one only explores him, there is a lot in man.” (for Gayan, see List)
\textsuperscript{149} Sk.sh.: “it” written, but then crossed out, and omitted in Km.tp.
\textsuperscript{150} Km.tp.: “out of” instead of “of”
\textsuperscript{151} Km.tp.: “places and” omitted
\textsuperscript{152} Km.tp.: “in” instead of “at”
\textsuperscript{153} Km.tp.: “there” added
Sakina Furnée’s shorthand reporting

Monday, June 23rd, 1924

Purpose of Life

The desire to live is not only seen among human beings, but also it is continually working through the most insignificant little creatures creeping on earth and living on the ground. When one sees how even the smallest insect wishes to avoid any pursuit after it, and how it seeks shelter against every attempt made to touch it, fearing that its life may be taken away from it, that shows that even the smallest creature in the world, in whom man cannot find the trace of mind, has the desire to live. It is this desire that developing in the lower creation in many and varied aspects shows in fear, in the tendency to seek shelter, in the intelligent way of looking around as the hare does in the forest, as

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Gd.bp. = a preparation of the text for publication by Murshida Sherifa Goodenough, including several inserts from the qa. after this lecture and elsewhere.
- SQ. = The Sufi Quarterly: A Philosophical Review, September 1926 (vol. ii, no. 2). The lectures were originally published in this journal, a few chapters at a time.
- bk. = The Purpose of Life by Inayat Khan (The Sufi Movement, London, 1927). As the text is identical to that in S.Q., it is not included in the notes.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision for her set of documents. Exceptionally, this typescript mostly follows the text in S.Q. and bk., although it includes the qa.

Notes:
1. Sk.sh.: “Purpose of Life” in lh. added above the text, then one line lower “The desire to live ... 3 o’clock” also in lh. added
2. Sk.sh.: along the margin “the purpose of life” is added
3. Sk.sh.: “by” written; a.o.d.: “it is seen also” instead of “also it is”
4. Sk.sh.: “little” crossed out, then “little” added again
5. A.o.d.: “in” instead of “on”
6. A.o.d.: “a” omitted
7. A.o.d.: “any” instead of “every”
8. A.o.d.: “be” omitted by mistake (added later in hw. in Sk.tp.)
9. A.o.d.: “to” omitted
10. Sk.sh.: “trace” crossed out, then “find” added instead, and “find” in a.o.d.
11. A.o.d.: “a” instead of “the”
12. A.o.d.: “a” instead of “the”
13. Sk.sh.: “then develops” written; a.o.d.: “that developing”
14. SQ., Sk.tp.: “round” instead of “around”
15. A.o.d.: “fields” instead of “forest”
the deer is continually [conscientious] of protecting itself from animals. This desire in man shows a still greater phenomena of intelligence, where war and peace are brought about with the desire of living. The cause behind war is also to live, the cause of peace is also to live. There is not one normal soul living on the earth who has no desire to live. Yes, a person most distressed, in a despair, mood of unhappiness, will say at that moment that I would rather not live; that I seek death. But it is not the normal condition.

When a person is in his normal condition of mind, his one desire, his innermost desire is to live. What does it show? It shows that all other desires man has acquired after coming on earth; this desire to live he has brought with him on earth. Only that by not understanding the meaning of his desire, the nature
and character of his desire, the secret of this, he allows this desire to be broken by what is called death, by mortality. If desire to live was a divine substance in him, there was the answer to this desire also, there was a possibility of the fulfilment of this desire. But when one does not dive deep into the secrets of life, one, without the knowledge of life and death, becomes subject to disappointment, and that disappointment is death. The mistake is that man wishes to live through the mortal part of his being; that is what brings disappointment, for he knows only that part of his being which is mortal and he identifies himself with his mortal being. Hardly one among thousands realizes that life lives and death dies; that which lives cannot die. What dies is that which does not live, which is only phenomena of life that they make even that which is not living, for the moment, a kind of illusion of life.

When we study the dead body, it is the greatest study one can make; that no sooner life has left it than the whole charm of the body has gone. Why is

32. A.o.d.: “its nature and character” instead of “the nature and character of his desire”  
33. A.o.d.: “submits to its being” instead of “allows this desire to be”  
34. Sk.sh.: “broken” written, then crossed out, omitted in a.o.d.  
35. A.o.d.: “the” added  
36. A.o.d.: “is” instead of “was”  
37. A.o.d.: “desire” added  
38. Sk.sh.: “that” written; a.o.d.: “then” instead of “that”  
39. A.o.d.: at this point Gd. inserted another passage, possibly from the same as yet unidentified source as note 29, which is also printed here in full from Gd.bp.: “One may say, If the desire to live is natural, would it not be better to live and prolong the youthfulness of body, and how can that be done? There are three aspects the Hindus have personified as Brahma, Vishnu, Maheish, the Creator-God, the Sustainer-God, and the Destroyer-God. In retaining youth there comes a conflict between the two gods, the Creator-God and the Destroyer-God, because the Destroyer-God is destroying, the Creator-God is creating. If the Creator-God is stronger, then he will win a victory over the Destroyer-God. Nevertheless, there is nothing which is void of beauty in this world. If the soul has received the divine blessing, it will enjoy every aspect of life. Infancy is interesting, childhood has its beauty, youth has its spirit, age has its knowledge and dignity, its wisdom and beauty. There is no note on the piano which has not its particular part in the symphony of nature. Whether it is the seventh octave lower or the seventh octave higher, whether it is sharp or flat or natural, whatever key it is, as soon as the harmonious hand has touched it, it creates harmony, it makes of it a symphony. And so we are all as notes before that Divine Musician, and when his blessing hand touches, whatever be one’s life condition, whether child or youthful or old or young, the beauty will manifest and add to life’s symphony.” Note: “Maheish” (see List) is a title for Shiva (see List, also for Brahma and Vishnu)  
40. A.o.d.: “will” instead of “is that which does”  
41. A.o.d.: “it is only a” instead of “which is only”  
42. A.o.d.: “phenomenon” (P-o-M. characteristically used only the plural of this word)  
43. A.o.d.: “it makes” instead of “they make”  
44. A.o.d.: “we” instead of “one”  
45. Sk.sh.: “when” written; a.o.d.: “than” instead of “, when”
there not that attraction that has always been there? Why it becomes void of all beauty, magnetism, and attraction? Why [do] those who loved that person from his dead body retire, wish to remove it? What has gone from it? What is dead in it? The part which was subject to death is dead.

The life which lived in it is still alive, only this body was covering a life. Now that life has left, but the living being has not been dead. It is that mortal covering which was covering the body is dead. Is it not, then, the absence of that knowledge which gives a person fear of death? What is it after all? There is the saying of the Prophet that the illuminated souls never fear, death is the last thing they fear. And yet one does not fear for anything more than for one’s life. One could sacrifice anything in the world, wealth or power or possession, if one could live. If living is an innate desire, then it is most necessary to find the process, the way how to get into touch with the real being ourselves, which may be called our being, our self, and thus to become free from what is called mortality. It is the ignorant one who knows only the ground floor of his house; by going to the first floor of his house, he thinks he is dead. He does not know that he has only left the ground floor and goes to the first floor. Why did this ignorance exist? Because he never tried to go to the first floor. The ground floor is quite enough for him. The first floor did not interest him, though

---

46. A.o.d.: “is the body” instead of “it becomes”
47. Sk.sh.: “do”, necessary in context, not written; a.o.d.: “do” added
48. A.o.d.: “retire” moved to before “from his dead body”
49. A.o.d.: “is” instead of “was”
50. Sk.sh.: “death” retraced to read “dead”
51. A.o.d.: “is” instead of “has”
52. Sk.sh.: an illegible symbol crossed out and retraced to read “been”
53. A.o.d.: “cover” instead of “covering”
54. A.o.d.: “that life that” instead of “the body”
55. A.o.d.: “this” instead of “that”
56. A.o.d.: “death” instead of “it”
57. In the religion of Islam, “the Prophet” refers to the Prophet Muhammad (q.v., List)
58. A.o.d.: “death” added; this hadith (see Glossary) of the Prophet has not been identified
59. A.o.d.: “,” instead of “or”
60. A.o.d.: “that real being of ourselves” instead of “the real being ourselves”
61. Sk.sh., SQ.: “ourself”, one word instead of two (not standard English)
62. In British (European) usage, the “first floor” is the floor above the ground or entrance level
63. Sk.sh.: “death” retraced to read “dead”; a.o.d.: “that he is dead” instead of “he is dead”
64. A.o.d.: “is going on” instead of “goes to”
65. A.o.d.: “does” instead of “did”
66. A.o.d.: “does not exist for him” instead of “did not interest him”
Is immortality to be gained, to be acquired? No, it is to be discovered. It is only to make one’s vision more keen\(^{69}\), in other words to explore one’s self;\(^{70}\) that is the\(^{71}\) last thing one does. Man is\(^{72}\) most pleased to explore the tomb of Tutankhamen\(^{73}\) in Egypt in order to explore\(^{74}\) mysteries.\(^{75}\) He does not see what mystery is hidden in his own heart.\(^{76}\) Tell him\(^{77}\) about any mystery existing outside himself, he is most glad\(^{78}\) to explore it. But when you tell him\(^{79}\) to see in himself, he thinks\(^{79}\) it is too simple. He thinks\(^{79}\) I know myself, I am a mortal being, I do not\(^{80}\) want to die. But death awaits\(^{81}\) me. Difficulties we\(^{82}\) make, complexities we\(^{82}\) raise by our\(^{83}\) own [complex]\(^{84}\) intelligence. What human likes\(^{85}\) the straight way? We like\(^{86}\) zig-zag way. We\(^{82}\) enjoy puzzles. Even if there is a door before us, we say: No I do not like\(^{88}\) it;\(^{89}\) [if the same door before him, he cannot wish to go in the door];\(^{89}\) it is a great\(^{90}\) joy not to be able to find the door.\(^{91}\) One who is enjoying
thus92 the [puzzle]93 is horrified when he sees the door out.

The saying of the [Prophet]94 is, “Die before death.” What does it mean? It does not mean make a95 suicide. It only means study the condition of death. If you do96 not die, play it. 97 Play death and find out what it is. The whole mystical cult is that play, playing death. That play becomes the channel98 by which to understand the mystery hidden behind life.99 The different planes of existence, which are hidden behind the cover of this physical body, then begin to manifest to the person who plays death. All different ways of concentration, of meditation which are prescribed by the teachers to the pupils100 are all this101 process of playing. They in themselves are nothing; they are 102 play. What is important is what one finds out as an outcome of this play, what one discovers in the end; that is most important103. Of course the play begins with self-negation and a person who likes to say twenty times in the day, “I do not like very much [to say]104 I am not”; but he does not know that this claim of “I” is the root of all his trouble. It is this claim which makes them105 feel hurt by every little insult, by every little disturbance. The amount of pain that this illusion gives him is so great that it is just as well that he gets106 rid of it. But that is the last thing [he would]107 do. He would give up his last penny, but not108 “I”; he would hold it. It is the dearest109 thing, that is the [whole]110 difficulty and the only hindrance in the path of [spiritual perfection]111.
Very often people ask me how long has one to go in the spiritual path? I say there is no limit to the length of it, and yet if you are ready, it does not need a long time. It is a moment and you are there. How true it is that the wise of the past ages said to their followers, “Do not go directly in the temple, first walk fifty times around it!” The meaning was that, “First get a little tired, then enter. Then you will value it.” One values something for which one makes an effort. If it comes without it, it is nothing to him. If asked to give a tax for the air one breathes, people will protest against it. Yet they do not know that there is no comparison between the air and the money they possess. The value of one is incomparably greater than the value of the other, and yet the most valuable things are attained with least effort. But therefore, the very reason they are attained with least effort, man does not want to attain more; he would rather have something which is attained with [a great] effort and in the end it is nothing.

112. A.o.d.: “me” omitted
113. SQ., Sk.tp.: “on on” instead of “in”
114. A.o.d.: “I say” omitted
115. Sk.sh.: “it” retraced to read “this”; Gd.bp.: “this”; SQ., Sk.tp.: “the path”
116. A.o.d.: “one is” instead of “you are”
117. Sk.sh.: “ask” written, then crossed out and “need” substituted, and “need” in a.o.d.
118. A.o.d.: “a” instead of “one”
119. A.o.d.: “one is” instead of “you are”
120. A.o.d.: “what” instead of “that”
121. A.o.d.: “the” omitted
122. A.o.d.: “a colon instead of “that”
123. A.o.d.: “will” omitted
124. A.o.d.: “he” instead of “one”
125. A.o.d.: “effort” instead of “it”
126. Sk.sh.: an illegible sh. symbol, corr. in lh. to “government”, with the “-ment” crossed out; a.o.d.: “government asks” instead of “[government] asked, to give”
127. A.o.d.: “the value” omitted
128. A.o.d.: “one does not realize their importance” instead of “therefore the very reason that they are attained with least effort, man does not want to attain more”
129. Sk.sh.: “why” written, then crossed out and “that” substituted
130. Sk.sh.: “will not” written, then crossed out and “want to” inserted
131. A.o.d.: “one” instead of “he”
132. Sk.sh.: two symbols rendered illegible due to retracing of “have something” over them; a.o.d.: “have something”
133. Sk.sh.: “the” crossed out, and “a” inserted before “greatest”, which is retraced to read “great”; a.o.d.: “a great”
134. A.o.d.: “may prove to be” instead of “it is”
It is simple to think why every being should have this innate desire of living, if continual life was impossible. For there is no desire in the world which has not its answer. The answer of every desire is somewhere; the fulfillment of every desire must come one day. Therefore it is that this desire of living must be fulfilled and the fulfillment of this desire is in going above the illusion which is caused by the ignorance of the secret of life and by the illusion of death.

Q.: How can one arrive at a realization of God’s process in himself and others?
A.: There is a process. In this process what is first necessary is to make God intelligible. The second step in this process is to make one’s heart focused to the God who is made intelligible. The third process is to reflect God on all things and all beings one sees. But if the first thing is not done right, then nothing will be done right. It is the first thing which must be first accomplished well.

Q.: If no spiritual or even mental life is developed in one person, what survives— in what is called—death? Is it the personality?
A.: Yes, man constitutes in himself spirit and matter. What is matter? Crystalized spirit. What is spirit? The original substance. Spirit may be likened...
to a running water; matter, the ice. But if there is the water and ice both? The water will run; the ice will stop where it is. It does not mean that ice has not its return to its original condition. It may\textsuperscript{154}, but its time has not yet come. Therefore the water will first proceed, the ice will stay where it is. The substance therefore stays where it is, but the life, the spirit passed away. What is necessary therefore for a person is to make the spirit independent\textsuperscript{155} of the mortal cover, even if it be for a moment. By that the fear of death naturally vanishes, because then one begins to see the condition after death here on the earth. It is this physical cover which has imprisoned, so to speak, the soul in it, and the soul finds itself in prison and it cannot see itself; what it can see is the cover. Rumi\textsuperscript{156} explains it most beautifully in a poetry, which he has written on sleep, because it is in the sleep that the soul naturally becomes independent of this mortal garb. There he says that, “Those suffering pain forget their pain when they are in the arms of sleep. The kings forget of their crown and throne. The soul finds itself in that sphere which is its own and comes back in this prison recuperated”\textsuperscript{157}, and the continual going\textsuperscript{158} of the soul—if there is—it is the freedom from this imprisonment. Rumi begins his book \textit{Masnavi}\textsuperscript{159} with this lamentation of the soul to free itself. But is it to free the soul by actual death, by suicide? No. No mystics have done it. It is not necessary. By playing death, which I have said in my lecture, that one arrives to the knowledge of life and death, and it is the secret of life which will make the soul free.

\textbf{Q.: What is the inner meaning of the text in the Bible: “Greater love has no man than this, that he lays down his life for his friend”?} The man would get the best part and the friend would not be grateful.

\textbf{A.:} I think the first is a separate question. Yes, but who lays down his life for his

---

\textsuperscript{154} Sk.tp.: “has” instead of “may”
\textsuperscript{155} Sk.tp.: “intelligent” (apparently by mistake) instead of “independent”
\textsuperscript{156} For Rumi, see List
\textsuperscript{157} Gd.bp., SQ., bk.: in her editing of this passage to insert it into the body of the text, Gd. checked E. H. Whinfield’s translation of the Masnavi (\textit{Masnavi i Ma’navi}, London, 1887, p. 11) and found the passage P-o-M. had loosely quoted. It reads as follows: “Every night Thou freest our spirits from the body! And its snare, making them pure as razed tablets./ Every night spirits are released from this cage./ And set free, neither lording it nor lorded over./ At night prisoners are unaware of their prison./ At night kings are unaware of their majesty./ Then there is no thought or care for loss or gain./ No regard to such an one or such an one.”
\textsuperscript{158} Sk.tp.: “longing” instead of “going”
\textsuperscript{159} For \textit{Masnavi}, see List
\textsuperscript{160} See John 15:3
fellow-man? The one whose life has become his fellow-man’s life. Therefore[^161] he is larger. If he lays down his life for his fellow-man he still lives, because his life is no longer his. His fellow-man’s life is his life too. But[^162] does it matter if the friend was not grateful? If we do anything for the friend to be grateful then it is not done in the right spirit. If one awaits for gratefulness then one finds price of what one has sold in return to gratefulness[^163]. Whatever he does for another, even one gives one’s life for another, it must be without the thought of return of appreciation, even in the form of gratefulness. For what one does for another, one does for himself[^164].

---

[^161]: Sk.tp.: the “fore” at the end of “Therefore” omitted, but later added in hw.
[^162]: Sk.tp.: “What” instead of “But”
[^163]: Sk.sh., Sk.tp.: the last part of this sentence, which may not be clear (perhaps it should read “for” instead of “to”), is here presented exactly as it has been transcribed from the sh., which is also exactly how it is typed in her typescript
[^164]: Sk.tp.: “oneself” instead of “himself”
Sakina Furnée’s shorthand reporting

5 o’clock, 23 June, 1924

Healing

The disorder in the tone of the body and irregularity in the rhythm are the principal causes of every illness. This disorder of the tone may be explained thus, that there is a certain tone that the breath is vibrating throughout the body, through every channel of the body, and this tone is a particular tone continually vibrating in every person. And when the mystics have said that every person has its note, it is not necessarily the note of piano; it is the note which is going on as a tone, as a breath. Now, if a person does not take care of himself and allows himself to be influenced by every wind that blows, he, like the water in the sea, goes up and down, disturbed by the air. A person who is susceptible to rejoice in a moment and to become depressed in a moment, he changes his moods. He cannot keep that tone which gives him equilibrium and which is the secret of

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Km.tp. = a very early typescript, probably made by Kismet Stam, very close to the sh. Later Sakina Furnée made an exact copy (Sk.tp.) of this typescript for her set, not included in the notes.
Gd.tp. = Murshida Sherifa Goodenough worked extensively editing this lecture. There are six separate typescripts (some parts handwritten) of this lecture. Rather than footnoting them separately, the editing in all six has been noted under the designation “Gd.tp.”
bp. = a typescript prepared by Gd., representing her final editing to send to the publisher.
bk. = *Health* by Hazrat Inayat, published by Rider and Co., London, in 1931. It shows all the editorial changes made in bp., which are not noted, and a few more, which are.

Notes:
1. Sk.sh.: “healing” written above the text, encircled; then “Healing” (as a title) and “The disorder in the tone...” in lh. added above the text
2. Gd.tp., bp.: “Disorder of” instead of “The disorder in”
3. Gd.tp., bp.: “of the body” omitted
4. Gd.tp.: in some typescripts, “the” inserted before “irregularity”
5. Gd.tp.: in some typescripts, “in” changed to “of”, but in others “in” restored
6. Gd.tp., bp.: “The explanation of this disorder of the tone is” instead of “This disorder of the tone may be explained thus:”
7. Gd.tp., bp.: “his” instead of “its”
8. Gd.tp., bp.: “the” added
9. Gd.tp.: in some typescripts, Gd. inserted here an edited form of the sixth qa. after this lecture, and so in bp.
10. Gd.tp.: in some typescripts, “in a moment” omitted, but restored in others
11. Km.tp.: “him” omitted, later added in ink
health.

How few know that it is not the pleasures and merrymaking that give one good health. On the other hand, the club life as is known today, the disorder and merrymaking one day and ten days becoming ill, for they do not take care of their equilibrium.

Besides, a person who becomes sensitive to every little thing that comes across, it changes the rhythm of that tone, the note of that tone. It becomes a different note to which his body is not accustomed and that causes all illness. Too much despair or too much joy—everything that is too much—must be avoided. Although there are natures who always seek extremity; they must have a joy and amusement so much that they are tired of it, or then they must, they have a collapse with sorrow and despair, and it is among these people that you will find an illness always continues. But besides this, if an instrument is not kept in a proper tune, if it is knocked by everyone who comes and handled by everyone, then the instrument goes out of order. The body is an instrument, the most sacred instrument, an instrument which God himself has made for his divine purpose. If it is kept in tune, not allowed the strings to come loose, then this instrument becomes the means for that harmony for which God created man.
instrument must\textsuperscript{35} be kept in tune? In the first place the strings of gut or the wires of steel, both require cleaning. These\textsuperscript{36} lungs and veins of\textsuperscript{37} the body, they require also\textsuperscript{38} cleaning; it is that which keeps\textsuperscript{39} them ready for their work. And how to clean them? By carefulness in diet, by sobriety and by breathing \textsuperscript{40}correctly, because\textsuperscript{41} it is not only the water and earth which\textsuperscript{42} are used for cleansing. The best means of cleansing\textsuperscript{43} is the air and the property which\textsuperscript{44} is in the air, the property which\textsuperscript{45} we breathe in, and if we knew\textsuperscript{46} how by the help of breath\textsuperscript{47} to keep these channels clean, then this secures health. It is this which maintains the tone, the proper note of each person without being disturbed. When a person is vibrating his own note, which is according to his particular evolution, then he is himself. Then he is tuned\textsuperscript{47} to the pitch for which he is made, the pitch where\textsuperscript{48} he ought to be, \textsuperscript{49}he naturally feels comfortable.

\textsuperscript{50}And now coming to the rhythm. There is a rhythm of pulsation, the beating of the pulse in the head and [in the]\textsuperscript{51} heart, and whenever the rhythm of this beating is disturbed, it causes all illness because it disturbs the whole mechanism which is going on and\textsuperscript{52} the order of which depends\textsuperscript{53} upon the regularity of rhythm. If a person suddenly hears of something of\textsuperscript{54} fear, the rhythm is broken. \textsuperscript{55}If a person is hurt by having heard\textsuperscript{56} something [which disturbs]\textsuperscript{57}, the rhythm is

\textsuperscript{35}Gd.tp., bp.: “must” moved to before “this instrument”
\textsuperscript{36}Gd.tp.: in some typescripts, “These” changed to “The”, but in others restored to “These”
\textsuperscript{37}Gd.tp., bp.: “in” instead of “of”
\textsuperscript{38}Gd.tp.: “also require” instead of “. . . they require also”
\textsuperscript{39}Km.tp.: the “s” on the end of “keeps” added in ink
\textsuperscript{40}Bp.: “properly and” added
\textsuperscript{41}Gd.tp.: in some typescripts, “because” changed to “therefore”, but in others restored to “because”
\textsuperscript{42}Gd.tp., bp.: “the earth that” instead of “earth which”
\textsuperscript{43}Km.tp.: “cleaning” instead of “cleansing”
\textsuperscript{44}Gd.tp., bp.: “that” instead of “which”
\textsuperscript{45}Gd.tp.: in some typescripts, “know” instead of “knew”
\textsuperscript{46}Gd.tp., bp.: “breathing” instead of “breath”
\textsuperscript{47}Sk.sh.: “for the” written, then crossed out, and omitted in a.o.d.
\textsuperscript{48}Gd.tp., bp.: “in which” instead of “where”
\textsuperscript{49}Sk.sh.: “and” written, then crossed out, omitted in a.o.d.
\textsuperscript{50}Sk.sh.: one bracket placed at the start of “And now . . .”
\textsuperscript{51}Sk.sh.: “everything” written, but a.o.d. have “in the”, which makes sense in context
\textsuperscript{52}Gd.tp., bp.: a comma instead of “and”
\textsuperscript{53}Sk.sh.: “on” written, then crossed out, and omitted in a.o.d.
\textsuperscript{54}Gd.tp., bp.: “causing” instead of “of”
\textsuperscript{55}Gd.tp.: in some typescripts, “If a person . . . the rhythm is broken” omitted, perhaps inadvertently;
\textsuperscript{56}bp.: omitted
\textsuperscript{57}Sk.sh.: just “disturb” written; Km.tp.: “which disturbs”; Gd.tp.: “disturbing”
broken, his pulsation changes. Every shock given to a person breaks his rhythm. One very often notices that however successful an operation, it leaves a mark even for the whole life. Once the rhythm broken, is most difficult to get it aright. Gentleness which is taught morally is a different thing, but even gentleness in action and movement is also necessary. Every move one makes, every step one takes, there must be rhythm. For instance, you will find many examples, if you will look for them, of the odd movements a person makes, and he can never keep well because his rhythm is not right. That is why illness continues. May be that no illness one can trace in that person, and yet the very fact of his movements not being in rhythm will keep him out of order. Regularity in habits, in action, in repose, in eating, in drinking, sitting, walking, in everything gives one that rhythm which is necessary and which completes the music of life. Someone asked Babur, the Mughal emperor who ruled for a hundred years, what was the secret of his long life in the midst of the turmoil that he lived in? And he said, “Regularity of life.”

And when we come to the mental part of our being, that mechanism is still more delicate than our body. There is a tone also and every being has a different tone according to his particular evolution, and everyone feels in good health when his own tone is vibrating. But if that tone does not come to its proper pitch, a person feels lack of comfort, all illness arising from it. Every expression of passion, joy, anger, fear which breaks the continuity of this tone interferes with
one’s health. Behind the thought there is feeling and it is the feeling which sustains that tone; the thought is on the surface. In order to keep the continuity of that tone, the mystics work especially for it. There used to be a custom in the ancient times. Instead of using any organ in churches, they used to keep one tone, four or five persons together, with their lips closed, humming that one tone all of them. This custom still exists in some places. I was most impressed by it to hear it again, after having come from India, when I heard it in Russia in a church. The secret of keeping that continual ringing of their bell, that the churches did at all times, and even till now it exists, it was not only a bell to call people; it was to tune them up to their tone. It was to suggest that there is one tone going on in you; get yourself tuned to it. And if that tuning is not done, and a person has gotten above his illness, still weakness remains. External cure is no cure if mentally a person is not cured. If his spirit is not cured, the mark of illness remains there. And the rhythm of mind is broken when the mind is going on a speed which is faster or slower than there ought to be. A person who goes on, one thought after another thought, and so he goes on

77. Km.tp.: “the” added in ink
78. Gd.tp.: some typescripts have “specially”, but others restore “especially”
79. Gd.tp., bp.: “that” instead of full stop
80. Gd.tp., bp.: this sentence omitted
81. Gd.tp., bp.: “hearing” instead of “to hear”
82. Gd.tp., bp.: “coming” instead of “having come”
83. Sk.sh.: “Indi.” in lh. abbr. for “India”
84. Gd.tp., bp.: “when I heard it” omitted
85. Gd.tp., bp.: “the” instead of “that”
86. A.o.d.: “the” instead of “their”
87. Km.tp.: “had” instead of “did”; Gd.tp., bp.: “have had” instead of “did”
88. Gd.tp., bp.: “is that” added
89. Gd.tp.: some typescripts have “tone; it was to say that” instead of “to tune them up to their tone. It was to suggest that”
90. A.o.d.: “a” instead of “one”
91. Sk.sh.: “gotten” (American English) retraced to read “got” (British English); a.o.d.: “got” instead of “gotten”
92. Gd.tp., bp.: “An” added
93. Gd.tp., bp.: “a person’s” instead of “the”
94. Sk.sh.: “at a speed which is” inserted after “or”; Km.tp.: “on a speed which is”; Gd.tp., bp.: “in a speed which is”
95. Gd.tp., bp.: “or” instead of full stop
96. Gd.tp., bp.: “who” omitted
97. Gd.tp., bp.: “thought” omitted
98. Gd.tp.: in one typescript, “he” omitted
thinking on\textsuperscript{99} a thousand things in one minute\textsuperscript{100}, however intelligent\textsuperscript{101}, he cannot be normal.

As\textsuperscript{102} a person who holds on to\textsuperscript{103} one thought, and lingers on there\textsuperscript{104}, instead of making a\textsuperscript{105} progress, he also clings to his depressions, his fears, his disappointments\textsuperscript{106}, and that makes them\textsuperscript{107} ill. \textsuperscript{108}I do not mean to say\textsuperscript{109} that the rhythm of the mind of every\textsuperscript{110} person must be like the mind\textsuperscript{111} of another person. No, in\textsuperscript{112} each person’s rhythm is peculiar to himself. \textsuperscript{113}But\textsuperscript{114} if one can sustain the proper rhythm of one’s mind, that is sufficient to keep\textsuperscript{115} oneself really\textsuperscript{116} healthy. \textsuperscript{117}Mental illnesses are more subtle\textsuperscript{118} than physical illnesses. Though till\textsuperscript{119} now mental illnesses have not been thoroughly discovered. And when a thorough discovery will be\textsuperscript{120} made of mental illnesses, we shall find that all external illnesses have some connection with them.

The mind and body both\textsuperscript{121} stand face to face. The body reflects its
[order] and disorder of the mind, mind reflecting at the same time the harmony and inharmony of the body. Therefore [if] the body is ill, there is some part of that illness reflects upon the mind. If the mind is ill, there is something of it reflects upon the body. And this reason it is that you will find many who are ill outwardly also have some illness of mind. Does it not show us that man is music, that life is music, that this whole creation is a symphony, [that this] whole universe is music?

In order to play our part best the only thing we can do is to keep our tone and rhythm in a proper condition, [in which is] the fulfilment of our life’s purpose.

Q.: How to bring back the rhythm if once lost?
A.: It must be brought back with great wisdom because a sudden effect to gain the rhythm may make one lose it worse. If the rhythm is gone too low, or too fast, by trying to bring it to its regular condition, one may break rhythm and by breaking rhythm one may break oneself. This is a gradual process; it must be
wisely done. If the rhythm has gone too fast, it must be brought gradually to its proper condition. If it is too slow it must be gradually increased to its proper speed. It requires patience and strength to do it. For instance, someone who tunes violin wisely does not at once move the peg and brings it to the tone, because in the first place it is impossible and he always risks breaking the string, and however minute may be the difference in the tone, one can bring it to its proper place by careful tuning, by which effort is spared and the thing is accomplished to perfection.

Q.: Must church bells strike some special note in order to create the desired effect? Why are old bells more impressive?
A.: It is not necessary that the church bells should strike a special note and if they did there must be a mystic to know which note will be harmonious to all people. Nevertheless, everyone who hears the church bells, he is respondent. He forgets his note and he attaches his soul to that note with all others, and in that way he can receive through that bell a universal harmony and he can tune himself with it. But as I always say that the blessed one will receive blessings in all things. The one who is not ready closes himself from that blessing, wherever he may reach.

Q.: Why are old bells more impressive?
A.: They tell us the old tale.

145. Gd.tp.: “made quicker” instead of “increased to its proper speed”
146. Km.tp.; Gd.tp.: “bring”
147. Gd.tp.: “because” omitted
148. Km.tp.: “distance”, corrected in ink to “difference”
149. Sk.sh.: although the sh. symbol looks more like “the” than “which”, the context and a.o.d. call for “which”
150. Km.tp.: “Among” instead of “Must”
151. Km.tp.: “some strike a special” instead of “strike some special”
152. Gd.tp.: “produce the right” instead of “create the desired”
153. Gd.tp.: “some” instead of “a”
154. Gd.tp.: “what” instead of “which”
155. Gd.tp.: “responsive” instead of “respondent”
156. Gd.tp.: “himself” instead of “his soul”
157. Gd.tp.: “the” instead of “that”
158. Gd.tp.: “that” omitted
159. Gd.tp.: “all blessings” instead of “that blessing”
160. Gd.tp.: “be” instead of “reach”
161. Gd.tp.: this question omitted, and the “A.:” for “answer”
162. Gd.tp.: “The answer is” instead of “A.”
Q.: Can a mother help her suffering baby to find back its tone and rhythm, by her thought of love?
A.: Certainly, the healing that a mother gives very often unconsciously to the child, the physician cannot in a thousand years. The song she sings, however much inefficient, it comes from the profound depth of her being. It brings with it the healing power; it tunes the child in a moment. The caressing, the petting of the mother does more good than a medicine to the child. When it is out of harmony, when its rhythm is disturbed, when the tone is not in its proper place, the child feels more than a grown-up person. The mother even without knowing, instinctually feels like petting the child when it feels out of rhythm, singing to the child when they feel out of tone.

Q.: How is one to find out which is one’s proper tone and rhythm, physically and mentally?
A.: In answer to this I happened to think of an amusing instance, that a friend accompanying me with all his pleasure and kindness to accompany me,
feels\textsuperscript{188} a great discomfort\textsuperscript{189} at times because he could not walk as slow\textsuperscript{190} as I did. Being simple and frank\textsuperscript{191} [he] expressed [it]\textsuperscript{192} to me. I saw it too.\textsuperscript{193} But in answer to it\textsuperscript{194} I said, “It is a majestic walk.” The reason was that his rhythm was different. He cannot\textsuperscript{195} feel\textsuperscript{196} comfortable in some other rhythm. He must be trotting along in order to feel comfortable. And so one can feel the tone and rhythm in oneself. One can feel that, when\textsuperscript{197} what gives one a\textsuperscript{198} comfort and what gives one a\textsuperscript{198} discomfort in everything one does. If one does not feel it, that shows that one does not\textsuperscript{199} give attention to it\textsuperscript{200}. The wisdom is to understand oneself.

Q.: How one can control [the]\textsuperscript{201} heart that beats\textsuperscript{202} too violently\textsuperscript{203}, causing constant interruptions in\textsuperscript{204} rhythm through fear, shyness\textsuperscript{205}, anxiety\textsuperscript{206}?

A.: It comes by a kind of abnormal condition. It is not a normal condition.\textsuperscript{207} Normal condition is to be able to stand firm through fear, joy and anxiety; not to let every wind blow one hither and thither like a scrap of paper, but to endure it all and to stand firm and steady through all such influences. One might say that\textsuperscript{208}: Is not water subject to it, if not the rock? I will say in answer to this,\textsuperscript{209} “Man is made [neither to be water nor a rock].” He has all in him. He is the fruit of the whole creation; he ought to be able to show his evolution in his balance.
Q.: How is it that often when people are out of their minds, their physical health is perfect? Is there any general cause for mental disorder causing great suffering?

A.: Very seldom you will find a case where a person is mentally ill and physically perfectly well. Once I happened to go to see the insane asylum in New York, and the physicians very kindly brought before me the different skulls showing how the different cavities in the brain have caused that insanity, and then the life of the person. This gives answer to this question. There is always on the physical body a sign of it. It may be an apparent suffering, something at the back of it, yet not known. I asked him, "I would like to know if this cavity has brought about insanity or has brought about something?" His idea was that this cavity has brought about insanity. It is not always. It is not always that the mental brings a physical illness. Sometimes from a physical body

210. Gd.tp.: "the" instead of "their"
211. Sk.sh.: "A.", in lh. written, then crossed out, and omitted in a.o.d.
212. Gd.tp.: "of" instead of "for"
213. Gd.tp.: "will one" instead of "you will"
214. Gd.tp.: "laid" instead of "brought"
215. Gd.tp.: "how" omitted
216. Sk.sh.: "in" retraced to read "and", and "and" in Km.tp., Gd.tp.
217. Gd.tp.: "having" instead of "have"
218. Gd.tp.: "that" omitted
219. Gd.tp.: "in" instead of ", and then"
220. Gd.tp.: "And that gives the" instead of "This gives"
221. Gd.tp.: ", that" instead of period
222. Sk.sh.: the "ly" of "apparently" crossed out, and "apparent" in Km.tp., Gd.tp.
223. Gd.tp.: "or it may be some decay" instead of "something"
224. Sk.sh.: "of" crossed out, but retained in a.o.d.
225. Gd.tp.: "it is" added
226. Gd.tp.: "But I asked them" instead of "I asked him"
227. Sk.sh.: a blank, perhaps a pause in speaking
228. Gd.tp.: "whether the" instead of "if this"
229. Gd.tp.: "has" omitted
230. Gd.tp.: "the" added
231. Sk.sh.: "ins." in lh. abbr. for "insanity"
232. Sk.sh.: "ca." in lh. abbr. for "cavity"
233. Gd.tp.: "No doubt their argument" instead of "His idea"
234. Gd.tp.: "the" instead of "this"
235. Gd.tp.: "had" instead of "has"
236. Gd.tp.: "But it is not always so." instead of "It is not always."
237. Gd.tp.: "mind" instead of "mental"
238. Gd.tp.: "the" instead of "a"
239. Gd.tp.: "Very often, but not always." added
Illness goes to the mental plane. Sometimes, from mental plane it goes to the physical body.

Q.: Is there any general mental cause?
A.: There are many causes, but if there is a general cause, it is the lack of that music which we call order.
Address to Cherags

I wish my Cherags to remember that they must not be too narrow in working for the cause nor too broad-minded, for in both these things they may spoil the cause. When a Cherag forces his belief upon those unripened and incapable of appreciating the beauty of it, he will prove himself to be narrow. By wanting to prove their belief to be better than that of another, they expose themselves to all sorts of arguments which will never end, for argument creates argument. If they stand for the cause so that by their enthusiasm they show any contempt for the belief of another, they will defeat their own cause.

And what I mean by too much broadness is to feel, “I am holding the services, that is enough, that is all that can be done; if anyone wishes to come a thousand times, let him come; if he does not care to come, I don’t mind, all paths are God’s paths, let him go to heaven or hell, it does not matter as long as he goes somewhere.” This is broad-mindedness no doubt, but if a parent were so broad-minded with the child, what would be the result? Is not the Cherag the representative of the divine message? Has his responsibility not some essence of the parental attitude of the divine being? It is natural and it is the best thing anyone can do to wish to share his good with another. It is through this tendency that the workers of religion have accomplished their task. There has never been any other...
reason for it.

The message is like the rain-water; every year it falls, the water is preserved. The rain which fell ten years ago may still be there; it is nothing but water. Yet the water of this year has its own significance, its own purpose. The past does not supply the need of the present, nor does the present supply the need of the future. The need of every time is to be fulfilled at that time. Therefore, the workers of the message need not feel that because there is the water kept in the reservoir for twenty years, we do not need the rain just now. Their work is to engage themselves in the present supply and to use it for the best advantage of the farms.

Without doubt arguments on different points must be avoided, even if you are in the right and the other person in the wrong. One must know that every person who argues has at the back of his argument the ego, nafs\(^4\). The psychology of the nafs is that it does not like to be contradicted, even if the person knows he is in the wrong; because he said so, it was his argument and he will stand by it. You will by disputing make him more firm in his point of view, which otherwise he would have given up in time.

Therefore, in short, I wish to say that you must take every person as he is, without antagonizing him in any way. You will accept his argument first by looking from his point of view, and secondly you will be able to bring him closer to your point of view.

If the Cherag is qualified in taking the service correctly, that is not enough. He must be able to inspire those who come in touch with the message, and deepen in their hearts that belief which is the main object of the whole message.

\[^4\] For nafs, see Glossary
Class for Candidates

One often notices a tendency in the traveller on the spiritual path who considers the change of spiritual practices as a sign of progress. But this is an error and it comes from the habit that one has made by [studying] the knowledge of the outer world as it is taught in the schools, and colleges and universities, one thing after another. So he is accustomed to feel that by getting a new practice he is advancing forward. In reality it is quite the opposite. It is not the change of practice, it is the continuity of that which brings it to a desired result.

One sees the same in music. The best player of music, an instrument, considers the scales as the most important thing to play. While the others will go on from one music to another, but the best player will still continue his scales. So is it with the singer. It is not by [changing] the song a singer becomes great.
It is by singing that song more and more efficiently that brings the singer to fame. In this is the secret of spiritual progress. Most often it is the lack of patience that keeps a person back from advancing. Spiritual practices in time become a capital that brings an interest. This interest makes the capital larger and larger. In order to be rich, therefore, one does not need a new coin every day. The same coin can make one rich. The benefit one derives from a practice in the first month that he has begun is much smaller compared to the benefit he derives by the same practice in the next year. And the way the benefit increases cannot be explained in words, [it becomes] unimaginably greater, which comes as a reward of patience. It is not the change of practice which is necessary to progress. It is one’s belief in the effect of the practice. It is the centralizing of one’s mind upon it. It is the hope with which one looks forward to the effect that the practice brings. When a person says, “No, I do not feel anything with this practice,” he may just as well go on saying that and he will never feel anything from it. The fact is that it is not that the practice does not do anything; it is that he denies unconsciously what the practice may bring to him. There is sometimes money invested which does not bring interest for some time. That does not mean that that money is lost. The day when the interest will commence, it will come to him. Therefore, what is needed is patience in the absence of the effect that one expects [to derive from it].

34 I was telling a story which I shall repeat again. It is a story of a sage,
Bullah Shah, who is known in Multan near Punjab to have been a great saint of his time. The story is, when he was young he was sent to a school. A teacher gave him a first letter, \textit{alif}, like the figure of one (1).

This gives such a lesson that the great teacher is God. The teacher on earth teaches us a path. If we take this path, then in the end we must arrive there, because through human God teaches; it is God who teaches. If we do not turn back, if we go on forward, if we have patience with the delay in arriving at that goal which we impatiently and restlessly seek, our success is sure. The grace of God is such that he helps even the thief, robber, ill-doer in his motive to let him see what comes out of his deed. Will he not help the one who is honestly seeking in this path? As the Prophet says that if you take one step to God, God takes a hundred steps to you.\textsuperscript{34, 46}

\textbf{Hadith qudsi} (see Glossary) of the Prophet Muhammad: 

\begin{quote}
.whoso seeketh to approach Me one span, I approach him one cubit; and whoso seeketh to approach Me one cubit, I approach him two fathoms.
\end{quote}


\textsuperscript{35} Sk.sh.: “Bollah Shah” in lh. retraced to read “Bullah Shah” in the margin; Km.tp.: “Bullah Shah” added; for Bullah Shah, see List

\textsuperscript{36} Sk.sh.: “saint of his time” added in the margin; Km.tp.: “saint of his time” added

\textsuperscript{37} Sk.sh.: “him a first letter” added in the margin; Km.tp.: “him a first letter” added

\textsuperscript{38} Sk.sh.: “Alif” written in lh., for \textit{alif}, see Glossary

\textsuperscript{39} Sk.sh.: a broken dotted line, indicating lost words; Km.tp.: (see ‘Pearls from the Ocean Unseen’) p. 23 added, referring to a book (see List) where the story is told in full

\textsuperscript{40} Sk.sh.: “a” written, then crossed out; Km.tp.: “a” omitted

\textsuperscript{41} Sk.sh.: “us” inserted; Km.tp.: “us” added

\textsuperscript{42} Km.tp.: “that” instead of “this”

\textsuperscript{43} Sk.sh.: “again” indistinctly written, then crossed out; could also be read as “act”

\textsuperscript{44} Km.tp.: “the” added

\textsuperscript{45} Sk.sh.: an indecipherable symbol has been retraced before “doer” to read “ill”; Km.tp.: “the ill-doer”

\textsuperscript{46} \textit{Hadith qudsi} (see Glossary) of the Prophet Muhammad: “. . . whoso seeketh to approach Me one span, I approach him one cubit; and whoso seeketh to approach Me one cubit, I approach him two fathoms . . . ” Wm. Stoddart, \textit{Sufism}, (New York, 1976), 80.
Brotherhood

I wish to say a few words to the workers of brotherhood.

Brotherhood meetings, which are conducted in different places, need a new force given to them, and that force comes by giving to them a new ideal. If month after month we held a meeting and read, according to the habit, *Gathekas*, that does not suffice our purpose. Besides these meetings we ought to be active in doing something, and at this time the need of the world is so great that there can be never too many servers of the cause.

There are many different things that we shall find to do for the betterment of the people. But some things as there are before us at present, we always can think about them and try what we can do to accomplish them. There is one great need and that is a world language, a universal language. This is a matter to think about, to discuss, and to do what one can do in that way, because the need is very great to make the language of all nations one language. The misunderstanding that

Documents:

- **Sk.sh.** = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- **Sk.tp.** = a typescript prepared by Sakina Furnée or under her supervision, close to the shorthand.
- **er.tp.** = a typescript, poorly typed (and therefore not the work of Sk., Km., or Gd.), lacking qa., with “sent to Geneva, 1928” in pencil at the upper left; perhaps the basis of the Hq.st., which it resembles in wording.
- **Gd.tp.** = a typescript prepared by Murshida Sherifa Goodenough on her large-lettered typewriter.
- **Hq.st.** = a stencilled (cyclostyled) typescript, prepared at Headquarters, Geneva, for distribution to Sufi Centres, not based on Sk.sh., Sk.tp., or Gd.tp., and lacking qa.

Notes:

1. Sk.tp., Gd.tp.: “Address to the World Brotherhood Workers”; er.tp.: “Class for Representatives of the World Brotherhood”; Hq.st.: “Address to the World Brotherhood Representatives”
2. Hq.st.: this sentence omitted
3. Sk.tp.: “to” later crossed out in ink
4. *Gathekas* - see Glossary
5. Gd.tp.: “purposes” instead of “purpose”
6. Er.tp.: “For besides” instead of “Besides”
7. Hq.st.: “never be” instead of “be never” (and so indicated in ink on Sk.tp.)
8. Sk.sh.: “betterm.” in lh. abbr. for “betterment”
9. A.o.d.: “such” instead of “some”
10. Er.tp., Hq.st.: “a” instead of “one”
11. Sk.sh.: the initial letter of “language” looks more like an s than an l
12. Er.tp.: “of” instead of “a”
13. Er.tp., Hq.st.: “this” instead of “that”
exists today is the lack of knowledge of one another’s language, and this lack of knowledge of one another’s language produces the lack of understanding of one another. The people of one land do not understand the psychology of the people of another nation. Imagine how many souls who could be your great friends, and by that friendship much can be accomplished. You cannot continue to be friends only because you do not know the language of one another. By this, naturally, we become narrow; we only seek our own surroundings, who understand our own language, we only know about the people who surround us. We understand them, we live with them a life of a turtle in the well, who does not know about the well, whose whole life is a well.

This can be accomplished by two things. One thing is to promote the desire among your friends of learning more languages. If the people in the East will learn the language of the West, if people in the West will learn Eastern language, what a great benefit it can bring to the world. Besides, a person who is born and brought up in a country, if he knows the language of his own people, that is not enough. He must at least know one more language in order to communicate with the people of another country. But besides this, there must be a universal language to communicate with one another. For a world movement like ours, if all that is given in the form of literature was expressed in a universal language, the message, which might reach to the other end of the world in a hundred years, could then reach in ten years’ time; a channel of communication would be open. It is deplorable to
think that at this present moment, when we have communications of post and telephone, and radio and wireless, and yet we cannot communicate soul to soul, heart to heart, by the lack of language; because living word has a great influence. No translation can convey the idea as the language itself can. It would centralize the education of all countries if it were one language. The quick development of Western music must be traced in that universal notation system, in all European nations. A composer of any part of Europe can convey his soul’s expression to any part of the world. There lies the secret of the development of music which we see today. One cannot imagine how a great many difficulties will be solved and many great things will be accomplished if once a universal language became prevalent in this world.

It is not we who are to decide that question; it rests with the world. But we can bring this question to the fore, making it known to the multitude in order that something which may be accomplished after a long time may be hastened by our humble efforts.

---

45 [Q.:] Would the Esperanto language answer the purpose? 
[A.:] Yes, but I do not know how far that language has advanced.
[Reply:] Many nations attend it already. It is a great success, they had lectures
In the States they have advertating for a. Esperanto is practically rejected as a universal organization now no longer.

It is a question in the solution of which there is a great accomplishment.

[Q.:] Must it be a new language? Cannot the language which is here the largest [number of] [people who speak it] be taken?

[A.:] Yes, that would be the best, if people accept it.

[Q.:] What will you do with the national jealousy that is shown in the States? They argue on that very point.

[A.:] At the League of Nations this was also a question on the foreground. This was the only drawback why a national language should come to the fore. Therefore, instead of English they made it Spanish. I was very much surprised as I thought it was the least known in the world, but it seems that those attending the League of Nations there was a greater number speaking Spanish.
[Someone:] 68 It is the business language.

Q.: What would be the answer69 to people who say there are so many brotherhood meetings already, why must we come to yours?
A.: If you have your own brotherhood, go to yours. Here is a universal brotherhood. If you will, you can come here. Besides, there is one thing, and that is, there cannot be too many brotherhood meetings. The need of brotherhood is so great that if there were a thousand brotherhood leagues it is never enough.

Q.: If we would choose one Eastern language to learn, would Arabic be best?
A.: Any language spoken70 suits you best. There are some [minds to whom]71 a particular Eastern language suits. 72 Some Arabic73, some Persian. Therefore, one cannot recommend one language, but such as Sanskrit, Arabian, Persian,74 Hindustani will be best for philosophical purposes.

Q.: In which would we get the largest Sufi literature?
A.: Persian. It would help our movement very greatly if some of us learned some Eastern languages.

Q.: Is Hindustani universally spoken in India75?
A.: Yes. Sanskrit seems to be the most difficult. But I think it is the most easy to some76, because it is phonetic. 77 [Each letter represents]78 a certain sound, [and]79 each vowel is an additional mark. There is no difficulty of spelling80 81. It is
musical. There is no need of—once when one has learned the letters—[there is] no difficulty of spelling. Arabic and Persian, most beautiful language.

[Someone: ] In the States you are using the gramophone to learn the languages.
Collective Interview

What do I expect from my mureeds? I expect a right attitude towards that motive for which they have taken this journey in the spiritual path. What is that right attitude? In the first place to be clear of their spiritual motive. My mureeds are not promised to be made wonderful people, that they will work wonders, that they will perform miracles, that they will make prophecies, that they will show phenomena, that they will cast devils. It is not meant that they should see colours or lights or phantoms, fairies or houris in order to become spiritual. It is not wished for that my mureeds will become so learned that they will dispute and argue and gain a success of arguments and disputes. By the spiritual attainment what we mean is that my mureeds will try and make best fit to serve their fellow-man. If I at the end of my life could claim this, I shall be most satisfied and the purpose of my life will be fulfilled; and if I will see this motive in whatever degree being fulfilled in the life of my mureeds, it is this which will

Notes:
1. Sk.sh.: “Coll. Intv.” in lh. abbr. for “Collective Interview”, “What do expect . . .” was added later above the text; Sk.tp.: “Collective Interview”;
2. Sufis use the word mureed to designate an initiate (see Glossary);
3. Hq.tp.: “the” instead of “that”;
4. Sk.sh.: “phenomenance” written (possibly Inayat Khan said “phenomenons” as a plural for phenomenon); Hq.tp., Sk.tp.: “phenomena” instead of “phenomenance”;
5. For houri, see Glossary;
6. Hq.tp.: “in” instead of “of”; Sk.tp.: “over”;
7. Sk.sh.: “selves” inserted after “them”; Hq.tp., Sk.tp.: “themselves”;
8. Hq.tp.: “fitted”;
9. Sk.tp.: “fellow-men” instead of “fellow-man”;
10. Hq.tp.: “will” instead of “shall”;
11. Hq.tp., Sk.tp.: “lives”
bring me satisfaction.

You may ask, How are we to make ourselves fit\textsuperscript{11} for service? Do you give us any studies for it? Do you give us some exercises? The answer is, Yes, but even the studies\textsuperscript{15} exercises will not make an effect if we shall not try ourselves to make our attitude towards our fellow-men\textsuperscript{16} right. By all occult studies, mystical attainments, by the knowledge of philosophy, by piety, and by religion, what we arrive at is only one thing, and that is to be best suited to\textsuperscript{17} serve our fellow-men\textsuperscript{16}. And if we do not attain this, then nothing else has been profitable, we have accomplished nothing.

Buddha has taught, as the main principle of all religion, harmlessness. But how is that harmlessness to be learned\textsuperscript{18}? By considering the feeling of all those we come in contact with in our everyday life. If you will express\textsuperscript{19}, many will take\textsuperscript{20} quietly, and we\textsuperscript{21} may go on being thoughtless, not knowing that we have\textsuperscript{22} caused anyone hurt or harm. I have not advised you yet to go and work in the vivisection\textsuperscript{23} to prevent cruelty to animals; for there is so much to be done for human beings. If we cannot consider our brother,\textsuperscript{24} will not consider our\textsuperscript{25} neighbour. If we will not be conscientious towards\textsuperscript{26} our fellow creature, we shall not be able to consider our duties towards the lower creation. How often unconsciously we hurt and harm one another by just a little thoughtlessness, a lack of consideration;\textsuperscript{27} with all our knowledge, goodness, and piety\textsuperscript{28} we cannot prove spiritual. The struggle of life is such\textsuperscript{29} which keeps a person on his nerves and a person\textsuperscript{30} moves carelessly, not knowing if his movements cause a hurt or harm to those who
come in his way. I will repeat the saying in the Gayan, that, \[31\] “My bare feet, walk gently that the thorns will make [no]\[32\] complaint, saying that\[33\] “We were trampled thoughtlessly”. If you will receive any harm,\[35\] hurt from others, know that\[36\] is the nature of life. You cannot expect better. You must be thankful that it is not more, it could have been worse. Take it quietly and veil it over\[37\].

It is not for those who work in their\[38\] spiritual path to take a\[39\] revenge, to return evil for evil. \[40\]Then what difference there is between the spiritual and material? It is true that all\[41\] pleasure and pain that comes to man, it all comes from God, but it comes through the mediumship of man. Very often [will]\[42\] you, therefore, [be]\[43\] the instrument for punishment? No. You will be the means of reward. In this way you will differ\[44\] from others. It is this quality in my mureeds which will bring me satisfaction.\[45\

Furthermore, if evil is returned with evil, it only increases evil more and more in the world. Therefore, to return good for the\[46\] evil is the only thing. That one must try to do. A question arises that\[47\], How the evil must be answered? Its answer is, With forgiveness. One might ask, if the evil was greater than the forgiveness we have, then how shall we answer it? Answer it with tolerance. But if one thought that the evil was greater [still]\[48\], then\[49\] the tolerance one has, how

---

31. The text of the saying as published in the Gayan (see List), is: “My bare feet! Walk gently that the thorns will make [no] complaint, saying that “We were trampled thoughtlessly.” If you will receive any harm, hurt from others, know that is the nature of life. You cannot expect better. You must be thankful that it is not more, it could have been worse. Take it quietly and veil it over.

32. Sk.sh.: “a” inadvertently instead of “no”; Hq.tp.: “may make no” instead of “will make a”; Sk.tp.: “will not make a” instead of “will make a”

33. Hq.tp.: “that” omitted

34. Hq.tp.: “on” added

35. Hq.tp., Sk.tp.: “or” instead of comma

36. Sk.tp.: “it” added

37. Hq.st.: “over” omitted

38. Hq.tp., Sk.tp.: “walk in the” instead of “work in their”

39. Hq.tp.: “a” omitted

40. Hq.tp.: “if that is done” added

41. Sk.sh.: “all that” written, then crossed out; Hq.tp., Sk.tp.: “the” instead of “all that”

42. Sk.sh.: “would” written, then crossed out, then “will” inserted, and “will” in Hq.tp., Sk.tp.

43. Hq.tp., Sk.tp.: “be” added

44. Hq.tp., Sk.tp.: “be different” instead of “differ”

45. Sk.sh.: “it for” written after “satisfaction”

46. Hq.tp.: “the” omitted

47. Hq.tp.: “that” omitted

48. Sk.sh.: “you will” written in sh., but this symbol is similar to “still”, which is perhaps what was spoken; Hq.tp.: “still”; Sk.tp.: omitted

49. Hq.tp., Sk.tp.: “than” instead of “then”
shall one answer [it]? The reply will be that, Answer it with indifference. Life is an opportunity and every moment that is spent thoughtlessly in causing hurt or harm, moved by the passing emotions and impulses, is lost; it will never come again. The best way of taking the advantage of this opportunity that we have of living with the sun is to do our best to bring pleasure to another in thanksgiving.

50. Sk.sh.: "as" crossed out and "it" inserted, and "it" in Hq.tp., Sk.tp.
51. Hq.tp.: "that" omitted
52. Hq.tp.: "the" omitted
53. Hq.tp.: "under" instead of "with"
5 o’clock, Wednesday, June 25th, 1924

Mind World

[This phenomenon differs]⁷ in its nature and character, especially by the⁴ reason of the nature of different [personalities]⁸. In the first place, the person whose thought becomes reflected in the heart of another may have a concrete form in his thought, may be able to hold it as one design or a picture. In that case the reflection falls on⁵ the heart of another man⁷, clearly. But if the mind is so weak that it cannot hold a thought properly, then the thought is moving, and it cannot reflect in⁶ the mind of another properly. If the memory⁹ of the person is not in good condition, then the picture there is not clear. If a person’s mind is not clear, if it is upset¹⁰, if it is too active, then that mind cannot take¹¹ reflection fully.

The mind is likened to the¹² lake of water¹¹. If there is wind blowing and the water¹³ disturbed, then the reflection will not be clear; but when the water is
still, the reflection\textsuperscript{15} is clear. And so it is with \textsuperscript{16}mind. The mind which is still is capable of receiving reflection, the mind which is powerful, capable of making a thought, a picture, holding a thought, his\textsuperscript{17} thought can project beyond any boundaries that may be standing there to hinder it\textsuperscript{19}. Nothing can\textsuperscript{19,20} come between the mind and another mind, if they are [really focused]\textsuperscript{19,20}.

No person with \textsuperscript{21}affectionate heart, [of]\textsuperscript{22} tender feeling, will deny the fact how\textsuperscript{23} two sympathetic souls communicate with one another. Distance is never a barrier\textsuperscript{24} for\textsuperscript{25} these phenomena\textsuperscript{26}. Have we not seen in the recent war, the womenfolk of the soldiers, their mothers, [their]\textsuperscript{27} wives, [their]\textsuperscript{27} little\textsuperscript{28} children, linked with their dear ones fighting at the front and felt\textsuperscript{29} their conditions and knew\textsuperscript{30} when a soldier was wounded or was dead?

Many will say that it is the thought which reaches, but at the\textsuperscript{31} same time, even the thought vibrations are\textsuperscript{32} in their profound depth become a picture; they are\textsuperscript{33} a design. One thought\textsuperscript{34} is one particular design, one particular picture, becomes reflected, and by \textsuperscript{35}being so mirrored\textsuperscript{36} the other person feels it in an instant. The reflection\textsuperscript{37} is not like a conversation; in \textsuperscript{38}conversation every word

\begin{enumerate}
\item[15.] Sk.sh.: "r." abbr. for "reflection"; written out in a.o.d.
\item[16.] Bp.: "the" added
\item[17.] Bp.: "its" instead of "his"
\item[18.] Bp.: at this point, Gd. inserted an edited version of the fourth qa. after the lecture of 16 July 1924 (q.v.), concerning the mirror quality of the mind and heart
\item[19.] Gd.tp., bp.: "remove two minds that are focused to one another" instead of "come between the mind and another mind, if they are really focused"
\item[20.] Sk.sh.: "in really focus" written; Km.tp.: "really focused" instead of "in really focus"
\item[21.] Gd.tp., bp.: "an" added
\item[22.] Sk.sh.: "is" retraced to read "of"; Km.tp.: "a"; Gd.tp., bk.: "with"
\item[23.] Gd.tp., bk.: "that" instead of "the fact how"
\item[24.] Sk.sh.: "barr." in lh. abbr. for "barrier", then the second "r" crossed out; a.o.d.: "bar"
\item[25.] Gd.tp.: "to" instead of "for"
\item[26.] A.o.d.: "this phenomenon" instead of "these phenomena"
\item[27.] Sk.sh.: "your" retraced to read "their", and "their" in a.o.d.
\item[28.] A.o.d.: "little" omitted
\item[29.] Gd.tp., bp.: "feeling" instead of "felt"
\item[30.] Gd.tp., bp.: "knowing" instead of "knew"
\item[31.] Sk.sh.: although the shorthand symbol looks more like "which" than "the" (they are similar), the context and a.o.d. call for "the"
\item[32.] Km.tp., Gd.tp.: "they" instead of "are"; bp.: "are" omitted
\item[33.] Gd.tp., bp.: "they are" replaced by a comma
\item[34.] Gd.tp.: a blank followed by "that"; (Gd.tp.)Gd.ed.: "thought" written in the blank
\item[35.] Bp.: "its" added
\item[36.] Gd.tp., bp.: "upon him," added
\item[37.] Gd.tp., bp.: "Reflection" instead of "The reflection"
\item[38.] Gd.tp., bp.: "a" added
\end{enumerate}
unfolds the idea and so the idea\textsuperscript{39} gradually becomes manifest\textsuperscript{40}, but in the reflection of thought, it is\textsuperscript{41} in one instant the whole idea is reflected, because the whole idea is there in a\textsuperscript{42} form of a picture, and it is mirrored in the mind which has received it.

It is this theory which opens before us the mystery that lies in the communication\textsuperscript{43} between the living and\textsuperscript{44} dead. The idea of obsession may be thus explained, that a reflection of the thought of someone on the other side, held fast by a living creature on the earth, becomes an obsession. Very often a young anarchist may assassinate someone; in the end you will find that there has not been such a great enmity between this\textsuperscript{45} person whom he has killed, the mystery was behind it. Some enemy of the person who was killed, on the other side, has reflected his thought\textsuperscript{46} in this passive mind for\textsuperscript{47} who, through his enthusiasm and strength, feels\textsuperscript{48} inclined to kill\textsuperscript{49} someone, himself not knowing the reason, and has caused someone’s death.

Especially among anarchists one finds such cases, owing to their extreme point\textsuperscript{50} of view. Their heart is in a condition to be receptive. They can receive a good reflection or a bad reflection and act accordingly. But you\textsuperscript{51} might ask,\textsuperscript{52} is it possible that a person living on the earth\textsuperscript{53} be able to project his thought on those who are\textsuperscript{54} on the other side? And the answer is that\textsuperscript{55} every religion has taught the lesson. But [the] intellectual evolution [of]\textsuperscript{56} man at this time has not grasped it fully. For instance, among Hindus there exists\textsuperscript{57} a custom today to offer to the dead...
all that he loved in the form of flowers and colours, in the form of natural environment and the river, the stream, the mountains behind. All this that their dear one loved, they make it all an offering to him.

Among some people there is a custom to make delicious dishes, incense burning, flowers and perfume, and then, after having offered to the dead, they partake of it. But even if they partake of it, it may appear amusing, yet it is their experience which is reflected, and therefore it is right for them to partake of it, though it is offered to the dead, because it is through them that the dead experience it. They are the medium for the dead to receive that offering. Therefore, if they partake of it, it means they give it to the dead. That is the only way how they can give it. This teaches us another idea, that those who moan after their dear ones, certainly continue to give those who have departed pain. Because from this world, instead of having a better experience and reflecting it to them, they gather pain and offer it to their dead. The most wise thing that one could do for those who have passed is to project the thought of joy and happiness, the thought of love and beauty, the thought of calm and peace. It is this way that one can help the dead best.

At the present time, when materialism is growing prevalent, very few

58. Gd.tp., bp.: “environments, the river, stream, mountain, tree” instead of “environment and the river, the stream, the mountains behind”; bk.: “environments, river, stream, mountain, tree”
59. Gd.tp., bp.: “of” added
60. (Gd.tp.) Gd.ed.: “to have”; bp.: “to prepare”
61. Gd.tp., bp.: “offering it” instead of “having offered”
62. Gd.tp., bp.: “Because” instead of “But even”
63. Gd.tp., bp.: “seem” instead of “appear”
64. Bp.: “strange” instead of “amusing”
65. Sk.sh.: “death” retraced to read “dead”
66. Km.tp.: “dead experiences it”; Gd.tp., bp.: “dead receives it”; bk.: “dead receive it”
67. Gd.tp., bp.: “dead to receive that” omitted
68. Gd.tp., bp.: “they offer it,” instead of “it means”
69. Gd.tp., bp.: “It” instead of “That”
70. Bk.: “that” instead of “how”
71. Bp.: “us” omitted
72. Gd.tp., bp.: “mourn” instead of “moan”
73. Bp.: “they” omitted
74. Gd.tp., bp.: “wisest” instead of “most wise”
75. Bp.: “the thought” omitted
76. Gd.tp., bp.: “in” added (also added in ink in Km.tp.)
77. Here Gd. inserted an edited version of the fifth qa. after this lecture, concerning influencing a person who has passed beyond this world
78. Sk.sh.: a single bracket before “At”
79. Gd.tp., bp.: “growingly” instead of “growing”
recognize the cases of obsession. Very often those obsessed are sent to the insane asylum, where they are given medicine\(^{80}\) or different treatments, \(^{81}\) physicians thinking that there is something wrong with the brain of the person, with his mind, something has gone wrong with the nerves of the person. But in many cases, that is not the case\(^{82}\), that is the outcome of it. When once a person is obsessed, naturally he has lost his rhythm, his tone, and therefore he does not feel himself, he feels queer. A continual discomfort causes a disorder in his nervous system, causing thereby different diseases. But at the root of it there is obsession.\(^{83}\) In short, either a communication between living beings, or a communication between the living and the ones\(^{84}\) who have passed from this earth, is in the reflection, a reflection which depends upon the power and clearness of mind.

---

**Q.:** Could there not be some obsessions which would be beneficial to the ones\(^{85}\) who receive them?

**[A.:]** \(^{86}\) Yes, it is possible. But what generally happens is this, that the souls who are attached to the earth [are either]\(^{86}\) earthbound, or the inspirers or protectors of the earth. Those inspirers and protectors of the earth, [their]\(^{87}\) love comes like a stream. No doubt it would come to the individual, but at the same time it is mostly for the multitude. Therefore, it cannot be classed with what we call, in general terms\(^{88}\), obsession. It can be called a bliss. But then the other souls, who are earthbound, when the soul is reflected,\(^{89}\) it is for the reason for a want, and however great a reason or a want be, it is an imperfection, because it is limited. Besides, the creation is a phenomenon where every [individual]\(^{90}\) must have \(^{91}\) freedom, to which

---

\(^{80}\) Gd.tp., bp.: “medicines”  
\(^{81}\) Gd.tp., bp.: “the” added  
\(^{82}\) Gd.tp., bp.: “so” instead of “the case”  
\(^{83}\) Here Gd. inserted an edited form of the first and second qa. after this lecture, concerning obsession and automatic writing  
\(^{84}\) Bp.: “souls” instead of “ones”  
\(^{85}\) Sk.sh.: an “A” has been erroneously placed here (abbr. for “Answer”), whereas it is missing in the line below it  
\(^{86}\) Sk.sh.: “or” written, then above “or” “are” is added in lh., and “of” retraced to read “either” in sh.; Km.tp.: “are either”  
\(^{87}\) Sk.sh.: an indecipherable sh. symbol; Km.tp.: “their”  
\(^{88}\) Km.tp.: “term” instead of “terms”  
\(^{89}\) (Gd.tp.)Gd.ed.: “those souls reflect” instead of “the soul is reflected,”  
\(^{90}\) Sk.sh.: “person” crossed out and retraced to read “individual”, and “individual” in Km.tp.  
\(^{91}\) Km.tp.: “his” added
he has the right. When that freedom is deprived by obsession, however much help, that person remains in a limited condition. Furthermore, it is possible that obsession might become most interesting to the obsessed one and if the obsessed one was cured from the obsession, he does not feel himself. He feels that there is some life that he had experienced for a long time, is taken away from him.

Q.: Would you explain the strong concentrated effort for automatic writings and the appreciation of it?

A.: The inclination for automatic writing comes from mediumistic tendency. A person who has a mediumistic tendency is naturally inclined to automatic writing. The reason is that by automatic writing he begins to feel in connection. He forms a connection with some souls floating in the air. It does not matter whichever soul he contacts; from that soul he begins to take reflection, and then he begins to put it on the paper. There are some who, if once became interested in one soul on the other side, and the soul on the other side became interested in that particular soul, then there is formed a continual communication. Then it is natural that day and night, or often in the day or night, a communication is established, but there is a danger in this play. It is interesting to begin, but then it could be most difficult to get rid of. I have seen a person who had put himself in spirit communication so profoundly that the spirits would not leave him alone one moment. It was just like a telephone ringing every moment of the day and the most amusing thing is that he used to live with them. The thing that amused me most was, “I do not want you! Go away!”, but they came again, day and night. Poor man, exposed to the telephone ringing, could not protect himself. Once he laid himself open to them, he focused himself with the other world, and then he could not close the doors. Besides this, it is a great strain on nerves, for the reason that

92. Km.tp.: “helped” instead of “help”  
93. Sk.sh.: “may be” written, then crossed out, and omitted in a.o.d.  
94. Km.tp.: “might” omitted  
95. (Gd.tp.)Gd.ed.: “there is” omitted  
96. Gd.tp.: “is” omitted, but restored in (Gd.tp.)Gd.ed.  
97. Sk.sh.: the “a.r.” abbr. for “automatic writing” (as the “w” is silent, the “r” is used for “writing”), written out in a.o.d.  
98. Sk.sh.: “m.t.” in lh. abbr. for “mediumistic tendency”  
99. Sk.sh.: “all” written, then crossed out, and omitted in Km.tp.  
100. Km.tp.: “its” added; Gd.tp.: “the” added  
101. Km.tp., Gd.tp.: “this” instead of “that”  
102. Sk.sh.: “are” written, then crossed out, and omitted in Km.tp.  
103. Sk.sh.: “in” inserted before “him”  
104. Sk.sh.: “teleph.” in lh. abbr. for “telephone”
the nerves must be very fine in order to get the communication. The intuitive centres in the body are made of fine nerves, finer than one can imagine. They are not matter, they are not spirit; they are between. When once these fine nerves have become sensitive, then the communication is open with the other side. But then the difficulty is this, that their gross vibrations of this earth are too hard on the nerves and the nerves cannot answer the demands of this gross world, this material world; they become too fine. The result is that a nervous illness comes from it. It is for the betterment of some mediums who were used by the great explorers of spiritualism that I showed my disapproval to that line; not as an unbeliever, nor as someone who makes fun of these things. Only, for the welfare of these simple ones, who are made use of, and whose lives are ruined in order that the others may find out some secret of it. But what secret do they find after all? Nothing. It is not the spectator who will find the secret of the play. It is the player himself. If they want to experience, they must experience themselves—this is where is the joy—and take consequences. But this way of taking an innocent young person, a weak mediumistic person, putting him into a trance and profiting out of his ruination, neither it brings a blessing, nor it brings that knowledge which illuminates the soul.

Q.: When a person dies insane, does that condition of confusion last a long time after death?
A.: It depends. As on the earth, some patients soon after having a disease find a physician, a healer who has healed a condition, that has helped them to be cured. Then there are others who go on for some time before they are cured, so it is in the hereafter. Nevertheless, perfection belongs to the other world; imperfection to this. And as the soul approaches perfection, so it is made free gradually from all limitation and imperfection that the soul did experience when on the earth.

105. Sk.sh.: an illegible sh. symbol inserted after “fine”
106. Km.tp.: “the” instead of “their”
107. Sk.sh.: “nerves” written; Km.tp.: “nervous” instead of “nerve”
108. Sk.sh.: actually written “well fare” in sh.
109. Sk.sh.: “life” changed to read “live”; Km.tp.: “lives are”
110. Sk.sh.: “a” inserted before “weak”, and included in Km.tp.
111. Sk.sh.: “person, a” inserted after “weak”; Km.tp.: “person, a”
112. Km.tp.: “this” instead of “that”
113. Km.tp.: “had experienced” instead of “did experience”
Q.: Is there any risk when one is treading the spiritual path, of obsession?
A.: I do not know what connection there is between spiritual path and obsession. They are two things: either you exist, or someone else exists in you. They are two things. In the spiritual path it is you exist in God. God exists in you and you exist in God. It is the oneness between yourself and God that is the spiritual path. In the other you are apart from the spirit that obsesses you. It is a different path altogether. It is no path, it is an idleness, a chaos.

Q.: Can we influence a soul that has passed beyond this world to such an extent that we can make him commit any special action on the mind of another person on earth?
A.: It is a thing possible in theory, but I should say: Why trouble that spirit? If you are able to influence that spirit, why not influence that person on earth?

114. (Gd.tp.)Gd.ed.: “Some people imagine that there is a” instead of “Is there any”
115. (Gd.tp.)Gd.ed.: “There is no connection” instead of “I do not know what connection there is”
116. (Gd.tp.)Gd.ed.: “They are two things.” omitted
117. In Km.tp. and Gd.tp., another four qa.s follow:
Q.: Is it not painful for the dead to know the beloved ones left behind dress in black as a sign of mourning?
A.: It is as we look at it. It is true that this impression is bad; and yet there is that one feeling that so many sympathize with one. There is that happiness. There was a great thinker, and he was sitting in his house, and a maid came and said to this man that, “I saw a funeral go of someone, he must be received in heaven.” The thinker was very amused; how did she see him in heaven. He asked her, “How did you see him in heaven; how do you know that he will be received there?” She said, “I did not see him in heaven, but I saw some in the funeral who were wiping their eyes with the handkerchief. This made me think that he will be received in heaven.” What we learn from it is that it is sure that if he lived in life and won the sympathy of some few, certainly there must have been something good in him; he must be received in heaven.

Q.: Artistic mind visualizes easily. But for those who do not visualize or hold mental pictures easily, is mind communication more difficult?
A.: Yes, for them it is difficult to project their thought; but not difficult to reflect thought.

Q.: Can one focus one’s mind on a not receptive, distant mind?
A.: Receptive or unreceptive, the one who can focus mind, can. Of course, the receptive receives sooner, and with less difficulty.

Q.: Can obsession only be caused by the dead, or also by a living person?
A.: By both. Only in the case of the former it is called obsession, in the case of the latter it is called impression.
Cosmic Language

There are many ancient places where one finds stones [engraved], woods carved with some [artistic] designs. Sometimes there are letters written, letters which today no one can read. On the rock of a mountain, on a stone they are [engraved], and yet one endowed with the gift of intuition can read them from the vibrations, from the atmosphere, the feeling that comes from them. They are [engraved] outwardly; inwardly they are a continual record, a talking record which is always expressing what is written upon it. No traveller with intuitive faculties open will deny the fact that in the lands of ancient traditions he will have seen numberless places which, so to speak, sing aloud the legend of the past.

Then one sees the atmosphere of the trees in the forest, in the gardens,
which also express the past; the impressions that have been given to them, those who sat under them. Very often people have superstition about a tree being haunted, and this one finds very much more in the East. In plain words, a vibration has been created there, consciously or unconsciously, by someone who has lived there, who has [taken] shelter of the tree and pondered about a certain thought, upon a certain [feeling] which the tree has taken up and the tree is repeating it. Perhaps that person has forgotten; the tree is still repeating that thought, what has been given to it.

In the tropical countries, when in the ancient times people used to travel on foot through the forest and woods, and used to take shelter under a certain tree, all that they thought and felt the tree has taken in and those with intuitive faculty have heard it clearer than a person would hear from a living person; for the tree can express the voice that has been put into it more clearly than the rock.

And the same thing one finds among the animals, the pet animals who live...
and partake the\textsuperscript{38} thought and feeling by the contact of man. There exists a superstition about a horse\textsuperscript{39} especially.\textsuperscript{40} They are very particular, those who know to\textsuperscript{41} buy a horse which has good vibrations, besides\textsuperscript{42} the health and race\textsuperscript{51} the horse has. Very often\textsuperscript{44} a horse of a very good race\textsuperscript{45} and perfect in health\textsuperscript{46} may prove to be unlucky and the reason is that the disappointment of someone who has been riding upon this\textsuperscript{47} horse has been left there, recorded upon the heart of the horse. Perhaps the condition of that person is changed, but that which the horse has kept in it is still continuing.

Myself, I was very impressed\textsuperscript{48} in Nepal\textsuperscript{49} by seeing\textsuperscript{50} a horse and an elephant which [were]\textsuperscript{51} kept only for the Maharajah of Nepal to ride upon\textsuperscript{52}.\textsuperscript{53} It seemed as if these\textsuperscript{44} two animals were conscious of their\textsuperscript{55} rider. You could see\textsuperscript{56} from their dignity that they knew that they [belonged]\textsuperscript{57} to the Maharajah\textsuperscript{58}.\textsuperscript{59} Every move\textsuperscript{60} that the horse would make, \textsuperscript{61} the look that the elephant would give, you could\textsuperscript{62} feel a Maharajah\textsuperscript{63} there present. It is not only that, but all that belongs\textsuperscript{64} to
Maharajah, as pain or pleasure, as life and experience, all seemed to have been [recorded] upon that horse and elephant. And the most surprising thing is this: the elephant was not larger than other elephants; on the other hand, it was smaller than the other elephants; as most often it is the largeness that gives dignity to the elephant. And so was the horse; but the size did not count. It was the spirit, a life that you could see in those animals which would express the feeling the animals possessed in their hearts.

This wakens again to another field of thought, and that is what an association can create in a person: the association of a sad person, of a happy person, of a foolish person, of a wise person; the association of a noble person, and of a low person. The associate partakes of the person he associates with and vibrates it, and you can almost hear it spoken in the atmosphere of that person, in the expression of that person, in thought, speech and action of that person. A person, however happy, will have a line of melody of a wretchedness if he had associated with a miserable person; it continues, it sings the song separate from
the whole \(^91\) symphony \(^92\). It [has] \(^93\) its peculiar tone; you can always distinguish it.

A wise person who has associated with a foolish person \(^95\) has kept a line. It is quite a different melody, it is \(^96\) a different key, it is \(^97\) a different pitch from his original song. A person who has associated with a noble \([\text{minded}]\) \(^98\) person, with a person of high quality, in spite of all his shortcomings, you will see a line marked, distinctly audible to the hearts that listen.

It is not a thing of little importance to consider association. It is of \(^99\) great importance from a psychological point of view; it makes all the difference. For a wise person is not always positive against a foolish person, nor \(^101\) a good person is \(^101\) always positive against a wicked person \(^102\). The one who is positive cannot always be positive; he has his times when he must be negative as a change. And therefore the \(^103\) association certainly brings to one that which is received by the contact and \(^104\) therefore there is a great wisdom in that saying that a person is known by his associates. In the East \(^105\) great \(^106\) thought has been given to it, especially from a spiritual point of view. \(^107\) Those who seek after the spiritual truth, for them \(^108\) the association with the \(^109\) friends in the same path is more precious than anything in the world. Everything else comes after, and \(^110\) association is held as the first and most important thing \(^111\).

\(^91\) Km.tp.: “whole” omitted, later added in ink
\(^92\) Gd.tp.: in one ms. “sympathy” instead of “symphony”, later corr. in ink to “symphony”
\(^93\) Sk.sh.: “may” inadvertently written for “has”; “has” in a.o.d.
\(^94\) Sk.sh.: an indistinguishable scribble in the margin
\(^95\) Gd.tp., bp.: “one” instead of “person”
\(^96\) Bk.: “in” added
\(^97\) Bk.: “has” instead of “is”
\(^98\) Sk.sh.: “mind”; a.o.d.: “minded”
\(^99\) A.o.d.: “a” added
\(^100\) Sk.sh.: “p.o.v.” abbr. for “point of view”
\(^101\) Gd.tp., bp.: “is” moved to before “a good person”
\(^102\) Gd.tp., bp.: “one” instead of “person”
\(^103\) (Gd.tp.) Gd.ed.: “the” crossed out; bp.: “the” omitted
\(^104\) (G.d.tp.) Gd.ed.: “and” crossed out; bp.: “and” omitted and sentence ended here
\(^105\) G.d.tp., bp.: “a” omitted
\(^106\) Bk.: “much” instead of “great”
\(^107\) G.d.tp., bp.: “For” added
\(^108\) G.d.tp.: in one ms. “, for them” omitted, and so in bp.
\(^109\) G.d.tp.: in one ms. “the” omitted, and so in bp.
\(^110\) G.d.tp., bp.: “an” instead of “and”
\(^111\) Sk.sh.: underneath “thing”, “. . . .?” has been written; apparently Sk. had a question here
Someone said: "I was invited once to the felling of a tree. It was the first time in my life. When they began their operations I heard the tree cry. I fainted for the first time in my life. I could not go out for the whole day."

Q.: Is it not painful for the dead to know their loved ones left behind dressed in black as sign of mourning?
A.: It is as we look at it. It is true that this impression is bad and yet there is that feeling that so many sympathize with one. There is that happiness. There was a great thinker and he was sitting in this house and a maid came and said to this man that, "I saw a funeral go of someone; he must be received in heaven." The thinker was very amused, how did she see him in heaven? [He asked her]

Q.: How can we overcome disagreeable vibrations of people over one’s
immediate [surroundings] A. with whom we have to live by daily?
What, being positive. But it is true, that always one cannot be positive. But at such times one may retire from the associates. One need not see them every moment of the day. One can always manage to change one’s programme of everyday life. But at the same time, as you evolve, so your contact becomes more powerful than the influence of the other person. Therefore the other person is more benefited by you than the harm that you receive. Besides, if by receiving a little harm, if you were able to do more good to a person, it is just as good. It is only a matter of self-discipline and love can conquer all things. In every person, however wicked, there is somewhere a good string. Again, you must know where to get it.

If one always thought about it, one can always touch the best point of the person and overlook the other point. Nevertheless, it is a struggle.

Q. Artistic mind visualizes easily, but for those who do not visualize or hold mental pictures easily, is mind communication more difficult?
A.: Yes, for them it is difficult to project their thought, but not difficult to reflect thought.

Q. Can one focus one’s mind on a not receptive, distant mind?
A.: Receptive or unreceptive, the one who can focus mind can. Of course the

127. Sk.sh.: “surrounds” written; Km.tp.: “surroundings” instead of “surrounds”
128. Sk.sh.: “A.” normally meaning “Answer” appears here in the middle of the question, and does not appear at the beginning of the answer
129. Km.tp., Sk.tp.: “and be” instead of “by”
130. Km.tp., Gd.tp.: “By” instead of “What,”
131. Gd.tp.: “always” moved to after “cannot”
132. Gd.tp.: “some” instead of “such”
133. Sk.sh.: “programme” in lh., the British spelling (U.S. English “program”)
134. Gd.tp.: “you certainly become” instead of “your contact becomes”
135. Gd.tp.: “And” added
136. Gd.tp.: “you are” instead of “if you were”
137. Sk.sh.: Sk. wrote “=”, normally meaning “is”; Km.tp.: omitted
138. Gd.tp.: “you certainly become” instead of “your contact becomes”
139. Gd.tp.: “And” added
140. Gd.tp.: “you are” instead of “if you were”
141. Sk.sh.: Sk. wrote “string”, then “stream” in lh. underneath “string”; Km.tp.: “string”
142. Sk.sh.: “Q.” in lh. before this sentence, and “It”, both have been crossed out
143. Sk.sh.: “M.W.” added later above this question, indicating intended change to a different lecture series; see note 114
receptive receive sooner [and] with less difficulty.

Q.: Can obsession only be caused by the dead or also by a living person?
A.: By both, only in the case of the former, it is called obsession. In the case of the latter it is called impression.

Q.: How can we protect ourselves from association [with] a wicked person?
A.: In order to answer this one must go into the law of harmony. That a person harmonizes with two persons. He harmonizes with his like, and he harmonizes with his opposite. A wise person may harmonize with a thoughtful person, and a wise person may harmonize with a foolish person, because half-wise is a greater trouble for a person than a foolish person, because his half-wisdom makes a barrier. The foolish person is open. Therefore a harmony can be established at once. Another wise person has his wisdom closer and there was a kind of response between. Therefore there is a harmony back. Therefore it is not surprising very often one finds two persons becoming most harmonious or great friends, who in the evolution vast difference that one cannot understand how it can be possible. Many instances one finds, that is where is the reason, but as I have said that association must make an effect, wise or foolish, and however a person be, thoughtful and wise, upon his thought and wisdom there can come a cloud by the association, perhaps the cloud may be dispersed after a time, but it can cover the light of the sun. Cloud is much smaller compared to the sun, but very often it can cover the whole sun of our sight. The influence of a wicked person may cover the light of a good, wise person, and it may remain so till the clouds have dispersed.

---

144. Sk.sh.: “as” changed to read “and”; Km.tp.: “and”
145. Sk.sh.: “Cosm. L.” in lh. abbr. for “Cosmic Language” later added above this question
146. Sk.sh.: “way” retraced to read “with”, and “with” in Km.tp.
147. Sk.sh.: a partial sh. cross out to read possibly “both”
148. Sk.sh.: though “Me” is written inadvertently, “He” must have been meant; Km.tp.: “He”
149. Sk.sh.: “light” written, but a secondary sh. reading may be “like”; Km.tp., Sk.tp.: “like”
150. Sk.sh.: “h.” abbr. for “harmonize”
151. Sk.sh.: the remainder of this line is left blank; Km.tp.: “between” instead of “back”, with “because” in hw. underneath
152. Km.tp.: “become” in hw.; Sk.tp.: “become” instead of “becoming”
153. Sk.sh.: “can as such over” written; Km.tp., Sk.tp.: “there is such a” instead of “can as such over”
154. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
155. Sk.sh.: a sh. symbol rendered illegible by having been crossed out
Q.: Do we leave our impression on pet dogs and do such hurry dogs' evolution?
A.: Yes, certainly it does\textsuperscript{156}, but I have doubts about our own evolution.

\textsuperscript{156} Sk.sh.: "not" written; Km.tp.: "not" omitted
The Purpose of Life

1

The desire for knowledge can be traced in all living beings, in the lower creation as well as in mankind. If one notes the movements of the birds and animals in the forest, one sees that besides their seeking for their food, their playing with their mates, their protecting themselves against their enemy, they are all interested in every sensation that comes to them through their five senses. The sound, the colours, the touch, every sensation, perfume, has an effect upon them. One can trace in the animal nature desire to know something and it is this tendency in human evolution can be recognized as curiosity. From childhood, this tendency seems predominant, and the more a child shows this tendency, the more promising the child is, because that shows that so much more the soul part of the
child is to the fore. Among the grown-up persons, what strikes us most in their personality is that brilliancy of intelligence, apart from all their goodness and virtue. If this is such an important thing in life, it must have as a result the most important achievement, and what that achievement is? This achievement is the knowledge of that ultimate truth, which fulfills the purpose of life.

A curious soul begins by trying to know everything that it sees, that it came in contact with. What it wants to know first is the name of an object, what it is called. What it is, what it is [used] for, how is it used, how to make the best of a thing, how to be profited by it to the utmost. The classification of this knowledge he calls learning. The different divisions of learning, called by different names, are the classification of that knowledge which he gained by his study of the outside world. But the life is so short and the field of knowledge is so vast that a person may go on and on studying. He has perhaps studied a branch of knowledge and he will find that one life is not sufficient for him even to be fully acquainted with that one particular branch of knowledge. And there is another person; he is not satisfied with only touching one branch of knowledge, he wants to touch many branches of knowledge. He may become acquainted, to a certain degree, with different aspects of knowledge. It will perhaps make him, if he reached somewhere, what may be called an all around man. Yet that is not the
thing which will suffice the purpose of his life. Farabi[31], [the][32] great Arabic scientist in the ancient times, he had a claim[33] that he knew many sides of knowledge, but when it came to show[34] his equipment in the knowledge of music he proved to be lacking [in the][35] essential part, which was not in the theory of music, but in music itself[36].

But the[37] knowledge can be divided into two aspects: one aspect is the knowledge which we call learning; the other aspect is knowing. Learning comes from the reason: it is so because it is so. It[38] is knowledge, but there is[39] knowing which cannot be explained as “because”. It can only be said that it is so. It cannot be anything else. The knowledge [with its] [40] “because”[41] attached is contradicted a thousand times over. One scientist, one inventor, one learned person has one argument. Another one comes; he says, “This is not the same as I think it is. I have found out the truth about it, which the one who saw before did not perceive perfectly[42].” It has always been and will be[43] always[44] with the outer knowledge. But with that knowing which is the essential[45] knowledge, there has never been a difference and there will never be. The saints, sages, seers, mystics, prophets of all ages, whichever country[46] they were born, when they have touched this realm of knowing, they have all agreed on that[47] same one thing. It is therefore that they called it truth. It is[46] not because this was the conception of one person, or it was the speculation[49] of another person, or it was the doctrine of a certain prophet, or

31. Sk.sh.: Sk. wrote “Fen abî” instead of “Farabi”, as she probably was not familiar with the name (see List)
32. Sk.sh.: “real” crossed out; “the” in a.o.d.
33. A.o.d.: “claimed” instead of “he had a claim”
34. A.o.d.: “showing” instead of “show”
35. Sk.sh.: “that” written; a.o.d.: “in the” instead of “that”
36. A.o.d.: “the practice of music” instead of “the music itself”
37. A.o.d.: “the” omitted
38. A.o.d.: “That” instead of “It”
39. A.o.d.: “a” added
40. Sk.sh.: “of” retraced to read “with”, followed by “it is”; a.o.d.: “with its”
41. Sk.sh.: “it has” written, but omitted in a.o.d.
42. A.o.d.: “rightly” instead of “perfectly”
43. A.o.d.: “be” moved to after “always”
44. Bp.: “so” added
45. A.o.d.: “central” instead of “essential”
46. A.o.d.: “in whatever part of the world” instead of “whichever country”
47. A.o.d.: “this” instead of “that”
48. A.o.d.: “was” instead of “is”
49. A.o.d.: “this was the expression” instead of “it was the speculation”
it was the teaching of a certain religion. No, it was the knowing of every knowing soul, and every soul, whether in the past, present, or future, will arrive at that knowing that will realize the same thing. Therefore, it is in that knowledge that there is to be found the satisfaction, the purpose of one’s coming on the earth.

And now one may ask me, What is that knowledge? How can one attain to it? The first condition is to separate this outer knowledge from the inner knowing. False and true, two things cannot go together. It is in separating truth from falsehood. I would rather use your word, real from the unreal. The knowledge gained from the outer world is the knowledge of the cover of all things, not of the spirit of all things. It is therefore that that knowledge cannot be essential knowledge. It is not the knowledge of the spirit of all things can be unreal, it is knowledge of the cover of all things which we call knowledge, which we call learning, which we study and to which we give the greatest importance. One might ask, then why should we not try to get at the bottom of all things outside? Shall we not reach by this way to the same knowledge? Yes, but that is not possible. The easiest way and the possible way is to attain to the knowledge of the self, and it is the after-effect of this attainment that will give one keen sight into things which are outward and into the spirit of things which are outward.

The question is about oneself, the knowledge of self, what that knowledge is? Do we not know ourselves? None of us for one moment will think that we do not know ourselves. That is the difficulty. Everyone says, I know myself better than I know anybody else. What is to be learned in myself? Is it the...
knowledge of anatomy of the body? In answer to this I will say, Yes, the first thing is to understand the constitution of the body; that is the first lesson. By the study of this, one will find that there are five different aspects which [constitute] our physical body. The mystic, for convenience, calls them: earth, water, fire, air, and ether. But it must not be compared with the scientific terms. It is only for the convenience of the mystic. Then one can see the different senses, the organs of sense. Each sense represents one of these elements.

Then coming to the natural tendencies and needs of life, every action one does has a relation with one of these five elements. This study of the mechanism of the body will make one understand that something which, always, I called to be nothing but mechanism, a mechanism made of five elements, the elements which are borrowed from the outer world. And one will find that my mind, which experiences through all these organs of senses, aloof as a spectator who conceives and perceives from the outward world by the mediumship of this mechanism which I call my body. This knowledge to a deep thinker will wake to the fact that he is not his body, although consciously or unconsciously there is one perhaps among a million persons who clearly realizes that my body is my instrument, that I am not my body. The one who realizes “I am my body” is imprisoned in his body. The one who has come to realize that

67. A.o.d.: “knowledge of” omitted
68. A.o.d.: “In answer to this I will say,” omitted
69. Sk.sh.: “constitutes” written, but a.o.d. have “constitute”, which is correct
70. A.o.d.: “Mystics, for convenience, call” instead of “The mystic, for convenience, calls”
71. A.o.d.: “and” omitted
72. A.o.d.: “these” instead of “it”
73. Sk.sh.: “for only” written; a.o.d.: “only for” instead of “for only”
74. A.o.d.: “a” instead of “the”
75. A.o.d.: “will” instead of “can”
76. A.o.d.: “the senses” instead of “sense”
77. Sk.sh.: “and” written; a.o.d.: a comma instead of “and”
78. A.o.d.: “of the body” omitted
79. A.o.d.: “to be” omitted
80. A.o.d.: “a” added
81. A.o.d.: “organs of the” instead of “these organs of”
82. Sk.sh.: a blank; later “still remains” added, and “still remains” in a.o.d.
83. A.o.d.: “outside” instead of “outward”
84. A.o.d.: “will awaken a deep thinker” instead of “to a deep thinker will wake”
85. A.o.d.: “one” instead of “a”
86. Bp.: “that” omitted
87. A.o.d.: this sentence omitted
“[My] body is my instrument,” then he is the controller of this prison. He is the engineer of this machinery.

And then there comes the next step of knowing oneself, and that is to explore what one calls mind. By a minute study of mind one will find the different qualities, such as reason, memory, thought, feeling and the ego, all these five things constitute mind. One will find that there is a surface and there is a bottom to it. Its bottom is the heart, its surface is mind. Each quality of mind represents one of these five elements. This again takes us in a thought that even the mind, which is above this physical body, is a mechanism. And the more one is acquainted with mechanism, the more one is able to manage it to its best advantage. And it is ignorance of the secret of this mechanism that keeps man unaware of one’s own domain. This knowledge makes one think that, “Neither I am my body, nor I am my mind. I am the engineer who has these two possessions, these two machineries to work with to the best advantage of life.” Then one begins to ask, “What am I? For to a certain degree even the mind is a mechanism which is borrowed from a certain surface, as the body is a mechanism which has been borrowed from the physical plane, which has been gathered together, which is constructed. It is a construction. Therefore neither mind is the self, nor body. One thinks it is myself only because one cannot see oneself; therefore, anything he sees, one calls it ‘This is myself.’”

88. A.o.d.: “My” added
89. Sk.sh.: an illegible sh. symbol crossed out
90. A.o.d.: “then he” omitted
91. A.o.d.: “stage” instead of “step”
92. A.o.d.: “the” added
93. A.o.d.: “that” added
94. A.o.d.: “to this” added
95. A.o.d.: “to” instead of “in”
96. A.o.d.: “the” instead of “this”
97. A.o.d.: “the” added
98. A.o.d.: “his” instead of “one’s”
99. A.o.d.: “am I” instead of “I am”
100. Bp.: “in” instead of “of”
101. Sk.sh.: “then” repeated, but omitted in a.o.d.
102. A.o.d.: “I am” instead of “am I”
103. A.o.d.: “the outer sphere” instead of “a certain surface”
104. Sk.sh.: “the” crossed out, but included in a.o.d.
105. Sk.sh.: “a” written, but omitted in a.o.d.
106. A.o.d.: “and” instead of “which is”
107. A.o.d.: “It is a construction.” omitted
108. A.o.d.: “of everything one” instead of “anything he”
109. A.o.d.: “says” instead of “calls it”
The self becomes acquainted with everything but itself. So, therefore, that mechanism\textsuperscript{110} which the self has used has become a kind of cover upon that\textsuperscript{111} light which fulfils the purpose of life. Once this is intellectually realized, [it]\textsuperscript{112} does not suffice the purpose, but it begins one’s journey in the search of truth. This must be realized by the process of meditation, the process with\textsuperscript{113} which the self can separate itself from body and afterwards from mind. For the self, deluded all through life, is not [ready]\textsuperscript{114} to understand, is not prepared to understand the\textsuperscript{115} truth. It [rejects]\textsuperscript{116} against\textsuperscript{117} truth, it fights it\textsuperscript{118}. It is like the story told in the Divan\textsuperscript{119}, that a lion once saw a cub of lion\textsuperscript{120} wandering through wilderness\textsuperscript{121} with the sheep. The lion was very surprised. Instead of running after the sheep, it\textsuperscript{122} ran after this cub of lion\textsuperscript{123}, and this\textsuperscript{124} little lion was trembling\textsuperscript{125} and very much\textsuperscript{126} frightened. This\textsuperscript{127} father-lion said, “Come my child, with me; you are a lion.” “No,” said the [cub]\textsuperscript{128}. “I tremble\textsuperscript{129}. I am afraid of you. You are different from my playmates. I want to run with them, play with them.\textsuperscript{130}” “Come, my son,” says\textsuperscript{131} the lion. “You are my child.” “No,” says he\textsuperscript{132}, “No, I am not a lion. You are a lion, I am afraid of you.” The lion said, “I will not let you go; you must come

\begin{itemize}
\item \textsuperscript{110} A.o.d.: “mind” instead of “mechanism”
\item \textsuperscript{111} A.o.d.: “the” instead of “that”
\item \textsuperscript{112} A.o.d.: “by” instead of “with”
\item \textsuperscript{113} Sk.sh.: “easy”; a.o.d.: “ready” instead of “easy”
\item \textsuperscript{114} A.o.d.: “the” omitted
\item \textsuperscript{115} Sk.sh.: “rejects” in lh. added underneath “reflects”, and so in a.o.d.
\item \textsuperscript{116} A.o.d.: “against” omitted
\item \textsuperscript{117} A.o.d.: “truth” instead of “it”
\item \textsuperscript{118} For Divan, see Glossary; P-o-M.’s book of poetry with that title contains a version of this story on pp. 40-1
\item \textsuperscript{119} Bp.: Gd. typed “trambling” by mistake
\item \textsuperscript{120} Sk.sh.: inadvertently Sk. wrote “sheep”; a.o.d.: “cub” instead of “sheep”
\item \textsuperscript{121} A.o.d.: “I tremble” added; bp.: “I tremble” added
\item \textsuperscript{122} A.o.d.: “I want to” added
\item \textsuperscript{123} A.o.d.: “with me” added
\item \textsuperscript{124} A.o.d.: “said” instead of “says”
\item \textsuperscript{125} A.o.d.: “said the cub” instead of “says he”
\end{itemize}
with me.” The lion took it near the lake and said, “Now you look at yourself and see for yourself with your own eyes if you are a lion or if you are a sheep.” This will tell you what meditation means. Meditation means looking at the lake of heart, the image reflects.

Q.: If one meditates upon the divine image in the sound of the trees, wind, or in oneself, will one get realization?

A.: Meditation is a process, a process which is not always the same. There is a gradual change from one thing to another. Now, for instance, if in oneself the meditation has not been mastered, then in the nature one cannot see it. If something is not constructed within, it will not project outside. As today someone asked me a question: Which God must we worship? Is it the personal God that we must worship, or is it the abstract God that one must worship? I said, It is the personal God that we must begin to worship, and it is the abstract God in whom we must allow our soul to unfold. If we begin our religious life with abstract God, then it is begun with a wrong end, because what is something which is going to be the result we have experienced as the beginning. It is as tasteless as putting a drop of essence of meat, instead of drinking soup. The joy is not only in the nourishment, but in the action itself, the eating and drinking of the food. There is a joy in the action, not only in the nourishment. The realization of the abstract God is the satisfaction after that action of worship which we begin with the personal God. But sometimes one asks a question, God made by our thought, to worship, it is just like worshipping an idol made of rock. Yes, the argument is

134. A.o.d.: “him to the shore of” instead of “it near”
135. A.o.d.: “look in it” instead of “you look at yourself”
136. A.o.d.: “for yourself” omitted
137. A.o.d.: instead of these last two sentences, “This explains what initiation means and what the initiator teaches to his disciple as meditation. Once the image is reflected in the lake of the heart, self-knowledge comes by itself.”
138. Sk.sh.: “looking in the lake the image reflects” written, then crossed out, and omitted in a.o.d.
139. Sk.sh.: two lines appear to have been left blank; the qa. which follows was not included in the text of this lecture, but may have been added to another lecture, not yet identified
140. Sk.tp.: “which” instead of “There”
141. Sk.sh.: an illegible sh. symbol is added above “one”
142. Sk.sh.: “that” traced through a now illegible sh. symbol, but then repeated
143. Sk.sh.: sh. symbol (now illegible) retraced to read “drop”, with the following “a” crossed out; Sk.tp.: “drop”
144. Sk.sh.: an incomplete sh. symbol
145. Sk.sh.: “idol’s” written, then crossed out, and omitted in Sk.tp.
right. If one remains\textsuperscript{146} in the same stage of worshipping the personal God for ever and ever, one has not benefited by that worship fully. But if one has worshipped the personal God as the means to attain to the knowledge of God, which is to be found in the God of [abstract]\textsuperscript{147}, then it is right. Suppose an artist made a beautiful picture, a picture which that artist had never made throughout his whole life—the best, once made in life—and looked at it and was so impressed by it that the artist could not believe for one moment that it was something that he had made. But he saw in it something beyond him and prostrated before that picture which he had made. Well, that is the way when he begins to understand the art. That is the moment when he begins to profit by the art. Then what is the personal\textsuperscript{148} God? The personal God is the art\textsuperscript{149} of idealizing, the greatest art, the best art there is. Then you have idealized the object of your worship with all things perfect, with all that is lacking in the world, love and justice and forgiveness and power, beauty, greatness, you have used your best qualities of appreciation, of admiration, of idealizing your object. When you have humbled yourself before that object you have made, you have begun your journey in the spiritual path; for it is this beautiful self-negation which is artistic. The ego of that ascetic who calls himself God is rigid, void of beauty, void of art. It is in the end this path that helps one to efface oneself entirely in that object of worship, which one calls divine, that object in which\textsuperscript{150} one sees God; and by doing so, then the door opens. It certainly opens in its time; then one enters into the abstract qualities of the spirit to realize the ultimate truth.

\textsuperscript{146} Sk.tp.: “remained” instead of “remains”
\textsuperscript{147} Sk.sh.: “abstract” traced through a symbol thereby rendered illegible
\textsuperscript{148} Sk.sh.: “art” written; Sk.tp.: “art” omitted
\textsuperscript{149} Sk.sh.: “is the art” written twice; Sk.tp.: second “is the art” omitted
\textsuperscript{150} Sk.sh.: although the sh. symbol looks more like “the” than “which” (they are similar), the context and Sk.tp. call for “which”
Healing

Movement is life and stillness is death. For in movement there is the significance of life and in stillness we see the sign of death. One might ask from a metaphysical point of view if there is such a thing as stillness. I will answer. No. But what we call movement, or at least which is perceptible to us in some form, whether it is visible or audible or in the form of sensation or vibration, the movement which is not perceptible to us we name stillness. The word “life” we only use in connection with that perceptible existence, the movement of which we perceive. Therefore, with regard to our physical health, movement is the principal thing. The regularity of movement, of its rhythm, in pulsation and in the
circulation of the blood, all\textsuperscript{13}, it causes\textsuperscript{14} death and decay, all\textsuperscript{15} to be traced in the lack of movement. All different aspects of diseases are to be traced [in the]\textsuperscript{16} congestion; every decay is caused by congestion and\textsuperscript{17} congestion is caused by the lack of movement.

There are parts of the body where the veins, nerves are stuck to the skin and there is no free circulation. There arise all diseases. Outward\textsuperscript{19} diseases of that manner\textsuperscript{20} we call skin diseases; when it inwardly works\textsuperscript{21} it manifests in the form of\textsuperscript{22} certain pain. A physician may bring to us a thousand different reasons as the causes of different diseases, but this is the one and [central]\textsuperscript{23} cause of\textsuperscript{24} each [disease]\textsuperscript{25}, and of all diseases: lack of movement, in other words\textsuperscript{26} the lack of life.

This mechanism of the body is made to work according to a certain rhythm, and is maintained by a perpetual rhythmic movement. The centre of that perpetual current of life is the breath\textsuperscript{27}. The different remedies that man has found in all ages often brought\textsuperscript{28} an immediate cure\textsuperscript{29} to the sufferer\textsuperscript{30}. But they are not always cured, for the cause of the disease remains unexplored. At the back of every\textsuperscript{31} illness the cause is some irregular, unnatural living in the way of food or drink or action or repose.

If I were to define death, it is\textsuperscript{32} a change that comes by the inability of the

---

13. Sk.sh.: “all” written twice, the first “all” crossed out, and omitted in a.o.d., with a new sentence starting with the second “all”\textsuperscript{13}
14. Sk.sh.: the “s” at the end of “causes” is inadvertently written as “t”; Km.tp.: “which” instead of “it causes”; Gd.tp., bp.: “the cause of” instead of “it causes”\textsuperscript{14}
15. Km.tp., Gd.tp., bp.: “is” instead of “all”\textsuperscript{15}
16. Sk.sh.: a correction, but illegible; Km.tp.: “in the”; Gd.tp., bp.: “in”\textsuperscript{16}
17. Sk.sh.: “but” written, but it does not fit the context; a.o.d.: “but” omitted\textsuperscript{17}
18. Gd.tp., bp.: “the” added\textsuperscript{18}
19. Gd.tp., bp.: “Outer” instead of “Outward”\textsuperscript{19}
20. Gd.tp., bp.: “kind” instead of “manner”\textsuperscript{20}
21. Gd.tp., bp.: “works inwardly” instead of “inwardly works”\textsuperscript{21}
22. Gd.tp., bp.: “a” added\textsuperscript{22}
23. Sk.sh.: “centre” written, but the context calls for “central”; a.o.d.: “central” (in one tp., Gd. has “the central”)\textsuperscript{23}
24. Sk.sh.: “in” written; a.o.d.: “in” omitted\textsuperscript{24}
25. Sk.sh.: “diseases” in sh., the last “s” crossed out, and “disease” in a.o.d.\textsuperscript{25}
26. Gd.tp., bp.: “which is in fact” instead of “in other words”\textsuperscript{26}
27. Sk.sh.: a large blank\textsuperscript{27}
28. A.o.d.: “bring” instead of “brought”\textsuperscript{28}
29. Bk.: “for the time” added\textsuperscript{29}
30. Gd.tp., bp.: “sufferers” instead of “sufferer”\textsuperscript{30}
31. Gd.tp., bp.: “all” instead of “every”\textsuperscript{31}
32. Gd.tp.: in one tp., “Death is” instead of “If I were to define death, it is”, and so in bk. (but not in bp.)\textsuperscript{32}
body to hold what we call the soul. The body has a certain amount of magnetism, and there is the sign of its perfect running order. When, owing to the illness either suddenly or gradually, the body has lost that magnetism by the power of which it holds the soul, it, so to speak, helplessly loses its grip upon something that it was holding, and it is this losing of the grip is known by us as death. Generally it is a gradual process. A little pain, a little illness, a little discomfort first manifest. One does not take note of it, which in time grows to become an illness. Very often diseases are maintained by the patients, not knowing that they are maintaining them, just by their ignorance of their condition, by their neglect to themselves. There is a larger number of patients who leave their condition to be studied by the doctor; they do not know what is the matter with them, from the beginning to the end of illness. As in the ancient times the simple believers trust the priest to send them to heaven or to the other plane, so today the patient gives himself in the hands of the doctor. Can anyone with a keen observation imagine that there is anyone besides oneself who is capable of knowing about oneself as one can know if he wished to know about himself? Is it a fault? No, it is the habit. It is a kind of neglect of oneself that one does not

33. Gd.tp.: in one tp., “the” omitted, but added by hand; bk.: “the” omitted
34. Km.tp.: “which” instead of “there”; Gd.tp., bp.: “which” instead of “, and there”
35. Gd.tp., bp.: “the” omitted
36. Gd.tp., bp.: “the body” moved to before “either”
37. Gd.tp., bp.: “that” added
38. Sk.sh.: “end-up” written; a.o.d.: “end-up” omitted
39. Bp.: “a” omitted, but restored in bk.
40. Bk.: a long dash instead of a full stop and the beginning of a new sentence
41. A.o.d.: “notice” instead of “note”
42. Gd.tp.: in one tp., “the” added in type, but then crossed out by hand
43. Bp.: “grow” instead of “grows”
44. Bp.: “be” instead of “become”, but “become” in bk.
45. Gd.tp., bp.: “of” instead of “to”
46. Gd.tp.: in one tp., “large” instead of “larger”
47. Gd.tp.: in one tp., “don’t” instead of “do not”
48. Gd.tp., bp.: “the” added
49. A.o.d.: “trusted” instead of “trust”
50. A.o.d.: “place” instead of “plane”
51. Gd.tp.: in one tp., “a” instead of “the”
52. Gd.tp., bp.: “a” omitted
53. Km.tp.: “beside” instead of “besides”
54. Gd.tp.: in one tp., “himself” instead of “oneself”, but “oneself” restored by hand
55. Gd.tp.: in one tp., Gd. altered “if he wished to know about himself” to “if one wished to know about oneself”, and so in bp.
56. Km.tp.: “a” instead of “the”, but corr. in hw.; Gd.tp., bp.: “a”
think about one’s own condition oneself, and wants the physician to tell him what is the matter with him. The pain is in oneself. One can be [the] best judge of one’s life; it is oneself who can find out the cause of one’s illness because oneself knows one’s life best. Numberless souls today live in this way, ignorant of their own condition of life, dependent upon someone who has studied the science outwardly. Even the physician cannot help one properly if one did not know one’s own condition clearly. It is one’s own clear knowledge of one’s complaint that enables one to give the physician a correct idea. In the cloth where there is a little hole, if one does not look at it, it will tear easily and become a larger hole; so it is with health. If there is something a little wrong with it, one neglects it, absorbed in the life as it is, and so it allowed it to become worse every day, nearing thereby the death which could have been avoided otherwise.

The question is, But is it necessary that we must think of our body and our condition of health? Yes, so long as we do not become obsessed by our own desires. If one thinks about one’s health so much that one becomes obsessed by it, it is certainly wrong, because it is not helping oneself, it is working against oneself. If one pities oneself and says, Oh how ill I am, and how terrible it is, and if I shall be well, then the impression becomes a kind of fuel to the fire. He is continually adding, he is feeding his illness by the thought of it. But on the other hand, if one became so neglectful of oneself that one said, “Oh, it does not matter, it is

---

57. Gd.tp., bp.: “own” omitted
58. Gd.tp.: in one ms., “him” changed to “one” by hand; bp.: “him”; bk.: “one”
59. Sk.sh.: “can” written; a.o.d.: “the” instead of “can”
60. Gd.tp., bp.: “one” instead of “oneself”
61. Gd.tp., bp.: “living” instead of “live in”
62. Gd.tp., bp.: “depend” instead of “dependent”
63. Gd.tp.: in one tp., “the” omitted, and so in bp., but “the” restored in bk.
64. Gd.tp.: in one tp., “own” omitted, and so in bp.
65. Gd.tp.: in one tp., “where” omitted, but added by hand
66. Gd.tp.: in one tp., “large” instead of “larger”
67. Gd.tp., bp.: “drawing closer” instead of “nearing”
68. Gd.tp.: in one tp., “would” instead of “could”
69. Gd.tp.: in one tp., “of the condition of our health” instead of “our condition of health”
70. Gd.tp., bp.: “are not” instead of “do not become”
71. Bp.: “it is working against oneself” moved to before “it is certainly wrong”
72. Gd.tp.: “shall I be well” instead of “if I shall be well”; bk.: “shall I ever be well”
73. Gd.tp.: in one tp., “He” changed to “One” by hand, and so in bk.
74. Gd.tp., bp.: “continually adding, he is” omitted
75. Gd.tp., bp.: “if” moved to before “on the other hand”
76. Gd.tp., bp.: “becomes” instead of “became”
77. Sk.sh.: “negl.” written, then crossed out, and omitted in a.o.d.
78. Gd.tp., bp.: “says” instead of “said”
after all an illusion," he will not be able to keep that thought. Then the pain will increase. It is as much necessary to take care of oneself as much necessary it is to forget about one’s illness. For an illness comes to a person hiding, as a thief enters the house quietly; he works without the knowledge of the dwellers in it and robs them of their best treasures. If one keeps a guard against it, it is not a wrong thing, as long as one does not contemplate on one’s illness.

One might ask, Is it worthwhile to live long? Why must we all not end with life? What is it after all? But this is an abnormal thought. A person with a normal body and mind will not think it in this way. When this abnormal thought grows, it culminates into insanity, which causes many people to make a suicide. The natural tendency of every soul is to desire to live a life of perfect health, to make the best of one’s coming in the world. Neither God nor soul is pleased with the desire for death, for death does not belong to the soul. It is a kind of agitation, revolt that comes in the mind of someone, who then says, I prefer death to life. To have a desire to live and yet to live a life of suffering is also
not a wise thing. And if wisdom is anything, one must spare no effort to come to the proper condition of health.

104

104. Gd.tp.: in one tp. there follow here three qa.s designated "Healing June 30, 1924" but which are not in the sh., and which actually belong to lectures from the Purpose of Life series; perhaps Gd. was considering including them in the text of this lecture, but then changed her mind; in any case, it seems clear that they do not belong to this lecture.
Questions and Answers

In answer to a Bolshevik lecture held by Mr. Resink

Q.: Is there any danger for us in working for brotherhood?
A.: We have our brotherhood in the fatherhood of God. In God we are secure, danger awaits him whom it belongs.

Q.: Is there any mystery attached to our brotherhood movement?
A.: No mystery, simply truth of our being. When not known it is a great mystery; while it is being known, it becomes a small mystery; when once known, it is no longer a mystery. We do not connect with our brotherhood work any mysteries. It is in the path of initiation in the Sufi Order that life’s mystery is solved.

Q.: Must we study the Hegelian philosophy? Must we practise communism to the best advantage of our work?
A.: We are at liberty to study and practise all we think best, but we must first seek the kingdom of God.

Q.: Must we keep our mind free from all disturbing influences while we are on the...
path?
A.: Certainly; you, I, each, and all. Many forces from the seen and unseen work to pull one away from the line to which we are destined. And in guarding against it lies our test, whether we keep on our track or lose it. However, he who pulls a soul away from the path is first lost.

Q.: Are ancient truths dead? Must we make new mysteries now?
A.: Truth is the very being of God, truth who is alpha and omega. The one who considers the truth dead is dead himself. Neither the truth is old nor is it new. As Solomon said, “There is nothing new under the sun.” How dare we say that we shall make new mysteries, if we had a bit of sense? Is the truth that Christ gives, is lost? Or what Krishna has given, has gone? Is the truth which Moses gave, is forgotten? Has Muhammad’s teaching disappeared? Is the teaching of Buddha not known? It is all but one truth. Once a person has solved the mystery himself, he has solved the mystery of the whole life. It is towards this that the Sufi Movement works.

6. Sk.tp.: actually “Salomon” typed, the Dutch spelling of Solomon
7. Ecclesiastes 1:9
The principal thing in the esoteric knowledge is to distinguish between reality and individuality. What a person knows of himself is individuality. What he is generally ignorant of is reality. But the knowledge of one thing for another thing is like a disinfectant. It is not the knowledge of individuality which makes one enabled to look into reality, although it keeps one’s eyes covered from the vision of reality. One reads in Qur’an, the Prophet being addressed as the one covering himself with a mantle. The idea is that whenever the Prophet wanted to communicate with God, he used to cover himself with a mantle. In other words, as if he meant to say that, “I am not capable of coming in thy presence as long as myself is before me,” that, “Myself must be first covered in order that I may see thy presence.” When a person goes with his individuality to seek reality, it is like

Documents:
Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Km.tp. = a typescript made by Kismet Stam showing some differences from the shorthand, including the qa.s.
Sk.tp. = a typescript made by Sakina Furnée, nearly identical to Kismet Stam’s typescript, and therefore only mentioned where it differs from the Km.tp.
Hq.tp. = a typescript prepared by Murshida Sherifa Goordenough for the series Sangatha III (see List), where it is called Ryazat (see Glossary), showing editorial changes and some handwritten additions in Sakina Furnée’s handwriting, including a highly edited version of the qa.s.
Hq.st. = a stencil prepared for distribution to Sufi centres as Sangatha III (Ryazat), including a highly edited version of the qa.s. It is nearly identical to Hq.tp., and therefore only mentioned where it differs from Hq.tp. Most of the handwritten changes and additions in the Hq.tp. were included in the typescript of the Hq.st.

Notes:
1. Hq.tp.: the date was later added by hand; Hq.st.: date omitted
2. Sk.sh.: no title; Km.tp.: the title “CLASS FOR CANDIDATES,” added
3. Sk.sh.: “Sangatha III, p.41” Tassawuf” (see Glossary) linh. added; Km.tp.: “Sangatha,” added, then, “III, p.41” added by hand, “Tassawuf,” written on the right side above the text; Hq.tp.: “TASSAWUF,” added
4. Sk.sh.: “a” written, then crossed out and omitted in a.o.d.
5. Sk.sh.: “enable”; Km.tp.: “enabled”; Hq.tp.: “unable”
6. Sk.sh.: “oneself” appears to be written; a.o.d.: “one’s eyes” instead of “oneself”
7. Hq.tp.: “the” added
8. Sk.sh.: “knower” written, then crossed out and omitted in a.o.d.
9. Sk.sh.: “with a” written, then crossed out and omitted in a.o.d.
10. Sk.sh.: “communicate”, of which the ending “-cate” is partly merged with “meant” on the line below
11. Sk.sh.: “seek” indistinctly written
himself seeking himself; one cannot find. The truth is that individuality is the cover of reality. If one wants to realize the reality, one must lift this cover from it. Therefore, the Sufi’s main idea is the pursuit of reality. It is the knowledge of reality alone which makes him a Sufi.

Sufi means saf, in other words pure. Pure from what? Pure from distinctions and differences. And what causes distinctions and differences? One thing, and that is individuality. However humble a person, still he claims to be “I”. That means he is something. He is not a big thing, he is a small thing, but he is something. He occupies a part of existence for himself, an existence which does not belong to him. Why does it not belong to him? Because he has no power over it. The existence which he holds fast, calling it “me”, may be taken away from him. Therefore, he is not the right owner of what he calls his possession, or rather himself. To efface from one’s heart this illusion of possessing a self which is not really oneself, but a passing phase, a dream, or phenomena, it is that which will open the eyes of the soul to look at reality. Once the soul has looked at reality, it becomes reality. It rises above change and death. It widens its sphere. It touches heaven and earth in a moment. It spreads over lands and seas. Then the self is no longer that small self; the phenomena of this realization is too great for words to explain. The virtues that spring from that realization, the inspiration which rises from it, the blessing which is gained by it, the peace which is attained by it, is beyond comprehension.

---

12. Hq.tp.: “and” instead of “one”  
13. A.o.d.: “over” instead of “of”  
14. Hq.tp.: “a” omitted  
15. For saf, see Glossary  
16. Sk.sh.: “distinctions” indistinctly written  
17. Sk.sh.: “maybe takes” is an alternate reading here  
18. Hq.tp.: “the” instead of “this”  
19. Sk.sh.: “faze” in lh. added, then a “p” inserted in front of the “f”  
20. Km.tp.: “of” instead of “or”; Hq.tp.: “a” instead of “or”  
21. Sk.sh.: P-o-M. characteristically uses the plural form of “phenomenon”; Hq.tp.: “phenomenon” instead of “phenomena”  
22. Hq.tp.: “land and sea” instead of “lands and seas”  
23. A.o.d.: “phenomenon” instead of “phenomena”  
24. Hq.tp.: “virtue that springs from this” instead of “virtues that spring from that”  
25. Sk.sh.: “which” indistinctly written
Q.: What is the practice to separate these two things?26
A.: The practice is to concentrate one’s mind in an object, that in the thought of that object one may forget oneself. That is the first and most difficult lesson to learn, and once that lesson is learned, the further journey becomes very easy. There is an amusing story, but at the same time most remarkable. This is [written] in one of the lives of one of the great murshids, one of the murshids of the chain which we have the initiation, a saint who has been recognized as a great blessing in the north of India. He was a seeking soul from childhood and had little education, too little for words, except that which he learned from his mother. The mother was simple but blessed. And the question when the child asked her, “Mother, what is the best occupation in the world?” The mother in her simplicity said, “Son, search for God.” The first thing, as Christ has said, “Seek ye the kingdom of God first and all things will be added.” He said, “Where are we to seek him?” She said, “As far as I know the seekers of God, some find him in their religion, in their church, some in the nature, some go to the forest, some in the

26. Hq.tp.: “By what practice can one separate these two things?” instead of “What is the practice to separate these two things?”
27. Sk.sh.: “in” appears to be retraced for clarity; Km.tp.: “upon” instead of “in”; Hq.tp.: “on” instead of “in”
28. Hq.tp.: “it is” added
29. Sh.sh.: “writ”; a.o.d.: “written”
30. Hq.tp.: “one of” omitted
31. Sufis use the word murshid for a spiritual teacher, see Glossary
32. Hq.tp.: “one” omitted
33. Hq.tp.: “from” instead of “of”
34. Hq.tp.: “it is the life of” added
35. Sk.sh.: “Indi.” abbr. for “India”
36. Hq.tp.: “That” added
37. Hq.tp.: “the” added
38. Hq.tp.: “And when the child asked the question” instead of “And the question when the child asked her”
39. Km.tp.: “education” instead of “occupation”
40. Hq.tp.: “the” added
41. A.o.d.: “after” instead of “for”
42. Hq.tp.: “is the first thing” instead of “The first thing”, and the quotation ends here
43. Hq.tp.: “Seek ye first the kingdom of God, and all these things will be added.” instead of “Seek ye the kingdom of God first and all things will be added.”; see Matthew 6:33
44. Hq.tp.: “the” omitted
[mountains] 45, each their 46 different ways, child; whichever way 47 suits you the 48 best.”  “Will you allow me, mother, if I will 49 take your leave to go in search of 50 God, wherever I feel that 51 I can find him?”  She said, “Yes, son 52, good 53.  Go wherever you like; as you are earnest to search 54 God, I will let you go.”  So he went in the wilderness and after a long time he came 55.  56 “What did you [depend] 57 upon for your maintenance, child?”  He said, “On 58 the herbs and different things, fruits of 59 the forest.”  “Did you find him?”  He said, “Not yet.”  60 “Well then, 61 because you did depend 62 upon something of the earth for your life.”  Next time then 63 he goes, “Got 64 the hunger, must have something”, but his hunger became different.  This physical hunger was not the important thing in his life then.  There was another hunger.  He said, “Yes, 65 I do not know what my body was 66 fed with, but I was fed with the thought of God, that thought satisfied my hunger.  67 Yet, I have not found him.”  She said, “Yes, because [you] 68 depended upon the thought 69.”  So he went again; not even the thought that 70 he depended upon.  He lived, so to speak, in the life itself, as we read in the Bible a most esoteric phrase,
that “We live, move and make our being in God.”

It was that problem that he had realized then. When he comes to mother, “Yes,” he said, “I have lived in him, but yet I have not found him, mother.” The mother said that, “You have made preparation, my son. Now you must go and seek a murshid.” Now he goes and seeks a murshid. Murshid was deeply impressed, but mureeds [laughed] and scoffed at him and thought, “Quite abnormal, unbalanced, unnatural.” They did not know what to make of him. A soul who has always lived in the forest, in the wilderness, was not well versed [in] the things of the world, so little acquaintance he had. Mureeds could not understand him. He made no effort for anyone to understand him. Murshid asked him one thing. He said, “My son, what have you loved in your life? Is there anything you have liked most?”

He said, “I have hardly been in the world to like anything, except the cow that was in the house; that was the one thing I have always liked to serve.” The murshid...
he [gave] him one of the rules to contemplate upon the cow. He said, “Yes.” The other mureeds went for five, ten minutes for contemplation and walks. But he went and no one saw him afterwards. Murshid remembers, “Where is he gone for?” The mureeds said, “No one has seen him, we have been looking for him, but we do not know where he is gone.” [Perhaps] he has gone. “But,” murshid said, “I thought of him quite differently. Go and see where he is; he may be in his home.” They went and knocked at the door of the room, but there was no answer. The door was closed. They came to murshid and said, “There is no answer.” Murshid said, “I will go and see.” [He] opens the door, and sees that the mureed was sitting in the contemplation. Murshid said, called him by his name; his name was Farid.

99. Hq.tp.: “Murshid said, ‘Yes.’” instead of “The murshid said”
100. Sk.sh.: “That is” written, then crossed out and omitted in a.o.d.; Hq.tp.: “Yes.” added
101. Sk.sh.: an illegible sh. symbol; a.o.d.: “gave” added
102. Hq.tp.: “rooms” instead of “rules”
103. Hq.tp.: “to sit for concentration, and he said, ‘Concentrate upon the cow.’” instead of “to contemplate upon the cow.”
104. Hq.tp.: “He said, ‘Yes.’” omitted
105. Hq.tp.: “concentrated” instead of “went”
106. Hq.tp.: “or” added
107. Sk.sh.: “min.” abbr. for “minutes”; Hq.tp.: “in the room of concentration” added
108. Sk.sh.: an “s” is added after the “k” of “walk”; Km.tp.: “walks”; Hq.tp.: “and then went for walks and different things” instead of “for contemplation and walk”
109. Hq.tp.: “since he went he disappeared” instead of “he went”
110. Hq.tp.: “wonders” instead of “remembers”
111. Km.tp.: “for” omitted; Hq.tp.: “gone for” omitted
112. Hq.tp.: a number of dots instead of this whole phrase, then “(With his looks . . .)” typed over the dots then crossed out and “(no one has seen him, we have been looking for him, but we do not know where he is gone.)” substituted by hand; Hq.st.: the same wording as in shorthand
113. Sk.sh.: “Perhaps” retraced through the now illegible original sh. symbol; a.o.d.: “Perhaps”
114. Hq.tp.: “he has taken your leave and gone, and he will never appear again” instead of “he has gone”
115. Hq.tp.: “But” omitted
116. Hq.tp.: “No, I do not think of him like this.” added
117. Hq.tp.: “I think” instead of “I thought”
118. Hq.tp.: “Will you” added
119. Hq.tp.: “he may be in his home” omitted
120. Hq.tp.: “his” instead of “the”
121. Hq.tp.: “The door is closed,” added
122. Sk.sh.: “On” retraced to read “He”; a.o.d.: “He”
123. Hq.tp.: “the” added
124. Hq.tp.: “concentration” instead of “the contemplation”
125. Sk.sh.: “M.” abbr. for “murshid”
126. Hq.tp.: “calls” instead of “said, called”
127. Hq.tp.: “Jamid” instead of “Farid”, then “Jamid” crossed out and “Farid” substituted by hand; Hq.st.: “Farid”
“Farid! Come out!” 128 The horns are too large to come out from this door.”

The object of concentration had become himself. Then 130 that is the uncovering of individuality; that which 131 he had thought 132 himself to be no longer remained before him. The 133 object that he took 134 before him, he became 135 that. That is the first 136 step. The murshid said that 137, “Those who will perhaps attain to this in all their life time 138, 139 he has attained to this the 140 next day. There is little further to go; there is the goal 141. For that person the goal is at hand. And it is in this way that God is sought.
Siraj-lecture

The strength of our religious movement lies in its wide spreading. The more services will take place in a country, the stronger will be our work. Even if in one city on several places a service is held, the more influence and blessing the Universal Worship will spread among the people. The less we are, the greater our difficulty, and our greatest difficulty will be lessened by the increase of the numbers of our religious workers. One must not think that if in one city of a country the Universal Worship is held it answers the need of the people; it does not answer. The service is not for the mureeds alone, it is for the people; mureeds only strengthen by attending to it. There is a saying that the blood of the martyrs was the foundation of the church. We don’t ask for it. We ask for the faith of the servers to become the foundation of the church.

We have no wish nor shall we ever desire to make an exclusive church in addition to many already existing. Our object is to establish an all-inclusive

Documents:
- er.tp. = an early typescript of unknown provenance which seems to be the most original record of this talk, which was not taken down in sh.
- tp. = another typescript of unknown provenance, showing a few editorial changes from the er.tp.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, showing a few editorial changes from er.tp. and not identical to tp.

Notes:
1. Tp.: “Address to the Serajs” (everywhere in this ms. the word “Siraj” is spelled “Seraj”); Sk.tp., Hq.st.: “Address to Sirajs”; Hq.st.: “Inner Teachings Sufi Inayat Khan” and the Sufi Invocation (see List) added; for Siraj, see Glossary
2. Sk.tp., Hq.st.: “in” instead of “on”
3. Tp., Hq.st.: “more” omitted
4. Er.tp.: two words were typed after “blessing” and then crossed out in type, now indecipherable
5. Tp.:: “all the more” added
6. Er.tp.: the “s” at the end of “numbers” crossed out in type; Sk.tp., Hq.st.: “number”
7. The word mureed is used by Sufis to indicate an initiate; see Glossary
8. A.o.d.: “to” omitted
9. A.o.d.: “do not” instead of “don’t”
10. Sk.sh.: “servicers” written, not an established usage; a.o.d.: “servers”
11. Er.tp.: after “nor” are four typed words, crossed out in type, now indecipherable
worship in which all people of different nominations\textsuperscript{12} may join in the worship of one God.

We do not desire for workers in our religious movement to be exclusively devoted to this task. They must be left free to do any work, business, profession, industry, to make their living and to give part of their time to this religious work, giving at the same time an example to those who think they have their business or profession and therefore cannot give their time for a spiritual work.

As we do not wish to\textsuperscript{13} form an exclusive community, so we do not wish to make a priesthood. The ordination of Siraj and Cherag\textsuperscript{14} is a spiritual benediction, which make\textsuperscript{15} them channels to bless and serve their fellow man\textsuperscript{16} in a humble guise. Yet this may not debar them from their home life or from their occupations\textsuperscript{17} by which they make their living. No doubt, some of them who are blessed by providence so that they have their time at their own\textsuperscript{18} may give it freely to the work of the church; the remaining time they may give to the social work, to their study and meditation. Healing would be a good occupation for those working in the religious direction, for healing goes together with the religious work, although it is only for those who feel inner call to this work and have inclination for it, who feel confidence in their success in it.

The other work that the server of the religious movement may do is teaching. The responsibility of the Siraj is to spread the work in the country he is appointed a Siraj, and to control the work done by the Cherags most wisely and tactfully, and to defend the cause in case of persecution, at the same time taking the greatest care to cause no antagonism among workers, followers of the message, and others. It is better to waive every offence that comes from anywhere than to defend it without discrimination. In offending, the one who offends commits himself, but in defending, \textsuperscript{19} the one who defends has to commit himself. It is most wise\textsuperscript{20} to avoid committing oneself, for that is the path of freedom.

\textsuperscript{12} A.o.d.: “denominations” instead of “nominations”
\textsuperscript{13} Er.tp.: after “to” a word typed and then crossed out in type, now indecipherable
\textsuperscript{14} The word Cherag indicates someone ordained to perform the Universal Worship Service (see List)
\textsuperscript{15} All documents read “make”; nonetheless, grammatically it should read “makes”
\textsuperscript{16} A.o.d.: “men” instead of “man”
\textsuperscript{17} Sk.tp.; Hq.st.: the “s” dropped to make “occupation”
\textsuperscript{18} A.o.d.: “disposal” added (probably inadvertently omitted from er.tp.)
\textsuperscript{19} Er.tp.: before the” the word “he” was typed, then crossed out in type
\textsuperscript{20} A.o.d.: “wisest” instead of “most wise”
Brotherhood

A few words to the workers of the Brotherhood.

What shall we answer if someone asked us if there is a certain principle on which to build a state, a community? Today there seems to be everywhere a desire to form a community, to form a new state. The reason is that man is rebelling against the existing laws, against the existing customs, against existing conditions. The Sufi message has not yet directed its activity that direction and just now we have too many things already to give our mind to. Therefore, we cannot give our attention to this subject. But that does not mean for one moment that we are opposed to what they call communism or socialism or Bolshevism. How could we with any thought work against something about which we do not know fully? We, who are practising in our everyday life, at least try to practise tolerance towards our fellow-man. We who understand that all different activities, however unjust, crude and brutal in appearance, may have at the back of them perhaps...
some love for humanity, some good object, which we have not yet come to understand. Therefore, if we do not partake of these activities, that does not at all mean that we are opposed to them. We are only occupied with our both hands full, with the little works that we have taken to accomplish. And if we can work in our own little things that we have undertaken to do and accomplish, we shall feel that we have been able to perform our duty. Are we not helping all movements which work for the welfare of humanity, in wakening the spirit of brotherhood among people? Is it not a contribution sufficient to ask of us, if we cannot do more?

As to my knowledge, the work of spiritualizing is greater than forming people into a community. Communities will form and break if they are not spiritual, if they have not understood the right ideal, if they are not tuned to that pitch which is a normal pitch for a normal being to be tuned to. [There] will always be differences; human nature is such that man really does not know what he wants. He wants a rule of life, and he wants to refuse to follow it. Both things he is anxious to have. He is looking for a rule of life, and continually he is revolting against it.

Is communism the fad of today? It has always been. It has always been practised in different ways and then it has always been broken when degeneration sprung in it [when they] did not understand the full meaning of it. Therefore, it is not the act of forming community which is essential; the essential thing is to

10. Er.tp.: “somethin” (for “something”?) typed, but the “-thin” crossed out by hand
11. Er.tp.: “this activity” later corr. by hand to “these activities”
12. Km.tp.: a mark in hw. to indicate reversing to “both our”
13. Sk.sh.: “and” written, but then parentheses places around “and”; a.o.d.: “and” omitted
14. Sk.sh.: “humanity” written, then crossed out, and omitted in a.o.d.
15. Er.tp.: “you” instead of “they”
16. Er.tp.: “do” instead of “have”, but “have” typed above the line
17. Er.tp.: “right” is changed to read “fight” by hand
18. Sk.sh.: “pitch” may secondarily be read as “path”
19. Sk.sh.: “pitch” may secondarily be read as “path”; “pitch” in a.o.d.
20. Sk.sh.: above “normal” is “human” added, then both placed in parentheses; a.o.d.: “human” instead of “normal”
21. Sk.sh.: “They will” crossed out, then “There will” substituted, and “There will” in a.o.d.
23. Km.tp., Gd.tp.: “up” added
24. Sk.sh.: an indecipherable sh. symbol; a.o.d.: “when they” added
25. Er.tp.: “action” instead of “act”
26. Sk.sh.: “C.” written in sh., abbr. for “communism” or “communities”; a.o.d.: “communities”
wake the tendency of brotherhood towards one’s fellow-man, the desire for service. It may not seem to be a big work, because one attributes bigness to something complex. This is too simple. Therefore it may not seem large enough. But this is the only thing there is to us. After all the philosophical knowledge one attains, after all the mysticism one understands, after all meditations and virtues one acquires in life, there only arises as a result of all the blessing one desire, and that desire is to be best fitted to serve our fellow-man. If that is the last thing, then that is the first lesson also. It is first and last. It is simple, yet it is the essential thing in life to do.

Brotherhood movement can have one more activity, and that activity is to guide the youth of the present time without them knowing that they are being guided, and to offer one’s services in their worse moments in a manner that if one hand does, the other hand does not know. The youth today is more in need of a service, a loving service, than at any other time, because today the hands of the parents have become feeble to hold their children. The education gives them, but not all things, and they are left open to all influences, with an ego left as an uncut diamond. The youth today is not willing to listen, it is not willing to learn from you, it is not willing to humble itself. The youth today is not so respondent as the youth was before. And therefore its unripe condition attracts upon it many difficulties and troubles which the youth before did not have. And it lacks the knowledge to answer different demands of life and to avoid different

27. A.o.d.: “waken” instead of “wake”
28. K.m.tp., G.d.tp.: “fellow-men” instead of “fellow-man”
29. G.d.tp.: “the” omitted
30. E.r.tp.: “this” instead of “that”
31. S.k.tp.: “The” added by hand
32. A.o.d.: “service” instead of “services”
33. S.k.sh.: “worse” added in lh.; er.tp.: “worse” altered to “worst” in hw.; Km.tp., G.d.tp.: “worst” instead of “worse”
34. S.k.tp.: “if” is typed, but later crossed out and “what” substituted by hand
35. S.k.tp.: “The” later crossed out by hand
36. S.k.tp.: “many” typed, but the “m” crossed out by hand
37. E.r.tp.: “given” typed, then corrected by hand to “gives”
38. S.k.tp.: “something” added by hand
39. S.k.sh.: a blank, then “learn” written above the blank, and “learn” in a.o.d.
40. S.k.tp.: “responsive” typed, but altered by hand to “responsive”
41. S.k.tp.: “the” crossed out by hand
42. E.r.tp.: “this unripened” instead of “its unripe”, but “this” altered in hw. to “its”
43. E.r.tp.: “they lack” instead of “it lacks”, but altered in hw. to read “it lacks”; Km.tp., G.d.tp.: “they lack” instead of “it lacks”
disasters, dangers, difficulties that might fall upon him. Your duty towards human beings and your inclination to serve people must give you the inclination to render your services to the youth who are needing help. Without any pretence of spiritual or religious knowledge you possess, just a friendly help, a word of advice, an act of friendliness in the time of need here and there will enable you to do a great work for our brotherhood movement.

Q.: Why is the youth of today so difficult to handle? Is it due to the parents?
A.: Yes, there are two things, the bringing up of the youth is not the same as before. The conditions around the youth are not the same and as the life has changed so the youth has changed. In one way it has become more responsible for itself, but in the other way, there remains a kind of uncut diamond. Something which may be called an ideal, that seems to be lacking today, and the lack of which is a kind of pain to both men and women, and it is a loss to humanity in general. I do not say that everywhere it is the same case. There are exceptions, but generally it is so.

Q.: In families of position and great wealth I have noted a slackening of that maternal influence. The children were given into hands of governesses, more with influences of outside people. Will that not count to the irresponsible attitude of the youth to life?
A.: Yes. Besides, the parents have a certain part to perform in the child’s education, apart of all in the school. That part is much more important than [what

44. Er.tp.: “may” typed instead of “might”, but altered in hw. to “might”
45. Sk.tp.: “might fall upon” altered by hand to “befall”
46. Er.tp.: “them” instead of “him”, altered in hw. to “him”
47. Gd.tp.: “youths” instead of “youth”
48. Er.tp.: “spirituality” instead of “spiritual”
49. Er.tp.: “an” instead of “of”, altered in hw. to “of”
50. Er.tp.: “at the time” instead of “in the time”; Km.tp., Gd.tp.: “at time”; Sk.tp.: “at times”
51. Er.tp.: “it” typed instead of “there”, then changed by hand to “there”, then changed backward to “it”; Gd.tp.: “it” instead of “there”
52. Sk.sh.: a blank
53. Er.tp.: “slacking” typed, altered by hand to “slackening”; Gd.tp.: “slackening” instead of “slackening”
54. Gd.tp.: “material” instead of “maternal”
55. Sk.sh.: a blank
56. Er.tp.: “to” instead of “with”
57. Er.tp.: “account for” instead of “count to”; Km.tp., Gd.tp.: “account to” instead of “count to”
they learn in the school. If there is no communication between those at home [and the child], then there remains a kind of wall between two souls, whether it is a mother or father. And the child lacks that strength and inspiration which he could have otherwise had from his parents.

Q.: If these conditions as a whole are changing so rapidly, it is only the plan of God. There are certain new elements, characteristics to take the place of something formerly, which is not lost, but is yet at the characteristics subdormant.

A.: It is according to our attitude in which we look at life. It is all the plan of God, all that happening for the best, then reaches ultimate end time. But if we are seeing that things are lacking, and if we can perfect it and render our service in order to complete what is lacking, it is best. I am sure that I would rather take that point of view of yours, to think that it is all God’s plans and working for the best; in each case I would not be able to perfect it. In the case if I had the means or power or inspiration to help, then I would rather take the other point

58. Sk.sh.: “the part in the” crossed out and “what they learn in the” inserted instead, and “what they learn in the” in a.o.d.
59. Er.tp.: “the” added
60. Sk.sh.: “at which” crossed out, then “and the” added above; er.tp.: “of the” instead of “at which”; Km.tp., Gd.tp.: “and the” instead of “at which”
61. Er.tp.: “a” omitted
62. Er.tp.: “of” typed, but then altered by hand to “or”
63. Sk.sh.: “too” written, then crossed out, and omitted in a.o.d.
64. Er.tp.: “the” instead of “these”
65. Km.tp., Gd.tp.: “changed” instead of “changing”
66. Sk.sh.: a blank
67. Er.tp.: “is it not” instead of “it is only”
68. Sk.sh.: “subdormant” added in lh.; er.tp.: “in the characteristic subdominant” typed instead of “at the characteristics subdormant”, but “characteristic” altered by hand to “character”; Km.tp., Gd.tp.: “In the character subdominant” instead of “at the characteristics subdormant”
69. Sk.sh.: “of”; a.o.d.: “is” instead of “of”
70. Sk.sh.: “reaches” alternately may be read “in the”
71. Er.tp.: “reaches the ultimate end” instead of “reaches ultimate end time”; Km.tp., Gd.tp.: “in the ultimate end it will . . . . . . instead of “reaches ultimate end time”
72. Er.tp.: “services” instead of “service”
73. Sk.sh.: “p.o.v.” an abbr. for “point of view”
74. Sk.sh.: “plans” retraced to read “plan”, and “plan” in a.o.d.
75. A.o.d.: “the” instead of “each”
76. Sk.tp.: “that” added by hand
77. A.o.d.: “In the case” omitted
78. Er.tp.: “of” instead of “or”
79. Er.tp.: “could” instead of “would”
of view. What is lacking? Is there any means by which I can do something to help that lack?

Q.: Is it not something to do with the after-effect of the great war? All the lack of discipline and passions will loose then.

A.: I think you say has a great truth in it. Such unbalanced conditions bring about unbalanced result. War is an unbalanced condition. Of course, there is another way of looking at Boy Scouts and Girl Guides. It is a very good thing to learn discipline, but something learned at home is something different. Just as make a cake at home or buy it from a confiserie. But at the same time, wakening the parents as well would do some good. That those who can give some little attention to the children, they could do so.

[Q.]: Would this Brotherhood of the Sufi Movement as such, would for both not have a message of economical or social line? [A.]: the future I do not know, at the present our hands are full with the duties we have. Therefore, we leave our mureeds free to take interest in any

80. Sk.sh.: although the sh. symbol looks more like “the” than “which”, the context and a.o.d. call for “which”
81. Er.tp.: “lacks” instead of “lack”
82. A.o.d.: “Has” instead of “is”
83. Sk.sh.: “set”; a.o.d.: “let” instead of “set”
84. Er.tp.: added by hand, “Is not the movement of Boy Scouts and Girl Guides doing good work?”
85. Sk.sh.: “it” retraced to read “what”, and “what” in a.o.d.
86. A.o.d.: “results” instead of “result”
87. Sk.sh.: “G.G.” in lh., abbr. for “Girl Guides”, written out in a.o.d.; for Boy Scouts and Girl Guides, see Glossary
88. Sk.sh.: “good” retraced to read “true”, but “good” in a.o.d.
89. Er.tp.: “to” added
90. Sk.sh.: “confiserie” in lh., French for “confectioner’s shop”; Er.tp.: “at a pastry shop” instead of “from a confiserie”
91. Gd.tp.: “their” instead of “the”
92. Er.tp.: “they” omitted
93. Sk.sh.: “do some” written, then crossed out; Km.tp., Gd.tp.: “some” omitted
94. Sk.sh.: the “Q.” for “question” appears to be missing; a.o.d.: “Q.” for “Question”
96. Er.tp.: “would for both” omitted; Sk.tp.: “would it” instead of “, would for both”, later put in parentheses by hand; Gd.tp.: “would it” instead of “, would for both”
97. Sk.tp.: “of” altered by hand to “in the”
98. Sk.sh.: no “A.” for “Answer”; a.o.d.: “A.” for “Answer.”
99. Sk.sh.: “At”; a.o.d.: “In” instead of “At”
100. The word mureed is used by Sufis to indicate an initiate; see Glossary
question of the world welfare, and they may do, personally inspired\textsuperscript{101} by the message which they receive in the Sufi Movement. So in this way through individual mureeds a good work can be done. But at the same time, the Movement cannot occupy itself with any more activities than it has just now at hand.

\textsuperscript{101} Sk.sh.: “want” written, then crossed out, and omitted in a.o.d.
Collective Interview

My mureeds,

I would like to say a few words on the subject of the attitude that the mureed is to have. There is a trust between the murshid and mureed which establishes a link between them, a link which is known by the symbol of the sacred thread among [Brahmans] and among the followers of Zarathustra. They only have a thread, but that thread in reality is that link which is established between a murshid and a mureed. If this link is not solid, if this link is not sincere, then there is no communication between them. Then there is a gap. The initiation is the outward sign of that link, a link which can alone maintain the faith that a mureed has and by the confidence which Murshid returns in answer to that faith.

In the Sufi Order a book study is not placed on an important place; it is secondary. In the Sufi Order meditation is not considered to be the only thing; even that is secondary. For this is not only a mystical philosophy, but it is a religious philosophy, and in this the delicacy of this sacred thread, which we call by the word link, is the most essential thing. A mureed may be advanced in meditation, qualified in his studies, but that alone is not sufficient. Without the sacred thread, which is this link between Murshid and mureed, the object of joining the Sufi Order is not fulfilled.
Then there is a question: Is it a condition that a mureed can only prove to be a mureed, or will be considered as a mureed, if he was a worker? And the answer is, not in the least. It is not necessary that in order to be a real mureed one must be a worker for the cause. As long as one is engaged from the day of initiation in working out his own liberation, he is fulfilling the obligation of a mureedship. I would consider it most [unjust] on my part if I asked, as a return of my service to a mureed, his service to the cause. It would be give and take; I would call it a business. He alone can be worker who, in sympathy with Murshid, most sincerely wishes to take on himself some of his burden to relieve him a little from the heavy load he has to carry through life. Also that mureed who thinks that in working for the cause he does not only help Murshid, but also he renders his service to God and humanity. If there was not this reason, there seems to be no other reason to become a worker.

In what way shall a mureed show his faith to his murshid? In the first place he has faith in Murshid’s personal being. In the second place, he has faith in Murshid’s teaching. In the third place, he has faith in Murshid’s way of working. If he lacks in either of these or any of these three aspects of faith, he certainly does not show full capacity of being a mureed. If a mureed is a worker, then these three forms of faith must be more developed. If absorption in the work takes away the faith in any of these three aspects, that work will not prove of a great importance, of a great value.

One mureed with a real faith is preferred to a thousand mureeds lacking that substance. One worker linked with the sacred thread, who has the understanding of Murshid’s point of view, his attitude towards life, is greater than a thousand workers. Anything half done is like not done. It is better to do or not do, instead of doing it half, because half doing is a waste of time. It is better to do a little thing, but perfectly, than a great thing without perfection.

Reality is the origin of every soul, and reality it is which every soul is
seeking after, wise or foolish, [righteous or wicked]^{19}. In the search of reality, therefore, either to be real in every path that one goes, or not to take that path, but to avoid unreal^{20} in everything if one can possibly manage^{21}. As I have said, it is love of truth which helps the realization of truth^{22}.

Our need of workers is indeed great, but at the same time it is only the genuine workers who understand the above-said idea fully^{23} will be able to answer our need. No doubt, it is his cause and he is responsible for it. He will provide our greatly felt need of workers. Only it is for us to find out in ourselves the real and the sure way of working. My mureeds, among whom^{24} there are many who have the greatest wish to do their utmost to serve the cause, I know, and I am most thankful for it. And as they will know and understand more and more what is asked of a mureed and waken to the^{25} mureedhood, that will strengthen Murshid and the cause greatly to go on further in spite of all the^{26} difficulties we may have to meet.
A thought may be compared with the moving picture projected upon a curtain. It is not one picture, but it is several parts of the same picture changing every moment, completes the picture, and so is with the thought. It is not always that every person holds a picture in his mind; as a rule a person makes a picture by a gradual process of completing it. In other words, the thought picture is made in parts and when the thought is complete, all parts make to form a picture. It is according to this theory that the mystics have made mantra shastra, the science of the psychical phenomena of words, which the Sufis have called zikar. That for a concentration of thought, the holding of a thought in mind is not sufficient. In the first place it is impossible for every person; only for a certain person it is.
possible to hold a certain\textsuperscript{13} thought as a picture. If there is any possibility of completing a thought, it is only by repetition. It is therefore that the Eastern art also shows the same tendency. If a border around the\textsuperscript{14} wall is made of roses, it is a rose repeated twenty thousand times, that the picture of \textsuperscript{15}complete rose may be made\textsuperscript{16} at the end of one glance cast over it.

If there are many objects before one, no object one can\textsuperscript{17} hold in thought. Therefore, the best way that the mystics adopted of contemplation\textsuperscript{18} was to repeat a word suggestive of a certain thought, a word that caused the picture of a certain idea by its repetition. Yet one\textsuperscript{19} repetition cannot suffice the purpose; in order to engrave upon a stone a certain figure, a line drawn with pencil is not sufficient. One has to carve it, and so, in order to make a real impression of a thought, of\textsuperscript{20} an idea, deeply engraved on the subconscious mind, an engraving is necessary. That is done by the repetition of a word suggestive of the desired\textsuperscript{21} idea. No repetition is wasted, for every repetition not only completes it but deepens it, making thereby a clear impression upon the\textsuperscript{22} subconscious mind.

Apart from the mystical process, one sees persons in one’s everyday life who have perhaps repeated in their minds the thought of pain, of hatred, of\textsuperscript{23} longing, of a disappointment, of\textsuperscript{24} admiration, of love, conscious of the work it has done within themselves; and yet a deep impression of it has been produced in the depths\textsuperscript{25} of their heart, and that becomes projected upon every person they meet. One cannot help being drawn to a loving person; therefore\textsuperscript{26}, one is unconsciously drawn to an affectionate person. One cannot cover one’s eyes from the feeling of hatred that comes from someone. One cannot ignore the feeling of pain that comes forward from a person, for the pain is engraved in his heart. This is the
phenomena\textsuperscript{27} of reflections, reflection\textsuperscript{28} of one mind upon another. There are persons who may sit together, who may\textsuperscript{29} work together, who may\textsuperscript{29} live together for their\textsuperscript{30} whole life, and yet they may be closed to one another. It is the same reflection. If the heart of one person is closed, its influence is to close the heart of another. A person with closed heart will close the hearts of others everywhere he goes. Even the most loving person\textsuperscript{31} will helplessly feel the doors of their\textsuperscript{32} hearts close\textsuperscript{33}, to their\textsuperscript{34} greatest regret, not knowing what has happened. It is an unconscious phenomena\textsuperscript{27}.

Therefore, the\textsuperscript{35} pleasure and the\textsuperscript{35} displeasure, affection and irritation, harmony and agitation, all\textsuperscript{36} felt when two persons meet, without speaking a word. It is our words which hide reality. If not\textsuperscript{37}, the phenomena\textsuperscript{27} of mirror land is such that, if\textsuperscript{38} the whole universe is nothing but a palace of mirrors, one reflecting the other mirror. If we do not see it, it cannot\textsuperscript{39} mean that we cannot see it. It only means that our eyes are not always open, so we remain ignorant of the condition.

If this is true, there is nothing in this world which a person can hide. As\textsuperscript{40} Qur’an\textsuperscript{41} says that\textsuperscript{42} on the Day of Judgment your hands and feet will give evidence of your doings.\textsuperscript{43} But I declare that\textsuperscript{44} every moment of the day is a judgment day. We need not wait to the\textsuperscript{45} Judgment Day for this phenomena\textsuperscript{27}. We see it, we experience it always, yet we do not pay attention to it sufficiently, that

\textsuperscript{27} Sk.sh.: P-o-M. characteristically used only the plural form of this word; a.o.d.: “phenomenon”
\textsuperscript{28} Sk.sh.: “R.” abbr. for “reflection”; “reflections” in bp.; “reflection” in bk.
\textsuperscript{29} Gd.tp., bp.: “who may” omitted (very typical of the editing to remove seemingly unnecessary repetition)
\textsuperscript{30} Gd.tp., bp.: “the” instead of “their”
\textsuperscript{31} Sk.tp.: “persons” instead of “person”
\textsuperscript{32} Gd.tp., bp.: “the” instead of “their”
\textsuperscript{33} Bp.: “heart closed” instead of “hearts close”
\textsuperscript{34} Gd.tp., bp.: “his” instead of “their”
\textsuperscript{35} Bp.: “the” omitted (twice)
\textsuperscript{36} Bk.: “are” instead of “is”
\textsuperscript{37} Bk.: “it was not for our words” instead of “not”
\textsuperscript{38} Sk.tp.: “if” later crossed out in ink for the grammar; Gd.tp., bp.: “it seems as” added before “if”
\textsuperscript{39} A.o.d.: “does not” instead of “cannot”
\textsuperscript{40} Gd.tp., bp.: “the” added
\textsuperscript{41} For Qur’an, see List
\textsuperscript{42} Gd.tp., bp.: “that” omitted
\textsuperscript{43} Sura 24 (al-Nur, the Light) of the Qur’an, verse 24 reads (in the Yusuf Ali translation), “On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.”
\textsuperscript{44} (Gd.tp.) Gd.ed., bp.: “I declare that” omitted
\textsuperscript{45} Gd.tp., bp.: “till” instead of “to the”
never can\textsuperscript{46} we have a kind feeling and\textsuperscript{47} goodwill towards another\textsuperscript{48},\textsuperscript{49} an irritation, an agitation and\textsuperscript{50} antagonistic feeling\textsuperscript{51}, hostile inclinations, which\textsuperscript{52} we can keep\textsuperscript{53} from another.

And this is sufficient for us to know that main\textsuperscript{54} truth, that absolute truth of the whole universe, that the source is one, the goal is one, the\textsuperscript{55} life is one, and many are only its covers.

\begin{center}
Q.: Is subconscious mind non-individualistic?
A.: Not necessarily; the surface of the subconscious mind\textsuperscript{57} is non-individualistic\textsuperscript{58}, but the depth of the subconscious mind is universal, absolute. In the depth of the subconscious mind every person can find the ultimate mind, absolute mind.
\end{center}

Q.: Could one in reality call subconscious mind the soul, in some aspect?
A.: No, mind is always mind, for\textsuperscript{59} soul is always soul. Mind is an instrument of the soul, as a machine is to an engineer.

Q.: If a person with closed heart has reflected that condition on another, how is this best remedied?
A.: If a person wishes to throw a glass\textsuperscript{60} upon you when walking under his window, what will you do? You will go away from there. You will escape, that is what one can do. It is a cold water, it will fall. Of course, that is an ordinary answer. The true answer is that you have to get the key of every heart. Once you have gotten\textsuperscript{61}
the key, you are able to open it. And the question is: Where are we to find that key? Is that key love? Yes, certainly; with the power of love that key is held. But the key itself is not love. That key is wisdom. There are many loving beings who cannot open the heart of another because they have the power to hold the key, but they have not gotten\textsuperscript{61} the key. Love is a power, but the key is the tact, wisdom, that understanding of a person, his psychology.

\textit{Q.: Suppose}\textsuperscript{62} two strong opposed\textsuperscript{63} personalities are in the\textsuperscript{64} presence of one another, but –this–\textsuperscript{65}

\textit{A.:} It must be a war.\textsuperscript{66}

\textit{Q.: But the stronger always throw reflection upon the weak?}\textsuperscript{67}

\textit{A.:} [Not at all.]\textsuperscript{69} It is the one who happens to be for the moment\textsuperscript{70} negative\textsuperscript{71} receives the reflection, the positive projecting\textsuperscript{72} it, and mostly it is then\textsuperscript{73} when both are unconscious. It is not always the stronger person who is positive at every moment, nor it is the weaker person who is always negative. For the phenomena\textsuperscript{75} is always done unconsciously. One mind acts upon the other mind without two persons knowing it and sometimes the effect is felt afterwards.

\textit{Q.: Then the depth of man’s mind is unindividualized; must man try to individualize all that belongs to the mind to obtain wisdom?}

\textit{A.:} Man need not try to individualize. It is already\textsuperscript{74} individualized\textsuperscript{75}. If he tried

\textsuperscript{62} Sk.sh.: “suppose” actually written with a “k” instead of “p” sound
\textsuperscript{63} Gd.tp.: “opposite” instead of “opposed”
\textsuperscript{64} Gd.tp.: “the” omitted
\textsuperscript{65} Sk.sh.: “this” crossed out, and the remainder of the sentence is left blank; Sk.tp.: “;” but this’ omitted; Gd.tp.: “;”, but this’ omitted, and “Will the stronger reflect the less strong?” added
\textsuperscript{66} Gd.tp.: “It must be a war” appears to be part of the question; Gd.tp.: this question omitted
\textsuperscript{67} Sk.tp.: “does the stronger always throw reflection upon the weaker?”, continuing the previous question; Gd.tp.: this question omitted
\textsuperscript{68} Sk.sh.: a blank
\textsuperscript{69} Sk.sh.: “Not at all” inserted before “it is”; Sk.tp., Gd.tp.: “Not at all.” added
\textsuperscript{70} Sk.sh.: a space, perhaps indicating a pause
\textsuperscript{71} Gd.tp.: “who” added
\textsuperscript{72} Gd.tp.: “projects” instead of “projecting”
\textsuperscript{73} Gd.tp.: “done” instead of “then”
\textsuperscript{74} Sk.sh.: a blank
\textsuperscript{75} Sk.sh.: “indivi.” in lh., abbr. for “individualized”; Sk.tp.: “individualized”
Q.: Can there be property spoken of individual souls?
[A.:] I do not know what is meant by “souls” here. But in my words, I call that “soul” which owns no property. If it ever owns property it is because it is caught by the property. But [it is trying] to detach itself from the property it owns. It is the illusion that the soul gets of a certain property of mind or body and until that illusion remains, the soul is caught by that property. But in reality that property does not belong to that soul, nor the soul belongs to that property. It is this realization which is behind the thoughts of the ascetics. Nevertheless, if anyone came to me and said, Is it good to hold the property for the soul? I will say, It is best for the soul to realize that all property is its own property. The least property it realizes to be itself, the better it is for it. The only thing that is harmful is to be owned by the property. [There is a] saying of Qur’an, “We
have made all that is in heaven and earth for man.”

If that is so, there is nothing good or beautiful which is not for man. And it is no sin if he owns it as long as he is not owned by it.

100. The closest verse to this we have found in the Qur’an is Sura 22 (al-Hajj, the Pilgrimage) verse 65, which reads (in the Yusuf Ali edition), “Seest thou not that God has made subject to you (men) all that is on the earth?”

101. Gd.tp.: “that” instead of “which”

102. Gd.tp.: “owned” instead of “owns”
Cosmic Language

In preparing everything one does not only put his magnetism in it, but the voice of one’s soul is produced in the thing one prepares. For instance, it is not difficult for an intuitive person to feel in the food that comes before him the thoughts of the cook. It is not only the grade of evolution that the cook is, but for at that particular time, what the cook is thinking is produced in it. If the cook is irritated while cooking, if she is grumbling, if she is sighing, if she is miserable, wretched—all that is prepared with the food which comes before you. It is their knowledge of this fact which made the Hindus accept for a cook a high-caste...
Brahman\textsuperscript{12}, whose evolution was greater\textsuperscript{13}, whose life was pure\textsuperscript{14}, whose thoughts were elevated—that person was taken for a cook. It is not the custom of the past, [it is]\textsuperscript{15} the custom even\textsuperscript{16} today. The Brahman, who is sometimes the guru\textsuperscript{17}, the teacher of other castes, [also]\textsuperscript{18} [is a]\textsuperscript{19} cook. Besides that, [in]\textsuperscript{20} the ancient times, when human psychology\textsuperscript{21} was keenly observed in everything one did, every person, whatever be his rank or position in life, was made equipped\textsuperscript{22} in cooking and preparing dishes for himself and for his friends, and a great mark of appreciation and affection was showed\textsuperscript{23} by the\textsuperscript{24} people who invited some relation or friend\textsuperscript{25} to\textsuperscript{26} come in their house to place before him\textsuperscript{27} the\textsuperscript{28} dishes that they themselves \textsuperscript{29}prepared. It was not the dishes, it was the thought that was put into it.

The life at the present time\textsuperscript{30} seems to have taken away many considerations of the psychological\textsuperscript{31} character. But, either\textsuperscript{32} in the East or West, there was a time when\textsuperscript{34} knitting and weaving clothes was [known]\textsuperscript{15} by every little girl, and to give one’s brother or sister or beloved one\textsuperscript{36} or relative\textsuperscript{37} made by one’s own hand was a

\textsuperscript{12} For Brahman, see Glossary; bk.: “Brahmin” (here and in the following instance), an alternative and U.S. spelling
\textsuperscript{13} Gd.tp., bp.: “great”
\textsuperscript{14} Km.tp., Sk.tp., Gd.tp.: “purer”, but changed back in (Gd.tp.)Gd.ed. to “pure”, and so in bp.
\textsuperscript{15} A.o.d.: “it is” added
\textsuperscript{16} Gd.tp., bp.: “of” instead of “even”
\textsuperscript{17} For guru, see Glossary
\textsuperscript{18} Sk.sh.: “all” retraced to read “also”, and “also” in a.o.d.
\textsuperscript{19} Sk.sh.: a blank, with “is a” written underneath; a.o.d.: “is a” instead of the blank
\textsuperscript{20} A.o.d.: “in” added
\textsuperscript{21} Gd.tp., bp.: “personality” instead of “psychology”
\textsuperscript{22} Gd.tp., bp.: “qualified” instead of “made equipped”
\textsuperscript{23} A.o.d.: “shown” instead of “showed”
\textsuperscript{24} Gd.tp., bp.: “the” omitted
\textsuperscript{25} Gd.tp., bp.: “relations or friends” instead of “relation or friend”
\textsuperscript{26} Sk.sh.: “to” retraced to read “who”, and “who” in a.o.d.
\textsuperscript{27} Gd.tp., bp.: “in placing before them” instead of “to place before him”
\textsuperscript{28} Gd.tp., bp.: “the” omitted
\textsuperscript{29} Gd.tp., bp.: “had” added
\textsuperscript{30} Gd.tp., bp.: “day” instead of “time”
\textsuperscript{31} Gd.tp., bp.: “personal” instead of “the psychological”
\textsuperscript{32} Gd.tp., bp.: “whether” instead of “either”
\textsuperscript{33} Gd.tp., bp.: “in the” added
\textsuperscript{34} (Gd.tp.)Gd.ed.: in one ms., Gd. suggested “the art of”; Gd.tp., bp.: “the craft of” added
\textsuperscript{35} Sk.sh.: a blank, then “known” added, and “known” in a.o.d.
\textsuperscript{36} Gd.tp., bp.: “one” omitted
\textsuperscript{37} Gd.tp., bp.: “relation some little thing” instead of “relative”
custom. Now it is easily bought at the shop, but no one knows who has made it, whether grudgingly or grumpingly or what. Especially at this time, when the workman is at revolt, what the workman has put into the object he has made for you is a question.

In sewing for the one a person loved, every stitch that a person has taken, a thought naturally has gone with it. And if it is produced with love and affection, every stitch has produced a new thought and completes that living, that of love-giving, thus that great help inwardly that every soul is in need of.

But then, besides, the wagons which are made, carriages, ships, the use of which is a risk for man’s life, by whom are they made? Who knows what was the condition of the mind of the builders of Titanic? Was there a peacemaker teaching them to keep in a certain rhythm of mind while making it? Everything that is made has a magical influence in it. If it is made with a thought quite contrary to what is needed, it only means dangers awaiting for the ship, for

---

38. (Gd.tp.)Gd.ed., bp.: “a thing” instead of “it”
39. Km.tp., Sk.tp.: “in” instead of “at”
40. Gd.tp., bp.: “but” omitted
41. Sk.sh.: “grumpily” is clearly written in lh., not an attested word (OED); perhaps “grumpily” was intended; (Gd.tp.)Gd.ed., bp.: “grumbling”
42. Bk.: “how” instead of “what”
43. Gd.tp., bp.: “workingman” instead of “workman”
44. Gd.tp., bp.: “in” instead of “at”
45. Gd.tp., bp.: “workingman”, but changed back to “workman” in bk.
46. Gd.tp., bp.: “in the objects” instead of “into the object”
47. Bk.: “she” instead of “a person”
48. (Gd.tp.)Gd.ed.: “at” inserted
49. Bk.: “girl has made” instead of “person has taken”
50. Bk.: “a thought naturally has gone with” moved to before “every stitch that a person has taken” (“it” omitted)
51. Bk.: “done” instead of “produced”
52. (Gd.tp.)Gd.ed., bp.: “produces” instead of “has produced”
53. Gd.tp., bp.: “it” instead of “and”
54. A.o.d.: “thought” instead of “”, that
55. Gd.tp., bp.: “love, giving” instead of “love-giving,”
56. Gd.tp., bp.: “great” omitted
57. Gd.tp., bp.: “one” added
58. Bk.: “which are” omitted
59. Sk.sh.: a large blank
60. Gd.tp., bp.: “which are used at the risk of” instead of “the use of which is a risk for”
61. Gd.tp., bp.: “the” added
62. For the Titanic, see List
63. Km.tp.: “up”, changed in hw. to “in”; Sk.tp.: “(in)”
64. Gd.tp.: “was” instead of “is”
65. (Gd.tp.)Gd.ed., bp.: “for” omitted in each of these four phrases
the train, for a wagon, for a car. Very often without reason you find a boat in danger, something breaking without a substantial reason. The thing is that in its [make up] the thought of destruction has been given, it is working through it, it is something more living than the object itself. So it is when a house is built. What thought has been given to it by the one who is building it and those who worked on it? It all counts. In short, we understand by this that all things either individual or multitude prepared, there is a thought attached to them, and that thought must [result] accordingly.

In all things there is God, but the object is the instrument and the person is life itself. In the object a person puts life. When a certain thing is being made, it is that time when that life is put by that person, which goes on with it as a breath in a body. This also gives us a hint that when we take to a patient flowers, and we have a healing thought with it, the flowers carry the thought of healing, and as the patient will look at the flowers, he will receive from the flowers healing which has been put there. In catable or sweet, anything we take to a friend with a thought of love, that means the use of it must create a harmonious, a happy result with the person. Therefore, every little thing given and taken in love, with harmonious and good thought, has a greater value than the object itself. For it is
not the object, it is what is behind it. Does it not teach us then\(^90\) that it is not always doing and\(^91\) preparing things in our everyday life\(^93\), but\(^94\) it is giving\(^95\) both\(^96\) the things which we make and prepare a\(^97\) life with a harmonious and\(^98\) constructive [thought]\(^99\)\(^100\) that your\(^101\) work may become a thousand times greater in effect and in its real value.

This also teaches us that while doing a small\(^102\) thing we would\(^103\) be accomplishing a very great thing when\(^104\) we did it\(^105\) with this idea at the back of it, that we are not only\(^106\) making a thing, but we are making it living. Does it not open before us a vast field of work that we could do easily, without much cost or effort? And in result that work could be of a much greater importance than anyone could think or imagine. Is it not at the same time a great blessing to be able to put\(^107\) a thing of greater\(^108\) importance without any outward pretence? Even while writing a letter, a person sometimes puts in the letter\(^109\) what words cannot explain, and yet the letter conveys it. There may be one word written with a living\(^110\) thought behind it; that word will have a greater effect than a thousand pages\(^111\). Do we not always feel\(^112\) a letter speaking? It is not always what is written in it. It brings the person to us, and what mood that person is in, his evolution, his pleasure, his displeasure,
his joy, his sorrow; the letter conveys more than what is written in it.

The great souls who have come to the earth at different times, conditions oppose them and they found difficulty at every move to accomplish what they wanted to. Yet they have produced the voice, the living voice. That living voice continued long after they had left, and spread in time throughout the whole universe, accomplishing what they had once wished. Their one moment of thought, the effect of which took perhaps centuries to build something, but something most worthwhile, something beyond man’s comprehension.

If we could only think what spirit is, we could esteem the human being much more than we now do. We trust man so little, we believe in man so little, we respect man so little, we esteem the possibilities he has so little. If one only knew what is at the back of every strong and weak soul, we could know that there is every possibility and we could never underestimate anyone, nor have a lack of respect for a man in spite of all the lackings he may have. You would realize that it is the creator creates through all the different forms, but it is one creator and all that is produced and prepared and made and composed, it is all
by that one being working through this world of variety.

---

Q.: Can one really draw a horoscope house, etc., as astrologers say? Then the state of mind of the builders is only a state of consequence of the stars. A.: This particular address which I have given is quite to the contrary of this idea, because this shows the power of mind, the power of thought. And as soon as you come to the idea of the astrology, the power of thought is forgotten, and the world is made into a machine. But please do not make a mistake then, because Murshid says so, he is against astrology, because you may perhaps some other time address in support to astrology.

Q.: Does the life influence put in things by man decrease with the passing time or does it remain always the same? A.: Its life is according to the intensity that you strike a note. With a certain intensity you may strike a note and it will continue the sound so long, and with less intensity and sound a lesser time. It is the intensity. At the same time it is the string which you strike and the instrument on which you strike. One instrument the string will continue to vibrate a much longer time. On one instrument, the string will not go very long, just so long and then it
will quiet down; and so it is the [note] you take and striking, according to that effect is made.

_Q.: Have we to think these thoughts attached to things as a vibratory power given to them?_

I would call it a life power. But in order to define it, I would say a vibratory power, but from a mystical conception vibrations may be considered from three aspects: audible, visible, and perceptible. Now the vibrations which are put in an object, neither are audible nor visible, they are only perceptible. But perceptible to what? To the intuitive faculty of man. But do I mean by this that the one who lacks intuitive faculty does not perceive it? He perceives it too, but unconsciously.

I have, I would like to tell. –a very Murshid picture.

_Q.: What the Hindus practise, cremation, the Bible all through considers it as a crime, being a hindrance for their evolution. Also advanced scientists come to the idea that cremation hinders evolution by the destroying of certain cells, time, evolutions of matter are destroyed. [Who] is right?_

A.: In the first place I have not yet read, it may be some reason in the Bible against cremation, but I have not yet read it, so I do not know whether Bible is against. a known, the scientist are beginning to approve of it. I would like to give
a personal idea upon it apart from Bible, [Hindus] scientist, etc. There may be advantage and did not according to anything of scientific disadvantage. I look upon it that a person has always had a kind of horror of being burnt by fire. Of course, in a cold country one wishes to draw closer to the fire, but in the tropical countries, except at the time of cooking meals, they [keep] away from it. The religious descriptions of agonies has always been pictured with fire. It may be [expressed] with the picture of fire, because that is the one horrible experience one knows, how one feels on being burnt by fire, that it is agony. That even the agony of pain, of wound, may also be compared with fire. I do not mean to say that it does not do perhaps good to a person who wishes to purify himself by his worst enemy, so to speak, the fire—for the one who knows how to profit by things, he can be profited by anything, by the worst thing in the world. But for an average person I should think that merely the thought of this body which one has loved all through life being burnt by fire would give him a great shock. Although the [tortures] of this body he may not experience, yet the remaining part of his being, even by the thought of it, would have a terrible shock. There is another way of looking at it, that according to Jesus Christ that, “Give all that is to Caesar that is due to Caesar, and give all to God that is due to

171. Sk.sh.: “Hind.” in lh. abbr. for “Hindu”; Km.tp.: “Hindu” with “s” added in lh.; Sk.tp.: “Hindus”
172. Sk.sh.: “over it” written; Km.tp.: “over it” omitted
173. Km.tp., Sk.tp.: “a. s. o.” [and so on] instead of “etc.”
174. Km.tp., Sk.tp.: “advantages” instead of “advantage”
175. Km.tp., Sk.tp.: “did not” omitted
176. Sk.sh.: “anything” retraced to read “other”, and “other” in a.o.d.
177. Sk.sh.: “s.” in lh. for “scientific”; Km.tp., Sk.tp.: “(an)other point of view” instead of “anything it of s.”
178. Km.tp., Sk.tp.: “disadvantages” instead of “disadvantage”
179. Km.tp., Sk.tp.: “of” added
180. Sk.sh.: “keep” has been retraced over a now illegible symbol, and “keep” in a.o.d.
181. Although sometimes, for example in Dante’s Inferno, the ultimate punishment in the centre of the Inferno (Hell) is being encased in ice
182. Sk.sh.: an indecipherable group of sh. symbols; “expressed” in a.o.d.
183. Km.tp., Sk.tp.: “an” added
184. Km.tp., Sk.tp.: “a” instead of “of”
185. Sk.sh.: “with” retraced, making the original sh. illegible
186. Km.tp., Sk.tp.: “of” instead of “by”
187. Sk.sh.: “torcher” in lh. covers another now illegible word in lh.; then “tortures” in lh. added, and “tortures” in Km.tp., Sk.tp.
188. Km.tp., Sk.tp.: “the” instead of “this”
189. Sk.sh.: “has” written, then retraced by an illegible sh. symbol; omitted in a.o.d.
190. Sk.sh.: “for”; Km.tp., Sk.tp.: “for” omitted
191. Km.tp., Sk.tp.: “that is” omitted
192. Km.tp., Sk.tp.: “Caesar” added
193. Sk.sh.: “but” followed by a blank; Sk.tp., Km.tp.: “but” and blank omitted
God”¹⁹⁴. We must return all that belongs to its origin. Fire there is a [heat]¹⁹⁵ to¹⁹⁶ us, it departs of the region of [heat; there is]¹⁹⁷ a part of air. After death that departs to the air element by itself. [The]¹⁹⁸ consciousness of the highest regions departs to the regions to which it belongs. What remains, then, this body of clay of the earth, as Omar Khayyam¹⁹⁹ says. When it falls flat in the arms of the earth, naturally all that the soul had borrowed through manifestation, it returns to its origin. It is natural, therefore, that the physical body is earth-due²⁰⁰. And if it was paid back to the earth, it is just like giving the child in its mother’s arms. It seems to me a most natural process. There may be much against it perhaps, but this seems to be²⁰¹ a most harmonious idea.

¹⁹⁵. Sk.sh.: an illegible sh. symbol; a.o.d.: “heat”
¹⁹⁶. Km.tp., Sk.tp.: “in” instead of “to”
¹⁹⁷. Sk.sh.: “here; they receive” written; Km.tp., Sk.tp.: “heat; there is” instead of “here; they receive”
¹⁹⁸. Sk.sh.: “its”; Km.tp., Sk.tp.: “The” instead of “its”
¹⁹⁹. For “Omar Khayyam”, see List
²⁰⁰. Sk.sh.: “earth-due” retraced, vaguely, with an “s” in lh. through the hyphen; Km.tp., Sk.tp.: “earth’s due”
²⁰¹. Km.tp., Sk.tp.: “to be” omitted
[Viladat Day Address]

Beloved ones of God, friends, co-workers and mureeds²,

The kind words in which you have congratulated me on my birthday and you have brought your most sincere wishes to me on this day, which I most heartily appreciate, and it is beyond words to really express how much I esteem your sympathy³ and your devotion. I take the devotion of yours which comes to me from your seeking heart, your heart which seeks after truth, which seeks after God. Therefore the devotion that comes from you, I place it on the altar of God in whose service we all unite together and try to do our best. The way we are connected in God’s plan is such that our joy and pain, our success and our difficulties, all, we share together. And I feel strengthened to feel that with me there are sincere friends interested in the ideal, the ideal for which we give our life.

We have this year something especially⁴ to be happy and that is the coming of Murshida Rabia Martin⁵. She brings to us the fraternal feelings of our friends and

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
The sh. of this particular address is throughout less exact in execution compared to the other discourses, perhaps due to animated, faster speaking by P-o-M. which would explain a hasty sh. execution.

od.tp. = an old typescript, poorly typed, of unknown provenance.

Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision for her set, very close to the od.tp. and therefore mentioned in the notes only in the few instances where it varies from the od.tp.

Notes:
1. Sk.sh.: “Pir-o-Murshid” in lh. later added above the text; the journal Sufism(September, 1924, no. 14) has the following account of this lecture: “Then Pir-o-Murshid spoke of his deep gratitude for the work that has been so far accomplished and of his confident hopes for the future. He paid tribute to his workers in all countries, and said: ‘I take the devotion which comes to me from your seeking hearts, hearts which seek after Truth, which seek after God; and I place that devotion on the altar of God in Whose service we are united.’” It was a custom for leaders from various countries to make reports on P-o-M.’s birthday (July 5, known as Viladat Day, see Glossary), and for him to respond with a talk expressing his gratitude
2. The word “mureed” is used by Sufis to indicate an initiate (see Glossary)
3. Sk.sh.: “sympathy” in P-o-M.’s day included the meaning “empathy”
4. Od.tp.: “especial”, with the initial “e” later crossed off; Sk.tp.: “special”
5. Sk.sh.: “Mª in lh., an abbr. for Murshida (see Glossary); for Rabia Martin, see List
co-workers from the United States. Murshida, who is as a mother to her vast number of mureeds in the United States, she has proved in her life to be a most sincere worker and a sincere friend. I noticed with interest and I was proud to know how Murshida was received in India on her recent visit. It is not by one sect, but it is all the different caste and sects of Indians whom she has touched, her living the Sufi spirit has impressed upon her and she may show the example of Sufi teaching to the world in India. As M. Dussaq has just said, this gives us the demonstration of our ideal, of our principle, of our ideal for which we work of human brotherhood, that there remain no differences of East or West or North or South, when a human being goes to another human being with her heart open, with that oneness which unites us all in God.

I must thank Miss LLoyd, Shefayat, who has done a great deal of good work in her land. Words cannot explain fully how I appreciate the work of Murshida Green and Miss Dowland, Sheikha. Also, the cooperation of Miss Sydney, which we value so much.

We are most fortunate to have in France a friend, a co-worked such as our Baronne d'Eichthal. She has proved to be a backbone of our cause; and the co-

---

7. Sk.sh.: “Indi.”, abbr. for India, written out in a.o.d.
8. Od.tp.: “castes”
9. Sk.sh.: Sk. wrote the sh. symbol for “Indiers”, a Dutch plural for people of India; od.tp.: “India” with “ns” added in hw.; Sk.tp.: “Indians”
10. Sk.sh.: the symbol “m” is added to read “whom”, the correct form; a.o.d.: “whom”
11. Od.tp.: “them and she has shown” instead of “he and she may show”
12. Od.tp.: “the” (later crossed out in od.tp., but not in Sk.tp.)
13. Sk.sh.: a blank
14. Od.tp.: “As” crossed out and M. written out (Monsieur)
15. For M. Dussaq, see List
16. Od.tp.: “that we shall give” instead of “this gives us”
17. Od.tp.: the second “of our ideal” omitted
18. Sk.tp.: “remains no difference” instead of “remain no differences”
19. Od.tp.: “of” instead of “or”
20. Sk.sh.: “a” changed to read “to”, and so in a.o.d.
21. Sk.sh.: “being” traced over a now illegible sh. symbol, and so in a.o.d.
22. Od.tp.: “his” instead of “her”
23. Sk.sh.: “oneness” both in sh. and lh. added later, and “oneness” in a.o.d. instead of “of”
25. For Miss LLoyd, Shefayat (see Glossary), see List
26. For Murshida Green, see List
27. For Miss Dowland, Sheikha (see Glossary), see List
28. For Miss Sydney, see List
29. Sk.sh.: “worked” retraced to read “workers”; a.o.d.: “worker”
30. “Baronne”, French for Baroness; for d’Eichthal, see List
operation of Madame Detraux in the work of the Sufi Order in France, has been most valuable. I must thank here all the workers and mureeds in France who have brought their good wishes on this day.

We are fortunate to have a sincere friend and a co-worker as Baron van Tuyll. The great zeal with which he has made efforts to establish the Movement in Holland and that he has carried out through all difficulties, we certainly recognize a great work done by him. We also thank the committee of Holland and the co-workers who have especially shown a great effort in serving which cause. The response that Holland has taken is such that it gives us a promise of carrying the message further to the north, and it is due to the sincere workers and their great efforts in cooperating with the work.

A great thanks is due to Miss Alt for having left her land in order to serve the message in Italy and the progress there has been made by her and the work done by her in a short time in Rome, is most valuable. I hope that by the cooperation of Mrs. Sheaf due working in Florence and the work of Miss Alt in Rome, the message will advance, will progress in Italy.

We are most thankful to Baroness van Hogendorp for her service to the cause. We value it very much for her sincerity is genuine. And we miss Mr. Armstrong, whose work and co-operation in the Order has been of a great value. The work that our blessed Khalif Mr. Dussaq has done is beyond words to

31. “Mme” abbr. for Madame; see Detraux, see List
32. Sk.sh.: “here” changed to read “heartily”; od.tp.: “heartedly” instead of “here”; although the form “heartedly” is sometimes used in combinations (for example, big-heartedly), there is no attestation in the OED of its use alone, and so it probably represents a mistake by P-o-M. for “heartily”
33. Od.tp.: “and” typed, but then crossed out in type, and not in Sk.tp.
35. Sk.sh.: “has” later to read “had”
37. Sk.sh.: “which” retracted to read “the”, and “the” in a.o.d.
38. For Miss Alt, see List
39. Sk.sh.: Sk. frequently writes an “l” for an “s”, so also here; later an “s” was added underneath
40. Od.tp.: “the progress that may be” instead of “progress there has been”, but then altered in ink to “the progress that has been”
41. For Mrs. Sheaf, see List
42. Od.tp.: “who is” instead of “due for”
43. For Baroness van Hogendorp, see List
44. Od.tp.: “ther” typed, but then crossed off and “it” substituted in hw.; Sk.tp.: “it”
45. Od.tp.: “which” added, later crossed out
46. For Mr. Armstrong, see List
47. For Khalif, see Glossary
48. Od.tp.: “it” added, later crossed out (no “it” in Sk.tp.)
express. To feel that on the post of the General Secretary\textsuperscript{49} for the International Movement\textsuperscript{50} we have someone like our blessed Khalif in whom we can entirely trust, it is a great relief \textsuperscript{51}, consolation\textsuperscript{52}. Also, we are very happy to know\textsuperscript{53} that \textsuperscript{54} Countess\textsuperscript{55} Pieri\textsuperscript{56} has given us a great help all the time in co-operating in the cause. We are fortunate also\textsuperscript{57} to have M. Zanetti\textsuperscript{58}, an able organizer such as him—we expect a great deal of work being done by his\textsuperscript{59} co-operation. We are most fortunate\textsuperscript{60} that we have our Sheikha M\textsuperscript{61} Meyer\textsuperscript{62} to work for us\textsuperscript{63} in German-Switzerland\textsuperscript{64}. We are sure that her spiritual attitude and her sympathetic feeling will do a great good work. We are also thankful for the cooperation of M\textsuperscript{65} Burkhardt\textsuperscript{66} and the M. Baur\textsuperscript{66}.

Now I have to thank most heartily\textsuperscript{67} Murshida Goodenough\textsuperscript{68}, a friend in need, a mureed who has from the first day of her coming to the Order up till now proved to be as faithful as she is; as words cannot express\textsuperscript{69} that such friends\textsuperscript{70} can exist in the world, whom you can trust as I do \textsuperscript{71} Murshida Goodenough.

And now our thanks are to Fazal Mai\textsuperscript{72}, that this beauty in which we are

----

49. Sk.sh.: “G.S.” in lh. abbr. for “General Secretary” (officially Secretary General), written out in a.o.d.
51. Sk.sh.: a blank, later a “?” added here
52. Od.tp.: the blank and “, consolation” omitted
53. Od.tp.: “to know” omitted
54. Sk.sh.: a blank
56. For Co=Pieri, see List
57. Sk.tp.: “also” omitted, but later added in hw.
58. For M. Zanetti, see List
59. Od.tp.: “him” typed by mistake for “his”, later corrected by hand (“his” in Sk.tp.)
60. Sk.tp.: “also” added, later crossed out
61. For Sheikha M\textsuperscript{=} Meyer, see List
62. Sk.sh.: “too” written, then crossed out, and omitted in a.o.d.
63. Sk.sh.: “Sw.” in lh. abbr. for “Switzerland”
64. Sk.sh.: “M\textsuperscript{=}” in lh. abbr. for “Mademoiselle” (French for Miss)
65. For M\textsuperscript{=} Burkhard, see List
66. For M. Baur, see List
67. Od.tp.: “heartedly” instead of “heartily”
68. Sk.sh.: “Mda. G.” in lh. abbr. for “Murshida Goodenough” (see List)
69. Od.tp.: “explain” instead of “express”
70. Od.tp.: “a friend” instead of “friends”, later corrected to “friends”
71. Od.tp.: “Miss” added, later crossed out (not there in Sk.tp.)
72. For Fazal Mai (Egeling), see List
sitting, and this what brings us together. All the credit of this is due to Fazal Mai. She has been the centre of our family and so the centre of our heart, and I hope that you will all take her as such.

May I thank you all for your most sympathetic attention and your patience for this, my address.

May God bless you.

____________________

73. Sk.sh.: “this all is” written, then crossed out; then the repeated “all” retraced to read “so”; a.o.d.: “this all, all is” omitted
74. Sk.sh.: “F.M.” in lh. abbr. for “Fazal Mai”, written out in a.o.d.; Murshida Fazal Mai Egeling purchased the property in Suresnes where P-o-M. and his family lived after 1922, including a large property across the street (rue de la Tuilerie) where a lecture hall was located, in which P-o-M. gave his teachings
75. Sk.tp.: an exclamation point (!) instead of the full stop
It is the want of all one desires to achieve that gives one the desire for power. One desires power to hold something, to make something, to attain to something, to work something, to attract something, to use something, to rule something, to assimilate something. If it is [a] natural desire; there is an answer for this desire, for there cannot be a desire to which there is no answer. The answer [to] the desire is in knowing that desire fully. Whatever power gains by outside efforts in life, however great it might seem for the moment, it proves fatal when it comes to be examined. Even such great powers as the nations which existed just before the war, it took them no time to fall into pieces. There was army, there was navy, there was money, there was property, state. [An] empire such [as] the empire of...
Russia, to build it, how long it took! But for it to break did not take a long time. If the outer power, in spite of its great appearance for the moment, proves fatal in the end, then there must be some power hid somewhere, a power which may be called worthwhile, and that power is hidden in the person.

A person in the intoxication of outer powers that he possesses overlooks the cultivation or the development of inner power, and depending upon the power which did not belong to him, at once becomes victim to the power that he holds. Because, when the outer power becomes greater and the inner power becomes smaller, that greater power eats up the personal power. It is that the heroes, the kings, the emperors, the persons with great power—army power or wealth power or outer influences—in their hands, have become victim to the same power upon which they always depended. And one [thinks, if] the outer power is not to be depended upon, then where is that power to be found and which one can depend upon? And that power is to be found within oneself. And what power is it? In the terms of the Sufis that power is called iman, conviction. And how is that power built? That power is built by what the Sufis call yaqin, which means belief. It is the belief that culminates into conviction. The one who has no power of belief will never arrive to a conviction.

But now there is a question, that even a power developed in one’s

---

12. A.o.d.: "it" added
13. A.o.d.: "one moment" instead of "a long time"
14. A.o.d.: "hidden" instead of "hid"
15. A.o.d.: "that does" instead of "which did"
16. A.o.d.: "one day" instead of "at once"
17. A.o.d.: "power becomes" omitted
18. A.o.d.: "the" instead of "that"
19. Sk.sh.: "Such"; a.o.d.: "So" instead of "Such"
20. Sk.sh.: "there"; a.o.d.: "the"
21. Sk.sh.: "one," written here, but omitted in a.o.d.
22. Sk.sh.: "their personality with little"; a.o.d.: "the persons with great"
23. A.o.d.: "influence" instead of "influences"
24. Sk.sh.: "thing, that if there is" written, then "there is" crossed out; a.o.d.: "thinks, if"
25. A.o.d.: "and" omitted
26. A.o.d.: "in" instead of "within"
27. The word iman is a Sufi term for faith or self-confidence (see Glossary)
28. Sk.sh.: "but" written, then crossed out, and omitted in a.o.d.
29. Sk.sh.: Sk, wrote jakin (phonetic in Dutch) for yaqin, a Sufi term for certainty (see Glossary)
30. A.o.d.: "the" omitted
31. A.o.d.: "in" instead of "into"
32. A.o.d.: "inclination to believe" instead of "power of belief"
33. A.o.d.: "at" instead of "to"
34. A.o.d.: "that" omitted
personality, is it not a limited power? True, it is a limited power. But by following that teaching which Christ has given in 35 words that 36, “Seek ye the kingdom of God first 37 and all will be added 38,” 39 that power is gained which is unlimited power. If not, there was no meaning in calling God almighty. The benefit of this word almighty is in its realization. This teaches us in the first place that all might is one might. Although outwardly we see different powers, one greater than the other, either in harmony or in conflict—limited powers working for or against one another—but 40 by the inward realization one finds that there is but one power. In support to 41 this Qur’an 42 says 43 nothing is powerful except [it shows] 44 the same one power, the power of the all-powerful. In other words, in the limited aspects 45 which we see and in its absolute being, there is one and the only power; it is therefore that power was called 46 almighty power, that there is no might to stand against it 47, there is no power to work against it 48, that all aspects of strength and power are of 49 it, from it, in it, and will be assimilated by it in the end.

As long as man is striving for power, as everyone is striving in some way or the other, without the knowledge of that power which is all-sufficient, there will always be a disappointment 51, for he will always find limitedness. His ideal will always go forward and he will find himself short of power. It is only by getting in touch with the almighty power that he will begin to realize the all-powerful and the phenomena of the almighty.

And the question is, how should one get in touch with that almighty power? As long as before one stands one’s little personality, as long as one cannot get rid of it, as long as one’s own person and all that is related and connected with it interests

35. A.o.d.: “the” added
36. A.o.d.: “that” omitted
37. A.o.d.: “first” moved to before “the kingdom”
38. A.o.d.: “things shall be added unto you” instead of “will be added” (Gd. altered the quotation to conform with the text of the Authorized Edition of 1611; see Matthew 6:33)
39. A.o.d.: “but” omitted
40. A.o.d.: “of” instead of “to”
41. A.o.d.: “the Qur’an” (the documents all spell it Koran, the common spelling of that time)
42. A.o.d.: “that” added
43. Sk.sh.: “show”; a.o.d.: “it shows”
44. A.o.d.: “aspect” instead of “aspects”
45. A.o.d.: “we call” instead of “was called”
46. A.o.d.: “that” instead of “it”
47. A.o.d.: “it” omitted
48. A.o.d.: “from” instead of “of”
49. SQ.: “it” omitted
50. SQ.: “are” instead of “from it,”
51. Sk.sh.: a large blank
one, one will always find limitations. And that power is touched only by one way, and that is the way of self-effacement, which in the Bible is called self-denial. People interpret it otherwise; self-denial means, they say, to deny to oneself all the happiness and pleasures of this earth. If it was to deny the happiness and pleasure of this earth, then why this earth was made? Only to deny? If it was made to deny, it was very cruel. For the continuing seeking of man is for happiness. Self-denial is to deny that little personality which creeps up with everything, to efface this false ego which prompts one to feel his little power in this thing or that thing. And how is it to be attained? It is to be attained not only by prayer or by worship or by believing in God. It is to be attained by forgetting oneself in God. Belief in God is the first step. What is to be attained by the belief of God is forgetting oneself in God. If one is able to do it, one has attained a power which is beyond human comprehension. The process of attaining this is called fana by the Sufis. Fana is not necessarily a [destruction] in God. Fana results into what may be called a resurrection in God, which is symbolized by the picture of Christ. The Christ on the cross is narrative of fana, which means: I am not. And the idea of resurrection explains the next stage, which is baqa and which means destruction, which means the rising towards the almighty. Divine spirit is to be

52. Sk.sh.: an unclear sh. symbol; though probably “power” is meant here; a.o.d.: “power”
53. A.o.d.: “means” moved to after “they say,”
54. A.o.d.: “was” moved to before “this earth”
55. A.o.d.: “continual” instead of “continuing”
56. A.o.d.: “Self-denying” instead of “Self-denial”
57. A.o.d.: “this” instead of “that”
58. A.o.d.: “that” instead of “which”
59. A.o.d.: here an edited version of the first qa. after the lecture was inserted
60. A.o.d.: “The” added before “belief”
61. A.o.d.: “in” instead of “of”
62. A.o.d.: “losing” instead of “forgetting”
63. Sk.sh.: “then” written, then crossed out, and omitted in a.o.d.
64. The word fana is used by Sufis to mean annihilation (see Glossary)
65. Sk.sh.: a large blank
66. Sk.sh.: “distraction” written; a.o.d.: “destruction”
67. A.o.d.: “it” instead of “which”
68. Sk.sh.: “experience”; a.o.d.: “explains” instead of “experience”
69. Sk.sh.: “is baqa” in lh. inserted later; the word baqa is used by Sufis to mean eternity, permanence in God (see Glossary); a.o.d.: “is baqa”
70. Sk.sh.: a blank
71. A.o.d.: “Thou art” instead of “destruction”
72. A.o.d.: “toward all-might” instead of “towards the almighty”
73. A.o.d.: “The” added
recognized in that rising towards almighty\textsuperscript{74}. This fana\textsuperscript{75} is not attained by torturing oneself, by tormenting oneself, by \textsuperscript{76}“giving great many troubles to oneself for”\textsuperscript{76}. Nor, as\textsuperscript{77} many ascetics do, for even after torturing themselves, they will not come to the realization if they were not meant to. It is by denying one’s little\textsuperscript{79} self, the false self which covers one’s real self, in which the essence of divine being is to be found.

\textit{Q.: What attributes should one place in the realm of self-denial?}

A.: Only to deny that idea of one’s own being, the being which he knows to be oneself and \textsuperscript{81}affirm God in that place. Deny oneself and affirm God, \textsuperscript{82,83} that is the perfect way of humbleness. This is perfect humility. When a person shows his humbleness, “Oh\textsuperscript{84} my, am I not a little creature?”, he says [he is]\textsuperscript{85} something; \textsuperscript{86} perhaps he thinks himself to be much greater than that. Even he takes vanity in saying, “I am a little humble\textsuperscript{87} creature.” Therefore, that humility is no use. When one completely denies oneself, there are no words to say. There is nothing to say. Praise and blame both become the same. There is nothing to be said.

\textit{Q.: Has God a consciousness of the whole creation apart, and above the consciousness he has, a separate being?}

A.: This may be explained that every part of one’s body is conscious of the pain that is. If it suffers by pain, a sting, that particular part is conscious of it. But at the same time it is not that particular part that alone is conscious of it. There is all consciousness in man which partakes of that sense; that means that all consciousness

\textsuperscript{74}A.o.d.: “toward all-might” instead of “towards almighty”
\textsuperscript{75}Sk.sh.: “f." abbr. for “fana”
\textsuperscript{76}A.o.d.: “giving oneself a great many troubles” instead of “giving great many troubles to oneself for”
\textsuperscript{77}A.o.d.: “as" instead of “Nor, as”
\textsuperscript{78}A.o.d.: “that” instead of “the”
\textsuperscript{79}Sk.sh.: the initial letter in “little” looks like an “s”, and another undecipherable symbol follows
\textsuperscript{80}Bp., SQ.: qa.s not included, except the edited version of the first qa. which was inserted into the lecture
\textsuperscript{81}Sk.sh.: “an” written, then crossed out; Sk.tp.: “to” instead of “an”
\textsuperscript{82}Sk.sh.: “This” written, then crossed out, and omitted in a.o.d.
\textsuperscript{83}Sk.tp.: “is” written, but omitted in a.o.d.
\textsuperscript{84}Sk.tp.: “it” instead of “Oh”
\textsuperscript{85}Sk.sh.: after “says” there are three symbols: “is, he is, not is” poorly retraced; Sk.tp.: “he is”
\textsuperscript{86}Sk.sh.: a large blank
\textsuperscript{87}Sk.tp.: “humble” omitted
\textsuperscript{88}Sk.tp.: “consciousness” instead of “the consciousness he has”
of man also experiences the same pain which a part of his body experiences. And sometimes an illness in a part of the body has an effect upon the whole body. No doubt, the part of the body that is affected by illness may\textsuperscript{99} show the sign of illness there. The other part of the body may not show the illness. Yet, in some measure it is affected and they suffer\textsuperscript{90} from it. Then, if God is all and in all, then he does not only experience life through all forms and through all entities separately, but also collectively, as the pain of one organ the whole body experiences.

Q.: Shall one always try to heal by prayer, or can it not be that by doing so one works against the will of God? \textsuperscript{91} How can one recognize this? 
A.: Prayer is an invocation and invocation has an effect, such as waking someone from sleep or calling someone’s attention, when he is absorbed in something else. Prayer, therefore, makes one focus\textsuperscript{92} to the divine ideal. And thereby it helps one.

The case of Shams-i Tabriz\textsuperscript{93} was different. Shams-i Tabriz\textsuperscript{94} had arrived to that stage which was beyond prayers, he had become prayer himself; not only prayer himself, but he had become the culmination of prayer. But for us who live in the world against this continual turmoil of worldly life, our condition is such that no sooner we open our eyes to the light, the dust is thrown in them. We cannot help to close them. So it goes on. Some by the fear of the dust never open them. The others open \textsuperscript{96} them, and then when the dust is there, they close them to keep them from the dust. And through that\textsuperscript{97} we have to go on, and continue in our spiritual strife. There is so much in our lives to bring us illusion, rising just like water, drowning every little impulse we have to realize truth. \textsuperscript{98} Unless we had a great power to fight against it and great eagerness to continue through it, it is a most difficult task. How many seeking souls have been disappointed for the same reason?
Hardly one reaches there, because life that we live [is creative of]\textsuperscript{99} illusion from morning\textsuperscript{100} till evening\textsuperscript{101}.

\textsuperscript{99} Sk.sh.: "an" retraced to read "creative self-", but "is creative of" in Sk.tp. instead of "as an"
\textsuperscript{100} Sk.sh.: "morn"; Sk.tp.: "morning" instead of "morn"
\textsuperscript{101} Sk.sh.: ", is" written here, but omitted in Sk.tp.
\textsuperscript{102} Sk.tp.: here appear three more questions and answers, noted as "(asked on another occasion)" which are actually after "Healing" of 7th July 1924, q.v.
Healing

In the ancient times people attributed to every illness a spirit of illness as a cause. There was a spirit known of every kind of illness, and they believed that that particular spirit brought that illness. The healers made attempts to cure every patient that came with that illness and they were successful in making him well. Today that spirit of illness has come to a material manifestation, when the physicians now declare that every illness has a germ, or a microbe. Every day a new invention brings to their eyes a new microbe, and if every day a new microbe was discovered till the end of the world, numberless microbes will be discovered and numberless diseases.

In the end it will be very difficult to find one man healthy, for there must be
some microbe. If it is not of a recognized disease—of a disease which is not yet discovered—if it is a world of innumerable lives, it will always show innumerable lives. Each life having its purpose, constructive or destructive, will show even in a microbe that purpose; and so this discovery of microbes of diseases will go on with the increasing of diseases. For to prevent microbes from existing is not always in the power of man. Sometimes he will destroy them, but often he will find that each microbe destroyed, it will produce in return many more microbes.

What is life? Every atom of it is living; call it radium, or electron, or atom, or a germ, or a microbe. The old people thought that they were spirits, living beings, in the absence of the tools which today distinguish these spirits in the form of microbes. And yet it seems that the ancient healers had a greater grip upon the illness, for the reason that they did not see the outer microbe only, but the microbe in its spirit. In destroying the microbe they did not only destroy the outer microbe, but their inner microbe, in the form of the spirit of the germ. And the most interesting thing is that in order to drive away that spirit which they thought had possessed the patient, they burned or they placed certain chemicals, which even now can prove to be destructive of the germs of diseases.

13. Gd.tp., bp.: “an old” instead of “a recognized”
14. Gd.tp., bp.: “it must be of a newly discovered disease” instead of “of a disease which is not yet discovered”
15. Sk.sh.: “un-numerable” written, then retraced to read “innumerable”, and “innumerable” in a.o.d.
16. Sk.sh.: “In”; a.o.d.: “In” omitted
17. Gd.tp., bp.: “power” instead of “purpose”
18. Sk.sh.: “mic.” abbr. for “microbes”
19. Gd.tp., bp.: “increase” instead of “increasing”
20. Sk.sh.: a large blank
21. Bp.: “easy” added, but then crossed out
22. Sk.sh.: “in”; Gd.tp., bp.: “in” omitted
23. A.o.d.: “it” omitted
24. Gd.tp., bp.: “or atom,” omitted
25. Gd.tp., bp.: “or” omitted
26. Gd.tp., bp.: “people of old” instead of “old people”
27. Sk.sh.: “the tools” written, then crossed out; Gd.tp., bp.: “of science” instead of “the tools”
28. Sk.sh., Km.tp.: “distinguish”; Gd.tp., bp.: “distinguishes” instead of “distinguish”
29. Gd.tp.: in one typescript, Gd. substituted “manifestation” in type, and then altered it to “malady” by hand, here and in the following four instances of “microbe”
30. Gd.tp.: in one typescript, Gd. altered “in” to “of”, but then changed it back to “in”
31. Sk.sh.: “ism” added to “microbe”, but not in any other document
32. Sk.sh.: “In the” written, then crossed out, and omitted in a.o.d.
33. Gd.tp., bk.: “that” instead of “the” (but “the” in bp.)
34. Gd.tp.: “before him” added; bp.: “before them” added instead
Now we come to the idea that with every measure that the physicians will take to prevent the germs of diseases from coming, in spite of all the success they will make, there will be greater failures. For even if the germ is destroyed, it exists, its family exists somewhere. Besides the body which has once become the abode of that particular germ has become a receptacle of the same germ. If the physician will destroy the germ of disease from the body of an individual, that does not mean that he will destroy it from the universe. This problem, therefore, must be looked at from another point of view: that everything that exists in the objective world has its living part and more important part existing in the subjective, and that part which is in the subjective is held by the belief of the patient. As long as the patient believes that he is ill, he is giving sustenance to that part of the disease which is in the subjective. Not once, even if a thousand times the germs of the diseases were destroyed from his body, these will be created there, because the same source from where the germs spring is in his belief, not in his body, as the source of the whole creation is within, not without. The outer treatment of several such diseases is just like cutting the plant from its stem; the root remains there in the ground. The root of every illness, being in the subjective part of one’s being, in order to drive away that illness, one must dig out the root by taking away the belief of illness, even before the outer germ was destroyed. The germ of illness cannot exist without the force, the breath, which it receives from the subjective part of one’s being. And if the source of its sustenance was once destroyed, then the cure is sure.

Very few can hold a thought, but many are held by a thought. If such a
simple thing as holding a thought were\textsuperscript{51} mastered, the whole life would be mastered. When once a person gets into his head that “I am ill,” and when it is confirmed by a physician, then his belief becomes watered like a plant. Then his continual reflection of it falling upon his illness like the sun makes the plant of illness grow. And therefore it would not be an [exaggeration]\textsuperscript{52} if one might say that, consciously or unconsciously, the patient is the gardener of his own illness.

Now the question is, Is it, then, a right thing not to trouble about microbes? If a physician has\textsuperscript{53} found it, if he shows\textsuperscript{54} it to us, must we not believe it? You cannot help believing it if you have gone so far as to let the physician show it to you. We\textsuperscript{55} have helped the physician to believe it. And now you must believe,\textsuperscript{56} you cannot help believing something which has been shown to you, which is before you.

Of course,\textsuperscript{57} if you rise above this, [then]\textsuperscript{58} you have touched the truth. For when you rise above facts you touch reality. One might ask, is it not deluding\textsuperscript{59} oneself to deny facts? It is no more [deluding]\textsuperscript{60}; then one is already deluded. Facts themselves are delusions\textsuperscript{61}. It is the rising above this illusion\textsuperscript{62} that enables one to touch reality. As long as the brain\textsuperscript{63} is muddled with fact\textsuperscript{64}, it will be growingly\textsuperscript{65} absorbed every day in the puzzle of life, making life for man [more]\textsuperscript{66} confused than ever before. It is therefore that the master has taught that\textsuperscript{67}, “Seek ye the kingdom of God first”\textsuperscript{68}. That itself\textsuperscript{69} means, rise above facts first, and \textsuperscript{70}the light that you
gain from there, throwing upon fact, you will see the facts in a clear light. By this it is not meant at all that you should close your eyes to facts. It is only meant that, look up first, and your eyes are once charged with divine light, then when you cast your glance, your eyes on the world of fact, you will have a more and more clear vision, the vision of reality. There is no lack of honesty if you deny the fact of illness. It is no hypocrisy if you deny it to yourself first; it is only a help. For there are many things in life which exist, being sustained by your acknowledging their existence. Fear, confusion, depression, pain, even your success and failure, these all are sustained by your acknowledging their existence. Deluded by the outwardly appearing facts, one holds them in thought as a belief, but by denying them one roots them out; and they cannot exist, starved by the sustenance for which they depended upon you.

---

Q.: How to [equilibrate] inner and outer power?
A.: By balance.

Q.: Have not the great prophets, in spite of their great God-realization been limited in the power they had at their command?

---

71. Gd.tp., bp.: “thrown” instead of “throwing”
72. Gd.tp., bp.: “throwing upon fact” moved in two typescripts to before “the light”
73. Gd.tp., bp.: “that” omitted
74. Sk.sh.: “thus” crossed out and “when” inserted, and “when” in a.o.d.
75. Gd.tp.: “with” changed to “by” in some typescripts
76. Gd.tp., bp.: “your eyes” omitted
77. A.o.d.: “facts” instead of “fact”
78. Sk.sh.: the first “more” retraced to read “much”; a.o.d.: “much” instead of “more and”
79. Gd.tp., bp.: “clearer” instead of “more clear”
80. Gd.tp.: here Gd. inserted an edited form of a qa. from another lecture, but ultimately decided not to use it here
81. Sk.sh.: “hypocrisy” is actually written for “hypocrisy”; Gd.tp., bp.: “hypocrisy”
82. Gd.tp., bp.: “that” instead of “which”
83. Sk.sh.: an illegible sh. symbol; a.o.d.: “acknowledging”
84. Gd.tp., bp.: this entire sentence omitted
85. Sk.sh.: “Poor” written, then crossed out, omitted in a.o.d.
86. Sk.sh.: “compassion” written; Km.tp., Gd.tp., bp.: “confusion” instead of “compassion”
87. Gd.tp., bp.: “of” instead of “by”
88. Gd.tp., bp.: “depend” instead of “depended”
89. The qa.s are only in the sh. and Km.tp.; Sk.tp. has only the last two qa.s, and a.o.d. have none
90. Sk.sh.: “equilibrate” in lh. corr. to read “equilibrate”, the modern spelling
91. Sk.sh.: “being” written, then crossed out, and “been” substituted, and “been” in Km.tp.
A.: The life of the prophets is not to be envied. Though their realization was of God, their life was to be among the crowd. It is being in the world which does not belong to them, a world of limitations with the thought of perfection. Therefore, although in many things they showed perfection, still the limitation has always been there. The very fact that they had to live in the midst of the world, in the midst of people, made them limited; it could not be otherwise.

Q.: Please explain closely the difference between this merging in God as a conscious force and the medium?
A.: In the first place it starts as the medium. The sun-glass shows the quality of sun, although it is not sun. It is exposed to the sun, yet begins to show the quality of sun. It partakes in itself the sun, whereas other objects do not partake the sun so as the glass does. So it is with the souls who focus their heart to God, then God becomes reflected in their heart. And the beauty and power which is to be found in God as perfection, that beauty and power begins to show among the souls who partake of it, just like the sun-glass does with the sun, and they express it in their lives. There is a term used among Sufi: akhlAQ Allah, which means the divine manner. Divine manner is not refinement nor politeness, nor a put-up manner of pleasing persons. It is a divine impulse which expresses itself in the form of manner which does not only win the friend, but impresses even the foe. Are there not in this world people of good manner? Many. But this outward refinement in the end proves to be empty. But the manner the great souls such as Buddha and Krishna, Moses and Mohammed and a great many other souls who have shone in their times, has not only won the persons before whom it was shown, it has left its impression for centuries to come. A manner which has won the whole universe, so to speak, that is God’s manner expressed through man. One cannot teach this manner, but it comes when the heart is focussed to God. Not only manner but inspiration, power, all that is in God becomes manifested through man. Then man is not a super-man, that is a small word for him. That man is the God-man.

Q.: Does not this question mean the complete recognition of the God within?
A.: Certainly. But when this realization comes, then there is no more God within.

92. Sufis use the term akhlAQ Allah to mean the manner of God; see Glossary
93. Sk.sh.: “of” written; Km.tp.: “of” omitted
94. Sk.sh.: “upon” written, then retraced to read “in”, and so in Km.tp.
There is God [within] and without. As soon as God is realized, that God does not remain within. It is before realization that God within is found, and it is God within which will help to find the perfect God. But once God is realized he is within and without, in all.

Q.: What have we to do when we begin to feel ill?
A.: This is a very nice question, because you may not lose time. That is the time as I say that to pull oneself together, because illness is falling, falling into pieces and against it must be the different action to pull oneself together.

Q.: To where is the role of the microbes limited?
A.: We realize that there is one life, then there are forces, there are influences which are working towards destruction. There are other influences which are working towards construction. Influences which are working towards destruction have manifest in all form towards destruction. As the animals with poison, as the human being with revenge, spite and bitterness, with destructive thoughts and tendencies. Do we not see among human beings the desire to hurt or harm another, and the delight in it? For them it is a game, it is their play; they are not wakened to the feeling of doing harm to another. It is just for them an amusement, a pastime, a try of their power. So if among human beings who have now come to the point of God-evolution, if destructive element exists and the majority, then it is natural among germs and worms, they must be the destructive element which comes in some form or the other. With all this destruction and destructive activity, if there is anything man can do, it is to do the reverse of...
it, contrary to it. That is the only one way of going above destruction and causing less destruction. But if one saw that this is destructive and to answer it with destruction that would be worse and worse. There would be no end to it. If one follows the theory of “tooth” the theory of “tooth”, it could continue forever till both have no teeth left in their mouths. If there is a destruction of one side, there must be on the other side compassion. That is the only way of going above it. But very often people think, “Is it not a weakness?” Yes, apparently, but it is a strength just the same. But if your compassion has made you so weak that you are eaten up? I will answer, Can compassion be eaten away? Is it such a small thing that it can be eaten up? The good has a greater power than evil. Compassion is more powerful than revenge. Even an apparent loss will prove to be gain in the end. If a dreadful dragon has swallowed a pill of compassion, do you think the pill is lost? No, it will turn the dragon into compassion.

111. Km.tp.: “getting” instead of “going”  
112. Sk.sh.: an illegible sh. symbol, resembling “destruction”; Km.tp.: “destruction”  
113. Sk.sh.: “that” may be read alternately “they”  
114. Km.tp.: “followed” instead of “follows”  
115. Sk.sh.: “tooth” as pertaining to the Biblical “an eye for an eye, a tooth for a tooth” (see Exodus 21:24); Km.tp.: “tooth for tooth” instead of “tooth”  
116. Km.tp.: “mouth” instead of “mouths”  
117. Km.tp.: “on” instead of “of”  
118. Sk.sh.: “all” written, then crossed out, and omitted in a.o.d.  
119. Sk.sh.: a large blank  
120. Km.tp.: “a” added  
121. Sk.sh.: “dr.” abbr. for “dragon”
3The exercises which a *mureed* 4 practises must be considered as a winding, the winding which keeps the mechanism of the clock going on 5. When one cannot continue the [practices] 8 at a regular time that has been appointed for them, one fails to keep the spirit in its right pitch and regular rhythm. Nevertheless, human being is not only a machine; [that] 7 is a part of his being. Therefore, a thought which is automatically created 8 in oneself by a practice, a mureed must continue by his own will, that he does not only practise at the time of doing the exercises, but he continues [the] 7 thought all along through the day, that the same thought may be continued at night whilst 10 he is asleep, in his subconscious mind. It is this that brings him the real benefit of it.

For instance, combining the rhythm of breath with the steps one takes when walking and continuing mentally the thought of one's *fikar* 11. Repeating *wazifa* 12 with each step one takes while walking can bring one a thousand times greater
benefit than only doing it at an appointed hour. The object is to make oneself one’s thought by repeating it in the breath, in the form of a word, with every action, with every movement. It is in this way that one gets the full benefit of one’s exercise. Sufis that lived in nature interpreted the sound of the birds in the form of their wazifa. They took it as their zikar and so sitting in the nature they always heard it. Instead of them repeating the zikar, the birds repeated it for them. So they blessed the birds and awakened themselves.

For a Sufi, no sound is without any meaning, for he interprets that sound to himself in the realm of the the meaning he wants. Besides, the sound of the nature, which is continually heard through the wind and through the running of the water and through all things that are moving, becomes the greatest meditation there could be if one gives attention to it, which develops wonderful realization, by which one receives the fullest benefit which comes from the sound around one.

---

Q.: What is the meaning of wazifa?
A.: Wazifa is a word which is a sacred word. It is not one word; there are many words. That word is given for a certain purpose. It is given to a person just like a pill or a mixture is given for an illness, in need of any kind. For instance, a person who is needing in his life to complete it for a certain thing.

Q.: When says a wazifa five hundred times, it is sometimes difficult. It becomes so automatic. It is difficult if it becomes automatic and the thoughts are
wandering. Is it [absolutely]\textsuperscript{28} essential to keep one’s thoughts?

A.: It is in the subconscious\textsuperscript{29} it is working just the same, even if it is [automatically]\textsuperscript{30}. For instance, a person has closed his eyes and he has written with closed eyes [a]\textsuperscript{31} certain name on the wall; he has not seen it, but when his eyes will be open, he will see what he has written. So a mechanical writing is the same. The very fact of repeating is that a part is aware of it. It is doing its partial effect just the same. When a person will be conscious of his subconscious mind, then he will find it there. But that must [not]\textsuperscript{32} be taken . . . 33 One must\textsuperscript{34} repeat and think of its meaning; that develops concentration.

Q.:\textsuperscript{35} A.: It is the work of the initiator who gives the wazifa\textsuperscript{36} to a person. With the wazifa he must tell the meaning of it. He must never give a wazifa without telling the meaning.

Q.: Can one also use the artificial sounds?

A.: Yes. For instance, a person is rowing\textsuperscript{37}. Every time he rows there is a sound that is made. A person is perhaps breaking the stone\textsuperscript{38} or carpenting\textsuperscript{39} If mentally he repeated [with]\textsuperscript{40} every stroke his wazifa, he will be most benefited by it to engrave one’s innermost.

\[Q.:\textsuperscript{41}\] The dervishes\textsuperscript{44} use the sound of the birds. He does it by hearing another
thing in it than the bird says. The bird makes a noise and he makes something else out of it. Now, a man living in a town, can he also turn the sound of the town? [A.:] Yes, he can make the most unharmonious sounds into harmonious. In Wissous we had a church bell just near. Many came and said, “What a nuisance, all the time that bell going on, night and day.” For me that bell was a great blessing. The way that the bell was ringing; it was saying the zikar in such a clear sound, [because] it comes from tradition. They do not consciously know, but they were taught in the past to ring the bell in that particular way. It is clearly the second half of the zikar. It was so uplifting. It would make the whole village in an atmosphere of zikar.

[Q.:] What with the noise of the town? [A.:] It is hard to make the noise into a good sound. But when one gets accustomed to harmonize with the worst sound, even those one can turn into something better. But we must not begin with the worst. Besides, there is another side to it. There is the ascetic way and a salik’s way. The way of the ascetic is to try with the hard thing which you cannot bear. The way of the salik is to go near [beauty] to find beauty and to be inspired by beauty. For instance, there is a maharaja just now in India; he was very fond of music. He has an excellent teacher of music. The first thing he taught was, “Listen to the music of a person who is not thoroughly competent.” That was his advice. There was a meaning of it. Now the sense of this person has become so delicate, if the tune of the instrument is a slight little bit out what it ought to be. That is artistic way. That is a

45. Km.tp.: “sounds” instead of “sound”; but it remains “sound” in Sk.tp.
46. Km.tp.: “A.” for answer added
47. Km.tp.: “unharmonious” instead of “inharmonious”
48. Km.tp.: “this” instead of “that”
49. Sk.sh.: “running” written, then crossed out and omitted in Km.tp.
50. Sk.sh.: “became” written, then crossed out, “because” substituted; Km.tp.: “because”
51. Km.tp.: “Q.” for question added
52. Km.tp.: “A.” for answer added
53. Sk.sh.: actually “harmoniousized” written
54. Km.tp.: “sounds” instead of “sound”
55. Sk.sh.: “not” clearly written; Km.tp.: “not” omitted
56. For salik, see Glossary
57. Sk.sh.: “purity”; Km.tp.: “beauty” instead of “purity”
58. For maharaja, see Glossary
59. Sk.sh.: “Indi.” abbr. for “India”
60. Sk.sh.: “do not” indistinctly written, then crossed out, and omitted in a.o.d.
61. Km.tp.: “for” instead of “of”
62. Sk.sh.: “a” retraced to read “ought”; Km.tp.: “ought”
different way. It is the troublesome way. It is all right for a maharaja. But when it comes to a man of the world, what would happen? These are extra extraordinary ways. There was another king [in the ancient days]; he was made to become fine by having perfume around him, and all fragrance and everything beautiful and nice. There came a time when he declined and he was taken a prisoner and he was to be given a death sentence. So one person in the court of the king said, “Please, do not do such a thing; do not execute him like every person.” “What to do?” “If you do not wish him to live, there is an easy thing.” “What?” He said, “Take him in the quarters where the people live who have no sense of cleanliness and then you see.” As soon as he was taken in those quarters he could no longer live; one breath of that sense was enough to kill him. Nevertheless, there is one thing not to ignore and this is that beauty in the form of fragrance or in the form of sound, music, or in the form of colour helps one to elevate very quickly. Although there is a disadvantage, because the path is very difficult, since one’s life’s consequences are not one’s own, one becomes helpless. One cannot support the crudeness of the environments. So it is with the great ones who live in the solitude in the Himalayas. They become spiritually perfect and elevated, most miraculous and spiritual beings. But as soon as you bring them at the crowd they cannot exist. The coarse vibrations of personalities all around make it most difficult for them to exist. Therefore, the middle path is the best path and at the same time to be firm. But in order to get strength if one ignored delicacy, or
in order to attain to delicacy if one did not develop firmness, then also one has lost everything.
Address to Sirajs

The special care that our Sirajs will take is in sustaining the interest of the Cherags, for if the officers of the army are allowed to become antagonized, then the general can no longer sustain his position.

This age is a different age, and cannot be compared with the past ages. The spirit of men, even of religious men, is quite different from what it was in the ancient times. It wants a very delicate handling. You will find sometimes a Cherag doing the work differently from the rules of the Church of All, differently from the way he should do it, taking perhaps a greater initiative, showing more enthusiasm than is necessary. If you will accuse him of his faults you only antagonize him, and it may be that if he has a capability of becoming a self-martyr. He will take your correction in the spirit of persecution, and will make it a religious work to fight against you. Therefore, it is wise sometimes to make the rein loose, but by this I do not mean that you must give up the rein from your hands. There are times when a person obsessed by his own ideas is difficult to change; your desire to correct him will only make him stronger, for there are many if they know you wish them to go to the south, for the very same reason they will go to the north. They would otherwise have gone to the south. It is your telling them which made them go to the north.

May Sirajs, therefore, consider the responsibility and delicacy of working. Since the Cherags in the Sufi Movement are not paid workers, as the clergy or the priest, nor are they soldiers who are paid to fight, we must consider that their
service comes out of their devotion. That is something to regard with full appreciation and handle them most delicately.
Brotherhood

A few words on the brotherhood principle [in] which the workers may engage themselves and by which they would be doing a very charitable work, to read gathekas to patients in the hospitals, to read the Sufi literature to the prisoners if they were allowed to go there.

Besides, there are two objects some time or other for us to accomplish as a brotherhood activity. One object is a prison reform, that those put in a prison, sometimes [imprisoned] for the whole life and sometimes for part of their life,
need a spiritual help in order to endure their\textsuperscript{10} whole life\textsuperscript{11} sentence, or\textsuperscript{12} to make the best use of the part of life that they live\textsuperscript{13}.

The work that can be done in the hospitals\textsuperscript{14} with the patients is the most blessed work that the brotherhood workers could accomplish, because when a person is in the [hospital]\textsuperscript{15} he has all his time \textsuperscript{16} his own, he can grasp things, his heart is open owing to the suffering, he has time to contemplate upon it. And there is no medicine, no treatment which can help the person to the extent that the spiritual message can. Your work there will be more valuable than a medicine and more important than a treatment.

Besides this, in the education, in the adult schools such as there are in England, or in other private schools, if it was difficult to introduce it just now\textsuperscript{17} in the government schools, one [could]\textsuperscript{18} give\textsuperscript{19} an opportunity of going and give\textsuperscript{20} an interpretation of the message of unity. By this you will be\textsuperscript{21} doing a great service to the cause and at the same time to God and humanity.

There is one thing in favour of the brotherhood workers, that they do not go to the different places as religious missionaries. They go only as\textsuperscript{23} servers without any outward religious appearance. And those sensitive to a religious\textsuperscript{24} ideal, who would close their hearts otherwise, would in this case open their hearts when a brotherhood worker goes because he does not go there as a clergyman or as a priest, he only goes as a friend to entertain the patients in their time of\textsuperscript{25} suffering.
8 o'clock, Tuesday, July 8th, 1924

Collective Interview

My mureeds,

There are certain [considerations] necessary while treading the path of initiation. It is a process of melting. A personality is first put to melt by the initiator, and it is after the melting of the personality, then something is made out of it. And if it was not allowed to melt, either by oneself or by the environments and conditions, by friends and associates, then the efforts would be wasted. It is the same process as the goldsmith works with the metal. If the process is interrupted or interfered with by any influence, then the result is not desirable.

The path of initiation is not a path of study. I have seen people who have not only read fifty volumes, but have written fifty volumes and published them, and not yet ready for the initiation. It is not an act of brain, it is a process of [the] spirit melting, going from that hard metal aspect to the form of liquid, the ice turning into water. Therefore, the mureed must guard himself against any disturbing influences that would interfere in this process, knowing that it is his
responsibility. The teacher would have guarded against it if the mureeds were [children]^{12}; the mureeds, who are grown up, must feel responsible for themselves.

And there is another consideration to be taken, that the process of spiritual development is an expansion, and this expansion is brought about by the widening of the outlook. The outlook depends upon the attitude of mind. If a mind is focussed to thinking of small things, then this process of widening the outlook will not be complete^{13}. For instance, if you want to look at a coin, naturally the whole sight will be fixed upon that coin. The^{14} horizon of your vision naturally will be as large as that coin for that moment. On the other hand, if you were looking at a wide horizon, the scope of your vision will be incomparably wider.

Spiritual progress [is]^{15} the lifting of consciousness in order^{16} that the consciousness may expand to perfection. Therefore, it is a continual work of trying to look into a wider sphere. By this attitude a person, without learning to be spiritual, will naturally become spiritual. His outlook on life will become different. Little things that people take to heart will seem to him of little importance. Things that people become confused with will become clear to him. Things that matter so much to everyone will matter little^{17} to him. Many things that frighten and horrify people will not have the same effect upon him. [Disappointments]^{18} and^{19} failures will not take away his hope and courage. His thought, speech, and action, as his outlook, become^{20} wide. So, everything he says or does will be different. What we call nobleness, that natural nobleness which belongs to the soul, will blossom. For spiritual attainment is not in making a life-riddle^{21} for oneself, but^{22} in the solving of the problem of life, the^{23} spirituality is realized.

____________________

12. Sk.sh.: a series of dots in a large blank, and so in Km.tp.; Sk.tp., Hq.tp.: “children” instead of dots and blank
13. A.o.d.: “completed” instead of “complete”
14. Sk.sh.: “surface” written, then retraced for clarity; a.o.d.: “surface” omitted
15. Sk.sh.: ‘raises’ written; a.o.d.: “is” instead of “raises”
16. Sk.sh.: a sh. symbol crossed out, possibly reading “again”
17. Hq.tp.: “not matter” instead of “matter little”
19. Sk.sh.: “is” added above “and”
20. Hq.tp.: “becomes” instead of “become”
21. Hq.tp.: “life a riddle” instead of “a life-riddle”
22. Hq.tp.: “it is” added
23. Hq.tp.: “of life,” omitted, and “the” changed to “that”
Mind World

The impression that is made upon the mind has quite a different character from the impressions made upon objects. Man is living, therefore creative. Whatever impression his mind takes, it does not only hold, as a stone holds, an impression, but it produces the same several times in a moment, and thus keeping it a living impression. And it is that life of the impression which is held in mind which becomes audible to the ears of the heart. It is therefore that we all more or less feel the thought or the feeling of another; his pleasure, his displeasure, his joy or disappointment, "for it is continually repeated by the mind".

The impression in the mind does not stand still as a picture. The phenomena of memory is such that one creates all that the memory holds. Not only the vibrations that the memory holds, but the vibrations or forms in answer...
to it. For instance, a person has a deep impression of fear in his mind. The consequence is that mind is at work to produce an object of its fear. In the dream, in imagination, in a wakeful state, \[15\] fear is created. One can easily understand that in the dream it is created, but how in the wakeful state? Everything that is around a person, his friends, his foes, conditions, environments, all take\[16\] a form which will frighten the mind that is holding in it \[17\] fear. How wonderful then the phenomena\[18\] of mind is; the mind is its question, and it is\[19\] itself its answer. Therefore, miseries are attracted, \[20\] especially by those who fear miseries. A\[21\] disappointment is brought about by those who expect a disappointment. A\[21\] failure is caused by holding the impression of a failure. I have often heard people saying\[22\], “Oh, I will\[23\] never succeed, I will\[24\] never succeed. Everything I do goes wrong.” There is something wrong. It is very good that there are stars, that they attribute their misery\[25\] to the stars. But really speaking, it belongs\[26\] to them, it is they who are holding it\[27\] in their mind. When a person is continually thinking that\[28\], “Nothing right will happen, nothing good will come,” failure is anticipated, that\[29\] if all the stars of heaven were in his favour, even then he will meet his\[30\] failures\[31\]. In this way man is the creator of his conditions\[32\], of his\[33\] fate. Many there are who see no prospects before them in life. Does that mean that the world, the universe is so poor that it cannot provide for all the\[34\] need? There is abundance. But by thinking continually that there is no way out of it, a person becomes fixed in his thought\[35\] and brings about despair.

---

15. A.o.d.: “that” added
16. Km.tp.: “takes” instead of “take”
17. Bp.: “its” added
18. Km.tp.: “phenomenon” instead of “phenomena” (see note 12); Gd.tp., bp.: “plane” instead of “phenomena”
19. Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.
20. Sk.sh.: an illegible sh. symbol
21. Bk.: “A” omitted
22. Bk.: “Often people say” instead of “I have often heard people saying”
23. Gd.tp., bp.: “I shall” instead of “Oh, I will”
24. Gd.tp., bp.: “shall” instead of “will”
25. Bp.: “miseries” instead of “misery”
26. Bp.: “they belong” instead of “it belongs”
27. Bp.: “them” instead of “it”
28. (Gd.tp.) Gd.ed., bp.: “that” omitted
29. Gd.tp., bp.: “then” instead of “that”
30. Bp.: “with” instead of “his”
32. Bp.: “condition” instead of “conditions”
33. Km.tp.: “conditions, of his” omitted, later added by hand
34. Km.tp.: “they” instead of “the”; Gd.tp., bp.: “their”
35. Bp.: “thoughts” instead of “thought”
36 But whatever man is thinking or feeling, he is at the same time [emanating] it as a [fragrance]. He is creating around himself an atmosphere which expresses what he says, or what he feels. And it does not convey to the others his thought and feeling, but it creates for him an answer. For [instance.] a person who, before leaving home, thinks that I may have an automobile accident, he is preparing the accident, he is reflecting that thought perhaps upon some driver of automobiles. His thought has struck him and when he has approached that automobile, there is an accident. And so it is with his success. When he goes out in the world and says that, “In [this my] business I shall be successful,” he attracts all that is necessary to make him successful.

60 Does it not prove to us that this is a mirror-land, a mirror-land with a living phenomena, because the mirrors are living. It is not only projecting and reflecting that takes place in the mirrors, but a phenomena of creation that all that
is projecting and reflecting\textsuperscript{63} is created at the same time, and\textsuperscript{64} materializes\textsuperscript{65} sooner or later. It is in this that the Sufi finds the mystery\textsuperscript{66} of mastery, that besides all the ideas of fate and worldly influences and heavenly influences, there is a creative power in mind\textsuperscript{67} which works. In one person perhaps the creative faculty of his being is at work one\textsuperscript{68} degree\textsuperscript{69} and ninety nine [degrees]\textsuperscript{70} is a\textsuperscript{71} mechanical part of his being\textsuperscript{72} at work. In another person, perhaps,\textsuperscript{73} who is more involved\textsuperscript{74}, ninety nine degrees of creative power is\textsuperscript{75} at work and perhaps one degree of the\textsuperscript{77} mechanical part of his being. It is the mechanical part of one’s being which is subject to conditions, environments, and which is [helpless]\textsuperscript{78}. And it is the creative part of one’s being which is creative, which produces phenomena, and in this aspect the divine essence is to be found.

\[
\text{Q.}: \text{Two third of reflected thought would then be [accountable for] accidents which we feel not to have anticipated by thoughts.}
\]

\[
\text{A.}: \text{Yes, it is so.}
\]

\[
\text{[Q.]}\text{\textsuperscript{81}} \text{Is it in this way that warning of accidents people get?}
\]
Yes, sometimes. But sometimes also a fortune teller tells you that such and such thing is going to happen to you. An accident in this year, a trouble, an illness in such month. In the life of one it comes true, in the life of another it does not come true. And you will also find that in the life of the one who was impressionable this comes true because he had taken to heart that such a thing is going to happen. Therefore, in the East, especially in India, where the science of astrology is so advanced and for so many thousand of years the people upon it, you have a saying that, Never consult a foolish astrologer. He may be a good astrologer, but never consult him, he may say things that may impress you. When this is not taught, what happens? That a person easily says such things without thinking about it, in joke. For one person to say to another person, “Do not go, you will be killed,” it is an easy thing, a joke, but he does not know that it may make an impression upon that person and that impression may create a cause for death.

In the case man questions to travel in the same carriage, his wife came, and said, “You must not go tonight”, this was an intuition, is quite a different thing.

Q.: Will you please tell more about how one can wipe out all the innumerable pictures which hinder him?
A.: The whole process of the Sufi teaching is this: to make the plate of mind clear. Rumi begins his *Masnavi* by speaking on this question, that he says, “The heart is like a mirror and the first and the most important thing that one has to do with this mirror is to make it clean. Take away all the rust there is.” This can be done by the practice of concentration. The horses in the forest will not come if you call them to come to you, nor will walk if you wish them to walk, because they are untrained horses. So are our thoughts and imaginations. They go about in the mind without harness, without the rein. When that is taken in hand, then it is just like [the] teacher of a circus, who tells the horse to come and the horse comes; and he tells the horse “Go!” and the horse goes. They tell the horse to run, and says, “Stop!” and the horse stops. This is the first and most important lesson that you have to learn in the Sufi work. This is the foundation of the whole mysticism and practice of philosophy, that you are able to move about your thoughts as you want them to. When you wish to think of rose, lily must not come in your thought. When you think of a horse, elephant must not appear before you. You must keep it away. It teaches to come, hold and expel every thought [that you do not wish at the time] when you will. In this way, you become the master of your thoughts. You control them, and use them to your benefit.

Q.: If one has an impression before starting on a journey, they should not go with a thought of accident; he goes and an accident occurs. Is that the subconscious mind?

A.: This I do not call impression. This I call intuition. Intuition that warns you, it is quite a different thing. Impression is what one gets by one’s own suggestion or the suggestion of another, and that materializes. That is the impression I am just now telling about. I have not yet touched that realm of intuition, this will follow.

103. (Gd.tp.)Gd.ed.: “method” instead of “teaching”
104. For Rumi and Masnavi, see List
106. Km.tp.: “this” instead of “that”
107. Sk.sh.: “a” crossed out then retraced to read “the”, and “the” in Km.tp.
108. Sk.sh.: “The working with the teachers” written, then crossed out, and omitted in Km.tp.
109. Sk.sh.: “that you do not wish, cannot take,” inserted; Km.tp.: “that you do not wish at the time”
110. Km.tp.: “train them, you” added
111. Km.tp.: “you” instead of “they”
112. Km.tp.: “this” instead of “that”
113. Sk.sh.: a large blank
Q.: If they fear warning of an accident is the result of another person’s thought, can we avoid the danger by using our own thought power to counteract?

A.: Yes, we can, if we knew how to do it, because that is the practice of denial. We again come to the work that is done in the Sufi work. Self-denial apart, even to deny the thoughts and impressions which we could not wish to come. It is not allowing our mind to be stained by those impressions which we do not desire to impress our mind; that helps one to avoid. The mystery of what we call omen is to be found in the law of impressions. For they say that if you are going to do something, and if a cat crosses your way, ill luck you meet.

It is easy to understand; in the first place, the swift action of a cat makes a great impression on a person. It forms a line before you, a line of action, and that line, impressed upon you, gives you the thought of a cross. You are intending to go straight and your line is crossed by a horizontal action, against your
action which means, in action, your hands nailed and feet tied. It gives the picture of the idea. The whole mystery of omen, which used to be believed by the ancient people and [that] are considered superstition, there is this mystery of impression. Naturally, when a person is starting to go out to accomplish a certain work and he happens to see beautiful flowers, fruits that give a promise of his desire being fruitful, bearing flowers for [him], the sign of success. A person going forward with this impression certainly will meet with success. Whereas, if a person sees burning wood, or a sack of coal, which all show destruction, fire which burns up, a person going to do something, impressed by this, certainly loses. Besides, there used to be a custom that, when someone from the family was going out to accomplish something, no one must say any word that will hinder his success. Even they did not ask the person, Where are you going? Because even asking raises a question. And question stands before one: Why? Where? That means a stone on the way. Before Why? and Where? a person would be discouraged, even in answering. That strength of will with which he is going may be exhausted in answering Why? and Where? and then he may not find energy and power to accomplish what
he is going to accomplish. This is the inner psychology of mind of which makes things easy. One must not become superstitious by holding beliefs, but one must know the science, the mystery, which is hidden behind all such things, which apparently seem small and little, but their result sometimes is most important.

160Q.: Ought we not to get over impressions as cats and spiders make on people?

[A.:] I think we must get above all impressions, not only such as cats and spiders. All impressions that are against us, we must get above it. Only what is needed is to know the science, that we may act wisely towards others. Suppose we get above it, or we do not care [for] it and believe in it, yet we may trouble others. For the sake of helping others, if we were thoughtful, that would make a great difference in our lives, in the lives of our friends.

169Q.: How can one release the greater creative energy of a mind that has been accustomed merely to repeat automatically the same practices over and over?

A.: By giving the person quite the other direction, a direction which would interest him most. In support to [what] I have said, I remember an incident. A maid had learned a new theatrical song, a song the words of which were that, “How suddenly my fate has changed.” She took such a liking to it that everywhere she was moving about in the house she hummed it and said the words, and what was

---

162. Sk.sh.: a blank
163. Sk.sh.: another blank; a.o.d.: “knowledge”
164. Gt.tp.1, Hq.st.: “impressed” instead of “superstitious”
165. Gt.tp.1, Hq.st.: “different” added
166. Gt.tp.1, Hq.st.: “may” instead of “apparently”
167. Gt.tp.2: “is sometimes” instead of “sometimes is”
168. Gd.tp.: “such” added
169. Gd.tp.: “Every impression that is” instead of “All impressions that are”
170. Gd.tp.: “reflections” instead of “practices”
171. Sk.sh.: “on” either crossed out or “one” traced through “on”
172. Gd.tp.: “give us” instead of “make on people”
173. Sk.sh.: apparently the “A.” for “Answer” is missing here
174. Gd.tp.: “of” changed to read “for”, and “for” in Km.tp.
175. Gd.tp.: “of”; Km.tp.: “of” omitted
176. Gd.tp.: “One can release the” instead of “How can one release the greater”
177. Km.tp.: “vicious” instead of “practices”
178. Sk.sh.: “would” retraced to read “what”, and “what” in Km.tp.
180. Km.tp.: “a song” omitted
181. Sk.sh.: “My” written, then crossed out, and omitted in Km.tp.
the outcome? She was looking down from the balcony and suddenly dropped down and was found dead. And those who knew said she was especially happy three days before it, and was singing this song. Then there is another example. The emperor Zafar\textsuperscript{182} of Delhi, in the Mughal dynasty, was a great poet, and a poet of highest order. So delicate in his \textsuperscript{183} expression, such a great master\textsuperscript{184} of words, his imaginations so beautiful and refined; his poetry was nothing but a beautiful picture, a piece of art. And so was the person\textsuperscript{185}, but as it is natural that an artist, a poet, interests himself more in tragedy than in comedy, so that\textsuperscript{186} poet began to write the words of tragedy. What was the consequence? After the book was finished, his tragedy in life began. He came to decline and the [whole]\textsuperscript{187} life was [reflected]\textsuperscript{188} in the same tragedy. The life repeated the same poetry which he had written.

\textsuperscript{182} For Zafar, see List
\textsuperscript{183} Sk.sh.: an illegible sh. symbol crossed out
\textsuperscript{184} Km.tp.: “mastery” instead of “master”
\textsuperscript{185} Gd.tp.: “poet” instead of “person”
\textsuperscript{186} Km.tp.: “this” instead of “that”
\textsuperscript{187} Sk.sh.: “healthy”; Km.tp.: “whole” instead of “healthy”
\textsuperscript{188} Sk.sh.: “passed” written, then crossed out, “reflected” substituted, and added in hw. in Km.tp.
Cosmic Language

The works of art which have been made, in spite of all the skill that is put into them and the ideas they convey to us, there is a feeling in them, behind them. When I was visiting Berlin, I saw around the Kaiser’s palace statuary, a work of art everywhere around it suggestive of horror, of terror, of destruction. As soon as I saw it, [I thought], no wonder it happened like this, for it was produced beforehand.
A piece of art may be beautiful to look at, it may have a great skill in it, and yet the mind of the artist is working with it and the effect that the picture will have is not what it suggests outwardly, but what it speaks aloud as the voice of its heart. In every picture, in every statue, in every artistic construction you can see this, that there is a voice in it, continually speaking what purpose the art was created. Sometimes an artist is unaware of what he is creating; he is following his imagination. He may be working against his own piece of art. He may be bringing about an effect he has not desired for himself or for the person whom that piece of art will be given.

Once I went to see a temple. I could not call that temple beautiful, but it was wonderful, unique of its kind. No sooner my eyes fell on the colour scheme and the pictures which stood there as a prominent feature of that temple, I was surprised to think that. How could such a temple have existed so long; it must have been destroyed long past. And not long after, I heard that the
temple was destroyed. The idea is that the constructor of that temple was so absorbed in his scheme that he forgot the harmony of that theory which was to make the plan of it, which resulted into failure.

Once a friend took me to see the pictures made by her husband. No sooner I happened to see, it brought to me the whole history of the person, how his soul continued through life, the agonies through which it went. The whole thing was expressed in the pictures. And what was the condition of the possessor of it? Nothing but sorrow and depression.

And so it is with poetry. Among the Hindus there is a psychology of poetry which is taught to the poet before he was allowed to write poetry—for it is not only the rhythm and the swing of mind and thought that is to be expressed, but to write a poetry to construct something, to make something or to mar something. The poetry sometimes an effect for the prosperity or for the decline of great ones, in whose praise the poetry was made. It has a science attached to it. A person may speak highly of a personality in poetry, yet the construction of words or the ideas behind it may be harmful. It does not only harm the person for whom it is made, but sometimes, if that personality is strong, it falls upon the poet, thus destroying him for ever.

And so it is with music. It is very good for a musician to make a kind of imagination of a magic music, that the flood came and the city was drowned and
everybody else, those who lived in the city. For the moment it might seem to him a fun, a queer imagination, but it has its work.

The most interesting thing is that through art, poetry, music, or through the movements that one makes in dance, a thought, a feeling is created and the effect of which is the outcome of the whole action. The art, so to speak, is a cover.

How wonderful it is to notice that art in its every aspect is something living, speaking either good or evil. Yet, it is not without meaning. One sees in the frescoes in the old houses in Italy and the art which is produced in statuary in the ancient times, that it almost speaks to you the history of the past. It tells you of the person who has made it, his stage of evolution, his motive, his soul, and the spirit of that time. This teaches us that our thought and feeling unconsciously is produced upon all things we use—a place, a rock, a tree, a seat, upon things that we prepare—but in the art, an artist completes the music of his soul, of his mind. It is not automatic; it is a conscious effort very often, an effort which results into a certain effect. This shows that it is not enough for us to learn art, or to practise it, but in order to

66. (Gd.tp.)Gd.ed., bp.: “else, those” omitted
67. Sk.sh.: “see” actually written, then retraced to read “seem”, and “seem” in a.o.d.
68. Bk.: “an amusement” instead of “a fun”
69. Gd.tp., bp.: “influence” instead of “work”
70. Gd.tp., bp.: “But” added
71. (Gd.tp.)Gd.ed., bp.: “or” instead of the comma
72. Sk.sh., Km.tp.: “and”; (Gd.tp.)Gd.ed., bp.: “and” replaced by a comma
73. Here Gd. inserted an edited form of the third qa.
74. Bk.: “Yet,” omitted
75. Gd.tp.: “what” instead of “without”; (Gd.tp.)Gd.ed., bp.: “only” inserted before “what”, and the sentence continued after “meaning”
76. Bk.: “what art” instead of “the art which”
77. (Gd.tp.)Gd.ed., bp.: “of” instead of “in”
78. Km.tp.: “but they almost speak” instead of “that it almost speaks”; Gd.tp.: “but it almost speaks”; bk.: “these works of art almost speak”
79. Km.tp., bk.: “They tell” instead of “It tells”
80. Sk.sh.: “of” inserted after “person”
81. Bp.: “had made them” instead of “has made it”
82. (Gd.tp.)Gd.ed., bp.: “are” instead of “is”
83. (Gd.tp.)Gd.ed., bp.: “the” omitted
84. (Gd.tp.)Gd.ed., bp.: “effect” instead of “effort”
85. Bk.: “in another” instead of “into a certain”
86. Gd.tp.: “(sufficient)” added
87. (Gd.tp.)Gd.ed., bp.: “it is not sufficient for us” omitted
88. (Gd.tp.)Gd.ed., bp.: “pursue” instead of “practise”
complete art\(^{89}\), one\(^{90}\) must understand the psychology of art, through which one accomplishes the purpose of one’s [life]\(^{91}\).\(^{92}\)

---

**Q.: Will not an artist be afraid of\(^{93}\) making something bad?**
**A.:** It is better that he was afraid, that he would be careful. Yes, if he does not know, then he will try to know it. \(^{94}\)I was very amused one day, a person brought to me a disk and he took the trouble for explaining to me the disk, I should have understood. It was so interesting that I had to ask him, “Please play something else.” In the absence of magician, the pupil came in the work and called the forces of water and he could not stop the flood.\(^{95}\) Afterwards came the teacher and stopped the flood. Of that idea the disk was made. I said, “It was a beautiful idea, but do not play it please.” It is very easy to enjoy a picturesque idea, but one never thinks that it is not only the idea, but that it is the outcome of it. Is it destructive or constructive? In the boats there is an improvement. Especially in the Canal\(^{96}\) in Havre\(^{97}\). The first thing you see in the cabin\(^{98}\) is a picture of a person who is sinking. That is the first omen you see. Of course you may say it is instructing, but it is not psychological instructing. If there was such a construction needed I should have [distributed]\(^{99}\) the picture after, then it would be of some use. A ship will not drown at once after starting. Even [if] \(^{100}\) they were not [drowned]\(^{101}\); the impression is not a good impression.

–Speaking in the States of individualism of the modern jazz music.–  \(^{102}\)

---

\(^{89}\) (Gd.tp.)Gd.ed., bp.: “it” instead of “art”  
\(^{90}\) Bk.: “we” instead of “one”  
\(^{91}\) Sk.sh.: “live”, then “life” inserted, and “life” in a.o.d.  
\(^{92}\) In her typescripts, Gd. here inserted edited versions of qa.s three, five, and six; in the bk., however, these were not included  
\(^{93}\) Sk.sh.: “doing” written, then crossed out; Km.tp.: “doing,” omitted  
\(^{94}\) Sk.sh.: although a “Q.” is written in lh., it appears that P-o-M. is continuing his answer  
\(^{95}\) The music here discussed is *L’Apprenti sorcier* (Eng. trans.: *The Sorcerer’s Apprentice*) composed in 1897 by Paul Dukas (1865-1935)  
\(^{96}\) “Canal” probably refers to the passage between France and England, known as The English Channel in English and La Manche in French  
\(^{97}\) Havre refers to the French port Le Havre, see List  
\(^{98}\) Sk.sh.: “as” written, then crossed out, and omitted in Km.tp.  
\(^{99}\) Sk.sh.: “twice” “distribute” written over one another in different format; Km.tp.: “distributed”  
\(^{100}\) Km.tp.: “if” added  
\(^{101}\) Sk.sh.: “drown”; Km.tp.: “drowned”  
\(^{102}\) Sk.sh.: “Speaking in the States ... music.” is crossed out and omitted in a.o.d.; it is not clear who is speaking
Q.: Is it not unwise to fill a school room or chapel with scenes of death even of saints and masters?
A.: It is more than unwise, I should use some other word for it. Especially when it is with connection of saints and masters, who never die.

Q.: How does one learn the inner meaning of a certain piece of music?
A.: Once you have read The Soul: Whence and Whither you begin to feel that in every plane the cover of that particular plane is required in order to experience the life in that plane; and so music is a world, poetry is a world, the art is a world. A person who lives in the world of art, it is he who knows art, he appreciates art. And so the person who lives in the world for music, he knows music, he lives in it. And in order to have an insight into music one must live in it and observe this world more keenly. In other words it is not only sufficient that one must be musical and one must occupy one’s heart and soul with music, but also to develop intuition that he may see music keenly.

Q.: Is that to say that drama and tragic poetry [do] more harm than?

They have a deep insight into life, that reading or hearing such [works] as Shakespeare, Dante, hearing Beethoven harm us. There are many things that harm us, but there are many things which may harm which are more interesting. Besides this, there are minds who are more attracted to tragic than to anything else. It is natural because it is a sore; and that sore feels for the moment living, a sensation which is perhaps agreeable. It may be called pain, but at the same time it is an agreeable pain when the sore is scratched. The tragedy has that effect. Of course, too much of tragedy is not desirable for anybody; but an artistic mind, a person who loves poetry, finds several things in tragedy. It would be depriving oneself a great joy not to read Shakespeare, but when people write a

---

103. A book of P-o-M. made from lectures given in the summer of 1923
104. Sk.sh.: “need its own” written, then crossed out, and omitted in Km.tp.
105. Km.tp.: “of” instead of “for”
106. Km.tp.: “absorb” instead of “observe”
107. Sk.sh.: “For poetry written” written, then crossed out and followed by a blank, and omitted in Km.tp.
108. Sk.sh.: inadvertently “to” instead of “do” “do” in Km.tp.
109. Sk.sh.: a blank, here, though the “A.” for “Answer” is missing, P-o-M. starts his answer; in Km.tp. the question continues through “harm us”
110. Km.tp.: “give” instead of “have”
111. Sk.sh.: “words” written; Km.tp.: “works” instead of “words”
112. Sk.sh.: “Beet.” in lh. abbr. for “Beethoven”, followed by a blank [probably “will not” was said]; for Shakespeare, Dante and Beethoven, see List
113. Km.tp.; the question ends here, followed by an “A.” for “Answer”
114. Km.tp.: “there” instead of “it”
poetry in connection with some person, [a]¹¹⁵ king or a sovereign, or anyone, then it is a direct effect. The poetry of Shakespeare¹¹⁶ is general, it is a play; that has an effect, a serious effect too. It is according to the psychological point of view¹¹⁷; I do [not]¹¹⁸ wish to say that it is Sufi, for Sufis¹¹⁹ are very fond of poetry, and their passion of poetry goes sometimes very far. But even that is not psychological; according to psychology that is not right.

Q.: Is in the end the idea of beauty and ugliness to resolve to that of the constructive or¹²⁰ destructive nature of the work of art?
A.: Certainly. Harmony is beauty, and lack of harmony is ugliness. Harmony is constructive and inharmony destructive.

Q.: Is it not a great mistake of the [artists]¹²¹ of modern time to take the subjects of the earth, instead, as Wagner¹²² puts it, make creation by x.¹²³ the reproduction of the higher worlds?
A.: Well, they would do it today also if they would reach it. The condition is reaching. It is the same old wine now which was before. The question is if one drinks it, he will get the same intoxication which the people in the past used to get. If a man becomes more earthly it is not the fault of heaven. The past did not hold any bliss which is not to be found [in]¹²⁴ the present. The bliss which is most valuable is eternal; it is always there. It is for us to prepare ourselves to get it.

¹¹⁵ Sk.sh.: “or” written; Km.tp.: “a” instead of “or”
¹¹⁶ Sk.sh.: “Sh.” in lh. abbr. for “Shakespeare”
¹¹⁷ Sk.sh.: “p.o.v.” abbr. for “point of view”
¹¹⁸ Sk.sh.: “I do of” changed to read “I do not”, and “I do not” in Km.tp.
¹¹⁹ Sk.sh.: a “Q.” for “Question” and the word “it” written, then crossed out, and omitted in Km.tp.
¹²⁰ Km.tp.: “and” typed, then replaced in hw. by “or”
¹²¹ Sk.sh.: “artist” written; Km.tp.: “artists” instead of “artist”
¹²² For Wagner, see List
¹²³ Sk.sh.: “x.” in lh., an abbr. for an undetermined word; Km.tp. has a series of dots instead of “x.”
¹²⁴ Km.tp.: “in” added
The Purpose of Life

Happiness, which is sought after by every soul, has its secret in the knowledge of [the] self. Man seeks for happiness not because the happiness is his sustenance, but because happiness is his own self. Therefore, seeking for happiness is the feeling of having lost something which one had always owned, which belongs to one, which was once one’s own self. Although the absence of happiness which a soul has experienced from the day he has come on earth, and which has increased every day more and more, makes one forget that his own being is a happiness. He thinks happiness is something which is acquired. As man thinks that happiness is something which is acquired, he continually strives in every direction to attain to it. In the end, after all his striving, he finds that the real happiness does not belong in what he calls pleasures. Pleasures may be called

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
bp. = a preparation of the text for publication by Murshida Sherifa Goodenough.
SQ. = The Sufi Quarterly: A Philosophical Review, December 1926 (vol. ii, no. 3). The lectures were originally published in this journal, a few chapters at a time; the qa.s are never included, but in this case there appear exceptionally to have been none. The text includes all the editorial changes in bp., which are therefore not mentioned, and a very few additional editorial changes, which are.

bk. = The Purpose of Life by Inayat Khan (The Sufi Movement, London, 1927). As the text (even the typesetting) is identical to that in SQ., it is not mentioned in the notes.

Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision for her set of documents. Exceptionally, this typescript exactly follows the text in SQ. and bk., and is therefore not mentioned in the notes.

Notes:

1. Sk.sh.: “The Purpose of Life, Happiness which is sought . . .” in lh. added above the text; also “The Purpose of Life” in sh., and “Monday” in lh., both encircled; SQ.: “Chapter V” at the top
2. A.o.d.: “the” added
4. Sk.sh.: “seek”; a.o.d.: “seeks” instead of “seek”
5. Sk.sh.: “is” written; a.o.d.: “is” omitted
6. A.o.d.: “the” omitted
7. A.o.d.: “being” instead of “self”
8. Sk.sh.: “the” written; a.o.d.: “in” instead of “the”
9. A.o.d.: “belonged” instead of “belongs”
10. A.o.d.: “once” omitted
shadows\textsuperscript{11} of happiness. There is an illusion of happiness, although all the illusion [which stands]\textsuperscript{12} beside reality is more [interesting]\textsuperscript{13} for\textsuperscript{14} an average man than reality itself. A happiness which is momentary, a happiness which depends upon something outside of oneself, is called pleasure. Very often\textsuperscript{15} we confuse, in our everyday language, [the distinction]\textsuperscript{16} between pleasure and happiness. A pastime, an amusement of entertainment and\textsuperscript{17} merriment and\textsuperscript{18} gaiety, that takes one’s thoughts away from the responsibilities and worries and trouble\textsuperscript{19} and limitations of life and gives one consolation of a moment\textsuperscript{20}, one begins to think that they\textsuperscript{21} are the ways of happiness. And as one cannot keep them in hand and as one often finds that seeking for what may be called a pleasure, the loss sometimes is greater than the gain, then he begins to look for something that would really\textsuperscript{22} be the means of his happiness. It is this, very often, that wakes the\textsuperscript{23} soul to look for the mystery of religion, for the sense in philosophy, for the secret of mysticism, if he could find some happiness there. But even all these things\textsuperscript{24} help one to find happiness, but they are not happiness themselves. It is the soul who is happiness itself\textsuperscript{26}, not all other things that\textsuperscript{27} he seeks after and that\textsuperscript{28} he thinks that it\textsuperscript{29} will give him happiness.

The very fact that man is continually craving after happiness shows that the real element, which may be called man’s real being, is not what has formed his body and what has composed his mind, but what is he\textsuperscript{30} in himself. The mind and body are vehicles. Through the mind and body man experiences life more fully,
more clearly, but they are not happiness in themselves, nor [does]31 what is experienced through them [give]32 the real happiness. What he experiences through them gives pleasure and illusion of happiness for a time being. It is not only that the [pleasures cost]34 more than they are worth, but very often in the path of pleasure, when a person is seeking after happiness, as he goes on further, he is creating more and more unhappiness for [himself]35. Very often it happens. Every side he turns, everything he does, every plan he thinks out and carries out, thinking that this will give him a happiness, it produces a greater trouble because he is seeking after happiness in a wrong direction.

A person might ask, Is, then, the secret of happiness in the way of the ascetics, in tormenting oneself, in torturing oneself, in suffering as they have done for ages? Even that does not give happiness; it is only a distraction from the worldly pleasures, which produce illusion. The ascetic shuts himself up in order to have an opportunity of taking another direction. But very often it so happens that the one who lives an ascetic life is himself unaware what he is doing and for what desire and therefore, if one lived the whole life an ascetic life, even then he cannot derive a full benefit from it. His loss is then greater than his gain, for even asceticism is not a happiness. It is only a means of self-discipline, it is [a drill]41 in order to [fight]42 against temptations which draw one continually in life and which hinder one’s path to happiness. Not understanding this, a person may go on living an ascetic life and can never be benefited by it. Many have understood self-denial as the way to happiness and they interpret self-denial in the form of asceticism, to deny oneself all pleasures which are momentary. That is another point of looking at it. The creation is not intended to be
renounced. We read in Qur’an that all that is on earth and in heaven is created for man. Therefore all that is beautiful and pleasing, all that gives pleasure, is not to be renounced. The secret of the whole thing is that what is made for man, that man may hold it, that he must not be held by it. When man renounces the path of happiness, real happiness, in order to pursue pleasures, it is then that he does wrong. If in the pursuit of happiness which is ultimate happiness he goes on through life, then for him to be an ascetic and deny to himself all pleasures is not necessary.

There is a story of Solomon, that Solomon had a vision that God revealed himself to him and said, “We shall grant you all that is at the world, anything you like: wealth, or power, or learning, or land, or possession; anything you wish. All that is before you, anything you may ask.” Solomon answered, “I prefer, to all things, wisdom.” The deity said then, “If you prefer to all things of the world wisdom, then we shall give you wisdom and all things besides.” This shows that it is not the renouncing of the things, but it is the best use of them, making the right use of them. It is not going away from the

49. A.o.d.: “that” omitted, a comma added, and the rest of the sentence put in quotation marks as though it were a quotation
50. See, for example, The Holy Qur’an, Sura XXII:65 in Yusuf Ali’s translation, “Seest thou not that Allah has made subject to you (men) all that is on the earth . . . ?”; although a specific verse identical to P-o-M.’s words has not been found, the idea he expresses appears frequently in the Qur’an
51. A.o.d.: “Wherefore” instead of “Therefore”
52. A.o.d.: “joy and” added
53. A.o.d.: “that” omitted
54. A.o.d.: “told” added
55. Sk.sh.: Sk. actually wrote “Salomon” in lh. (Dutch spelling of this name) instead of Solomon (see List)
56. Sk.sh.: “S.” abbr. for “Solomon”
57. Sk.sh.: “possession” retraced to now read “position”
58. A.o.d.: sentence changed to a question, “Ask what I shall give thee?”, following the Biblical text (Authorised Version of 1611); see 1 Kings 3:5-14
59. A.o.d.: “said” instead of “answered”
60. A.o.d.: “I prefer, to all things, wisdom.” instead of “I prefer, to all things, wisdom.” (See note 58)
61. A.o.d.: “And God said to him” instead of “The deity said then”
62. A.o.d.: text changed to, “Because thou hast asked this thing and hast not asked for thyself long life; neither hast thou asked for riches for thyself, but hast asked for thyself understanding; behold I have done according to thy word: lo, I have given thee a wise and understanding heart. And I have also given thee that which thou hast not asked, both riches and honour, and I will lengthen thy days.”; see 1 Kings 3:5-14
63. Sk.sh.: “make” written; a.o.d.: “making” instead of “make”
64. Sk.sh.: “it” written; a.o.d.: “them” instead of “it”
65. A.o.d.: “the” omitted
life, but it is \footnote{66} being among the crowd, being amidst \footnote{67} the life and yet not be attached \footnote{69} by it \footnote{70}.

One might say, It would be a cruel thing to be detached \footnote{71} from everybody who wants our love and kindness and sympathy. \footnote{72} The answer is that you do not need to take away your love and kindness and sympathy. \footnote{72} You can have \footnote{73} the whole world if you will not be of the world. If one keeps one's \footnote{74} thoughts centred upon \footnote{75} the idea of the real happiness which is attained by the realization of \footnote{75} self, and if one does not allow anything to hinder that, then at \footnote{76} the end one arrives to the \footnote{77} happiness which is the purpose of \footnote{78} the coming of our soul on earth.

\footnote{65} A.o.d.: “it is” omitted
\footnote{67} Sk.sh.: “the crowd” written, then crossed out, and omitted in a.o.d.
\footnote{68} A.o.d.: “in the midst of” instead of “amidst the”
\footnote{69} Sk.sh.: “touched” written, then crossed out, and omitted in a.o.d.
\footnote{70} Bp.: “being attached to it” instead of “be attached, touched by it”; SQ.: “to be attached to it”
\footnote{71} Sk.sh.: “for everybody” written; a.o.d.: “from anybody” instead of “for everybody”
\footnote{72} A.o.d.: “The answer is that you do not need to take away your love and kindness and sympathy” omitted
\footnote{73} A.o.d.: “attach yourself to” instead of “have”
\footnote{74} Sk.sh.: “thought-centre open” written; a.o.d.: “thoughts centred upon” instead of “thought-centre open”
\footnote{75} A.o.d.: “the” added
\footnote{76} A.o.d.: “in” instead of “at”
\footnote{77} A.o.d.: “at that” instead of “to the”
\footnote{78} Sk.sh.: “of” crossed out, but included in a.o.d.
\footnote{79} A.o.d.: “every” instead of “our”
Healing

I do not mean to say\(^2\) that the fact\(^3\) of germs should altogether be ignored, for it is not possible to ignore something which you see. Besides, I do not mean to say\(^4\) that the discovery of microbes has not been of some use for\(^5\) the physician to [attend to]\(^6\) the patient better. But at the same time, one\(^7\) can be too sensitive\(^8\). One can exaggerate [the idea of]\(^9\) germs\(^{10}\) more than [there]\(^{11}\) really exists. But there is one thing, that there is one person who is susceptible to take these\(^{12}\) germs and to be their victim. There is another person who assimilates [these]\(^{13}\) germs and this assimilation\(^{14}\) destroys them. In other words, one is destroyed by germs and one destroys germs. Then the key must be found, a key to rise above the susceptibility of being given to germs. It is not only germs. The climate, has weather not an effect upon a person, more or less? One is more susceptible to it,
another is less susceptible to it. And the one who is more susceptible to it is not necessarily delicately weak. Very often a person may be bodily strong, and yet he is most conscientious about exposing himself to the weather. I have seen singers taking care of their throat everyday most carefully—getting cold on the day of their concert by fearing the effect of weather, by being too conscientious about it. They unconsciously cultivate in themselves the idea of its effect. They say contagious diseases are taken by taking the microbes from one person to another. In breath, in air, in everything, they fly and they go from one person to another. But it is not always the microbes. It is very often the [impression], when a person has seen his friend having caught cold and who thought that, “I fear if I will catch it,” certainly he has got it; as soon as he has been afraid and has been impressed by it, he has caught it.

It is not always necessary that the germs of cold have gone from one person to another by the way of breath. The impression that a person has taken can create them. For behind the whole creation there is thought-power. We often see that the more a person is afraid of a thing, the more he is pursued by it, for unconsciously he concentrates upon it. There are germs and impurities, but then there are elements to purify them. These five elements, earth, water, fire, air and ether, as spoken by the mystics, do not only compose germs, but also destroy them, if one only knew how to make use of these five elements in order to purify one’s body with them all, also one’s mind. As there is the need of sun and water for the plants to grow, so there is need of the five elements for the person to keep in a perfect health. These five elements he breathes according
to his capacity of breathing. But by breath every person does not attract the same properties. For everyone attracts from the breath elements according to his particular constitution. One attracts more fire element in his breath, the other one attracts water element more, the other one attracts the earth element more. Sometimes one receives an element which one does not require.

Besides, the sun currents have the greatest healing power, [more] than anything else. A person who can breathe well, who knows how to breathe perfectly, who can attract sun currents in his body, can keep the body pure from every kind of influence. No microbes of destruction can exist if the sun currents can touch every part of the body which is within, and that is done by the breath. The Sufis in the East have shown in their lives, living a long and perfectly healthy life. Emperor Babur, with his responsibility of an emperor at a difficult time, was able to live more than a hundred years. It is natural [that] the parts of the earth which are hid from the sun—which are not touched by the air—became damp, and there several little lives are created and the germs of destruction are born there; [the air] in that place becomes dense. If that is true, [then] the body needs it too. The body needs the sun and the air. Every particle within the lungs and intestines and veins and tubes of the body all need the sun and the air, and it
is taken in by the perfect way of breathing. And even the benefit of this is derived by mind. For even the mind is composed of five elements, the elements in their most fine condition. Rest and repose, as well as action and movement must have a certain balance and certain rhythm. If there is no balance between [activity] and repose, then also health is not secure. Our great mistake is that with every little complaint the first thing we think of is of the doctor. We never stop to think that, “What has been the cause in myself? Have I been too active? Too lazy? Have I not been careful about my diet, about my sleep? Have I not breathed in all the elements which are necessary to keep this mechanism of body and mind going?”

Frightened by every illness, man first turns to the doctor. As long as the illness has not appeared before him, he does not mind [if it is] growing inwardly in him, without him having noticed it. It may continue to grow for a long time, for years. Man, absorbed in his outward activities, never thinks that he is giving a home to his worst adversary in his body. Therefore, very often illness is caused by negligence. Then there are others who become too careful; they think [of nothing] else except of their illness. That is the first question before them, “How shall I be well?” Pondering upon one’s illness, they give a kind of fuel to that fire of illness from their thought, keeping it burning without knowing that it is by their unconscious effort the illness is kept alive. In order to keep health in perfect order, one must keep a balance between body and mind, between action

---

56. Bk.: “they are” instead of “it is”  
57. Bp.: “received” instead of “derived”; bk.: “derived”  
58. Gd.tp., bp.: “finest” instead of “most fine”  
59. A.o.d.: “a” instead of “and”  
60. Sk.sh.: “activating”; a.o.d.: “activity” instead of “activating”  
61. Gd.tp.: “breath” instead of “health”; bp.: “the breath”  
62. A.o.d.: “thing” added  
63. Km.tp., bk.: “of” omitted  
64. Gd.tp., bp.: “that” omitted  
65. A.o.d.: “runs” instead of “turns”  
66. Sk.sh.: “if it is” inserted, and so in a.o.d.  
67. Gd.tp., bp.: “in him,” omitted  
68. Gd.tp., bp.: “his” instead of “him”  
69. Sk.sh., Km.tp.: “worse adversary” written; Gd.tp., bp.: “worst enemy” instead of “worse adversary”  
70. Sk.sh.: “nothing of anything” written; Gd.tp., bp.: “of nothing” instead of “nothing of anything”  
71. A.o.d.: “their” instead of “one’s”  
72. Gd.tp.: some tp. have “by” instead of “from”  
73. Sk.sh., Km.tp.: “there” written; Gd.tp., bp.: “it” instead of “there”  
74. Gd.tp., bp.: “the” added  
75. Gd.tp., bp.: “activity” instead of “action”
and repose, and [it is the] \(^76\) psychological outlook on one’s health which helps more than any medicines\(^77\).

\(^78\) I remember an instance that I was seeing a patient who was suffering by \(^79\) an illness for more than twenty years and had lost every hope of getting better. Several physicians had been consulted; many different treatments had been experienced. I told this patient\(^80\) a simple thing to do. I did not teach any special practices, but just an ordinary little thing to [do]\(^81\) in the morning and in the evening. And to the great surprise of those at home, this patient\(^80\) began to move [her]\(^82\) hands and legs, which was first thought to be impossible, and this gave them a great hope, that a patient who had always been\(^83\) in bed could do this. And to the patient\(^80\) it\(^84\) was such a great surprise. I went to see them after a few days and I asked those around the patient, “How is the patient progressing?” They said that\(^85\), “The patient\(^86\) is progressing very well. We could have never thought that this person could move her hands and legs, that is the most wonderful thing; but we cannot make this patient\(^80\) believe now, after twenty years’ suffering, that\(^87\) she could ever be well. This illness has become such an impression upon this patient\(^80\) that she thinks that this is a natural thing for her, and that to be well is a dream—it is an unreality.” This gave me the idea that when a person lives in a certain condition, after a long, long time, that condition becomes his friend, unconsciously. He does not know it. [He]\(^88\) may think that he wants to get out of it, yet there is some part of his being that is holding\(^89\) it in his hand. Even if outwardly he says that he does not want to be ill, but unconsciously he is holding\(^89\) his illness just the same.
One day, in order to see a peculiarity of human nature, I asked a person who was brought to me to be cured of an obsession. So I asked this person how long this obsession has been? That person explained to me how horrible the obsession was, how terrible the life was of this person. I heard it for half an hour, everything that the person said against the obsession. But in order to see an amusing part of human nature, I asked this person, “You do not really mean to say that you want to get rid of this spirit? If I had this spirit I would keep it. After all these years that you had it, it seems unjust, too cruel with this spirit. If this spirit had not cared for you, it would not be with you all these years. In this world is it easy for a person to be so long with one? This spirit is most faithful.” Then the person was saying, “I do not really want to get rid of it.” I was very amused how, at the back of it this person wanted a sympathy and help, and assistance, but did not want to give up the spirit. It was not that the spirit was obsessing this person, but the person who was obsessing the spirit.

Q: Would you tell the students how it is to understand of the psychic impression of an illness?
A: Psychic nature is more susceptible to gross vibrations and especially what they call those inclined to spirituistic seances. Their body becomes so susceptible to any kind of nervous illnesses, also to obsessions, that they really speaking prepare themselves to welcome in their own spirit any other spirit.109

111. Sk.sh.: "spirituistic", a word apparently coined by P-o-M.; a.o.d.: "spiritualistic"
Address to Cherags

July 15, 1924

Our greatest need today is the building of a temple, however small, but something which will be a miniature form to be copied in the different countries. Therefore to make a miniature temple will not be such a difficulty if only we will all agree upon one idea. One might say that in the past, when the message of God was given, they gave it standing in the shade of the trees, on the banks of the rivers, and on the tops of the mountains. Yes, it was so for that time, but you would not have listened to a Sufi message if your murshid talked about it at the street corners. That time has passed; it was in a hall that you heard your murshid lecture, and the lecture was advertised and made known according to modern custom. When the soul, the dweller of the heavens, has to adorn itself with a physical body, it is natural that even the message of God must be given under proper conditions. You would not be proud of your murshid if he went and spoke in Hyde Park in London, with hundreds of people joking about it. No, that would hurt your feelings. You yourself would like your murshid to stand in a frame which you consider worthy of the of the dignity of the divine message. Besides, for everything a convenience is necessary; even for God it was necessary to make the world in which to manifest himself, the roof the sky, the floor the earth. Even God himself could not have accomplished his purpose without having made this
material manifestation through which to accomplish it. For us to hold weekly services, to have every day devotional meetings, to have our silences together, we badly need a hall, a place not only representative of the Sufi message, but that it should be the Sufi atmosphere of love, harmony, and beauty. We do not stand for ugliness; we put in a foremost place art, music, harmony, and beauty, and for us something which, even though small but expressive of our ideal, for us such a place is necessary.

And now the question becomes, Why is it not coming? When we think of the words a Sufi says, “When two hearts unite they move mountains,” and when we are so many, united in one thought, what is hindering? If anything hinders it is ourself, nothing else. It is for us to unite in heart and soul in the common cause and accomplish this little thing in which, even if it is against your own wishes, you would certainly like to please your own murshid! I see no one among my murreeds who does not desire to please his murshid. Also this will make a material beginning, after which will follow buildings in different countries, perhaps twenty or even a hundred times larger. For America will not be contented with the one floor; they will want twenty floors and they will have it. In England, large cities like London will not be contented with a small cottage, they will have grand buildings. It will all come, but must we not make a beginning, a small beginning, just to make it easy for us to meet together, to meditate together, to have silences together? In order to unite our forces, what is first needed is to unite in this thought, that a certain thing must be done. All must agree on this first step to be taken before thinking how it must be done, for when the question how it must be done comes first, then all the mureeds have different ideas, their minds clash, and it all drops. The question “how” comes afterwards. Now we must all agree that it must be done; the rest will follow in its natural course.

There are a large number of mureeds here. A hall suitable to hold silences would allow that at every silence all mureeds who would wish to come to every silence could be present. They are deprived of this now for want of room, or

9. P-o-M. here refers to the Universal Worship Service held on Sunday afternoons (see List)
10. There were daily services to recite certain prayers
11. On Saturdays, P-o-M. would meditate throughout the day, and then sit in the hall and receive mureeds one by one, opening his eyes briefly; this was known as the Silence
12. There was a small hall in Suresnes which held 40-50 people; evidently, the number at the Summer School had exceeded this number
13. Murshid attributes it to “a Persian poet” in “Marriage” (vol. 14 of the Sufi Message Volumes) and “a Sufi” in Cherag’s papers
14. Sufis use the word murreed to indicate an initiate (see Glossary)
15. Od.tp.: “a small beginning,” omitted, but added later in ink
16. Od.tp.: “and” added
otherwise they could come. Many prefer a silence to anything else and would rather miss a lecture than a silence. And not only when Murshid is holding silence, but at all times it would be open for those who wish to sit in a devotional centre. Whether temple or not, the mureeds will come, but by making accommodation there will be more facility and a larger welcome.

Q.: . . . \(^{17}\)
A.: With every modesty on my part, I am born artist and cannot be contented with any old building. And should I not wish that the Sufi message should be given in a building expressing love, harmony, and beauty?

Q.: There are two different plans and wishes; some think that bungalows for mureeds must be built first as it becomes more and more an impossibility to find lodgings\(^{18}\) for so many mureeds. Others believe that the first thing is to build the temple. Will you tell us with what to begin?
A.: Is it not written, “Seek ye first the kingdom of heaven”\(^{19}\)?

\(^{17}\) Od.tp.: no question, only a series of dots, and so in a.o.d.
\(^{18}\) Hq.st.: “lodging” instead of “lodgings”
\(^{19}\) Matthew 6:33
**Class for Candidates**

What is it that makes a *mureed* be received further in the higher initiations? Is it his knowledge of Sufism? Is it his gift of speech, is it his qualification in writing, is it his capability of teaching? Yes, all these things; but the most essential thing besides these above-said things is his practical application of it in his life.

A question arises, In what way? His attitude to his *murshid*, to his initiator, his attitude to his teachings, his attitude to his working, his way with his fellow mureeds, his fellow workers, also with strangers. The Sufi [path of] initiation is different, for the reason that it is acquired by reflection. The mureed who reflects Murshid more clearly shows according to that reflection his advancement in work. The results, which have been known to us in the history of the Sufis in the past, have been most wonderful. The way how Rumi has spoken in his words the message that Shams-i Tabriz brought shows the example of what a reflection can do. Yes, in Buddhistic school, also in the Vedantic school, where there is a great deal of study attached to their cult, reflection is considered to be most important.

A Buddhist is not only a worshipper of Buddha, but he is someone who attains to Buddhahood. He wishes to reflect Buddha. And so is with mureed. The

*Notes:*
1. Hq.tp.: date omitted
2. Sk.sh.: this address, without any title, follows in sequence in Sk.'s sh. copybook of the Classes for Candidates; er.tp.: "Class for Candidates" as a title; Hq.tp.: "Tassawuf" (a category–see Glossary) and "Sangatha III" (a level of teaching–see Glossary)
3. The word *mureed* is used by Sufis to indicate an initiate (see Glossary)
4. Hq.tp.: "qualifications"
5. Hq.tp.: "The" instead of "A"
6. The word *murshid* is the title Sufis use for a spiritual guide (see Glossary)
7. Sk.sh.: "way" written, then "which path of" in sh. inserted; er.tp.: "way" crossed out, then "of the" added, then that too crossed out, and "path of" added; Hq.tp.: "path of" instead of "way"
8. For Jalal-ud-din Rumi, see List
9. For Shams-i Tabriz, see List
10. Hq.tp.: "the" omitted
11. Vedanta: the main school of Hindu philosophy (see List)
first step of the mureed is to reflect his murshid, which is called *fana-fi-sheikh*\(^\text{12}\). The next step then is to reflect *rasul*\(^\text{13}\), the divine ideal in the spirit. When he has once attained to that, they\(^\text{14}\) can be more easily attained if the first thing is attained—for once a soul learns not to be himself, then he can become any self—then there is *fana-fi-Allah*\(^\text{15}\), the third stage, in which a mureed loses himself in God. In this loss there is no loss, it is a gain. In the guise of an apparent loss, perfection is gained.\(^\text{16}\) \(^\text{17}\) It is that law that traditionally\(^\text{18}\) made the [chain]\(^\text{19}\), that is how the [chain]\(^\text{19}\) was developed.\(^\text{17}\) \(^\text{20}\) That is why as much as one effaces oneself, so much further one proceeds in the\(^\text{21}\) spiritual journey. It is not so difficult as it appears to be\(^\text{22}\) and yet it is difficult if one has not found the way to it. It is an attainment which is gained by someone who is firm and steady, sympathetic and self-effacing. For the whole process of the spiritual attainment is in losing the false ego for the highest gain.\(^\text{23}\)

\(^{25}\) That cannot be gained by questioning, that\(^\text{26}\) can only be gained by trusting.

\(^{27}\) Without trust we cannot do anything. Even when a child is born, if he did not trust what his parents have said, he would not learn the language.

---

12. For *fana-fi-sheikh*, see Glossary
13. For *rasul*, see Glossary
14. Er.tp.: “which” instead of “they”
15. Sk.sh.: “Fila” in lh. has been crossed out, and “f’Illah” in lh. substituted in the margin (for *fana-fi-Allah*, see Glossary)
16. Sk.sh.: a sh. symbol for a break in speaking
17. Hq.tp.: this sentence omitted
18. Er.tp.: “traditionals” instead of “traditionally”
19. Sk.sh.: “chain” in lh. is added above the sh. “shain”; er.tp.: “chain”, perhaps correct, referring to the “chain” or *silsila* of teachers in a Sufi Order
20. Sk.sh.: above the text on a new page (12) of Sk.’s sh. book, first “lecture” in lh. was written, then crossed out, and “address continued” in lh. added instead
21. Hq.tp.: “the” omitted
22. Er.tp.: “to be” omitted and comma added
23. Hq.tp.: the document ends here
24. Sk.sh.: a blank line indicating a pause or lost words
25. Er.tp.: “Q.” (for Question) added before this sentence; it is not clear who is speaking
26. Sk.sh.: “cannot” written, then crossed out, and omitted in er.tp.
27. Er.tp.: “A.” (for Answer) added before this sentence
Brotherhood

Today I wish to ask my workers of Brotherhood to ask any questions regarding to the continuing of the work.

Q.: I want to ask you if we, the Cherags, are going to you in the summer, then we cannot continue the service in our towns. People have expressed their wishes to continue. When will the time come that it is a greater need to continue the service?

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Km.tp. = a typescript made by Kismet Stam.
Gd.tp. = a typescript prepared by Murshida Goodenough, showing some editorial changes.
Sk.tp.1 = a typescript prepared by Sakina Furnée or under her supervision, showing a few handwritten editorial changes which are indicated as Sk.tp.1(Sk.cr.).
Sk.tp.2 = an abbreviated typescript prepared by Sakina Furnée or under her supervision, which consists of the 6th, 8th, 9th and an added qa. (presented here in a footnote), omitting the qa.s about cherags.
er.tp. = An early typescript, which was sent to Headquarters, showing some handwritten corrections made by Sk. The 3rd and 7th qa.s are omitted, and the typescript ends after the 9th qa. (10th and 11th qa.s omitted).

Notes:
1. Sk.sh.: “Brotherhood” (see List) in lh. later added above the text; Km.tp.: “ADDRESS TO WORLD BROTHERHOOD WORKERS.” added; Gd.tp.: “Meeting of the World Brotherhood.”; Sk.tp.1(Sk.cr.): “ADDRESS TO WORLD BROTHERHOOD WORKERS (4)”; Sk.tp.2: “ADDRESS to the World Brotherhood Representatives. IV.”
2. Sk.tp.1(Sk.cr.): Sk.tp.2: “Brotherhood workers” instead of “workers of Brotherhood”
3. Sk.tp.1(Sk.cr.): “to” crossed out
4. Er.tp.: “if” crossed out
5. A.o.d.: “we” omitted
6. A Cherag is a person ordained to perform the Universal Worship (see Glossary)
7. Er.tp.: “are” crossed out
8. Er.tp.: “that go” instead of “going”
9. Er.tp.: “they cannot continue the services during that time in their town” instead of “then we cannot continue the service in our towns”
10. Er.tp.: “that it might be continued” instead of “to continue”
11. Sk.sh.: “on” written; Km.tp., Gd.tp., Sk.tp.1: “and” followed by a number of dots indicating missing words instead of “on”; er.tp.: “services” instead of “service on”
A.: Of course, if you had left your service in order to go for an amusement or pastime, it would have been different. But you have left your service in order to come here, to take all that is needed for [the] service and then to go and continue it again. So you are doing the service for your friends who are interested in the service just the same.

Q.: I think it is of infinitely more value to come here, but I think he has in mind their need also. They do not like it; it [weakens] our position.

[A.:] Therefore, we are trying to have more Cherags in every city, that in the absence of two or three Cherags that [others] may continue the work. If your co-workers in your city will continue, even now it would be a good thing. Although we consider two months of the year as a vacation for the Sufi Movement, we used to consider first August and September.

[Q.:] [Someone:] In the States the service goes on just the same.

[A.:] Service must be continued if it can be managed to do so. No, but if in a place there is only one Cherag and that Cherag has to come here? In order to come
here, in order to receive, it is better that he takes a leave of a month or two and comes here.\(^{32}\)

**Q.:** If there is no Cherag, can the service be continued in an [informal]\(^{34}\) service?  

**A.:** Yes, by taking the permission from the Headquarters or from the National Representative\(^{35}\) of the country.\(^{36}\)

\[Q.:\] So then it will become an informal service, or does one continue with the universal service? \[A.:\] The Universal Worship goes on always.

\[Q.:\] In regard [of] a practical question of brotherhood meetings: In New York, so many different nationalities, would it be there for a brotherhood to invite [teachers] of other religions to talk over their religion in Brotherhood meetings?  

**A.:** Yes, you may call a Zoroastrian or Hindu, someone who is an authority in some religion.

\(^{32}\) A.o.d.: “his” instead of “a”  
\(^{33}\) A.o.d.: “for” instead of “of”  
\(^{34}\) Sk.sh.: “unformal” is clearly written in sh.; Km.tp., Gd.tp., Sk.tp.1: “informal”; er.tp.: “unformal”  
\(^{35}\) Sk.sh.: “Headquarters” wr. in lh. (see List) and “Nat. Repres.” abbr. for “National Representative” wr. in lh.  
\(^{36}\) Sk.sh.: two lines are left blank after “country”, and two separate sentences which follow lack “qa.” designation  
\(^{37}\) Sk.sh.: “Q.” missing; a.o.d.: “Q.” for “question” added  
\(^{38}\) Er.tp.: “it” instead of “one”  
\(^{39}\) Sk.sh.: “A.” missing; a.o.d.: “A.” for answer added  
\(^{40}\) Sk.sh.: the symbol “=” on a blank line, normally indicating a change to qa.  
\(^{41}\) Sk.tp.2: “In regard...different nationalities,” omitted  
\(^{42}\) Sk.sh.: “over”; Km.tp., Gd.tp., Sk.tp.1, er.tp.: “of” instead of “over”  
\(^{43}\) Sk.sh.: “Q.” missing; a.o.d.: “Q.” for “country” added  
\(^{44}\) Er.tp.: “it” instead of “one”  
\(^{45}\) Sk.sh.: “A.” missing; a.o.d.: “A.” for answer added  
\(^{46}\) Sk.sh.: “teachers” traced through a now illegible sh. symbol; “teachers” in a.o.d.  
\(^{47}\) Sk.tp.2: “speak” instead of “talk”  
\(^{48}\) Sk.sh.: “of” instead of “over”  
\(^{49}\) Sk.tp.2: “at” instead of “in”  
\(^{50}\) Sk.sh.: “of” retraced to read “a”; a.o.d.: “a”  
\(^{51}\) Sk.sh.: “Zoroastran” in lh. for Zoroastrian  
\(^{52}\) Km.tp.: “Hindu” written by hand; Sk.tp.1(Sk.cr.): “a Hindu or a Buddhist” instead of “Hindu”; Sk.tp.2, er.tp.: “a Buddhist” instead of “Hindu”  
\(^{53}\) Sk.tp.1(Sk.cr.), Sk.tp.2, er.tp.: “or” added  
\(^{54}\) Sk.sh.: “a”; a.o.d.: “a” omitted
Q.: I have heard from Cherags,55 “Yes,” we have our service, but it comes that people come and ask of other religions. Then we are ashamed that there are other religions we know nothing about it”;56 “I know that by and by, we can learn. But is there not a manner to teach a class for Cherags57 to learn the other religions?

A.: We are beginning now a study of comparative religions a [text] book among Cherags, in order to present [religions] in their right form. [Regarding]63 Brotherhood activity, if the person was known to the National Representative of that country, any person who can speak on religions or philosophical subject67 can be invited to speak on brotherhood [meetings],69 because our brotherhood meeting always opens its platform to any speaker on philosophical or religious subjects.

Q.: Would there be any objection to having brotherhood61 meetings at which different speakers would be called, to make them interesting to the public at large and then have that followed by devotional service?71

A.: Yes, sometimes it would be a convenient thing, but sometimes not. For instance, we invite to a brotherhood meeting people without thinking about their ideas; [they] may come there and be interested by it, and come four, ten times. The more they become acquainted with us, the more they will tolerate us. But if we begin to have before them a kind of universal service, they will perhaps be horrified.
and never come again. [Therefore,] better first [let them come] to brotherhood meetings and acquaint [themselves] with our [ideas] and then, if they think, “What a pity there is not a devotional service,” then they can be invited to come in and see what it is. But it is better that [the] brotherhood [activity] goes forward to welcome people who are of different thoughts and ideas. This is the first thing to unite.

I do not grasp that the Universal Worship is, it is better that in the beginning it is so. The brotherhood has a special mission, to acquaint ourselves with the people, because strangers are always apt to look at you with suspicion and doubt, however good and correct it is. The first thing is that they will form an opinion. Really it is true that so many people will form an opinion without thinking; it is very easy to form an opinion at once before thinking. We shall be in that way exposed,
which shall not be for benefit. When in the beginning the plants are small, little seedlings, [anyone] can walk upon them, they can be destroyed. When the plants turn into trees, it protects itself, they stand on its stem; [it is strongest]; it is its own defence. In the beginning in the Movement also, it must be regarded with special care. What we need most is the psychology of human nature, not of individuals, but of the multitude.

(Q.) Each town has a different psychology? [A.:] Yes, at the same time the first lesson which we have to learn is the one principle which is behind human nature. Then it becomes easy for us to study different towns. But the first thing is the psychology of human nature, that is the main thing.
Q.: When you, yourself are not afraid as–

[A.]: Too much of everything is wrong. If you are too conscientious of what people will think and say, then also you will keep the Movement back from furthering. If you ignore people’s ideas and feelings, then also you may cause a harm to the Movement, because you will do too much. In spite of Murshid’s enthusiasm [for] the cause, there is not one word or action Murshid does without thinking what effect it will have upon the individuals and upon the multitude.

Q.:—Sometimes people have told me, why have you not told me that these services have—

[A.]: We must strike the happy medium, not to be too careful nor to be too neglectful, and that is the most difficult thing because it wants balance. We could do too much of anything easily, either be too careful and keep the message back from furthering, or be too eager to further it and thereby spoil it.

a good work can be done. But at the same time the Movement cannot occupy itself with any more activities than it has just now in hand.

125. Sk.sh.: this sentence has been crossed out
126. Sk.sh.: a blank; a.o.d.: a number of dots and a question mark
127. Sk.sh.: “A.” missing; a.o.d.: “A.” for “Answer” inserted
128. Sk.sh.: “M.’s” abbr. for “Murshid’s”; in Sufi terminology, Murshid means a spiritual guide or teacher; in this case P-o-M. himself (see Glossary and List)
129. Sk.sh.: “of”; a.o.d.: “for” instead of “of”
130. Gd.tp.: “of” instead of “or”
131. Sk.sh.: this sentence, “Sometimes . . . have” has been crossed out; a.o.d. “Q.” for “Question” added, and question kept
132. A.o.d.: “this service” instead of “these services”
133. Sk.sh.: a blank after “have”; a.o.d.: “have” omitted; Km.tp.: a space left before a question mark; Gd.tp.: a number of dots before a question mark; Sk.tp.1(Sk.cr.): ‘(is being held)?’ added by hand
134. Sk.sh.: “A.” missing; a.o.d.: “A.” for “Answer” added
135. Sk.tp.1(Sk.cr.): “wants” crossed out and “needs” substituted
136. Sk.tp.1(Sk.cr.): Sakina wrote by hand underneath the text: ‘(all the Q+A in this July 15th copy which are omitted in the HQ. stencil pertain to the services of the Universal Worship.)’
Collective Interview

There is a question which I am often asked, if it is a good thing for a 
mureed to concern himself with his own progress, or if it is a good thing for a 
mureed to help others. Also, I have seen some mureeds only concerned with their 
own progress and others only concerned with the idea of helping others. And to 
my amusement I have heard from them saying that, “I do not care for myself, if I 
spiritually evolve, if only I could be of some help to the others.” It is an unselfish 
proclamation, but unpractical at the same time. He cannot help others who cannot 
help himself. And therefore, in order to be able to help others, the mureed must 
know that it is his first duty to help himself also. But the attitude that, “I only 
concern with myself, I do not care for the others,” is not also a right attitude. 
Neither nature nor art can give you sufficient joy if there is no one to share with 
you your joy. To help others spiritually only means to exchange our joy, to share
the beauty of spiritual ideas with another. There is nothing more interesting in life than this, if one only has the right notion of it. If one does it with pride and conceit, then not only a spiritual work, but even the most material work proves to be spiritless. To help oneself spiritually and to help others must be the right idea.

13. Hq.tp.: “sees” instead of “does”  
14. Hq.tp.: “the” instead of “a”  
15. Gd.tp., Hq.tp.: “a” instead of “the”  
16. Gd.tp., Hq.tp.: “But” added  
17. Hq.tp.: “that” omitted  
18. Hq.tp.: “But” omitted  
19. Sk.sh.: “well” written twice; a.o.d.: second “well” omitted  
20. Gd.tp., Hq.tp.: “call” instead of “think”  
21. Gd.tp., Hq.tp.: “or even consider himself worthy” omitted  
22. Sk.sh.: “he is” crossed out then “he thinks he is” substituted; Km.tp.: “he thinks he is”; Gd.tp., Hq.tp.: “he will feel that he is”  
23. Gd.tp., Hq.tp.: “hims elf” added  
24. Hq.tp.: “Then” omitted  
25. Hq.tp.: “ideas” instead of “idea”  
26. Hq.tp.: “really” omitted  
27. Km.tp.: “fellowmen” instead of “fellow-man”  
28. Gd.tp.: Gd. erroneously typed “cride”; which became “pride” in Hq.tp.  
29. Gd.tp., Hq.tp.: “the” instead of “that”  
30. Gd.tp.: “a” crossed out and omitted in Hq.tp.  
31. Gd.tp., Hq.tp.: “one’s” instead of “our”  
32. Hq.tp.: “One” instead of “We”  
33. Gd.tp.: “contented” instead of “content”  
34. Hq.tp.: “the” instead of “its”

Then to think that, “Yes, I will help others when I become worthy.” But if he waits to become worthy he may just as well wait for the whole life, for no one sensible enough will think himself worthy or even consider himself worthy. The day when he thinks he is worthy, he will prove to be the most unworthy.

Then there is an idea that it is wrong to give one’s spiritual idea to another. Yes, if you urge upon another, it is wrong. But you cannot help pointing out beauty which you enjoy yourself. If you are really earnest, and if you really love your fellow-man, it is natural for you. There is no crime in inviting other travellers to join with you while eating or drinking; it is only a pleasure. It only gives you a fuller satisfaction of that food and drink. Waiting for perfection is a presumption. Perfection is attained as one goes along, and one must take with one those who will come to the same ideal that one is travelling to. Yes, one must not urge one’s belief upon others. One must not be displeased with our fellow-men if they do not believe as we do. One must leave them alone if they are content with their belief. For it is not the belief, it is its result which is important. The
result is happiness, peace, wisdom. If that is attained without one’s own belief, one has no right to urge one’s belief upon a person who is quite happy in his own belief. We do not need to trouble with those who are content with their ideas, for we have many others who are not content with their lives; we must first work with them. If not, we could be losing our time in giving it to souls who are not yet wakened to the idea, who are not yet ready for it, who are not inclined to accept it. I must repeat to my mureeds that it is not necessary in order to become a mureed you must become a worker for the cause. This is not desired of [you].

The object of the Sufi Movement is fulfilled if it has answered your life’s purpose, whatever be your life’s vocation. If the message has been helpful in your life, has brought to you some blessing, the object of the message is fulfilled. It is only nice when you feel out of your admiration for your ideal, out of your sympathy with Murshid, out of your devotion to the cause, that you must serve the cause. Then alone your service is accepted.

Although the need of workers is ever so great, when we think of the laudable object we have before us, that we shall not think we have begun our work till we had ten thousand workers to begin our activity in the world. One might think it is too much to ask, but I think it is very little to ask considering what we have before us. No mureed with earnest feeling of service and true devotion for the cause, with sympathy for his murshid, will shrink, once he has realized the need, from offering his services at the present moment. Although we do not bind, we shall never bind mureeds, making them obliged to do the work for the cause. It must come from their own heart as a call from within; then alone the work they would do would be imbued with earnest feeling.

---

35. Gd.tp., Hq.tp.: “contented” instead of “content”
36. Gd.tp., Hq.tp.: “own” added
37. Km.tp.: “would” instead of “could”
38. Gd.tp., Hq.tp.: “our” instead of “the”
39. Hq.tp.: “ideas” instead of “idea”
40. Hq.tp.: “them” instead of “it”
41. Hq.tp.: “required” instead of “desired”
42. Sk.sh.: “it”; Gd.tp., Hq.tp.: “you, that” instead of “it” and sentence continued
43. Gd.tp., Hq.tp.: “to you” added
44. Gd.tp.: “only” crossed out and omitted in Hq.tp.
45. Gd.tp., Hq.tp.: “the” instead of “your”
46. The word Murshid is the title Sufis use for a spiritual guide, in this case referring to P-o-M. himself (see Glossary)
47. Gd.tp., Hq.tp.: “great” instead of “laudable”
48. Gd.tp.: the passage “that we shall not . . . before us” crossed out; Hq.tp.: the passage “that we shall not . . . before us” omitted and sentence continued with “no mureed with earnest feeling . . . ”
49. Sk.sh.: an illegible correction
50. Gd.tp., Hq.tp.: “with” instead of “for”
will do will be of value. I have not the slightest doubt that this our need will be granted us. I am waiting; it is only a matter of time. He is responsible whose work it is; we have only to answer the call.

51. Gd.tp., Hq.tp.: "that we" instead of "they will"
Mind World

The phenomena of reflection is such that every action, every thought is reflected in oneself, and there arises a production. It produces something, something which forms a direction in one’s life and which becomes a battery behind everything one does, a battery of power and a battery of thought. There is a saying that the man’s real being speaks louder than what he says. It shows that in this phenomena every person is exposed to all the mirrors, and nothing there is in the world that is hidden. What one does not say, one reflects. So, therefore, there is no secret.

The word used by Solomon, “under the sun,” for night and day both. The real sun is the intelligence, and in the light of that sun all mirrors, which are human hearts, reflect all that is exposed to them without any effort on the part of man. This is the reason why the desire of a person, if it is a real wish, becomes fulfilled sooner or later, because it is reflected and through that reflection it
becomes living. That reflection gives it a life because it is not in the dead mirrors, it is a living mirror, which is the human heart. It is not to be surprised that if a master of the house wished to eat fish the cook had the desire to bring it. It is natural. It is not to be surprised if you had just thought of a friend and the friend happens to come and meet you while you are going to do something else. It is unexpected outwardly; it is arranged. It is arranged because of your reflection rising in the mind of your friend has arranged your meeting.

Someone asked me if we shall meet in the hereafter those around us here. I answered, “Yes, we shall meet in the hereafter those whom we love and those whom we hate.” This person was rather pleased with the first thing, but rather displeased with the next. I further explained that, “You think of two persons, the person who you love most and the person whom you hate most. You cannot help thinking: either one can be praying for the friend or cursing the enemy, but he will be thinking often of both.” So he naturally is attracting them both. The most wonderful thing is that those whom you love or hate in life, you meet them unexpectedly. Without any intention on your part, you attract them. The person asked, “What shall we do?” I said, “The best thing is not to hate anyone, only to love; that is the only way out of it.” As soon as you have forgiven those you hate you have got rid of them; then you have no reason to hate them, you just forget.
It is this reflection which we see in the success and failure of business. When a person goes to another person on business, he reflects. If he has failure in his mind, he reflects failure in the other person. From all around, what comes is the condition of bringing about a failure for him. He, so to speak, causes his own failure. If a person goes with a success in mind, one reflects success in the heart of everyone whom he meets and nothing comes out of it but success. Therefore, it is those who are obsessed by failure, they have failure. Who have impression of success, they have success. We read in the history there have been heroes, generals, kings who had success after success. And there are many examples in everyday life to be found who have failure after failure; there is no end of failure, everything they touch is shattered. Why? Because the destruction is there. They have it in themselves; only it is reflected in all things they touch.

Amir says—he was a great Hindustani poet, “My eyes, you have the light of the Perfect One and if you cannot see, it is not the lack of light in you; it is only because you keep covered.” Man is seeking for a clear vision continually, wanting to see light continually, and yet he covers the very eyes, the sight which has divine light in him, by covering his heart. No one can teach anyone, nor anyone can acquire that power of seeking clearly. Man is naturally a seer. When he does not see it is a surprise. The seers do not only see an individual when an individual comes before them. They are capable to see if ten thousand persons are sitting before you, all as a multitude and each as an individual. The

---

34. Gd.tp., bp.: “on some” instead of “person on a”  
35. Gd.tp. bp.: this sentence omitted  
36. A.o.d.: “he” instead of “one”  
37. Gd.tp., bp.: “that have failures” instead of “they have failure”  
38. Gd.tp., bp.: “Those who have the” instead of “Who have”  
39. Gd.tp., bp.: “failures”  
40. Sk.sh.: “touch” followed by a space with dashes, indicating lost words; Gd.tp., bp.: “is shattered”  
41. Amir says—he was a great Hindustani poet, “My eyes, you have the light of the Perfect One and if you cannot see, it is not the lack of light in you; it is only because you keep covered.”  
42. For Amir Minai, see List; the loose quotation is from a poem Inayat Khan and Jesse Duncan Westbrook (see List) published in *Hindustani Lyrics* (London, 1918)  
43. Sk.sh.: a blank  
44. Gd.tp., bp.: “if” omitted  
45. Gd.tp., bp.: “continually” omitted  
46. Gd.tp., bp.: “his” instead of “the”  
47. Gd.tp., bp.: “can” moved to before “anyone”  
48. Bp.: “the” instead of “an”  
49. Gd.tp., bp.: “of seeing” instead of “to see”  
50. Gd.tp., bp.: “them” instead of “you”
reason\(^{51}\) is as large\(^{52}\) the mirror becomes, so\(^{53}\) more reflections it accommodates in itself. And therefore in one person a multitude at one and the same time can be reflected\(^{54}\); their heart and soul and mind and all. No doubt, it begins by receiving\(^{55}\) the reflection from one, but as the heart expands, so it takes \(^{56}\)reflection of the multitude.

It is in this that there is the mystery of spiritual hierarchy. It is only the expansion of heart. Do we not see in our everyday life, there is one person who says, “Yes, I can love a\(^{57}\) person whom I love, but then I cannot stand the others.” It is only the limitation of the heart. There is another person who says, “Yes, I can love my friends, those with whom I feel at home, I feel a contact, but then with\(^{58}\) the strangers I cannot love them, I am closed.” And he really is closed for\(^{59}\) the strangers. He may be a loving person, but in the presence of the\(^{60}\) strangers his love is closed. And \(^{61}\)as more free the heart becomes\(^{62}\) of this limitation, naturally it becomes larger. Because length of the\(^{63}\) heart, as Nizam\(^{64}\) has said in his poetry\(^{65}\), is unimaginably great. Nizam\(^{66}\) says that if the heart of man were expanded, it could\(^{67}\) accommodate the whole universe in it, just like a drop in the ocean.\(^{68}\) The [heart]\(^{69}\) can be \(^{70}\)larger than the universe, it can hold\(^{71}\) all. And the heart that can hold all can receive\(^{72}\) the reflection from all. Therefore,\(^{73}\) the whole process of evolution is getting larger. Getting larger means getting freer from limitations; and it is the outcome of this condition that the vision becomes clearer.

---

51. Sk.sh.: “and” written, then crossed out, and omitted in a.o.d.
52. Gd.tp., bp.: “that the larger” instead of “as large”
53. Gd.tp., bp.: “the” instead of “so”
54. Gd.tp., bp.: “can be reflected” moved to before “at one and the same time”
55. Gd.tp., bp.: “with seeing” instead of “by receiving”
56. Gd.tp., bp.: “the” added
57. Bp.: “the” instead of “a”
58. Gd.tp., bp.: “not” instead of “with”
59. Gd.tp., bp.: “before” instead of “for”
60. Gd.tp., bp.: “the” omitted
61. Gd.tp.: “in proportion” added
62. Bp.: “the heart becomes” moved to before “more free”
63. Gd.tp., bp.: “the length of his” instead of “length of the”
64. For Nizam, see List; Gd.tp., bp.: “Asaf” instead of “Nizam”
65. Gd.tp., bp.: “verse” instead of “poetry”
66. Gd.tp., bp.: “Asaf” instead of “Nizam”
67. Gd.tp., bp.: “would” instead of “could”
68. The source of this quotation has not yet been identified
69. Sk.sh.: “art” retraced to read “heart”, and “he art” in a.o.d.
70. Gd.tp.: “so large that the whole universe one can hold,” instead of “larger than the universe, it can hold”; bp.: “so large that one can hold the whole universe,”
71. Gd.tp., bp.: “see” instead of “receive”
72. Gd.tp., bp.: “Because” instead of “Therefore,”
73. Sk.sh.: a space
One might ask, how can the minds of the multitude be reflected in the heart? In answer to this I will say, in the same way as the picture of their group is taken in the photographic plate. There may be a whole lot of crowd. The photographic plate will take them all. If it cannot take it then it is not large enough. The heart is capable as a photographic plate to take reflection. If it cannot take, it means it is limited, it is small. Once I asked my murshid about the secret of telepathy. He said it is not a secret, it is the actual condition, we live in it, we move in it, we make our being in it. The whole life is an absolute intelligence. It is a mirror-land in which all is reflected. When we think of it [deeply], we feel that in the daylight we close our eyes and sleep.

---

86 Q.: When it is in our own hands to have success or have failure, wherefore the prayer is used?
A.: It is in our own hands to say a prayer or not to say a prayer; it is doing our work, when we are doing it. When we are praying we are doing it. It is a work. Prayer is a certain kind of work. If we did not do it, it would not be.

Q.: But there are people who are unsuccessful, who have failure after failure and yet pray.
A.: Praying from the depth and praying from the surface are two prayers. Which Christ has called “vain repetitions,” one can do it, one can just repeat the prayer and one may not feel it. One may not fix his mind on the meaning of the prayer.

---

74. Bp.: “One might ask,” omitted
75. Bp.: “In answer to this I will say,” omitted
76. Gd.tp., bp.: “that” instead of “as”
77. Gd.tp.: “the” instead of “their”; bp.: “a” instead of “their”
78. Sk.sh.: “fotografic” written in lh., the Dutch spelling for “photographic”
79. Gd.tp., bp.: “whole lot of” omitted
80. Sk.sh.: “f.p.” in lh. abbr. for “photographic plate”
81. Gd.tp., bp.: “of taking” instead of “to take”
82. Bp.: “them” added; bk.: “it” added
83. Bp.: these two sentences omitted
84. Sufis use the word murshid to designate a spiritual guide (see Glossary); in this case, P-o-M. refers to his own guide, Abu Hashim Madani (see List)
85. Km.tp.: “to” added
86. Bp.: Gd. omitted all the thirteen questions and answers here, not even incorporating any of the material into the body of the lecture, as she usually did; however, she did incorporate some of the material from these qa.s into the text of other lectures in the series
87. Km.tp.: “to” added
88. See Matthew 6:7
If the depth\textsuperscript{89} of one’s heart hears the prayer, God has heard it, because God hears from\textsuperscript{90} the ears of man. The man who prays, through his own ears God hears it.

\textit{Q.}: But the man who is not open to prayers\textsuperscript{91} so\textsuperscript{92} deeply; how will one come to betterment?

\textit{A.}: By practice. A person who is not able to draw a straight line, by drawing a thousand\textsuperscript{93} times, he will learn\textsuperscript{94} to draw [it]\textsuperscript{95}, and so he will learn to.

\textit{Q.}: \textit{If there is only one mirror in each, does the heart reflect to the mind or the mind to the heart?}

\textit{A.}: In the first place it must be known that mind is the surface of the heart. The heart is the depth of the mind; therefore, heart and mind are one and the same thing. If you call over to\textsuperscript{97}, therefore, in the same mirror it is reflected. Mirror is a very good word, because it has both: the mind and the heart.

\textit{Q.}: \textit{Why is it for some so easy to love and difficult to hate; for others the reverse?}

\textit{A.}: \textit{It is a kind of attitude. A person who takes the right attitude or a harmonious attitude, naturally loves; at least his first desire is to love. And the one who takes a wrong attitude, which means an inharmonious attitude, then his first\textsuperscript{99} impulse is to hate. Very often such persons hate the best person, the most worthy person in the beginning. Then it\textsuperscript{100} may be won; then they\textsuperscript{101} may change, but the\textsuperscript{102} first impulse is to hate. These are the two different attitudes.}
Q.: If we wish something ardently from another person do we not deprive that person from his freedom of choice by pulling him into our direction? [A.]: Unhappily; and yet the whole mechanism of the world is such that it is done, either consciously or unconsciously. The whole mechanism is like this. One does not know it, but behind all minds there is one mind, and therefore all these phenomena, it is a kind of show. Outwardly there are dolls dancing, fighting, killing, but behind it all there is one person. The one who is enjoying is the spectator. The one who enjoys the most is the one who is making the play.

Q.: What is then the secret that the one who is behind all these dolls makes one a sinner and the other a saint? A.: You may blame also a playwright who has written in that play one a very nice part and another part is quite different from it, which is not very desirable. If he had not written both parts, the drama would not be complete.

What about a musician? If from the beginning to the end it were one note, what
Q.: But the man who is behind all must be obliged to both.

A.: Yes, there is no doubt about that; he must be obliged to both. He has the reins of all the pictures in his hands, and therefore his fingers are testing the joy and sorrow of all. The person who is moving the dolls, in his fingers there are all dolls, and while moving his hands, feels it. Because this outward picture just is. When we go from that picture to reality, we see that the dolls already of the same essence as the player of the dolls. Therefore, the relation is not such as the player of the dolls and the puppet show. The relation of the player of the dolls and the dolls is much closer. There is no distance here. I may perhaps give this example in another way. That there are some persons in the East, sometimes a person finds them, who are qualified in moving their hands before a light and the moving hands they make pictures on the wall and while

would it be?

All these make picture complete.

Q.: But the man who is behind all must be obliged to both.

A.: Yes, there is no doubt about that; he must be obliged to both. He has the reins of all the pictures in his hands, and therefore his fingers are testing the joy and sorrow of all. The person who is moving the dolls, in his fingers there are all dolls, and while moving his hands, feels it. Because this outward picture just is. When we go from that picture to reality, we see that the dolls already of the same essence as the player of the dolls. Therefore, the relation is not such as the player of the dolls and the puppet show. The relation of the player of the dolls and the dolls is much closer. There is no distance here. I may perhaps give this example in another way. That there are some persons in the East, sometimes a person finds them, who are qualified in moving their hands before a light and the moving hands they make pictures on the wall and while
The king and queen come. All is just done by the movement of his hand. The whole story is performed by that one person. It is, after all, what is it? If it is something undesirable he has made, it is also his hand. [If] it is something desirable he has made, it is also his hand. If he had not made the variety, they would not be the. It gives the others the amusement, and the others, a great satisfaction. In the end his hands are not affected by it. The shadows are [shadows], his hands remain his hands. It is momentary, it passed away.

Q.: Why must we try and become a saint then?
A.: Because it is our inner inclination to become a sinner, he is not invited there. But [it is not his
inclusion] to be a [sinner]. Even if a sinner had his greatest delight in being a sinner, I would never call that a sin. I would call it a virtue. But it is not so. It is not his delight, his happiness, it is only a passion that comes in him and through that passion he does wrong. After that he is not happy. No soul can continually rejoice in [something] wrong and if he did, he continually rejoices in wrong, it is not wrong. What brings you joy and happiness [cannot] be wrong.

Q.: Why did Christ, who was nothing but love, attract so much hate?
A.: No, he did not attract hate. He only caused in the hearts fear, fear of losing their power, that is all. And through the madness they did what they did. If a hate is caused against a loving person it is owing to the ignorance of the person who hates them. If he were a little more wise he would not.

176. Sk.sh.: “it is not his inclination” added above an illegible correction; Km.tp.: “it is not his inclination; Gd.tp.: a large blank without “But”
177. Sk.sh.: “to be a seer” written; Km.tp.: “to be a sinner”; Gd.tp.: a large blank, followed by “even in the worst sinner”
178. Gd.tp.: “Even” omitted
179. Sk.sh.: “has” written, then crossed out, and omitted in Km.tp.; Gd.tp.: “has” instead of “had –has–”
180. Gd.tp.: “sinning so” instead of “being a sinner”
181. Gd.tp.: “so. It is not” omitted
182. Gd.tp.: “which” instead of “that”
183. Gd.tp.: “and through that passion he does wrong” omitted
184. Gd.tp.: “it is not his happiness, he is seeking something else” instead of “he is not happy”
185. Km.tp.: “can” omitted; Gd.tp.: “is” instead of “can”
186. Gd.tp.: “rejoicing”
187. Gd.tp.: “something” added
188. Gd.tp.: “and if he did, he continually rejoices in wrong, it is not wrong” omitted
189. Gd.tp.: “can bring” instead of “brings”
190. Sk.sh.: “can” written; Km.tp.: “cannot” instead of “can”; Gd.tp.: “it cannot” instead of “can”
191. Gd.tp.: the qa.s continued in a different typescript
192. Gd.tp.: “all” instead of “nothing but”
193. Gd.tp.: “hatred” instead of “hate”
194. Km.tp., Gd.tp.: “their” instead of “the”
195. Gd.tp.: “that” instead of “the”
196. Sk.sh., Km.tp.: “them”; Gd.tp.: “him” instead of “them”
197. Sk.sh.: “over there” written, then crossed out, and omitted in a.o.d.
198. Gd.tp.: “wiser” instead of “more wise”
That is the theory that it must be a virtue, because it is the right thing to choose. It is his limit, choice of goodness.

Q.: What is the innermost nature of the five elements?
A.: Five elements are a process of development. The development of one essence in each step of development becomes a certain element. It is distinguished as such because of its distinct quality and it is recognized after it has manifest in a concrete physical form. For instance, if we could not have known earth, water, fire, air as we know in the physical, sphere, we could not have found out that it is the same element, or the variety of elements, which is to be traced in the finer worlds, or in finer planes, that even in the mind such aspects as memory, thought, feeling, reason, of thought, all this represents one particular element. Then we also find that not only the body, but even the breath has five different elements and according to that particular element being predominant at a certain time we act. A person is angry at the time when there is the fire element going through his breath. A person is respondent and outgoing at the time when the water element is predominant in his breath.
person is inclined to retire, he feels heavy, when there is earth predominant\textsuperscript{222} in his breath. A person feels a desire to express himself, he imagines, or he is active physically, when the air element is predominant in his breath\textsuperscript{223}. Especially it is most interesting to watch this in little children, the moods that come to them. Sometimes they get such a kind of\textsuperscript{224} battery in them that one child in the room is equal to one hundred\textsuperscript{225} children. That is their\textsuperscript{226} air element\textsuperscript{227}; he does not know what to do with himself. And there are other times\textsuperscript{228} he is as good as gold\textsuperscript{229}.

\textit{How do you change?}

Every person has one element\textsuperscript{233} which belongs to\textsuperscript{234} his personality, individuality, which is predominant in this person; on this\textsuperscript{235} his characteristic is based. But throughout the whole day it is necessary that the breath must go through all five elements. It is necessary for health, and so one has to go through these\textsuperscript{236} elements. Only if one had\textsuperscript{237} control over oneself, then of course one assimilates all these forces and turns them into one vital power which is called magnetism. It is the assimilation of these forces which run through the blood and \_ \_ \_ \_ \_ \_ \_\textsuperscript{238} Ether produces melancholy, depression. It is [not]\textsuperscript{240} an active element; inertia.\textsuperscript{239}
Q.: When someone is ill, he has not element in equilibrium in his body. How can we see which element fails, or which is too much in our breath? How can we control that?

A.: That is what we learn in Sufi culture. In [practising] our [meditations, silences], that [is] what we learn: how to govern life’s subtle forces and how to use them to the best purpose.

____________________

241. Km.tp.: “the elements” instead of “element”; Gd.tp.: “all the elements”
242. Gd.tp.: “the right order” instead of “equilibrium”
243. Gd.tp.: “one” instead of “we”
244. Gd.tp.: “is lacking and which is in excess” instead of “element fails. . . . we control that”
245. Gd.tp.: “the” added
246. Sk.sh.: the initial letter in “Sufi” looks more like an “L” than an “S”
247. Sk.sh.: “practising” missing the “g” at the end; Km.tp.: “practices”; Gd.tp.: omitted
248. Sk.sh.: in “silences” an “I” written first, then also “s” next to it; Km.tp., Gd.tp.: “meditations, silences” instead of “meditation, silence”
249. Sk.sh.: “of” written, then crossed out; Km.tp., Gd.tp.: “is”
Cosmic Language

God is omniscient, omnipotent, all-pervading, and only being. This suggests to us that absolute is living being, the only being, that there is no such a thing as [death], there is no such a thing as an end, that every thing, every being, every particle has a continuity, because the life is continued. End or death is only a change. Therefore, every thought that has once crossed the mind, every feeling that has once passed through the heart, every word that is once spoken and perhaps never thought about any longer, every action once done and forgotten is given a life and it continues to live. It is just as a voyager who is travelling, and on his way he has some seeds in his hands and throws them at the ground. When the plants grow in that place, he never saw them, he just threw them and they are there.
The earth has taken them, and the water has reared them, and the sun has grown them. The air has helped them to grow. This life is an accommodation, and in everything, as thought or word or act or feeling, once given [birth] is taken care of and is brought up, reared, and brought to fruitfulness. Hardly one thinks that there could be such a thing. One thinks, “It is spoken, it is gone.” One thinks, “It is done and it is finished with.” One thinks, “It was felt and now it is no longer there.” It is only a [change], a [change] of which we are conscious. We know of something and then it is no longer before us, and we think it is gone. It is there still; it remains and it pursues its course, for it is life and in everything there is a life, and life lives, and as all is life, there is no death.

No doubt [birth] and death, beginning and end, are the names of the different aspects of this mechanical working of the whole universe. It is a kind of automatic working that gives us an idea of something beginning and something ending. When once you ring the bell, the action takes only a moment, but the resonance lasts. But it lasts to our knowledge until it is audible and then it passes further and it is no longer audible to us, but it exists. It exists somewhere, it goes on. If a little pebble thrown in the sea puts the water to action, one hardly stops to think to what extent this vibration acts upon the sea. What one can see is little waves and circles that the pebble produces before one and one sees it, but the
vibration that it has produced in the sea, which is much further than man can ever imagine. What we call the space, it is a much finer world. If we call it a sea, it is a sea with the finest fluid. If we call it a land, it is a land which is incomparably more fertile than the land we know. This takes it everything and it brings it up, it rears it. It allows it to grow, which our eyes do not see, our ears do not hear. Does this thought not make us responsible for every movement we make, for a thought that we think, for every feeling that passes through our heart, that there is not one moment of our life is wasted if we only knew how to utilize our activity here, how to direct our thought, how to express it in words, how to further it with our movement, how to feel it, that it may make its own atmosphere. What responsibility! A responsibility that every man has is greater than a king’s responsibility. It seems that every man has a kingdom of his own which he is responsible, and a kingdom which is in no way smaller than any kingdom known to us, but incomparably larger than the kingdoms of the earth.

This teaches us to be thoughtful and conscientious and to feel our responsibility at every move we make. And when man does not feel this, he is unaware of himself, he is unaware of the secret of life. He is like a drunk man walking in the city. He does not know what he is doing, either for himself or against himself. Now you might ask a question, How can a thought live, in what way does it live? Has it a body to live, has it a mind, has it a breath? Yes. The first

38. Gd.tp., bp., bk.: “which” instead of “that”  
39. Gd.tp., bp., bk.: “reaches” instead of “which is”  
40. Gd.tp., bp., bk.: “it” omitted  
41. Km.tp.: this sentence omitted, but added in hw.  
42. Km.tp.: “That” instead of “This”  
43. Gd.tp., bp., bk.: “one’s” instead of “our”  
44. Sk.sh.: “not” missing, but added in a.o.d.  
45. Sk.sh.: “a” retracted to read “every”; a.o.d.: “every”  
46. Sk.sh.: “mind” inserted after “our”; Gd.tp.: “one’s mind or” instead of “our”; bp., bk.: “mind or” added  
47. Gd.tp., bp., bk.: “for” instead of “that”  
48. Sk.sh.: “waste” written; Km.tp.: “wasted” instead of “waste”; Gd.tp., bp., bk.: “wasted” without the preceding “is”  
49. Gd.tp., bp., bk.: “know” instead of “knew”  
50. Gd.tp.: one typescript changes “it may make its” to “we may make our”, but then changes it back  
51. Bk.: “The” instead of “A”  
52. Sk.sh.: “r.” abbr. for “responsibility”  
53. Gd.tp., bp., bk.: “as if” instead of “that”  
54. A.o.d.: “for” instead of “of”  
55. Gd.tp., bp., bk.: “every” instead of “when”  
56. Gd.tp., bp., bk.: “goes on as” instead of “is like”  
57. A.o.d.: “drunken” instead of “drunk”  
58. Gd.tp., bp., bk.: “a” instead of “the”  
59. Gd.tp., bp., bk.: “Now you might ask a question:” omitted  
60. Sk.sh.: “for” written, but omitted in a.o.d.
thing we must know is that a breath which directly comes from the source seeks a body, an accommodation which to sustain. A thought is as a body. That breath which runs from the source as a ray of that spirit which may be likened to the sun, this makes the thought an entity. It lives as an entity. It is these entities that are called in the Sufi terms *muwakkal*, which means elementals. They live, they have a certain purpose to accomplish. They are given it by man, and behind them there is a purpose to direct their life.

Imagine how terrible, in a moment’s absorption a person expresses his wrath, his passion, his hatred and a word expressed in it to live and to carry out its purpose. It is like creating an army of enemies around oneself. Perhaps one thought has a longer life than another. It depends upon what body has been given to it. If the body is stronger then it lives longer, according to the energy of mind the strength of the body of that thought depends.

Elementals are created by man. When the winds blow and storms rise and create all destruction, one looks at it as a mechanical action of nature. But it is not only mechanical action, it is directed by man’s feelings, intense feelings of human beings. These feelings turn into huge lives. They push
as a battery behind storms and winds\(^{80}\) and floods and volcanoes\(^{81}\). And so it is
thoughts which alone\(^{82}\) direct\(^{83}\) such as the\(^{84}\) rainfall, which brings\(^{85}\) the mercy of
God on earth\(^{87}\). In the East they call the rain the divine mercy. The sunshine when
the sky is clear, all other blessings of nature, the pure air, exhilarating, and so the
spring, good crops, fruits and flowers and [vegetables]\(^{90}\), all different [blessings]\(^{91}\)
from the earth or heaven, which are given\(^{92}\) to us are also directed by forces behind
them. [As]\(^{93}\) the mechanical\(^{94}\) working\(^{95}\) raises the vapours of\(^{96}\) the sky and they all
fall together\(^{97}\) and cause rain, so the thoughts and feelings and [words]\(^{98}\) and actions,
they\(^{99}\) have their mechanical work to do also, and that work directs in mechanical\(^{100}\)
action of the universe. This shows to us [that]\(^{101}\) it is not only a mechanical work of
the\(^{102}\) nature, but human [intelligence]\(^{103}\), [mechanically]\(^{104}\) working, directing the
whole working of nature. This gives one an idea that man’s responsibility is greater
than any other being\(^{105}\) in the world. We read in \(^{106}\) Qur’an that\(^{107}\), “We sent\(^{108}\) our
trust on the mountains, and they could not bear the load; and we sent\(^{109}\) our trust

---

80. Gd.tp., bp., bk.: “winds and storms” instead of “storms and winds”
81. Sk.sh.: “volcanos” written in lh. (the Dutch spelling)
82. Bp.: “that” added; bk.: “that other” added
83. Km.tp., Gd.tp., bp.: “also” instead of “alone”
84. Bk.: “call for blessing” instead of “alone direct”
85. Bk.: “the” omitted
86. Gd.tp., bp., bk.: “must bring” instead of “which brings”
87. Gd.tp., bp., bk.: “others” instead of “earth”
88. Gd.tp., bp., bk.: “that is” added
89. Bk.: “so” omitted
90. Sk.sh.: “vegetable”; Gd.tp., bp., bk.: “vegetables” instead of “vegetable”
91. Sk.sh.: “blessing”; Gd.tp., bp., bk.: “blessings” instead of “blessing”
92. Gd.tp., bp., bk.: “come” instead of “are given”
93. Sk.sh.: “is” written; a.o.d.: “As” instead of “is”
94. Sk.sh.: actually “mechacal” for “mechanical”
95. Gd.tp., bp., bk.: “of nature” added
96. Gd.tp., bp., bk.: “to” instead of “of”
97. Gd.tp., bp., bk.: “form together in clouds” instead of “fall together”
98. Sk.sh.: “works”; a.o.d.: “words” instead of “works”
99. Gd.tp., bp., bk.: “they” omitted
100. Gd.tp., bp., bk.: “the” instead of “in mechanical”
101. Sk.sh.: “this” written; a.o.d.: “that” instead of “this”
102. Gd.tp., bp., bk.: “the” omitted
103. Sk.sh.: “intelligent” written; a.o.d.: “intelligence” instead of “intelligent”
104. Sk.sh.: “mechanical”; Gd.tp., bp., bk.: “mechanically” instead of “mechanical”
105. Gd.tp., bp., bk.: “being’s” instead of “being”
106. Gd.tp., bp.: “the” added
107. Bk.: “It is told in the East that God said” instead of “We read in Qur’an that”
108. Bk.: “laid” instead of “sent”
upon the trees and they were unable\textsuperscript{109} to take our trust. We then sent\textsuperscript{108} our trust on man and it is man who has borne it.\textsuperscript{110}

This\textsuperscript{111} trust is our responsibility, not only our responsibility to those around us or\textsuperscript{112} to those [whom]\textsuperscript{113} we meet in everyday life, or to the work that we are engaged in, or to the interest that we [have]\textsuperscript{114} in life, but our responsibility towards this whole creation, that\textsuperscript{115} what we contribute to this creation from us,\textsuperscript{116} something agreeable to bring about better\textsuperscript{117} condition\textsuperscript{118} in the sphere, on\textsuperscript{119} the world, on the earth’s harmonious condition\textsuperscript{120}. If we do so, then we know our responsibility. If we are unaware of it, we have not yet known the purpose of our being here. There is a\textsuperscript{121} childhood, when the\textsuperscript{122} child knows nothing. He destroys all\textsuperscript{123} things of value and beauty, owing to his curiosity, his fancy. But when the child is grown up he begins to feel his responsibility. The sign of maturity is the feeling of responsibility, and\textsuperscript{124} so when a soul matures it begins to feel its responsibility. And it is from that moment a person begins his life. It is from that moment that a\textsuperscript{125} soul is born again. For so long as a\textsuperscript{125} soul is not born again, it will not enter into\textsuperscript{126} the kingdom of God. The kingdom of God is here. As long as man is not conscious of his responsibility, he does not know the kingdom of God. It is his being conscious of this\textsuperscript{127} responsibility which awakens him to the kingdom of God, and in which is the [birth]\textsuperscript{128} of the soul.\textsuperscript{129}

\begin{flushleft}
109. Sk.sh.: "unable" written twice, with the first "unable" crossed out, and omitted in a.o.d.
110. This passage in the Qur’an has not yet been identified
111. Km.tp.: "That" instead of "This"
112. Gd.tp., bp., bk.: a comma instead of "or"
113. Sk.sh.: "who" is clearly written; a.o.d.: "whom"
114. A.o.d.: "have" instead of "give"
115. Gd.tp., bp., bk.: "that" omitted
116. Gd.tp., bp., bk.: "whether" instead of "from us,"
117. Bk.: "and harmonious" added
118. A.o.d.: "conditions" instead of "condition"
119. Gd.tp., bp., bk.: "in" instead of "on"
120. Km.tp., Gd.tp., bp.: "earth harmonious conditions" instead of "earth’s harmonious condition"; bk.: "earth" instead of "earth’s harmonious condition"
121. Gd.tp., bp., bk.: "a" omitted
122. Gd.tp., bp., bk.: "a" instead of "the"
123. Gd.tp., bp., bk.: "all" omitted
124. Gd.tp., bp., bk.: "and" omitted
125. Gd.tp., bp., bk.: "the" instead of "a"
126. Gd.tp., bp., bk.: "into" omitted
127. Gd.tp., bp., bk.: "becoming conscious of his" instead of "being conscious of this"
128. Sk.sh.: "word" written; a.o.d.: "birth" instead of "word"
129. Sk.sh.: a division sign is indicated here; however, it appears that the discourse is continued
\end{flushleft}
Furthermore, in support to this idea I shall mention\textsuperscript{130} the word that is used for the God-conscious people in [the]\textsuperscript{131} Sanskrit language, and that word is Brahman. Brahman\textsuperscript{132} means the\textsuperscript{133} creator. No sooner a soul has\textsuperscript{134} realized this idea which is spoken, today\textsuperscript{135} he begins to know that every moment of his life is creative, either automatically or intentionally\textsuperscript{136}. And\textsuperscript{137} if he is responsible for his creation, he is responsible for every moment of his life; that\textsuperscript{138} there is nothing wasting in life\textsuperscript{139}, whatever be the condition, however helpless, however\textsuperscript{140} miserable, and\textsuperscript{141} yet his life is not wasted. That\textsuperscript{142} there is the creative power which is\textsuperscript{143} working through every move\textsuperscript{144} he makes, through\textsuperscript{145} every thought\textsuperscript{146} he thinks\textsuperscript{147}, through\textsuperscript{145} every feeling\textsuperscript{146} he has. He is always doing something. And there is another word\textsuperscript{[in]}\textsuperscript{148} Sanskrit which is \textit{dwija}\textsuperscript{149}; which means\textsuperscript{150} “the soul who is born again”. The moment one has realized it\textsuperscript{151}, the soul is born again, because his\textsuperscript{152} realization of life is\textsuperscript{153} different then, his\textsuperscript{152} plan of life becomes different, his\textsuperscript{152} action becomes different.

Now to go\textsuperscript{154} a little further, there are souls who sometimes seem\textsuperscript{155} doing nothing and a person thinks, “Yes, they are most spiritual persons, I suppose. But what do they do?” Because what we know about doing is hustling and bustling\textsuperscript{156}

\begin{itemize}
\item\textsuperscript{130} Gd.tp., bp., bk.: “there is” instead of “I shall mention”\textsuperscript{130}
\item\textsuperscript{131} Sk.sh.: a space, followed by “Q.” in lh., crossed out, yet left visible as a “Q.”; Gd.tp., bp., bk.: “the”\textsuperscript{131}
\item\textsuperscript{132} Sk.sh.: “Br.” in lh.; for Brahman, see Glossary\textsuperscript{132}
\item\textsuperscript{133} Gd.tp., bp., bk.: a comma instead of “. Brahman means the”\textsuperscript{133}
\item\textsuperscript{134} Gd.tp., bp., bk.: “has” moved to before “a soul”\textsuperscript{134}
\item\textsuperscript{135} Gd.tp., bp., bk.: “than” instead of “which is spoken, today”\textsuperscript{135}
\item\textsuperscript{136} Gd.tp., bp., bk.: “outwardly or inwardly” instead of “automatically or intentionally”\textsuperscript{136}
\item\textsuperscript{137} Sk.sh.: “if he is” written twice, the first crossed out, and omitted in a.o.d.\textsuperscript{137}
\item\textsuperscript{138} Gd.tp., bp., bk.: “then” instead of “that”\textsuperscript{138}
\item\textsuperscript{139} Gd.tp.: “that is wasted in life” instead of “wasting in life”; bp., bk.: “in life that is wasted” instead of “wasting in life”\textsuperscript{139}
\item\textsuperscript{140} Gd.tp., bp., bk.: “or” instead of “however”\textsuperscript{140}
\item\textsuperscript{141} Gd.tp., bp., bk.: “and” omitted\textsuperscript{141}
\item\textsuperscript{142} Gd.tp., bp., bk.: “For” instead of “That”\textsuperscript{142}
\item\textsuperscript{143} Gd.tp., bp., bk.: “which is” omitted\textsuperscript{143}
\item\textsuperscript{144} Gd.tp., bp., bk.: “that” added\textsuperscript{144}
\item\textsuperscript{145} Gd.tp., bp., bk.: “through” omitted\textsuperscript{145}
\item\textsuperscript{146} Gd.tp., bp., bk.: “that” added\textsuperscript{146}
\item\textsuperscript{147} Gd.tp.: one tp. changes “thinks” to “has”, but then changes it back\textsuperscript{147}
\item\textsuperscript{148} Sk.sh.: “and” retraced to read “in”, and “in” in a.o.d.\textsuperscript{148}
\item\textsuperscript{149} Sk.sh.: “dwija” (see Glossary) is written in lh.; Gd.tp., bp., bk.: “duija” instead of “dwija”\textsuperscript{149}
\item\textsuperscript{150} Gd.tp., bp., bk.: “meaning” instead of “which means”\textsuperscript{150}
\item\textsuperscript{151} A.o.d.: “this” instead of “it”\textsuperscript{151}
\item\textsuperscript{152} Bk.: “one’s” instead of “his”\textsuperscript{152}
\item\textsuperscript{153} Sk.sh.: “has” written, then retraced to read “is”; a.o.d.: “is”\textsuperscript{153}
\item\textsuperscript{154} Gd.tp., bp., bk.: “going” instead of “to go”\textsuperscript{154}
\item\textsuperscript{155} Gd.tp., bp., bk.: “to be” added\textsuperscript{155}
\item\textsuperscript{156} Sk.sh.: first “it” in sh. is written, then “bussling” in lh. for “bustling”\textsuperscript{156}
\end{itemize}
here and there,157 however little important, but yet that is something done.158 But as evolved a person is, so even if outwardly he may not seem doing something, inwardly he is doing, and he can do much greater work than outwardly is noticed.162

There is a story of a majdhub. Majdhub is a person who is not considered as an active person in the world. Many think of him as someone who is not all there. In the East there are some who know about them and they have some regard for them. There used to be a majdhub in Kashmir some centuries ago and he was allowed by the Maharajah, and moved about in the palace, in the garden whenever he wanted to. And he was given a peaceful ground where to dwell, where he used to walk in every corner of the Maharajah's garden. And there was a little miniature toy which was in the canal.
which was in the garden, and sometimes this majdhub used to get a fancy to play with it. He used to take this gun and he would turn it either to the south or north, and would make all sorts of gestures. And after those gestures he would be very delighted. It seemed as if he was fighting and after that it seemed as if he was victorious. It was that time that Maharajah used to give his orders to his army, now prepared for fight and there was success. The battlefield which was perhaps going on for many years, slowly, nothing happening. When this person had done this, then result was achieved.

I have seen this person myself in Hyderabad, from whom a man came and said, whose habit was to insult everybody, to frighten him,
call such names that people went away from him. Still man dared to go there, in spite of all insult. The majdhub said, “What do you want?” He said, “My case is going to take place in the court. There are five days now, “I have no money, no means; what shall I do?” “Yes, but tell me what is the condition? But, you will tell me the truth?” He said, “Yes.” He told him all. This majdhub listened to it, and on the ground he wrote, “There seems to be nothing in this case, that is why it must be dismissed.” And he said, “Go, it is done.” The person went to the court. From the opposite party many lawyers and barristers, his part there was none, because he was a very poor man. The judge heard the case and wrote down the same words as this person had said.

What does it mean? It only explains to us the words Christ has said, “Enter the kingdom of God, that every soul has in himself a kingdom of God. To become conscious of this mystery of life is to open one’s eyes to the kingdom of God, and then, whatever one does, it has a meaning, it has an influence. It is
never lost. If it is not materialized, it does not matter, it is spiritualized. Nothing has gone, nothing is lost here. If it has not been produced in this plane, it is produced on another plane, because there is always an action and reaction. It only means that what one does, it is either materialized in this plane, if it is not materialized it is reflected on the other plane and from there again materialized; that is all. It is only a matter of time. When a person thinks, “I have thought and thought upon a certain subject and yet it has not come true, it has not been realized,” it means that the time and conditions have not allowed it to be materialized. But it must be materialized, it will be sent back.

245. Sk.sh.: an extra “s” is crossed out
246. Gd.tp., bp., bk.: “is” instead of “has”
247. Gd.tp., bp., bk.: “has been” instead of “is”
248. Sk.sh.: “there not, it is reflected on some plane” inserted after “plane”; Km.tp.: “But then it is reflected on this plane,” added; Gd.tp., bp., bk.: “But then it reflects on this plane,” added
249. Gd.tp., bp., bk.: “if it is not” instead of “it is either”
250. Gd.tp., bp., bk.: “if it is not materialized” omitted
251. Gd.tp., bp., bk.: “from that plane on this plane and then” instead of “on the other plane and from there again”
252. Gd.tp., bp., bk.: the whole sentence, “It is only a matter of time.” omitted
253. Gd.tp., bp., bk.: “If” instead of “When”
254. Gd.tp., bp., bk.: one tp. and the bp. and bk. omit, “thought and thought upon a certain subject and yet it has not come true, it has not been realized,” and substitute “I have not materialized it,”
255. Sk.sh.: an indecipherable sh. symbol; a.o.d.: “only”
256. Gd.tp., bp., bk.: “the” added
257. Gd.tp., bp., bk.: “materialize” instead of “be materialized”
258. Gd.tp., bp., bk.: “if it is once sent out, it must be materialized.” instead of “it must be materialized, it will be sent back.”
The secret behind the whole manifestation is vibration, vibration which may be termed movement\(^3\). It is the different degrees of this\(^4\) vibration\(^5\); when divided by lines, they\(^6\) form planes of existence. Each plane of existence differs\(^7\) in the rhythm of the movements\(^8\) of these vibrations. And when we take the\(^9\) life as a whole, we can draw one line: the beginning and the end, or the\(^9\) spirit and the\(^9\) matter, or God and man. And we shall find that the rhythm which begins life\(^10\) is fine and without disturbance, and the rhythm which is felt at the far\(^11\) end of this line is gross and disturbing. And these\(^12\) two rhythms may be named as the life of sensation [and]\(^14\) the life of peace.
These are two opposite things. The life of sensation gives a momentary joy; the life which is the first aspect of life, it gives peace, an everlasting peace. The joy, however great, it is rising and falling. It must have [its] reaction. Besides, it depends upon sensation, and what sensation depends upon? Sensation depends upon the outer life; there must be something besides you to cause the sensation. But peace is independently felt within oneself. It does not depend upon the outer sensation. It is something that belongs to one. It is something that [is] one’s own self. If one were to ask someone who lives continually in a kind of excitement of worldly pleasures, whom providence has granted all pleasures imaginable, if that person were asked that, “What do you wish besides all this that you experience?” He will say, “To be left alone.” Then, when madness comes, he will crave for sensations, but when that passion has gone, what he is longing for in reality is for peace. Therefore, there is no pleasure in the world, however great, no experience, however interesting, cannot give one that satisfaction which peace alone can give. A sovereign may be happy sitting on the throne with his crown, with many attendants before him, but he is satisfied when he is alone by himself, and when he is alone, [all else] seems to him nothing, it has no value. The most precious thing for him is that moment when he is by himself. I had once seen Nizam, a great ruler in his grandeur, enjoying the royal grandeur around him, and then again I saw the same person sitting alone on a little spread, and it was at that time that he was himself. It is the same thing with everyone. Delicious dishes, sweet fragrance,
music, all other pleasures of line and colour, beauty in all its aspects, which seem to answer one’s life \(^{36}\) demands, \(^{37}\) in the end when compared with that satisfaction which a soul experiences in itself, in which it finds \(^{38}\) its own property, its own belonging, [something that one] \(^{39}\) need not seek outside of himself \(^{40}\), that it \(^{41}\) can find within itself \(^{42}\), and something which is [incomparably] \(^{43}\) greater and of more value \(^{44}\) than anything else in the world, something which cannot be bought nor sold, something which cannot be robbed by anyone, and something which is more sacred and holy than any \(^{45}\) religion or prayer. For all prayer and devotion is to attain to this peace, and \(^{46}\) man, good and kind, a person most learned and qualified, strong and powerful, with all these attributes cannot be spiritual if his soul has not attained that rhythm which is a natural rhythm of its being, a rhythm in which alone exists life’s satisfaction. Peace is not a knowledge, it \(^{47}\) is not a power, peace is not a happiness, but peace is all this. It \(^{48}\) is productive of happiness. Peace inspires one with knowledge of the seen and unseen, and in peace is to be found the divine power \(^{49}\).

It is not the \(^{50}\) excited one who conquers in this continual battle of life; it is the peaceful one who tolerates all, who forgives all, who understands all, who assimilates all things. The one who lacks peace, with all his possessions, the [properties] \(^{51}\) of this earth or [qualities] \(^{52}\) of mind or \(^{53}\) both, he \(^{54}\) is poor. He has not got that wealth which could be called divine and without which man’s life is useless. For the \(^{55}\) life is in peace, a life which will not be robbed by death. The secret of mysticism, the mystery of philosophy, all is to be attained after the attainment of
peace. You cannot deny recognizing wisdom in a person who is a person of peace. It is not the talkative, it is not the argumentative who prove to be wise. He may have a worldlier wisdom, but not true wisdom. True wisdom is in the peaceful, for the peacefulness is the sign of wisdom. It is the peaceful who is observing; it is peace that gives him the power and conditions to observe keenly. It is the peaceful, therefore, who can conceive, for peace helps him to conceive. It is the peaceful who can contemplate. Where there is a less of peace one cannot contemplate properly. Therefore, all things pertaining to spiritual progress in life depend upon peace.

And now can question is, What makes one be out of peace? The answer is, that love of sensation. A person who always is seeking to experience life in movement, in activity in whatever form, wants more and more of those experiences. In the end he depends upon the life which is outward, and so he loses, in the end, his peace, the peace which is his real self. When a person says, "That person has lost his soul," the soul is not lost, the soul has lost its peace. Absorption in the outer life every moment of the day and night, thinking and worrying and working and fighting and struggling along in the end robs one of one’s real self. Even if it gains, as the price of that fighting, something which

56. Bp.: “refuse to recognize the divine” instead of “deny recognizing wisdom”
57. SQ., bk.: “one who proves” instead of “who prove”
58. Bp.: “intellect, worldly wisdom, and yet may not have pure intelligence, which is real wisdom” instead of “worldlier wisdom, but not true wisdom”
59. Bp.: “to be found” added
60. Bp.: “the” omitted
61. Bp.: “the observant” instead of “observing”
62. Bp.: “and conditions” omitted
63. Bp.: “One who has no peace” instead of “Where there is a less of peace one”
64. Sk.sh.: “can” retraced to read “the”; bp.: “the”
65. Bp.: “lack” instead of “be out of”
66. Bp.: “that” omitted
67. Bp.: “always” instead of “always is”
68. Sk.sh.: “once” written, then crossed out, and omitted in a.o.d.
69. Bp.: “that experience” instead of “those experiences”
70. Sk.sh.: “becomes”; bp.: “he” instead of “becomes”
71. Bp.: “dependent” instead of “depends”
72. Bp.: “outside” instead of “outward”
73. Bp.: “about someone” added
74. Sk.sh.: “lost” is written; P-o-M. may have said this, or it may be a slip of the pencil; bp.: “lost”
75. Sk.sh.: “of” instead of “over”
76. Sk.sh.: “alone” written; bp.: “along”
77. Bp.: “soul” instead of “real self”
is outside of oneself, another one who is a greater fighter still will take it away one day.

He might think that, is not our necessity in life that keeps us absorbed in the outer life and does not give a moment for us to experience peace? In answer to this I must say that. Suppose the outer life has taken ten hours of the day, you still have two hours; if sleep has taken ten hours of the day, they have still two hours spare to attain peace. What one has to do is to seek that rhythm which is in the depth of our being. It is just like the sea: the [surface] of the sea is ever-moving. The depth of the sea is still, and so it is with our life. If our life is thrown in the sea of activity, it is on the [surface]. We still live in the profound depth, in that peace. Only, the thing is to become conscious of that peace which can be found within ourselves. It is this which can bring us the answer of all our troubles. If not, when we want to solve one problem, there is another difficult problem coming. There is no end of the trouble. There is no end of the difficulties of our life. If we get excited over them, this will be continuity, we shall never be able to solve [them]. We might wait, that perhaps the conditions will become
better. [We] 101 shall see 102. But when will conditions become better? 103 They will become 104 worse. 105

Whether 106 conditions will 107 become better or worse 108, the first thing is 109 to seek the kingdom of [God] 110 within ourselves, [in which there] 111 is 112 [our] peace 113. As soon as we have found it 114, we have found our support, we have found ourselves 115. And in spite of all the activities on movements 116 on the [surface] 117, we shall be able to keep that peace undisturbed only if we hold it fast by becoming conscious of it.

____________________

101. Sk.sh.: “I” retraced to read “We”, and “We” in a.o.d.
102. Bp.: “then what to do” added
103. Sk.sh.: a blank
104. Bp.: “still” added
105. Sk.sh.: another blank
106. Sk.sh.: “Whether” retraced to read “With the”, but “Whether” in a.o.d.
107. Bp.: “will” omitted
108. Sk.sh.: Sk. first wrote “v”, then retraced to “w” for “worse”
109. Sk.sh.: “the” written, then crossed out, and omitted in a.o.d.
110. Sk.sh.: “but” retraced to read “God”, and “God” in a.o.d.
111. Sk.sh.: “Where the” inserted before “which”, then “which” crossed out; bp.: “in which there”
112. Sk.sh.: “your” inserted after “is”
113. Bp.: “in which there is our peace” instead of “which is peace”
114. Bp.: “that” instead of “it”
115. Bp.: “our self” instead of “ourselves”; bk.: “our Self”, with “Self” capitalized and put in italics for emphasis
116. Bp.: “activity and movement” instead of “activities on movements”
117. Sk.sh.: “surf” written, probably an abbr. for “surface”; bp.: “surface”
Address to Cherags

There comes the question, What is the explanation of the message from the metaphysical point of view? A Cherag will be asked to explain it, for an intellectual mind is not satisfied with belief only; he wants to know the reason, the process. And the answer is that the wisdom of the whole creation, from the beginning of creation till now, attained by all living beings, is gathered up in one mind. It is that mind which is the divine mind, it is that mind which is the spirit of guidance. It is that mind which knows all, and that mind, as a sun, shines out, whose light is reflected in the planets and stars, and yet it functions as the moon. It is therefore that the crescent has been made the sign of the message, because the symbol it pictures is the respondent attitude of the moon to the sun, and the gradual development of the crescent, which perfects its work in the form of a full moon. That God’s message is received through a human being is not surprising, for it is in the moon that the sun functions its light, and so there is the explanation of the divine message.
A seeker on the path of truth often wonders if he is really progressing. But if there is any hindrance to the progress it is his wondering about it. To wonder “if I am progressing?” is like for a little child “if I am really growing?”. Certainly he is growing. The one who seeks the spiritual path is sought after by spirit. Ups and downs of life must not confuse one. If there is any going backward, it is the thinking of going backward that causes it.

There is no spiritual progress [in knowing] more things than one has known. On the contrary. The spiritual progress is to be seen in the attitude one takes towards things, in one’s outlook on life. Spiritual progress is the ennobling of the soul within and without. If there is any sign of a person who is progressing spiritually, it is that he is softened in his nature, melted in his feelings, gentler in his doings, more thoughtful, more considerate, more knowing, therefore more understanding. And it is the understanding which makes one forgiving.

The best way of growing spiritually is allowing oneself to grow, not pushing oneself in the spiritual path forward. Natural progress is the best progress. One who

Notes:
1. Sk.sh.: no title given; Sk.tp.: “Class for Candidates”; Hq.tp.: “Riyazat, Esotericism” (for Riyazat, see Glossary)
2. Hq.tp.: “to wonder” added
3. Sk.sh.: “when one seeks the spiritual path” written, then crossed out, and omitted in a.o.d.
4. Sk.sh.: “sought” retraced to read “of”
5. Hq.tp.: “the” added
6. Hq.tp.: “backwards” instead of “backward”
7. Hq.tp.: “in knowing” added
8. Hq.tp.: “toward” instead of “towards”
9. Hq.tp.: “it” added
10. Sk.sh.: “melt” written; Sk.tp., Hq.tp.: “melted” instead of “melt”
is convinced of arriving [one day at] his destination must sooner or later reach it. It is not also practising the meditative exercises, but living them in one’s everyday life, that brings one to spiritual realization.

In the [East] an adept has an attitude that “everyone is better than me”. This attitude helps him very much, for it is a humble attitude, and this gives a manure to the ground which becomes fertile and bears spiritual fruit.

Q.: Do you not think that there is a tendency to force the growth with the Western students?
A.: Yes. A person becomes overanxious to reach the goal; that his soul is yearning every moment, not knowing that this [overanxiousness] is itself the hindrance and there is nothing else. It is just like in running the race. A person who is overanxious of winning the race feels his legs heavy to run. At other times he will not feel heavy, but at that time when he is in the race he will feel heavy. In Persian language there is a word for God, and that word is Khuda. The meaning of Khuda is self-revealing. Once the emperor Aurangzeb asked the great Sufi of Gwalior, Sarmad, to come and join the prayers at the state mosque, for he knew
that this man who is venerated and revered by so many, by his coming [millions]\(^\text{29}\) of people will be influenced. He used to live in the nature in mountains, alone, in the solitude. He wrote [a verse]\(^\text{30}\) in answer to this invitation in which he says\(^\text{31}\), “God is called Khuda\(^\text{32}\); he\(^\text{33}\) comes by himself. If it is his nature to come by himself, why must I go in his pursuit? He must come if it is the right time for him to come.” One might ask that\(^\text{34}\), “Must we have that tendency?” If we had that, then we need not do\(^\text{35}\) anything if a spiritual person\(^\text{36} 37\) . My answer is, “No, we must not have this\(^\text{39}\) tendency.” But we must know this. For the difference [between]\(^\text{40}\) Sarmad\(^\text{41}\) and us [is]\(^\text{42}\) that he was in nature, one with God, we are in the crowd, in this worldly life, every moment of which robs us from our spiritual goal. So for us to strike the path is the only thing that saves\(^\text{43}\) us, or would save us. Nevertheless, striking the spiritual path is right, but being overanxious of progress would not prove advisable in the end.

\(^{44}\)Really speaking, the spiritual progress is easier than anything else, because it is more natural than anything else. All other things we do are artificial. Even the action of eating, it\(^\text{46}\) is artificial. We cook food which nature has made for us. We change it\(^\text{47}\) and by changing it we change our body. Our natural strength which is\(^\text{48}\) produced to digest\(^\text{49}\) raw things has been lost for ages. And so living in artificial things, [what is]\(^\text{50}\) most natural to us we have [forgotten]\(^\text{51}\). Are the birds and

---

29. Sk.sh.: “million”; Sk.tp., Hq.tp.: “millions” instead of “million”
30. Sk.sh.: “out” written, then retraced to read “a verse”, and “a verse” in a.o.d.
31. Hq.tp.: “said” instead of “says”
32. Sk.sh.: “and” written, then crossed out, and omitted in a.o.d.
33. Hq.tp.: “who” instead of “he”
34. Hq.tp.: “that” omitted
35. Hq.tp.: “don’t need to do” instead of “need not do”
36. Hq.tp.: “in the spiritual pursuit” instead of “if a spiritual person”
37. Sk.sh.: a blank; a.o.d.: a series of dots, indicating missing words
38. Hq.tp.: “And” added
39. Hq.tp.: “that” instead of “this”
40. Sk.sh.: “between” traced through a now illegible sh. symbol, and “between” in a.o.d.
41. Sk.sh.: “S.” in lh., then “arman” inserted after “S.” for “Sarmad”
42. Sk.sh.: “whereas”; Sk.tp., Hq.tp.: “is” instead of “whereas”
43. Sk.sh.: first “laves” written, then the first letter corrected from “l” to “s”
44. Sk.sh.: an entire line left blank; Hq.tp.: “Q. Is it the question of being quite simple about it, that then you grow and you don’t know that you grow?” added
45. Hq.tp.: “A.: Yes, that is so, that is the only one thing that matters. But” added
46. Hq.tp.: “it” omitted
47. Hq.tp.: “We change it” omitted
48. Hq.tp.: “was” instead of “is”
49. Sk.sh.: actually “di-stant” written for “digest”; Hq.tp.: “eat”
50. Sk.sh.: “they are” written; Sk.tp.: “which is” instead of “they are”; Hq.tp.: “what is”
51. Sk.sh., Sk.tp.: a missing word or words; Hq.tp.: “forgotten”
animals not spiritual? Certainly they are. They get that benefit because they live in nature, they are natural. We need striking that path because our life is not so natural as it ought to be. Besides, spiritual realization and learning are two things. I have told you that once, after six months, my murshid\(^{52}\) spoke to me about the inner things, metaphysics. For six months after my initiation he never spoke to me on that subject, always about different things, ordinary things. And as my mind was metaphysical\(^{53}\), the day when he spoke about it, I jumped at it. The first thing was I began to look in my pocket if there was a notebook to write it down and no sooner I took out\(^{54}\) my notebook and pencil, my murshid finished. I was expected to keep my heart as an open notebook, that what fell upon it should be engraved in it forever. And that is true and\(^{55}\) so it happened. Do you think that now so many years have passed, I have forgotten what I was taught\(^{56}\)? Not one word. It has been thrown\(^{57}\) as a kind of seed in the ground \(^{58}\) which takes\(^{59}\) its root, and which has grown in it\(^{58}\). Never forgotten, every word!

But there is still more shocking\(^{60}\) story of another\(^{61}\) murshid, and it is not very long before, it is only thirty years ago that\(^{62}\) this happened. There was a mureed\(^{63}\) of a murshid who lived in Hyderabad, a most brilliant youth with sparkling intelligence, a mind that would instantly grasp any idea that was placed before him\(^{64}\). And\(^{65}\) really it was most interesting for murshid to talk with him. One day murshid was perhaps experiencing his ecstasy\(^{66}\), inner joy, a moment when he was in his exaltation. This mureed as usual asked him a question; murshid said, “Silence.” He obeyed. And would you believe, never again he spoke a word to anyone? \(^{67}\) Came home, the people expected him at home to speak; he never spoke. He came to
murshid, he never spoke. Murshid never asked him to speak and this [instant] the greatness of that soul, that the moment [he] closed his lips he was lifted up from earth to heaven, so to speak. The power that developed [in] him brought the whole Hyderabad at his feet. The people who had not known the murshid knew through him. People from miles at a distance began to be healed. His presence inspired the minds, healed [bodies], illuminated souls without one word he would speak. He was then given a name Shaikh Khamush, which means the silent saint, and the life of this saint was wonderful. Numberless souls were benefited by him and it would not take one moment for him to inspire a person. Just his glance would inspire. Of course, I do not say that this is the principle to follow. We are in a different world, at a different time, but we can appreciate the thing just the same. We can see the secret of it, and by it can be benefited by it, that from morning till evening many unnecessary words we could avoid, and that means extra added force.
I have very often spoken to my workers and friends and yet I think that it cannot be spoken too often, the subject of noiseless working. The deep study of philosophy teaches us that life cannot tolerate living beings: no sooner a head is raised, there is a knock upon it. If you keenly observe the picture of the forest and what goes on there, you will see the moving picture of it. No sooner the rabbit lifted its head, the wild dog is waiting there, it has grabbed it. It does not give its reason to do it; it does it because it wants to do it. Among birds, among animals, among all living creatures we see the same thing. We do not see it in man. It is not because it is not in man. On the contrary, this is more pronounced in man, but the life of man covers it. We, whose only motive is to
render our services to our fellow-men, we must think\textsuperscript{19} that this is of the least importance, that anyone should know us to be something, or that we are working, or doing some\textsuperscript{20} good. Why must they that \textsuperscript{21} have\textsuperscript{21} nothing to\textsuperscript{22} do with our work? We can work more safely\textsuperscript{23} by working quietly than with noise. Besides noise will\textsuperscript{24} accomplish little; their own noise intoxicates them so much that they are tired before the work is finished. They are exhausted before they have accomplished. They are disappointed before success is achieved. We see it in our everyday life.

If someone wishes to follow the main principle of Sufism and desires to become a real worker of the Movement, this is the first thing to be learned: to do quiet work. [We see]\textsuperscript{25} in the children the tendency of making\textsuperscript{26} the whole house [know]\textsuperscript{27} if a dolly’s\textsuperscript{28} bed is being made. And the same tendency [is]\textsuperscript{29} in the grown-up people; they will\textsuperscript{30} make the whole town know first what they are going to do and then they will\textsuperscript{31} begin to do a little thing.\textsuperscript{32} By that time they will have aroused sufficient [antagonism]\textsuperscript{33} against them\textsuperscript{34},\textsuperscript{35} so that they will become a victim\textsuperscript{36} as soon as they will\textsuperscript{37} have\textsuperscript{38} begun their\textsuperscript{39} work.
The devotion for the cause, the desire to work, all these things are appreciated and considered most precious. But to work tactfully and wisely, gently and quietly is the most important thing. What five noiseless workers can accomplish, five hundred noisy workers cannot accomplish. [If] people think that there is nothing to hide in it, there is nothing to hide. If our work is true and right, what is there to be hidden? Yes, it is true, but what about the psychology of human nature? Every [fluttering] of the leaves will make the wolf jump and see what is there. That is human nature. Souls will not wait patiently to see the results of your good work. The first impulse in man is, “What is it? Why is it? I will strike against it.” He does not want to stop to think, to see what it is. He has no time to stop, his life is too busy. Every human being is so thoughtful and wise as to see the results of [your] work? No. And therefore you will have to create the results of your work before you appear, [so] that you will not appear with intentions, but with results of your work. Let the world see you then.

Then comes a question that, “Will it not paralyse propaganda?” No, it only will put away the undesirable way of propaganda. It is not our claim which must make people recognize us, it is our work. It is our service which must prove the worth of our work. When a person says, “I am doing good,” and what little good he does, he can never prove to be sufficiently good. It is the one who says, “I am doing nothing,” and does what little he can, that person, what little he will do will make it worthwhile. From every point of view this principle must be learned, to

---

40. Sk.sh.: although the sh. symbol looks more like ‘Which’ than ‘The’, the context and the other documents indicate ‘The’; Sk.tp.2: ‘The’ omitted
41. Sk.tp.2: ‘all’ omitted
42. Od.tp.: ‘a’ instead of ‘to’, but later altered by hand to ‘to’
43. Od.tp., Sk.tp.2: ‘thoughtfully’ instead of ‘tactfully’
44. Sk.sh.: ‘Often’ written; Gd.tp., Km.tp., Sk.tp.1,2: ‘If’ instead of ‘Often’
45. Sk.tp.2: ‘that’ omitted and quotation marks added around the following phrases
46. Sk.sh.: ‘fluttering’ in lh., apparently a misspelling, corrected to read “fluttering”; a.o.d.: “fluttering”, except Sk.tp.2, which has “rustling” instead of “fluttering”
47. Gd.tp., Km.tp., Sk.tp.1: ‘result’ instead of “results”
48. Od.tp.: originally ‘moment’ was typed, then crossed out and ‘human’ typed above
49. A.o.d.: “not” added
50. Sk.sh.: ‘human’ written; Gd.tp., Km.tp., Sk.tp.1: ‘your’ instead of “human”
51. Sk.sh.: a blank; Sk.tp.2: “so”
52. Sk.tp.2: “that” omitted
53. Sk.tp.2: “will only” instead of “only will”
54. Sk.sh.: “prop” in lh. abbr. for “propaganda”
55. Gd.tp., Km.tp., Sk.tp.1: “sufficient” instead of “sufficiently”
56. Sk.tp.2: “he” added
57. Sk.sh.: “p.o.v.” in lh. abbr. for “point of view”
make as little noise as possible. By that we shall be able to accomplish much more. Besides, it will help us spiritually.

Q.: It is only a question of attitude, not a question of how you make propaganda?
A.: Yes, it is so.

Q.: In other words, the propagandist is the propaganda?
[A.:] Yes. Now suppose a worker went from here—I am just making up a story in order to explain to Germany. He went and said, “You have been very bad people during the war and that is why you have got this punishment. And now the Sufi message is coming for your safety, to save you from this punishment.” And went to the clergymen of Frankfurt and said, “The religion was all right so long, but now your religion is dead.” Then he goes and says, “All that material learning will do you no good; here is something we bring.” So every good worker thinks, “We are not doing a good work; here is a man who is doing a good work.” Another person goes quietly, sees different things, institutions, learns from them what he can learn, and gives what little idea he can for their use. In this way he serves the cause in a better way.

58. Sk.sh.: a blank
59. Sk.tp.2: “we” instead of “you”
60. Sk.sh.: starting here and in the section that follows the “Q.” and “A.” are not further designated; a.o.d.: “Q.” and “A.” for qa.s
61. Sk.sh.: “M.” for “Murshid” entered in front of “Now”
62. Sk.sh., Gd.tp., Km.tp., od.tp., Sk.tp.1: parentheses placed around “I am just making up a story in order to explain”
63. Sk.tp.2: “to another country and went to different people and said to one,” instead of “—I am just making up a story in order to explain—”
64. Sk.tp.2: “You have been very bad people during the war and that is why you have got this punishment.”
65. Sk.sh.: “Frankfort” in lh., Dutch spelling; Sk.tp.2: “the town” instead of “Frankfurt”
66. Sk.sh.: “The religion was all right so long,”
67. Od.tp., Sk.tp.2: “then” added
68. Od.tp., Sk.tp.2: “by the town” instead of “Frankfurt”
69. Sk.sh.: “The” retracted to read “Your”, and “Your” in a.o.d.
70. Sk.sh.: the remainder of this line and the next line are left blank; od.tp., Sk.tp.2: “Now we have come to bring you a new religion.” instead of blank
71. Sk.tp.2: “went and said” instead of “goes and says”
72. Od.tp., Sk.tp.2: “this” instead of “that”
73. Sk.tp.2: “Then” instead of “So”
74. Od.tp.: “will think” instead of “thinks”; Sk.tp.2: “there would think” instead of “thinks”
75. Sk.sh.: “seems is” written; Sk.tp.2: “can” instead of “seems is”
When he has some friends, and they begin [to see]\(^76\) from his own life his real devotion to a certain cause, they certainly\(^77\) begin to feel impressed that here is a person with balance, \(^78\) good will, \([\text{who}]\(^79\) wants to do good in life. His example is something that we should follow; this person has a certain ideal. It is interesting. I should like to know about it. Then he says, “This is the idea of unification of the religions, [of] bringing\(^80\) humanity together. We all can do\(^81\) it. It is not I [especially]\(^82\), but every person; we all can do in our little way.” Naturally, a person will have a group of friends who will be most happy to share the study\(^83\) of the mystery [of]\(^84\) life, for every soul is yearning for it. There is the desire [in]\(^85\) every person to know more about one’s soul, one’s life. There is not one person who [has not this interest]\(^86\). Our customers are everywhere, in every country. \(^87\) Here before you\(^88\) is the [example]\(^89\). Murshida Martin\(^90\) was coming\(^91\) from India\(^92\) in the ship. Some [persons]\(^93\) met her, became her friends, \(^94\) were impressed by her ideal. She had not given a lecture or preaching\(^95\) there, just they had met her. They told their friends in Switzerland\(^96\), “We have met someone who interests us very much, whom we liked.” That is the idea.\(^87\) A quiet gentle work, done without very much noise and talk about it, is much better than make\(^97\) things rigid.
Besides, there seems to be a kind of revolt in many minds about organization. Of course\textsuperscript{98}, one can fight\textsuperscript{99} with them and argue. But it will continue, and it is not their fault. It happens that they only see the organization\textsuperscript{100}, they do not see its necessity. It wants a little more thought given to it,\textsuperscript{101} that it is not\textsuperscript{102} only a thing in itself, but\textsuperscript{103} the\textsuperscript{104} necessity, that without it a movement cannot develop. If that is the thing\textsuperscript{105}, then we must know that it is better\textsuperscript{106} the [less]\textsuperscript{107} we [bring\textsuperscript{108} up]\textsuperscript{109} that aspect before\textsuperscript{110} people, the better it is. For the organization is for the idea, not the idea for the organization. And when a person is interested in the idea and when he is fully convinced of it, he will not mind organization; however against\textsuperscript{111}, he will see the necessity of it. But\textsuperscript{112} before he has known the idea fully, then\textsuperscript{113} the organization is brought to him, it is just like\textsuperscript{114} stone given instead of bread. A person runs away from it.

For instance,\textsuperscript{115} a person came to see me in Belgium\textsuperscript{116} who seemed to be intelligent and tried to find out if [there]\textsuperscript{117} was some truth in such ideas. When this\textsuperscript{118} person came, if I would have told that person that\textsuperscript{119} the truth of this idea depends upon your\textsuperscript{120} organization, this person would have showed\textsuperscript{121} herself\textsuperscript{122}

\textsuperscript{98} Sk.tp.2: “No doubt” instead of “Of course”  
\textsuperscript{99} Sk.sh.: actually “flight” inadvertently  
\textsuperscript{100} Sk.sh.: “o” in lh. for “organization”  
\textsuperscript{101} Sk.tp.2: “to see” added  
\textsuperscript{102} Gd.tp.2: “not” omitted  
\textsuperscript{103} Sk.tp.2: “there is” added  
\textsuperscript{104} Gd.tp.: “a” instead of “the”  
\textsuperscript{105} Sk.tp.2: “so” instead of “the thing”  
\textsuperscript{106} Sk.tp.2: “it is better” omitted  
\textsuperscript{107} Sk.sh.: “least” written; Sk.tp.2: “less” instead of “least”  
\textsuperscript{108} Gd.tp., Km.tp., Sk.tp.1: “brought” instead of “bring”  
\textsuperscript{109} Sk.sh.: “bring up” retraced through a now illegible sh. symbol  
\textsuperscript{110} Sk.tp.2: “the” added  
\textsuperscript{111} Sk.tp.2: “much against it he may have been” instead of “against”  
\textsuperscript{112} Sk.tp.2: “if” added  
\textsuperscript{113} Sk.tp.2: “then” omitted  
\textsuperscript{114} Sk.tp.2: “a” added  
\textsuperscript{115} Sk.tp.2: “when I was in a certain town” added  
\textsuperscript{116} Sk.tp.2: “in Belgium” omitted  
\textsuperscript{117} Sk.sh.: “it” retraced to read “there”, and “there” in a.o.d.  
\textsuperscript{118} Sk.tp.2: “the” instead of “this”  
\textsuperscript{119} Sk.tp.2: “said” instead of “told that person that”  
\textsuperscript{120} Sk.sh.: “the” vaguely written, inserted and with an (editorial) dotted underlining; a.o.d.: “the” instead of “your”  
\textsuperscript{121} Od.tp., Sk.tp.2: “shown” instead of “showed”  
\textsuperscript{122} Sk.sh.: “showed herself” has an (editorial) underlining
The first thing was that I explained to that person the idea, for I saw that the person was in great doubt, in a condition of doubting; everything that person doubted. I never said one word about organization. I thought if this person is helped with the idea, is it not enough for us? If the present need of this person is satisfied, our work is done. After having heard of the idea, the person became very interested and [said], "If there was any rule of life, anything to observe or practice, I will do it." This person was given the practices. There was no mention of organization. After some time this person came by herself to me and said, "Is there any organization? Is there anywhere that I could feel that there is a centre where I could find the source of it?" I said, "Yes." Now this person willingly offered herself to sympathize with a cause like this, to do what she can for the Movement. But that came afterwards. No doubt, one cannot always have the same principle, for every place differs and every individual, but one must know when to apply which principles.

[Murshida Martin]: We can extract help from sympathizers. Even if they never join us, still they can be great helpers by their sympathy.
Very often they can [be of] a great use and they can be frightened like a bird, if you tell them of organization. After they are acquainted with you, they themselves will offer their service. You need not ask them.

---

144. Od.tp.: “Pir-o-Murshid” added, indicating that this final remark was by P-o-M.
145. Sk.sh.: “share” inserted after “can”; a.o.d.: “be of” instead of “share for”
146. Od.tp.: “you can frighten them”, later corr. by hand to read “they can be frightened”
147. Sk.sh.: a blank
148. Sk.sh.: “O.” abbr. for “organization”
149. Od.tp.: “services” instead of “service”
Collective Interview

What offering does [the] Sufi message bring to the modern world? It brings intuition to the world of science, harmony to the world of art, unity to the social world, and divine-in-man to the world of religion. The Sufi Message is not only a religious message, although religion is the central theme, and so the Sufi Message expressed in religious realm will answer the purpose to which it is destined. The Sufi message has its work with all different sides of life. With some it will work directly, with some indirectly, proving at the same time that in God and in the knowledge of God there is the answer of every question; that no aspect of life, material or spiritual, there is, which does not need God and his knowledge.

Therefore, it is not necessary for my mureeds, well-wishers of the cause, to give too much thought as to the ways and means of bringing the message to a success. For as I have always said that truth and success are not two things, although from a worldly point of view they may seem far apart. But what is generally known as a success is that success which passes away, which is limited. Unlimited success belongs to truth and truth alone is the success. With this conviction we are bound to success. Our meaning of success is truth and nothing in the world can hinder; obstacles sooner or later will be removed, hindrances will be broken. Therefore, it is not necessary to strain our minds over different plans and schemes in which way

Notes:
1. Gd.tp.: “URS. July 22nd, 24. 8 p.m.” and underneath in ink “(rep. by S. Goodenough)”, indicating that Mda. Goodenough took down the talk in hw. and made the typescript from her own ms.
2. Sk.sh.: “Coll. Intv., What offering does the message . . .” added above the text (“Coll. Intv.” is a lh. abbr. for “Collective Interview”)
3. Sk.sh.: “the” inserted; and included in Sk.tp., Gd.tp.
4. (Gd.tp.)Gd.ed.: “the” added in hw.
5. The word mureed is used by Sufis to indicate an initiate; see Glossary
6. Sk.sh.: “p.o.v.” in lh., abbr. for “point of view”
7. Sk.tp.: “difficult” instead of “different”
to bring about a successful [result]. For if we did it, then what difference there is between our ideal and the ideal of some others whose idea of success is different?

Mureeds who will faithfully stick to the message and collaborate harmoniously and prove sincere to the end promise that success to which we must reach. Man’s plan will go so far and will go no further. God’s plan will reach [everywhere]; nothing can hinder. Therefore, our work must be to swim with the tides. It is not effort, worries, or anxieties which will bring about the object which we have near to our heart to fulfilment. It is our faith, it is our trust which will be our strength in our strife and which in the end will be that conviction in which is the fulfilment of the purpose of life.

It does not matter how few we are at this period of infancy of the Message, for it is not the number, it is [innerness] that counts. By this it does not mean that we must close the doors of the Movement, it only means we must not overstrain ourselves. Our power is in peace, our strength is in endurance, our virtue is [in] forgiveness, and the beauty of our work is in humbleness. It is the regularity of the rhythm of work and harmony of the working forces which secure our Movement and promise success.

____________________

8. Sk.sh.: “result” added above the last syllable of “successful”; Sk.tp., Gd.tp.: “successful result”
9. Gd.tp.: “it” omitted
10. Gd.tp.: “in the cause” added
11. Sk.sh.: “ever where” written; Sk.tp., Gd.tp.: “everywhere”
12. (Gd.tp.) Gd.ed.: “about” crossed out in ink
13. Gd.tp.: “the” added
14. Sk.sh.: “innernessness” clearly written in lh.; Sk.tp.: “innerness”; Gd.tp.: “in-earnestness”
15. Sk.sh.: “by” retraced to read “in”; Sk.tp., Gd.tp.: “in”
16. Gd.tp.: “secures” instead of “secure”
17. Gd.tp.: “promises” instead of “promise”
Mind World 2

The heart, which is called a mirror in the Sufi terms, has two different actions which it performs. Whatever is reflected in the heart, that does not only remain a reflection, but a creative power productive of a phenomena of the similar nature. For instance, a heart which is holding in itself and reflects the rose will find roses everywhere. Roses will be attracted to that heart. Roses will be produced for it. As this reflection will [become] stronger, so it will become creative of the phenomena of roses. A heart that holds and reflects a wound will find wounds everywhere, will be attracting wounds, will be causing wounds. For that is the nature of the phenomena of reflection.

Very often people have a superstition of a person, lucky or unlucky, coming to the house. A lucky person brings good luck, an unlucky person brings
bad luck. What is it? It is only that the one who reflects bad luck creates bad luck wherever he goes. He produces bad luck in his environment. I have heard a matron saying that, “Since this maid has come in my house, every day glasses break and saucers break and things become spoiled and destroyed.” I could see the reason of it. I said, “As long as she will live in your house there will always be this breaking.” There are many instances where one finds that in an industrial place, one person goes perhaps who joins it. Perhaps he has not much means, but he has himself, and since he has joined it, there is a success in that business, that industry, every day greater and greater. This person has perhaps outwardly brought nothing, but inwardly he has that reflection which is a real phenomena than when this person would have outwardly brought something.

The more we think of this phenomena, the more we find that there is one thing that is reflected in our mind and then we reflect it on the outer life, and every sphere that our heart has touched, it has charged that sphere with that reflection. A man whose heart is reflecting with joy everywhere, wherever he goes will make people happy. The sorrowful, the troubled ones, the
disappointed ones, those heartbroken, they will all begin to feel a life, a fuel will be given to their souls because this person is reflecting joy. And the one who reflects pain and depression will spread in his environments the same, giving pain or sorrow to others. And the life is such that there is no end of pain and sorrow and trouble, and what we need is the souls who will reflect joy in order to liberate those in trouble and sorrow and pain.

Now there is another aspect of this reflection, and that is what one thinks, one becomes. One becomes identified with it. And therefore that object which is in one’s thought, that object becomes one’s own property, one’s own quality. A child who is impressed by soldiers from childhood, he acts like a soldier. When he is grown up he becomes a soldier; the quality of a soldier is developed in him. The child who has thought of an artist and has been impressed by an artist, his art, his personality, that reflection has grown in him and as he grows, so that quality of that art becomes developed and he turns to be an artist. And when you read the history of great poets, philosophers, musicians, their rare merit has not only come by their practices, by their exercises, by the gift that is in them. Very often it has come by the impression that they have taken of someone.
A reflection, which has been in their heart developing gradually\textsuperscript{61}, has produced in their soul the qualities which belong\textsuperscript{62} to the object of their impression\textsuperscript{63}.

There are numberless examples\textsuperscript{64} to be found in the history of the world, but especially in the spiritual\textsuperscript{65} work, a work which cannot be accomplished by the whole life’s study, nor can be finished by the meditation of a hundred years in the solitude, full time\textsuperscript{68}.\textsuperscript{69} And attain to spiritual knowledge only\textsuperscript{70} by meditation or by learning\textsuperscript{70} is like saying that\textsuperscript{71}. I will make a language in my lifetime. But no one has been able to make a perfect language in his lifetime. It is the tradition which makes a language. It is centuries since\textsuperscript{73} people have developed language.\textsuperscript{74} It cannot be made by a person himself\textsuperscript{75}. It is something that the person has inherited, acquired. And so\textsuperscript{77} is in [the]\textsuperscript{78} reflection that a person develops that attribute which is\textsuperscript{79} belonging to this object which one\textsuperscript{81} holds in thought.

There are examples to be found in the world who have\textsuperscript{82}, by retaining a thought, have created on the physical plane its manifestation, phenomena\textsuperscript{84}. The reason is that the reflection\textsuperscript{85} is not only a picture as is produced in the mirror, but reflection in the heart is the most powerful thing. It is life itself, and it is creative.
Therefore, the person who has understood the secret of reflection has understood the mystery of life.

---

87 Q.: You spoke about that there is a person breaking many things in the house. If such a one who has a reflection in the heart, is he able to make this person stop this breaking?

A.: The first problem that is before us is of ourselves; the next problem is about the other person. If we are able to clear reflections from our own heart, then the next thing is to clear the reflections88 of the heart of another. But what first becomes accomplished is to clear reflections of our own heart, reflections that hinder our path. For instance, a businessman came to me89 and said, “I cannot understand, there is some sort of bad luck with me that I always fail. Why did I fail? 90 I cannot understand. 91 I went to some spiritualists, some clairvoyants, people who make horoscope. 92 One says one thing, another another thing. I cannot make out what is right.” I said, “The right and wrong is in yourself. Listen93 to yourself. First find out what is going on in your mind. Is it not the memory of the loss you had? It is a kind of continual voice94 in your heart. The horoscope95 man [will]96 say it is something97 that is around you, the spiritualist some ghost behind you. The real thing is that there may be this thing or not. But the real thing is that in your heart a voice is going on, that you have failed. Can you [make]98 this voice silent? As soon as you get rid of this reflection all will be well.” “What must I do?”, he said. I said, “Determination.” “And how to do it?” I said, “Promise me that from now on you will never give a thought to the past failures. Past is past; present is before you. Pursue with hope and trust and courage, all will be well.” You will always find

---

87. Gd.tp., bp.: all the qa.s following this lecture omitted, except edited versions in another type of the third and fourth qa.s in Gd.tp.
88. Sk.sh.: “r.s.” abbr. for “reflections”
89. Sk.sh.: “over” written, then crossed out, and omitted in Km.tp.
90. Sk.sh.: an indecipherable sh. symbol written and crossed out
91. Sk.sh.: “Q.” in lh. written in the margin for “Question”, then crossed out
92. Sk.sh.: “They all say,” crossed out, and omitted in Km.tp.
93. Sk.sh.: “listen” written a second time, then second “listen” crossed out, and omitted in Km.tp.
94. Sk.sh.: “this” written, then crossed out, and omitted in Km.tp.
95. Sk.sh.: “horosc.” in lh. abbr. for “horoscope”, written out in Km.tp.
96. Sk.sh.: “shall” retraced to read “will”, and “will” in Km.tp.
97. Sk sh.: “you have” written, then crossed out, and omitted in Km.tp.
98. Sk.sh.: “keep” crossed out, then “make” added above, and “make” in Km.tp.
those who say that “Everything is going is\textsuperscript{99} wrong with me,” hearing the voice inside\textsuperscript{101}, it is their own failure that is talking with them. As soon as you\textsuperscript{102} are able to make this voice silent, the failure is ended; a new page in the history of the\textsuperscript{103} life is turned. They can look forward in the\textsuperscript{103} life with a greater courage and hope. I call the person brave who, [in]\textsuperscript{104} the face of a thousand failures will say, “Now I am not going to fail. The failure was only a preparation of my success.” That is the right spirit.

Q.: If all souls coming towards the earth are alike in the essence, why are some people good by nature, [while]\textsuperscript{105} others have to work and struggle for goodness during a whole lifetime?
A.: They all come from the same [essence]\textsuperscript{106}, but not from the same root. They come from the different paths. Their experience is different and their path is their preparation. The explanation of this question is to be found in \textit{The Soul, Whence and Whither}\textsuperscript{108}, that man has not only the past [on]\textsuperscript{109} the earth, but he has the past with his soul.

\textsuperscript{110}Q.: Is not vanity a great hindrance to have a [perfectly]\textsuperscript{111} clear heart?
A.: Certainly, but\textsuperscript{112} I would call that vanity egotism, conceit, pride.\textsuperscript{113} Vanity is a very light word. For vanity is a poetic word, and according to the Eastern idea vanity is a beautiful word. A poet says, it is in Persian: “My vanity, have\textsuperscript{114} you not been the means for all good and bad I have done?” Because when we look at it from a different point of view\textsuperscript{115}, from that poetic point of view, we see that it is vanity

---

\textsuperscript{99} Sk.sh.: “is” secondarily may read “once” (indistinctly written); omitted in Km.tp.
\textsuperscript{100} Sk.sh.: an illegible symbol; Km.tp.: “the”
\textsuperscript{101} Km.tp.: “aside” instead of “inside”
\textsuperscript{102} Km.tp.: “they” instead of “you”
\textsuperscript{103} Km.tp.: “their” instead of “the”
\textsuperscript{104} Sk.sh.: “at”; Km.tp.: “in” instead of “at”
\textsuperscript{105} Sk.sh.: “why” written; Km.tp.: “while” instead of “why”
\textsuperscript{106} Sk.sh.: “senses” clearly written; “sources” is also similar; Km.tp.: “essence” instead of “senses”
\textsuperscript{107} Sk.sh.: a space, “r.r.” filled in, then crossed out; then again “r.r.” (mirror?) written
\textsuperscript{108} \textit{The Soul, Whence and Whither} is a book made from lectures of P-o-M. published in 1924
\textsuperscript{109} Sk.sh.: “with” written; Km.tp.: “on” instead of “and”
\textsuperscript{110} Gd.tp.: this qa. appears in a separate tp. on Gd.’s large-lettered typewriter, with “Vanity” written in Gd.’s hw. at the top, apparently intended for insertion into another text
\textsuperscript{111} Gd.tp.: “but” omitted
\textsuperscript{112} Sk.sh.: a space indicating a pause or lost words
\textsuperscript{113} Sk.sh.: “have” retraced to read “what”, but “have” in Km.tp., Gd.tp.
\textsuperscript{114} Sk.sh.: “p.o.v.” abbr. for “point of view”, written out in Km.tp., Gd.tp.
which very often gives inclination to goodness, to chivalry. I will give you an example: Two children were fighting for one toy, wanting to snatch from each other’s hands, and both crying. I asked the elder one — I said to the third one that, “This boy, this boy is a very good boy, he is a [really] good boy, and he does not mind if his brother takes away his toy because he is above it. He is a [really] good boy, he does not care. He is pleased to see his little brother play with his toy; even his own toy he can give!” I did not say it to the child, but I [said] it to someone else.

What did it touch? The ego: “I am a good boy, I must prove to be so.” A kind of feeling of honour, of dignity, that “I am considered so, I must prove to be so.” But of course, there is another side of it, and that is pride and conceit that blinds a person’s vision and keeps one [back] from the true process and real attainment.

116. Sk.sh.: “id” written, but missing in a.o.d.
117. Gd.tp.: “hand” instead of “hands”
118. Gd.tp.: “were” added
119. Gd.tp.: “I happened to” in type and “(come into the room)” in hw. added
120. Gd.tp.: “I asked the elder one” omitted
121. Gd.tp.: “younger” instead of “third”
122. Sk.sh.: “I did not speak to the elder one” inserted after “one” and before “this”, where it appears in Km.tp., but is omitted in Gd.tp., where there is only one “This boy”
123. Gd.tp.: “(the elder boy)” inserted
124. Km.tp.: “really” instead of “real”
125. Gd.tp.: “He does not mind” inserted
126. Gd.tp.: “the” instead of “his”
127. Gd.tp.: “it” added
128. Gd.tp.: “this sentence omitted
129. Sk.sh.: “set” erroneously written for “said”; Km.tp.: “said”
130. Gd.tp.: “It teaches” added, then “teaches” changed to “touches”
131. Sk.sh.: an editorial underlining beneath “What did”; Gd.tp.: “does” instead of “did”
132. Gd.tp.: “teach” instead of “touch”, but then changed to “touch”
133. Sk.sh.: “honour” retraced to read “horse”, but “honour” in a.o.d.
134. Gd.tp.: “a feeling” added
135. Gd.tp.: “to” instead of “of”
136. Gd.tp.: “,” and that is blinding” instead of “that blinds”
137. Sk.sh.: “back” inserted before “from the”, and “back” in Km.tp., but not in Gd.tp.
138. Gd.tp.: “progress” instead of “process”
139. Gd.tp.: “back” placed here
Q.: When God is to be found in every worm, plant, animal, bird or stone, why Muhammad has commanded to remove idols?

A.: The answer is that it is not every soul who is developed enough to see God in the idol, in the stone, in all things. When a person has come to this realization he has come to a perfection. The prophet’s work is not only pertaining to himself, but to humanity. He is the educator of the world and he has a certain responsibility towards his fellow men, to bring them gradually from that stage in which they are to spiritual realization. You read in Qur’an where it is said, “Thou art in all objects, and in all conditions I see thee.” Nothing he has left; every name, every form, every condition he has considered as the being of God. But this was for himself. But to elevate the multitude, who were just absorbed in that play with the idols, their time had come that they must be lifted up. There is a childhood and there is a youth. The works which are for a child are good for the child, till he is a child. When the child is grown up his conception must be developed, his ideas must be raised, he must not be kept in the same condition. So is about the multitude.
Q.: A reflection coming to us from without, from an ideal we see before us, must it enter the heart by means of the mind, which is the surface, or does it come directly to that heart through the one essence?
A.: It depends. If it comes from the surface of the heart it touches the surface. If it comes from the depth of the heart, it reaches the depth. Just like a voice of an insincere person, it comes from the lips and it reaches the ears. The voice of a sincere person, it comes from the depth and it reaches the profound depth of those who hear it. What comes from the depth enters the depth and what comes from the surface remains on the surface.

164. Km.tp.: “heart” added in lh.
165. Sk.sh.: “one”; Km.tp.: “it” instead of “one”
Words Spoken during the Celebration
doctor of Murshida Martin’s Birthday

Murshid

My mureeds,

It gives me such a great pleasure that the extent of which cannot be expressed in words, to congratulate Murshida Martin on her birthday and to congratulate ourselves occasion that today she is among us.

In the history of the Sufi Movement the Murshida forms the first part. She begins the history of the work and she stands in the Movement today as the stem of that tree. Besides, when I think of the day when I had met Murshida

Notes:

1. Sk.sh.: the date above this discourse is missing; however, it belongs to a series of addresses given on July 23, 1924, according to the consecutive page numbering in the sh. notebook, but there is no title mentioned; Gd.tp.: “July 23rd. 1924” at the top; Sk.tp.: “Murshid’s words spoken during the celebration of Murshida Rabia Martin’s birthday, on July 23, 1924, at Suresnes, during the Summer School.” added at top; for Murshida Rabia Martin, see List
2. Sk.sh.: “Murshid” (see Glossary) in sh. is written at left at the top of the page to indicate that the discourse was given by P-o-M.; before he spoke, two other speakers (Mr. Fatha Engle and Miss Gladys Lloyd) had offered their congratulations to Murshida Martin; Hq.tp.: “Pir-o-Murshid” instead of “Murshid”
3. The word mureed is used by Sufis to indicate an initiate; see Glossary
4. Gd.tp.: “It” instead of “which”
5. Sk.sh.: “Ma. M.” in lh. abbr. for “Murshida Martin”
6. Sk.sh.: “co.”, abbreviation for “congratulate”
7. Sk.sh.: “over we have” written; Gd.tp.: “of having the” instead of “over we have”; Sk.tp., Hq.tp.: “of having this”
8. Sk.sh.: “forms” indistinctly written; “part” is unconventionally composed (shortened) and “reason” may be read alternatively; Sk.tp.: “speaker” instead of “part”; Hq.tp.: a blank, with “speaker” added in hw.
9. Sk.sh.: a blank, indicating a pause
10. Gd.tp.: “With her” instead of “She”
11. Sk.sh.: the “m” of “stem” has been crossed out
12. Sk.sh.: “that” retraced to read “this”
13. Sk.sh.: a blank after “that”; Gd.tp.: “the tree” instead of “that [blank]”; Sk.tp.: “this tree”; Hq.tp.: “this [blank]” instead of “that [blank]”, with “tree” written in the blank in hw.
and now, between that day and now, it has been a history of the gradual unfoldment, not only of Murshida’s soul but of the whole Movement together with it\textsuperscript{14}. And as I have always said that one real mureed, one real friend, is more than one\textsuperscript{15} million, that\textsuperscript{16} example you see here in Murshida, a friend who has continued the [work]\textsuperscript{17} during my absence, the trust which was given to her as her most secret and sacred trust, and proved faithful in carrying out the work which had no end of difficulties. One can imagine the pioneer work to be done in a country without the presence of Murshid. If one can only imagine what difficult task it is, and then to have that patience to stick to it for\textsuperscript{18} years. In six months a [person]\textsuperscript{19} would become heartless\textsuperscript{20}, “There is no response, there is no Murshid behind me.” The Order at that time was not existing in the form as it is now. Where that strength came\textsuperscript{22} from? Was it the surface of the mind? No, it was the depth of the heart. The Murshida was in it with the depth of the heart, with the soul; nothing could change her, nothing could shake her faith, but the more difficulties she had, the greater strength she received. And besides the help she has been to her mureeds, to whom she has been the healer and consoler and inspirer, she has proved that question which\textsuperscript{23} someone asked me yesterday, “Why are there no prophets among women?” Here is the example. In India\textsuperscript{24}, a country where the spirituality is tested, just like\textsuperscript{25} in the house of a jeweller the gold is tested. It is a country where for thousands of years the real and the false [have]\textsuperscript{26} come and gone. They have seen it all and they know it all. When Murshida\textsuperscript{27} went to the Sufi centre of Delhi, which exists for ages, centuries, [where]\textsuperscript{28} living saints exist, there\textsuperscript{29} Murshida had at once a welcome. To\textsuperscript{30} her first address, there were three thousand persons eager to hear the message. In
Hyderabad\textsuperscript{31}, from poor [villages]\textsuperscript{32}, from all societies and classes of\textsuperscript{33} people attended her lecture and heard of the message which is being given in the Western world and with such a great response that they thought that, “If Murshida\textsuperscript{34} would stay here among us, we would\textsuperscript{35} consider it our greatest privilege.”

I therefore wish Murshida on her birthday a very long life, a good health, and a successful career; and the same I hope you all wish her.

God bless [you]\textsuperscript{36}. I am sure that you all join most heartily\textsuperscript{37} in all the\textsuperscript{38} expressions.

\textsuperscript{31} Sk.sh.: “Hydr.” in lh. for Hyderabad
\textsuperscript{32} Sk.sh.: “from poor” followed by an indecipherable symbol; Gd.tp.: “from poor [indecipherable]” omitted; Sk.tp., Hq.tp.: “from poor villages”
\textsuperscript{33} Gd.tp.: “of” crossed out
\textsuperscript{34} Hq.tp.: “Murshid” instead of “Murshida”
\textsuperscript{35} Gd.tp.: “should” instead of “would”
\textsuperscript{36} Sk.sh.: “God bless”; Gd.tp., “God bless” omitted, and previous sentence continued adding “and”;
Sk.tp.: “God bless you” instead of “God bless”, and the following sentence omitted
\textsuperscript{37} Gd.tp.: “heartedly” instead of “heartily”, later changed by hand to “heartily”
\textsuperscript{38} Gd.tp.: “these” instead of “the”
\textsuperscript{39} Gd.tp.: “May God bless you.” at end
\textsuperscript{40} Gd.tp.: on this tp. Sk. later wrote in lh. “Pir-o-Murshid on the occasion of Murshida Martin’s birthday”
Mind World [Cosmic Language]  

The mind has five different aspects, but the aspect which is most known is the aspect which may be called by the word mind. Mind means the creator of thought, the creator of imagination. Mind is a soil upon which, in the form of thoughts and imaginations, plants grow. They live there, although as there is a continual springing-up of plants, the plants and trees which are created before are hidden to one’s eyes and the new plants which are created there are before
one's consciousness. It is there\textsuperscript{15} that thoughts and imaginations which are forgotten\textsuperscript{17}, one does not think always about them,\textsuperscript{18} nor they are before one. But at the same time, whenever one wishes to find that thought which was once thought\textsuperscript{19}, it is immediately to be found there\textsuperscript{20}, for it exists there. That part which the consciousness does not see immediately, that part of mind is called subconsciousness.\textsuperscript{21} It is called sub-consciousness because the consciousness remains on the [surface]\textsuperscript{24}, making clear to us this part of our thoughts and imaginations that we have just thought and that we are busy looking at them\textsuperscript{27}. Nevertheless, once a person has an imagination, a thought, it still exists.

One might ask,\textsuperscript{29} In what form does it exist? The answer is,\textsuperscript{30} The form which the mind has given it. The soul takes a form in this physical world, a form which is borrowed from this world; so the thought takes a form which is borrowed from the world of mind. A clear mind, therefore, can give a distinct body, a distinct form to the thought. A mind which is unclear produces indistinct thoughts, and one can see the truth of this in dreams. The dreams of the clear mind\textsuperscript{33} are clear and distinct; the dreams of those not clear in their mind are confusing.\textsuperscript{35} Besides, it is most interesting to watch dreams of the artist, of the poet, of the

\begin{itemize}
\item \textsuperscript{15} A.o.d.: "therefore" instead of "there"
\item \textsuperscript{16} Gd.tp., bp.: "one does not think always about" (from later in the sentence) inserted here; bk.: "one does not always think about"
\item \textsuperscript{17} Sk.sh.: "forgot", which alternately may be read "for God"; a.o.d.: "forgotten" instead of "forgot"
\item \textsuperscript{18} Gd.tp., bp.: "one does not think always about them," omitted here
\item \textsuperscript{19} Sk.sh.: "by" written, then crossed out; Km.tp.: "once thought" instead of "was once thought by";
\item \textsuperscript{20} Gd.tp., bp.: "has been once thought by one" instead of "was once thought by"; bk.: "has been once shaped by one"
\item \textsuperscript{21} Bk.: "there" omitted
\item \textsuperscript{22} Gd.tp., bp.: "the" omitted
\item \textsuperscript{23} Gd.tp., bp.: "that part of mind" omitted
\item \textsuperscript{24} Gd.tp., bp.: "What is called consciousness" instead of "It is called sub-consciousness because the consciousness"
\item \textsuperscript{25} Sk.sh.: "centre"; a.o.d.: "surface" instead of "center"
\item \textsuperscript{26} Gd.tp., bp.: "that" instead of "this"
\item \textsuperscript{27} Gd.tp., bp.: "which" instead of "that"
\item \textsuperscript{28} Gd.tp., bp.: "them" omitted
\item \textsuperscript{29} Gd.tp., bp.: "had" added
\item \textsuperscript{30} Gd.tp., bp.: "One might ask:" omitted
\item \textsuperscript{31} Gd.tp., bp.: "In" instead of "The answer is:"
\item \textsuperscript{32} Gd.tp., bp.: "life" instead of "body"
\item \textsuperscript{33} Gd.tp., bp.: "confused" instead of "unclear"
\item \textsuperscript{34} Gd.tp., bp.: "clear-minded" instead of "clear mind"
\item \textsuperscript{35} Gd.tp., bp.: "of unclear" instead of "not clear in their"
\item \textsuperscript{36} Gd.tp., bp.: "confused" instead of "confusing"
\item \textsuperscript{37} Bk.: "see" instead of "watch"
\item \textsuperscript{38} Gd.tp., bp.: "the" added
\end{itemize}
musician, who live in beauty, who think of beauty, are beautiful. Dreams of those whose mind has doubt or fear or confusion are of the same character. This gives us the proof that mind gives a body to the thought. The mind supplies form to each thought and with that form the thought is able to exist. The form of thought is not only known to the person who thinks, but also to the person who reflects it, in whose heart it is reflected. Therefore, there is a silent communication among people, thought forms of one person reflecting in the mind of another. And these thought forms are more powerful and are more clear than words. They are more impressive, very often, than a spoken word; because language is limited, the thought has a greater scope of expression.

Someone asked me what the elementals look like. I answered, elements look exactly like your thoughts. If you have your thoughts of human beings, they have a human form. If your thoughts are of birds, then they have

38. Gd.tp., bp.: “The” added
39. Gd.tp., bp.: “the” added
40. Km.tp.: “the” typed instead of “each”, but later altered by hand to “each”
41. Km.tp.: “only” omitted, but later added by hand
42. Gd.tp., bp.: “one” instead of “person”
43. Gd.tp., bp.: “the thought” instead of “it”
44. Km.tp.: “between” typed instead of “among”, but later altered by hand to “among”
45. Gd.tp., bp.: “the” added
46. Gd.tp., bp.: “clearer” instead of “more clear”
47. Gd.tp.: here Gd. inserted an edited form of the fifth qa. after the lecture; bp.: here Gd. inserted an edited form of the first qa. after the lecture
48. Bk.: this entire paragraph omitted
49. Gd.tp.: one typescript has “What are the elements like?” instead of “Someone asked me what the elementals look like. I answered,”
50. Gd.tp.: other typescripts and bp.: “a mystic” instead of “me”
51. Gd.tp., bp.: “are” instead of “look”
52. A.o.d.: “elementals” instead of “elements”
53. Sk.sh.: “like” written, then crossed out, and omitted in a.o.d.
54. Sk.sh.: “it, thought”; a.o.d.: “the thoughts” instead of “it, thought”
55. Gd.tp., bp.: “beings” instead of “being”
56. Gd.tp., bp.: “then the elementals” instead of “they”
57. A.o.d.: “have the form of human forms” instead of “a human form”
58. Gd.tp., bp.: “you have the thoughts” instead of “your thoughts are”
the form of birds. If your thoughts of animals, then they have animal forms, for the elementals are made of your thoughts.

There is another most interesting side in studying the nature of mind, that every mind attracts and reflects thoughts of its kind; just like there is a part of the earth which is more suitable for the flowers to grow and there is another part of the earth which is more suitable for the fruits to grow, and there is another part of the earth where weeds grow. And therefore this reflection that falls from a mind upon another mind, it only falls upon the mind which attracts it. And it is therefore that like is attracted to its like. If a robber goes, if a thief goes in Paris, he certainly will meet with a thief. He will easily find out where the thief lives. He will at once recognize him because the mind has become a receptacle of the same kind of thoughts. As soon as their glance meets, there is a communication established, the thoughts are alike.

One sees it in everyday life how like attracts like. The reason is that mind has developed a certain character, and the thought pictures of that particular character appeal to it, and it is so very interesting for a person who sees this

59. Sk.sh.: apparently Sakina omitted writing a verb here; Km.tp.: “have the form of” added; Gd.tp., bp.: “the elementals have the form of” instead of “they”
60. Sk.sh.: “thought”; Km.tp.: “thoughts” instead of “thought”; Gd.tp., bp.: “thoughts are” instead of “thought”
61. Sk.sh.: “animals” retraced through a now illegible sh. symbol
62. Sk.sh.: “thought” written, then crossed out, and omitted in a.o.d.
63. Km.tp.: “they have animal forms” instead of “then animals thought forms”; Gd.tp., bp.: “the elementals have the forms of animals” instead of “then animals thought forms”
64. Sk.sh.: “For”; a.o.d.: “of” instead of “. For”
65. Gd.tp., bp.: “as” instead of “like”
66. Gd.tp., bp.: “the” omitted
67. Gd.tp., bp.: “there is” omitted
68. Gd.tp., bp.: “which is” omitted
69. Gd.tp., bp.: “to grow” omitted
70. Gd.tp., bp.: “then” instead of “there is”; bk.: “yet” instead of “there is”
71. A.o.d.: “falls” instead of “fall”
72. Gd.tp., bp.: “. it” omitted
73. Gd.tp., bp.: “attractive” instead of “attracted”
74. Gd.tp., bp.: “or” instead of “goes, if ”
75. Sk.sh.: “thief” indistinctly written
76. Gd.tp., bp.: “to” instead of “in”
77. Sk.sh.: the sh. symbol seems to read “chink”; a.o.d.: “thief” instead of “chink”
78. Gd.tp., bp.: “see” instead of “recognize”
79. Gd.tp., bp.: “the” added
80. Sk.sh.: “appeals”, with “to it” inserted; Km.tp.: “appeal to it”; Gd.tp., bp.: “appear in it”
phenomena\textsuperscript{81} in everyday\textsuperscript{82} life, that there is not one moment that\textsuperscript{83} he does not see the truth of it. High minds always will\textsuperscript{84} attract the higher thought. From wherever it comes, it will come to them, it will be attracted\textsuperscript{85} by that ground, by that mind which is there\textsuperscript{86}. An ordinary mind is attracted to ordinary thoughts\textsuperscript{87}. For instance, a person who has a habit to criticize\textsuperscript{88} people is very eager to open his ears to criticism, because that is the subject that\textsuperscript{89} interests him; there is his pleasure. He cannot resist that temptation of hearing bad\textsuperscript{90} of another, because it is most dear to his heart, for he does\textsuperscript{91} it himself. The person to whom that thought does not belong, to his ears it is a foreign note. It\textsuperscript{92} does not want to hear. His heart has no pleasure in it; it wants to throw off anything that is inharmonious. \textsuperscript{93}Therefore the mind world is man’s kingdom, his property; whatever he sows, that he reaps. What he keeps that property for\textsuperscript{94} that is produced in there\textsuperscript{95},

Now in going\textsuperscript{96} into the deeper metaphysics, what is it that forms the thought picture? It is a very subtle question. A material scientist will say that there are thought atoms which go\textsuperscript{97} and form\textsuperscript{98} the form; joining together, they compose\textsuperscript{99} the thought form. And if he wants to make it more objective, he will say: In the brain there are little thought pictures, just like moving pictures; \textsuperscript{100}[these]\textsuperscript{101} moving
mechanically make a thought, and a person [sees] \(^{103,103}\). For a \(^{104}\) person does not see further than his body; therefore \(^{105}\) he wants to find out the whole \(^{106}\) secret \(^{107}\) in his body and \(^{108}\) the physical world. In reality, \(^{109}\) brain is only an instrument to make thoughts more clear. Thought is greater, vaster, deeper and higher than brain.

The picture of thought is made by the impressions of mind, there is no doubt. If mind \(^{110}\) had no impressions, the thought would not be clear. For instance, a blind person who has never seen in his life \(^{111}\) an elephant will not be able to form an idea of an elephant because his mind has not the form ready there to compose at the command of \(^{112}\) will. For the mind must know first in order to compose it. Therefore, \(^{113}\) mind is a storehouse of all forms which once a \(^{114}\) person has seen. But, one might say, \(^{115}\) Can a form not be reflected upon the \(^{116}\) blind person’s mind? Yes, yet it will remain incomplete. If a thought is projected on a blind person, he takes it half, because that part which he must give \(^{117}\) from his own mind, he has not. He only takes the reflection which is projected upon him and \(^{118}\) therefore he has a vague idea of the thing; but he cannot make it clear to himself, because his mind has not yet formed that idea.

The form of thought which \(^{119}\) mind holds is reflected upon the brain \(^{119,120,121}\) and made more clear to the inner sense. \(^{122}\) By inner sense I mean that \(^{123}\) inner part of five senses. For outwardly it is these five organs which give us an idea of five
senses. There is only one sense. Through five different outer organs, they experience different things and give us a thought that there are five senses.

There are people visionary who have conceptions of the different colours and [thoughts] and imaginations and feelings, of thoughts and feelings. Of course, this is more symbolical rather than actual form. This is suggestive of a thought in the form of colour or line and the symbolical expression is suggestive of the meaning behind it. And if there is a natural colour to a thought it is the colour of the mind. It shows the element to which the thought belongs, whether the thought belongs to fire element or water element or to the earth element; which means it is the feeling which is behind that feeling produces its colour around the thought as an atmosphere surrounding it. And some visionary people, when they see the thought form in the form of a colour, it is what surrounds the thought which

---

124. Gd.tp., bp.: “we” instead of “they”
125. Gd.tp., bp.: “this gives” instead of “give”
126. Gd.tp., bp.: “of” instead of “that there are”
127. Gd.tp., bp.: “visionary” moved to before “people”
128. Sk.sh.: “and” retraced to read “of”, and “of” in a.o.d.
129. Km.tp.: “thought” changed to “thoughts” by hand; Gd.tp., bp.: “thoughts” instead of “thought”
130. Bp.: “and different imagery forms of thoughts and feelings” omitted
131. Sk.sh.: “imaginations”; Km.tp.: “imaginary” in stead of “imaginations”
132. Sk.sh.: “forms” written over a vague, now illegible sh. symbol; Km.tp.: “forms”
133. Gd.tp., bp.: “No doubt” instead of “Of course”
134. Bp.: “rather” omitted
135. Km.tp.: “exactly” instead of “actual”
136. Gd.tp., bp.: “form” omitted
137. Bk.: “The colour of thought corresponds with the condition of the mind” instead of “This is suggestive of a thought in the form of colour or line and the symbolical expression is suggestive of the meaning behind it. And if there is a natural colour to a thought it is the colour of the mind”
138. Gd.tp., bp.: “or” added
139. Bp.: “that” instead of “the”
140. Gd.tp., bp.: “the” added
141. Gd.tp.: one typescript has “whether the thought belongs to the” instead of “or”; other typescripts and bp.: “the” instead of “or”
142. Gd.tp.: one typescript has “whether it belongs” instead of “or”
143. Gd.tp.: here Gd. inserted an edited form of qa. 7 and then qa. 4 after this lecture
144. Gd.tp., bp.: “fire” instead of “feeling”
145. Sk.sh.: “some” retraced to read “someone”; Gd.tp., bp.: “such” instead of “some”
146. Gd.tp., bp.: “when” omitted
147. Sk.sh.: “his” crossed out, then “the” inserted, and “the” in a.o.d. except one typescript of Gd.tp., which has “understand the secret that [blank] have”, which, however, is later altered by hand to “when they see the”
148. Gd.tp.: one typescript has “forms” instead of “form”
149. Sk.sh.: “about” retraced to read “by”; a.o.d.: “about” omitted
150. Gd.tp., bp.: “a” omitted
151. Km.tp.: “it” instead of “which”
is the atmosphere of the thought, which is according to the element that belongs to that thought. But the form of thought is also its effect, its [effect] upon the form and expression of the person. For a thought has a particular language which manifests in a kind of letter, if one could read it. This language can be read in the face and form of the person. Every person reads this to some extent, but it is difficult to define the letters, the alphabets of this language. There is one mystery which opens a door to the thought language, and that is the vibrations, and the direction the vibrations take. A thought works upon and around a person’s form and becomes manifest upon his visible being to the eyes. And it has a certain law which governs its work and that [law] is the law of direction. If the forces are going to the right or to the left, or upwards or downwards, it is this direction of vibrations of thought which produces a picture that a seer can see this picture as clearly as a letter. No doubt, for a seer it is not necessary to read it from the visible form of a person, his thought. Because he cannot be a seer if he was not open to a reflection, that every thought is reflected in him, which makes things even more clear. Besides that, he need not see the picture of the thought on the visible form in order to know it; the atmosphere tells him. The thought itself calls out, “I am this thought,” whatever it be, because thought has a tongue, thought has a voice, thought has a breath, and thought has life.
Q.: What is imagination?
A.: Imagination is an uncontrolled thought.

Q.: Is it good to have strong imagination?
A.: I should think it is good to be strong oneself. If one has strength, then imagination is strong and thought is strong and one’s self is strong. Furthermore, strong imagination means a strength going from oneself reaching out without one’s control. [Therefore] a strong imagination is not always promising. It is the strength of thought which is desirable, because what is thought? Thought is a controlled imagination.

Q.: Will you explain more precisely what role brain plays in thinking?
A.: The brain is [likened] to a photographic plate. The thought falls upon the brain just like the reflection falls upon the photographic plate. You may ask, one’s own thought, or the thought of another? Both. But there is another process, and that process is that the thought is developed as the photographic plate. And what is it developed with? Are there some solutions in which the photographic plate is to be put? Yes, and that is the intelligence; through one’s own intelligence it is developed and made clear.

Q.: Has one elemental a superiority over another? For instance, is a thought colour by fire element superior to one colour by another element?
A.: No. There is [no] superiority to the element. Superiority of thought is according to the outlook of the mind. For instance, a person standing on the ground is seeing a horizon before him; it is a different outlook. Another person standing on the top of a tower, from there he is looking at the wide horizon, his outlook is different; it is according to the outlook that the thought is superior or inferior. Besides, no one can take a thought, any thought picture before oneself and say, This is an inferior thought or a superior thought. Thought is not an earthly coin which is superior or inferior; what makes it superior or inferior is the motive behind it.

174. Sk.sh.: two indecipherable symbols, of which the second is 'l' or 'all'; Km.tp.: "Therefore" instead of two indecipherable sh. symbols
175. Sk.sh.: "like"; a.o.d.: "likened"
176. Sk.sh.: "photographic" written in lh., "foto" being the Dutch spelling for "photo"
177. Sk.sh.: "f.p." in lh., abbr. for "photographic plate"
178. Sk.sh.: "in" written, then crossed out, and omitted in Km.tp.
179. Sk.sh.: "new" clearly written; Km.tp.: "no" instead of "new"
Q.: If thought has a body is [it]\textsuperscript{180} bound to a place then or does it spread equally in the whole universe?
A.: It is [a]\textsuperscript{181} subtle question. In the first place I [shall]\textsuperscript{182} say, If a person is in a prison, is his mind always in prison or can it reach further out of prison? Certainly it can. It is the body of the man that is in prison. His mind can reach anywhere. Well, [then]\textsuperscript{183}, in the mind world a thought [produced]\textsuperscript{184}, maybe that the thought may be captive by the object, or motive, or by its cause\textsuperscript{185} or application in the sphere, in the horizon in which it is working out its destiny; nevertheless, it is thought [that]\textsuperscript{186} it is capable of reaching any\textsuperscript{187} part of the universe in a moment’s time.

Q.: How to destroy undesirable thoughts? Must this always be done by the one who has created [them]\textsuperscript{188}?
A.: Yes, it is the creator of the thought who must destroy it and it is not every person’s power to destroy it. Yet, the mind who\textsuperscript{189} has reached the\textsuperscript{190} mastery, the mind who\textsuperscript{191} can create as it wishes, so\textsuperscript{192} the same mind can destroy it\textsuperscript{193}.

Q.: What are the predominant characteristics\textsuperscript{194} in connection with the five elements?
A.: A thought connected with earthly gain is certainly earthly\textsuperscript{195}. A thought of love and affection represents water element, spreading out sympathy. A thought of revenge and destruction and harm and hurtment\textsuperscript{197} represents fire. A thought of

---

180. Sk.sh.: “there” retraced to read “it”, and “it” in Km.tp.
181. Sk.sh.: “of”; Km.tp.: “a” instead of “of”
182. Sk.sh.: “will” retraced to read “shall”, and “shall” in Km.tp.
183. Sk.sh.: an illegible insertion; Km.tp.: “then”
184. Km.tp.: “produced” instead of “produces”
185. Sk.sh.: “cause” retraced to read “source”, and “source” in Km.tp.
186. Km.tp.: “that” added
187. Gd.tp.: “every” instead of “any”
188. Sk.sh.: “them” inserted after “created”, and included in Km.tp.
189. Gd.tp.: “which” instead of “who”
190. Gd.tp.: “the” omitted
191. Gd.tp.: “which” instead of “the mind who”
192. Gd.tp.: “so” omitted
193. Gd.tp.: “it” omitted
194. Gd.tp.: “of thoughts” added
195. Gd.tp.: “of the earthly element” instead of “certainly earthly”
196. Gd.tp.: “the” added
197. The OED has no attestation of the word “hurtment”, probably coined by P-o-M.; Km.tp.: “hurt” instead of “hurtment”; Gd.tp.: “hurt and harm” instead of “harm and hurtment”
enthusiasm, courage, hope, inspiration\textsuperscript{198} represents air. A thought of retirement, solitude, quiet, peace represents ether.

\textsuperscript{198} Gd.tp.: “aspiration” instead of “inspiration”
The Purpose of Life

In the language of Hindus duty is called dharma, which means religion. The more one studies, therefore, the nature and character of what we call duty, the more one begins to feel that it is in the spirit of duty that there is the soul of religion. If duty were not so sacred as to play such an important rôle in one’s life, a form of religion would be nothing to a thoughtful soul. It is, therefore, wise on the part of the ancient people who called religion duty, or duty religion. For religion is not in performing a ceremony or a ritual. Religion, the true religion, is the feeling or the sense of duty. Duty is not necessarily the purpose of life, but it is a lighthouse on the port, which shows one that here is the landing place, here you arrive, here is

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- bp. = a preparation of the text for publication by Murshida Sherifa Goodenough.
- SQ. = The Sufi Quarterly: A Philosophical Review, December 1926 (vol. ii, no. 3). The lectures were originally published in this journal, a few chapters at a time; the qa.s are never included, but in this case there appear exceptionally to have been none. The text includes all the editorial changes in bp., which are therefore not mentioned, and a very few additional editorial changes, which are.
- bk. = The Purpose of Life by Inayat Khan (The Sufi Movement, London, 1927). As the text (even the typesetting) is identical to that in SQ., it is not included in the notes.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision for her set of documents. Exceptionally, this typescript exactly follows the text in SQ. and bk., and is therefore not mentioned in the notes.

Notes:
1. Sk.sh.: “The Purpose of Life, in the language of . . .” and the date, “July 28th, 1924, 3 o’clock”, later added above the text
2. Bp.: “the” added
3. Bp.: “therefore,” omitted
4. Bp.: “find” instead of “feel”
5. Bp.: “was” instead of “were”
7. Bp.: “was” instead of “is”
8. Bp.: “Religion,” omitted
9. Bp.: “as the” instead of “a”
10. Bp.: “in” instead of “on”
11. Bp.: a colon instead of “that”
12. Sk.sh.: “sending” actually, inadvertently for “landing”; a.o.d.: “landing”
your destination. It may not be the final destination, but still in duty one finds a road which leads\textsuperscript{13} to the final\textsuperscript{14} purpose of life.

It seems that, though the knowledge of duty is acquired when a child has come in the world, but\textsuperscript{15} the child has brought with him in the world the sense of duty, and according to this sense of duty which the child shows in him, his promise, his\textsuperscript{16} good future. A person may be most learned, qualified, capable\textsuperscript{17}, powerful, influential, and yet\textsuperscript{18} he has no sense of duty, you cannot rely upon him. As soon as you find out that in a person there is a living sense of duty, you at once feel confident\textsuperscript{19}, you feel you can depend upon this person. And this feeling that you get is greater than any other impression a person could make upon you; in this is all virtue and strength and power and blessing. You value a friend whom you can trust; you value a relation in whom you can have confidence. Therefore, all the qualifications that man possesses, they all seem to be on the surface, but behind them there is one spirit which keeps them alive and which\textsuperscript{20} makes them really valuable, and this\textsuperscript{21} spirit is the sense of duty.

Those who have won its\textsuperscript{22} confidence of the whole nation—perhaps one person [it] has\textsuperscript{23} been in the history of man\textsuperscript{24} who has won the trust of a multitude—he has\textsuperscript{25} proved to be really great, and that is accomplished by developing the sense of duty.

Now there are five different aspects in considering the question of duty. One aspect is to think of our duty towards the younger generation, towards children, towards our own children and towards the other children\textsuperscript{26} even, to them we have a certain duty\textsuperscript{27}. Those who are younger than us\textsuperscript{28} in years, we have a certain duty towards them. Our friends, our acquaintances who have not yet evolved enough to

---

13. Bp.: “one” added
14. Bp.: “final” omitted
15. Bp.: “yet” instead of “but”
16. Bp.: “he gives promise of a” instead of “his promise, his”
17. Bp.: “capable, qualified” instead of “qualified, capable”
18. Bp.: “if” added
20. Bp.: “which” omitted
21. Bp.: “that” instead of “this”
22. Bp.: “the” instead of “its”
23. Sk.sh.: “he has” retraced to read “it has”, and “it has” in bp.
24. Bp.: “the world” instead of “man”
25. Bp.: “they have” instead of “he has”
26. Bp.: “those of others” instead of “the other children”
27. Bp.: “even, to them we have a certain duty” omitted
28. Bp.: “we” instead of “us”
see things as we do, there is our duty towards them. And if one was conscious of this, one would find many things in life which require one’s attention, and if they are overlooked, one has really neglected one’s duty. Whatever our position in life, rich or poor, we still have a kingdom, and that kingdom is our self. We can help and serve in thought, in deed, in word, in an action needed at a certain moment. Every attention given to this question, everything done in this respect, however material outwardly it might seem, a religious action is performed.

Another aspect of duty is to our fellow creatures, to one’s co-workers, to the friends and acquaintances whom one comes in contact in everyday life, with whom one does not feel the feeling of elder or younger, or any difference. We have a duty toward them: in the first place, to study their psychology of their nature. If we have to teach them, not to teach them as a teacher. If we help them, we must not help them as a benefactor. To understand their psychology, whatever help we give them, to do it in such a way that even we ourselves would not know about it. That is the best way of service. For it is most difficult even to do good, if we did not know how to do it. If we were able to win the affection of our fellow-man and to do some little service unassumingly, without the thought of appreciation or return, we certainly have performed a religious action.

And the third aspect of duty is towards those advanced in years, to have sympathy for them, to have respect for their age, for the experience they have gained. Even if they have not that qualification or learning that we have, it does not matter. Perhaps they know something more than we do. We cannot learn all things. There are things that experience teaches. There are things that age brings to them. A person, however intelligent and capable, if in him that sentiment
for the age, that respect for his elder brother, that consideration for those who have advanced in years has not yet been born, he has not yet known religion. For in this is the foundation of religion. It is said that the children of the Prophet one day called a servant by his name and the Prophet heard it; the first thing he said was, “My children, call him uncle, he is advanced in age.” Besides, there is a psychological action and reaction, that those who have reached the ripe condition of life, they have arrived at a psychological time when their good will for the younger ones comes as a treasure, a living treasure. Besides their intoxication of life, one’s absorption in worldly activities, that ever growing energy which one experiences in the youth, one’s power and position and knowledge and capability make one overlook this consideration. But if an opportunity is lost, it is lost; it will never come again. We are all in this world travelers, and those near to us, or those whom we see, they are ones whom we meet on our journey. And therefore it is our opportunity of thinking of our duty towards them. Neither we shall be with them always, nor they shall be with us. The life is a dream in which we are thrown in a continual dream which is ever changeable. Therefore, an opportunity lost in giving consideration to little things in our everyday life, which makes a part of our duty, it is like forgetting our religion.
And the fourth aspect of duty is a duty to a seemingly greater power, a situation which is before us. For instance, a state which is engaged in holding the responsibility of the good and the welfare of the country. We have a duty towards it. A religion in which we are initiated, we seek guides with it, we receive blessing from it, we have a duty towards it. Whether spiritual or whether worldly, we have a certain duty to regard it we cannot ignore. For if we revolt against it, if we ignore the good it has done to it, it means that we are against religion. For their situation which surrounds us in the harmony and peace of which we live, or in the guides and instructions that come from it. We progress through life; that situation, whether state or religion, must be regarded with a sacred feeling. For a person who has no sentiment, who has no sense of duty, he not only towards man or the state or religion, but even towards God he will not have it.

And the fifth aspect of our duty is to the creator, to the sustainer and to the forgiver of our shortcomings. One might say that we had not desired to come here. Why were we sent here? But it is said in a moment of the disturbance of mind. If the mind is still, if the sense is in its right condition, a person will say this, “If there was nothing else given to me in life, even to be allowed to live under the sun is the greatest privilege. Yes,” one says, “I toil and I earn money and that is my sustenance, which I make.” Who is to be given credit for it? But it is not the money we eat. What we eat is not made in the bank, it is made by the sun and the moon and the stars, and the earth and the water of the nature which is living before us. If we had no air to breathe, we would die in a moment. These, nature’s gifts which are before us, how can we be thankful for them?
And besides, as a person will develop spiritually, so he will see that it is not only that his body needed food, but it is his mind, his heart, his soul, a food that this mechanical world cannot provide. It is the food that God alone can give, and it is therefore that we call God sustainer. Besides, at the time when neither there was strength in us, nor sense enough to earn our livelihood, at that time our food was created. When one thinks of this, and when one thinks of every little creature, a germ and worm that no one looks after, that no one takes note of, also receives its sustenance, then one begins to see that there is a sustainer, and that we find in God, and towards him we have a duty. And in spite of the justice we see and injustice we see on the surface of this world, a keen insight into one’s own life will teach us that there is no comparison between our faults and our good actions. The good actions, in comparison to our faults, are so few that if we were judged, we would not have one mark to our part. It does not mean that justice is absent there. It only means that what is beyond law is love.

And what is love? God. And how do we see God’s love, in what form? In many forms, but the most beautiful form of the love of God is his compassion, is divine forgiveness. Considering these things, we realize that we have duty towards God.

It is these five different aspects of duty when we consider and when we begin to live, then begin to give us the sense of a religious life. Religious life does
not mean living in a religious place, or in a [cemetery], or in a church, or in a religious form. This is all outward. The true religion is living and being conscious of this sense of duty that we have towards man and towards God. But one might ask that, “Duty is responsibility, how can we be delivered from this great load of responsibility?” Two ways. He is already delivered of this load of responsibility, who has no sense of responsibility. He does not want to take it up as a responsibility. He is quite happy. He does not mind what anybody thinks of him, who he hurts, who he harms, what he does, he minds his own business, quite happy. He is delivered already. And if there is another delivery, it is attained by living the life of duty. It is by going through it. For going through it, it will raise a person higher and higher; when he will rise above it, and he will most thankful to have gone through this path of duty, the sacred path of dharma, that by which finally he has been able to arrive at a stage of realization in which alone is to be found the purpose of life.

105. Sk.sh.: an illegible, incomplete word in lh., then “cemetery” added, and “cemetery” in bp.
106. Bp.: “religion that” instead of “religious form. This”
107. Bp.: “the” instead of “this”
108. Bp.: “toward” instead of “towards”
109. Bp.: here a passage inserted: “Someone may say: how is it that a person who lives a life of duty is often void of love, beauty, and poetry? I do not think that duty has anything to do with depriving a person of love, harmony, and beauty. On the other hand, when the real spirit of duty wakens in a person, it is that which begins poetry. If there is a beautiful poetry to be found, if there is anyone who has experienced love, harmony, and beauty, it is that person who understands the sense of duty. For instance, a newborn child—he has come from heaven, he is as happy as angels, he is beautiful in infancy, he is an expression of harmony, and he is love himself, and yet he does not know love, harmony, and beauty. Why? Because he does not yet know duty. And the moment the spirit of duty is wakened in a person, poetry begins, and when poetry is begun, then love, harmony and beauty manifest to his view fully.”
110. Bp.: “that” omitted
111. Bp.: “In” added
112. Sk.sh.: “r.” abbr. for “responsibility”
113. Bp.: “he does not mind whom” instead of “who”
114. Bp.: “nor whom” instead of “who”
115. Bp.: “. what he does” omitted
116. Bp.: “happily” instead of “happy”
117. Bp.: “deliverance” instead of “delivery”
118. Sk.sh.: “For going through” written twice
119. Bp.: “it” omitted
120. Bp.: “. till” instead of “when”
121. Bp.: “be” added
122. Bp.: “that he has” instead of “to have”
123. Bp.: “the” instead of “this”
124. Bp.: “this” instead of “which”
Healing

As the medical science has advanced during this modern time, the different diseases and complaints that one feels are more distinguished and very fine. Each such complaint has been given a certain name, and in that way, even if a person had a little complaint, after their examination by a physician, he is told the name of the complaint that he has. His complaint may be as big as a molehill, but it is turned into a [mountain]. It is no greater misfortune than hearing from a doctor then that one has taken an illness which is dangerous, the name of which is frightening. What then happens? That name, being impressed in the heart of man, creates the same element and in the end man sees the truth of something about which he was told by the physician.
If this is true, that\textsuperscript{13} the impression that the words of a fortune-teller make upon one brings\textsuperscript{14} his fortune-telling in the end realized\textsuperscript{15} in many cases. The fortune-teller is not always a saint. He is not always a clairvoyant who has seen it. He may be an imaginative person, he has said something and that impression [has]\textsuperscript{16} gone\textsuperscript{17} with the person, and yet he realizes in the end that comes\textsuperscript{18} true. \textsuperscript{19} Then a physician\textsuperscript{20}, who is authorized by the medical authorities, in whom one immediately lays\textsuperscript{21} his trust, even if he was mistaken in finding the real disease, [because]\textsuperscript{22} it is hardly among a hundred physicians there is one who has insight into the real nature and character of a disease, and it is after seeing a hundred patients he can say about one correctly the nature and the\textsuperscript{23} character\textsuperscript{24} of his complaint. Then what a great danger there is for a\textsuperscript{25} person to be impressed at the beginning of his illness by a right or wrong remark made by a physician as to his illness.

\textsuperscript{26}The ancient people, among them\textsuperscript{27} the physicians only knew the names of diseases, but the physician was not allowed to say to the patient what complaint he has\textsuperscript{28}, because from a psychological point of view\textsuperscript{29} it would be doing wrong. For it was not only a material\textsuperscript{30} medical science, but there was a psychological idea attached to it.

I have seen numberless cases having\textsuperscript{31} come to me frightened by something that a physician has\textsuperscript{32} said to them. Perhaps there is nothing the matter with them, a little illness. Perhaps they have not yet realized\textsuperscript{33} what it is, but they are frightened just the same. And if there is an imaginative patient, then he has a wide scope of
his imagination. Everything that goes\textsuperscript{35} wrong he attributes\textsuperscript{36} it to something he has heard from the physician. He relates every condition of his life to that particular remark.\textsuperscript{37} The life such as we live in the world, so many things to do, so many responsibilities resting upon us of home and of outside\textsuperscript{38} world, the strife that is inflicted\textsuperscript{39} upon us by our life in this world, we naturally have\textsuperscript{40} ups and downs physically. Sometimes one is tired, sometimes one needs a rest, sometimes one must fast one day,\textsuperscript{41} there is no inclination for food. If one attributes all these little things\textsuperscript{42} to an illness that a physician has [once]\textsuperscript{43} said, then\textsuperscript{44} he is certainly making his illness strong. For the root of illness is in mind, and when that illness\textsuperscript{46} is watered all the time by that feeling and thought\textsuperscript{47}, then illness is realized in the end.

Now\textsuperscript{48} when thinking of the surgical world, there is no doubt wonderful operations are being done, and a great help humanity has experienced by [surgical]\textsuperscript{50} operations. And yet it is still experimental and it will perhaps take one\textsuperscript{51} century more or\textsuperscript{52} longer for surgery\textsuperscript{53} to mature. It is in its infancy just now. No doubt,\textsuperscript{54} the first impulses\textsuperscript{55} of surgeon\textsuperscript{56} is to look at a case and only so from that\textsuperscript{57} one point of view, and that is how by surgery that person can be cured. He has no other thought in his mind. He has not of spare time to think that there is another
possibility. If he is a wise surgeon\(^{60}\) he gives you a wise\(^{61}\) confidence, yet he knows that it is an experiment. It is a person, it is not a\(^{62}\) wood or a stone that can be carved and engraved upon. It is a person with feeling, it is a soul which is experiencing life through its\(^{63}\) every atom, that [it]\(^{64}\) has a soul which is not made for a knife. Now a person has to go through this experience, fearing death\(^{65}\), preferring life to death. Very often what happens\(^{66}\) that what was considered wrong before \(^{67}\) operation is\(^{68}\) after \(^{69}\) operation thought that it was\(^{70}\) right. Of course\(^{70}\), there is to be proved\(^{71}\) some wrong [because]\(^{72}\) operation has been performed. And it is not something that is finished, but it is something which has its action upon \(^{73}\) nerves and then upon the spirit of man, and then [its reaction]\(^{74}\) upon life again. Do we not see that after one\(^{75}\) operation a person’s whole life has become impressed with it? A certain strain on \(^{76}\) nerves, a certain upset\(^{77}\) in the spirit has been caused. The care of the surgeon continues only till\(^{78}\) the patient is apparently well, outwardly well. But what about the after-effect of it\(^{79}\) on the spirit of the person, on the mind of the person\(^{80}\), its reaction\(^{81}\) on his life? The surgeon does not know it, he is not concerned with it. Cure means absolute cure, within and without. By this I do not mean to say\(^{82}\) that
surgery\textsuperscript{83} has no place\textsuperscript{84}. I say\textsuperscript{85} it is a most\textsuperscript{86} important part of the medical work\textsuperscript{87}, but at the same time it must be\textsuperscript{88} avoided when it can be avoided. One must not readily jump into it. A young person with strength and energy thinks, “What is it? I [can]\textsuperscript{89} go through it.” But once done, it means\textsuperscript{90} there remains an impression for the whole life.

Man is given\textsuperscript{91} as his heritage intuition, and it is intuition which is the bottom of every science. At this time when the\textsuperscript{92} science is taken as a book study,\textsuperscript{93} takes away that part that the\textsuperscript{94} intuition must perform. If in the medical world there was an intuitive development introduced, I am sure\textsuperscript{95} if many physicians were occupied in finding remedies that can avoid operation\textsuperscript{96}, a very great work could be accomplished. It is amusing, but\textsuperscript{97} once, when the operation of\textsuperscript{98} appendicitis began to be known in the United States\textsuperscript{99}, it was a fashion among the rich people to have that operation, because a few days at home\textsuperscript{100} and then the physicians began to choose, [so]\textsuperscript{101} the appendicitis\textsuperscript{102} patients among those who have the\textsuperscript{103} means to stay at home for some time\textsuperscript{104}. It was the fashion.\textsuperscript{105} One\textsuperscript{106} asked, “Did you have it?”

\begin{tabular}{l}
83. Sk.sh.: “surgery” in lh. later placed in parentheses \\
84. Gd.tp.: “in the scheme of life” added \\
85. Gd.tp.: some tp.s have “I say that” instead of “I say”; other Gd.tp.s and bk. omit “I say” \\
86. Sk.sh.: “most” partially altered, however illegibly \\
87. A.o.d.: “world” instead of “work” \\
88. Sk.sh.: “be” might be read as “both”; a.o.d.: “be” \\
89. Sk.sh.: “can” added later; a.o.d.: “can” \\
90. Gd.tp.: “it means” omitted \\
91. Sk.sh.: a second “given” written, then crossed out; Km.tp.: the second “given” omitted; Gd.tp.: “has” instead of “is given” \\
92. Gd.tp.: “the” omitted \\
93. Gd.tp.: “it” added \\
94. Gd.tp.: “the” omitted \\
95. Gd.tp.: “surely” instead of “I am sure” \\
96. Gd.tp.: “operations” \\
97. Gd.tp.: “that” instead of “but” \\
98. Gd.tp.: “for” instead of “of” \\
99. Sk.sh.: “U.S.” in lh. abbr. for “United States” \\
100. Gd.tp.: “are quite pleasant” added \\
101. Sk.sh.: an illegible sh. symbol retraced to read “so”; a.o.d.: “also” instead of “so” \\
102. Sk.sh.: “ap.” in lh. abbr. for “appendicitis”; Gd.tp.: “the” omitted before “appendicitis” \\
103. Sk.sh.: “those” written, then crossed out, and omitted in a.o.d.; Gd.tp.: “had the” instead of “have the” \\
104. Gd.tp.: “and rest” added \\
105. Gd.tp.: “It was the fashion.” omitted \\
106. Gd.tp.: “Everybody” instead of “One” \\
\end{tabular}
“Yes, I have it.” It was a kind of duel playing then; one has to say, “I have gone through it.”

And now coming to the use of drugs. Any physician, after his lifelong experience, will find out that at any time, if he had prescribed drugs and whatever result he has got of curing for that time, and yet he has not done right. The after-effect of drugs sometimes is so depleting and the confusing that it creates in the brain and the mind, that it ruins a person’s life. I have seen many persons after a medical treatment. Their illness once accustomed to drugs, have made the body a kind [of] receptacle of drugs; it lives upon it and cannot live without it. In order to digest their food they must have something, in order to sleep they must have something, in order to feel cheerful they must take some drug. Now natural things, such as digesting one’s food, such as feeling joyful, cheerful, such as sleep, which are natural blessings, if these blessings depend upon outer, material things, then how can that person be called healthy? In order to make the best of today they take it, and then tomorrow it becomes worse.
When one considers the human body is an instrument which God created for his own experience, then what a mistake it must be to allow this body by the drugs and medicines to become unfit for the use of divine spirit. I do not mean by this that medicine is not necessary; medicine has its place, even drugs are needed when there is that necessity. But when for every little thing that can be cured by some other means, for that a drug is given, then in the end health goes out of one’s hands and even drugs cannot give that person rest. The best medicine is a pure diet, nourishing food, fresh air, regularity in action and repose, cleanness of thought, pureness of feeling, and confidence in the perfect being with whom we are linked and whose expression we are. That is the essence of health. The more one realizes this, the more secure will be his health.

Q.: I asked a modern operator what the reaction is of X-rays upon the patient three, four years afterwards. He said we do not know. We only know the immediate result. Even that is in its infancy.
There is a case, once a person came to me with a complaint about [kidneys] and the doctors had warned this person that if operation will not take place in one week, time, then they are not sure about the life of this person. They had given up hope for the life of this person. This person was asked by everyone who cared for this person, her relatives and friends, that she must have an operation. But I did not advise. I said it must be avoided if it can be avoided. And this person now was going to the clinic for operation, reading the Rose Garden on the way, and read in the Rose Garden the address on faith. This person said, “I am not going to the clinic, I have changed my mind, I am going to Murshid.” And this person, instead of going to the clinic, came to see me in Switzerland. I told this person also for another X-ray examination, seeing that what these persons say about this examination. Now what opinion will these persons form, the same opinion or something else? However, whether the opinions came together I do not know, but I have doubt. But the result was that this person did not go for operation, and the result was a marvellous cure. I know another person whom a physician had examined and said the person must die within three months before that person, because if that person was impressionable he would have taken that
impression. But he\textsuperscript{181} came before me and\textsuperscript{182} said, “What\textsuperscript{183} nonsense\textsuperscript{184}, nonsense, die in three months, I am not going to die in three\textsuperscript{185} hundred years!” And to our great surprise the doctor died\textsuperscript{186} within three months and this man brought us the\textsuperscript{187} news. He was quite unaware of his own death. The whole thing is that what we must learn is to respect the human being, that a human being is beyond birth and death, that a human being has a divine spirit in him; that all illnesses and pains and sufferings are only his trials and\textsuperscript{188} tests. He is above them, and we must try to raise him above illnesses.

\textbf{Q.} When\textsuperscript{199} matter is the outcome of vibration, how have we to think vibration\textsuperscript{190} in modern science? The idea of vibration being taken\textsuperscript{191} as a certain movement of particles of matter?

\textbf{A.} Yes, but what causes the certain movement of matter, of a\textsuperscript{193} vibration\textsuperscript{194} is felt by us. Vibration\textsuperscript{195} is realized by our sense\textsuperscript{196} in this form, a certain movement of the particles of matter. But [vibration of itself]\textsuperscript{197} is a\textsuperscript{198} movement. It is therefore that power of word is sometimes greater\textsuperscript{200} than any medicine or any other treatment or operation, because the words cause\textsuperscript{201} certain vibrations in one’s own being\textsuperscript{202}, in the atmosphere, in one’s environment, bringing about thereby a cure which nothing else can bring about. When we see a healthy person and a person suffering by\textsuperscript{203}
some illness and we take the condition of their pulsation and of the circulation of the blood, we shall find that behind it all, there is a movement, there is a vibration which is going on. In one person in its proper condition, there is health. In the other person the vibration is not in its right condition, therefore there is illness. It is a physician in America who happened to think of it, only the difficulty is that when a scientist thinks of such a thing, even if it comes by intuition, he pursues it by going from the bottom of the mountain to the top and it is very difficult to climb the mountain and very often before he climbs the mountain his life has ended. I have now heard that the person is dead. [His] was a very good idea, although he had not yet come to the secret of it. Yet, as an idea it inspired many physicians in the United States and in the world, and it created a great excitement in the medical world. But as the mystics say, "Seek ye the kingdom of God first and all will be added," that is another way. That is not coming from the bottom to the top, which is so difficult, it is climbing. It is reaching the top first, and then all is easy. The one who is on the top of the mountain, it is easy for him to move anywhere he likes from the top. It does not take that energy, it does not weigh him down. [Avicenna] the great physician of the ancient times, on whose discoveries the medical science was based, he was
a Sufi who used to sit in meditation, and through intuition he used to give his prescription. Just now a physician in England has discovered the great treasure that this man has given to the [medical] science and he is now writing a book to interpret, in the modern language [the ideas] of Avicenna.

Q.: How do you explain the cure by faith in [certain] cases?
A.: Cure by faith in all cases, [certain] cases or whatever may be the nature or character of any case, that is the first thing. No treatment or anything can bring better result if faith was lacking. Faith is the first remedy, all else comes afterwards.

Q.: Remedies are to be given, but faith is not to be given to a person. That is why faith is so sacred. It cannot be given, it must be discovered within oneself. But there is no one in the world without faith, only it is covered for a time being. What covers it? It is a kind of pessimistic attitude towards
life; there are people who are pessimistic\(^{252}\) outwardly, there are others who are pessimistic unconsciously; they themselves do not know that they are pessimistic. One can [fight]\(^{253}\) with the whole world, but \(^{254}\) cannot fight with his own doubts.\(^{255}\) And the one who can break the clouds of his doubts, he has accomplished everything\(^{257}\) in the world.

\(^{252}\) Sk.sh.: “p.” abbr. for “pessimistic”
\(^{253}\) Sk.sh.: “find” written, then retraced to read “fight”, and “fight” in a.o.d.
\(^{254}\) Gd.tp.: “he” added 
\(^{255}\) Gd.tp.: “he cannot break his own doubts” added 
\(^{256}\) Gd.tp.: “own” added 
\(^{257}\) Sk.sh.: “everything” written, then crossed out, and “the quest” inserted; Km.tp.: “the greatest thing in the world” instead of “everything”; Gd.tp.: “the greatest things” instead of “everything”, and then “(everything in the world)” also typed after the end of the sentence
Address to Cherags

Suresnes, 29th July, 1924

I wish to speak to my Cherags on the subject of the attitude they must have in life. Will they live in the world like a religious priest, like a clergymen, or like a person living a worldly life? The answer is, they will live like everybody else, an unpretentious life, without any apparent show of a religious position; no outward form which could show anyone that “this person is different from me”. To do one’s everyday duty at home or outside the home, whatever be one’s profession or business, and then to perform the function of cheragship as one’s contribution to humanity, as one’s service to the cause. For spirituality is an inner ideal, the less shown the better it is, and you can come closer to a person by being like him rather than by appearing more religious than that person is.

The psychology of human nature, especially today, is such that if a man is not closely connected with religion, his first tendency is to be antagonistic towards any sign of religion or spirituality. As soon as he sees that he says, “I have run away from my own church, and now some other priest wants to get hold of me.” He shakes like a turtle and wishes to hide himself in the hard shell he has built round himself as a defence that will not allow him to be touched. You may have the best intention to serve him, but it will be depreciated, and you will be discouraged.

Human psychology is such that there is something in every soul that hardens as soon as the soul thinks that there is a battle. There is a soldier part in every soul; it may be guarding something to its own disadvantage, but nevertheless it fights. As soon as friendly conversation takes place, then there is established a way between two hearts. If you appear to him like everyone else, as an ordinary person, he will
come closer to you and listen to you with greater response because he will know that you are in the same boat as he, subject to all problems and difficulties. And once he opens his heart to you, you have a ground before you to sow some seeds of wisdom, in which is the fulfillment of your life's mission.

I was travelling one day and met an Italian on the boat. He was a modern student, quite opposing to the church, and he knew of nothing but matter. He looked at me in my robe with the certainty that I was a priest, and yet he had some curiosity about me which gave him an inclination to speak a word with me. His first question was, "Are you a priest?" And he was much consoled when I said, "No."

"Then what are you?" I said, "I am a human being." "But," he said, "you are dressed like a priest." I said, "This is the dress of my country, you will find many priests and others dressed like this." This broke the monotony and we became friends. Then he asked, "What are you, what is your work?" I said, "My work is anything I like to do." Then he still thought, "He certainly is a priest." Maybe in order to test me he said, "I do not believe in God." I said, "But you believe in something." "Yes," he said, "I believe in eternal matter." I said, "My belief is not far from yours." He was surprised, he expected me to be cross, to defend my God ideal. He said, "I mean what I say." I said, "What you call eternal matter, I call spirit. Matter cannot be eternal; you call it eternal, but it is the same aspect that I call spirit." He was touched, but not ready to accept. We talked on many different points of materialism that might create in me revolt, but I went along with him in his material discourse till I brought him to a point when he would have thrown away any book on religion, but was very pleased to read my book through all the voyage to America. He did nothing but read, and the outcome was that he said, "May I have the honour to make you my guest when you will come to Milan. I am sure my people will be very glad to welcome you." Many subjects arose on which we could have disputed all the way, but that would not have brought a fruitful result. Our way is not the way of the rock which breaks everything that falls upon it; our way is the way of the water that surrounds the rock. If the mountain does not open its heart, the water surrounds it and takes it into its own heart.

Arguments and disputes have no end. No two persons can think alike, the evolution of two beings is never equal. Even if they think alike on four points, on one point they differ. The success of our religious work is in unpretentious working,
to keep our knowledge in humble guise, and to make use of it in establishing friendship\(^8\). There is only one way of teaching spiritual things and that is the way of sympathy. Build a bridge of sympathy with every person you come in contact with, then a channel is established through which your ships may pass, loaded with the treasures of spiritual ideas.

\(^8\) SB.tp.: “friendships” instead of “friendship”
The Work We Have to Accomplish

I should like to speak a few words this afternoon on the subject of the work we have to accomplish. The work has two aspects, namely, the work we have to do individually with ourselves, and the work we have to do collectively in the world.

The individual work has also two aspects. The first is the spiritual attainment, the highest and the ultimate for which the whole creation has been purposed, to attain consciously the goal which all will reach in the end, consciously or unconsciously, to make with open eyes that journey which all make blindly, conscious of every stage of the journey. This is realization which it is not given to all to attain. Yet there is hope for everyone. The Qur’an says, “When man takes one step towards us, we take ten steps toward him.”

The other aspect concerns our life in the world. It is to develop in ourselves all beautiful qualities and every good manner, that we may manifest and enjoy the beauty for which the world was created. This is the progress in the right way toward the goal, which is the only religion there is.

And the work that we have to do collectively, with the multitude, is the work in the service of the message. The message is the renewal of the life of the world given at a time when the world is in decay, a new outpouring of divine light, a special presence of God upon earth. And the work we have to do is to help in every way so that the light may shine in every part of the world and reach every seeking soul and shine upon them who receive it unconsciously. For when it is received consciously, it is received individually, and kindles a spark in the heart which expands until it becomes a flame.
This work has two aspects, one of which is in relation with God and is expressed in the Universal Worship, the worship with recognition of every messenger of God, with respect for every religion and every form of worship. The other is the spreading in the world, by every means, the recognition of the human brotherhood in the fatherhood of God. For every other brotherhood, whether of calling, of creed, of community, of nation, or of race, has a limitation. The brotherhood in God alone is without limitation and unites all the children of the earth without any difference or distinction.

We sympathize with all associations and individuals working for the same object, considering them as fellow workers. We do not desire that any such communities or associations should affiliate themselves with us or form a league with us, for if they are working with the same aim they are already with us in spirit, and if not, of what use would be a merely outward connection? We shall not seek the adherence of any personalities, however important work they may be doing in the world, however prominent, however eminent they be. And if any such join us, it will be those among them in whom there is some greatness, for they are people who, in order to be somebody in the world, have become something; they have come to the front as a politician, as a financier, or in commerce or industry, and have become somebody. The Sufi’s work is to become nothing in order to know himself as everything, and the work of brotherhood is of little use without the realization of the Sufi’s aim. If then such a one can understand and realize his own nothingness, there is something great in him.

We have an entire confidence in the success of the message, for we know that ours is the cause of truth and that truth and success are not two things, they are one. And it is easy to see how they are one. Truth is what is. Haqq⁵, truth, is a Persian name for God, the existent, the only being; To On⁶ the Greeks have called him. And to succeed is to be.

You will not hear from those who know talk of these mysteries and those mysteries, greater mysteries and lesser mysteries. You will not hear from them such talk as that Atlantis⁷ is rising from the Atlantic ocean, and it is coming up so fast that it will be here within our lifetime, and then we shall have those slabs of stone on which the secrets of the universe are written. Or that in Abyssinia⁸ there is a lake, and in the lake an island, and on the island a palace, and in the palace a library, a

---

5. For haqq, see Glossary
6. Greek for what exists; see Glossary
7. For Atlantis, see List
8. For Abyssinia, see List
library of scrolls and parchments on which are written the mysteries of all the planes, the wisdom of the ancients, things unknown to any living being. Nor that there is such and such a society here, its founders and directors in the Caucasus, unknown, though we have their portraits. Nor that the rulers of the world are in Tibet, all of the founders of religions, the teachers of truth, still in their mortal [bodies]9, nor yet that the Western churches, the northern and the southern, have lost the essence of their10, but there is one church, far away, that has preserved a fragment of it, and if you are very lucky you may hear the report of the re-echo of what that is.

Not so. Those who have power in both worlds are not always so far away as some would have us think. God is nearer to us than what we call ourselves, and with open eyes and open hearts we see his spirit of guidance in our very midst.

The knowers of truth, perhaps, will tell us that in this understanding, or in a realization, there is the key to the mystery of life, to the knowledge of being, showing us where is the key, putting it in our hands that we may ourselves unlock the door and enter ourselves into the realm of knowledge and power. Curiosities are baubles, toys for childish minds. The mystery is our own being, our coming into this world, our passing out of it; these are mysteries. The purpose of our life is what it boots us to know. Sleep itself is a great mystery, but man is too much accustomed to what surrounds him to feel the wonder of it. He is amused by trifles and blind to what is of moment.

Never has there been an age that had so lost its hold upon the higher side of life as has the present age, nor one that was absorbed as this age in the material existence. The eyes of man at the present time are fixed upon the earth. And as it is the nature of man to seek for what really exists, he seeks it on the earth. The physical world and the reasoning faculty are all that seems to him to have a definite existence, and some say the reasoning faculty rises from matter. The testimony of this can easily be found in the very precise and definite use of terms for objects, and in the altogether inexact and undefined use of words for the things of the intelligence. All that is not physical experience is called speculation. In former ages man had kept his link with the inner world. In the mysteries of the Greeks, initiation was given. And the mysteries were the Sufi schools of that time. The exaltation that they experienced through this, the inspiration that they derived from it, were so great that, “Without the mysteries,” a Greek writer says, “life would be intolerable.” Some knowledge survived in the Middle Ages, and was lost more and more until the present day when, in general, nothing but a lifeless word or form remains. And the

9. Gd.tp.: “bodies” is typed over “garbs”; Sk.tp.: “bodies”
10. Gd.tp.: apparently word(s) missing here; Sk.tp.: a number of dots
quest is made through material science, i.e. through a framework of reasoning on to
the processes of life. And as man comes to realize the limitations and the arbitrary
character of this method, he searches elsewhere a little.

It is acknowledged on all sides that though there has been a great material
progress in the present age, there is no moral advance, and inspiration is lacking
more every day. At this time the message is given to the world; it is trusted to us to
preserve it, and not as a record only, but in living hearts and illuminated souls.

We shall never commit ourselves to one policy, no more than we shall
recognize one form of religion only. Policy, as administration, is the manner of
living harmoniously within the community, of preserving and freeing the forces of
the community to work for their own advantage and to the advantage of the
collectively. Foreign policy is the way of harmony with other nations. In both,
every system and every method is good in its place and time. Our aim will always
be constructive, never destructive. We shall not pull down but build up. Uniformity
is not unity; unity is the unity of divers parts. No two leaves of a tree are alike.
Justice is not an enforced equality. No two things or beings in nature are equal or
uniform. True justice is in letting each thing and being be itself individually. When
our consciousness is focussed to the truth, our feelings are right, and our actions are
right. So with the community, when its consciousness is centred in its true centre,
the feeling will be right, the thought right, and the actions that result will be right
actions. Our aim is to cultivate the feeling of brotherliness, harmonious relations,
and the beauty of human life.

By realizing the unity of the whole being, and in the consciousness of unity
producing in ourselves first, then spreading in the world, the sense of harmony, the
spirit of brotherliness, we shall accomplish the purpose of our life.
Mind World

A clear vision depends upon a clear heart, open for reflection. Jalal-ud-din Rumi begins his Masnavi by speaking about the mirror quality of the heart, also by telling that this mirror quality sometimes disappears when a kind of rust takes place upon the heart. And then he goes on telling that by purifying the heart from this rust, one makes this mirror of heart clear to take reflection. Once I asked my murshid about the science of telepathy. He said, "It is the reflection. If your heart is clear then only you must know how to focus it, and you need not do anything else, and all that is before it will be reflected in it." Therefore, it is not surprising if the seers see the soul of every person as clearly as

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Km.tp. = a typescript prepared by Kismet Stam, very close to the sh.
Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, identical to Km.tp.
in wording, and therefore not included in the notes.
Gd.tp. = two identical typescripts of Murshida Sherifa Goodenough, on one of which she made extensive revisions by hand; also, made on a different typewriter, edited versions of several of the qa.s, with gaps filled in in handwriting, along with a typed copy, not quite exact, with a note at the bottom: "(incomplete; completed by Murshida Goodenough)".
bp. = a typescript made by Gd. to use for typesetting the book.
bk. = The Mind World (London, 1935), which is close to the bp., and which therefore appears in the notes only in the few instances where the text differs from the bp.

Notes:
1. Sk.sh.: “Mind World, a clear vision depends” in lh. added, then “Wednesday”, encircled, in lh. added; bk.: “Chapter VII”
2. For Jalal-ud-din Rumi and Masnavi, see List
3. Sk.sh.: “the”, then an “m” and “r” symbol traced through “the”; a.o.d.: “the”
4. Gd.tp., bp.: “covers” instead of “takes place upon”
5. Bk.: “to tell” instead of “telling”
6. Gd.tp., bp.: “the” instead of “of”
7. Gd.tp., bp.: “reflections” instead of “reflection”
8. Gd.tp.: “A mystic, he asked his” instead of “Once I asked my”; bp.: “A mystic tells he once asked his” instead of “Once I asked my”
9. The word “murshid” is used by Sufis to indicate a spiritual guide (see Glossary); in this case, P-o-M. refers to Abu Hashim Madani, his murshid (see List)
11. Km.tp.: “the” added by hand; Gd.tp., bp.: “the” omitted
12. Gd.tp., bp.: “only” moved to after “you must”
13. Gd.tp., bp.: “It is a mirror” added, starting a new sentence
an open letter, for it is the nature of the sight. If the sight is perfect it must see whatever is before it. It cannot help seeing. It is not that the man desires to see; it is natural. When the eyes are open, all that is before him is reflected in him.

So the seer cannot help seeing the soul of another, perceiving the thoughts and feelings that a person has. If he made an attempt to do, it would not be right on his part. No one must intrude upon another’s privacy. No one has a right to try and find out the thoughts and feelings of another person. But as eyes cannot help seeing what is before them, so the heart, once made clear and pure from the rust, sees as the eyes see. But the eyes can see so far and no further. The dimension which is before the eyes is different; before the heart there is another dimension and that is the heart of man. When the eyes see their surface, the heart sees the depth of the person. Never, therefore, think that a real mystic does not see into a person’s life. Never think that a mystic is unable to see a certain side of a person’s nature. No, he sees all, if only his heart is clear.

Now the question is: What is the rust? What is it made of? The rust is made of the dense outcome of the mind itself. It does not come from outside, it comes of its own self. It is its dense part. It comes from the surface and thereby it covers, covering at the same time its mirror quality. The heart becomes covered by confusion, by fear, by depression, by all manner of
excitement that disturbs the rhythm of its mechanism. As the health of body
depends upon its tone and rhythm, so the health of the heart depends upon the
regularity of its tone and rhythm. A man may be virtuous in his actions, pure in
his thoughts, kind in his feelings; at the same time, if he has ups and downs, then
the rhythm is not kept aright. Then he cannot see the mirror clear, for the
mirror is clear, but when the mirror is continually moving, the reflection is
blurred, the reflection does not show itself clear.

Once we think of it, we begin to think what a wonderful instrument this
human personality is in order to perceive life and to experience life fully. If
there were a mirror sold for a million dollars which showed the conditions of
thought and feeling of every man, there would be a great demand of it. You
will collect numberless orders, even for a million dollars, for such a machine.
And here man has it. He is unaware of it. He does not believe in it; therefore,
he neglects it. And as he does not believe in it, he would rather spend that much
money and buy that mirror than try and cultivate that something in which he
does not believe. And as man does not believe in it, he does not believe in
himself. And as man does not believe in himself, he does not believe in God.
His belief of God is most superfluous. Numberless souls believe in God, and
yet they know not if God really exists. Only they believe because others
believe in God. They have no proof, and here live the whole life without a

35. Gd.tp., bp.: “right” instead of “aright”
36. Gd.tp., bp.: “reflection clearly” instead of “mirror clear”
37. Gd.tp., bp.: “mind” instead of “mirror”
38. Gd.tp., bp.: “for perceiving” instead of “in order to perceive”
39. Gd.tp., bp.: “experiencing” instead of “to experience”
40. Sk.sh.: “of the” written, then crossed out, and omitted in a.o.d.
41. Gd.tp., bp.: “individual” instead of “man”
42. Gd.tp., bp.: “for” instead of “of”
43. Gd.tp., bp.: “The man who had that would get” instead of “You will collect”
44. Sk.sh.: “d.” in lh. abbr. for “dollars”, written out in a.o.d.
45. Gd.tp., bp.: “an invention” instead of “a machine”
46. Gd.tp., bp.: “and” (continuing the sentence) instead of full stop
47. Sk.sh.: “unaware” placed in parentheses
48. Gd.tp., bp.: “a” instead of “that”
49. Gd.tp., bp.: “a thing” instead of “that something”
50. Gd.tp., bp.: “And as man does not believe in it,” omitted
51. Gd.tp., bp.: “he” instead of “man”
52. Gd.tp., bp.: “in” added
53. Gd.tp.: “superficial” instead of “superfluous”; bp.: “mostly superficial” instead of “most superfluous”
54. Sk.sh.: “that” written, then crossed out, and omitted in a.o.d.
55. Gd.tp., bp.: “he” instead of “God”
56. Gd.tp., bp.: “they live their” instead of “here live the”
proof of the being of God. And there is no other way of getting the proof of God’s [existence] except the one way by which to get that proof. That is to become acquainted with oneself; that is to experience the phenomena which is within one. And the greatest phenomena one can experience are the phenomena of one’s heart. Would there be anything more interesting in life, more precious to give life to, if you thought that you could be an instrument of knowing all that is in the person who is before you: his nature, his character, his condition, his past, his present, his future, his weakness, and his strong points?

Nothing in the world could be more interesting and more precious than arriving at this stage, than experiencing this, more than wealth or power or position or anything in the world. And this is something which is attained without cost, even without the hard work which man does for his everyday livelihood. When we think of this, we find that man thirsts to have some water, standing near the stream. What man thirsts after is within himself, in himself, and what keeps him from it is the lack of belief in himself, in truth, in God.

People try to study the outer life, but for the study the sight must be the first thing. This outer side can show the surface of things; it is the insight that is the seeking of the soul. The science as we know is built on the study that

57. Gd.tp., bp.: “belief in” instead of “being of”
58. Sk.sh.: “exist” retraced to read “existence”, and “existence” in a.o.d.
59. Gd.tp., bp.: “way by which to get that proof” omitted
60. Sk.sh.: “phenomena”, the plural, is characteristically the only form of this word used by P-o-M.; Km.tp.: “phenomenon”, but “phenomena” in Gd.tp., bp.
61. Gd.tp., bp.: “are” instead of “is”
62. Bp.: “oneself” instead of “one”
63. A.o.d.: “phenomenon” instead of “phenomena”
64. Bp.: “which” instead of “that”
65. Km.tp.: “is” instead of “are”; Gd.tp., bp.: “which is” instead of “are”
66. Km.tp.: “phenomenon” instead of “phenomena”; Gd.tp., bp.: “the phenomena of” omitted
67. Gd.tp., bp.: “Could there, therefore,” instead of “Would there”
68. Gd.tp., bp.: “than” instead of “if you”; bk.: “than the”
69. Km.tp.: “can” instead of “could”, but “could” in Gd.tp. bp.
70. Bp.: “that” instead of “who”, but bk. restores “who”
71. Gd.tp., bp.: “precious” added
72. Gd.tp., bp.: “everyday” omitted
73. Gd.tp., bp.: “feel” instead of “find”
74. Gd.tp., bp.: “for” instead of “to have some”
75. Gd.tp., bp.: “in himself” omitted
76. Sk.sh.: a single bracket is placed before “People”
77. Gd.tp., bp.: “sight” instead of “side”
78. Gd.tp., bp.: “inside sight” instead of “insight”
79. Gd.tp., bp.: “The” omitted
80. Gd.tp., bp.: “it” added
one has made of the things which are visible, which are on the surface, and therefore that study is incomplete. That study can be completed by seeing [the] inside of things, of even the beginning of science can be traced as the outcome of intuition. The ancient physicians used to follow the wild animals, such as the bear and different other animals, who sought for different herbs when they were in need of curing themselves from some illness, because the intuition was clear pertaining to the things they [must take] for their cure. Physicians used to live a life of solitude, [a] life of meditation. They used to live a pure life, and from that they used to get their inspiration, and from that inspiration they knew what to give in order to cure different diseases. The science which we know today is borrowed from what has been known to them, although it was not called science at that time. It is a heritage of the ancient people which we get just now and name it science. But its beginning is in intuition, and if ever a scientist today discovers something new, something wonderful, he is again indebted, not to his outer studies, but to his intuition. If this is true, then the faculty of intuition must be developed. The heart must be made clear; then, even if a person were not a spiritual man, but not a man of science, that he could be completed, be benefited by his study and practice in life.
Q.: Is love to our fellow-men the means to clear the heart, and contemplation or love to God the means to focus it?
A.: Love is the original quality of the heart. One need not love in order to cultivate the heart, but the heart cultivated always is full of love; for love is something which one cannot learn, which one cannot force oneself to learn; [love] must rise itself. If the heart is in its natural condition, it rises of itself. It is not something to be taught nor acquired. It is something which naturally springs.

And then the question is how to clear the heart. It must be clear from all impressions good or bad. One must erase anything from it in contemplation. It is by that way that the heart is made clear; therefore zikar is taught.

Q.: Is heart in this lecture the same as soul?
A.: No, the heart is heart and soul is soul. For the soul cannot be rusted, it is always pure from rust.

Q.:
But\textsuperscript{121} can be master\textsuperscript{122} in their terms. If the soul allows heart to be master\textsuperscript{122} to\textsuperscript{123} the heart is master\textsuperscript{122}. [But when the soul is master of the heart,\textsuperscript{125} it is better. The outcome is quite different. One may be called from God and the other from the other person. When the body masters\textsuperscript{126} mind and the mind the soul, then it is from the other soul.

\textit{Q.: When [by\textsuperscript{125} kindness\textsuperscript{128}] the mirror of the heart gets disturbed by working and helping others, perhaps [pure]\textsuperscript{129} people who behave [stupidly]\textsuperscript{130}, that we give up helping?}\textsuperscript{9311}

\textit{A.: We must help, but we must help ourself first. If we are not kind\textsuperscript{132} and say that, “I shall calm down another person,” instead of calming down we shall disturb the other person. We must first become quiet in order to calm\textsuperscript{133} the other person. Besides that, if we have not earned [and]\textsuperscript{134} acquired\textsuperscript{135} that\textsuperscript{136} means by which to help others, with all our [kindness and]\textsuperscript{137} good will, we shall not be able to help. So first we must gain and acquire what is needed and then to share with the others.}

\textsuperscript{138}\textit{Q.: If a seer can read the future of another person, can he also see\textsuperscript{139} his own future?}

---

\textsuperscript{121} Km.tp.: “Both” instead of “But”  
\textsuperscript{122} Km.tp.: “mastered” instead of “master”  
\textsuperscript{123} Sk.sh.: “to” retraced to read “then”; Km.tp.: “then the” instead of “to”  
\textsuperscript{124} Sk.sh.: “s.” written, then crossed out, abbr. for “soul”  
\textsuperscript{125} Sk.sh.: a blank, then “But when the soul is master of the heart,” written in the blank, and underlined with broken lines, then “soul is master” is crossed out; Km.tp.: “But when the soul is master of the heart,”  
\textsuperscript{126} Km.tp.: “the” added  
\textsuperscript{127} Sk.sh.: “the” crossed out and “by” added above; Km.tp.: “by”  
\textsuperscript{128} Sk.sh.: “quietness” written; Km.tp.: “kindness” instead of “quietness”  
\textsuperscript{129} Sk.sh.: “pure” traced through a now illegible sh. symbol  
\textsuperscript{130} Sk.sh.: “stupid” written; Km.tp.: “stupidly” instead of “stupid”  
\textsuperscript{131} Km.tp.: “a line of dots”  
\textsuperscript{132} Sk.sh.: “kind” traced in “kind”  
\textsuperscript{133} Sk.sh.: “too” written, then crossed out, and omitted in Km.tp.  
\textsuperscript{134} Sk.sh.: “or” written, then crossed out; Km.tp.: “and”  
\textsuperscript{135} Sk.sh.: “the” in “acquire” looks like an “I”  
\textsuperscript{136} Sk.sh.: “of” written, then crossed out, and omitted in Km.tp.  
\textsuperscript{137} Sk.sh.: “quietness over” written, then “over” retraced to read “and”; Km.tp.: “kindness and” instead of “quietness over”  
\textsuperscript{138} From this point on, there is a typescript of Murshida Sherifa Goodenough, on which she has filled out gaps in the text in handwriting (no source is known for this handwritten material)  
\textsuperscript{139} Gd.tp.: “read” instead of “and see”
A.: Certainly, it is only a matter of turning that instrument, instead of turning it to the person, to turn it to oneself, and there he sees. When once a person learns this and understands it, he rises above all things such as palmistry or horoscope or crystal reading or anything. It does not mean that he thinks that these things are of no use. He sees that for those of whom they are of use, they may use them, but for him there is no use of these things.

Q.: Is the future settled forever?
A.: Yes. It is settled. But this principle must not be taken as a hindrance to one’s action, because one’s own action against things that one does not wish in one’s life, includes that settled future. Besides this, destiny, or the way to the destiny, can be changed. But the outcome cannot be changed; the depth remains the same; the surface changes. The outline remains the same, the details change. For instance, a great healer went to a person who was ill and all the power he had he used to cure this person. But it is possible that this person was not meant to be cured, did not respond to this healer. There was something that kept him back, and therefore he could not accomplish. There is a wonderful experience. I had known a person who said, “Every time I am called to get some post for my living, I am refused. Can you do something to avert this misfortune?” I said, “Yes, certainly. Now this next time you are going to get that post, sure, quite certain.” What shall I do? Only one thing: every day

140. Gd.tp.: “he can” added
141. Sk.sh.: “turning” written, then crossed out, but included in a.o.d.
142. Sk.sh.: “off” written, then crossed out; a.o.d.: “it”
143. Sk.sh.: actually “palmistry” written in lh.
144. Sk.sh.: “He does not” written, then crossed out, and omitted in a.o.d.
145. Gd.tp.: “those” instead of “these”
146. Gd.tp.: “one” followed by “(may)” with a “?”
147. Sk.sh.: “use” in sh. underlined with dots; Gd.tp.: “need” instead of “use”
148. Sk.sh.: “once” written, then crossed out, and omitted in a.o.d.
149. Gd.tp.: “he” instead of “one”
150. Gd.tp.: “his” instead of “one’s”
151. Gd.tp.: “is” instead of the comma
152. Gd.tp.: “included in” instead of “includes”
153. Sk.sh.: “d.” in lh. abbr. for “destiny”
154. Sk.sh.: “outward” changed to read “outline”; Km.tp., Gd.tp.: “outline”
155. Sk.sh.: “every” written, then crossed out, and omitted in a.o.d.
156. Gd.tp.: “who” added
157. Gd.tp.: “does” instead of “did”
158. Gd.tp.: “He said;” added
159. Gd.tp.: “I said, ‘There is’ added
you will do your exercises for such a long time." "Yes," he said. He went—perhaps he did four or five days his exercises, and when three days were left before he was called, he slept during his exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said, "at the time of" instead of "during his" exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said. He went—perhaps he did four or five days his exercises, and when three days were left before he was called, he slept during his exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said. "at the time of" instead of "during his" exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said. He went—perhaps he did four or five days his exercises, and when three days were left before he was called, he slept during his exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said. "at the time of" instead of "during his" exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said. He went—perhaps he did four or five days his exercises, and when three days were left before he was called, he slept during his exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said. "at the time of" instead of "during his" exercises, did not feel like doing his exercises. Then his chance was lost. He came to me and said, "I have lost only two days; I could not, because I slept." "Why did you sleep?" he said.

Again a call came and I said, "Now do it." He did it for some time and then he [caught] cold and did not do it. 171 In the end he went to that place, but was refused. 173 And I asked, "Did you continue your practices?" He said, "No, I caught cold." Third time he came to me and said, "Now I am going to do it, even if I shall be taken to my grave." He went on, cold or grave, [in spite] at the he continued; and in the end when he continued, there was a success. 18 Is it because it was meant that it ought to be done, not at that time, but at this time? Or was it because of his practices? In both is equal truth. It was meant that [he must] change his mental attitude in order to get it. Also,

---

160. Gd.tp.: ‘Yes,’ moved to after ‘he said’
161. Gd.tp.: ‘at the time of’ instead of ‘during his’
162. Gd.tp.: ‘and then he’ added
163. Gd.tp.: ‘And when the’ instead of ‘Then his’
164. Gd.tp.: ‘he’ instead of ‘and’
165. Gd.tp.: ‘done it five days; only two days I did not’ instead of ‘lost only two days; I could not’
166. Gd.tp.: ‘Why did you sleep?’ omitted
167. Sk.sh.: a blank
168. Sk.sh.: ‘Again’ indistinctly written
169. Gd.tp.: ‘Now’ omitted
170. Sk.sh.: ‘got’ changed to read ‘caught’; Gd.tp.: ‘and then he went and caught a cold or cough came’ (?) instead of ‘and then he caught cold’
171. Sk.sh.: a blank
172. Gd.tp.: ‘In the end’ omitted
173. Gd.tp.: ‘He came to me and said, ‘You have promised me, but it does not come out.’’ added
174. Gd.tp.: ‘I said’ instead of ‘And I asked’
175. Gd.tp.: ‘It is not my fault, you did not do it.’’ added
176. Gd.tp.: ‘And the third’ instead of ‘Third’
177. Gd.tp.: ‘they take me’ instead of ‘I shall be taken’
178. Sk.sh.: ‘in spite’ inserted
179. Sk.sh.: a blank; a.o.d.: ‘in spite’ instead of ‘cold or grave [in spite] at the’
180. Sk.sh.: ‘in’ retraced to read ‘to’
181. Gd.tp.: ‘in the end’ omitted
182. Gd.tp.: ‘it’ added
183. Gd.tp.: ‘Now you may ask me, ‘Is it that it is meant to be, or whether it was his practices which brought him to it? I will say’ instead of ‘Is it because it was meant that it ought to be done, not at that time, but at this time? Or was it because of his practices?’
184. Gd.tp.: ‘there’ added
185. Sk.sh.: ‘he must’ traced over a now illegible sh. symbol, and ‘he must’ in Gd.tp.
186. Gd.tp.: ‘Also,’ omitted
it was meant that he was to get it after two failures. If he would not have\textsuperscript{187} done his practices he would\textsuperscript{188} not have got it. No, it would not have happened.\textsuperscript{189} It was meant that he should come to me and that I should tell him\textsuperscript{190} [and] after two times\textsuperscript{191} [missing]\textsuperscript{192}, it should happen a\textsuperscript{193} third time. But if the destiny\textsuperscript{194} is fixed, why must we do the work? But it is also a part of destiny to do the work.\textsuperscript{195} That must be included\textsuperscript{196} in the destiny. But\textsuperscript{197} if I did not work, what then? That also, that\textsuperscript{198} is included\textsuperscript{196} in destiny.

\textsuperscript{187} Gd.tp.: “had not” instead of “would not have”\textsuperscript{188} Sk.sh.: “he” written, then crossed out, and omitted in a.o.d.\textsuperscript{189} Gd.tp.: “No, it would not have happened.” omitted\textsuperscript{190} Sk.sh.: “it him” retraced to read “him and”, and “him and” in a.o.d.\textsuperscript{191} Gd.tp.: “twice” instead of “two times”\textsuperscript{192} Sk.sh.: “may happening” in sh. written, then crossed out and “mishappen” in lh. added above, then retraced to read “mystery”; a.o.d.: “missing”\textsuperscript{193} Gd.tp.: “the” instead of “a”\textsuperscript{194} Gd.tp.: “In this way, when we look at things, that we find the destiny that was made, if it” instead of “But if the destiny”\textsuperscript{195} Gd.tp.: “One must know that it is also part of the destiny that you must work.” instead of “But it is also a part of destiny to do the work.”\textsuperscript{196} Sk.sh.: “included” in this sentence has been retraced at the beginning either to affirm the “in” or to cover “ex”, which may have been written in the first place\textsuperscript{197} Gd.tp.: “You may say” instead of “But”\textsuperscript{198} Gd.tp.: “I will say that that also” instead of “That also, that”
Memory is a mental faculty, [as] \(^1\) distinct \(^3\) as mind, a recording mechanism \(^4\) which records all that falls upon it by any \(^5\) of the five senses. What one sees \(^6\), what one hears \(^7\), what one smells \(^8\), what one touches \(^9\), what one tastes \(^{10}\), it \(^{11}\) is recorded upon the memory. A form of \(^{12}\) picture, an image once seen, sometimes remains in the memory for the whole life if it is fully \(^{13}\) recorded by the memory. In the life of the world one hears so many words during the day, and yet some words which the memory has recorded remain for the whole life as
living as ever. So is the music. Once a person has heard of wonderful music and it is recorded in his memory, it remains forever and ever. And memory is such a living machine that you may produce that music at any time. It is all there. A good perfume, once experienced, once perceived, a person remembers.

Besides, the feeling of taste remains, also the feeling of touch. Memory holds it, and it does not remain in as memory as in the notebook, for as the notebook is dead, so what remains in the notebook is dead. But memory is living, so whatever is recorded in that memory is living also, it has a living sensation.

A pleasant record [of] memory is sometimes so precious that one wishes to sacrifice this objective world to a pleasant record of memory. I was very touched once on seeing a widow whose relatives wished me to tell her to go in the society to mix with people, to live a life. I went there to advise her on that subject, but when she told me gently that, “All the experiences of this world’s life, however pleasant, they would not offer me pleasure. My only
joy is the memory of my beloved one. Other things give me unhappiness, other things make me miserable. If I find joy it is in the thought of my beloved.”  

I could not say one word to change her mind. I thought it would be a sin on my part to take one away from her joy. If memory would have been a misery for her, it would have preached her otherwise, but it was a happiness for her, the only happiness. I thought this was the living sati. Only did a great esteem for her and I could not speak one word. For in memory there is the secret of heaven and hell to be found, as Omar Khayyam has said in his Rubaiyat, “Heaven is the vision of fulfilled desire. Hell there is the shadow of a soul on fire.” What is it? It is only in the memory. Therefore, memory is not a small thing. It is not something which is hidden in the brain. It is something living and it is something so vast that a limited mind cannot conceive of. It is something which is a world in itself.
But then people ask, “What is it then if one has lost his memory? Is it caused by a disorder in the brain?” In the first place, no one ever loses his memory. One may lose his memory, but memory does not lose him, because the memory is one’s own being. What happens is that the disorder of brain makes it incapable of distinguishing what memory contains. Therefore, a person who has lost memory in his lifetime, owing to the disorder of the brain, has his memory just the same. That memory will become more clear to him after death. Also if he lifted himself from his objective being, he would find his memory intact. The only thing is that the memory cannot function in the brain which is out of order.

To have a good memory is not only a good thing, it is a bliss. It is a sign of spirituality, because it shows that the light of intelligence is clear and it is illuminating every particle of the brain. Good memory is the sign of great souls. Besides, memory is the treasure where the knowledge one has has been stored. If one cannot draw the knowledge one has collected from one’s memory, then his dependence upon the book is of little worth. As I have once told you that after six months that I was received by my murshid as his pupil, once he began to speak on [metaphysics]. Being of a metaphysical tendency

---

76. Bp., bk.: “a person” instead of “one”  
77. Bk.: “really” instead of “ever”  
78. Bp., bk.: “A person” instead of “One”  
79. Sk.sh.: “m.” abbr. for “memory”  
80. Bp., bk.: “the” added  
81. Bp., bk.: “his” added  
82. Bp., bk.: “in” instead of “of”  
83. Gd.tp.: “he has” instead of “has his”; bp., bk.: “his” omitted  
84. Gd.tp., bp., bk.: “clearer” instead of “more clear”  
85. Bp., bk.: here Gd. inserted an edited version of the 5th qa. after this lecture  
86. Gd.tp., bp., bk.: “a person” instead of “he”  
87. Bp., bk.: here Gd. inserted an edited version of the 1st qa. after this lecture  
88. Bp., bk.: “the” added  
89. Bp., bk.: “A” added  
90. Gd.tp., bp., bk.: “a” instead of “the”  
91. Bp., bk.: “a person” instead of “one”  
92. Gd.tp., bp., bk.: “he” instead of “one”  
93. Gd.tp., bp., bk.: “his” instead of “one’s”  
94. Gd.tp.: “that” crossed out; bk.: “As I have once told you that” omitted  
95. Gd.tp., bp., bk.: “had been” instead of “was”  
96. Sufis use the word “murshid” for a spiritual teacher, see Glossary  
97. Sk.sh.: “metaphysical”; a.o.d.: “metaphysics” instead of “metaphysical”  
98. Gd.tp.: a space instead of “tendency”; bp., bk.: “inclination” instead of “tendency”
myself, I jumped at the thought of it. But you must know that during those six months I never was impatient. I had never shown any eagerness on my part of knowing something more than what I was allowed to know. I was quite content at the feet of the master; that was everything to me. Nevertheless, it was a great stimulus to my mind to hear from Murshid something from metaphysics. And as soon as I took my notebook out of my pocket, my murshid ended the subject. He said nothing, but I learned from that day a [lesson] that by this he means that my notebook must not be the storehouse of my knowledge. There is a living notebook and that is my memory, a notebook which I will carry with me all through life and through the hereafter.

No doubt, things belonging to the earth we always write on paper, the figures of ten, twenty, and hundreds, but things pertaining to the spiritual order of things, to the divine law, are of much greater importance. Notebook cannot contain them, notebook is not made for them. It is the memory where they must be treasured. For memory is not only a recording machine, but at the same time it is a fertile ground; what is put there is creative
continually; it is doing something there. So, therefore, you do not have something which you have deposited there, but there is its interest also.

Sometimes memory is weak by a great strain upon it. When one tries to remember, he puts a strain upon something which is natural. It is the nature to remember, but you must remember, after you will forget, for the very fact that you have strained it. One must not impress one's mind more deeply than it naturally becomes impressed with. Your attention is quite enough. Will power must not be used to remember things, and it is a wrong method that at present people are applying when they say that in order to remember it, we must will it. By willing one weakens the memory. Besides this, a balance between activity and repose is necessary.

Memory is never lost; what happens is that when mind is upset, the memory becomes blurred, because it is the stillness of mind which makes one capable of distinguishing all that one's memory contains. When mind is upset, when a person is not tranquil, then naturally with all the record the memory has, one is not able to read it. It is not true that memory gives away what is stored in it. It is only that man loses the rhythm of his life by overexcitement,
by nervousness, by weakness of nerves, by anxiety, by fear, by confusion, and it is that which causes a kind of turmoil in the mind and one cannot distinctly find things which have been once recorded in the memory. Therefore, one need not work with memory in order to make it clear. What is required is to make oneself tranquil and rhythmical and peaceful in order to make memory distinct.

Q.: During the time that someone has lost his memory, are the impressions given in that time also recorded later on?
A.: No, because the time when [one] has lost his memory, at that time the memory is not actively taking the records of what is happening.

Q.: Is it, therefore, not necessary to use the brain when trying to remember something? Does not association of ideas help?
A.: Yes, it is not necessary to use the brain when trying to remember something, because by using the brain one only strains it. The memory is at the command of a person; instantly, if he wants to know about something without his straining the brain, it must come. It is an automatic mechanism. It must bring all that you wish to be brought. If it does not, there is

---

147. Bp., bk.: “by” omitted
148. Gd.tp.: “the” omitted; bp., bk.: “by the” omitted
149. Bp., bk.: “by” omitted
150. Gd.tp., bp., bk.: “feel” instead of “find”
151. Bp.: here Gd. inserted an edited version of the 4th qa. after this lecture
152. Bp.: “Therefore,” crossed out, and omitted in bk.
153. Gd.tp., bp., bk.: “rhythmic” instead of “rhythmical”
154. Gd.tp.: “during” instead of “given in”
155. Gd.tp.: “later on” omitted
156. Gd.tp.: “Do they come back later on?” added
157. Sk.sh.: “Yes, they too do” written, then crossed out, followed by a blank (dots) and omitted in Km.tp.; Gd.tp.: “Yes, they do too” in the text
158. Gd.tp.: “of” retraced to read “one”; Km.tp., Gd.tp.: “one”
159. Gd.tp.: “record of things given to it” instead of “records of what is happening”
160. Gd.tp.: “the” instead of “each”
161. Gd.tp.: “machine” instead of “mechanism”
162. Gd.tp.: “automatic” in lh. indicated by ditto signs (“) written underneath the previous “automatic”; Km.tp.: “automatically” instead of “automatic”; Gd.tp.: “before you instantly” instead of “automatic”
163. Gd.tp.: “know” instead of “be brought”
164. Gd.tp.: “work in that way” added
something wrong. Association certainly helps. It is just –like– if one cannot think of [it] if one has lost the thought of “horse” of one’s mind, “stable” reminds him.

Q.: Is not there a danger in losing oneself in the memory of that which lies behind us?
A.: There is an answer this in the Gayan. It is said, If you wish to live in the past, dream on. If you wish to live in the present, walk on. But if you wish to prepare the future, you must do all to prepare it.

Q.: What can a person do who cannot learn by heart easily to better this condition?
A.: He must make his mind tranquil, that is the first thing, that is the mental way of making memory better. But a physical way of making memory better is to eat less and sleep normally, not work too much, not worry very much and to keep all anxiety and fear away.
Q.: Through what\textsuperscript{184} [vehicle]\textsuperscript{185} [does the]\textsuperscript{186} memory [function]\textsuperscript{187} after death?  
A.: Mind is distinctly different from the body, which means the mind is something apart, standing independent of the body. The mind is dependent on\textsuperscript{188} the body to perceive the outer experiences, which it takes through the senses. But the mind is independent of the body to hold its treasures\textsuperscript{189} which it has collected through the outer world, and to retain them. As we are accustomed to experience everything\textsuperscript{190} by the vehicle of this body,\textsuperscript{191} even our feelings that make\textsuperscript{192} us dependent for some time upon the body. But it does not mean that we cannot experience all that belongs to mind without the help of body.

Q.: Is intuition a help or a factor?  
A.: It is both, as every factor\textsuperscript{193} is a help; intuition is a help and of the greatest help.

Q.: I know a person who after an overdose of drugs\textsuperscript{195} slept for fifteen days and after this\textsuperscript{196} had lost his memory. What should he do to regain it?  
A.: He must take another dose.\textsuperscript{194}

Q.: If there is a living memory of something of the past, how to\textsuperscript{197} erase it from record?

---

\textsuperscript{184} Gd.tp.: “which” instead of “what”  
\textsuperscript{185} Sk.sh.: “can we” written, then crossed out, then “vehicle” substituted; Km.tp., Gd.tp.: “vehicle” instead of “can we”  
\textsuperscript{186} Sk.sh.: “call”; Km.tp.: “call” omitted; Gd.tp.: “does the” instead of “call”  
\textsuperscript{187} Sk.sh., Km.tp.: “functions”; Gd.tp.: “function” instead of “functions”  
\textsuperscript{188} Sk.sh.: “of”; Km.tp., Gd.tp.: “on” instead of “of”  
\textsuperscript{189} Gd.tp.: “the things” instead of “its treasures” then crossed out and “its treasures” written by hand in the margin  
\textsuperscript{190} Sk.sh.: “equal” is here indicated by an equal sign (=), then crossed out; Km.tp., Gd.tp.: “equal” omitted  
\textsuperscript{191} Sk.sh.: “Q.: As” written, then crossed out; it appears that P.o.M. continued speaking; Km.tp., Gd.tp.: “Q.: As” omitted  
\textsuperscript{192} Km.tp., Gd.tp.: “makes” instead of “make”  
\textsuperscript{193} Sk.sh.: “factor” repeated by way of a ditto mark (¨) underneath the previous “factor”  
\textsuperscript{194} Gd.tp.: this whole qa. omitted  
\textsuperscript{195} Km.tp.: “drug” instead of “drugs”  
\textsuperscript{196} Km.tp.: “that” instead of “this”  
\textsuperscript{197} Gd.tp.: “can one” instead of “to”  
\textsuperscript{198} Km.tp., Gd.tp.: “the” added
A.: That is what we learn in the Sufi path. This is the work which we accomplish by concentration and contemplation. It is not an easy thing. It is the most difficult thing, but it is the most valuable thing there is. It is therefore that we keep our teaching free from speculation and belief for a. For we believe in actual working with our self. What [if] I told you one thing, and next day you will doubt and say, “I cannot understand.” I said, “There was a house in the seventh heaven and a palace in the sixth heaven,” what does it do to you? It will only answer your curiosity. It will take you nowhere. It is therefore that by the way of meditation we attain to this, that we can erase from the memory what we wish to, and we can keep in memory what we wish to keep, and in this way we are able to make our heaven ourselves. There is the whole secret of esotericism, in controlling the mind, as in working the mind as an artist would work on a canvas and produce whatever he likes. When we become artists and are able to produce on the canvas of our heart all that we wish and erase all we wish that we get to that mastery for which our soul craves. That fulfills the purpose for which we are here, then

199. Gd.tp.: “That” instead of “This”
200. Gd.tp.: “meditation” instead of “contemplation”
201. Gd.tp.: “For” added
202. Gd.tp.: “teachings” instead of “teaching”
203. Gd.tp.: “speculations” instead of “speculation”
204. Sk.sh.: “belief for a” is vaguely composed, followed by a blank; Km.tp.: “belief” written by hand, followed by a number of dots; Sk.tp.: “for a” omitted; Gd.tp.: “beliefs and doctrines” instead of “belief for a”
205. Sk.sh.: an indecipherable sh. symbol followed by a blank; Km.tp., Gd.tp.: “and dogmas” added
206. Gd.tp.: “work with ourselves” instead of “working with our self”
207. Sk.sh.: “dilemmas” inserted; Km.tp., Gd.tp.: “if” added
208. Gd.tp.: “one day and you believed one day” added
209. Sk.sh.: “it” inserted
210. Gd.tp.: “doubted” instead of “will doubt”
211. Gd.tp.: “did not believe” instead of “say, ‘I cannot understand’”
212. Gd.tp.: “If” added
213. Gd.tp.: “is” instead of “was”
214. Sk.sh.: “pal.” abbr. for “palace”
215. Gd.tp.: “in the sixth heaven”
216. Gd.tp.: “for” instead of “to”
217. Gd.tp.: “keep” omitted
218. Km.tp., Gd.tp.: “and” instead of “as”
219. Gd.tp.: “with it” instead of “the mind”
220. Sk.sh.: “ar.” abbr. for “art”, “artist”, or “artists”, followed by a blank
221. Gd.tp.: “become artists [blank] and” omitted
222. Km.tp.: “mind” instead of “heart”
223. Gd.tp.: “; then” instead of “that”
224. Gd.tp.: “, we fulfill that” instead of “. That fulfills the”
[we become the] master of our destiny. [It is] distillation. That is the object that we perceive in life.

225. Sk.sh.: "becomes the" placed in parentheses, then "we become" substituted, which is then crossed out; Km.tp., Gd.tp.: "we become the"
226. Sk.sh.: a blank, then "it is" added; Km.tp., Gd.tp.: "it is" added
227. Km.tp., Gd.tp.: "difficult" instead of "distillation"
228. Sk.sh.: a vague line, apparently to indicate several lost words; Km.tp.: a number of dots; Gd.tp.: "but" added
229. Sk.sh.: "the object" crossed out, but retained in Km.tp., Gd.tp.
230. Gd.tp.: "the purpose of our" instead of "that we perceive in", then crossed out and "that we pursue in" substituted
Class for Candidates

The fundamental principle of esoteric teaching as suggested by Shiva, Mahadeva, is of a great interest for an adept. The five senses which are occupied outwardly perceiving outward experiences, must be turned inwardly. For instance, first the organs must be turned inwardly and then naturally, automatically senses will turn inwardly. For instance, in closing the eyes, still the eyes are looking outward; [no], they must be turned inwardly. One might ask, “Where must they be turned?” They must be turned in three centres inwards, making them one. These three positions:

1. The experiences outside life
2. Towards the forehead, in the centre and on the bridge of the nose
eyebrows in the centre, on the bridge of the nose, and downwards towards the tip of the nose.\textsuperscript{16}

One might ask, “What if we turn the eyes to the two sides, right and left, inwardly\textsuperscript{7}? ” The answer is that it does not centralize the light\textsuperscript{17} of the eyes, it only separates it; and by separating it, it breaks\textsuperscript{18} it. It is the negative and positive forces to be brought together, not to be pulled\textsuperscript{19} asunder. Therein is the power of sight, [in]\textsuperscript{20} insight. Now one might ask, “What about the sense of taste which is the tongue? ” The tongue\textsuperscript{21} is turned by the adept inward, towards the palate\textsuperscript{22}, with closed mouth. One might ask, “What about the ears? ” The ears are closed and the hearing is directed inwardly\textsuperscript{7} by closing the ears. Then one might ask, “What about smell? ” That is done by closing the nostrils and by\textsuperscript{24} centring breath inwardly\textsuperscript{7} in the centre of the forehead\textsuperscript{25}. One might ask, “What about the sense of touch? ” Centralizing the energy by closing\textsuperscript{26}, also by sitting cross-legs\textsuperscript{27}.

It must be understood that man is a [five-pointed]\textsuperscript{28} star: one point is his head, two upper points are his [arms]\textsuperscript{29}, and the two other points are his legs, a star which is exhausting its energy, life and magnetism by shooting out its influences outwardly. And when once\textsuperscript{30} \textsuperscript{31} the energy is centralized by all five senses, also by the position of sitting in meditation, then the negative and positive, the two powers which work in man, jalal and jamal\textsuperscript{32} powers and the seat of which is the right side and the left side of man, these two powers unite in the centre. And from that an illumination is produced, which becomes the light on the path of man and makes everything in his path easy. A man who earnestly practises this preserves\textsuperscript{33} his magnetism and energies with faith and trust, without

\begin{itemize}
\item[17.] Km.tp.: “sight” instead of “light”
\item[18.] Sk.sh.: the “rea” in “breaks” looks like “la”
\item[19.] Hq.tp., Hq.st.: “put” instead of “pulled”
\item[20.] Sk.sh.: “of” retracted to read “in”; a.o.d.: “in” instead of “of”
\item[21.] Sk.sh.: “t.” abbr. for “tongue”
\item[22.] Sk.sh.: the “l” on “palate” is doubled
\item[23.] Hq.tp., Hq.st.: “the” added
\item[24.] Sk.sh.: “smell” written, then crossed out and omitted in a.o.d.
\item[25.] Sk.sh.: “forehead” placed in parentheses
\item[26.] Hq.tp., Hq.st.: “the hands” added
\item[27.] A.o.d.: “cross-legged” instead of “cross-legs”
\item[28.] Sk.sh.: “five-point”; a.o.d.: “five-pointed” instead of “five-point”
\item[29.] Sk.sh.: “hands” written, then crossed out, then “arms” substituted; Km.tp.: “arms”
\item[30.] Sk.sh.: “once” written, then crossed out, but retained in a.o.d.
\item[31.] Sk.sh.: “as” written; Km.tp.: “once” instead of “as”; Hq.tp., Hq.st.: “all” instead of “as”
\item[32.] For jalal and jamal, see Glossary
\item[33.] Hq.tp., Hq.st.: “preserving” instead of “preserves”
\end{itemize}
failing; nothing there is in the world that he will find too difficult to accomplish, because it is by this process that man becomes like a luminous star.
The Purpose of Life

Man has not been born on the earth to eat and drink and sleep, as all in the lower creation do, but man has been born on earth to learn how to utilize this fertile earth to its best advantage, how to appreciate the treasures this earth holds, and how to use them rightly. And it is in this that man becomes connected with the earth. The soul who comes from heaven, its connection with the earth has in it a secret which leads towards the purpose of life. It is easy for a person to say that, “We come from the heaven and we are bound to heaven, and while four days dwelling on this earth, what is there to us? Besides, is it not all sin, that belongs to the earth? It is better to escape it and leave all this which in the end is of no worth.” It is true, but it is not natural. The

Notes:
1. Sk.sh.: “the purpose of life, man has not been born,” in lh. added later; bp.: “Chapter VIII”
2. Sk.sh.: “purpose of life” in sh. and “Monday” in lh. both added and encircled
3. Bp.: “the lower creatures” instead of “in the lower creation”
4. Bp.: “he” instead of “man”
5. Bp.: “that” instead of “who”
6. Bp.: “toward” instead of “towards”
7. Bp.: “that” omitted
8. Bp.: “the” omitted
9. Sk.sh.: “bound” retraced to read “born”
10. Sk.sh.: “to” written, then crossed out; bp.: “on”
11. Sk.sh.: “what belong”; bp.: “that belongs”
12. Sk.sh.: “of” retraced to read “all”; bp.: “sinful, all”
13. Bp.: “from” added
natural thing is to know how to appreciate all that is created on the earth. We appreciate it by valuing it. The beauty of the mineral kingdom which one sees in the jewels and gems, one better than the other. It is not something to be overlooked, to see that through a stone divine light could shine and makes that stone incomparably greater than the pebbles in the [street]. how wonderful a phenomenon that even in the stone God shows his beauty. The perfume of flowers, the sweetness of fruits, the delicious tastes that different objects of the earth give one, it seems that it was not created for no purpose. In gold, in silver, in metal, in all objects we see in the world there seems to be a certain purpose to be accomplished here, and the one who is frightened of it, that it will take hold of him, runs away. And what does he do? He loses both, heaven and the earth. He has left heaven already; he is leaving the earth. The one who holds it is buried under it. It grows on him and swallows him. That is another aspect of the earth and the love of the earth. But the one who understands the purpose of the earth and its treasures and utilizes it to the best advantage, not only for himself, but for his fellow-men, it is this person who has lived in this world fulfilling the purpose of his life.

Do we only see spiritual persons among those who are sitting in the caves of the [mountains] of Himalaya? Do we not see wonderful personalities
in the midst of the world? Very often people say that a person who has struggled all along through his life with business and industry and worldly things has become hardened. But I think that the one who has really gained victory over the earth, who really has made a success which can be called a success, has learned something from it. It is not everyone who becomes successful in their earthly affairs, it is one among many. And the one who comes to the top, he had his difficulties, he had his problems, he endures; his patience has been tested. He has gone through a sacrifice. He has understood human nature, standing in the midst of the market. If he has not read one book of philosophy, if he has not meditated one day, still he has arrived to a plane, to an understanding where he knows something which is worth knowing.

I considered myself most privileged at times when I had a conversation with businessmen, with persons who always busied themselves with the things of the earth and who have really reached to the top and I have simply marvelled to think that instead of hardening them, it has softened their nature to some extent, it has given them a sense which can come by spiritual understanding, which is a religious sense. It has developed them a fairness. By having gone through this world of injustice and having seen in the business world what one sees, they have come to the point of honesty where they begin to see life from a different point of view. And besides that, it is they, if anyone ever comes forward and says, “For a philanthropic purpose, for the good of

38. Bp.: “along” omitted
39. Sk.sh.: “worldly things” filled in over a series of dots, followed by a space; bp.: “worldly things”
40. Bp.: “the” instead of “their”
41. Bp.: “has” instead of “he”
42. Bp.: “his endurance,” instead of “he endures;”
43. SQ.: “have” instead of “has”
44. Bp.: “crowd” instead of “market”
45. Sk.sh.: “one” written, then crossed out, and omitted in a.o.d.
46. Bp.: “at” instead of “to”
47. Bp.: “which is” omitted
48. Sk.sh.: “in” inserted, and included in a.o.d.
49. Sk.sh.: “seed” actually written here
50. Sk.sh.: “begin” indistinctly written; bp.: “one begins” instead of “they begin”
51. Sk.sh.: “from” inserted; bp.: “from”
52. Sk.sh.: “who” inserted; bp.: “it is they who” omitted
53. Sk.sh.: “it” inserted, then crossed out
54. Sk.sh.: “that” inserted
55. Sk.sh.: an illegible sh. symbol crossed out
humanity, I give so many millions for the education, for your hospitals,” they do it. And I would very much wonder if a person who had always kept himself away from money, if he had the charge of many millions, if he would like to part with [some].

The only idea is that whether a purpose is earthly or heavenly, to be true to the purpose of life is the first moral we have to learn. For even an earthly purpose, however material it may seem, it will prove in the end to be a stepping stone, if you had nothing but this ideal before you, that goal of all souls.

No doubt, all things pertaining to the earth have their influence upon a person. It hardens one. It makes one’s heart cold. It takes away that tender sentiment that a person has towards his dear ones, toward those who he loves and on whom he depends, toward his fellow-men. It makes more greedy and greed makes one unjust. Man becomes avaricious and this cup of desire is never filled, one is never satisfied; the more comes, the less there seems to be there. Nevertheless, if one did not go through these experiences, which is man’s test, and one made another way to cross, then one has given up a great experience, an experience which really makes the soul noble. A person whom you may not understand for ten years otherwise, you can
understand in one day, as soon as there is a money\(^{81}\) question. It at once brings out what is\(^{82}\) in that person. This shows that it is a great test, a test through which one should go, and\(^{83}\) one should experience a path which is a part [of]\(^{84}\) one’s destiny. Therefore, a religious and\(^{85}\) spiritual man, even if he with contempt looks\(^{86}\) at a person engaged in the things of the earth, he\(^{87}\) must know that it is his path, and a path which is his religion. If he proves to be honest in his business dealings, if he keeps his heart open to those dear and near to him, those to whom he has his obligations, if he keeps the flame of\(^{88}\) love of mankind lit in his heart through it all, he in the end will arrive at a stage where he is greater than a saint because he has maintained\(^{89}\) the flame of saintliness through a continual\(^{90}\) blowing wind.

We must not always try to get away from difficulties\(^{91}\), for in the end we shall not manage to get away from difficulties\(^{92}\). The life on the\(^{93}\) earth is difficult and with the evolution of the earth it will be even more difficult. Every day it will be\(^{94}\) more difficult.\(^{95}\) And\(^{96}\) what we can do is to make ourselves strong enough to go through it\(^{97}\) and it is only\(^{98}\) this strength, one\(^{99}\) conviction that through\(^{100}\) whatever path we sojourn\(^{101}\), that\(^{102}\) we shall arrive to\(^{103}\) the spiritual goal, and whatever be our life, professional\(^{104}\), industrial, commercial—it does
not matter—we shall live religion, the nature’s religion, turning our life into a religion, making of our life a religion. And so with every earthly success [even], we shall be taking steps forward towards spiritual attainment.

[Q.:] It seems to me to be a great test for the Western world in the midst of the activity to maintain the flame when the wind is blowing, than in the countries where there is more leisure.
A.: Yes, quite true.

Q.: Will you please explain a little more fully why life on earth will become even more difficult as evolution progresses?
A.: When we take the world as a human being, for instance, picture it as a human being, a human being is making his life from infancy to age. In the infancy, however much the infant is dependent, yet he is sovereign, quite happy in the arms of the mother, in the care of the father; nothing to worry him, nothing to trouble him, no attachment, there is no enmity, he is as happy as angels in heaven. So was the beginning of the world, the human race especially. The Hindus have called it the golden age. And then comes youth, with its spring and delicacy, with its responsibility together with it. Youth has its own trials, its own experiences, its own fears. This unsettled condition of the earth was called by the Hindus the silver age, which means the age with all the treasures, that springtime of youth. But then, as the life goes forward, the world comes in the stage of what may be called a middle age, age of cares, of
worries, of anxieties and responsibilities. The Hindus have named it the copper age. And as life advances, so it has much to bear. A fruitful tree with the weight of fruits becomes bent, and so is the progress. With every step forward there are its obligations and responsibilities. Nevertheless, we must not look forward to difficulties. It is one thing that saves us and that is hopefulness. That part is the metaphysical part which I have spoken. Now what I am speaking is the psychological attitude we must have. Always hope for the best and we certainly shall see the best.

Q.: How is it that a person who lives a life of duty is often void of love, beauty and poetry?
A.: I do not think that duty has anything to do with depriving a person with love, harmony and beauty. On the other hand, the real spirit of duty wakens in a person. It is this which begins poetry. If there is a beautiful poetry to be found, if there is anyone who has experienced love, harmony and beauty, it is that person who understands the soul of duty. For instance, a child newly born, he has come from heaven. He is as happy as angels, he is beautiful himself. He is an expression of harmony and he is love himself. Yet he does not know love, harmony and beauty. Why? Because he does not yet know duty and the moment the spirit of duty is wakened in a person, poetry begins. It is that sense which begins poetry. And when poetry has begun, then love, harmony and beauty manifest to his view fully.

121. Sk.sh.: “of” written, then retraced to read “A”
122. SQ.: “There” instead of “It”
123. Sk.sh.: “leaves”; bp., Sk.tp.: “saves” instead of “leaves”
124. SQ.: “about” added
125. Sk.sh.: “must” retraced to read “come”, then “to” inserted; bp., Sk.tp.: “ought to” instead of “must”
126. Sk.sh.: a space or pause
127. Sk.tp.: “have” instead of “see”
128. Sk.tp.: “of” instead of “with”
129. Sk.sh.: “beauty” retraced to read “duty”; Sk.tp.: “duty”
130. Sk.sh.: “instance” retraced for clarity, with possibly another symbol underneath
131. Sk.sh.: “dutiful” retraced to read “beautiful”; Sk.tp.: “beautiful”
132. Sk.sh.: “He” retraced to read “He is”, and “He is” in Sk.tp.
133. Sk.sh.: “the” could also be “here” (the sh. is vague); Sk.tp.: “the”
134. Sk.sh.: “spirit” is traced through an underlying symbol, rendering it illegible; Sk.tp.: “spirit”
135. Sk.sh.: an illegible symbol inserted and crossed out, then “has” substituted; Sk.tp.: “has”
Q.: What is the best action for someone connected with business matters, who is not the principal actor in a transaction, who disapproves of details, and feels it unwise to cut the connection completely?

A.: He is not the man [in] question. He is a man quite apart [from] the subject, because he is not doing his duty. He is not giving his heart and soul to the work, because that is the test. That is where he learns. If he does not learn from details, if he keeps himself apart, then he is nowhere.

Q.: You mean as long as he refuses to accept responsibility?

A.: Yes, responsibility, that is the idea. I would prefer a person either retiring absolutely from responsibility [of] accepting all consequences, or being responsible of everything in his life. And everything in his life which he can be responsible [for], for he must not depend upon others. Because it all teaches him a lesson. What is our daily life? Even the smallest thing in everyday life is a lesson for us to learn and we must make the best of our opportunity. There is nothing in the world, however small and [unimportant] [work] that comes [along] in life, it is not something to be rejected. It is something to be met with [all that is done is accomplished]; [if] it has not been anything, it has [given us] a small experience and that is worth it.
15 o’clock, August 4th, 1924

Healing 2

Most of the cases of physical and mental illnesses 3 come from the exhaustion of nerves. Everybody does not know 4 to what extent to use nerve 5 force in everyday life and to what extent to control it. Very often a good person, a kind, loving, affectionate person, gives out his energy at every call from every side and so, continually giving energy, in the end finds 6 nerves troubled and weakened. In the end the same person who was once kind and nice and polite cannot keep up that 7 niceness, because when the funds of energy are 8 expired, then there is no control. There is no power of endurance. There is no patience to take things easily. Then one becomes irritated 9 and troublesome 10 and tired and disgusted with things, the same person who has once proven 11 to be good and kind. Very often it may be called abuse of goodness. For it is not always giving out that answers the demands of everyday life, it is the balanced condition of one’s body and mind which answers the demands of life to satisfaction.

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Km.tp. = a very early typescript, probably made by Kismet Stam, very close to the sh. Later Sakina Furnée made an exact copy (Sk.tp.) of this typescript for her set, including the qa.s after the lecture. This Sk.tp. is not included in the notes.
- Gd.tp. = three typescripts on which Murshida Sherifa Goodenough worked, editing this lecture. The editing in all three has been noted under the designation “Gd.tp.”
- bp. = a final preparation for the typesetting of the book, including the editing done in Gd.tp. and some further editing.
- bk. = Health by Hazrat Inayat, published by Rider and Co., London, in 1931. The text includes the changes made in bp., which are therefore not noted, and also a few others, which are.

Notes:
1. Sk.sh.: “Monday”, in lh. encircled, inserted in front of the date
2. Sk.sh.: “Healing, most of the cases” added later above the text; bp.: “Health VII” (the title of the book and the chapter number)
3. Gd.tp., bp.: “illness” instead of “illnesses”
4. Gd.tp., bp.: “Not everybody knows” instead of “Everybody does not know”
5. Km.tp.: “nervous” instead of “nerve”
6. Gd.tp., bp.: “his” added
7. Gd.tp.: some tp.s have “this”, others and bp.: “his” instead of “that”
8. Gd.tp., bp.: “have” instead of “are”
9. Gd.tp., bp.: “irritable” instead of “irritated”
10. Sk.sh.: “troublesome” indistinctly written; Gd.tp., bp.: “troubled” instead of “troublesome”
11. Gd.tp., bp.: “proved” instead of “proven”
And sometimes it becomes a passion for a person to waste one’s energy either in doing something or in speaking continually. And this passion can grow to such an extent that even when this person has lost a great deal of his energy, then also he will find his satisfaction in giving out still more. In the presence of that person others will feel depleted, because he has no energy left as trying to give out what little he has and this [irritation] and strain falling upon the others, it makes them nervous also. The weakness of nerves is not only the cause of physical diseases, but it leads to insanity. There is one main cause of physical diseases as well as for mental diseases: overstrained nerves, exhausted nerves. And that person, in spite of all virtues and goodness, goodwill and desire to do right, will prove to be doing wrong, to his own surprise, because he has lost self-discipline. His high ideals, they are of no use to him, for he has not himself in his hand. His qualification, his knowledge, his attainments, his morals, they will all prove to be futile in absence of that force which keeps man fit and capable in doing all that is proper for him to do in the world.

The lack of soberness also causes the exhaustion because all things made of alcohol and things that intoxicate consume the energy of the

12. Gd.tp., bp.: “his” instead of “one’s”
13. Sk.sh.: “this person is”; a.o.d.: “that person” instead of “this person is,”
14. A.o.d.: “he is” instead of “as”
15. Gd.tp., bp.: “that” instead of “this”
16. Sk.sh.: an illegible sh. symbol, then traced through to read “irritation”; a.o.d.: “irritation”
17. Gd.tp.: “falls” instead of “falling”; bp.: “fall”
18. Gd.tp., bp.: “The” omitted
19. Sk.sh.: “all” retraced to read “is”; a.o.d.: “is”
20. Gd.tp., bp.: “principal” instead of “main”
22. Gd.tp., bp.: “of” instead of “for”
23. Gd.tp., bp.: “whose nerves are exhausted” added
24. Gd.tp., bp.: “virtue” instead of “virtues”
25. A.o.d.: “they” omitted
26. Gd.tp., bp.: “his” omitted
27. Gd.tp., bp.: “attitude” instead of “attainments”
28. Gd.tp., bp.: “they” omitted
29. Sk.sh.: “fertool” in sh. inadvertently, then crossed out and first “fertile” in lh. added, then crossed out, then “futile” in lh. retracted; a.o.d.: “futile”
30. Gd.tp., bp.: “the” added
31. Sk.sh.: “nerves” written; a.o.d.: “nervous” instead of “nerves”
32. Sk.sh.: “fit” indistinctly written (the final consonant looks more like “k” than “t”)
33. A.o.d.: “of” instead of “in”
34. Gd.tp.: “to do for him” instead of “for him to do”, but changed back in bp.
35. Sk.sh.: “and” retraced to read “in the”; a.o.d.: “in the”
36. Gd.tp., bp.: “Therefore all alcoholic things” instead of “because all things made of alcohol”
nerves, eat instead of "eat"
38. Gd.tp., bp.: "the" omitted
39. Gd.tp., bp.: "delight in such things" instead of "a delight in such thing"
40. Gd.tp.: some tps add "the", as does bp.
41. Sk.sh.: "anything" written twice, then the first crossed out, and omitted in a.o.d.
42. Gd.tp.: "many things that give" instead of "anything that gives"; bp.: "for the momentary things that give"
43. Sk.sh.: actually "intoxation" written; Gd.tp., bp.: "for the moment" added
44. Gd.tp., bp.: "that" instead of "they"
45. Bk.: "excites" instead of "excite"
46. Sk.sh.: "n." abbr. for "nerves"; Gd.tp., bp.: "excite the nerves"
47. Sk.sh.: "is" written; a.o.d.: "is" omitted
48. Sk.sh.: "too up" clearly written; a.o.d.: "to speak"
49. Km.tp.: "dependent" instead of "depending"; Gd.tp., bp.: "one depends" instead of "depending"
50. Gd.tp., bp.: "then" omitted
51. Sk.sh.: a blank
52. Gd.tp., bp.: "as" instead of "more"
53. Gd.tp., bp.: "as" instead of "than"
54. Sk.sh.: "needs" inserted; Km.tp.: "needs"; Gd.tp., bp.: "he needs" ("he" moved from before "then")
55. Gd.tp., bp.: "make him" inserted
56. Gd.tp., bp.: "and" instead of "or"
57. Sk.sh.: "it" retraced to read "at"; Km.tp.: "at"; Gd.tp., bp.: "at the"
58. Gd.tp., bp.: "when it is not there," omitted
59. Sk.sh.: "world" retraced to read "worlds"
60. Gd.tp., bp.: "and" instead of ", in"
61. Sk.sh.: "rob"; Km.tp.: "robbed" instead of "rob"; Gd.tp., bp.: "robs one" instead of "makes one rob"
62. Gd.tp., bp.: ", the" instead of "and"
63. Km.tp.: "language" instead of "singing"
64. Gd.tp., bp.: "is created" instead of "it is"
by the [nervous]\(^\text{65}\) power. The whole secret of magnetism is in nerves. \(^\text{66}\) There is\(^\text{67}\) the sign of a person with health, physically and mentally\(^\text{68}\), is that he develops that influence which is expressed by the [nervous]\(^\text{65}\) power\(^\text{69}\) and it has its influence upon all things.\(^\text{70}\) Strength gives one more\(^\text{71}\) power, weakness causes a greater weakness.\(^\text{72}\) And the system that is today of keeping patients closed\(^\text{73}\) in the hospitals and\(^\text{74}\) in asylums is just like making them captives to the disease. The atmosphere of the place and the very thought of being in the hospital makes one feel ill. And so is the life in asylums; however efficient [the]\(^\text{76}\) treatment may be, it gives a\(^\text{77}\) person an impression that he is out of his mind, there is something wrong with his mind, and the atmosphere all around, that it\(^\text{78}\) all suggests the same thing. Besides,\(^\text{79}\) it would be kinder on the part of the society, on the part\(^\text{81}\) of the family, if patients could be taken in hand by friends and relations in their difficult times. They can be much more helped than putting them in places where they can think\(^\text{84}\) nothing but of their illness. I have seen myself many cases which relations and friends have taken in their hands\(^\text{86}\) and they have been helped much more than help that one receives\(^\text{88}\) in the hospital.

---

65. Sk.sh.: “nerves” written; Gd.tp., bp.: “nervous”
66. Gd.tp., bp.: here is inserted a passage from the qa. beginning “The whole secret of a public man. . . .”; the editing of which is indicated with that passage in the qa.
67. Km.tp.: “Therefore” instead of “There is”; Gd.tp.: “There is” omitted; bp.: “Therefore”
68. Gd.tp., bp.: “physical and mental” instead of “physically and mentally”
69. Gd.tp., bp.: “The proper condition of the nerves enables one to impress,” added; bk.: this sentence added not here, but later in the lecture
70. Bp.: here is inserted a passage from the qa. beginning “A person nervous . . . .”, but not in bk., where the passage appears later
71. Km.tp.: “more” omitted
72. Bk.: here is inserted a passage from qa. beginning “The proper condition. . . .”
73. Gd.tp., bp.: “shut up” instead of “closed”
74. Gd.tp., bp.: a comma instead of “and”
75. Gd.tp., bp.: “the” added
76. Sk.sh.: “treating” written, then crossed out; a.o.d.: “the”
77. Gd.tp.: “the” instead of “a”
78. Km.tp.: “it” omitted; Gd.tp., bp.: “it” instead of “that it”
80. Gd.tp., bp.: “the” omitted
81. Gd.tp.: some tp.s omit “on the part”, as does bp.
82. Gd.tp.: “or” instead of “and”
83. Gd.tp., bp.: “They could be more helped than by putting” instead of “They can be much more helped than putting”
84. Gd.tp., bp.: “of” added
85. Gd.tp., bp.: “of” omitted
86. Gd.tp., bp.: “in hand” instead of “in their hands”
87. Gd.tp., bp.: “by the” added
88. Gd.tp., bp.: “they receive” instead of “one receives”
One might say that modern treatments require a certain place prepared for such things, and there they have everything, besides the physician to look after, and that is the only way how in large cities such cases can be looked after. Yes, it is true, and one cannot help where the situation is difficult; still, where one can be helped one must try to help.

Nervous diseases are very often treated by physicians by giving medicines. There is no medicine in the world which can do good to nerves, for nerves are the most natural part of one’s being. It is a part of one’s being which is linked with the physical world and the mental world. It is the central part of one’s being, and there is no better remedy for one’s nerves than nature, a life of rest and repose, quiet, proper breathing, proper nourishment, and someone to treat this patient with wisdom. It is the knowledge of psychology of human nature that is necessary, more than medical knowledge, to treat nervous patients.

By understanding the law of environments and the climatic influences, by understanding what influences the persons make upon such a [patient], one can cure the person.

Q: Are the nerves the storehouse of vital energies or only conductors? What role do they play in the process of thinking?

89. Gd.tp., bp.: “Someone” instead of “One”  
90. Km.tp., Gd.tp.: “the” added  
91. Gd.tp., bp.: “medical” instead of “modern”  
92. Gd.tp., bp.: “proper” instead of “prepared”  
93. Gd.tp., bp.: “them” added  
94. Gd.tp., bp.: “it” instead of “one”  
95. Km.tp.: “help” instead of “be helped”, later altered by hand to “be helped”; Sk.tp.: “be helped”, later altered by hand to “help”  
96. Gd.tp., bp.: “by physicians” omitted  
97. Bk.: an exclamation point (!) placed here for emphasis instead of a comma  
98. Gd.tp., bp.: “They are the” instead of “It is a”  
99. Gd.tp., bp.: “with” added  
100. Gd.tp., bp.: “one’s” omitted  
101. Km.tp.: “that” instead of “this”  
102. Gd.tp.: here is inserted in some tp.s an edited passage from the qa. (beginning with the second sentence of the answer); the editorial changes are shown with the qa.; other tp.s have this passage at the end of the lecture; bp.: “nervous patients” instead of “this patient with wisdom”; but bk. restores “this patient with wisdom”  
103. Gd.tp., bp.: this sentence omitted  
104. Gd.tp., bp.: “have” instead of “make”  
105. Sk.sh.: “patient’s” changed to read “patient”, and “patient” in a.o.d.
A nervous system is a kind of battery for the whole mechanism of the mind and body, for the mechanism of mind, because it is the clearness of nervous mechanism and good working of nervous mechanism which enables us to make our thought paths clear to us or to imagine or think or memorize. And when the nervous system is not clear, then one cannot keep things in memory. It cannot hold thought. One cannot concentrate. One cannot think very much. One cannot keep on one thought and all different conditions of mental disorder begin to show. With the body, the nervous system is called by Yogis “centres”. The different centres are the parts of the nervous system, centres through which one experiences intuition, one feels, one observes keenly. Besides, this proper condition of nerves enables one to impress. A person [nervously] depleted, even if that person was on the right, he cannot impress it upon the other because there is no strength behind it. And so even he may be on the right and he will have to say, “What to
do?” There is no power to go forward, no power\textsuperscript{130} to stand\textsuperscript{131} on his own right. Besides,\textsuperscript{132} everything one does, acts or plays, or sings, or speaks, it is nervous energy that is necessary. The whole secret of success of a public\textsuperscript{133} man: a public person on [the]\textsuperscript{134} stage of concert place\textsuperscript{135} is his nervous power. The success of the [lawyer, the]\textsuperscript{136} barrister,\textsuperscript{137} is his nervous power.\textsuperscript{138} You will always find\textsuperscript{139} a good barrister who has made a name has that power and that is a magnetism. Now you may ask\textsuperscript{140} where to get it\textsuperscript{141} and how a\textsuperscript{142} get it? But\textsuperscript{143} our body and mind is a receptacle\textsuperscript{144} of that power, it is made for it\textsuperscript{145}. We are that power. The magnetism of a human being is much greater than anything else in the world. No flower, fruit, gem, jewel\textsuperscript{146} has such magnetism\textsuperscript{147} as humankind\textsuperscript{148} has, if he knows how to retain it, how [to]\textsuperscript{149} keep himself in that condition. Because only\textsuperscript{150} the scientific [discoveries]\textsuperscript{151} of radium, electrons\textsuperscript{152} and all different [atoms]\textsuperscript{153}, there is no atom in the world which is more radiant than the atoms with which the human body is composed, an atom which is\textsuperscript{154} not only attractive

\begin{itemize}
\item \textsuperscript{130} Gd.tp., bp.: “no power” omitted
\item \textsuperscript{131} Gd.tp., bp.: “for” instead of “on”
\item \textsuperscript{132} Gd.tp.: “in” added
\item \textsuperscript{133} Sk.sh.: “person” written, then crossed out, and omitted in a.o.d.
\item \textsuperscript{134} Sk.sh.: “the” written through a now illegible sh. symbol
\item \textsuperscript{135} Km.tp.: “or a concert place” instead of “of concert place”; Gd.tp.: “or in the concert hall”
\item \textsuperscript{136} Sk.sh.: “lawyers” written; a.o.d.: “lawyer, the”
\item \textsuperscript{137} Sk.sh.: “barrister”; Km.tp.: “the barrister” instead of “barrister”; Gd.tp.: “the barrister in the court” instead of “barrister”; bp.: “of the barrister in the court”
\item \textsuperscript{138} Sk.sh.: “n.p.” abbr. for “nervous power”
\item \textsuperscript{139} Gd.tp., bp.: “It will always be found that” instead of “You will always find”
\item \textsuperscript{140} Gd.tp.: one tp. has: “And the question is:” instead of “Now you may ask”; another has: “And now you will ask:” and the third has: “And now one will ask:”; bp.: “and now the question is:”
\item \textsuperscript{141} Gd.tp., bp.: “the nervous energy” instead of “it”
\item \textsuperscript{142} Gd.tp., bp.: a comma instead of “and”
\item \textsuperscript{143} Sk.sh.: “a” inadvertently for “I”; a.o.d.: “to” instead of “a”
\item \textsuperscript{144} Gd.tp., bp.: “But” omitted
\item \textsuperscript{145} Gd.tp., bp.: “are a battery” instead of “is a receptacle”
\item \textsuperscript{146} Gd.tp., bp.: “they are made of it” instead of “it is made for it”
\item \textsuperscript{147} Gd.tp., bp.: “No jewel, no gem, no flower, no fruit, nothing in the world” instead of “No flower, fruit, gem, jewel”
\item \textsuperscript{148} Gd.tp., bp.: “magic” instead of “magnetism”
\item \textsuperscript{149} Gd.tp., bp.: “a human being” instead of “humankind”
\item \textsuperscript{150} Sk.sh.: “there” written, then retraced to read “to”, and “to” in a.o.d.
\item \textsuperscript{151} Km.tp.: “all” instead of “only”; Gd.tp., bp.: “with all” instead of “only”
\item \textsuperscript{152} Sk.sh.: “ies?” written in lh. next to the end of “discovers” in sh.; a.o.d.: “discoveries”
\item \textsuperscript{153} Sk.sh.: “electr.” abbr. for “electrons”; Gp., bp.: “and” added before “electrons”
\item \textsuperscript{154} Sk.sh.: a blank; a.o.d.: “atoms” instead of blank
\item \textsuperscript{155} Gd.tp., bp.: “- atoms which are” instead of “An atom which is”
\end{itemize}
to the human eye, but it attracts\textsuperscript{156} the whole creation to\textsuperscript{157} human being. \textsuperscript{158} The [tigers]\textsuperscript{159} surrender [to] him. The elephants [work]\textsuperscript{160} by his command. But when he loses his proper spirit then it is just like losing the salt. As it is said in the Bible, “You\textsuperscript{161} are the salt of the earth and [when]\textsuperscript{162},\textsuperscript{163} you have lost the salt there is nothing else to give savour to it”\textsuperscript{163}. When man’s own being\textsuperscript{164}, his own spirit is more radiant than anything else, then there is nothing else that can give him more spirit, because\textsuperscript{165} he himself is the spirit, in him is [the]\textsuperscript{166} spirit\textsuperscript{167}.

\textsuperscript{156} Gd.tp.: “attract” instead of “it attracts”; bp.: “attracts”; bk.: “attract”
\textsuperscript{157} Gd.tp., bp.: “towards the” instead of “to”
\textsuperscript{158} Sk.sh.: “the horse . . . ” added in the margin, also “camels” in lh. followed by “carry his load”; Km.tp.: “The horse . . . ”; Sk.tp.: “The horse (serves man),”; Gd.tp., bp.: “The horse serves man,”
\textsuperscript{159} Sk.sh.: “camels” in lh. crossed out, then “tigers” added above; Km.tp.: “The camels carry his load, the tigers surrender to him”; Gd.tp., bp.: “The camel carries his load, the tiger surrenders to man”
\textsuperscript{160} Sk.sh.: “woke” written, then retraced to read “work”, and “work” in Km.tp.; Gd.tp., bp.: “walk” instead of “work”
\textsuperscript{161} Gd.tp., bp.: “Ye” instead of “You”
\textsuperscript{162} Sk.sh.: “ever” written, then retraced to read “when”, and “when” in a.o.d.
\textsuperscript{163} Gd.tp.: “the salt hath lost its savour, wherewith shall it be salted” instead of “you have lost the salt there is nothing else to give savour to it”; see Matthew 5:13 (the editing reflects the text in the Authorised Version of 1611)
\textsuperscript{164} Gd.tp., bp.: “body” instead of “being”
\textsuperscript{165} Gd.tp., bk.: “, because” omitted and a new sentence begun with “He himself”; bp.: “because” omitted and the lecture ends here
\textsuperscript{166} Sk.sh.: “here” written, then retraced to read “the”, and “the” in Km.tp.
\textsuperscript{167} Gd.tp., bk.: “; in him is here spirit” omitted
Brotherhood

My mureeds and co-workers:

Have we heard from different sources that we might take interest in the actual condition of people? Yes, as a brotherhood movement, no doubt it is our work and our aim. Only, as our movement is at present in its infancy, one cannot expect much from an infant. If an infant can exist and live a healthy life, that is something accomplished. It is not that we lack enthusiasm, courage or hope. It is not that we neglect matters which should not be neglected. It is only that everyone does not see things from our point of view, and if we begin to consider every person’s point of view then we are likely to lose our own point of view. Every person expresses his point of view from the spirit he has, from his own condition of mind, his own mentality, his own attitude towards life. If he is agitated life, if he speaks to us, he will tell us we are all wrong. If he goes to the shop he will say all the cakes are bad. If he goes to the shop at the confiseur he will say all the cakes are bad.

Documents:
- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Gd.tp. = a typescript on Murshid Sherifa Goodenough's large-lettered typewriter, showing a few differences from the sh., and possibly representing Gd.'s own reporting, with qa.s.
- Km.tp. = a typescript probably prepared by Kismet Stam, very close to the Gd.tp., with qa.s.
- Sk.tp.1 = a typescript prepared by Sakina Furnée, identical in wording to the Km.tp. and therefore not mentioned in the notes.
- Sk.tp.2 = another typescript prepared by Sakina Furnée or under her supervision, showing editorial changes most likely made by Gd., without qa.s.

Notes:
1. Sk.sh.: "Brotherhood" (title) in lh. underneath the date; Gd.tp., Km.tp.: "Address to World Brotherhood Workers" as a title; Sk.tp.2: "Address to World Brotherhood Representatives VI"
2. Sufis use the word *mureed* to indicate an initiate; see Glossary
3. A.o.d.: "Having" instead of "Have we"
4. Sk.tp.2: "I will say," added
5. Gd.tp.: "things" omitted
6. Sk.sh.: "p.o.v." abbr. for "point of view"
7. Sk.sh.: "to" written, then retraced to read "towards", and "towards" in Gd.tp. and Km.tp., but "against" in Sk.tp.2
8. Gd.tp., Km.tp.: "of" instead of "at"
9. Sk.sh.: "conf." in lh. abbr. for "confiseur", French for "confectioner"; Sk.tp.2: "confectioner's shop" instead of "shop at the confiseur"
10. Sk.sh.: "he is" written, then crossed out, and omitted in a.o.d.
to the market he will. The wrong is in him. If we take up another point of view and try to take up where shall we end? There is no end to such things.

But the first thing that we have to consider is this, what is the length of our programme. Is it a few hours, days, years, or centuries? And in order to even see the length of our programme we ought to rise to the spirit of the message to see [it]. And according to the length of the programme, things that ought to come in the middle or at the end of the programme cannot be done [now]. For even in the life of an individual there is a youth, childhood, middle age. Every age has its special work to accomplish. A child cannot dream of what a middle age person does. A youth cannot think of things as a middle age person.

On our side we are doing our very best. Every moment of our life, thought, energy, as much as we can devote to it, we devote as our life permits us. No doubt we cannot do enough in service; it is never enough. Nevertheless, we must see it from our own point of view. If we depend upon this

11. Sk.sh.: a blank; Gd.tp., Km.tp.: a series of dots; Sk.tp.2: “say the produce is bad” instead of the blank
12. Sk.tp.2: “himself” instead of “him”
13. A.o.d.: “another’s” instead of “another”
14. Sk.sh.: a blank; Gd.tp., Km.tp.: a series of dots instead of “and try to take up [blank]”; Sk.tp.2: “and try to take up [blank]” omitted
15. Sk.sh.: “There” indistinctly written
17. Sk.tp.2: “to do is” added
18. Sk.sh.: “that” written, then crossed out, and omitted in a.o.d.
19. Sk.tp.2: “is this, that” omitted
20. Sk.sh.: neither “length” nor “legacy” clearly written; a.o.d.: “length”
21. Sk.sh.: “progr.” in lh. abbr. for “programme”
22. Sk.sh.: for the first letter in “see”, it appears first an “l” was written, then altered to “s”
23. Sk.sh.: “a-length” written; a.o.d.: “length”
24. Sk.sh.: “pr.” in lh. abbr. for “programme”
25. Sk.sh.: a blank; Sk.tp.2: “it” instead of “[blank]”
26. Sk.sh.: an indecipherable sh. symbol traced through a now also illegible original sh. symbol; a.o.d.: “length”
27. Sk.tp.2: “we must work” added
28. Sk.sh.: “p.” for “programme”
29. A.o.d.: “now” added
30. A.o.d.: “aged” instead of “age”
31. Sk.tp.2: “and” added
32. Sk.tp.2: “can never” instead of “cannot”
33. Sk.tp.2: “serving” instead of “service”
person and that person coming, [to tell] us how to do, we are of no use. We better not take up such a responsible work. If there is a [responsibility towards] our [work], we know what is before us and how to [meet] it. I have seen certain societies of the occult or a mystic work, how in order to be successful they have tried what they call in English catering; prepare every kind of supply for every kind of demand. And, for the time being, it seemed as if it would be a successful matter. But it was a momentary success and resulted into destruction of the society. Because the varied and many demands of human life ate up all that the society prepared and their hunger was not satisfied. As every individual is destined for a certain [purpose], so the message is [destined for a certain purpose]. And it is the main thing that the workers have to accomplish, and if results are not seen just now, and not much accomplished, it does not matter. It is not a programme of two days. It is not a bubble that has come and will disappear. It is a process, as the English say, “Slow and sure.” Nevertheless, it is a question which we must think about. We must keep our eyes open. We must try to study for ourselves, that we may not

34. Sk.sh.: “a” written; a.o.d.: “a” omitted
35. Sk.sh.: “tells” written; Gd.tp., Km.tp.: “to tell”; Sk.tp.2: “and telling”
36. Sk.sh.: “for” written; a.o.d.: “for” omitted
37. Sk.tp.2: “had” added
38. Km.tp.: Km. first typed “responsibility”, but then corrected it to “responsible”
39. Sk.sh.: “r.” abbr. for “responsibility”
40. Sk.sh.: “person” written; Gd.tp., Km.tp.: “towards” instead of “person”; Sk.tp.2: “responsibility, it is”
41. Sk.sh.: “responsibility”; Gd.tp., Km.tp.: “work” instead of “responsibility”
42. Sk.tp.2: “to” instead of “we”
43. Sk.sh.: “meet” has been retraced through a now illegible symbol; “meet” in a.o.d.
44. Gd.tp., Km.tp.: “certain” omitted
45. Sk.tp.2: “a” omitted
46. A.o.d.: “mystical” instead of “mystic”
47. Gd.tp., Km.tp.: “now” instead of “how”
48. Sk.sh.: an illegible symbol in the margin in front of “catering”
49. Sk.tp.2: “preparing” instead of “prepare”
50. Gd.tp., Km.tp.: “method” instead of “matter”
51. Sk.sh.: “very” written, then crossed out, and omitted in a.o.d.
52. Sk.tp.2: “that” omitted
53. Sk.sh.: a space
54. Sk.sh.: “person” written, then placed in parentheses, then “purpose” inserted instead, and “purpose” in a.o.d.
55. Sk.sh.: an illegible sh. symbol followed by a blank; a.o.d.: “destined for a certain purpose”
56. Sk.tp.2: “if it seems there is” added
57. Gd.tp., Km.tp.: “is” added
58. Sk.sh.: “progr.” in lh. abbr. for “programme”
59. Sk.sh.: “appears” written, then crossed out and omitted in a.o.d.
have to depend upon others and have to say we are not acquainted with this [question].

I therefore ask my Brotherhood representatives and mureeds to study the five questions of whatever class they can reach: hygienic, [social], moral, mental and spiritual condition. We do not need to take all questions. Each of you may take one of these questions and study them and be prepared with the presentation of the subject with an article on the subject, bringing to us a thorough information of your study.

For the next Summer School all the Brotherhood meetings which will take place there, every lecture given will deal on the subject of the actual condition of humanity; and your lectures will be pertaining to one of these subjects. And those who can prepare papers beforehand may do so and will be welcomed at Geneva in the month of April when we shall be having a meeting to discuss this question and there will be an opportunity of reading such papers written after a practical study on these questions.

Q.: By that advice, choosing one special subject, you would do one thing well, the Brotherhood would accomplish some one thing definitely?
A.: For instance, one person goes and sees the condition in the poor class, another sees the conditions in good classes, another of the average health, another the moral condition of humanity, another spiritual condition. That is enough for the present to work. We shall not yet touch economical and political conditions. It is not because we are opposed to these questions, it is only because we are in our infancy. There is much to be done in those realms.

---

60. Sk.sh.: "quest" clearly written; a.o.d.: "question"
61. Sk.sh.: this section, the end of this discourse, has been crossed out, but retained in a.o.d.
62. Sk.tp.2: a comma instead of "of"
63. Sk.sh.: "economical" in lh. written, then crossed out, then "social" substituted in the margin, and "social" in a.o.d.
64. Sk.sh.: "moral" in lh. is preceded by an illegible sh. symbol which is crossed out
65. Sk.sh.: "and" in lh. retraced through a sh. symbol, now rendered illegible; a.o.d.: "and"
66. Sk.sh.: "S.S." in lh. abbr. for "Summer School"
67. Gd.tp., Km.tp.: "this" instead of "that"
68. Sk.sh.: "For" indistinctly written
69. Sk.sh.: "econ." in lh. abbr. for "economical"
70. A.o.d.: "condition" instead of "conditions"
71. Sk.sh.: "that quest" written; a.o.d.: "these questions"
72. Sk.sh.: an illegible symbol, then "those" retraced, then crossed out; a.o.d.: "in"
But if we do these four realms and those who cannot come to the Summer School next and to Geneva may send their paper.

Q.: Just what realm do you mean by the social?
A.: The condition of people, the dealings of people with one another, between one individual to another, one class to another.

Q.: [But] economical question comes very close to social?
A.: [By taking], economical question, we enter into deep waters. We are not yet prepared. If we could swim in the water we do not mind. Now we go just as far as the shores. We are too young just now.

Q.: Do not you mind statistical study?
A.: Yes, that is what I mean by social.

–Q.: But the mental only covers the artistic? Psychology

Q.: What could one put under the head of spiritual? Religions?
A.: Yes, [religions come] under it.

Q.: You meant only in the countries where we live in?
A.: Yes, or where we happen to be.
Q.: About the spiritual, you meant that we gave a statement of the different new religious forms?
A.: Yes, if your mind takes that trend, you may. Or if you see among individuals or communities a kind of spiritual going back or forward. Just to write your own impressions and the details about the conditions which you see.

Q.: Is the idea more to\textsuperscript{91} gather informations\textsuperscript{92}? 
A.: The first thing that we can do is to gather informations\textsuperscript{92}, then to discuss and see in what way the workers of Brotherhood can work to better conditions. We must know first before we can go out to help.

---

\textsuperscript{91} Sk.sh.: “give” written, then crossed out, and omitted in a.o.d.
\textsuperscript{92} All documents have “informations”, which, however, is not standard English, where “information” has no plural
Sakina Furnée’s shorthand reporting

Tuesday, 1 August 5th, 1924

Sirajs

There is much that we have to copy in administration and in principle from the Vatican: their most wonderful organization, their perfect discipline, their religious courtesy, besides their principle of keeping themselves and their followers from being involved into things that do not belong to them. Human nature is susceptible to changes, which come from different influences; especially a religious mind is an idealistic mind. A devotee is emotional and therefore is capable of partaking good or bad, all that comes. Therefore, those upon whom the Movement depends, workers or mureeds, they must be kept undisturbed by outer undesirable influences, especially at this time when our Movement is infant. It is in the glasshouse that beautiful flowers and plants are reared and preserved, not in the open.

We, who have the charge of the Universal Worship and who have the responsibility of leading this religious movement, have a responsibility of the parents towards their children. As parents must be careful about the mentality of their children, that it is not disturbed by bad associations, so we must be careful with the workers of the Universal Worship, also with the followers of our religious movement.
It is upon the religious work that the spreading of the message depends. If they are wrong channels, [leaking] vessels, punctured pitchers, the message will not be given in its pure aspect to the world.

Therefore, as from one’s own children one removes all manner of bad influences coming from their playmates or servants, so we must guard against the different influences which surround them. Our difficulty is greater because our work is with the grown-up. Our work with them is to grow their soul, and while their soul is growing, it is most essential for us to keep a watch as a gardener keeps his watch as his most sacred duty upon his plants. Verily, thriving of the plant is a credit of the gardener.

Those who have not heard the article on the organization and those who would like to hear it once more may stay on.

---

8. Sk.sh.: actually “pitchers” written in lh.
9. A.o.d.: “influence” instead of “influences”
10. Sk.sh.: “against” in sh. inserted, and included in a.o.d.
11. Sk.sh.: actually “ganderer” in sh., then “gardener” in lh. added
12. Sk.sh.: a blank indicating missing words
13. Sk.sh.: this entire sentence has been crossed out; a.o.d.: this sentence omitted
14. P-o-M. probably refers here to a text titled “Organization” which is included in his autobiography (Biography of Pir-o-Murshid Inayat Khan, East-West, London and The Hague, 1979, pp. 234-40)
Tuesday evening, August 5th, 1924

Collective Interview

Tact is a thread which connects heaven and earth making them one. Tact, therefore, is not learned by a worldly cleverness. Earthly qualifications do not make a man really tactful. He may imitate a tactful person, but polish is different from gentleness. What does tact come from? Tact comes from the profound depth of human heart, for it is a sense which is developed by human sympathy. Selfish person, therefore, cannot prove to be tactful to the end. He will perhaps begin by tactfulness, but end in losing that spirit, because false tactfulness will not endure. It is the real alone that can endure, object or person, both. Tactfulness comes by our consideration for one another, and that consideration comes by our feeling for one another, sympathy for one another. And what is consideration? Consideration is a feeling that all that is displeasing and distasteful and disagreeable to me, I must not cause the same thing which displeases me to another. And tactfulness as a wisdom develops from this sense. And man may be most learned, most capable, most influential, and yet [may] not be tactful.

Tactfulness is the sign of the great ones: great statesmen, kings, leaders, heroes, the most learned men, the great servers of humanity, they were tactful. They won their enemies, their worst adversaries, by their tactfulness. They

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting, newly transcribed by B.v.d.B.
Km.tp. = a typescript made by Kismet Stam, close to the sh.
Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, close to the sh., identical to Km.tp. and therefore not mentioned in the notes.
Hq.tp. = a typescript from Headquarters, Geneva, for inclusion in the series Sangatha I (see Glossary), where it appears on p. 71.

Notes:
1. Hq.tp.: the Sufi Invocation (see List), followed by the word “Nasihat” (a category of teaching, see Glossary)
2. Sk.sh.: “Coll.Inv., Tact is a thread which connects . . . ” in lh. added above the text
3. Hq.tp.: “a” omitted
4. Hq.tp.: “the” added
5. Hq.tp.: “A” added
6. Sk.sh.: “never” retracted to read “may”; Km.tp.: “he may”; Hq.tp.: “may”
7. Hq.tp.: “”, they’ omitted
accomplished most difficult things in life to accomplish by the power of tactfulness. One never can say that: I have enough of tactfulness. It is never enough. A real tactful person finds more faults with himself, having not proved to be tactful enough in his everyday life, than a tactless person.

As one becomes more tactful so one finds more faults with himself. Because there are many shortcomings, actions automatically manifest, words slip off from the tongue, then the tactful one thinks and sees that he did not do right. But as Sa’di says, “When once it is done, then you, [tactful] one, repents it is not the time for it to repent. You ought to have controlled yourself first.”

One becomes tactful by self-discipline. One develops tactfulness by self-control. A tactful person is subtle, fine, poetic. He shows real learning and fine intelligence. Many say: But how can we be tactful and at the same time truthful? Many look at the tact of a tactful person and say “hypocritical”. But what is the use of this truth which is thrown at a person’s head as a big stone, breaking with it his head. A truth which has no beauty and fineness, what kind of truth it is? The Qur’an says, “God is beautiful” therefore, truth must be beautiful. If it was not beautiful, then the beauty-seeking soul of intelligent beings would not have sought after truth.

It is not always necessary that we must say things which could just as well not have been said. Very often it is a weakness on the part of a person to

8. Hq.tp.: “of” omitted
9. Hq.tp.: “fault” instead of “faults”
10. For Sa’di, see List
11. Hq.tp.: “and” omitted
12. Sk.sh.: “tactful” retraced, rendering the previous word illegible; Km.tp.: “tactful”; Hq.tp.: “thoughtful”
13. Km.tp., Hq.tp.: “repents” instead of “repents”
14. Hq.tp.: “of” instead of “for”
15. Hq.tp.: “this” instead of “that”
16. Hq.tp.: “for” omitted
17. Hq.tp.: “fineness” instead of “tact”
18. Hq.tp.: “the” instead of “a”
19. Km.tp., Hq.tp.: “that” instead of “this”
20. Km.tp.: “not” typed originally, but the “t” crossed out
21. Hq.tp.: “what sort of truth is if” instead of “and fineness, what kind of truth it is”
22. Sk.sh.: actually “Koran” written in lh.
23. Actually a hadith of the Prophet Muhammad
24. Hq.tp.: “were” instead of “was”
25. Hq.tp.: “souls and” instead of “soul of”
26. Sk.sh.: “have been” written; Km.tp.: “have been” written, then put in parentheses; Hq.tp.: “have been” omitted
drop a word which could have been avoided. It is the tactful soul who becomes large, because he does not always express outwardly. Therefore, naturally, his heart, which accommodates wisdom, becomes larger. It becomes a reservoir of wisdom, of thoughtfulness. It is the tactful person who becomes popular, it is the tactful person who is [loved], it is to the tactful person that people listen. Besides, it is by tactfulness that we maintain harmony of our life. If not, life would turn into a stormy sea. The influences coming from all around in our everyday life are enough to disturb our peace of our lives, and if we were tactless in addition to it, what would then become. Then there would be one continual storm in our lives and there could never be peace. It is by tactfulness that we make a balance against all inharmonious influences which have a jarring effect upon our spirit. If inharmony comes from all sides and if we are creative of harmony, it counterbalances and it makes our life easy for us to bear.

Besides, what is goodness, piety, or orthodoxy without wisdom, without tactfulness? What a good person accomplishes by his goodness if he is not able to give a pleasure, a happiness by what he says or does? What his piety or spirituality is of use if he is not creative of happiness for those who come into contact with him? It is therefore by tactfulness that we begin our work of healing ourselves and others.
I must tell my mureeds, make them aware of this fact that the Sufis of all ages will be known for their beautiful personality. It does not mean that among them there have not been people with great powers, wonderful powers and wisdom; but beyond all, what is most known of the Sufis is their human side of nature, that tactfulness that tuned them with wise and foolish, with poor and rich, with strong and weak, with all who [they] met, everyone on his plane, who spoke to everyone in his own language. And what did Jesus Christ teach when he said to the fisherman that, “Come here, I will make you the fishers of men.” It does not mean that: I will teach you ways that you will get the best of men. It only meant that your tactfulness, your sympathy will spread its arms, as mother’s arms spread for her little one, before every soul that comes.

The Sufis say that neither we are here to become sages nor to live as animals do, we are here to sympathize with one another and bring them happiness, which we always seek. Yes, there are many thorns on the path of life, but when we look at ourselves, we have the same faults, if not more, less, the faults of others, which prick as stings, as thorns. Therefore, if we spared others of the thorns that come out of us, that much help we would give to our fellowman. And that is not a small help. It is in tactfulness that we accomplish our sacred duty, we perform our religion. For how do we please God? We please God by trying to please mankind.

45. Hq.tp.: this part of the sentence omitted
46. Sufis use the word mureed to indicate an initiate; see Glossary
47. Hq.tp.: "have been" instead of "will be"
48. Hq.tp.: "which" instead of "that"
49. Hq.tp.: "They" instead of "who"; starting a new sentence
50. Sk.sh.: "met" crossed out, then added in lh.
51. Hq.tp.: "hither" instead of "here"
52. Hq.tp.: "the" omitted
53. Mark 1:17
54. Hq.tp.: "the" added
55. Hq.tp.: "sages" instead of "sages"
56. Sk.sh.: "ourselves" retraced to read "ourselves", and "ourselves" in a.o.d.
57. Hq.tp.: "spared" instead of "spared"
58. Hq.tp.: "thorn that comes" instead of "thorns that come"
59. Hq.tp.: "other" instead of "our"
60. Hq.tp.: "fellowmen" instead of "fellowman"
Suresnes, 5th August, 1924

Cherags Meeting

Our position in the world and our work gives us a greater responsibility than the priest or the clergyman has, for this reason, that the priest and the clergyman have something already built for them for their protection. They are already in a mechanism which has been built for a long time, and they have the benefit of it. And we have to stand in the position of the clergyman and priest to those who come to us, and at the same time we have to expose ourselves to doubts, antagonism, criticism, opposition, and all manner of difficulties that a worker has to face. The priest and the clergyman of all countries have a community to support them, have followers to stand by them; we have to go without either the first thing or the other. Then what is there that gives us the strength to stand all opposition and difficulty and the lacks which we find in our work? Only one thing, and that is our faith in the cause. That is the only one strength we have, and it is by this strength that we stand against all things that hinder our work. It is this strength, therefore, that must be developed. If there were not this element in my Cherag, they would not have been ordained; the ordination is given in understanding that they have that faith. Their ordination shows Murshid’s trust in them.

Nevertheless, this faith must be kept uncovered, undisturbed, and so it must be strengthened. From what must it be kept undisturbed? From doubts, for doubts are the clouds which come from outside and cover the light within, making one wonder, “Am I on the right or on the wrong path?” One thinks that by that one proves oneself more intelligent, but it is on the contrary. Intelligence
is not linked with doubts, intelligence is linked with the inner light, intuition. If the bottom of your heart has given you faith and strength, then the outside influence must not disturb the peace of your mind, making it restless and producing ever rising “why and which”, for this only disturbs the peace of mind. However intelligent a doubting person may seem, you will find in the end that the person is lacking in intelligence, and not only lacking intelligence, but lacking power, because power and wisdom both come from self-conquest. Our reward in the work is our sacrifice.

---

Q.: Only few meet or contact the teacher; others follow the light they know. But do they really lose by not knowing the teacher?
A.: Every soul has his own privileges in life and if he questions “Why did I deserve them, and why have others not got them?”, he will go on asking and listening to the answers, and if even a thousand answers were given, the question would not be answered. The best way is to be thankful for privileges and to hope that all we think good and valuable for ourselves may be given to all.

Q.: Must souls, to be saved, only come through the one door?
A.: Every soul is a door and the one triumphal arch is God himself, where all must meet. And when the door of the self is opened, then the person is safe. The safety of all souls is under one arch, and that arch is God, knowledge of God, knowledge of the truth, which is the saviour. All our work is to lead our fellows to that realization which alone will save.

Q.: Why are we, the few, so privileged?
A.: Always the few, the privileged, reach the many. In the history of the world the sacrifice of the few adds to the benefit of the multitude. Our work is pioneer work, our troubles have no end. Nevertheless, we must not compare the privileges with the troubles; privilege is always a privilege. The greatest privilege is that we are allowed to become human beings, that we are allowed to

5. Hq.tp.: “influences” instead of “influence”
6. Both documents have the words “they” and “really” underlined, possibly indicating that the questioner emphasized these words while speaking
7. Hq.tp.: “our” added before “privileges”
8. Hq.tp.: “for ourselves” omitted
be under the sun, to feel there is something to reach to, and that life has allowed us to work in the field of service.

I would like to add a few words about the work. We must make a balance between two most important things in order to make our attitude right in working the religious order of the Universal Worship: to be accurate in conducting the form, the formal side of the Universal Worship, in arranging the altar, in standing facing the altar and facing the people, in doing every movement and in uttering every word, on one side; on the other side, to rise above the restriction of form. If not, we shall be like the priest who disputed for six months over one particular ceremony, one saying it should be done this way, the other saying no, the other way. If we make ourselves so material as to cling to the form in such a way that we differ, dispute, and discuss over it, we shall not always be able to perform our spiritual duties with the right attitude. For it is the spiritual feeling which is the main thing, not the form, and yet knowing this form side, not neglecting it. It must be done carefully, skilfully, artistically, keeping to the uniformity which has been prescribed for us.

____________________

9. Hq.tp.: “restrictions” instead of “restriction”
Mind World

The soul is likened to the caterpillar. As a caterpillar reflects all the beauty of colours that it sees, and out of it turns himself into a butterfly, so is the soul. When in an angelic world it reflects angelic beauty, manifesting itself into the form of an angel. When in the world of genius it reflects the jinn qualities, covering thereby itself with a form of the jinn. When in the world of man it reflects human qualities, manifesting itself therefore in the form of man. If the caterpillar is impressed by one form only, by a number of forms of leaves and flowers and colours, it reflects it and it becomes it. Very often you will see that a caterpillar has the colour of the surrounding that it is in, the leaves or the flowers or whatever is before it, it becomes that. It does not partake the colour and the form of trees and flowers which are at a distance, which it has not contacted. The same is the condition of the soul: all that it comes in contact

Documents:

- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Km.tp. = a typescript prepared by Kismet Stam, very close to the sh.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, identical to Km.tp. in wording, and therefore not included in the notes.
- Gd.tp. = a typescript of the lecture edited by Murshida Sherifa Goodenough, and also edited versions of the first two qa.s after the lecture (the second included in the book, the first not).
- bp. = a typescript made by Gd. to use for typesetting the book, including the second qa.
- bk. = The Mind World (London, 1935), which is close to the bp., and which therefore appears in the notes only where the text differs from the bp.

Notes:

1. Sk.sh.: “Wednesday” in lh. encircled, added beside the date.
2. Sk.sh.: “Mind World, the soul is likened to” in lh. added, also “Mind World” in sh. written in the margin; Km.tp.: “Mind World” at top as a title; bp.: “CHAPTER VIII”; bk.: “VIII” indicating the chapter number in the book.
3. Sk.sh.: actually “cattepillar” in lh., then corrected to read “caterpillar”
4. Sk.sh.: “c.” in lh. abbr. for “caterpillar”
5. Gd.tp., bp.: “itself” instead of “himself”
6. Gd.tp., bp.: “the” added
7. Gd.tp., bp.: “in” instead of “into”
8. For jinn, see Glossary
9. Gd.tp., bp.: “thereby” moved to after “itself”
10. A.o.d.: “or” instead of “only,”
11. Sk.sh.: actually “leave” in sh., without “s” for plural; a.o.d.: “leaves”
12. Gd.tp., bp.: “them” instead of “it”
13. Bk.: “its surroundings:” instead of “the surrounding that it is in,”
14. Gd.tp., bp.: “touched” instead of “contacted”
with, it partakes of its quality, of its\textsuperscript{15} colour and perfume, reflecting it in time. It becomes\textsuperscript{16} the same\textsuperscript{17} which it reflects.

This shows\textsuperscript{18} to us that the mirror quality which the heart shows, it does not show only when the soul is on the earth, but it shows from the beginning of the soul’s adventure towards\textsuperscript{19} manifestation. Therefore, soul’s captivity and freedom both come from itself. Qudsi\textsuperscript{21}, the great Persian, has said, “It is thou thyself who becomest a captive and again thyself becomest free from this captivity.” Both these things, captivity in this body of clay and liberation from this dense earth, both things\textsuperscript{22} the soul does itself and it does\textsuperscript{23} by one law, and that is the law of reflection. There may be different ideas, as dogmas or as\textsuperscript{24} speculations, expressed by the\textsuperscript{25} different wise people as to the soul’s coming to\textsuperscript{26} earth, as to the soul’s return from here. But the thoughtful souls, however different they may be in their conception of divine law of nature, they\textsuperscript{28} cannot deny for one single moment this principal law working as the most powerful factor in\textsuperscript{29} soul’s journey towards\textsuperscript{30} manifestation and in\textsuperscript{31} soul’s return to the goal.

Therefore, naturally, a mystic thinks, “What is past is past; what is done is done; I do not trouble about it. What I am concerned\textsuperscript{32} with is to make the present moment as I wish it to be, and to make the path\textsuperscript{33} which leads to my destination in the future easy for me.” It is\textsuperscript{34} on this principle the whole

\begin{enumerate}
\item Bk.: “of its” omitted
\item Gd.tp., bp.: “becoming” instead of “becomes”
\item Bk.: “that” instead of “the same”
\item Bk.: “proves” instead of “shows”
\item Gd.tp., bp.: “toward” instead of “towards”
\item Gd.tp., bp.: “the” added
\item Sk.sh.: actually Sakina first wrote “could see” in sh., then crossed out and added “Kudshi” in lh., and “Kudsi” in Km.tp.; Gd.tp., bp.: “Kudsi”; they all refer to Qudsi, the Mughal poet-laureate (see List)
\item Bp.: “both things” omitted
\item Bp.: “brings about itself, and it brings them about” instead of “does itself and it does”
\item Gd.tp., bp.: “as” omitted
\item Gd.tp., bp.: “the” omitted
\item Gd.tp., bp.: “on” instead of “to”
\item Gd.tp., bp.: “the” added
\item Gd.tp., bp.: “they” omitted
\item Gd.tp., bp.: “the” added
\item Gd.tp., bp.: “toward” instead of “towards”
\item Gd.tp., bp.: “the” added
\item Sk.sh.: “concerned” indistinctly written over a possibly different start of the sh. symbol
\item Gd.tp., bp.: “road” instead of “path”
\item Bk.: “It is” omitted
\end{enumerate}
mysticism has been based. The Sufi concerns himself little what yesterday happened. Yes, if the knowledge of yesterday had a relation with the things of today, if that knowledge can help one to make life better, in that case alone he consults with the past, but not for the sake of the past. As Omar Khayyam says, “Tomorrow, why tomorrow I should be myself with yesterday’s seventy thousand years,” which means: If I lived for seventy thousand years in the past, what is it to me just now? The greatest problem that faces man is today, just now, how can I make my life best for myself, for others? If he occupies himself with this science, there is not one single moment that he can spare. It will occupy his whole life to make the best of just now. And after all it is just now which repeats, and it is now that makes the future.

Besides, it is the science of reflection, the study of which and the practice of which brings a person to that attainment which is the seeking of every soul. As Zeb-un-Nissa, the Persian poetess says, “If thou art thinking of the blooming rose thou shalt become a rose, and if thou art thinking of the crying nightingale thou shalt become a nightingale. Such is the mystery of life. If thou thinkest of divine spirit, thou wilt reflect it and thou wilt be it.”

---

35. Bk.: “of” added
36. Gd.tp., bp.: “happened yesterday” instead of “yesterday happened”
37. Gd.tp., bp.: “has” instead of “had”
38. Sk.sh.: “make” written, then crossed out, and omitted in a.o.d.
39. Gd.tp., bp.: “him” instead of “one”
40. Gd.tp.: the word “with” is crossed out, but then rewritten by hand; bp.: “with” omitted
41. Gd.tp., bp.: “may” instead of “should”
42. Bk.: “seven” instead of “seventy” (conforming to the text of the FitzGerald translation)
43. Sk.sh.: “yrs.” abbr. for “years”; the quotation is from The Rubaiyat of Omar Khayyam, FitzGerald translation, quatrain 20, where the text reads, “Why, To-morrow I may be/Myself with Yesterday’s Sev’n Thousand Years.”
44. Bk.: “seven” instead of “seventy”
45. Bk.: the words “just now” put in italics for emphasis
46. Bk.: the word “now” also put in italics
47. Gd.tp., bp.: “the study and practice” instead of “the study of which and the practice”
49. A.o.d.: “thinkest” instead of “art thinking”
50. Gd.tp., bp.: “wilt” instead of “shalt”
51. Sk.sh.: “of the” crossed out, but included in a.o.d.
52. Sk.sh.: a blank; a.o.d.: “nightingale”
53. Gd.tp., bp.: “the” added
54. Gd.tp., bp.: “become” instead of “be”
55. One might ask a question that\textsuperscript{66}: Why does not a mosquito turn into a butterfly? For a mosquito\textsuperscript{55} also lives sometimes\textsuperscript{58} among beautiful plants and flowers. And the answer is that \textsuperscript{59}mosquito is not \textsuperscript{60}interested\textsuperscript{61} in listening, he\textsuperscript{61} is \textsuperscript{60}interested\textsuperscript{61} in speaking. It does not learn, it teaches; so it remains what it is. \textsuperscript{62}Caterpillar\textsuperscript{65}, on the contrary, is silent. \textsuperscript{64}It silently meditates, gently moves\textsuperscript{65}, quietly sits and meditates. That is why in the end it turns into the beautiful\textsuperscript{66} butterfly.

67. \textit{Q.: Are there not two ways to live in the present: the belief physical\textsuperscript{68} and the contemplative eternal? How to balance them?} 
A.: By being conscious of both. Neither to dive deep in the eternal so much that one does not know what time it is, and\textsuperscript{69} nor to be involved in the physical so that one is unaware of immortality. As there is the night and day, so there is the changing\textsuperscript{70} of consciousness from physical to spiritual, from spiritual to physical, just like action and repose. By keeping such\textsuperscript{71} balance between these two conditions, a person lives a complete life.
Q. Why is it that one soul reflects the properties of a murderer and another soul of a saint, being both souls equally divine. What law covers that phenomena?

A.: As I have already said that the soul is likened to a caterpillar, who first reflects and then becomes it, so is the murderer and the saint. But one thinks: Did a murderer reflect on a murderer? Yes, he gradually tuned himself to that reflection by trying to do a little harm here and there, by trying to erase from his heart that sympathy, that kindness, that tenderness, by trying to be blind to that aspect of his own being, and by trying to cause harm and hurt to others without feeling he has developed. And very often, a young murderer is reflecting some thought, either on this side or on the other side. Very often they are arrested from anarchists most innocent person who had no enmity for the person whom they have killed, only it has come as a reflection on their
mind, projected by a person who was really bitter to that person. This person has only become an instrument. But one might say, “Is he not responsible for it?” Yes, for he prepared his mind for this reflection.

Q.: Last time you said that the fire element was destructive, fear-giving, revengeful. But is there not a good side to the fire element? Is there not a fire element in love?
A.: What was not complete last time, I wish to complete this time. I say yes, love, devotion, affection, they all come from fire element; but you must see how different aspects of fire have their different influences. There is a glow, there is a flame, and there is smoke. The glow produces warmth, the smoke produces confusion and darkness, and flame illuminates and gives light, and so is love. Love in the form of affection is glow; in the form of devotion is a flame, in the form of a blind passion is a smoke.

Q.: Why are some very musical people always [disappointed even by the best music? Is it because their soul remembers the music of the sphere?]
A.: I do not think they can be disappointed with the best music. The question is: Was it a best music? If it was a best music to them, they would not be disappointed, if it was a best music for someone else, that person would not be disappointed. Somebody’s best music cannot be another person’s best music.

Q.: But what about the innocent child reared in a bad environment or in a murderer’s family?
A.: It is all reflection, as I have said. Certainly, association of childhood makes a great impression upon a person. Therefore, it is a great responsibility for the

---

100. Bk.: “someone” instead of “a person”
101. Gd.tp., bp.: “an enemy” instead of “really bitter to that person”
102. Gd.tp., bp.: “and” added, continuing the previous sentence
103. Gd.tp., bp.: “says” instead of “might say”
104. Gd.tp., bp.: “that” instead of “this”
105. Km.tp.: “completed” instead of “complete”
106. Km.tp.: “shall” instead of “wish to”
107. Sk.sh.: a single bracket has been placed in front of “and”
108. Sk.sh.: “disappointed” has been retraced over a now illegible sh. symbol, and “disappointed” in Km.tp.
109. Km.tp.: “spheres” instead of “sphere”
110. Sk.sh.: “it”; Km.tp.: “they” instead of “it”
111. Sk.sh.: actually “shield”
parents to become the example and impression for the child, that the child may be rightly guided in life. It is the parents’ great responsibility. But if we said what is just and what is unjust, it will be very difficult to judge ourselves the whole scheme of nature. As Mme Goodenough\textsuperscript{112} has said in her lecture this afternoon, that if in the play there were only good things and there were not murderers and comedians who make the play complete, it would be a very uninteresting play. If this world were full of pious and good people, this world would be\textsuperscript{113} uninteresting, too. It is just as well that people are of various kind, and we all evolve in the end, slowly but surely. With all our faults and weaknesses and infirmities, there is one desire: to evolve. So, therefore, there is a hope for every person.

\begin{flushright}
\textsuperscript{112} Sk.sh.: “Mme G.” in lh., indicating Murshida Goodenough; Km.tp.: “Murshida Goodenough”
\textsuperscript{113} Sk.sh.: “very” written, then crossed out, and omitted in Km.tp.
\end{flushright}
Cosmic Language

Will is not a power, but it is all the power there is. If one asked me with what God created the world, I will say, by his will. Therefore in us, what we call will power in reality is a God-power. For a power, by recognizing its potentiality, increases and proves to be the greatest phenomena of life. If there is any secret that can be learned behind the mystery of the world of phenomena, it is the will power; and it is by the will power that all we do, physically or mentally, is accomplished. Our hands, with all their perfect mechanism, cannot hold a glass of water if there was no will power to support them.

A person may seem to be healthy; if will power fails him he will not be able to stand. It is not the body which makes us stand upright; it is our will...
power. It is not the strength of body which\textsuperscript{16} makes us move about; it is will power which is holding the body, which is making it go. Therefore, in reality birds do not fly with their wings, they fly with will power. Fishes do not swim with their body, they swim with their will power. And when man has the will to swim, he swims like a fish. Tremendous things\textsuperscript{17} man has\textsuperscript{18} been able to accomplish by will power; success and failures\textsuperscript{19} are its phenomenas\textsuperscript{20}. It is only the phenomena\textsuperscript{21} of will which brings\textsuperscript{22} one to a\textsuperscript{23} success, and when will fails, however much\textsuperscript{24} qualified and intelligent a\textsuperscript{25} person, he fails. Therefore, it is not a human power, it is a divine power in man.

And its work with mind is still greater. For no man can hold a thought in his mind for a moment if there were\textsuperscript{26} not the strength of will to hold it. If a person cannot concentrate, cannot keep his thought still for a moment, it means will power fails him, for it is will which holds a thought.

Now coming to the question what will power is made of. In poetic words, will power is love. In metaphysical terms, love is will power. And\textsuperscript{27} if one says God is love, it really means God is will. For the love of God manifested\textsuperscript{28} after the creation, but the will of God caused the creation. Therefore, the most original aspect of love is will. When a person says, “I love to do it,” it means, “I will to do it.” And when a person says “I will to do it,” it\textsuperscript{29} is a stronger word\textsuperscript{30} than to [love] to do [it]\textsuperscript{31}.

It is a fuller--\textsuperscript{32}

\textsuperscript{16} Gd.tp., bp.: “that” instead of “which”
\textsuperscript{17} Bk.: “Tremendous things” moved to after “accomplish”
\textsuperscript{18} Km.tp.: “men have” instead of “man has”
\textsuperscript{19} A.o.d.: “failure” instead of “failures”
\textsuperscript{20} Sk.sh.: since, as noted above, P-o-M. uses “phenomena” as a singular, he apparently made a plural here by adding “s”; a.o.d.: “phenomena” instead of “phenomenas”
\textsuperscript{21} A.o.d.: “phenomenon”
\textsuperscript{22} Gd.tp., bp.: “will bring” instead of “brings”
\textsuperscript{23} Gd.tp., bp.: “a” omitted
\textsuperscript{24} Gd.tp., bp.: “much” omitted
\textsuperscript{25} Gd.tp., bp.: “the” instead of “a”
\textsuperscript{26} Gd.tp., bp.: “be” instead of “were”
\textsuperscript{27} Sk.sh.: “in” written, then crossed out, and omitted in a.o.d
\textsuperscript{28} Gd.tp., bp.: “manifests” instead of “manifested”
\textsuperscript{29} Bk.: “which” instead of “it”
\textsuperscript{30} Bk.: “expression” instead of “word”
\textsuperscript{31} Sk.sh.: “a-love to do for” written, then retraced illegibly, or possibly crossed out, and the remainder of this line left blank; Km.tp.: “to love to do it” instead of “a-love to do for”; Gd.tp., bp.: “I love to do it”
\textsuperscript{32} Sk.sh.: the remainder of this line left blank; Km.tp.: “(expression)” added by hand; Gd.tp., bp.: “It is a fuller--” omitted
He fancies to do it. That means, I will to do it.

The Qur'an says, "We said: 'Be', and it became." It is such a key to the world of phenomena, to the progressing world, to the advanced thought—this is the key which shows how the manifestation came to existence. It came in existence in answer to that will which expressed itself in "'Be', and it [became]." And that phenomena does not only belong to the origin of things. This phenomena belongs to the whole being of things, to the whole process of manifestation.

We are apt to look at this whole creation as a mechanism, as a [man today] at it. And we do not stop to think that, how can a mechanism exist without an engineer? And what is mechanism? Mechanism is only an expression of the will of an engineer, an engineer who for his convenience made the mechanism. But as we do not see before us the engineer, we only see the mechanism, and then [we involve] in the laws of this mechanism, forget the engineer, by whose command this whole mechanism is going on. As Rumi, the great inspirer and philosopher, has said in his Masnavi that the earth, water,
fire, air—these seem to us as things, as objects, but before God they are living beings. They stand as his obedient servants and they obey the [divine] 57 will.

A part of that will we [inherit] 58 as our 59 divine heritage, and it is our consciousness of it which makes it greater. If 60 we are not conscious of it, it becomes smaller. It is the optimistic attitude towards life which develops will. 62 Pessimistic attitude 64 reduces it, robs it of its great power. Therefore, if there is anything that hinders our progress in life, it is our own selves. But it is proved a thousand times over that there is no one in the world who can be our worst enemy than ourselves, for at every failure we see our own selves 65 [standing in] 66 our own light.

The earth holds the seed and the result is that a plant springs out of it 67 and bears fruit 68. And so [is] 69 the heart 70 holds the seed of thought. There also a plant springs and brings the fruit of fulfilment. But it is not only the thought, but the power of holding the thought which is of a very great importance. Therefore, that factor of 71 heart, a factor which holds the thought, is of a very great importance for the fulfilment of life’s purpose.

Often a person says that: 72 I try my best, but I cannot concentrate my mind; I cannot make my mind still. It is true, but it is not true that he tries his best; best does not end there. Best really brings the purpose to its fulfilment.

The mind is just like a restive horse. Bring a wild horse and yoke it 73 to a carriage, it is such a frightening experience for it that it will kick and jump and run and try to destroy the carriage. And so [upon] 74 the mind it is a weight to
carry when you make the mind take one thought and hold that thought for a while. It is that time when the mind becomes restless because it is not accustomed to discipline. Yes, the mind by itself will hold a thought; a thought of disappointment or pain or grief or sorrow or a failure, it will hold so fast that you cannot take it away from the grip of mind, which it holds itself. But when you ask to hold a particular thought, it will not. It says: I am not your servant, sir! When once mind is disciplined by concentration, by the power of will, then the mind becomes your servant. And once mind has become your servant, then what more do you wish? Then your world is your own. You are the king of your kingdom, once mind may listen to you.

Yes, of course one might say: Why should we not let the mind be free also, as we are free? But we and mind are not two things. It is like saying:
Let [horse]\(^{96}\) be free and [rider be free also]\(^{98}\). \(^{99}\)But the horse will go to the north\(^{100}\) and rider [will go to the]\(^{101}\) south then they [will be]\(^{102}\) more\(^{103}\)

But what are we then? \(^{105}\)We are nothing. \(^{106}\)

Discipline has a place in man’s life and self-discipline, however much\(^{107}\) difficult and tyrannical to ourselves it might seem in the beginning, still that is what it is\(^{108}\) which in the end makes the soul the master of self. It is not in vain that the great sages and adepts lived\(^{109}\) ascetic life. There was a purpose in it. It is not something to follow, but it is something to understand that\(^{111}\): what use they made of it, what they accomplished by it. It was self-discipline. It was the development of will power, and [all]\(^{112}\) the lack that we find in life is the lack of will. And all the blessing that comes to us\(^{113}\) comes by the power of will.\(^{114}\)

---

**Q.: What is the best way to systematically develop will power?**

A.: Will power is systematically developed by Sufis by first putting the body into a discipline. It must sit the posture that it is prescribed to [sit]\(^{115}\) with. It must stand in a place where it is asked to stand. The body must not become restless,

---

96. Sk.sh.: “ross”; Km.tp.: “horse” instead of “ross”; Gd.tp., bp.: “the horse” instead of “ross”
97. Gd.tp., bp.: “the” added
98. Gd.tp., bp.: “also” omitted
99. Sk.sh.: here begins a fragmentary section over 3 lines with gaps
100. Gd.tp., bp.: “Then the horse wants to go to the south” instead of “But the horse will go to the north”
101. Sk.sh.: dashes indicate lost words; Km.tp.: “will go to the”
102. Sk.sh.: a blank, then “will be” inserted
103. Km.tp.: “then there will be no . . . ” instead of “then they [will be] more”; Sk.tp.: “then there will be no (going together)”; Gd.tp., bp.: “and the rider wants to go to the north. How can they go together? There are souls who would even say, Let us be free, and they will be free.” instead of “and rider [will go to the] south then they [will be] more”
104. Sk.sh.: this entire line is a blank
105. Gd.tp., bp.: “Then” added
106. Sk.sh.: the remainder of the line is left blank
107. Gd.tp., bp.: “much” omitted
108. Gd.tp., bp.: “yet that it is” instead of “still that is what it is”; bk.: “yet it is that” instead of “still that is what it is”
109. Gd.tp., bp.: “led” instead of “lived”
110. A.o.d.: “an” added
111. Gd.tp., bp.: “that” omitted
112. Sk.sh.: “well”; a.o.d.: “all” instead of “well”
113. Gd.tp., bp.: “it” added
114. Gd.tp., bp.: here is added an edited form of the sixth qa. after the lecture
115. Sk.sh.: “set”; Km.tp.: “sit”
tired, fatigued, by what is asked of it. The body must answer the demands of the person to\textsuperscript{116} who\textsuperscript{117} it belongs and the moment one begins to discipline the body, then he begins to see how disobedient the body has always been. It is then he finds out that this body which he has called “mine, myself” and for the comforting\textsuperscript{118} of it, I have done everything possible and I have closed my eyes against\textsuperscript{119} everything else in order to give my body comfort, rest, nourishment, and here this [infidel]\textsuperscript{120} seems to be most faithless, most disobedient. So the body is trained in this way. By physical exercises and by sitting or standing or walking, [doing]\textsuperscript{121} things which body is not always accustomed; and yet these are the things which are for the betterment of the physical body.\textsuperscript{122} And then the discipline of mind that comes by concentration. When the mind is thinking about something else, you wish the mind to think about\textsuperscript{123} one thought that you have before you, then the mind becomes very restless. It does not want it\textsuperscript{124} to stand on one spot because it has always been moving without a discipline. As soon as you discipline it, it becomes just as a wild horse. Very often people tell me that in the day they have such a difficulty, and at the moment they want to concentrate, at that time it jumps, other times it moves. Yes, because the mind has an entity, it becomes restive, it feels\textsuperscript{125} like a wild horse [feels]\textsuperscript{126}: Why should I be disciplined by you? At the same time this mind was meant to be an obedient servant. This body was meant to become your tool to experience life. If they are not in order\textsuperscript{127}, if they do not act as you wish them to\textsuperscript{128}, then you cannot [hope]\textsuperscript{129} for a real\textsuperscript{130} happiness\textsuperscript{131} in this world\textsuperscript{132}.

Q.: Will you please explain the difference between concentration and silence?
A.: Concentration\textsuperscript{133} is the holding of a certain thought before you. Silence is the relaxing of mind and body. It is a repose, it is a healing.

Q.: Can will become so strong that it perfectly controls the body, making it perfectly healthy? What is then death?

A.: Death is not something different from will power. Death is will just the same. Even death is caused by a will power. But one thinks that one does not invite one’s death. Yes, one does not invite, but the pulse will become feeble, and the greater will impresses this feeble will, turning it into itself, because it belongs to the greater will. The smaller will belongs to the greater will. Sufi\textsuperscript{134} calls the smaller will qadar\textsuperscript{135}, the greater will, [qaza]\textsuperscript{136}. He attributes the greater will to God and smaller will to man. It is the smaller will which becomes [feeble]\textsuperscript{137} and the greater will reflects upon it its command\textsuperscript{138}, and it is this command\textsuperscript{139} which the smaller will unconsciously accepts. On the surface a person will still want to live, but at\textsuperscript{140} the bottom of his will he has resigned. If he had not resigned he would not [die]\textsuperscript{141}. He has first resigned in the\textsuperscript{142} depth\textsuperscript{143} before his life is\textsuperscript{144} [taken]\textsuperscript{145} away from him.

Q.: Please say if will and consciousness are the same fundamentally.

A.: Yes, it is two expressions of one thing which make them distinct\textsuperscript{146}. This duality comes out a\textsuperscript{147} unity. It is God’s own being, in expression is will, in response is consciousness. In other words, in action it is will, in stillness it is consciousness. Just like fundamentally\textsuperscript{148} sound and sight are one and the same thing; in one condition the same vibrations are audible, in another condition the...
friction\textsuperscript{149} of vibrations produces light. It is therefore that the nature and the character of sound and light is one and the same. And so is the nature and character of consciousness and will; [both]\textsuperscript{150} fundamentally belong to God’s own being.

\textbf{Q.}\textsuperscript{151}: \textit{How do you distinguish between practices\textsuperscript{152} for concentration and meditation?}

A.: Concentration is the beginning of meditation, for\textsuperscript{153} meditation\textsuperscript{154} is the end of concentration\textsuperscript{155}. It is an advanced form of concentration which is called meditation.\textsuperscript{156}

It is a subtle [form of concentration]\textsuperscript{157} which is meditation. Meditation is more profound than concentration\textsuperscript{158}

But once concentration is accomplished\textsuperscript{159} fully it makes it easy for a person to meditate.

\textbf{Q.}\textsuperscript{160}: \textit{Power of will does not seem to depend of ourselves, it is given to some as a grace, a blessing.}

A.: It does not depend of [ourselves]\textsuperscript{161}, but it is ourselves. It is grace and blessing no doubt, but at the same time it is to be found in ourselves, it is our [very]\textsuperscript{162} being.

\textbf{Q.}: \textit{Is will the the positive and love the negative of God in manifestation?}

A.: Certainly it is.

\begin{itemize}
  \item \textsuperscript{149} Km.tp.: “strength” instead of “friction”
  \item \textsuperscript{150} Sk.sh.: “because”; Km.tp.: “both” instead of “because”
  \item \textsuperscript{151} Sk.sh.: the “Q.” for “Question” is crossed out, but retained in Km.tp.
  \item \textsuperscript{152} Sk.sh.: “between” written, then crossed out, and omitted in Km.tp.
  \item \textsuperscript{153} Km.tp.: “for” omitted
  \item \textsuperscript{154} Sk.sh.: “m.” abbr. for “meditation”
  \item \textsuperscript{155} Sk.sh.: “c.” abbr. for “concentration”
  \item \textsuperscript{156} Sk.sh.: the rest of this line left blank
  \item \textsuperscript{157} Sk.sh.: lost words and the ending of this line is left blank; Km.tp.: “form of concentration”
  \item \textsuperscript{158} Sk.sh.: the rest of this line left blank
  \item \textsuperscript{159} Sk.sh.: a lost word or pause
  \item \textsuperscript{160} Sk.sh.: it is unclear whether this statement is actually a question or continued discourse
  \item \textsuperscript{161} Sk.sh.: clearly “I-selve” composed ; Km.tp.: “ourselves” instead of “I-selve”
  \item \textsuperscript{162} Sk.sh.: “way” retraced to read “very”, and “very” in Km.tp.
\end{itemize}
Q.: Is it then by the planning for placing of human will in harmony with divine that the world [redeemers] are made?

A.: Certainly it is.

Resignation of human will to divine will is the real crucifixion; after that, crucifixion follows resurrection. But in the first [place], how one can get to it is to seek the pleasure of God, to try and seek the pleasure of God. And it is not difficult when one has begun to seek the pleasure of God. It is only when one does not begin to seek the pleasure of God. One might ask the whole life: “What is the pleasure of God?” and one might not know it. And when one adopts another way, which the Sufis have always [adopted], that seek the pleasure of your fellowmen, and that is the very thing that man refuses to do; that is where he denies it. He is [quite willing to] seek the pleasure of God. He says: [No], I will not do so. [In any case,] either in seeking the pleasure of his fellowmen or of God, in both he is seeking—the one and the same thing, being; for there is very often a resignation to begin with. Of course, after he has resigned and when he is tuned to the divine will, then he need not resign because then [his wish becomes] the divine impulse.
Q.: *Is the power of will the same as the power of soul?*

[A.]: Yes, it is the power of soul and spirit, and the power of man and God, all.

186. Sk.sh.: the “A.:” for “answer” is missing, but Km.tp. has it
Farewell Words to Murshida Martin

It is beyond words for me to thank you for all we have felt of your presence among us. Your stay here in the Summer School has been invaluable in its blessings. You have been a strength to me as you have always been in my work in the Western world, and a great harmonizing influence among my mureeds. Your visit to India has been for me a conviction, a conviction to see that this alchemy that has been used in the Western world and the gold produced here was tested in India and proved to be real, in a place where the gold is tested.

And your going, although is for us a sad thing to part on the physical plane, although in spirit we are one. But still it gives me a new hope, a new courage that in the United States, where there are numberless souls hungering for the message, that you will now come in contact with them and will bring them...
an answer to the craving, an answer in the form of the message. I wish you, therefore, every success in your task, and may God bless you.
Class for Candidates

The seer’s discerning of the condition of those before him and away from him is likened to the process of eating and digesting. The food, of whatever sort it may be, grains or spinach, sweet or sour, it is felt in the mouth. Once it is swallowed, then what is felt about it is the feeling, not outer distinction, but the inner essence. Therefore, what is known to the mouth is the taste it has, the feeling it has, the savour it has. But what is known to the body is assimilation, its subtle properties. What happens is that man’s mind is fully occupied in distinguishing by the experience of mouth, and therefore he remains unaware of that subtle distinction, which also he makes after he has swallowed the food. Therefore, every good person, every kind-hearted person, every pure-
hearted][15] person is capable of discerning the condition of every soul. And why he cannot discern is only because his sense is not occupied with experiencing the subtle distinctions which are experienced not by mind, but only[16] by the soul. When the twelve apostles on the descending of the Holy Ghost learned to understand all languages, it does not mean that they began to learn, [to][17] understand English, French, German language[18]. They understood each soul’s language, as a person with keen sense would feel this[19] subtle savour, the taste and the effect of the food he eats after having swallowed it.

Now suppose there are two persons, the seer and the person who[20] he sees, whose condition he perceives. His part of the work, whose condition once[21] being perceived, is like the action of the mouth in eating. His mind is busy in experiencing a certain condition. And [the][22] work of the seer is the condition of the [sense][23] that after swallowing that food, how the sense distinguishes its[24] subtle distinctions. Therefore, [seer][25] reanalyses something which the person whom he sees has analysed with his mind. In the case of a[27] seer, it is becoming one with another person, experiencing what his mind has[28] experienced, the same thing with one’s soul. For the seer’s mind has not experienced and therefore that part he lacks. What he gets is the subtle part of the experience, which goes in the soul of the seer. It does not mean that the seer cannot perceive mind, but by perceiving mind the seer limits his powers, because he descends. By keeping himself in the soul, although he gets subtle experience of another person, but in time the sense develops so that the seer knows the condition of a person even more than the person himself knows. And the language of the seer by which he
perceives the condition of another mind is the subtle perception in his soul, which in time becomes so distinct that for him it is louder than a spoken word.

30. Hq.tp.: “so” omitted
2 o’clock, Monday¹, August 11th, 1924

The Purpose of Life

There are two temperaments³ generally we see in the world. One who says, I wish⁴ not hear music on Sunday, it is a religious day. The liking for colours is emotional; not to⁵ look at pictures, it is passionate. ⁶Any perfume or⁷ fragrance, he thinks it is superfluous⁸. ⁹Then there is another temperament who⁰ feels the vibrations of the colours, who enjoy the¹¹ delicious food, who¹² admires the straight line and the curve, who¹³ is touched, who is¹⁴ moved by music, who¹⁵ feels exalted by the beauty of nature. And what difference do we find in these two temperaments? The difference¹⁶ is that one is living,¹⁷ the other lacks life. He is living because he is respondent¹⁸ to all aspects of beauty, whether the
beauty appears\(^{16}\) to his eyes or ears or to the\(^{17}\) sense of taste or touch. And\(^{18}\) the other one is incapable of enjoying it.

\(^{19}\)As I remember a person telling me, when I offered to sing before him a song I had made, he said, “I do not like music, but I will try to hear you.” I said, “I would rather sing to a wall than sing before you. I will be quite happy without you, singing to myself.”

Man in his innermost is seeking for happiness, for beauty, for harmony and yet, by not responding to the beauty and harmony which is before him, he wastes his life, which is\(^{20}\) opportunity for him to experience and enjoy life. What self-denial it is\(^{21}\) to deny the divine beauty which is before us! If\(^{22}\) the divine beauty which surrounds us,\(^{23}\) which is before us, if we deny it to ourselves,\(^{24}\) then the beauty which is within will not unfold itself, because the condition is that the soul is born with its eyes open outwardly. It does not see the life within, and\(^{25}\) the only way of waking\(^{26}\) to the life within, which is most beautiful, is to first\(^{26}\) respond to the beauty which is\(^{27}\) outside. This world\(^{28}\), with all its unlimited beauty, nature, with sublimity, [personalities]\(^{29}\) with divine immanence, if we ignore this all\(^{30}\), why have we come and what have we accomplished here? The person who ignores\(^{31}\) it, he turns his back to\(^{32}\) something which he is continually seeking after. He is his own enemy. By this he cannot be spiritual, he cannot be religious to deny himself with\(^{33}\) all that is beautiful around him, he cannot be \[exalted\]^\(^{34}\). For if beauty [within]\(^{35}\) was the only purpose of life, God would not have created man and sent him on earth. Besides this, it is the vision of the

\(^{16}\) A.o.d.: “appeals” instead of “appears”
\(^{17}\) Sk.sh.: “to the” retraced, adding “he” in front of “to the”; a.o.d.: “to his” instead of “to the”
\(^{18}\) A.o.d.: “And” omitted
\(^{19}\) A.o.d.: this paragraph omitted
\(^{20}\) A.o.d.: “an” added
\(^{21}\) A.o.d.: “is it” instead of “It is”
\(^{22}\) A.o.d.: “we deny ourselves” added
\(^{23}\) A.o.d.: “which is before us, if we deny it to ourselves,” omitted
\(^{24}\) A.o.d.: a full stop instead of “and”
\(^{25}\) Sk.sh.: “waking” retraced to read “wakening”, and “wakening” in a.o.d.
\(^{26}\) A.o.d.: “first to” instead of “to first”
\(^{27}\) A.o.d.: “which is” omitted
\(^{28}\) Sk.sh.: “wall” retraced to read “world”
\(^{29}\) Sk.sh.: “personality”; a.o.d.: “personalities”
\(^{30}\) SQ.: “all this” instead of “this all”
\(^{31}\) Sk.sh.: “ignore” retraced for clarification
\(^{32}\) A.o.d.: “on” instead of “to”
\(^{33}\) A.o.d.: “by denying himself” instead of “to deny himself with”
\(^{34}\) Sk.sh.: “exalted” in lh. traced through a now illegible composition, then “example” in lh. added, then crossed out; a.o.d.: “exalted”
\(^{35}\) Sk.sh.: “without”; a.o.d.: “within”, which fits the context
beauty on the earth which wakes\textsuperscript{36} the vision for\textsuperscript{37} the beauty which is in the spirit. Yes,\textsuperscript{38} one says that it is sensual\textsuperscript{39} and it deprives one from\textsuperscript{40} spiritual illumination. Yes,\textsuperscript{38} it would,\textsuperscript{41} if \textsuperscript{42} a person would\textsuperscript{43} be wholly absorbed in it, and would\textsuperscript{44} only\textsuperscript{45} live in it and would not think that there was something else beside\textsuperscript{45}. Because the beauty which is outside no doubt\textsuperscript{46} has a transitory character. It is passing and therefore it is not dependable.\textsuperscript{47} The one who depends upon this beauty and [has]\textsuperscript{48} become absorbed in it, and by having become absorbed in it has become unaware of\textsuperscript{49} that beauty which is everlasting, no doubt for that person this is wrong. But at the same time, no soul has ever arrived to behold\textsuperscript{50} the vision of the spiritual beauty which is to be found within without being wakened\textsuperscript{51} to the beauty\textsuperscript{52} which is external.\textsuperscript{53}

In my\textsuperscript{54} explanation, \textsuperscript{55}spiritual\textsuperscript{56} means living\textsuperscript{56}. A spiritual person who is wakened to the beauty of a\textsuperscript{37} poetry, who is quick to admire the subtlety of the poetry, who is appreciative of the beauty of melody, a\textsuperscript{58} harmony, who can enjoy art and be exalted by the beauty of nature, who lives as a living being, not as dead, it is that person who may be called spiritual. And you will always find the tendency of spiritual personalities being\textsuperscript{59} interested in every person in their lives. That is the sign, because\textsuperscript{60} they are living. A person who is shut\textsuperscript{61} in himself, has

\textsuperscript{36} A.o.d.: "wakens to" instead of "wakes"
\textsuperscript{37} A.o.d.: "of" instead of "for"
\textsuperscript{38} A.o.d.: "Yes," omitted
\textsuperscript{39} Sk.sh.: "sensual" in lh. clearly written; a.o.d.: "sensuous" instead of "sensual"
\textsuperscript{40} A.o.d.: "of" instead of "from"
\textsuperscript{41} A.o.d.: "be" instead of comma
\textsuperscript{42} Sk.sh.: "perhaps" written, then crossed out, and omitted in a.o.d.
\textsuperscript{43} A.o.d.: "were to" instead of "would"
\textsuperscript{44} A.o.d.: "only" moved to after "live"
\textsuperscript{45} A.o.d.: "besides it" instead of "beside"
\textsuperscript{46} Sk.sh.: "is" written, then crossed out, and omitted in a.o.d.
\textsuperscript{47} A.o.d.: "For" added
\textsuperscript{48} Sk.sh.: "is"; a.o.d.: "has"
\textsuperscript{49} A.o.d.: "turns his back on" instead of "become unaware of"
\textsuperscript{50} A.o.d.: "at beholding" instead of "to behold"
\textsuperscript{51} Sk.sh.: actually "wake"
\textsuperscript{52} Sk.sh.: "beauty" retraced to read "duty", but "beauty" in a.o.d.
\textsuperscript{53} A.o.d.: here Gd. inserted edited versions of the first four qa.s after the lecture
\textsuperscript{54} Sk.sh.: "if" written, then crossed out, and omitted in a.o.d.
\textsuperscript{55} Sk.sh.: "of" written; a.o.d.: "of" omitted
\textsuperscript{56} Bp.: "spiritual" and "living" underlined for emphasis; SQ.: "spiritual" and "living" in italics
\textsuperscript{57} A.o.d.: "a" omitted; P-o-M. sometimes used the word "poetry" to mean "poem"
\textsuperscript{58} A.o.d.: "of" instead of "a"
\textsuperscript{59} Bp.: "of" added before "being"; SQ.: "to be" instead of "being"
\textsuperscript{60} SQ.: "that" instead of ", because"
\textsuperscript{61} A.o.d.: "up" added
closed himself, has made four walls around himself, that will become his grave. He is buried in it. The person who is living, he naturally sees all, and as he sees all he sympathizes with all. He responds to all, he appreciates all in everybody. And in this way he wakens in himself the sublime vision of the immanence of God.

Q.: A child that dies very young cannot come to that spirituality through beauty of life and what of that?
A.: But the child is more respondent to beauty sometimes than the grown up persons, because grown up person has developed in his nature a pessimistic attitude for a prejudice sometimes; and by that prejudice he is incapable to appreciate that beauty, which a little child can appreciate. When we look at a person we make a barrier of preconceived ideas of that person before we look at him. A child, an angel on earth, looks at him as he would look at his best friend, no enmity, no prejudiced idea towards anyone; therefore, the child is open to beauty. The child does not know that the fire is burning, it burns. The child only knows that the fire is beautiful. Therefore, a child is so blessed that every moment of his life he lives in a complete vision of beauty. As long as that state lasts, that soul is in the Garden of Eden. It is exiled from the day when the mind has touched the earthly human nature; from that day he is exiled from the Garden of Eden.
Q.: If within the soul there were\textsuperscript{78} not the capacity of appreciation of beauty, he would not be able to perceive beauty without first . . . ?
A.: The soul has born in itself a natural craving of beauty. It is the lack in the person if he does not seek it rightly. Is there any person, ascetic or hermit or anyone, who is not a lover of beauty, who is not capable of appreciating it? He denies to himself that beauty which he could have admired freely.

Q.: Is the quality of appreciate\textsuperscript{79} beauty, is that\textsuperscript{80} more spiritual than the craving for knowledge?
A.: Where does knowledge come? The knowledge comes by observation. Observation comes by the love of beauty. The first thing is that the flower\textsuperscript{81} attracts one’s attention; then one begins to find out where this flower comes from. What is its nature and character? What benefit it is? How to rear this plant? The first thing is that one is attracted by its beauty; the next thing is that one wants to find out its nature. From that comes all learning.

Q.: (\textsuperscript{?})\textsuperscript{82}
A.: [That]\textsuperscript{83} is a kind of \textsuperscript{84}artificial learning [that is not a natural learning]\textsuperscript{85}. \textsuperscript{86}It may be called time-saving\textsuperscript{87}. That a person says, “Now people have learned in their lives and discovered for us. And [now]\textsuperscript{88} by reading that book, I have learned.” [But]\textsuperscript{89} he does not know that he has not learned\textsuperscript{90} what that person has learned. The person who has learned the book of Luther Burbank, he may read fifty books, but he has not learned what Luther Burbank\textsuperscript{91} has learned. He has been getting his experience himself. His enjoyment is such that he cannot

\begin{itemize}
  \item \textsuperscript{78} Sk.tp.: “was” instead of “were”
  \item \textsuperscript{79} Sk.tp.: “appreciating” instead of “appreciate”
  \item \textsuperscript{80} Sk.tp.: “is that” omitted
  \item \textsuperscript{81} Sk.sh.: “flower” symbol indistinctly written
  \item \textsuperscript{82} Sk.sh., Sk.tp.: a “(?)” has been placed here, the question apparently absent
  \item \textsuperscript{83} Sk.sh.: “All” retraced to read “That”, and “That” in Sk.tp.
  \item \textsuperscript{84} Sk.sh.: an “a” in lh. added in front of “artificial”
  \item \textsuperscript{85} Sk.sh.: “that is not a natural learning” inserted, and included in Sk.tp.
  \item \textsuperscript{86} Sk.sh.: “It is” written, then crossed out, and omitted in Sk.tp.
  \item \textsuperscript{87} Sk.sh.: the initial letter of “saving” looks like an “I”; Sk.tp.: “saving”
  \item \textsuperscript{88} Sk.sh.: a retraced symbol, illegible; Sk.tp.: “now”
  \item \textsuperscript{89} Sk.sh.: “But” retraced over a now illegible symbol, and “But” in Sk.tp.
  \item \textsuperscript{90} Sk.sh.: actually “learnt” (not mentioned in further instances)
  \item \textsuperscript{91} Sk.sh.: “L.B.”, abbr. for “Luther Burbank”, written out in Sk.tp.
\end{itemize}
Another person cannot enjoy what he had enjoyed unless he did the same thing.

Q.: True education is bringing that out which is within?
[A.:] That is the thing.

Q.: Does not a soul very much when he cannot bear music?
A.: A Hindu poet has said that the animals are attracted by music. The snakes are charmed by music. The birds and animals feel it and if man does not do it, I do not know what to call him. But what happens is that it is not that the soul is not craving for music; that the person says, “I do not like it” only means that he does not like to enjoy it. He does not want to enjoy it. It does not mean that he is not capable of enjoying it. By saying it, he makes a kind of auto-suggestion of it. The same thing when one says: I do not like children. He impresses something upon him which really does not belong to that soul.

[We] must be master of our life. By disliking our dislike, we begin to like all things.

Sometimes dislike forms a kind of vanity. When a person says “I dislike perfume,” it means he is so proud that he is above it. “It cannot reach me.” Certainly he is, but he could be best if he could enjoy it.
Q.: I have a friend that I invited to hear a band play. She did not.

A.: It all depends upon not being [respondent] to beauty. It does not mean that the soul does not like it, but [thousands] will go to see [a boxing match, who hits] worse the other. There is nothing beautiful to see there. But [still] is such a large number of people going there. It is psychology. Man keeps himself from progress. As I very often remember newspaper reporters in the United States used to come and would speak to me on the different subjects and would be very impressed by the ideas, and next day a very ugly article would appear. I would have great hopes after their response. One day I saw a reporter after having seen his article, I said, “I had a hope in you, I found such an understanding. What is it?” He said, “You are quite right. I was very interested and still am interested. When by it, [I took it] to my superior officer, he said, ‘It is too sweet. It is for the man in the street’. Even the President must read that paper. [That is why we want to] keep on your lowest level possible.” It is a great pity, for instance a writer, a young writer develops a sense of beauty in his writing, they take it to the agent, who sends this writing to the magazine. He looks at it and the first thing he says is, “It will not take.” That means it is very nice. He has no fault to find with it, only it will not take. He is looking from the mind which read it. He wants to bring that great gift to the penny paper level, if he can write an article. That shows that mankind is always dragging back. The soul’s progress towards spirituality is.
drawn back. The one who will make a progress in their path of beauty will have to make a great many sacrifices and will have to keep to own point of view. The young artists have not been understood in their time.

Q.: The greatest artists [have not been understood in their time]— Yet they have, become great because they did not care whether anyone appreciated them. They did not do their work for the world’s appreciation. They did it because they wanted to do it. It is living and will always live.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.

Q.: What is that tendency in man that keeps him back from progress?
A.: At the present time the world is becoming very commercial. Even to such an extent that, absorbed in commercialism, it overlooks the sense of beauty. The sense of beauty is being sacrificed to commercialism. At the same time there is no purpose accomplished in it. It is in its wakening to beauty in all aspects that accomplishes the purpose of the soul; this is the fault of this particular time.
thought. And it could be such a great thing if the newspaper world would take up\(^{150}\) in their mind as their sacred task to elevate humanity. Then\(^{151}\) he said, “That is quite right. But do you know that what is our education? Just now to become an editor we have to write so many words\(^{152}\) in so much time. That is where we begin. Else we cannot pass our examination. If we have to write so quick as that, how we,\(^{153}\) we have no time to think.”\(^{154}\) I quite admitted the fact, but at the same time that does not take us any further\(^{155}\). It is, I was once very amused in Boston. Reporter came to me and his first question was that, which hall it was where I was going to lecture? I thought it was the question about the subject, because that would be the important thing to speak about. But his most important thing [was the hall]\(^{157}\). As\(^{158}\) unfortunately the hall was not so large as he had anticipated and all our conversation turned to be for\(^{159}\) nothing, because the hall was not large enough for the editor to admit the article. Nevertheless, whatever be the condition of the world, those who walk the spiritual path, they do not need to be disappointed because their striving for spirituality is not because the others must appreciate, it is because they wish\(^{160}\) to tread the spiritual path. And therefore if they keep in their mind that the truth, the divine truth is the most beautiful thing in the world and that by appreciating, by responding\(^{161}\), by admiring the beauty in all its aspects, by recognizing divine in all beauty, in the sweetness of the fruit, the colour of the flower, the fragrance of roses, in the light of the stars, in all things, in this way man expands; and it is this which allows the soul to [unfold]\(^{162}\) itself and manifest\(^{163}\) divine spirit.

\(^{150}\) Sk.tp.: “it” instead of “up”  
\(^{151}\) Sk.tp.: “Then” instead of “Then”  
\(^{152}\) Sk.sh.: “for” written, then crossed out, and omitted in Sk.tp.  
\(^{153}\) Sk.tp.: a series of dots followed by a question mark instead of “we,”  
\(^{154}\) Sk.sh.: “The only” written, but then crossed out and the rest of the line left blank; Sk.tp.: “The only” omitted  
\(^{155}\) Sk.sh.: “for” written, then crossed out, and omitted in Sk.tp.  
\(^{156}\) Sk.sh.: though “Q.” for “question” appears here, P-o-M. apparently continues to speak; Sk.tp.: “Q.” omitted, and also the following “It is”  
\(^{157}\) Sk.sh.: the rest of the sentence left blank; Sk.tp.: “was the hall”  
\(^{158}\) Sk.sh.: “as” written a second time  
\(^{159}\) Sk.tp.: “for” omitted  
\(^{160}\) Sk.sh.: “trend” written, then crossed out, and omitted in Sk.tp.  
\(^{161}\) Sk.tp.: “respondence” instead of “responding”  
\(^{162}\) Sk.sh.: “enfold” written, then crossed out, then retraced to read “unfold”, and “unfold” in Sk.tp.  
\(^{163}\) Sk.tp.: “the” added
Healing

One often wonders to what extent the spirit has power upon the matter. And the answer is that, as the matter is the outcome of the spirit, spirit has all the power on the matter. One becomes pessimistic after having tried the power of thought to cure oneself or to cure others and failed, and then one begins to think that perhaps it is not the spirit that can help, it is something outside. I do not mean for one moment that the things outside cannot help, but I shall repeat just the same that the spirit has all the power to cure a person from every malady. No doubt, in order to cure every malady the spirit must reach to that state as to cure it perfectly. At the present age a person realizes that intelligence is born of matter; by the biological study one begins to realize that first there was matter,
and then it evolved, and then in man it developed and sprung up as an intelligence, as a human intelligence. But according to the mystic the whole thing is a play of the intelligence: in the rock, in the tree, in the plant, in the animal and man, the intelligence has gone all along and developed itself, and through man it comes to its pure essence. And it is coming to the pure essence that makes man become aware of his origin.

In Christian Science they teach that matter does not exist. Even if they do not explain it fully, nevertheless there is one life, it is that one aspect that we call matter and spirit. And the motive behind it is that we must realize that there is one life, and that is all spirit. Even matter, which is a passing state, it is a passing state of spirit. And spirit is intelligent, intelligence itself, besides powerful and free from death and decay. As it is free from death and decay, it is capable of giving its life even to the dense substance which has been made out of itself, and that is matter. And therefore it is beyond words to tell to what extent thought, the feeling, and the attitude help one to become cured.

There are many illnesses, but hopelessness is the first illness. When a person has lost hope, this illness cannot be cured. And hope is the part of intelligence, hope is the strength of intelligence. If intelligence worked against all disorder, whether physical or mental or moral disorder, certainly cure can be obtained.

The mystics have always known and practised in a most perfect way the idea which is coming out in its most elementary way in the thought preached by Coué, that by repeating to oneself that, “I am well, I am better, I am better,” one becomes better. There are many who do not see the reason of it, but you will

---

15. Gd.tp., bk.: “sprang” instead of “sprung”
16. Sk.sh.: an illegible word crossed out
17. Km.tp.: “in” added
18. Gd.tp., bk.: “that” omitted
19. Gd.tp., bk.: “or” instead of “and”
20. Sk.sh.: a “I” added above “motive”
21. Gd.tp., bk.: “it” instead of “that”
22. Gd.tp., bk.: “As it is free from death and decay,” omitted
23. Gd.tp., bk.: Here Gd. Inserted an edited form of the first qa. after the lecture, followed by a passage beginning “No doubt sorrow causes” taken from another lecture, not yet identified
24. A.o.d.: “worst” instead of “first”
25. Sk.sh.: “strength” indistinctly written
27. Gd.tp., bk.: “generally talked about” instead of “preached by Coué”; for Coué, see List
28. Gd.tp., bk.: “that” omitted
see that as 29 days will pass, the most material 30 people will begin 31 to realize the truth of it, that 32 is the attitude of mind, it is the willingness to be cured, it is desire to get above an 33 illnesses, it is an inclination to fight against disorder which help 34 one to health.

There is a difference between belief and thought. One might say that 35, “I am thinking every day to become well, but that does not do me any good 36.” Which 37 idea is that 38? Yes, thinking 39 is one thing, believing is another thing 40. When you compare belief 41 with thinking 39, the one is automatic, the other is more living. And the person who says, “I am thinking this 43,” or “I am practising this every day, but I do not 44 get any benefit,” it only means that he is practising one thing and he is 45 believing some 46 another thing. He is believing 47 that “I will 48 be well,” and he is believing 49 that “I am ill.” It may be he unconsciously believes 50, but there is a belief that “This does 51 not cure me,” that 52, “I shall [continue to be ill.]” 53 54 At the same time he will 55 be repeating a thousand times a day, “I am 56 well, I am 56 well,” he does not believe it. 57

---

29. Gd.tp., bk.: “the” added
30. Gd.tp., bk.: “materialistic” instead of “material”
31. Gd.tp.: “become” instead of “begin”, later altered to “come”; bk.: “come”
32. Gd.tp., bk.: “it” added
33. Sk.sh.: “an” retraced to read “one’s”, and “one’s” in a.o.d.
34. Sk.sh.: “to” written, then crossed out, and omitted in a.o.d.
35. Gd.tp., bk.: “that” omitted
36. Gd.tp., bk.: “come to pass” instead of “do me any good”
37. Km.tp., Gd.tp.: “The” instead of “Which”
38. Gd.tp.: “that” omitted; bk.: “Which idea is that” omitted
39. Gd.tp., bk.: “thought” instead of “thinking”
40. Gd.tp., bk.: “belief is another” instead of “believing is another thing”
41. Gd.tp.: one tp. has “belief is compared” instead of “you compare belief”
42. Gd.tp., bk.: “the” omitted
43. Gd.tp., bk.: “this” omitted
44. Gd.tp., bk.: “don’t” instead of “do not”
45. Sk.sh.: “practising some” written, then crossed out, and omitted in a.o.d.
46. A.o.d.: “some” omitted
47. Sk.sh.: “believing” retraced to read “practising”, and “practising” in a.o.d.
48. A.o.d.: “shall” instead of “will”
49. Gd.tp., bk.: “another thing” added
50. Gd.tp., bk.: “his unconscious belief” instead of “he unconsciously believes”
51. Sk.sh.: “does” retraced to read “will”, and “will” in a.o.d.
52. Gd.tp., bk.: “that” omitted
53. Sk.sh.: a blank; “continue to be ill.” in sh. is added in the margin, and “continue to be ill.” in a.o.d.
54. Gd.tp., bk.: “And” added
55. Gd.tp., bk.: “may”
56. Gd.tp., bk.: “shall be” instead of “am”
57. Gd.tp., bk.: here Gd. inserted a passage beginning “When a child is ill . . . .”, taken from the qa.s after “Healing” of August 25, 1924, q.v.
The way how mystical healers have brought about wonderful cures is beyond comprehension. What thought power can do is [seen] in their work. No doubt, if a person is [hindrance to healing influences, then, of course, even a healer cannot do his work properly. But if a person’s attitude is right, if one believes that spirit has all the power to cure, certainly he can be cured. The mystics have proved in their lives that not only their power can cure, but even death stands before them as their obedient servant. Death for them is not a constable which arrests and takes a person when the time has come. Death for them is a porter that carries their baggage when traveling.

A pessimistic person, healing apart, even medicine will not do any good over him. If he does not believe in it, it [has] no power on him. If belief makes the power of medicine perfect, then how much more belief can do if one believed in the power of the spirit upon matter. What generally happens is that one does not know if there is a spirit. Often one asks a question, if there is any spirit, for what he knows is only matter. As once a person asked me, when traveling in the ship, a young Italian came to me and said, “I only believe in the eternal matter.” I said, “Your belief is not very different from my belief.” He was very surprised to see a priest—he thought that I was a priest—saying such a thing. He said, “What is your belief?” I said, “What you call eternal matter, I call eternal spirit.” What does it matter? It is a difference of words, because one is eternal. You call it matter, I call it spirit. He became very interested from that time. Before it he was very afraid.
The secret of healing is to rise by the power of belief above limitations of this world of variety, that one may touch, by the power of intelligence, oneness of the whole being. It is there that one becomes charged with the almighty power and it is by the power of that attainment that one is able to help oneself and others in their pain and suffering. Verily, spirit has all the power there is.

---

Q.: In thinking of this oneness in the human being, where would one consider it as existing as force along the nerve channels, this divine essence of oneness of intelligence?

A.: Yes, through the nerve channels, through the veins and tubes, feeling that it is the divine blood circulating through one’s veins, which is perfect, which is complete, which is pure. That helps one very much. In other words, what is illness? Illness is inharmony. And it is very often to be noticed that every illness follows an inharmony somewhere in one’s life outwardly or inwardly, as every failure follows inharmony somewhere. If a person were to analyze his life most minutely, one will find the cause of every illness and every failure in inharmony existing somewhere in one’s mind or spirit or in one’s life somewhere. If inharmony causes illness and failure, so harmony causes cure. If one can harmonize one’s life in every way, in every form, certainly it must result in a perfect harmony and this will manifest also as a cure from an illness.

Q.: What was first created: the ultimate atoms or the sun?

---

77. Sk.sh.: “of” written, then crossed out, but included in a.o.d.
78. Sk.sh.: “born” crossed out, and “which born” omitted in a.o.d.
79. A.o.d.: “the” added
80. Sk.sh.: written as “all mighty”
81. Sk.sh.: “in the,” written, then crossed out, and omitted in a.o.d.
82. Sk.sh.: a slash added at the end of this line
83. Sk.sh.: “it” written, then crossed out; Km.tp., Gd.tp.: “it” omitted
84. Km.tp.: “nervous” instead of “nerve”
85. Sk.sh.: “illness” inserted, and “illness” in a.o.d.
86. Sk.sh.: “. . .” , then “illness” inserted, and “illness” in a.o.d.
87. Km.tp.: “so” omitted
88. Sk.sh.: “i” begun, then “harmony” started over the “i” and written out
89. Gd.tp.: “a” omitted
90. Gd.tp.: “a” omitted
A.: What first existed was the motion, the movement which the Vedantists call nada, and in the Bible it is called the word, the vibration. It is the outcome of vibration which manifests in radiant atoms, not the atoms which are known to us just now, but atoms which existed before the sun. It is the centralizing of the all-pervading radiance that made the sun, and the atoms afterwards became different from the atoms which existed before.

Q.: If two people are inharmonious, is it necessarily the weaker one who falls ill? Why would one be ill, the other feels no results?
A.: Perhaps the one is a little more harmonious, so he is waiting his time.

Q.: Is it true that if one has a limb taken off, one can get it back through thinking?
A.: I have not said through thinking. It is Coué who said it. This question must be asked to Coué. I have said spirit.

Before spirit there is nothing impossible. If there was something impossible we would not call God almighty.

Q.: What about young children?
A.: Young children are susceptible to partake inharmonious vibrations of the others, and it is that inharmony that causes them pain. It is wonderful to notice that with infants and with little children, every person they meet has a result. They can just be in the presence of a person and you will see them cry all day long; or even to such an extent that, if the children are fine in spirit, an

91. Gd.tp.: “the” omitted
92. For Vedanta, see Glossary
93. For nada, see Glossary
94. Km.tp.: “manifested” instead of “manifests”
95. Sk.sh.: “ill” retraced
96. Sk.sh.: this symbol written with a slant, making it either “well” or “ill”, but then retraced it to read “ill”; Km.tp.: “well”, Gd.tp.: “ill”
97. Km.tp.: “feel” instead of “feels”
98. Km.tp., Gd.tp.: “other” added
99. Km.tp.: “inharmonious” instead of “harmonious”
100. Gd.tp.: “thought” instead of “thinking”
101. Gd.tp.: “that thought” instead of “through thinking”
102. Sk.sh.: “I will” written, then crossed out, and omitted in a.o.d.
103. Km.tp., Gd.tp.: “has” added
104. Gd.tp.: “of” instead of “to”
105. Sk.sh.: the rest of this line left blank
106. Gd.tp.: “have called” instead of “call”
107. Sk.sh.: written as “all mighty”
inharmonious person may come to your house and go, and the children may not see it. The children will be inharmonious all day long. Sometimes they are so sensitive that they can be mischievous, just because a shadow has fallen upon them. Therefore they are susceptible to influences.

**Q.** [Has] everyone who is ill the strength to compel himself [to] belief to become better, or must he be helped?  

**A.** As I have said that all the strength is in the spirit, everyone has the strength to the extent that he is close to the spirit. But everyone can trace a spark of that spirit in oneself, and everyone must know that there is a responsibility that he has for his own health as a healer for himself, that he has a part to play in his own life that is not a physician’s responsibility, nor a healer’s. Of course, if he cannot help himself fully, he can ask another to help him; he must be ready first to play a part as a physician and healer himself. First to see what is lacking, what is the matter with him, how to heal? If he cannot do it, he can ask another one. But he must be the first to desire it and...
Q.: Suppose there was something organically wrong, would a time have to elapse?
A.: It is according to the faith.

Q.: Suppose that the faith was very great?
A.: No, the faith would speed the condition. As great a faith, so quick the time.

Q.: What is the working of curing illness by magnetism? Is that also a belief in the person to whom it is done?
A.: That is quite a different thing. It is only another form of prescription. There is a prescription given by a physician, a certain medicine is given to act or react on a certain condition. Well, so the prana, which is the life energy that is given in a certain form in order to give a patient what he is lacking. So it is not as material as an external remedy, but it is objective just the same.

Q.: So the person has to have faith?
A.: 160 It is not only a magnetized person, but also\(^\text{161}\) a person who takes a medicine. If he\(^\text{162}\) has no faith, even medicine does not do him any good.

164 How is it that some\(^\text{165}\) feel everything spiritually\(^\text{166}\)?
165 Q.: When they pass\(^\text{168}\) through spiritual difficulties, they feel ill. It reflects on their health. 169 Other people do not feel it.

A.: It is only a question of temperament, of [consciousness]\(^\text{170}\). There is a person, if he has not said at a particular time one word just as he should have said, he is feeling remorse about it for six months. There is another person who has said a thousand things and fought and quarrelled, and when he has gone\(^\text{171}\) out of that house, it is all gone\(^\text{172}\). He is quite cured for\(^\text{173}\) it, because it is nothing to him. It has become his habit; he lives in it. There are germs and worms who live in the mud, they are quite happy in it. It is their life, their being. But [there is]\(^\text{174}\) another person of delicate sense, if a person\(^\text{175}\) passes through there, it gives him an unpleasant feeling. So it is\(^\text{176}\) the difference of persons. There is such a vast variety\(^\text{177}\) among human beings and individual nature\(^\text{178}\), as vast\(^\text{179}\) as [there]\(^\text{180}\) is variety between animals and birds. 181 Sometimes there is such a difference in
that one cannot imagine what gulf there is between one person and another. There is a story told that four persons were brought before a wise king who was to judge them for the same crime. The king said for one that he must have sentence to death. The other, he said, must be sentenced for whole life’s imprisonment. For the third one he said he must be exiled. And for the fourth one he said, “Bring him to my chamber.” And this fourth one was brought to his chamber. The king looked at him and said, “I did not anticipate such a thing being done by you. Do not show your face again to me.” That is all. He gave him no other punishment. The ministers and everybody, they were all disturbed of the thought: Why, it is one crime, and four different punishments?

What was the result? The person who was exiled, he was quite happy. He thought, “So much the better! I got away from my belongings, from those near and dear to me, got rid of some responsibility of life.” The other one who was sentenced for the whole life, he became friends with the prisoners. He was enjoying life very well. But this man, he went home and he made a suicide. For the king did not see the law. He did not judge them according to the law
of book. He judged them according to the psychology of human nature. He saw
the difference between the four.  

209. Km.tp.: "persons" added; Gd.tp.: "He saw the difference between the four" omitted
Ordination Cherags

We are happy today to welcome in our circle of Cherags, in our circle of workers, some more friends. And all I have to say just now is that we shall renew the idea in our minds that we are the pioneer workers of the message and upon us a great responsibility rests. Our service to the cause, therefore, is a greater work for the very reason that at this time, when we are so few and the movement is infant, if there is anything that could keep us firm and steady, it is only our belief in truth and our devotion for the cause. I shall call the ordination to begin. 
Brotherhood

Mureeds, friends and collaborators, I would like to speak on the subject of our principal work in the working of Brotherhood. There are institutions for different kinds of social work already existing. It does not mean that we must not do the work, but it only means that we must specialize our part of service in the work of brotherhood. Besides social institutions there are many brotherhood federations existing. They are all working for a greater ideal, all working for the best for humanity, most of them working sincerely, earnestly to serve humanity to the best. Therefore, we are not only the one brotherhood that takes up all this work. There are others, also, but if we shall be conscious of our special work, we shall be able to render a service which is really worthwhile. And that work is the wakened of spiritual ideal, in other words of divine spirit in mankind, which is the basis of brotherhood. But you might ask that, for any other thing to work we can find intelligible methods. In what way proceed?
For instance, if I told you that we must work to bring a little pleasure and ease to the sick people at the hospitals, then at once comes an idea how to proceed. And it is not very difficult then, for you to find out how to do it.

But [a] thing so simple as this, as it seems, to waken divine spirit, it is not so very easy to work out. It is easy in saying; it is not easy in doing. And the more you will do this work, the more you will find that if there is anything which is most difficult, it is this. It is like [digging] the ground and not allowing the dust to rise. It is like carrying water and not allowing the pitcher to be wet. It is almost as impossible as that. And therefore our task is not easy. When speaking it seems simple. It seems as if it is the best that one could do. But when we bring it to work, it is the most difficult thing to accomplish. It is not any particular method that I would give you that would help you very much, nor is it a particular method that you will adopt. It is accomplished in the first place by one’s own spiritual unfoldment and as one spiritually unfolds, so one naturally takes with himself others who are inclined to come along the same road. It is just like a person with any vice can easily influence others who have a tendency to that vice and take them along with [him]. So it is a person spiritually inclined will take with himself those who are inclined to the spiritual unfoldment. Besides power of good will always prove to be strong: People say might is right, but really right is might in the end; it might seem in the
beginning that might is right, but it is never right, it is right alone which is might. Therefore our strength is in the path of truth which we follow and our service can be most easy and at the same time most difficult. Most easy, because [we do] not need to find mechanism to do service: a word dropped here or there, a little kindness done to those come in contact with us, a little sympathy shown to one in trouble, all this will waken that divine spirit in those we meet. And we shall be able to develop that sympathetic attitude towards one another, that loving attitude. If we can carry out that object we really have accomplished a great deal.

Q.: Some of the people engaged in brotherhood work sometimes ask the question in relation in politics. I always say we can answer those questions in political point in the path of providence.

In the path of providence is the ruler and which governs.

A.: At the same time as I have said that, when we ask ourselves a question that: Why is it not a satisfactory condition in the political world? Why is it going on like this, with all the intelligent people that seem to be at the head of it? And all the leagues and institutions, why do we not come to a better understanding? You will give a thousand answers and dispute upon a thousand arguments, but

---

36. Gd.tp.: “when it” instead of “which”
37. Sk.sh.: “in” retraced to read “at”, and “at” in a.o.d.
38. Sk.sh.: a blank, indicating a pause or lost words
39. Sk.sh.: “would not” retraced to read “could not”; alternate reading “do not”; a.o.d.: “we do not”
40. Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.
41. Sk.sh.: “attitude” crossed out, but retained in Km.tp., Gd.tp.; SB.: “feeling” instead of “attitude”
42. Sk.sh.: “that” crossed out, but retained in a.o.d.
43. FS., SB.: “serving” instead of “loving”
44. A.o.d.: “this” instead of “that”
45. A.o.d.: “with” instead of “in”
46. A.o.d.: “In the path of,” omitted
47. Sk.sh.: “in the path of providence” actually repeated by means of ditto marks from the previous sentence
48. Sk.sh.: it is not clear if this line is part of the q. or part of the a. here, but in the other documents it is clearly part of the question; Km.tp., FS., SB.: “the governor” instead of “which governs”; Gd.tp.: “governor” instead of “which governs”;
49. Sk.sh.: the “A.” in lh. for “answer” has been written here
50. FS., SB.: “that” omitted
51. FS., SB.: “there” instead of “it”
52. Sk.sh.: a blank
53. Sk.sh.: “you” retraced to read “we”; Km.tp.: “they” typed first, then crossed out and replaced by “we”, and “we” in a.o.d.
where shall we come in the end? The end is that [politics] must be spiritualized, [economics must be] spiritualized. How can it? By any method of spiritualizing, it, by putting. Who is judge? The one who judges, what power has he? He only, to bring the judge to practice. Therefore, the main thing even to help the economical world, the [political] world, is to help mankind to spiritualize. Only the difficulty is that we say: But when, if we shall go on like this, calling one person in a few years time? Five persons perhaps come to us who have some real mission in the [political or] economical world to perform. By this, what is there accomplished? Why not do something special? But there are many who are together something in the world. Many federations, institutions are working along those lines. They are not waiting for us. They are [doing] themselves. Our part of work is different. It is such that outwardly it is perhaps a limited number of mureeds who are working, but inwardly the Absolute is working. Therefore, we must not be disappointed that we are so few. The Absolute is working towards the fulfilment of God’s [goal], to the spreading of divine wisdom. May be that two, three, four, five years we go on without any apparent result, and you will find that suddenly a result has come out. No one knows how, but it is there. And since we do not seek any credit for our work, since we do not hold the fruits that will come out from

54. A.o.d.: “politics” instead of “politic”
55. Sk.sh.: a blank, then “economic” in lh. and “may be” in sh.; a.o.d.: “economics must be”
56. FS., SB.: this passage, “How can . . . Therefore”, omitted
57. Sk.sh.: “spiritualize” written; Km.tp., Gd.tp.: “spiritualizing” instead of “spiritualize”
58. Sk.sh.: blanks before and after “by putting”, indicating lost words; Gd.tp.: “by putting” followed by a series of dots
59. Gd.tp.: “he” omitted
60. Gd.tp.: “To try the judgment” instead of “He only, to bring the judge”
61. Sk.sh.: “ec” in lh. abbr. for “economical”
62. Sk.sh.: “politician”; a.o.d.: “political” instead of “politician”
63. Sk.sh.: “for”; a.o.d.: “for” omitted
64. FS., SB.: “when” omitted
65. FS., SB.: “shall” omitted
66. FS., SB.: “at a” instead of “in a few years’”
67. FS., SB.: “perhaps” omitted
68. Sk.sh.: two indecipherable sh. symbols; a.o.d.: “political or”
69. Sk.sh.: “But” crossed out, and omitted in a.o.d.
70. Sk.sh.: “together” clearly written in sh.; a.o.d.: “together” omitted and “doing” added
71. FS., SB.: “these” instead of “those”
72. Sk.sh.: an indelible sh. symbol; a.o.d.: “doing”
73. FS., SB.: “working” instead of “work”
74. Sk.sh.: “Absolute is working” repeated by way of ditto marks from the previous line
75. Sk.sh.: “call” written, which may be secondarily read as “goal”; a.o.d.: “goal”
76. Km.tp.: “results” instead of “result”, but later the “s” crossed out in ink
this as our property, since we are willing to give the crops to the owner of the farm, so long there is no objection how long we work. Our work is just like filling pitchers from the sea and putting it into the ocean. We do not know how much water we have taken and how much we have put. It is taken from the sea and put into the ocean. And if we are content with this aspect of our work, that if we never saw in our lifetime a result, it is in this spirit we should work. We do not mind, as long as our conscience says we have worked sincerely and earnestly. That is [sufficient] for us. Besides this, if one patient with plague goes in a country, the plague starts and becomes an epidemic in the country. Do you think that an [earnest] worker of Brotherhood will not prove to be a power in the end? He will take the germ . . . his [being] there will be a marvel. I want my mureeds to waken to that spirit, that trust, that optimism, that our sincere desire to serve God and humanity must have its effect. Wherever we go, wherever we move, whatever country we enter, the seed of message is thrown. It does not matter if we do little or more, for as the spirit we develop in ourselves, so much greater phenomena will manifest. It will develop itself. Only we ought to be earnest, sincere about it, to trust in it,
to have a faith in it. By that we shall find that the words of Christ are the ultimate truth,

Q.: What attitude have we as Brotherhood workers? Have we to take socialism and Bolshevism?\footnote{sk.sh.: “Where Christ says” in sh. inserted at the margin; a.o.d.: “where he says” added} \footnote{sk.sh.: “mounts” written; a.o.d.: “mountains”}

A.: Our attitude must be [compassionate] and appreciative, friendly towards all. There is no religion, no church, no institution, nothing against which we stand. For we are friend of one thing, and that is a desire to do good. We do not stand there as the judge of their methods. Because we have no right to judge. If a person is earnest, leave [him] alone; if he is democrat, aristocrat, Bolshevist, as long as his motive is good. \footnote{sk.sh.: a blank; km.tp., gd.tp.: “towards socialism and bolshevism”; fs., sb.: “towards socialism and communism and bolshevism”}

Since I have been working, I have found many people who have made the whole method of how the world must be better, brought to me. \footnote{sk.sh.: “we are” written, then crossed out, and omitted in a.o.d.} I said that, “Why not practice it?” He said, “There is the difficulty.” I said, “Then, my friend, go back, get that power and inspiration to your method. You have no faith in your own method. You become
something first. Become a living being; then [any] method you will take, that will take.” We have to become living. In the Bible, “No one who is not born again will enter into the kingdom of heaven.” In their desire to be born again, to awaken the spirit to the divine. We can not go away from that main principle, “Seek ye the kingdom of [God first] in the social, political, economical; that gives such power, such inspiration, faith, trust, conviction, whatever be the method. In the first place, wrong method will not appeal to you. Therefore, method is not first thing. The spirit of God is first thing.

136

[Q.:] I have often wondered in that spirit of tolerance which we have and try to see that all are working for good in their own way, yet in our way we [make] exception for third . . . Why should we make an exception?

[A.:] The reason is this, that we are an infant institution and we are living in the world and subject to the laws of the world. And [since] it is so, we do not

127. Sk.sh.: “a” retraced to read “any”, and “any” in a.o.d.
128. Gd.tp.: “it is said” added; FS., SB.: “is said” added
129. FS., SB.: “God” instead of “heaven”; the quotation is from John 3:3
130. Sk.sh.: “In their” written, then crossed out, but retained in Gd.tp.
131. A.o.d.: “It is” instead of “In their desire”
132. Sk.sh.: “. . . ” indicates the second part of this Biblical quotation; a.o.d.: “God first”; FS., SB.: “and all things will be added unto you.” added; the quotation is from Matthew 6:33
133. Km.tp., Gd.tp.: “economical world” instead of “economical”; FS., SB.: “economical activities” instead of “ecomonical”
134. FS., SB.: “confidence” instead of “conviction”
135. A.o.d.: “the” added
136. Sk.sh.: Sakina marks “=”, normally ending of the discourse
137. Sk.sh.: the “Q.” for “question” missing; Km.tp., Gd.tp.: “Q.” for “Question” added
138. FS., SB.: “One might ask: with” instead of “I have often wondered in”
139. A.o.d.: “this” instead of “that”
140. FS., SB.: “in trying” instead of “try”
141. Sk.sh.: “good” retraced to read “goodness”
142. FS., SB.: “why do we in our work” instead of “yet in our way we”
143. Sk.sh.: “make” retraced over a now illegible symbol, and “make” in a.o.d.
144. Sk.sh.: “a, of”; a.o.d.: “an” instead of “a, of “
145. Sk.sh.: a blank
147. Sk.sh.: “exception?” is followed by a blank, also the next line is blank; FS., SB.: “Why should we make an exception?” omitted
148. Sk.sh.: the “A.” for “answer” is missing; Km.tp.: “A.” for “answer”; Gd.tp.: “Answer:”
149. Sk.sh.: “with”; Km.tp., Gd.tp.: “since” instead of “with”
150. FS., SB.: “It is also that” instead of “And since it is so,”
wish to involve ourselves into\textsuperscript{151} the [political]\textsuperscript{152} struggles\textsuperscript{153} and troubles as many others do. [Suppose]\textsuperscript{154} here we are \textsuperscript{155} the French government\textsuperscript{156} \textsuperscript{157} asks us what is it\textsuperscript{155}? We have to prove our \textsuperscript{159} argument to the French government\textsuperscript{160}. We are so few persons. We have to prove by\textsuperscript{161} our method to the [millions]\textsuperscript{162} of people who have perhaps not the same point of view\textsuperscript{163} and idea\textsuperscript{164} as we. What would be the use of it? It is only a line of conflict. We want to keep ourselves from taking a line of conflict. \textsuperscript{166}Not conflict with the existing social laws. It does not [because]\textsuperscript{166} we ignore\textsuperscript{166}; all these things are necessary for\textsuperscript{168} the world. But our work is purely spiritual. In order to do it well we must not have our mind [troubled]\textsuperscript{169} with conflict. As soon as we become worldly, the spiritual thread is loose\textsuperscript{170}.

\textsuperscript{171}Suppose a [politician]\textsuperscript{173} if he has read a\textsuperscript{174} spiritual work, if he has done his [exercises]\textsuperscript{175}, meditations, if he tries to look at the point of view as we try to,\textsuperscript{172} Who knows that this point of view will not reach politicians even, in two,\textsuperscript{177}

\textsuperscript{151}FS., SB.: “in” instead of “into”
\textsuperscript{152}Sk.sh.: “politics”; a.o.d.: “political” instead of “politics”
\textsuperscript{153}Gd.tp.: “strength’s” [sic] instead of “struggles”
\textsuperscript{154}Sk.sh.: “suppose” added in the margin, and “Suppose” begins the sentence in a.o.d.
\textsuperscript{155}Sk.sh.: a blank; Km.tp., Gd.tp.: “…”
\textsuperscript{156}FS., SB.: “under a government” instead of “the French government”
\textsuperscript{157}FS., SB.: “if it” added
\textsuperscript{158}FS., SB.: “you are doing” added
\textsuperscript{159}Sk.sh.: “over” inserted
\textsuperscript{160}Sk.sh.: “Fr. G.” in lh. abbr. for “French government”; FS., SB.: “government”
\textsuperscript{161}A.o.d.: “by” omitted
\textsuperscript{162}Sk.sh.: “miljoens” in lh. is part Dutch and part English for “millions”; a.o.d.: “millions”
\textsuperscript{163}Sk.sh.: “p.o.v.” abbr. for “point of view”
\textsuperscript{164}FS., SB.: “ideas” instead of “idea”
\textsuperscript{165}FS., SB.: “teaching” instead of “taking”
\textsuperscript{166}FS., SB.: “this passage, “Not conflict…” we ignore”, omitted
\textsuperscript{167}Sk.sh.: “because” retracted through a now illegible original sh. symbol; Km.tp., Gd.tp.: “mean because” instead of illegible symbol
\textsuperscript{168}FS.: “to” instead of “for”
\textsuperscript{169}Sk.sh.: “trouble”; a.o.d.: “troubled”
\textsuperscript{170}FS., SB.: “loosened” instead of “loose”
\textsuperscript{171}Sk.sh.: Sakina marks the ending of the discourse “=”; however, P.o.M. continues speaking
\textsuperscript{172}FS., SB.: this passage, “Suppose… try to”, missing
\textsuperscript{173}Sk.sh.: an illegible lh. word retracted illegibly; Km.tp., Gd.tp.: “politician”
\textsuperscript{174}Km.tp., Gd.tp.: “the” instead of “a”
\textsuperscript{175}Sk.sh.: “exercise”; Km.tp., Gd.tp.: “exercises”
\textsuperscript{176}Sk.sh.: “who” written, then crossed out; Km.tp., Gd.tp.: “…”
\textsuperscript{177}FS., SB.: “or” instead of the comma
five years’ time? It might reach such heads that we do not know even. Then our service is done just the same. We are not asking for credit.
August 12th, 1924

Class for Candidates

As an individual outwardly passes through five different stages of life, so inwardly a soul passes through five different stages of life. As there is infancy, childhood, youth, middle age and advanced years, so there is an unfoldment of the soul which shows five stages towards the ripening of the soul. And therefore, whatever be the age outwardly, the soul can have its own stage of development; it does not depend upon the outer age. There is one time when the life to a soul is attractive; there is another stage when the life to the soul is tempting. There is another stage when life to the soul is a bewilderment. There is another stage when life to the soul is futile, and there is another stage when life to the soul is most beautiful.

It is the soul’s infancy when the life to the soul is attractive. Everything, right or wrong, good or bad, has an attraction for that soul. It is ready to jump in a pit, to fall in a [ditch], to run into thorns, to fall in a mud; everything is attractive, good or bad, whatever comes along; that is the soul’s infancy. Soul at that time is new and vigorous, appreciative and observing, just like an infant. For an infant even fire is most beautiful; it would like to put some fire in its pocket. And that is the condition of generality. You must never think that infant souls are seldom to be found. You must know that the largest number of

Notes:
1. Sk.sh.: “Tuesday evening” added in lh. before the date; Hq.tp.: date omitted
2. Km.tp.: “CLASS FOR CANDIDATES” added; Sk.tp.: “CLASS FOR CANDIDATES” added, then “Sangatha III, p. 31, Tassawuf” written by hand above the text; Hq.tp.: “Sangatha III” and “TASSAWUF” added (for Sangatha and Tassawuf, see Glossary)
3. Hq.tp.: “of life” omitted
4. Hq.tp.: “different” added
5. Hq.tp.: “the” omitted
6. Sk.sh.: “ditch” retraced through a now illegible original sh. symbol; a.o.d.: “ditch”
7. Hq.tp.: “the” instead of “a”
8. Hq.tp.: “which” instead of “whatever”
9. Hq.tp.: “The” added
10. Hq.tp.: “the” added
humanity is infant souls. I will never forget, one day in Calcutta I saw a majzub standing in the midst of the street, laughing wholeheartedly. No one would know what was there for this majzub to laugh, there was nothing apparent. But it took me some time to find out that what made him laugh so. And I found out that everything made him laugh: the rushing of the people so absorbed in their little fancies and their interests in life, the great importance that every person gave to the little things of life which amount to very little in the end, and to see them so excited and so absorbed in their little fancies, that was enough for the majzub to laugh for hours together and amuse himself. Anyone tuned to that pitch sees from there how it looks; before him it was a doll’s play.

And then comes an age when everything does not attract the soul. All that the soul has taken to heart, it is that which attracts. “Their heart is where the treasure is.” That is the time when comes the time of temptation; everything that one desires, one wishes to have, one values, one gives importance to, it is that after which one goes, and that is where is his temptation. What very often happens is a disappointment, but still, if one thing disappoints, there is another again to make him forget his disappointment. There is something else. And so he goes on, one thing after another, always building hopes, always

---

11. Hq.tp.: “are” instead of “is”
12. Hq.tp.: “shall” instead of “will”
13. Sk.sh.: “forget” is placed in parentheses
14. For majzub, see Glossary
15. Km.tp.: “whole heartily” instead of “wholeheartedly”
16. Sk.sh.: “majzub” repeated by way of a ditto (“ ) mark
17. Hq.tp.: “that” omitted
18. Km.tp.: “running” instead of “rushing”
19. Sk.sh.: “on” added above “in”; a.o.d.: “and” instead of “in”
20. Hq.tp.: “their” omitted
21. Sk.sh.: “M.” abbr. for “majzub”
22. Hq.tp.: “for hours together” omitted
23. Hq.tp.: “seeing” instead of “sees”
24. Sk.sh.: a single bracket is placed in the margin
25. A.o.d.: “their” instead of “the”
26. See Matthew 6:19
27. Hq.tp.: “there” added
28. Hq.tp.: “and” omitted
29. Sk.sh.: “i.” abbr. for an unknown word; Km.tp.: “temptation” instead of “i.”; Hq.tp.: “thing ready” instead of “i.”
30. Hq.tp.: “it” instead of “disappointment”
31. Hq.tp.: “There is something else.” omitted
fixing his mind upon things, always fighting\textsuperscript{32} that it came\textsuperscript{33} to nothing and again always ready to be given in to temptations. And so he goes on through life. There is never an end to his temptations; if not one thing, then\textsuperscript{34} another thing. And there is never a\textsuperscript{35} satisfaction gained in the things that he is tempted with, for they are\textsuperscript{36} the shadows covering reality.

And there is a third stage, that\textsuperscript{37} which is like\textsuperscript{38} to the middle age of the soul, when life is not necessarily attractive, not\textsuperscript{39}\textsuperscript{40} tempting, it is wonderful. It offers him an interest to look through it, to study it, to understand it. And this very world in which he has lived several\textsuperscript{41} years, then begins to change at every moment. His field of study becomes vast; every experience, every condition, every action, every person teaches him. What he has learned today, he unlearns tomorrow, because there is another experience and\textsuperscript{42} a new experience, perhaps contrary to\textsuperscript{43} what he knew\textsuperscript{44} yesterday. And so he goes along the way of unfoldment and life offers greater and greater wonder\textsuperscript{45} in all things one sees. He observes and he sees and he wonders, and at times he is completely bewildered at it. Nature apart, its mystery, its secret, its character aside, human nature that one sees from morning till evening, the ways of the wise and the ways of the foolish and the ways of the right-doer and the wrong-doer and how things change and turn and hide and manifest. It gives him\textsuperscript{46} so much to think about and to study and to observe, that [not]\textsuperscript{47} one moment in his life seems to have been wasted: it is filled with a wonderful vision.

\textsuperscript{50}Then there is a stage further, when the soul begins to lift the curtain which hides hopes. He begins to lift, so to speak, the curtain which hides human
nature. It seems as if a veil is [lifted]\(^{51}\) from all things and from all conditions and that the colours which once\(^{52}\) seemed bright become [faded]\(^{53}\). The light of gems and jewels becomes pale. He sees behind the\(^{54}\) attachments and detachments, and love and hate, thin threads\(^{55}\) sustaining them. He sees, as Omar Khayyam\(^{56}\) says, “A hair’s difference between the\(^{57}\) right and wrong.”\(^{58}\) Heaven and earth seem to him touching one another. Gulfs between things which are opposite have been\(^{59}\) removed from his sight. Then he begins to feel indifferent, he begins to feel independent. He is not hurt at the pinpricks of everyday life, nor he feels\(^{60}\) exalted by red roses. He builds hopes, but not as every person; he has only one hope and that hope is in reality; all other hopes for him mean nothing. His indifference is not unfriendly, his independence is not conceited. By indifference he does not neglect others; only his indifference is his independence. He does not mind if neglected. By his indifference he does not avoid doing all he must do for others, only he is independent of the doing of the\(^{61}\) others for himself. It is that right kind of indifference and independence\(^{62}\) which is called in\(^{63}\) the language of Hindu\(^{64}\) vairagya\(^{65}\); this\(^{66}\) spirit becomes developed.

And then follows that ideal stage of the soul’s unfoldment\(^{67}\) when the world with all its limitations and persons\(^{68}\) with all their faults, they are all tolerated, they are all forgiven. There is a continual expansion of sympathy and love, which continues to expand just like a little pool of water expanding and turning into an ocean. And in this expansion the divine spirit expands\(^{70}\) and man with all his limitations stands only as a cover, hiding that divine perfection which

---

51. Sk.sh.: “lift” written; a.o.d.: “lifted” instead of “lift”
52. Sk.sh.: “once” retraced for clarity
53. Sk.sh.: “faded” written; a.o.d.: “faded” instead of “faded”
54. Hq.tp.: “the” omitted
55. Sk.sh.: “threads” indistinctly written
56. For Omar Khayyam, see List
57. Hq.tp.: “the” omitted
58. See Rubaiyat, stanza L and LI
59. Hq.tp.: “opposed seem” instead of “opposite have been”
60. Hq.tp.: “does he feel” instead of “he feels”
61. Hq.tp.: “the” omitted
62. Hq.tp.: “independence and indifference” instead of “indifference and independence”
63. Sk.sh.: “in” alternately can be read as “at”
64. Hq.tp.: “the” added
65. For vairagya, see Glossary
66. Hq.tp.: “that that” instead of “this”
67. Sk.sh.: “5,” and a single bracket are placed in the margin
68. Sk.sh.: a blank or a pause
69. Hq.tp.: “people” instead of “persons”
70. Hq.tp.: “expresses” instead of “expands”
is expanding"71 behind it. To that soul then the world is not attracting, nor tempting, neither it is wonderful nor futile. It is most beautiful. “God is beautiful and he loves beauty.”74

____________________

71. Hq.tp.: “expressing” instead of “expanding”
72. Hq.tp.: “attractive” instead of “attracting”
73. Hq.tp.: “nor is it” instead of “neither it is”
74. A hadith of the Prophet Muhammad
Collective Interview

What I have found in my study and experience of the mentality of mureeds, I have found one mureed most easy to go on further, and with another most difficult. And I have asked myself what is the reason of it?

The one with whom it is difficult to go on with very often is intelligent, learned, qualified. The one with whom it is easy is sometimes not so much learned in the sense of the worldly sense of the word. And I have found that always, whenever there is a difficulty, it is a kind of twist in his own mind, in the mind of the pupil, that he has made a kind of knot in his mind and the thread is not smooth all through; there is a knot. And that takes a long time to unravel the knot. It takes a great effort and patience, and even then it is not always easy to unravel it.
With the one who easily understands there is also a reason. The reason is this: all other knowledge is acquired, but the knowledge of divine truth belongs to the soul. And when it is given to the soul, it is not something that is new. It is something that the soul has always known, to which the soul is wakened. I have often found with some pupils by giving them the idea of divine knowledge, which was perhaps for the first time in their lives, and yet they seem to have it always in their heart. It was just a kind of wakening to something which was there. That is the real way of attaining to the spiritual knowledge. And that is the true knowledge which belongs to the soul, which has always been there. For the soul itself is truth. The soul itself is divine knowledge. When [the] soul becomes self-conscious it understands spirituality. It does not need to learn or acquire it. It knows it. It is its belonging.

But with the children of this world the difficulty is that what is simple, they do not value it. What is difficult, head-breaking and heart-breaking, that is something which puzzles them, which they cannot understand, which confuses them, they think that is something because it gives an exercise to their mind. The simple truth they think it is too simple. But they do not know that by giving one’s mind to the simple truth one enters another puzzle, and the whole life changes for that person. His attitude changes, his outlook on life changes, and so the vision of the same world which he has once seen changes entirely, turning it into another world.

15. Km.tp., Hq.tp.: “that” instead of “this:”  
16. Sk.sh.: actually “divine” in sh. written first, then corrected to “divine”  
17. Hq.tp.: “And” omitted  
18. Km.tp., Hq.tp.: “very” instead of “have”  
19. Hq.tp.: “given” added  
20. Hq.tp.: “,” and “and” omitted  
21. Km.tp., Hq.tp.: “seemed” instead of “seem”  
22. Hq.tp.: “had” added  
23. Sk.sh.: “the” inserted, and included in a.o.d.  
24. Hq.tp.: “it” omitted  
25. Hq.tp.: “that is” omitted  
26. Sk.sh.: “puzzle” partially crossed out; Hq.tp.: “world” instead of “puzzle”  
27. Sk.sh.: the first letter in “vision” looks like an “f” rather than a “v”
Mind World

There are many teachings, doctrines, speculations and ideas to be found as to the hereafter. But if there was anything that could explain the nature and the character of the hereafter, it is one word, and this is reflection. From whatever point of view one looks at it, it is one thing and that is reflection, either from the point of view of the one who believes in heaven and hell after death, and from the point of view of the one who believes in reincarnation which follows after death. For there is not one place made like a town for the ones who have done good deeds, that all the good people would be in a town which is called heaven or paradise, and the other town for the ones who have been sentenced to the other place. In the first place, each individual has his own way of looking at life, and according to his attitude towards life, according to his outlook on life, there is his hereafter. And therefore the heaven of one person cannot be the heaven of another person, neither the hell of one person can be the hell of another person.
As there are different ideals of different people, so there is a peculiar world of every person. And what that world is\textsuperscript{13}? That world is his soul\textsuperscript{14}. And what does that world contain? That world contains all that the soul\textsuperscript{14} contains. The soul is therefore\textsuperscript{15} like\textsuperscript{16} photographic\textsuperscript{17} plate. A photographic plate\textsuperscript{18} might\textsuperscript{19} contain the reflection of one person or it may contain a reflection of a group or of a view of thousands of souls. It is capable of accommodating in itself the reflection of a world before it. So is the soul. Then one says [accommodating]\textsuperscript{20} that\textsuperscript{21}, What is the hereafter? The hereafter of each one is what his soul contains. If his soul contains a heaven, the hereafter is heaven. If \textsuperscript{22}soul contains something else, then the hereafter is that.

But then one might say\textsuperscript{23} that\textsuperscript{24}, Is it not the soul which comes as a\textsuperscript{25} reincarnation? Yes, a soul; certainly, a soul comes. But what soul, which soul? A soul which has a reflection in it. It is that reflection which is its reincarnation.\textsuperscript{26} Then one might ask a question that\textsuperscript{27}, Does it not make everything so unreal, just like the whole\textsuperscript{28} play of shadows? But is it not it\textsuperscript{29}? If it is not the play of shadows, then what it is\textsuperscript{30}? If one finds reality in unreal\textsuperscript{31}, if that is consoling for him he may console himself for some few days. But unreality is unreality. Unreality will not prove to the end satisfactory\textsuperscript{32} because satisfaction lies in the knowledge of truth. For the time being if unreality satisfies one, \textsuperscript{33}that this is real or\textsuperscript{16} may continue to think in the same way. But it\textsuperscript{35} must be said, that in the end this will not prove to be real. In order to avoid the future disappointment one

\begin{itemize}
  \item\textsuperscript{13} Gd.tp., bp.: “is” moved to before “that world”
  \item\textsuperscript{14} Gd.tp., bp.: “spirit” instead of “soul”
  \item\textsuperscript{15} Gd.tp., bp.: “therefore” omitted
  \item\textsuperscript{16} A.o.d.: “likened to a” instead of “like”
  \item\textsuperscript{17} Sk.sh.: “fotographic” (following the Dutch spelling) written in lh. for “photographic”
  \item\textsuperscript{18} Sk.sh.: “f. pl.” in lh. abbr. for “photographic plate”, written out in a.o.d.
  \item\textsuperscript{19} Gd.tp., bp.: “may” instead of “might”
  \item\textsuperscript{20} Sk.sh.: “accommodating” in lh. added above a blank
  \item\textsuperscript{21} Gd.tp., bp.: “that” omitted
  \item\textsuperscript{22} Gd.tp., bp.: “the” added
  \item\textsuperscript{23} Km.tp.: “ask” substituted, but then “say” restored
  \item\textsuperscript{24} Gd.tp., bp.: “that” omitted
  \item\textsuperscript{25} Gd.tp., bp.: “the” instead of “a”
  \item\textsuperscript{26} Gd.tp., bp.: “But” added
  \item\textsuperscript{27} Gd.tp., bp.: “that” omitted
  \item\textsuperscript{28} Gd.tp., bp.: “whole” omitted
  \item\textsuperscript{29} Bp.: “that” instead of “it”
  \item\textsuperscript{30} Gd.tp., bp.: “is it” instead of “it is”
  \item\textsuperscript{31} Gd.tp., bp.: “unreality” instead of “unreal”
  \item\textsuperscript{32} Sk.: “satisfactory” moved to before “to the end”
  \item\textsuperscript{33} Gd.tp., bp.: “to think” added
  \item\textsuperscript{34} Sk.sh.: “or” retraced to read “he”, and “he” in a.o.d.
  \item\textsuperscript{35} Gd.tp., bp.: “this” instead of “it”
\end{itemize}
must find it out sooner if one is able of grasping and then assimilating the main truth.

Now the question comes: What is the nature of the soul that experiences the condition of heaven or hell in the hereafter? The nature of the soul is that it is surrounded by what it has collected. As Christ has said that, “Where your treasure is, there your heart will be also.” So whatever soul has treasure in this life, it is that which is the future of that soul.

One might ask what difference there is between these two distinct ideas, that one says that the soul goes on in the reincarnation, going from one thing to another. There is another person who says, After death the soul experiences heaven or hell, and so it goes on towards God. It is only the difference of two different ways of looking at this one particular soul. The one who calls personality soul, he sees that personality continuing from one condition to another, that personality which one has once seen has not ceased to exist in the world, but it is going on with its reflection, repeatedly, one after another. And if one considered that personality as soul, he calls it the chain of their reincarnations, one after the other.

36. Gd.tp., bp.: “one’s” added
37. Gd.tp., bp.: “capable” instead of “able”
38. Gd.tp., bp.: “ultimate” instead of “main”
39. Gd.tp.: “arises” instead of “comes”; bp.: “Now the question comes” omitted
40. Gd.tp., bp.: “condition” instead of “nature”
41. Bp.: “conditions” instead of “condition”
42. Sk.sh.: “that experience” written, then crossed out, and omitted in a.o.d.
43. Gd.tp., bp.: “that” omitted
44. Gd.tp., bp.: “will” moved to before “your heart”
45. Matthew 6:21
46. A.o.d.: “treasured” instead of “treasure”
47. Bp.: “One might ask” omitted
48. Bp.: “is” moved to before “there”
49. Sk.sh.: “wheel of” inserted after “in the”, and included in a.o.d.
50. Bk.: “and another that” (continuing the previous sentence) instead of “There is another person who says,”
51. Gd.tp., bp.: “toward” instead of “towards”
52. Gd.tp., bp.: “There” instead of “it”
53. Gd.tp., bp.: “the” instead of “as”
54. Sk.sh.: “a” retraced to read “one other”; a.o.d.: “another”
55. Gd.tp., bp.: “the” added
56. A.o.d.: “reflections” instead of “reflection”
57. Sk.sh.: “cannot” written, then crossed out, and omitted in a.o.d.
58. Km.tp.: “considers” instead of “considered”; Gd.tp., bp.: “when one sees” instead of “if one considered”
59. Sk.sh.: “reincarnations” placed between editorial parentheses; Gd.tp., bp.: “several” added before “reincarnations”
60. Gd.tp., bp.: “another” instead of “the other”
The other person, who sees the soul as independent of personality, who considers personality as the garb of the soul, but not soul itself, then he sees the actual condition of that ray of intelligence which may come into the world of projecting... he also sees this projecting outwardly as manifestation in this he sees stages as explained in The Soul: Whence and Whither, towards manifestation and towards withdrawing or journeying towards the goal. But one might say that. Is there not anything of that soul left to go on, the soul which has journeyed to the goal certainly left [something behind] when the body is left in the earth. There is something has become of that body; either that body has been [eaten] by an animal, and that the animal's being has become atonement with his body; or several [insects] have eaten it and through them it has [manifested] some result this body has reached just the same. But at the same time we do not consider that body as the person.
We say that it was the body of that person, that person has gone away, and therefore we do not take account what has become of that body. But if we study and analyze the different conditions that the body has gone through, we shall find that it has been able to give a form to different creatures and different objects, to the trees and plants and flowers perhaps, or to little insects or germs or worms, and directly or indirectly it has reached for birds. Besides, the little lives blown by the wind have reached far and have been breathed by many and have been absorbed in the or food or water by many. If we look at it that way, we shall find that nothing that has been once created has been entirely lost. It has been just changing and that changing has put it to a new life. And therefore death has been nothing but a kind of illusion to our eyes. And that behind this illusion, there has been something accomplished [towards] the maintenance of life. And then we come to what we call the world of mind, of personality. This is another
garb\textsuperscript{118} [upon]\textsuperscript{119} the soul; this also goes on. Just as the body goes on journeying\textsuperscript{121} into a thousand things, the personality also. Either swallowing by one\textsuperscript{120} or [partaken]\textsuperscript{122} by many wayfarers coming from the source, arriving at manifestation, proving at the same time the same personality, for it is the same personality.

The caterpillar\textsuperscript{124} is a\textsuperscript{125} representative of the flower, of the tree, of the plant that it has absorbed in itself; the caterpillar\textsuperscript{126} is [reincarnation of that]\textsuperscript{128}. Yet caterpillar is itself an entity, which is known by us as it appears to be. A personality\textsuperscript{130}, representing a finished person, certainly has absorbed in it that\textsuperscript{131} it is reflecting; in other words, that which it has taken in itself, which has been projected upon it, which it has borrowed. And it is of that personality that it may claim to be the reincarnation\textsuperscript{132,133}

But when we come to the soul, around which the body [was]\textsuperscript{134} a cover and the personality was a cover, it is just a divine ray. When we recognize that\textsuperscript{135} as a [soul]\textsuperscript{136}, which is difficult for every mind to grasp. But when inspiration, intuition\textsuperscript{138}, permit\textsuperscript{139} to grasp it clearly, then he sees\textsuperscript{140} a soul, not a personality, not a body, but a soul, an independent entity by itself, originally\textsuperscript{141} an angel, a
jinn\textsuperscript{142}. And even passing through those conditions something that is arriving at its origin, which is the only purpose which\textsuperscript{143} is at the bottom of its heart.\textsuperscript{144} As the seer says that\textsuperscript{145}, This whole manifestation before me is the play of dolls\textsuperscript{146}. It continues for the night, and in the morning all\textsuperscript{147} over.

One might ask, If that is the condition, then what are we supposed to do? By considering it unreal we do not\textsuperscript{148} arrive at anything. But at the same time, by not considering it unreal we stay in the unreal and we do not open our eyes to the real. The idea, therefore, is to make the SB. of this world which is unreal, and at the same time to hold fast with both hands that\textsuperscript{149} knowledge of reality, which alone is the saviour, in which we find our liberation.

Verily, truth is inspiring, and truth\textsuperscript{150} alone will [save]\textsuperscript{151}.

\textbf{Q.: How do you explain the mummifying of people?}\textsuperscript{152}

A.: Well, I do not see any particular aim in it. On the other hand, I think man uses his artificial ways in order to deprive nature to play its own part. Man has come from nature, why put him in an artificial’s\textsuperscript{153} He comes from nature . . . it is just paying the debt back.

\textbf{Q.: In regard to mind, what connection mind has with mummy?}\textsuperscript{154}

A.: Mind has to a certain extent attachment to body, too—\textsuperscript{155} even after having passed from here. It somehow or other feels attracted to it, but as higher the soul so less attracted. And therefore it is better for that reason to get above the earthly things in one’s own life during the lifetime.

\begin{flushleft}
\textsuperscript{142} Sk.sh.: actually “jinni” written; see jinn in Glossary; Gd.tp., bp.: “djinn” (an alternative English spelling of jinn).
\textsuperscript{143} Gd.tp., bp.: “that” instead of “which”
\textsuperscript{144} Gd.tp., bp.: Here Gd. inserted an edited form of the fifth qa. after the lecture
\textsuperscript{145} Gd.tp., bp.: “that” omitted
\textsuperscript{146} Gd.tp., bp.: “us is that play of shadows” instead of “me is the play of dolls”
\textsuperscript{147} Gd.tp., bp.: “is” added
\textsuperscript{148} Gd.tp., bp.: “seem to” added
\textsuperscript{149} A.o.d.: “the” instead of “that”
\textsuperscript{150} Sk.sh.: “all inspires” written, then crossed out, and omitted in a.o.d.
\textsuperscript{151} Sk.sh.: “love” retraced to read “save”, and “save” in a.o.d.
\textsuperscript{152} Sk.sh.: “people” traced through the original symbol, now illegible, and “people” in Km.tp.
\textsuperscript{153} Sk.sh.: “-" a vague dash is written after “artificial’s”, leaving an open ended question; Km.tp.: the “-” omitted, and dots instead, followed by a question mark
\textsuperscript{154} Sk.sh.: “mum.” in lh., abbr. for “mummy”, later added above; Km.tp.: “mummy”
\textsuperscript{155} Km.tp.: “and” instead of “too—”
\end{flushleft}
Q.: Is each soul an individual ray or has one ray more than one soul in it, like a group?

A.: Even the word “individual” has a certain illusion in it. For instance, man thinks his body separate from everybody else. He sees that the body is the sign that he is an individual. And at the same time each atom of his body has an individual, an exclusive life. Every blood cell has its exclusive life. It has its illness. It has its death, it has its birth. And once I had an interesting talk with a physician who used to go into blood research. And I was very interested to see how every blood cell is a living being and that it can die. That it can be ill and that it can death to the other blood cell also. Of course, this cover of the body hides it from our eyes. And so far as we can see, we see that this is individual. But how many individuals in us? Besides, a family also has a kind of individual significance, a country, a nation a kind of individual significance, a world, a planet also has a kind of individual appearance. And yet as every cell of the body, it all makes a part of the body, and so we all make a part of a city, and all cities make a part of the world, and a plane makes a part of the world, and all planets make a part of the cosmos. Which is the individual? There is one individual. And then all else which we can see for the moment we may call it individual. When we no longer see it we may no longer call it. It is as we see it. When we see an entity standing remote, exclusive, separate, we call it an individual. But it is according to our eyes that we see it separate. But there is a time when we do not see it as a separate entity. We see it linked up with all else that exists. Therefore, naturally a Sufi, after absorbing life keenly, he arrives at seeing one individual, and sees
the whole being reflected in one individual. It is to\textsuperscript{173} that idea that we have to develop.

\textbf{Q.: Can personality be regarded as a picture which the soul projects in order to manifest to the outer world?}

A.: I would not\textsuperscript{174} say personality is a picture which the soul reflects in order to manifest on that [design]\textsuperscript{175}. It is something which the soul partakes. For instance, a person was\textsuperscript{176} going\textsuperscript{177} on a journey and on the way there was, he found the snow and he was covered with snow. Then he comes in a place where it is dry, but at the same time he has brought snow with him. And so it is with the manifesting soul. The soul which is manifesting has brought with it a personality. It is that personality which is now\textsuperscript{178} guiding his destiny in the physical world, which is now building his [form]\textsuperscript{179} in the physical world designing his destiny in the physical world and therefore something which the soul has already brought. If one has to give\textsuperscript{181} it a name, one can give\textsuperscript{181} it. But the soul originally does not start as a personality. It starts as a divine ray.

\textbf{Q.: The soul as a separate divine ray, does it remain separate during the vivifying\textsuperscript{182} of different ray incarnations\textsuperscript{183}, or does a new ray have \textsuperscript{184}?}

A.: A new ray vivifies in each incarnation. For the action of the soul is not going out and then coming half\textsuperscript{185} back and then coming forward. Neither the action of the breath\textsuperscript{186} is that. The action of the soul is the\textsuperscript{187} same as the action of breath. It goes out fully and then comes\textsuperscript{188} back fully.\textsuperscript{189} Each breath must touch the

\textsuperscript{173} Sk.sh.: “one” inserted later, but not included in any other document
\textsuperscript{174} Km.tp.: “not” omitted
\textsuperscript{175} Sk.sh.: “design” traced through another symbol, rendering it illegible, and “design” in Km.tp.
\textsuperscript{176} Km.tp.: “is” instead of “was”, then corr. to “was” in lh.
\textsuperscript{177} Sk.sh.: “it” written, then crossed out, and omitted in Km.tp.
\textsuperscript{178} Sk.sh.: “building his” written, then crossed out, and omitted in Km.tp.
\textsuperscript{179} Sk.sh.: “term” written; Km.tp.: “form”
\textsuperscript{180} Sk.sh.: a blank
\textsuperscript{181} Sk.sh.: “have” alternate reading
\textsuperscript{182} Sk.sh.: “vivifying” written, then retraced to read “vivifying”
\textsuperscript{183} Km.tp.: “reincarnations” instead of “ray incarnations”
\textsuperscript{184} Sk.sh.: the sentence remains unfinished
\textsuperscript{185} Sk.sh.: actually “hast” or possibly “hasty”
\textsuperscript{186} Sk.sh.: the “r” in “breath” looks more like an “I”
\textsuperscript{187} Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and Km.tp. call for “the”
\textsuperscript{188} Km.tp.: “goes” instead of “comes”
\textsuperscript{189} Sk.sh.: a blank indicating lost words, followed by “it is not”, which is crossed out, and then followed by another blank
\textsuperscript{190} Sk.sh.: “In”; Km.tp.: “In” omitted
innermost of one’s being in order to exist; that life is impossible without being charged every moment by the innermost spirit, that with every breath according to the verse\textsuperscript{191} of Sa’\textsuperscript{di}\textsuperscript{192}, which you will read in the \textit{Message}\textsuperscript{193} of the Spiritual Liberty\textsuperscript{194}, that every breath that a person takes touches the very depth of one’s spirit and that it would impossible for anyone to live if the breath did not touch the depth of life. Therefore, really speaking, we think that it is nourishment or food or outward things that keep us alive. But if there is really anything that maintains \textit{us}\textsuperscript{195} it is the life of God which we take at every moment with our inhaling and exhaling\textsuperscript{196}.

\textit{Q.: Does destruction by fire bring\textsuperscript{197} almost annihilation? For instance a body burnt to ashes and ashes\textsuperscript{198} flying into the water?}

\textit{A.: No, even that does not end. In India\textsuperscript{199} the chemists make ashes of pearls and of gold and of copper and of sulphur\textsuperscript{200} and of silver. And these ashes, as burnt as they are, still retain the essential property\textsuperscript{201} of which they are the ashes, and the power that they have is so great sometimes that they really work [wonders]\textsuperscript{202} by the people who use them. The human body is more radiant\textsuperscript{203}, more wonderful, more powerful in every way and more living than any other substance in the world. If that body is burnt to ashes, has it lost all its property\textsuperscript{204}? No, this will reach the fishes, if he\textsuperscript{205} was put in the water. This will reach plants, germs and worms and the little living beings who live in the earth, and so it will go on through a process of regeneration, and it is utilized to the advantage.}

\begin{itemize}
\item [191] Sk.sh.: the first letter of “verse” looks like an “f”, but then the “f” retraced to read “v”
\item [192] For Sa’\textsuperscript{di}, see List
\item [193] Sk.sh.: “M.” in lh. abbr. for “Message”, then the word partially inserted in lh., and written out in Km.tp.
\item [194] P-o-M. refers to \textit{A Sufi Message of Spiritual Liberty}, his first book published in the West (see List)
\item [195] Sk.sh.: “a” retraced to form “us”, and “us” in Km.tp.
\item [196] Sk.sh.: “in haling” in sh., then “in haling” in lh. added, then “ex” in lh., “haling” in sh.
\item [197] Sk.sh.: “bring” indistinctly written; alternat ely “belief” written here
\item [198] Sk.sh.: “a.” abbr. for “ashes”
\item [199] Sk.sh.: “Indi.” abbr. for “India”
\item [200] Sk.sh.: “soulphur” in lh., corr. to read “sulphur”
\item [201] Sksh.: “prop.”, abbr. for “property”, written out in Km.tp.
\item [202] Km.tp.: “it really works wonders” instead of “they really work wonder”
\item [203] Sk.sh.: actually “radiant” in sh.
\item [204] Km.tp.: “properties” instead of “property”
\item [205] Km.tp.: “it” instead of “the”
\item [206] Sk.sh.: “One” vaguely written, missing in Km.tp.
\item [207] Sk.sh.: “a”; Km.tp.: “a” missing
\end{itemize}
Q.: Is the personality you speak of the same as the deeds and thoughts?

As continuing in the hereafter the five

A.: Certainly it is. But at the same time, you can look at it from a different point of view. There are two points of view of looking at it. One point of view is that a body that remains with one as one goes on in life, and the other point of view is that by cutting nails a part of the body is separated by it. By cutting the hair that part which is separated is not lost, not destroyed; but one does not think about it, what has become of it. But something has become of it. And so is every thought and every feeling; as I have said in my lecture during these days, that sometimes the thoughts become elementals. Each become living beings. They become as living as living creatures. They work for you or against you; and if that is true, then different parts of one’s body, sometimes people without hands in the war, hands cut, or fingers gone. That part which is gone, that person does not think about it. But that part is used by nature, too, that part is existing somewhere. The world is a place where nothing is lost; it is continuing its work. [The] a leg has not been lost, it is going on. And so is every thought that has become perhaps from one’s mind. It has gone in the sphere. It is still continuing its life. And as the parents find that the children live after them, so a is also continuing its own life in the mind-sphere. But at the same time, by losing one finger, a leg, one has not lost one’s body. And so feeling going out, man has not lost his personality. That person is making his hereafter.

208. Sk.sh.: “dog’s” in lh. written, then crossed out, and omitted in Km.tp.
209. Sk.sh.: an “A.” for “answer” written, then crossed out, then restored, but the q. continues in Km.tp.
210. Sk.sh.: a blank
211. Sk.sh.: “the 5” written, followed by a space; “the 5” omitted in Km.tp.
212. Sk.sh.: here follows the actual answer
213. Sk.sh.: “point of view” sketchily executed
214. Sk.sh.: “five” written, then crossed out, and omitted in Km.tp.
215. Sk.sh.: an entire line left blank
216. Km.tp.: “They” instead of “Each”
217. Sk.sh.: “without hands” partially crossed out; Km.tp.: “wounded” instead of “without hands”
218. Sk.sh.: “It” written; Km.tp.: “The” instead of “It”
219. Sk.sh.: “finger” indistinctly written
220. Sk.sh.: “separate”, without the “ed” ending; Km.tp.: “separated”
221. Sk.sh.: a blank; Km.tp.: “thought”
222. Sk.sh.: “here”; Km.tp.: “the” instead of “here”
223. Km.tp.: “personality” instead of “person”
224. Sk.sh.: “has” written, then crossed out, and omitted in a.o.d.
Q.: When the expression of an old soul is not true, as every soul is a new soul, a new ray of God?
A.: What really happens of this, [that] instead of calling it old personality, we call it old soul. But we must always understand it as old personality because the soul as we know it, only we know it garbed under a personality. And therefore in its ordinary sense, it is its personality which generally we call soul. In that sense we may say “old soul”. But really speaking it is old personality.

Q.: A person may live in a hideous and wicked environment and reflect it unwillingly. Does this person not have to make himself negative, so as to hinder reflection.
A.: He must run away from there if he can. One must not choose hideous or wicked environments. One must always avoid such things, but at the same time, the one who will find fault will find fault with everything. Even good things become bad for him. But the one who is appreciative and wants to turn bad things into good things, he will do so.

Q.: Does it not depend upon the evolution of consciousness of the soul on all planes in how far it can reincarnate?
A.: Certainly it does.
Cosmic Language

When we analyse the word reason, it opens before us a vast field of thought. In the first place, every good-doer\(^3\) and evil-doer\(^4\) has a reason to support his doing. When two persons quarrel, each says he is on\(^5\) the right, because each has a reason. To the third person, perhaps, the reason of one may appear to be more reasonable, or perhaps of the other, or perhaps he will say\(^6\) both have no reason, “I have the reason\(^{10}\).” All disputes, arguments and discussions seem to be based upon reason, and yet reason is something which, before one has analysed\(^11\), is nothing but an illusion,\(^{12}\) which\(^{13}\) keeps one

---

**Documents:**

- **Sk.sh.** = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- **Km.tp.** = an early typescript prepared by Kismet Stam, close to the sh.
- **Sk.tp.** = a typescript prepared by Sakina Furnée or under her supervision, identical in wording to Km.tp. and therefore not included in the notes.
- **Gd.tp.** = three typescripts by Murshida Sherifa Goodenough, each already edited and showing further editing in hw., all included under Gd.tp. In these tp.s, two of the questions and answers have been incorporated into the text of the lecture, and the others are not included.
- **bp.** = a finely typed ms. for use in preparing the bk.
- **bk.** = *Cosmic Language* by Hazrat Inayat Khan, Deventer, The Netherlands, 1937, chapter X (pp. 83-95), showing further editing from the bp., but mentioned only where it differs from bp.

**Notes:**

1. Sk.sh.: “Friday” in lh. encircled, added above the text, followed by “Aug. 16th”, 1924, but the date retraced to read “15th”, as in Km.tp.
2. Sk.sh.: “Cosmic L., when we analyse . . . “, the “L.” in lh. abbr. for “Language” added above; Km.tp.: “Cosmic Language”; Gd.tp., bp.: “Chapter X”, and bk. adds “REASON”
3. Gd.tp., bp.: “doer of good” instead of “good-doer”
4. Gd.tp., bp.: “every” added
5. Gd.tp., bp.: “in” instead of “on”
6. Gd.tp., bp.: “the” added
7. Gd.tp., bp.: “perhaps of” omitted
8. Sk.sh.: an indecipherable symbol, crossed out; Gd.tp., bp.: “reason of the”
9. Gd.tp., bp.: “that” added
10. Gd.tp., bp.: “reason on my side” instead of “the reason”; bk.: “and that he has reason on his side” instead of “I have the reason”
11. Gd.tp., bp.: “it” added
12. Sk.sh.: Sakina wrote a note here to turn to p. 211 of her sh. notebook for “continuation” of this address
13. Gd.tp., bp.: “and” instead of “which”
continually in over\(^{14}\) perplexity. The cause of all inharmony, all disagreement is the perplexity which is caused by not understanding one another’s reason.

But one might think, what is the\(^{15}\) reason? Where does it belong? The\(^{16}\) reason\(^{16}\) belongs to earth and heaven both. Its depth\(^{17}\) heavenly, its [surface earthly]\(^{18}\). And that which fills the gap in the form of reason between the earth and heaven is that middle part of it that unites it. And therefore the\(^{15}\) reason can be most confusing and the\(^{15}\) reason can be most enlightening. In the language of the Hindus the\(^{15}\) reason is called buddhi or buddh,\(^{19}\) from which comes the title of Gautama Buddha\(^{20}\). But what reason it is? It is the depth of reason; it is the most\(^{22}\) reasoning which belongs to heaven, and there is another reasoning which belongs to earth. If one\(^{24}\) person says, “Why did you eat another person’s cake?” He says, “Because I was hungry.” He has a reason. It wants another reason to think, “Why, I must have eaten another person’s cake, although I was hungry.” But it was another person’s cake. That is another reason altogether. Do you think that the thieves and robbers and great assassins\(^{21}\), they\(^{25}\) have no reason? Sometimes they have great reason, but reason on the surface. Can a thief not say, in order to justify his doing, by saying that, “What
is it to that rich person if he lost so much [money]; here I am a poor man, I could make the best use of it. I have not robbed him with his every penny; I have just taken as much as I wanted to. It is useful, I can do some good with it."

Besides, reason is the servant of mind. The mind feels like praising a person, the reason at once brings a thousand things to praise this person, in favour of this person. The mind has a desire to hate a person; at once reason brings perhaps twenty arguments in favour of hating that person. And so we see a loving friend can find a thousand things that are good and beautiful in his friend. An adversary, in the best person in the world, will find a thousand faults and he has reasons. In French conversation they say: You have reason. But I should say that every one has reason. It is not that sometimes one has a reason; everyone always has a reason, only it depends which reason. Is it the earthly reason, or is it the heavenly reason, or is it the middle reason, which reason? It is natural that heavenly reason does not agree with the earthly reason.

But now coming to the essence of things: where do we get reason? Where do we learn it? The earthly reason we learn from our earthly experiences. When we quarrel a person, we say this is right and this is wrong. It is only that we have learned on the earth that this is right and this is wrong. A

35. Sk.sh.: “mona” retraced to read “money”, and “money” in a.o.d.
36. Gd.tp., bp.: “a better” instead of “the best”
37. Gd.tp., bp.: “of” instead of “with his”
38. Gd.tp., bp.: “to” omitted
39. Gd.tp., bp.: “in praise of” instead of “to praise”
40. Bk.: “him” instead of “this person”
41. Gd.tp., bp.: “in his favour” instead of “in favour of this person”
42. Sk.sh.: “20” traced through a now illegible symbol or another Arabic numeral; a.o.d.: “twenty”
43. Bk.: “will find a thousand faults” moved to before “in the best person”
44. Sk.sh.: “French” retraced for clarity
45. Gd.tp., bp.: “Vous avez raison” (French) instead of “You have reason”
46. Gd.tp., bp.: “one can” instead of “I should”
47. Gd.tp., bp.: “that” moved to after “sometimes”
48. Gd.tp., bp.: “has always” instead of “always has”
49. Gd.tp., bp.: “it is” added
50. Bk.: “”, which reason omitted
51. Sk.sh.: “But” crossed out and the remainder of the sentence left blank, and omitted in a.o.d.
52. Sk.sh.: a single bracket added in the margin here
53. Km.tp.: “call” instead of “quarrel”
54. Gd.tp., bp.: “we quarrel a person,” omitted
55. Km.tp., bk.: “that” instead of “this”
56. Gd.tp., bp.: “because” instead of “that”
57. Gd.tp.: one tp. has “of”, the other (and bp.) “from”
58. Gd.tp., bp.: “to say” instead of “that”
59. Km.tp.: “that” instead of “this”
60. Gd.tp., bp.: “An innocent” instead of “A”
child who is just born, and who has not yet learned to distinguish right and wrong, to him it is nothing. He has not yet acquired that earthly reason.

And then there is a reason which is beyond earthly reason. The person who has eaten someone’s cake has a reason, because he was hungry. But there is a reason beyond it, and that is that it did not belong to him. He should have rather starved than had taken this cake. That is another reason; that is reason behind reason.

But then there is the essence of reason which is heavenly reason. It is that reason which everyone does not understand. It is that reason which is discovered within themselves by the seers and saints, by the mystics and prophets. It is upon this reason that religions are founded, on the ground of the reason that the ideas of mysticism and philosophy spring up as plants, and bear fruits and flowers. When a mureed is expected to listen to the reason of his teacher instead of disputing over it, it is in order to regard that heavenly reason behind, and to know that there comes a time in one’s life when one’s eyes are open to that essential reason. And what that reason is called? That reason is
called buddhi sattva\textsuperscript{87}. \textsuperscript{88} Buddhi means reason, sattva means essence. And one might think,\textsuperscript{89} how is one to arrive at that reason? The answer is\textsuperscript{90} by arriving at that rhythm which is called sattva. There are three rhythms: rajas, tamas\textsuperscript{91} and sattva. A person whose rhythm of life is tamas knows earthly reason, whose life is rajas, he knows beyond earthly reason, a reason which is hid\textsuperscript{92} behind a reason. He\textsuperscript{93} begins to see or live in the rhythm of sattva, he begins to see the causal\textsuperscript{94} reason which is\textsuperscript{95} the profound depth\textsuperscript{96} of the whole being, and that is God's\textsuperscript{97} reason.\textsuperscript{98}

No doubt that at\textsuperscript{99} the modern\textsuperscript{100} times, at\textsuperscript{101} this present time the\textsuperscript{102} education is a great hindrance with the children. The children are taught to reason freely with their parents. By reasoning freely, when they come to a certain age, they do not stop to think. Before they think [they]\textsuperscript{103} dispute, they argue\textsuperscript{104}, why not\textsuperscript{105}? And in this way they never get to that heavenly reason. For in order to arrive to\textsuperscript{106} that heavenly reason, a responsive attitude is necessary, not exserting attitude. What today a child learns\textsuperscript{108} is\textsuperscript{109} an exserting attitude. He exerts his energy\textsuperscript{110} upon others; [and]\textsuperscript{111} by the lack of that response\textsuperscript{112} he then

\footnotesize{87. Sk.sh.: “satwa” in lh. corrected to read “sattwa”; for buddhi and sattva, see Glossary
88. Sk.sh.: a blank
89. Gd.tp., bk.: “And one might think.” omitted
90. Gd.tp., bp.: “The answer is” omitted
91. Sk.sh.: actually “tama” written, but properly “tamas” in Sanskrit; bk.: “tamas” before “rajas”; for rajas and tamas, see Glossary
92. A.o.d.: “hidden” instead of “hid”
93. A.o.d.: “And the one who” instead of “He”
94. Gd.tp., bp.: “cause of every” instead of “causal”
95. Gd.tp., bp.: “in” added
96. Gd.tp., bp.: “depths” instead of “depth”
97. Sk.sh.: the “s” of “God’s” is indistinctly written and retraced for clarity
98. Gd.tp., bp.: here is inserted an edited version of the first qa. after the lecture; for the editorial changes, see that qa.
99. Gd.tp., bp.: “in” instead of “that at”
100. Sk.sh.: “mod.” abbr. for “modern”, and “modern” in a.o.d.
101. Bk.: “in” instead of “that at the mod. times, at”
102. Bk.: “the” omitted
103. Sk.sh.: “of” written, then crossed out, then retraced to read “they”, and “they” in a.o.d.
104. Gd.tp., bp.: “argue, they dispute” instead of “dispute, they argue”
105. Gd.tp., bp.: “why” added
106. Gd.tp., bp.: “at” instead of “to”
107. Gd.tp., bp.: “an” added
108. Gd.tp., bp.: “to do” added
109. Gd.tp., bp.: “to take” added
110. Sk.sh.: “energy” underlined for editing purposes; Gd.tp., bp.: “knowledge” instead of “energy”
111. Sk.sh.: “or” written, then retraced to read “and”, and “and” in a.o.d.
112. Gd.tp., bp.: “responsive attitude” instead of “response”}
loses his opportunity of touching that essence of reasons, which is the spirit of Buddhi Sattva.\footnote{113}{Gd.tp., bp.: “ever” added} \footnote{114}{Gd.tp., bp.: “reasons” instead of “reason”} \footnote{115}{Gd.tp., bp.: here is inserted an edited version of the second qa. after the lecture; for the editorial changes, see that qa.} \footnote{116}{Sk.sh.: a single bracket is placed in the margin here} \footnote{117}{Sufis use the word \textit{murshid} to indicate a spiritual guide; see Glossary} \footnote{118}{Gd.tp., bp.: “had been going through”} \footnote{119}{Gd.tp., bp.: “on his return” instead of “then he came back home and when he came back home”} \footnote{119}{Sk.sh.: “exalted” in lh. added} \footnote{120}{Gd.tp., bp.: “Then his” instead of “The”} \footnote{121}{Gd.tp., bp.: “that” omitted} \footnote{122}{Gd.tp., bp.: “someone”, a beloved. “Then I must go [also],” [He] went into the city and went here and there. He came back and said, “Horrible, most horrible world”. Everyone seems to be sitting upon one another’s throat. That is the picture I see. I felt nothing but a depression, as if my whole being is torn to pieces.” “Yes,” murshid said, “right you are.” Then he said, “What is the reason? Why must you have been so exalted and I am torn to pieces? I cannot bear it, it is horrible.” “Yes,” murshid said, “You did not walk to the rhythm that I have walked through”} Once a murshid\footnote{123}{Sk.sh.: a space, then “he” added above the space, and “He” in a.o.d.} was going through the city and then he came back home and when he came back home\footnote{124}{Gd.tp., bp.: “and an exaltation, how wonderful” added} he said, “O! I am filled with joy. I am filled with joy! There was such an exaltation in the presence of the Beloved.” The mureed thought that there was someone, a beloved. “Then I must go [also].” [He] went into the city and went here and there. He came back and said, “Horrible, most horrible world. Everyone seems to be sitting upon one another’s throat. That is the picture I see. I felt nothing but a depression, as if my whole being is torn to pieces.” “Yes,” murshid said, “right you are.” Then he said, “What is the reason? Why must you have been so exalted and I am torn to pieces? I cannot bear it, it is horrible.” “Yes,” murshid said, “You did not walk to the rhythm that I have walked through”}
the city.” And that walking means, it is not only the slow walking, but that rhythm of mind with which the mind is moving, that rhythm with observation, with which the observation is going on. It is that which makes the difference between one person and another. It is that which brings about the difference between the reasoning of one person and another person. And a person who says, “I will not listen to your reason,” no doubt he has his reason, as everybody has a reason. But at the same time, he can have a better reason still if he were able to listen, if he was able to understand the reasoning of another.

The rhythm of a person’s mind is just like this: that it is just like making circles. One person’s mind has made one circle in a minute. Another person’s mind makes one circle in five minutes. The reason is different. The mind of another person makes perhaps a circle in fifteen minutes.
As longer it takes, so wider becomes the horizon, and so more keen his outlook on life. Therefore, the reasoning is a ladder. By this ladder one can rise, and through this ladder one can fall. For if one did not go by reasoning upwards, then it will help one to go downward too, because every step one goes downwards there is a reason for it, as there is a reason for every step upwards.

No doubt, this is a distinction to understand the three different aspects of reason. In reality, there is one reason. One might divide the human body into parts; at the same time, it is one body, it is human person. Nevertheless, reason is a great factor and has every possibility in it of every curse and of every blessing.

Q.: What might we call the middle part of the reason? Is that the sense of discrimination?
A.: Yes, reason is attached to an impulse and attached to thought. The reason which is attached to thought is the middle part of the reason. The reason which is attached to the impulse is the middle lower part of the reason. But the reason which is revealing in itself is heavenly reason. This reason unfolds divine light. It is by wakening to this reason that one finds living in the heart of God. There is a story that Moses was passing with Khidr. Khidr was the murshid when Moses was being prepared for prophetship. Moses was first the lesson of discipline, to keep quiet under all circumstances. When they were walking through the beauty of nature, the teacher and pupil both were quiet. The teacher was exalted in seeing the beauty of nature, the pupil also with it, and so they arrive at the bank of a river, where Moses saw a little child drowning and the mother crying aloud, for she could not help, and here Moses could not keep his lips closed. He had to close his [discipline] and say, “Master, save him, he is drowning!” The master said, “Quiet,” but Moses could not keep quiet. He was restless seeing an innocent child drowning.
He could not keep his lips closed. The master said, “Quiet”. Moses was quiet. But the heart of Moses was restless. He could not think what to say. Is it that the master is so inconsiderate, cruel, thoughtless or powerless? He could not understand which is which. He could not dare say one thing and yet it made him very uncomfortable. And as they went further there was a boat, a boat which was sinking and Moses said, “Master, master, the boat is sinking. It is going down!” The master came, gave him the order of discipline of being quiet. Then Moses was quiet, but he was still more uncomfortable. When they arrived home, he asked, “Master, I thought that you would have saved this little innocent child drowning, you would have saved this boat which was going into the water, but you, you did nothing. I cannot understand. But I would like to have an explanation.” The master said, “You saw and I saw. We both saw, so there was no use of you telling me. I see it; you do not need to tell me what is happening. If I thought that it was meant
to be saved or if . . . I would have done it without you saying it. Why did you take the trouble of saying it to [me] and spoil your vow of silence?” He said, “The child who was drowning was meant to bring about a conflict between nations and millions and millions of lives were going to be destroyed in that conflict. When he was drowned this has averted the other danger which was to come.” Moses looked with a great surprise. [Then] he said, “This boat which was drowning which you saw, this was the boat of [robbers] and they were just now sailing in order to attack a large ship, which is coming full of pilgrims, and in that [there are several pilgrims] coming. And they were going to ruin the boat and then what is left in the boat to take it and bring it home. Do you think, Moses, that you and I can be judge of it? The judge is behind; he knows his doing, he knows his works. When you were called to keep quiet, your work was one, and that was to keep your lips closed
and to see everything as I was seeing, silently, in reverence. You might ask me that: Must we all take the same attitude? If a person was being troubled or in a difficulty shall we not go and help? Yes, I say, yes. But at the same time, if a spiritual person did not seem to do what you expected [him] to do, you need not trouble about it. But you must know that there is some reason; you need not trouble about it. For as more you evolve, your reason becomes different, and therefore no one has the power to judge another, but to do oneself one’s best.

Q.: That is why that the great ones have been [misjudged]. Because the little ones try to judge [them].

A.: What has become of Jesus Christ; in one place there was earthly reason, in the other place there was heavenly reason. I will tell you a story of my insolence that will interest you. Once I looked at my murshid, and there came to my restless mind an insolent thought, and that thought was: Why should a

---

267. Gd.tp., bp.: “doing” instead of “seeing”  
268. Gd.tp., bp.: “silently” moved to between “see” and “everything”  
269. Gd.tp., bp.: “in reverence” omitted  
270. Gd.tp., bp.: here was inserted a new paragraph, from an unknown source (probably another lecture of P-o-M. or q.a.s after such a lecture): “There is a Persian verse which says, ‘It is the gardener who knows which plant to rear and which to cut down.’”  
271. Gd.tp., bp.: “Shall” instead of “You might ask me that: Must”  
272. Gd.tp., bp.: “If a person was being troubled or in a difficulty” omitted  
273. Gd.tp., bp.: “you may help” instead of “I say, yes”  
274. Gd.tp., bp.: “does” instead of “did”  
275. Sk.sh.: “in” inadvertently for “him”; a.o.d.: “him”  
276. Sk.sh.: Sk. began “ye” but then crossed it out; omitted in a.o.d.  
277. Gd.tp., bp.: “do not need to talk” instead of “need not trouble”  
278. Gd.tp., bp.: “For” instead of “But”  
279. Gd.tp., bp.: “you need not trouble about it.”  
280. Gd.tp., bp.: “the” instead of “as”  
281. Gd.tp., bp.: “the more your”  
282. Gd.tp., bp.: “to talk” instead of “trouble”; bp.: “do not need to talk” instead of “need not trouble”  
283. Km.tp.: “misjudged”  
284. Km.tp.: “them?” instead of “me”; Gd.tp., bp.: the whole q. omitted  
285. Km.tp.: “What happened with”  
286. Gd.tp., bp.: “place” omitted  
287. Gd.tp.: “A sage said to his pupils,” added, but this addition and the original sentence omitted in bp., bk.

289. Bk.: “inquisitive” instead of “restless”  
290. Bk.: “a” instead of “an insolent”  
291. Bk.: “and that thought was” omitted
great soul, such as my murshid, should wear gold-embroidered shoes? But I checked myself at once, and it was only a thought, it would not escape my [lips]. But there it was known. I could not cover my insolence with my lips. The heart was open book. You know what answer came from my murshid? He said, “The treasures of the world at my feet, the gold of my shoes.”

---

293. Gd.tp., bp.: “should” omitted
294. Sk.sh.: “gold-embroidery”; a.o.d.: “gold-embroidered”
295. Gd.tp., bp.: “slippers” instead of “shoes”
296. Gd.tp., bp.: “could never have escaped” instead of “would not escape”
297. Sk.sh.: an “s” (plural) added to read “lips” followed by a space; a.o.d.: “lips”; Gd.tp., bp.: “it was under control” added
298. Sk.sh.: “heart” indistinctly written
299. Sk.sh.: actually “o– book” in sh.; Km.tp.: a series of dots instead of “open book”; Gd.tp., bp.: “My heart was open before my murshid as an open book. He instantly saw in it and read my thought” instead of “The heart was open book”
300. Km.tp.: “Do” added; Gd.tp., bp.: “And do” added
301. Gd.tp., bp.: “he gave me” instead of “came from my murshid”
302. Gd.tp.: “earth lie” first written, but then altered to “earth I have”; bp.: “earth I have”
303. Sk.sh.: a blank
304. Gd.tp., bp.: the blank and “the gold of my shoes” omitted
Class for Candidates

In the continuity of meditation lies the secret of its benefit. The exercises which are given to mureeds, they are to make the habit of practising a concentration, a meditation. But to get the full benefit out of these exercises is to continue these exercises in one’s everyday life, in one’s work. For instance, continuing fikar while walking, hearing zikar in the church bell, repeating wazifa with every action one does, contemplating at the time when one retires to bed, the time when one wakes up at night, at the time when in the morning one has been [awakened]. From the moment that one has recovered the sense of the objective world after sleep one must begin to become conscious of one’s meditation, so that meditation does not become a part of one’s everyday
life, but a continual work. In this way one quickly profits\textsuperscript{14} by it, and\textsuperscript{15} the result that is achieved in ten years’ time is achieved in one year.

One must not divide one’s everyday action and one’s meditation, for that is a very slow process for arriving at a fruitful result. There are Sufis who with every mouthful that they eat repeat their prayer; every step they take in the house or outside of the house they continue their fikar, with every breath during the day and night their meditation is continued. The results that one can achieve by this are beyond words. Our everyday life is full of such influences which distract us from our meditation, from our object in the spiritual path; every right and wrong thing, every good and bad thing both, in some way or the other, distract us from our real goal. And the most important thing in our life is to keep on the track, that nothing else may pull us asunder, may push us astray. And that we can only do by one thing and that is a continual meditative thought, from morning till night, in everything we do.

By doing so, in a few years’ time what happens is that meditation becomes our second nature, and without us\textsuperscript{16} knowing we continue to do our meditation, and that is the right process; \textsuperscript{17}then meditation\textsuperscript{18} goes on as a natural course. Then the mechanism is started from which to expect our life’s purpose to be accomplished.

---

\textbf{[Q.:]}\textsuperscript{21} You would mean by that [\textit{when}]\textsuperscript{22} we are perhaps talking to people the undercurrent must remain?\textsuperscript{23}

\textbf{[A.:]}\textsuperscript{24} That\textsuperscript{25} is brought about\textsuperscript{26} gradually, by connecting the meditation with the

---

\textsuperscript{14} Sk.sh.: “profits” indistinctly written
\textsuperscript{15} Sk.sh.: “the” written, then retraced to read “the one”; a.o.d.: this first “the” omitted
\textsuperscript{16} Hq.tp.: “that” added
\textsuperscript{17} Hq.tp.: “might” instead of “may”
\textsuperscript{18} Hq.tp.: “our” instead of “us”
\textsuperscript{19} Sk.sh.: “when” written, then crossed out and omitted in a.o.d.
\textsuperscript{20} Sk.sh.: “m.” abbr. for “meditation”
\textsuperscript{21} Sk.sh.: a line is left blank
\textsuperscript{22} Sk.sh.: the “Q.” for “Question” is missing; Km.tp.: “Q.” added; Hq.tp.: this whole question is missing
\textsuperscript{23} Sk.sh.: “as” retraced to read “when”; Km.tp.: “when”
\textsuperscript{24} Sk.sh.: It remains unclear whether the “Q.” for “question” here is meant to be an “A.”; Km.tp.: “A.” for “answer” instead of “Q.”; “Q.” in Hq.tp.
\textsuperscript{25} Sk.sh.: “comes” written, then crossed out and omitted in a.o.d.
\textsuperscript{26} Hq.tp.: “is that brought about” instead of “That is brought about”, turning the whole phrase into a question
breath; then it goes automatically, uttered inwardly. What happens is when breath continues to automatically repeat the meditation, then all senses begin to express the same thing and to receive the same sense from everywhere. All senses automatically work in the same way as the breath directs them. Therefore the [whole] life becomes a meditation. In the first year of course it is difficult. The second year it becomes easy. And the third year one accomplishes it. If a person went after it, in three years’ time a person really gets it.

[Q.:] All one at the time?

[A.:] Of course when a prescription is given, if there are two, three exercises are given, at the same time, the exercise that is to be continued must be one. Just like for a musical composer, every composer has perhaps to think about a design to write. But a real composer when his soul has become a composer he does not need thinking. It is just there, he is always a composition. It is always going on. He has just to put down the paper; night and day there is something going on.
The Purpose of Life

There is a continual desire working in every soul to see things perfect according to the perception of perfection, and as they go on with this desire, observing, analysing and examining things and beings, they become disappointed and disheartened, and besides they become impressed with the lacks they see in conditions, in persons, in beings.

No doubt there is one thing that keeps one alive, and that is hope. If it is not right today, tomorrow will become right. If it is not perfect just now, afterwards it will become perfect. And so on this hope a person lives. And if once he gives up this hope, then the life, so to speak, ends. If one is disappointed in one person, one thinks in another person one can find something one expects. If under one condition one is disappointed, he...
hopes\textsuperscript{14} another condition\textsuperscript{15} will bring about the fruitfulness of his expectations. The teachers and the prophets who\textsuperscript{16} have pointed upwards\textsuperscript{17}, that symbolically teaches us that it is\textsuperscript{18} looking forward to something more hopeful to happen. It is in this\textsuperscript{19} that one lives and that is the secret of happiness and peace. But once a person develops that idea, that there is nothing to look forward to in life, he has finished his life\textsuperscript{20}.

You will see among friends\textsuperscript{21} those who live and those who make others live [are]\textsuperscript{22} the ones who look forward to life with hope and courage. It is they whom we can call living beings,\textsuperscript{23} and there are others who do not live, for they do not look forward to life. They have lost hope. In order to be saved they will cling to the hopeful. But if the hopeful also had a limited hope in them, then they would sink also with them. Such souls are as dead.\textsuperscript{24} But\textsuperscript{25} it is in this outlook in which to\textsuperscript{26} find the secret of the idea of paradise, a\textsuperscript{27} paradise which has been taught\textsuperscript{28} by the elevated souls in all times—in all scriptures\textsuperscript{29} you will find a reference to paradise. It is a hope in the hereafter, hope in the future, that when one finds that there is no justice,\textsuperscript{30} one begins to feel, yes, there is justice. Where does it exist?\textsuperscript{30} It exists somewhere. I shall find it one day, if not here\textsuperscript{31} in this life, I shall find it in the hereafter. But there is a day when there will come the fulfilment of my hope, my desire. This person lives and this person lives to see
his desire fulfilled. For, in reality, the lack that one finds in a person, in a thing, in an affair, in a condition, these lacks will not always remain.

For all will be perfect; all must be perfect. It is a matter of time. And it is desire, that perfection, that we are all working and the whole nature and creation is working and it is in this perfection that the thinkers and the great ones of all times have seen their paradise. There is a reference to it in the Bible. I do not exactly remember the words that it is said, that till every bit of it will be paid its fulfilment, [until the uttermost farthing], which means that there will not remain a lack of anything we have once thought in the mind, either beauty, harmony, comfort, peace, or whatever they have once wished, that it must be fulfilled. Because through man it is God who desires. Therefore, it is not the desire of man, it is the desire of God, and it has its fulfilment. It has a day when it will be, it must be fulfilled. No doubt, a desire on the part of man to fulfill the wish of his fellowman is a godly action because he is bringing this paradise which is waiting for this person, who is expecting a desire to be fulfilled, and he has fulfilled it. Life on the physical plane is limited, but the power of desire is unlimited. If we find a difficulty to be fulfilled on the physical plane, yet it retains its power just the same, and desire is powerful enough to accomplish its work, rising above, or when it is freed from this physical plane of limitations. It is therefore in the paradise a hope has been given by the great ones. There is another place in the Bible where it is said in the prayer that, “Thy will be
done on earth as in heaven," which means that, Why, [there] is a difficulty even in the will of God to be done on earth, because of limitations, therefore there is a difficulty for every person’s wish—because in the wish of every person there is the wish of God—as there is a difficulty in the physical world, because this is the world of limitations. But the desire knows no limitation, only desire becomes beaten up, enfeebled, worn out by continually facing the limitations of this physical [plane]. If by chance, hope sustained it and faith cherished it, there is no desire, either small or great, which will not be fulfilled one day, if not on earth, in heaven. It is this fulfilment of the desire which may be called paradise. Someone went to Ali and asked him, “You tell us about heaven and the hereafter and the paradise and the granting of the desires there. What if it not true, then all our efforts on this earth will be wasted.” “Nothing will be wasted”, said Ali. He said, “If it were not fulfilled, then you and I have the same experience, but if it was that there was a paradise, then you will be the loser and I will gain, for I have worked for it

49. Bp., SQ.: “it is” added (see Matthew 6:10)
50. Matthew 6:10
51. Sk.sh.: “there” inserted in the margin; bp., SQ.: “as there” instead of “Why”
52. Bp., SQ.: “for” instead of “in”
53. Bp., SQ.: “though” instead of “because”
54. Bp., SQ.: “yet” instead of “But”, continuing the previous sentence
56. Sk.sh.: “was” actually written instead of “ac” in “facing”
57. Sk.sh.: “life” crossed out, then “plane” substituted, and “plane” in a.o.d.
58. Bp., SQ.: “it” omitted
59. Bp., SQ.: “smaller or greater” instead of “small or great”
60. Bp., SQ.: “that” instead of “this”
61. Bp., SQ.: “there” inserted in the margin; bp., SQ.: “as there” instead of “Why”
62. Bp., SQ.: “as” instead of “because”
63. Bp.: here Gd. inserted a quotation from the Rubaiyat of Omar Khayyam (see List), “Heaven is the vision of fulfilled desire, Hell is the shadow of a soul on fire” and the poet’s name; SQ.: the same quotation, but without the poet’s name; this quotation paraphrases the Edward FitzGerald (see List) translation, stanza 72 in the 2nd edition, and stanza 67 in the 3rd and 4th editions
64. Bp., SQ.: “heaven and” omitted
65. Bp., SQ.: “and the paradise and” omitted
66. Sk.sh.: “was” retraced to read “were”, but “was” in bp., SQ.
67. Bp., SQ.: “would” instead of “will”
68. Bp., SQ.: “was” instead of “were”
69. SQ.: “would” instead of “will”
70. Bp., SQ.: “it” added
71. Bp., SQ.: “be true” instead of “it was”
72. Bp., SQ.: “is” instead of “was”
73. Bp., SQ.: “shall” instead of “will”
74. Bp., SQ.: “prepared” instead of “worked”
and you have sneered at the idea, and have not [believed] in it. But those who [wait] for a paradise in the hereafter, or all things to come true in the hereafter, may look at it differently, that the power of desire is so great that one must not allow it to wait for the hereafter. If there is something which can be accomplished today, it must not wait for it to be accomplished tomorrow.

For life is an opportunity, and the desire has the greatest power, and perfection is the promise of the soul. We seek perfection because perfection is the ultimate aim and the goal of creation. If it were not so we would not have found in the Bible, as it is said, “Be perfect as your Father in heaven is perfect.”

Q.: I have understood that this world would never be perfect. But the desire for change is in the heart of man, then surely this limited physical world must also be subject to improvement?

A.: I would like to hear the exact word of what I have said. Nevertheless, as I have said that the source of all things is perfect, our source is perfect, our goal is perfect. Therefore, every atom of the universe is working towards perfection.

---

75. Sk.sh.: “at” crossed out, and omitted in bp., SQ.
76. Sk.sh.: “seen” retraced to read “believed”, and “believed” in a.o.d.
77. Bp., SQ.: “:”, and have not[believed] in it” omitted
78. Sk.sh.: “await”; bp., SQ.: “wait” instead of “await”
79. Bp., SQ.: “for” added
80. Bp., SQ.: “that” instead of “which”
81. Bp., SQ.: “we need” instead of “it must”
82. Sk.sh.: a blank
83. Bp., SQ.: “the” omitted
84. Bp., SQ.: “for” omitted
85. Bp., SQ.: here Gd. inserted an edited version of the first qa. after the lecture; the editing is shown with the qa.
86. SQ.: “you” instead of “we”
87. Bp., SQ.: “read” instead of “found”
88. Bp., SQ.: “as it is said,” omitted
89. Bp., SQ.: “ye” added
90. See Matthew 5:48
91. Sk.sh.: “a” written, and the remainder of this sentence left blank; bp., SQ.: “a” omitted and a full stop
92. Sk.sh.: “himself” written, then crossed out, and omitted in Sk.tp.
93. Sk.tp.: “words” instead of “word”
94. Bp., SQ.: this part of the qa. was incorporated into the text of the lecture
95. Bp., SQ.: “And” added
96. Bp., SQ.: “toward” instead of “towards”
and sooner or later it must arrive to\textsuperscript{97} perfection and the blessing of\textsuperscript{98} arriving to\textsuperscript{97} perfection consciously.\textsuperscript{94} I remember now what I must have said. I have said that as the world is limited, so human nature is limited. In the best person we can find lacks. But at the same time in the worst person we can find good points and the thing we can do is to add from our part that lack which we find in another person, in order to make to our vision life perfect. For a lover, it is not always that the beloved is perfect. It is the lover who makes the beloved perfect, because what the beloved is lacking the lover adds to it, making it perfect.

\textit{Q.: Perhaps the passage in the Bible you refer to was, \textquotedblleft Not one jot or tittle\textsuperscript{99} will pass until all will be fulfilled\textquotedblright.}\textsuperscript{100} \\
\textit{A.: Certainly, this\textsuperscript{101} passage.}

\textit{Q.: What you said of the whole world going towards perfection\textsuperscript{102} to, for the soul also doing it consciously, not\textsuperscript{103}?} \\
\textit{A.: That is the blessing. We can try in all things we do in life, in [everything]\textsuperscript{104} small or great, to have in mind the idea of perfection.}

\textit{Q.: To wake\textsuperscript{105} in the people\textsuperscript{106} that seems to be not full help\textsuperscript{107}, how to wake\textsuperscript{105} them to the real beauty and perfection?} \\
\textit{A.: Yes,\textsuperscript{108} those who lack hope and courage in life, they lack a sort of energy of spirit. The standard of health as the physician knows\textsuperscript{109} today is an energetic, robust body. But the standard\textsuperscript{110} of real health is the health of the spirit; not only the body is living, but the spirit is living. The one who is open to appreciate all things, to feel encouraged to do all things that come in his way, who feels joyful,}

\textsuperscript{97} Bp., SQ.: \textquotedblleft at\textquotedblright instead of \textquotedblleft to\textquotedblright \textsuperscript{98} Sk.sh.: \textquotedblleft is\textquotedblright added in front of \textquotedblleft of\textquotedblright and \textquotedblleft of\textquotedblright retraced to read \textquotedblleft in\textquotedblright; a.o.d.: \textquotedblleft is in\textquotedblright instead of \textquotedblleft of\textquotedblright \textsuperscript{99} Sk.sh.: \textquotedblleft jot or tittle\textquotedblright is written in lh. \textsuperscript{100} Sk.tp.: dots indicating something missing, and following \textquotedblleft to\textquotedblright omitted \textsuperscript{101} Sk.sh.: \textquotedblleft was\textquotedblright written, then crossed out, and omitted in Sk.tp. \textsuperscript{102} Sk.sh.: a blank; Sk.tp.: dots indicating something missing, and following \textquotedblleft to\textquotedblright omitted \textsuperscript{103} Sk.tp.: \textquotedblleft not\textquotedblright omitted \textsuperscript{104} Sk.sh.: \textquotedblleft every\textquotedblright retraced to read \textquotedblleft everything\textquotedblright, and \textquotedblleft everything\textquotedblright in Sk.tp. \textsuperscript{105} Sk.tp.: \textquotedblleft waken\textquotedblright instead of \textquotedblleft wake\textquotedblright \textsuperscript{106} Sk.sh.: a blank; Sk.tp.: dots to indicate something missing \textsuperscript{107} Sk.sh.: \textquotedblleft hope\textquotedblright is an alternate reading here \textsuperscript{108} Bp., SQ.: \textquotedblleft Yes,\textquotedblright omitted \textsuperscript{109} Bp., SQ.: \textquotedblleft understands\textquotedblright instead of \textquotedblleft knows\textquotedblright \textsuperscript{110} Sk.sh.: \textquotedblleft str.\textquotedblright abbr. for \textquotedblleft standard\textquotedblright, written out in a.o.d.
hopeful today\textsuperscript{111} to accomplish his duty, ready to suffer the\textsuperscript{112} pain that comes upon\textsuperscript{113} him, ready to take up responsibility, ready to answer every demand of life\textsuperscript{114} as a soldier in\textsuperscript{115} the battlefield, that condition of the spirit—\textsuperscript{116} a perfect health\textsuperscript{17}. In that condition, if\textsuperscript{118} a person is lacking, [then]\textsuperscript{119} the spirit is lacking that energy\textsuperscript{120}. And a\textsuperscript{121} person must be helped to gain that energy.

\textit{Q.: How to turn hopelessness in hopefulness?}

\textit{A.:} By faith.\textsuperscript{122} And you might ask, By faith in what? \textsuperscript{124} In the first place, by faith\textsuperscript{123} in God. At the same time, knowing that the soul draws its power, its inspiration\textsuperscript{125} from\textsuperscript{126} divine source and it is therefore\textsuperscript{127} every thought, every impulse, every wish, [every]\textsuperscript{128} desire is from there and in its accomplishment there is the law of perfection. And in this\textsuperscript{129} way a person feels hopeful. But, when one does not know\textsuperscript{130}, “What I shall\textsuperscript{131} do, what am I to do,\textsuperscript{132} where am I, what shall I accomplish, shall I ever be able to accomplish,\textsuperscript{132} I have not got the means, source\textsuperscript{133}, inspiration to do it,” \textsuperscript{134} when he denies it, he has not got it.

Because by denying, he gives away that which he has already\textsuperscript{124}. For in

\begin{enumerate}
\item[111.] Bp., SQ.: ", ready" instead of "today"
\item[112.] Bp., SQ.: "the" omitted
\item[113.] Sk.sh.: the symbols look more like "open" than "upon"
\item[114.] Bp., SQ.: "the demands" instead of "every demand of life"
\item[115.] Bp., SQ.: "on" instead of "in"
\item[116.] Sk.tp.: "is" instead of the long dash—
\item[117.] Bp., SQ.: "shows the spirit hidden under the body" instead of "that condition of the spirit—a perfect health"
\item[118.] Bp., SQ.: "If that condition is lacking, then" instead of "In that condition, if"
\item[119.] Sk.sh.: "that" retracted to read "then", and "then" in Sk.tp.
\item[120.] Bp., SQ.: "perfect health" instead of "that, the spirit is lacking that energy"
\item[121.] Bp., SQ.: "that" instead of "a"
\item[122.] Bp., SQ.: the question omitted and "Hopelessness can be overcome" added instead
\item[123.] Bp., SQ.: this passage omitted, and the words "in God" added to the previous sentence
\item[124.] Sk.sh.: a blank
\item[125.] Bp., SQ.: "its inspiration" added
\item[126.] Bp., SQ.: "the" added
\item[127.] Bp., SQ.: "that" added
\item[128.] Sk.sh.: "every" inserted, and included in a.o.d.
\item[129.] Bp., SQ.: "that" instead of "this"
\item[130.] Bp., SQ.: "thinks" instead of "does not know"
\item[131.] Bp., SQ.: "shall I" instead of "I shall"
\item[132.] Bp., SQ.: "how am I to do" instead of "where am I, what shall I accomplish, shall I ever be able to accomplish,"
\item[133.] Bp., SQ.: "I have not got the resource, I have not got the" instead of "source"
\item[134.] Bp., SQ.: "when one is pessimistic about things he destroys the roots of his desires, because by denying he casts away that which otherwise could have been attained" instead of "when he denies it, he has not got it. Because by denying, he gives away that which he has already"; Gd. must have substituted this passage from another source in P-o-M.’s lectures, not yet identified
\end{enumerate}
considering, or in recognizing their divine father in God, one becomes conscious of one’s divine heritage, and that there is no lack in the divine spirit and there is no lack in life. It is only a matter of time. If one builds one’s hope in God, then there is a certain fulfilment of it. It is very interesting to study the lives of the great persons in the world. And we find that some great people have almost arrived at the fulfilment of their undertaking and just before they have arrived at an end, they have lost it. And there have been some great persons who attained the ultimate success in whatever they have undertaken.

And you will always find that the souls of the kind are the ones who were gifted by that great power, and yet lacked faith. And the other, he was gifted by that power and that power was supported by faith. A person might have all the power there is, all the wisdom and inspiration, but if there is one thing lacking, and that is faith, he may attain to ninety-nine degrees of success, and yet miss one. And the loss in the end takes away all the gain that was gained previously. As there is a saying in English, “All is well that ends
well."  

As the Eastern people pray in their prayer, "Prayers" instead of "prayer".  

For if there is a difficulty just now, that [does not] mind because there is the real success, the finishing of it.

152. From the title of a Shakespeare play  
153. Bp., SQ.: "prayers" instead of "prayer"  
154. Sk.sh.: "And" written, then crossed out, and omitted in a.o.d.  
155. Sk.sh.: "our" written, then crossed out, and omitted in a.o.d.  
156. Bp., SQ.: "'Make our end good'" instead of "'Make the end well'"  
157. Bp., SQ.: "be" instead of "is"  
158. Sk.sh.: "you" crossed out, then retraced to read "does not", and "does not" in Sk.tp.; bp., SQ.: "we do not" instead of "that you"  
159. Bp., SQ.: "the success, the real success, in" instead of "the real success"
Monday, 4-4:30, 18th August 1924

Collective Interview

There are many different paths: the intellectual path, by which one studies and attains to spiritual perfection; the meditative path, in which one develops spiritually; the path of good action, which is sure to lead to a [high] attainment.

But in spite of all these paths, the path of devotion is great. It is most easy and most difficult. It is easy because it is natural. It is difficult because one looks for other paths rather than this. In the history of the great and holy beings of the world, the greatest and the most blessed have been the devotees. There have been great scientists and philosophers, but they have not been saints and masters for the very reason that the power and inspiration devotion gives is much greater than by any other way than one can obtain. Besides, devotion teaches one virtue; sincerity, earnestness, the sense of [duty], all different virtues come by devotion.

A person who is devoted to anyone in the world, to one’s father or mother, or brother or sister, or children or friend, has taken first step in devotion. But the one who shows his devotion in the spiritual path to his teacher, he has taken his second step. He has only to take one more step and he will be there. And that will be the devotion to his ideal.
There is a story of a mureed who was known to be a great devotee of his murshid. After the death of his teacher, a great sage came to that village where he lived and people began to talk all around the village that such great is the power of this sage that near going in his presence would make a person liberated from his all sins. This man, who was most spiritually inclined, was the first expected to visit this sage, but everybody from the village came to greet the sage except this one. They were all wondering why it is so, that is the man who is really deep in the idea, and the very man has not come. So the sage went himself there and asked this young man, “What was the matter that you did not come to see me? Everyone talked about you, and I was eager to make your acquaintance. Is there any antipathy you have for me, or what is it?” He said, “No, I would be the last person to have an antipathy towards a spiritual soul like you. But there was one thing that kept me back.” In his simple way, he said that, “People told me that by seeing your holiness I would be liberated from all sins. But I do not know yet where my murshid is going to be, in heaven or in the other place. If by being liberated I went to heaven, and if I found that my murshid was in the other place, then that heaven would be hell for me. I would rather be where my murshid is. Even if it were hell, it would become heaven for me.” It is that attitude really which makes a mureed a mureed. There he begins on the path.

---

10. Sufis use the word mureed to indicate an initiate (see Glossary)
11. Sk.sh.: a blank, then “known” added above, and “known” in a.o.d.
12. Sufis use the word murshid to indicate a spiritual teacher (see Glossary)
13. SP.tp.: “saying” added
14. Sk.tp.: “such” changed to “so” in hw., and “so” in Pl.tp., SP.tp.
15. Sk.tp.: “going” changed in hw. to “coming”; Pl.tp.: “coming near” instead of “near going”
16. SP.tp.: “coming to” instead of “near going in”
17. Sk.sh.: “able” written, followed by “liberate”; a.o.d.: “liberated” instead of “able liberate”
18. SP.tp.: “are” instead of “were”
19. SP.tp.: “is” omitted
20. SP.tp.: “is” instead of “and”
21. Sk.sh.: “request” written; a.o.d.: “request” omitted
22. Sk.sh.: “antipath” abbr. for “antipathy”
23. Pl.tp., SP.tp.: “that” omitted
24. Sk.sh.: “happiness” would be an alternate reading of same symbol
25. Sk.sh.: “would” written; a.o.d.: “do” instead of “would”
26. Sk.sh.: “I waited” written, then crossed out, and omitted in a.o.d.
27. Sk.sh.: “in spite” retraced to read “if”, and “if” in a.o.d.
Q.: How can a murshid be in hell?
A.: The perfect soul is everywhere, is it not? There is no place which is not inhabited by him. So he could be found there also. It was the limitation on the part of the mureed who thought perhaps this place or that place. But it is just the idea from the devotee point of view, from the point of view of devotion, that devotion itself was his upliftment.

Q.: By devotion is understood complete surrender?
A.: By devotion it means a genuine link of sympathy. There is nothing that hinders it, nothing that breaks it.

Q.: In what sense is the surrender?
A.: Surrender is not necessary; where there is a devotion there is no sacrifice because then there is pleasure. This is the path of freedom. When there is a willingness in service, a willingness in treading their path, then there is no sacrifice, no surrender. A genuine sympathy with murshid takes away that barrier which exists between two persons. There is no two persons there. Two persons is only till the devotion is developed. When it is in fullness, then there are not two persons, it becomes the same will. That is the true devotion. As I have said that once I was visiting the king of Hyderabad. It was the greatest difficulty that this came about for a young man, having arrived without having established any prestation in the world. And that day I felt a call from my murshid, from miles from the place. There I was tested between two persons, between the earthly king and the heavenly monarch. What I have chosen? I have chosen the path of the heavenly monarch. There was no sacrifice, only there was a call, I was there.

Q.: Does one always feel the call plainly enough?
A.: According to the development; the more you develop, the more you feel. All else in the world is secondary. As I say, that all the spiritual bliss is easily
attained by the devotee, not so easily by the student or keen observer in life, or by a great meditative person, he may be acquainted. The blessing is not in meditation or studying, but in devotion, because devotion is natural. It is the path of love; by love [we] develop.
Monday, August 18th, 5 o’clock

Healing

The idea of calling certain diseases as incurable diseases is a great mistake that man makes today. It is only because he has not got the remedy of curing those diseases and one calls them incurable diseases. But by calling a certain disease incurable disease he makes that patient hopeless, not only in his help, but also in the help that he can get from above. Therefore, it cannot be a right idea to make a living being believe that there is no cure for him. If the source and goal is perfect, then perfection is possible to be attained; and health is perfection, it can be attained. And what generally happens in the cases of what is called incurable diseases is that the impression that is made upon the patient of knowing and feeling that his disease cannot be cured becomes the root

Notes:
1. Sk.sh.: “Healing the idea of calling certain . . .” in lh. added above the text
2. Sk.sh.: “Monday, Aug. 18th, 5 o’clock” in lh. added above the text
3. Gd.tp., bk.: “as” omitted
4. Gd.tp., bk.: “that” instead of “because”
5. Gd.tp., bk.: “for” instead of “of”
6. Km.tp.: “he” instead of “one”; Gd.tp., bk.: “so he” instead of “one”
7. Sk.sh.: “d.” abbr. for “disease”
8. Gd.tp., bk.: “the help of man” instead of “his help”
9. Bk.: “are” instead of “is”
10. Gd.tp., bk.: “a perfection and” instead of “perfection,”
11. Here Gd. inserted three passages, probably edited from qa.s after other lectures, probably from this series
12. Sk.sh.: “And what is” written, then “what” retraced to read ‘by’ and “is” crossed out; Km.tp.: “is” omitted; Gd.tp., bk.: “What” instead of “And what”
13. Gd.tp., bk.: “case” instead of “cases”
15. Sk.sh.: actually “open” written
of his illness. And therefore in the belief of the patient his illness becomes rooted, and then no remedy, no help can root it out. The best treatment that a healer, a physician, can give to a patient is to give him first the belief that he can be cured; then medicine, a healing treatment, or whatever method he may adopt to cure him.

We hear the accounts, the stories of the physicians of the ancient times, of the mystics, of thinkers, that they used to find out a person’s illness just by looking at that person. This comes by intuition, and if the people in the past ages were proficient in it, it does not mean that the soul has lost this quality. Even today, if a person develops that quality in him, he can find out by the first glance all that is wrong with a person in his body, mind, and spirit, all. For the outward expressing of the person is narrative of his inner condition. Any disorder in the mind or body is clearly manifest outwardly, and it is only a matter of developing that faculty in order to read it and to find it out. When this faculty is developed a little further it makes one know also what is the reason behind illness that a person has, mentally or physically. If this faculty is developed still further, one can also find out what would be the best way, the best remedy to cure this person. Avicenna, the great mystic of Persia, was a physician [and] a healer at the same time. Mystic by nature is a physician, by

16. Gd.tp., bk.: “the” instead of “his”
17. Sk.sh.: “medicine” indistinctly written
18. Gd.tp., bk.: “or” instead of “a”
19. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
20. Gd.tp., bk.: “the stories” omitted
22. Gd.tp., bk.: “came” instead of “comes”
23. Gd.tp., bk.: “one” instead of “a person”
24. Gd.tp., bk.: a comma instead of “in”
25. Sk.sh.: “expressing” retraced to read “expression”, and “expression” in a.o.d.
26. Gd.tp., bk.: “spirit,” added
27. Gd.tp., bk.: “manifested” instead of “manifest”
28. Gd.tp., bk.: “every” added
29. Gd.tp., bk.: “mental or physical” instead of “mentally or physically”
30. Gd.tp., bk.: “When” instead of “If”
31. Km.tp.: “that” instead of “this”
32. Sk.sh.: “Alfisina” in lh. written, then corrected to “Avicenna”; for Avicenna, see List
33. Sk.sh., Km.tp.: “at the same time was” written; Gd.tp., bk.: “and” instead of “at the same time was”
nature is a healer; but the attainment of the outer knowledge

One might ask, What must one do in order to develop this faculty, in order to find out this further, if he has it in oneself? The answer is: As a mechanism wants a winding, as a musical instrument wants tuning, so every person, whatever be his life and occupation, wants tuning every day. And what is this tuning? This tuning is to harmonize every action of the mechanism of the body, the harmonizing of pulsation, of the beating of the heart, of the beating of the head, of the circulation of the blood, and that can be done by the proper way of repose. When once that is done, then the next thing is to harmonize the condition of mind. Mind, which is constantly working, which is not under the control of will, which cannot be pulled together at a moment’s call, which is restless, this mind should be harmonized. This can be harmonized with the will first. When there is a harmony between the will and mind, then the body and mind, so controlled and harmonized, become one harmonious mechanism working automatically. And the merely the mind and body in order, allows every faculty which has not

34. Gd.tp., bk.: “The mystic is a healer by nature” instead of “Mystic by nature is a physician, by nature is a healer”
35. Sk.sh.: “makes him” written, then crossed out and omitted in a.o.d.
36. Sk.sh.: “and” followed by a space, crossed out, and omitted in a.o.d.
37. Sk.sh.: “enable in” written; a.o.d.: “enables”
38. Gd.tp., bk.: “One might ask,” omitted
39. Sk.sh.: “further” retraced to read “faculty”, and “faculty” in a.o.d.
40. A.o.d.: “one” instead of “he”
41. Gd.tp., bk.: “The answer is:” omitted
42. Gd.tp., bk.: “a” omitted
43. Gd.tp., bk.: “or” instead of “as”
44. Gd.tp., bk.: “every day” added
45. Sk.sh.: “by” written, then crossed out, and omitted in a.o.d.
46. Gd.tp., bk.: “the” added
47. Gd.tp., bk.: “head and” added
48. Sk.sh.: a blank, possibly indicating a pause
49. Gd.tp., bk.: “of the beating [space] of the head,” omitted
50. Gd.tp., bk.: “this” instead of “that”
51. Gd.tp., bk.: “The” added
52. Gd.tp., bk.: “wandering” instead of “working”
53. Sk.sh.: a space
54. Gd.tp., bk.: “then” added
55. Sk.sh.: “will” retraced to read “it”, but “will” in a.o.d.
56. Sk.sh.: “control and harmonize” written; a.o.d.: “controlled and harmonized”
57. Sk.sh.: “merely” is underlined with a broken line, indicating editorial uncertainty
58. Sk.sh.: “bring” written; a.o.d.: “bringing” instead of “bring”
59. Sk.sh.: “an” retraced to read “in”, and “in” in a.o.d.
60. Sk.sh.: “allow” written; a.o.d.: “allows”
shown its fullness, manifest, and a person begins to observe life more keenly, comprehending life more fully, and so perception becomes keen and this faculty of knowing develops.

No doubt as more spiritually a person becomes evolved, the more he [gets] insight into the lives of things and beings. The first thing is to understand the condition of one’s own body and health, of the physical health, of mental condition. And when one can understand one’s own condition better, then one begins to see the condition of the other person. Then intuition becomes born and active. As one develops intuitively, one begins to see the pains and sufferings of people. And if his sympathy is growing and becoming vaster, his sight becomes more keen, and he begins to observe the reason behind the complaint. And if he goes still further in the path of intuition, he begins also to see what remedy would be best remedy for the person who suffers. Furthermore, there are some signs a seer sees, outward signs which explain to him the fundamental principle of health. Every person represents the sun: his heart, his spirit, his body, all. And there are two actions of the sun: the sunrise and the sunset. There is a tendency of the body which draws it towards the earth, shows the sunset, because the soul is drawing itself towards the goal. And there is another tendency, which is like sunrise; the body naturally is inclined to raise itself. It seems that the earth is not drawing the body, it is something above

61. Gd.tp., bk.: “in one to show” instead of “which has not shown”
62. A.o.d.: “to” added
63. Sk.sh.: “observe” written over a now illegible sh. symbol
64. Bk.: “to comprehend” instead of “comprehending”
65. Gd.tp., bk.: “keener” instead of “keen”
66. Gd.tp., bk.: “the more” instead of “as more spiritually”
67. Sk.sh.: “gets” retraced to read “gets”, and “gets” in a.o.d.
68. Gd.tp., bk.: “and health” omitted
69. Gd.tp., bk.: “the” added
70. Gd.tp., bk.: “to begin” instead of “one begins”
71. Gd.tp., bk.: “another” instead of “the other”
72. Bk.: “is born and becomes active” instead of “becomes born and active”
73. Bk.: “this” instead of “his”
74. Gd.tp., bk.: “becomes” instead of “becoming”
75. Sk.sh.: “he is” written, then “is” crossed out; a.o.d.: “he is” omitted
76. Gd.tp., bk.: “the” added
77. Gd.tp., bk.: editorial separation markers have been added here
78. Gd.tp., bk.: “question” has been written, then crossed out, and omitted in a.o.d.
79. Gd.tp., bk.: “to him” omitted
80. Gd.tp., bk.: “principles” instead of “principle”
81. Gd.tp., bk.: “is, as is the case” instead of “are two actions”
82. Gd.tp., bk.: “which” added
83. Gd.tp., bk.: “the” added
which draws it. That is the sign of the sunrise, and it does not depend upon the age, it depends upon the condition, upon the harmony that is established by the spirit and the body. For a mystic it is a usual thing to find out if a person is going to die in three years’ time, and easier still if a person is to die in one year’s time. The inner spirit apart, even the tendency, the inclination of the body gives every sign.

Q.: Do the elements of fire, air and water well [balanced] help one to a permanent cure?
A.: The knowledge of elements is the most essential knowledge to understand the law of nature. No doubt there are outer signs, but at the same time intuitive knowledge helps one to understand them. The examination that a physician makes, the analyzing of the blood and refuse and saliva, the examination of the skin, the tongue and lips, and the colour of the eyes, in all this analyzing one sees the play of different elements, whether it is fire element or water element or earth element. And it is either by remedies, by medicine, by the thought power, by whatever way the patient is helped, the knowledge of the elements is most helpful. Even one can go so far in understanding the secret of elements, that not only in the skin, in the body the elements show themselves, but even in the action of a person the elements show themselves. There is a person with a fire element predominant in him; [the person] is quite different than the person in whom air element is predominant. The person with air element differs water move likes dislikes things to which he has attracting quite

84. Sk.sh.: “upon” looks more like “open”
85. Gd.tp., bk.: “between” instead of “by”
86. Sk.sh.: a sh. symbol, unrecognizable due to retracing
87. Sk.sh.: the initial letter in “balance” looks like a “p”; Km.tp.: “balanced”
88. Sk.sh.: “predom.” in lh. abbr. for “predominant”
89. Sk.sh.: a blank, indicating several lost words; Km.tp.: “the person” instead of “which [blank]”
90. Km.tp.: “from” instead of “than”.
92. Sk.sh.: “element” and “differs” underlined, also a blank between them, and a fragmentary sentence follows
93. Sk.sh.: a blank; Km.tp.: “from the person with” instead of the blank
94. Sk.sh.: a blank
95. Km.tp.: “element . . . move . . . likes . . .”; with “and dislikes” added by hand after “likes”
96. Sk.sh.: “attracting” partially crossed out; Km.tp.: “is attracted” instead of “has attracting”
different and [significant]

The element which is predominant in his nature.

No doubt, a balance, an evenness of a right proportion of all different elements which make the body is the ideal thing. And that can be brought about by harmonizing one’s body, [harmonizing] the mind by meditation.

**Q.** Can astrological determination help to find the cause of a disease? Is such a method recommended?

A.: Yes, astrological help can find out the cause, [if] it was right. But I would not recommend it. A person who looks at a condition before which he is helpless, in the case when it is favourable it is all right, but when it is not favourable then it works to his disadvantage. For instance, [if] an astrologer says, “After three years you will become ill and you will die,” even if the astrologer was mistaken in saying that, still in the impression, this will finish the person in three years. Why must he therefore depend upon such things? Why not depend upon the life and light of God, which is within? Why not say to oneself that life lives and death dies? And why not always hope for the best to come? Neither to look at nor to expect the worst to come. One might say that in order to be ready to face the worst, we must look at the black side. By looking at the dark side of things one focuses one’s spirit to the dark side of things. And so one evolves into obscurity instead of rising above it and seeking for the light, hoping for the best to come; in that way he prepares himself also to face if the worst came.

Q.: It was said that the seer can see every inharmony in body, mind and spirit; is there ever any inharmony in spirit?

---

97. Sk.sh.: “signif” written in lh., then ending illegibly; Km.tp.: “significant”
98. Km.tp.: “of” instead of “to”
99. Km.tp.: “or” instead of “of”
100. Sk.sh.: a blank, possibly indicating a pause
101. Sk.sh.: “harmonizing” inserted after “however”; Km.tp.: “harmonizing” instead of “however”
102. Sk.sh.: the “Q.” for “question” is lacking here, but is included in Km.tp.
103. Sk.sh.: “meth.” abbr. for “method”
104. Sk.sh.: “recommandée” in lh., French for “recommended”; Km.tp.: “recommended”
105. Sk.sh.: “if” traced through a sh. symbol now rendered illegible, and “if” in Km.tp.
106. Sk.sh.: “of” retracted to read “if ”, and “if” in Km.tp.
107. Sk.sh.: “astr. er” abbr. for “astrologer”
108. Sk.sh.: “a.” abbr. for “astrologer”
109. Km.tp.: “this” instead of “this”
110. Sk.sh.: a blank, possibly indicating a pause
111. Sk.sh.: symbol indecipherable due to correcting
112. Sk.sh.: this line has been left blank
A.: Yes. The spirit holds the inharmony of the body and mind in it. Inharmony does not belong to the spirit. It holds, while body and mind [are] [reflected] in it.

Q.: It is said that people mentally deranged are affected by the phases of the moon. Why is that?
A.: Moon is respondent to the sun and so the mind is respondent to its impressions. The impressions which have deranged mind, when they are impressed by the response of mind, the person gets worse. The effect of the moon is to make one respondent. If a person is respondent to inspiration he becomes more inspirational. For instance, a poet can write better in the waxing moon than waning moon.

Q.: Then would the mad person become more mad in the waxing moon?
A.: Yes. I have seen a bird in the Himalayas. That bird is called the lover of the moon. And during the rising moon this bird is happy, most joyous, singing and running in the moonlight, and it can walk with you miles at that time, when there is the rising moon. But in the waning moon it becomes sad and it does not even eat for days. It seems as if it has lost all its joy and it awaits eagerly for the first moon, for the new moon. And that is the condition of the mind. Those who have mystical idea, they begin every work, every enterprise they have in mind with the waxing moon.

Q.: Why is the river streaming from the perfect source to the perfect ocean through those bad and rocky mountains?

---

113. Sk.sh.: although the sh. symbol looks more like "which" than "the", the context and Km.tp. call for "the"
114. Sk.sh.: "all" retraced to read "is"; Km.tp.: "are"
115. Km.tp.: "reflected" instead of "reflect"
116. Sk.sh.: "moon" retraced to read "more", and "more" in Km.tp.
117. Sk.sh.: "waning moon than" written, then crossed out, and omitted in Km.tp.
118. Km.tp.: "in the" added
119. Sk.sh.: a second "A." written
120. Km.tp.: "This" instead of "That"
121. Sk.sh.: "light" written, then crossed out, and omitted in Km.tp.
122. Sk.sh.: "waning" in lh. added; Km.tp.: "waning"; apparently, the words waxing and waning were confused in this answer
123. Sk.sh.: "waning" written, then crossed out, then "waning" inserted; Km.tp.: "waning"
124. Sk.sh.: "perf." abbr. for "perfect"
A.: That symbolizes life. Our soul, as a stream, comes from the perfect source and goes to the perfect source. And what we call life is going through the rocky mountains as we see. It is the same picture.

Q.: If a person has, say, the earthly or water elements predominant in his nature, what is the most effective way to bring about the action of fire and air, which must be necessary for a perfect balance?
A.: By putting him under a condition which will bring out in him the element which is wanted. For instance, a person who likes to sleep, to send him on an errand to Paris; that will bring about that balance which will . . .

Q.: Where does perfection exist if not in the spirit? And can the perfect hold or reflect the imperfect?
[A.:] Yes. The word spirit is used for two things. Divine spirit, the spirit of God, is a different thing. The individual spirit, the word which we use in the of spirit communication, and [for] communicating with a person, that is quite a different meaning.  And in that sense, if I have said that the [spirit] holds the condition of harmony of mind and body.

Q.: Is the state of consciousness of people reflected in the climate?
A.: Certainly. In the end of examination and analysis of cosmic life we shall come to find what Rumi has said that: the earth, water, fire and air, they seem to everyone as objects as something dead. Before God they are living beings; they are his obedient servants. And where is God’s intelligence to be found? In man.
If [a] man thinks and feels a certain thing it has its effect upon the whole cosmos. And if there is one thought held by a multitude, it has a still greater effect [upon] the cosmos, and therefore it is in the end we shall find that in spite of a man’s helplessness before natural law, [that] man as a collective being represents God, the creator who reigns and rules upon nature.

141. Sk.sh.: “one” written; Km.tp.: “a” instead of “one”
142. Sk.sh.: “open” clearly written; Km.tp.: “upon”
143. Sk.sh.: “then” retraced to read “that”; Km.tp.: “nature also that”
Brotherhood

Faithful mureeds—co-workers,

During this summer season we have been speaking about the idea of our work in the brotherhood movement, and we have thought about various different things in which to take interest and various different ways in which to work. But at the same time, when we think that there are so many institutions of social work and their number is ever on the increase, and when we think that there are so many philanthropic societies who are really doing a good work in doing what little they can to help humanity in its suffering and distress, we arrive to think that the things that different societies are doing are being done, more or less. Our special way of working must be peculiar to the Sufi Message, even in an outside activity as brotherhood.

In order to teach religious devotion, the ideal of God, the truth of scriptures, the respect for masters, we have Universal Worship, our religious service initiated by P-o-M. in 1921 (see List)
activity. In order to study and meditate philosophy and to understand the deeper side of life, we have the Sufi Order, or the esoteric work. But in the work of brotherhood, what especially we can do is to bring forward one principle, and that principle is tolerance. The more we study life, the more we shall see this: it is wanting, it is lacking. And we shall also see after a keen study of life in general that any work done in that direction of bringing out that idea of tolerance is never wasted. On the other hand, it will have an influence on all different activities such as suggested to us by different friends: social work, economical, political, in all things this one principle will be a great help.

But one might say, how can this principle be brought forward? In articles, in lectures, in teaching, in writing plays and dramas and stories, those who can write, those who can bring it in the art, the principle of tolerance, in their poetry to weave that principle in whatever way one can, and to bring it before humanity, to bring it before the children in the schools, before the patients in the hospitals, the prisoners in jails, one’s friends and [associates], before young people and elder ones, not in the way of preaching and teaching, but in such a delicate way that it could be interesting to hear and know about it. If not, it is natural that everyone says, “Do I not know that tolerance is a great merit?” As everyone would say, “Do I not know what love means?”, and hardly anyone knows what love means in the world. The more one knows, the less

16. Hq.tp.: “study philosophy and to meditate” instead of “study and meditate philosophy”
17. The Sufi Order was, from October 1923, designated as the esoteric school of the Sufi Movement
18. Hq.tp.: “for” instead of “or”
19. Hq.tp.: “we can” moved to before “especially”
20. Km.tp.: an extra “we” inadvertently inserted at this point
21. A.o.d.: “that” instead of “this:”
22. Hq.tp.: “in” added
23. Hq.tp.: “work” added
24. Sk.sh.: “can” written, then crossed out, and omitted in a.o.d.
25. Sk.sh.: “letters” is a possible alternative reading of the sh.
26. Hq.tp.: “And” added, beginning a new sentence
27. Hq.tp.: “those” omitted
28. Hq.tp.: “the principle of tolerance in the art” instead of “it in the art, the principle of tolerance”
29. Hq.tp.: “and to” omitted
30. Hq.tp.: “out” added
32. Hq.tp.: “before” added
33. Sk.sh.: what looks like “associals” in lh. for “associates”; a.o.d.: “associates”
34. Hq.tp.: “older” instead of “elder”
35. Sk.sh.: “preaching” indistinctly written
36. Sk.sh.: “everyone” instead of “everyone”
37. Sk.sh.: “anyone” indistinctly written and partially crossed out
38. Hq.tp.: “in the world” moved to between “anyone” and “knows”
one speaks about it . . . 39 We can find out a thousand mistakes in our everyday life; it is something that can never be learned too much.

The more we develop this tolerant outlook on life and tolerant attitude in life, the more we shall find there is a place to fill. And it will stand as a spirit, a 40 brotherhood behind everything that we do. And, although outwardly tolerance is a simple teaching 41, but 42 at the same time it is the most difficult thing 43 to accomplish in our life. 44

For human nature is such that its psychology, the more you learn it, the more you find out that that 45 is the one thing that has kept the [followers] 46 of different religions 47 fight 48 with one another. Nations have 49 prejudice 50 against one another, classes have 49 their distinctions and differences, and individuals 51 against one another. All inharmony 52 in every respect is mostly caused by intolerance. And there cannot be [a] 53 greater moral and a better teaching for our brotherhood movement [to take up] 54 than tolerance and to bring it 55 before the world, not [in] 56 a religious form nor in 57 spiritual form, but in one’s own action, attitude 59 outlook on life, and 60 bring it in whatever way you can. If you are able to
write newspaper articles, if you are an artist in your work of art, if stories writer in your story in business, in industry, that idea of tolerance, if you thought that it is a part of your brotherhood work, that you express it, and that in expressing it you are fulfilling your sacred work of brotherhood.

Further, I wish to add that the brotherhood movement gives us the scope of fulfilling that idea of ours, which no other activity gives us, and that is unassuming work, noiseless work. A humble service without any pretense of being --- worker. In this activity we have every scope of rendering of service to God and humanity. For in this way we come forward as nothing, not as a religious teacher or as a religious preacher or someone who teaches a doctrine. We just come as friends, as servants. And by practising this manner, we have a greater chance of accomplishing our spiritual work, because for the real spiritual work what is most necessary is unassuming progress. If there has ever been a difficulty in the path of a seeker of truth, or a person who is progressing towards spiritual ideal, there has been only one difficulty, and that is to keep his ego from becoming vain of his spiritual advancement. Those who have advanced, gone forward in the spiritual path, what they have showed in their poetry, writing, is one thing: “We have found one great
enemy on the path and that enemy is our own ego. It becomes conceited, proud, vain of its spiritual attainment, of its goodness, advancement, greater knowledge, power.” Naturally, the further one advances spiritually, the more one knows, the more powerful one becomes, the more one begins to live. He becomes delicate, steady, strong, fine and tender. And therefore, all that is beautiful and good and rich, that comes to him, and naturally, as it happens to be human nature, he becomes proud. And it is this one thing that holds him back. If ever his progress was hindered, it is not by anything else outside. Therefore, as spiritual workers or seekers after truth, as the servants of humanity, our greatest enemy is our self.

In the work of brotherhood we have that facility of coming before others as nothing, as their brothers, as their equals. We can speak to them heart to heart, and instead of teaching them, we can show by our own action and outlook on life, not to dispute or correct them [but] by showing them gently by our own living and tolerance which is the main principle of the message.

83. Sk.sh.: “fine” and “tender” indistinctly written
84. Gd.tp.: “and” omitted
85. Hq.tp.: “else” omitted
86. Hq.tp.: “;” instead of “we have”
87. Sk.sh.: actually “fascility”, then the “s” crossed out
88. Sk.sh.: “heart” twice indistinctly written
89. Hq.tp.: “disputing or correcting” instead of “to dispute or correct”
90. Sk.sh.: “by”; a.o.d.: “but” instead of “by”
91. Hq.tp.: “that” instead of “and”
Words Spoken at Ordination

Faithful Cherags and co-workers:

The real is tested and the real in the end proves to be real, for real can endure tests, be it in friends, relations, or in service, the service which unites us in God, in truth, in spiritual ideal and in serving humanity. When we see in difficult conditions of the work, in business, in politics, in industry, in other aspects, no doubt the truth plays its role in all works of life, but it does not show its need so much as in this work which we do. Truthfulness in this work is the true expression of [devotion] and faithfulness is the guarantee of success, to be achieved in service. No doubt, when we look at the ideal and the work, it seems that we have to carry mountains, but outward things give strength, hope and courage, sincerity, devotion and faithfulness to the cause. And it is in this great ideal that I hold you near to my heart and pray for your success, wherever
you go. Be sure that your *murshid*\(^\text{13}\) is with you in all your difficulties and strife, and that he values your work and appreciates it.

---

13. Sufis use the word *murshid* to refer to a spiritual guide (see Glossary); here, P-o-M. refers to himself
Tuesday evening, August 19th, 1924

2 Class for Candidates

It is most essential for my mureeds to think what motive, what object they have in their working with the teachings and meditations given in the Sufi Order. Is it that they wish to develop any powers? And such powers are not promised. Is it that they wish to learn very much? But there is not much study given here. Is it that they want to be good? No special principles of goodness are taught here. If they want to be spiritual, we have not yet made solitudes and seclusions as they had on the top of Himalayas and the caves of the [mountains] that we may give up our life in the world and retire, neither do we wish for it. Then what is the motive that keeps us busy in the Sufi Order?
Order? What is our object in taking this path of initiation? Our object in this is to become human, to understand the way how to become humane, how to live a human being's life to its fullness, how to live a life of love, harmony and beauty. If another calls it a religion, let him call it. If anybody says, “This is spirituality,” let him say. If anyone says, “This is the thing we have to study,” so much the better. If anyone says, “That is the thing we have to achieve by seclusion or meditation, [or] silence,” that is really the object.

Now in order to achieve this aim of ours, what must we do? What is expected of us? Are we expected to study much? Or to meditate much? Or to become very good, as they say “too good to live”? Or are we supposed to be too pious to attain to it? No. It is attained by the understanding of life. And understanding of life is in the understanding of human nature, and it is the very thing that many in the world neglect. What is the reason that everyone neglects it? The reason is that one is so interested in one’s own life, absorbed in one’s own affairs, and busy in pursuing the object that outwardly a person sets before himself, that he neglects the most essential thing to be done in life. So to speak, a person starts to build a house without building a foundation. One might ask, “How is it to be learned?” The answer is that every intelligent person begins it,
[but he does not] finish it. The first thing that an intelligent person does is that he weighs and measures the other person. And so he judges another person. Besides, what impression he gets from the other person, he unconsciously reacts and therefore he partakes of the fault of the one who he weighs and measures and judges. The words of Christ we remember, “Judge ye not, lest ye be judged,” that was the lesson to understand the human psychology in the right way. It is to see and not see at the same time. It does not mean that one must close one’s eyes to the faults of the others; that would be a wrong thing also, because then one will not become acquainted with human nature fully. If one is a student of human nature, if one is seeking after truth, one need close his eyes the faults of others, but study them. And instead of reacting one must find those faults in oneself. What generally one does is that one sees the fault of another and one never traces that fault in oneself. It is very amusing when two persons discuss about another person’s faults, they become such great authorities as if each of them never knew that wrong which the third person has done. One talks with the other as if they were faultless for their whole life. By finding in oneself that which is lacking in the others, one corrects oneself, and at the same time one studies human nature.
The next step towards the understanding of human psychology is to find out the cause behind the faults people have. For average person sees only the fault, he does not see the cause which is behind the fault. Sometimes the cause is in the mind of the person. Sometimes the cause is in the body of the person. Sometimes the cause is deeply rooted in his spirit. As soon as one realizes these causes, then one sees in oneself also the same cause hidden behind one’s own faults. And by reaching the cause and by correcting oneself, one is able to understand another person better. It is not by thinking that we must be tolerant, because knowing of the virtues is not necessarily living a virtuous life. It is by seeing the cause of every fault in oneself that one is able to have an insight into human nature. It is possible that another person has perhaps ninety-nine degrees of the same fault which we have. But generally what happens is that when we accuse another person of a certain lack, perhaps there is one grain there and ninety-nine in us. One must not be surprised to see this phenomena, because it is generally the case. It is the person who has ninety-nine degrees of the same fault is most inclined to find it, even one grain of the same fault in another person, and is very happy to find it. The one who has realized even one grain of the fault of which the other person has ninety-nine grains, that person does not speak about it. He is so sorry about the one grain that he has that he keeps his lips closed, his eyes downcast.
And there is a step further in understanding the psychology of human nature: to see the delicate light and shade in the picture of human life. This only comes when a person has acquired fine perception, keen insight in human nature. It is then that the most interesting study of psychology begins. A fine person, a person with fine perception, is really a spiritual person. Even if he was not so outwardly, inwardly he is so. He may not show outwardly religious, spiritual, or godly. But the [very] fact that he has a fine perception, he is certainly spiritual. A person who sees cause and effect of every word, thought, action, every movement, every change and expression that is the person who reads between lines. That is the person whose glance is like an X-ray, it sees through a person. No doubt, it is this person who will find more faults, lacks, wants in human nature, naturally. And it is this person who will be less affected by it, or at least react upon it, overlook it, and rise above it. The person who sees the most, the least—the person who sees the least most. The reason is that he sees, he does not see the lack, but he sees the cause. And when he sees the cause he sees the effect.

Is there any study, history or geography or chemistry or science, any study more interesting than this study of human nature? The study of human nature builds a bridge between man and God.

81. Sk.sh.: a single bracket is placed in front of “And”
82. Sk.sh.: “step” indistinctly written
83. Hq.tp.: “were” instead of “was”
84. Hq.tp.: “by” added
85. Sk.sh.: “way” retraced to read “very”; a.o.d.: “very”
86. Hq.tp.: “of every” added
87. Hq.tp.: “of” instead of “action”
88. Sk.sh.: “j” begun, left unfinished, then crossed out and omitted in a.o.d.
89. Sk.sh.: “movement” indistinctly written
90. Hq.tp.: “of” instead of “and”
91. A.o.d.: “of” instead of “and”
92. Sk.sh.: a blank, the remainder of this line left blank
93. Hq.tp.: “the” added
94. Sk.sh.: “X-ray” written in lh. and encircled
95. Hq.tp.: “less” added
96. Sk.sh.: “sees” indistinctly written
97. Sk.sh.: “complaints” clearly written; a.o.d.: “complains”
98. Hq.tp.: “he sees,” omitted
99. Sk.sh.: the sh. symbol looks more like “which” than “the”, but the context and a.o.d. indicate that “the” is correct
100. Hq.tp.: “another” instead of “any”
To my mureeds, therefore, a word of advice that I have to give is to [waken] to the subtleties of human nature. Cultivate and make your perception keen as to get an insight into human nature. It is by this that you will probe the depth of life’s secret. And in [understanding] this secret that all the mystery is revealed, a mystery which is mysticism. It is to find this mystery that we take the path of initiation. It is in this revelation that the purpose of our spiritual pursuit is accomplished.
Collective Interview

Murshid. 2

What attitude must a mureed 3 take towards his co-mureed 4 if he does not seem to get on 5 with his co-mureed, if he thinks that there is something lacking in him? He, instead of correcting him, must overlook that part and must try and appreciate all that is good in his co-mureed. By showing his sympathy in this manner, he will be able to establish a connection with his co-mureed by which there will be a mutual help given to one another.

Psychologically it is true that two persons with different temperaments cannot get on. But at the same time, the Sufi path teaches us to try and to 6 get on with personalities 7 which we cannot get on with. The greater 8 a soul, the greater power it shows in getting on with everyone. If that is the sign of 9 soul’s evolution, then we must always try our best to get on with all personalities, however difficult they 10 may be.

It is only a matter of understanding. There are things in other persons which hurt us; but they 11 us because we take this 12 point of view. 13 We take them so deep to our heart. If we kept them on the surface 14 then they do not need...
to hurt. One must make a shield by one’s will, a shield on which to take every attack of knives, or swords, or pinpricks, not to allow that to touch one. And at the same time, one must take all that is desirable without shielding oneself. In this way one can live in the world a harmonious life. It would seem very impractical to read that teaching in the Bible, that if one strikes [you\textsuperscript{17} on] one cheek, [turn\textsuperscript{19}] the other cheek. But it is impractical because one does not know the theory of it. The theory\textsuperscript{20} is that if one strikes one on one’s\textsuperscript{21} cheek, the person who is able to turn his other cheek is the person who is\textsuperscript{22} able to take the first strike\textsuperscript{23} also on\textsuperscript{24} his shield. The person whose face is struck, he surely will not turn the other side of his face. It is the other person\textsuperscript{25} who strikes, who thinks that he is struck on his face, but it only fell on his shield. He does not mind if another time his shield receives one more. In order to understand this\textsuperscript{26} lesson, one must learn this: to make around oneself a shield, in other words, not to take things so seriously, things which we need not take seriously. One must keep them on the surface, not allowing them to enter one’s heart.

\begin{itemize}
\item[15.] Sk.sh.: “much imp.” written, then crossed out (“imp.” abbr. for “impractical”), and omitted in a.o.d.
\item[16.] Sk.tp.: “unpractical” instead of “impractical”; Hq.tp.: “unpracticable” instead of “impractical”
\item[17.] Sk.sh.: “one you” written, then “you” and another illegible sh. symbol crossed out
\item[18.] Sk.sh.: the first letter in “cheek” looks more like an “s” than a “c”
\item[19.] Sk.tp., Hq.tp.: “you on the cheek, turn”
\item[20.] Sk.sh.: “th.” in lh. abbr. for “theory”, written out in a.o.d.
\item[21.] Hq.tp.: “a person strikes another on his” instead of “one strikes one on one’s”
\item[22.] Sk.sh.: “is” retracted to read “was”
\item[23.] Hq.tp.: “blow” instead of “strike”
\item[24.] Sk.sh.: “the” written, then crossed out, and omitted in a.o.d.
\item[25.] Hq.tp.: “he” added
\item[26.] Hq.tp.: “that” instead of “this”
\end{itemize}
Address to Fatha Engle

Murshid

My blessed mureed Fatha, words can say so little how much I have appreciated your faith, your devotion, your perseverance, and your patience. How simply on my asking you to come with me, without asking where I was taking you, for what purpose I was taking you, you accepted to come with me. You stayed here and made all your friends, endured all patiently, and [have] done your work to the best of your abilities. You have shown to mureeds the way of [mureedship], not by speaking in words, but by living it. And now you are going to the United States with the message, and I wish you every success, a success which already is designed, which is sure. You have the love of your friends with you and the blessing of your murshid.

And I must give my blessing to this, my first worker in America, Mrs. Cushing. Her devotion has always been great, a devotion which will always remain for the cause, for the work. I appreciate beyond words her coming to us in this Summer School and [being] with us, and I wish that she will give us this pleasure often again. I wish you, Mrs. Cushing, from the depth of my heart, every success and Godspeed and God bless you.
Mind World

There is [little]² consideration given at this time of the world’s evolution to what may be called inherited qualities. It is partly because the individual’s progress is lacking and partly because of materialism growing every day more and more. If there is a question of [buying]³ a dog, [purchasing]⁴ a horse, one gives a thought to its ancestors because one attaches value to the dog or horse according to its origin. But in man one is [apt]⁷ to forget it. As days are passing⁸, so less and less this is considered¹⁰. No doubt, it has its advantages. Nevertheless, there remains a¹¹ fact that the qualities of both parents and the
qualities of ancestors\textsuperscript{12} are manifest\textsuperscript{13} in the child. Therefore, what the child inherits from his parents and from his forefathers, upon it\textsuperscript{15} the building of his life and of his life’s career is placed. That is the foundation of his life. And if\textsuperscript{16} upon a weak foundation a large building is erected, that foundation proves in the end to be not strong enough to hold the building. And, if upon a good foundation a building is erected, you can always be sure that it is secure.

One might think\textsuperscript{17} that, how does it come\textsuperscript{19}? Yes, if a\textsuperscript{20} child is liked\textsuperscript{21} one of his parents or his relations of his mother’s side or father’s side, one sees the reason of it. But in the mind of the child one is apt to forget\textsuperscript{25}, one is apt to neglect that\textsuperscript{26} question. How can\textsuperscript{27} a mental quality come in a child? But it must be understood that body is the expression of the soul and if the body represents\textsuperscript{28} the parents and the ancestors, the mind also represents\textsuperscript{29}, for the body is the outcome of the essence of mind. Besides, the image that a child shows of his parents or of his ancestors, it\textsuperscript{32} is not physical, it is mental. If the mental image is outwardly manifest\textsuperscript{33} in the visage of the child, certainly the qualities of the parents and of ancestors also reflect\textsuperscript{34} in the mind of the child.
Now the question is that, what about the qualities [a soul] shows which are quite different to the qualities possessed by his parents or ancestors? The answer is, in the first place one knows so little about one's genealogy; as far as one can trace back, that also [is] five generations. Few people know more than four or five generations of his family. And a child may inherit qualities of an ancestor six or seven generations back [which] is not known to his family, and that may manifest in quite a concrete form. One might ask, is there no other way of a soul inheriting qualities which did not belong to its parents or ancestors? Yes, and that way is the reflection that the soul has brought with it before it has come to this physical plane.

Those qualities may be even more clear in the life of a soul than the qualities the child has inherited from his parents or ancestors. It is therefore that sometimes one finds a hero, a king, a poet, a general, a great politician having been born in a most ordinary family, that there is no trace of this knowledge to be found among his ancestors or in his parents. Nevertheless, he may be a representative of Shakespeare, or of Alexander the Great, from the higher spheres, but still he has some properties in his body, in his mind.

36. Gd.rp., Gd.tp.: “that” omitted; bp.: “Now the question is that,” omitted
37. Sk.sh.: “the” crossed out, followed by a blank, then “a soul” added here; Gd.rp., Km.tp.: “the” omitted, “a soul” added; Gd.tp., bp.: “the” omitted, “a child” added
38. Gd.rp., Gd.tp., Bp.: “from” instead of “to”
39. Bp.: “The answer is,” omitted
40. Sk.sh.: “very nearly”; Km.tp., Sk.tp., Gd.tp., bp.: “hardly”; bk.: “with difficulty”
41. Gd.rp., Gd.tp., bp.: “Very” added
42. Gd.rp., Gd.tp., bp.: “four or” omitted
43. Gd.rp.: “its” instead of “his”; Gd.tp., bp.: “their” instead of “his”
44. Sk.sh.: “an” retraced to read “his”; a.o.d.: “his”
45. Gd.rp.: “the” clearly composed here; a.o.d.: “which”
46. Bp.: “are” instead of “is”
47. Bp.: “those” instead of “that”
48. Bp.: “One might ask,” omitted
49. Gd.tp.: “soul’s” instead of “soul”
50. Gd.tp., bp.: “a” instead of “the”
51. Sk.sh.: “born” written, then crossed out, and omitted in a.o.d.
52. Gd.rp.: “a soul” instead of “the child”; Gd.tp., bp.: “a soul” instead of “the child”; bk.: “it” instead of “the child”
53. Gd.rp.: “soul” instead of “child”; Gd.tp., bp.: “a soul” instead of “the child”; bk.: “it” instead of “the child”
54. Gd.rp.: Gd. first wrote “very”, then crossed it out and wrote “most”
55. Bp.: “and” added
56. Gd.tp., bp.: “that” instead of “this”; bk.: “such” instead of “this”
57. Sk.sh.: “re presentative” inadvertently for “representative”
58. Gd.tp., bp.: “sphere” instead of “spheres”
59. Gd.rp., Gd.tp., bp.: “property” instead of “properties”
60. Gd.tp., bp.: “and” instead of “in”
which he has\textsuperscript{61} inherited from his parents and ancestors which also remain\textsuperscript{62} as reflection falls\textsuperscript{64} upon his soul.

One might ask a question that,\textsuperscript{65} Which quality is seen\textsuperscript{66} greater in a soul, the quality of the ancestors and of the parents or the quality that soul has brought with it from the higher spheres? And the answer is that in the depth of that soul there is that quality which it has brought with it; on the surface there\textsuperscript{71} is that quality which the ancestors have given. If the innate quality is greater, then it can\textsuperscript{72} also manifest on the surface, covering the qualities which the parents have given, which the ancestors\textsuperscript{74} have given. But if that quality is not powerful\textsuperscript{75} enough, then the outer qualities which manifest on the surface will be the principal qualities, shining\textsuperscript{76} as the characteristics of a person.

\begin{quote}
Q.: How is in the Old Testament\textsuperscript{77} to be understood that the sins of the parents will be punished to the children down to the seventh generation?
A.: This only supports my argument. Sins as well as virtues, both, it is the quality\textsuperscript{78} of mind as well as the elements of the body, both manifest for generations. It is natural from the scientific point of view,\textsuperscript{79} so naturally it is from the metaphysical point of view. Only according to the science\textsuperscript{80} you will say a person has inherited perhaps a bodily illness or deficiency\textsuperscript{81} of the parents. But at
\end{quote}

\textsuperscript{61} Bk.: “which he has” omitted
\textsuperscript{62} Gd.rp., Gd.tp., bp.: “remains” instead of “remain”
\textsuperscript{63} Bp.: “a” added
\textsuperscript{64} A.o.d.: “fallen” instead of “falls”
\textsuperscript{65} Gd.tp.: “later” instead of “that”; bp.: “one might ask a question that,” omitted
\textsuperscript{66} Gd.tp., bp.: “seen” omitted
\textsuperscript{67} Gd.tp., bp.: “the” added
\textsuperscript{68} Bp.: “And the answer is that” omitted
\textsuperscript{69} Bp.: “the” instead of “that”
\textsuperscript{70} Sk.sh.: “surf.” abbr. for “surface”
\textsuperscript{71} Gd.tp., bp.: “there” omitted
\textsuperscript{72} Gd.tp., bp.: “may” instead of “can”
\textsuperscript{73} Gd.tp., bp.: “that quality” instead of “the qualities”
\textsuperscript{74} Gd.tp., bp.: “parents and the ancestors” instead of “parents have given, which the ancestors”
\textsuperscript{75} Gd.rp.: originally “powerful” was written, then replaced by “profound”; Gd.tp., bp.: “profound” instead of “powerful”
\textsuperscript{76} Sk.sh.: “shining” indistinctly written
\textsuperscript{77} See Exodus 20:5
\textsuperscript{78} Sk.sh.: “the quality” inserted again after “the quality”, then crossed out
\textsuperscript{79} Sk.sh.: “p.o.v.” abbr. for “point of view”
\textsuperscript{80} Gd.rp.: “point of view” added
\textsuperscript{81} Sk.sh.: “deficience” inadvertently written in lh. for “deficiency”
the same time it must be understood that mind is the principal thing. Does the child not get a share of his parents’ mind? Certainly he gets. The child inherits the spirit of his parents, and even if it be for seven or ten generations, the qualities that they have held. It is not always a sin, but virtues and merits they have held are to be found in the child. There are many instances in the old stories that we find, when there was no communication between countries and nations, and there were not so many ships going about and trains, and it was a great difficulty to travel from one country to another. At that time the children of great heroes or kings or learned people happened to leave their country; they were exiled perhaps, or they renounced their country. They happened to arrive in a country where there was no penny with them, no one knew where they came from, what family, at the time that genealogy was thought of very much. We find that such a young man married a princess, or arrived at the stage of attainment, even if it be of an earthly or worldly attainment, which another person might perhaps have worked for many years and not have arrived. The reason is, the person perhaps had no money or outward sign with him to show that he was so brought up or cultivated or cultured, but he was himself a written letter of recommendation. Wherever he went, among whom he stayed, by his own qualities he showed what he was. For instance, you take a rose of Persia to China, or a jasmine of Japan to Siam, where perhaps never they have known about the shape or colour or perfume. Nevertheless, perfume will attract and will prove it is a rose. It need not say or have a paper attached to it. So the perfume of a person is the qualities that he has, innate qualities: it will never hide, it will always rise. In these old legends we read that in the end that prince or person came to be known as such. But really speaking, it is the test and trial through which a soul has gone, it is that which brings out its qualities to fullness.

82. Sk.sh.: “things” written, then the “s” of “things” crossed out; Km.tp.: “deficiency”
83. Sk.sh.: “for” retraced to read “of”; Km.tp.: “of”
84. Gd,rp.: “of the mind of his parents” instead of “for his parents’ mind”
85. Sk.sh.: “There is a” written, then crossed out and omitted in Km.tp.
86. Sk.sh.: “of” written; Km.tp.: “in” instead of “at”
87. Km.tp.: “when” instead of “where”
88. Sk.sh.: “penny” indistinctly written
89. Sk.sh.: “come” written, then crossed out and omitted in a.o.d.
90. Sk.sh.: “a” retraced to read “of”; a.o.d.: “of an”
91. Sk.sh.: a blank; Km.tp.: “though”
92. Sk.sh.: “horse”; Km.tp.: “rose” instead of “horse”
93. Sk.sh.: “it”; Km.tp.: “the”
94. Km.tp.: “that” added
95. Km.tp.: “inherited” instead of “innate”
And once a person has passed this\textsuperscript{96} examination, he proves more princely \textsuperscript{97} ever he could have been. What is princeliness? It is the nobleness of soul, \textsuperscript{98} nothing to do with title or money, a\textsuperscript{99} anything else. It is inherent, it is the soul itself which has a noble way, \textsuperscript{100} a noble manner. \textsuperscript{101} It will prove at every moment, \textsuperscript{102} the end of every test and trial, what it is. For instance, take real gold and imitation\textsuperscript{103} gold; till it is not tested, it is just the same. But when once it has gone through tests\textsuperscript{104}, the imitation will prove to be imitation; the real gold will prove to be real.

**Q.** What causes one soul to become impressed by a Shakespeare or great genius\textsuperscript{105}? Where is the [justice]\textsuperscript{106} in that\textsuperscript{107}?

**A.** Of course, [if]\textsuperscript{108} an immediate answer one wants to get, one must come\textsuperscript{109} to consult with \textsuperscript{110} law of karma.\textsuperscript{111} It immediately answers and satisfies one, that if the personality is [naturally]\textsuperscript{112} \textsuperscript{113} it is attracted to the personality and takes it, because the personality itself is such. And if one wants an\textsuperscript{114} answer which a mystic gives, his answer is, that just is the effect, not the cause.

**Q.** Does the soul consciously \textsuperscript{115} its parents?

**A.** Yes, according to its consciousness at that time. One might ask: Does a child consciously catch a burning fire? Yes, it consciously does it, but it is not conscious of its result yet. That consciousness comes afterwards.

---

96. Km.tp.: “that” instead of “this”
97. Sk.sh.: “that” written; Km.tp.: “than”
98. Sk.sh.: a space
99. Sk.sh.: “a anything else” written; Km.tp.: “or” instead of “a”
100. Sk.sh.: “attituded” written, then retraced to read “attitude”, and “attitude” in Km.tp.
101. Sk.sh.: a space
102. Sk.sh.: “it will prove” written in the margin, inserted in front of “in the end”; Km.tp.: “it will prove”
103. Sk.sh.: “imitation” indistinctly written
104. Km.tp.: “test” instead of “tests”
105. Sk.sh.: “g” begun, then “genius” in lh. written
106. Sk.sh.: “just” clearly written, probably short for “justice”; Km.tp.: “justice”
107. Km.tp.: “this” instead of “that”
108. Sk.sh.: “of” retraced to read “if”; Km.tp.: “if”
109. Sk.sh.: “to the” written, then crossed out, and omitted in Km.tp.
110. Km.tp.: “the” added
111. For karma and its law, see Glossary
112. Sk.sh.: “natural a” written; Km.tp.: “naturally”
113. Sk.sh.: a vague illegible sh. symbol is followed by a blank, and blank in Km.tp.
114. Sk.sh.: “an” changed to read “and”
115. Sk.sh.: “and” retraced to read “choose”, and “choose” in Km.tp.
Q.: How is it that [often] a child has visage more like [the] mother and the character like the father?
A.: There are many psychological reasons for [it]. In short, it may be said, a child is an outcome of reflections of both the mother and the father. [It is] the greater or smaller degree of concreteness of this reflection and also the greater and smaller degree of conceiving these reflections upon which the visage of the child depends. But are the children responsible for sins of their parents? Not at all. But suppose a child is entitled to inherit the wealth of his parents of his father; if that is so, he is entitled also to the debts that the father has incurred to pay back.

Q.: Children who are living apart from their parents and by their adoptive parents, who are spiritually strong persons, will they be free from the influence of their not good natural mother?
A.: Spiritual influence is unlimited. It can bring about any [desired] results. It can turn out of a thorn a flower, for all these influences, parents or ancestors or inner influences which a soul has brought with it, they are reflections, shadows just the same. The real is in the depth of every soul, however high or low; and if a real soul meets, or if they are brought into contact with a real soul, that real soul will sooner or later penetrate through all [reflections] which cover the real which exists in every soul. That is the meaning of Christ pointing out to humanity, all the time, the fatherhood of God, to see in God father, and so to inherit the qualities of God which are great and superior and kingly and noble, and which are divine, and which no one in the world, parents or ancestors or those whom one has [met] on his way possesses. The Sufi calls these qualities akhlak Allah, which means the manner of God, or divine manner. A seeker

116. Sk.sh.: “if”; Km.tp.: “often”
117. Sk.sh.: “a” retraced to read “the”, and “the” in Km.tp.
118. Km.tp.: “it” added
119. Km.tp.: “the” omitted
120. Sk.sh.: “Towards”; Km.tp.: “It is”
121. Sk.sh.: a blank, indicating a pause or lost words
122. Km.tp.: “of his parents,” omitted
123. Km.tp.: “adopted” instead of “adoptive”
124. Km.tp.: “influences” instead of “influence”
125. Sk.sh.: “desire”; Km.tp.: “desired”
126. Sk.sh.: “reflection”;
127. Km.tp.: “reflections”
128. Sk.sh.: “meant” clearly written; Km.tp.: “met”
129. For akhlak Allah, see Glossary
after truth or a worshipper of God need only believe in one Father, which is God. Not only believe in it, but know it, be conscious of it, and inherit from that perfect source, perfecting one’s life with it. And it is that heritage which is called divine.

130. Sk.sh.: "in" inserted in front of "believe", then crossed out
Tuesday, August 21st, 1924

Class for Candidates

For those who tread the path of mastery a battery of power is necessary. This battery of power, no doubt, is created by three things: sympathy, self-discipline, and self-confidence. This power, just like a plant, needs sun and water. The water for it is the purity of life, the sun for it is wisdom. A person, however intelligent and good willing, is incapable of possessing this power unless he observes above conditions.

In order to maintain this power, one thing must be observed in everyday life: to have a control over the desire of outgoing, because for the time, for a moment, one feels satisfaction out of the passion of outgoing, but in the end one finds that one has lost more than gained. What use that generous one who possesses no wealth? One must have sufficient fund of power in order to use in one’s tendency of outgoing. If not, you will always find that most good
and kind and sympathetic persons, by their nature of outgoing, they become physical wrecks.

What is magnetism? Magnetism\textsuperscript{13} is this \textit{[reserved]}\textsuperscript{14} power. And the phenomena\textsuperscript{15} that it shows and the wonders that are performed by this power are too great for words to express. Nothing there is that this power cannot conquer\textsuperscript{16} sooner or later. And it is of very great importance for those who walk in the path of meditation to preserve their magnetism.

\textbf{Q.: Do\textsuperscript{17} you think that you\textsuperscript{18} should consciously preserve that through one’s sympathetic nature\textsuperscript{19}?}

\textbf{A.:} Yes, constantly. Because what happens is that one is open\textsuperscript{20} to lose even\textsuperscript{21} that power which protects one from catching illnesses. If not, any\textsuperscript{22} cold or cough is attracted merely by the reason that you have\textsuperscript{23} given out \textit{[too]}\textsuperscript{24} much and now you have no power to prevent things from coming. A [loving]\textsuperscript{25} and giving person always goes out\textsuperscript{26} to everyone, and this outgoing person\textsuperscript{27}, sometimes [he\textsuperscript{28} does not]\textsuperscript{29} know how much he has given out, and therefore he finds lacking this energy which [must]\textsuperscript{30} support him against gross\textsuperscript{31} magnetism, disturbing influences.

\textsuperscript{13} Sk.sh.: “M.” abbr. for “magnetism”
\textsuperscript{14} Sk.sh.: “reserve”; a.o.d.: “reserved”
\textsuperscript{15} Sk.sh.: Pir-o-Murshid characteristically uses only the plural “phenomena”; Hq.tp., Hq.st.: “phenomenon” instead of “phenomena”
\textsuperscript{16} Sk.sh.: “conquer” indistinctly written, then “conquer” in lh. added
\textsuperscript{17} Km.tp.: “Would” instead of “Do”
\textsuperscript{18} Hq.tp., Hq.st.: “we” instead of “you”
\textsuperscript{19} Km.tp.: a number of dots added, indicating missing words; Hq.tp., Hq.st.: “magnetism” instead of “through one’s sympathetic nature”
\textsuperscript{20} A.o.d.: “apt” instead of “open”
\textsuperscript{21} Hq.tp.: “even” omitted; Hq.st.: “(even)” instead of “even”
\textsuperscript{22} Hq.tp.: “say” instead of “any”
\textsuperscript{23} Hq.tp.: erroneously “gave” instead of “have”
\textsuperscript{24} Sk.sh.: “of” written, then retraced to read “too”; a.o.d.: “too”
\textsuperscript{25} Sk.sh.: an indiscernible sh. symbol written first, then retraced to read “loving”; a.o.d.: “loving”
\textsuperscript{26} Sk.sh.: “can this always come of” written, then crossed out and omitted in a.o.d.
\textsuperscript{27} Km.tp.: a number of dots added, indicating lost words
\textsuperscript{28} Sk.sh.: “he’d” written, then retraced to read “he does not”; a.o.d.: “he does not”
\textsuperscript{29} Sk.sh.: “must” is traced through a now illegible original sh. symbol; a.o.d.: “must”
\textsuperscript{30} Sk.sh.: “gross” secondarily may be read as “close”; Hq.tp., Hq.st.: “grosser” instead of “gross”
\textsuperscript{31} Hq.tp., Hq.st.: “against” added
Q.: Is the best way to meditate about it every day for some time?
[A.:] It is a good thing to think about it every [day] for some minutes to reserve your forces in order to stand the life of everyday life. But do we not see most sympathetic persons in everyday life, they are the ones who seem to be losing the power, because, owing to their sympathy and goodness, they pour themselves out and then become weak. The best way of reserving energy is to have a silence, that picks up. Whenever one thinks that one has given away too much, just half an hour silence to relax.

Q.: Deep breathing?
A.: Just rhythmic breathing, because if a person is full he cannot take it, but if he relaxes he can take it. Relaxing makes empty. By relaxing one is open as soon as you relax. It is just like a vessel which is covered on the top. There may be nothing on the top, but it is covered. But when you take away the cover and then put water in it, it will fill. The relaxing is really emptying oneself, making no resisting. Relaxing is the best way of concentration. Prana is always [taken] from the spheres, the essence, if we allowed it [to].

33. Sk.sh.: the “A.” for “answer” is missing, but added in a.o.d.
34. Sk.sh.: “min.” abbr. for “minute”; a.o.d.: “day”
35. Sk.sh.: “it” written, then “min.” abbr. for “minute(s)” added above “it”; a.o.d.: “minutes” instead of “it”
36. Km.tp.: dots underneath “life” (but not Sk.tp.)
37. Sk.sh.: “sympathy” indistinctly written
38. Sk.sh.: a blank, possibly indicating a pause
39. Sk.sh.: an equal sign “=” is written here to indicate that a new question follows; however, Pir-o-Murshid appears to continue to speak
40. Sk.sh.: the sentence appears unfinished, ending in a blank
41. Sk.sh.: “up” crossed out and omitted in a.o.d.
42. Hq.tp., Hq.st.: “take” added
43. Km.tp.: “of” added; Hq.tp., Hq.st.: “hour’s” instead of “hour”
44. Sk.sh.: first “relax” crossed out, then “relax” added in sh., and “relax” in a.o.d.
45. Hq.tp., Hq.st.: “Also by deep breathing” instead of “Deep breathing”
46. Hq.tp.: “it” corrected by hand to read “in”; Hq.st.: “in” instead of “it”
47. Sk.sh.: “it” written; a.o.d.: “it” omitted
48. Hq.tp., Hq.st.: “in” instead of “it”
49. Sk.sh.: “the one” written, then crossed out and omitted in a.o.d.
50. Sk.sh.: “he” written; a.o.d.: “he” omitted
51. Hq.tp., Hq.st.: “in” instead of “on the top”
52. Hq.tp., Hq.st.: “on the top” added
53. Hq.tp., Hq.st.: “resistance” instead of “resisting”
54. Sk.sh.: “a” inadvertently for “of” written here; a.o.d.: “of”
55. Sk.sh.: an indecipherable sh. symbol retraced to read “taken”; a.o.d.: “taken”
56. Sk.sh.: “do” written, then crossed out, and the rest of the line blank; a.o.d.: “to”
[Q.:] What thought to hold?
[A.:] During the relaxation: “I am empty to be refilled. This emptiness is to be filled.”
5 o’clock, Friday, August [22nd]1, 1924

Cosmic Language

When we think of that sense, of that feeling or that inclination which makes us [affirm the] word “I” (haqq), it is difficult to point out what it is, what is its character, for it is something which is beyond the human comprehension. It is therefore that when a person wishes to explain even to himself what is it, he wishes to point out to the next thing to it, calling it This is the one who I have called “I”. Therefore, the first that every soul has identified, so to speak,
himself\textsuperscript{16} with anything, it\textsuperscript{17} has identified himself\textsuperscript{18} with the body, one’s\textsuperscript{19} own body, because that is the thing which is immediately next to one, to feel and to realize, which is intelligible as one’s being. Therefore what one\textsuperscript{20} knows of himself is his body, that is the first thing, and he calls himself his body. He identifies himself with his body. For instance, if one asked a child that\textsuperscript{21}, Where is the boy?, he will point out\textsuperscript{22} to his body. This\textsuperscript{23} is what he can see of himself or he can imagine of himself.

This forms a conception in the soul.\textsuperscript{24} Soul conceives this deeply, for\textsuperscript{25} after this conception all other objects, persons or beings, colour or line, they\textsuperscript{26} are called by different names and the soul has not conceived them as itself. For\textsuperscript{27} the soul already has a conception of itself, and that is its\textsuperscript{28} body, which it has first known to be itself\textsuperscript{29} or [imagined]\textsuperscript{30} to be itself. All else that it sees, it sees through this\textsuperscript{31} vehicle which is\textsuperscript{32} body, [and calls]\textsuperscript{33} it next to one\textsuperscript{34}, something separate, something different.\textsuperscript{35} This way [duality]\textsuperscript{36} in nature [is produced]\textsuperscript{37}. From this comes “I” and “you”.

But as “I” is the first conception of the soul, it is fully concerned with this; with all else it is concerned partly. All else that exists there besides this body, which it has recognized as its own being, it is concerned\textsuperscript{38} according to its relation with it. And that relation is established\textsuperscript{39} by calling it “my”, which is
“I” and “you”, that you are my brother or sister or friend. That is its relation. And of course to this relation, the person or object stands nearer or further to the soul.

All other experiences that the soul makes in the physical world, in the mental spheres, all this becomes a sort of wall around it. The soul lives in the midst of it. Yet the soul never for one moment feels that with anything that it is “I”. This “I” it has reserved, it has made captive in only one thing, and that is its body. With everything else the soul thinks that it is something else, something different. It is near to me, it is dear to me, it is close to me because it is related with me; it is “my”, but it is not “me”. “I” stands as a separate entity, holding, attracting, collecting all that one has got in order to make one’s own world.

As one becomes more thoughtful in life, so this conception of “I” becomes richer. It becomes richer in this way, that one also sees that it is not the body, but it is also the thought which I think is my thought. The imaginations are my imaginations; they spring out of me. And my feelings are

---

40. Sk.sh.: “because”; a.o.d.: “between” instead of “because”
41. Gd.tp., bp.: “that” omitted
42. Sk.sh.: “bro.” abbr. for “brother”, then “or”, written, then crossed out, and omitted in a.o.d.
43. Gd.tp., bp.: “my” added
44. Gd.tp., bp.: “This makes a” instead of “That is its”
45. Sk.sh.: “of course” retraced to read “according”, and “according” in a.o.d.
46. Gd.tp., bp.: “other object or person” instead of “person or object”
47. Gd.tp., bp.: “nearer to or further from” instead of “nearer or further to”
48. Gd.tp.: “has” instead of “makes”
49. Gd.tp.: “these become” instead of “this becomes”
50. Gd.tp., bp.: “world” instead of “wall”
51. Gd.tp., bp.: “that” omitted
52. Bk.: “and” instead of “, it has”
53. Bk.: “only” moved to after “one thing”
54. Gd.tp., bp.: “Of” instead of “With”
55. Gd.tp., bp.: “it is” added
56. Gd.tp., bp.: “because it is related, it is close to me” instead of “it is close to me, because it is related with me”
57. Gd.tp., bp.: “It is ‘my’,” omitted and previous sentence continued
58. Gd.tp., bp.: “attracting,” omitted
59. Gd.tp., bp.: “and which makes” instead of “in order to make”
60. In Gd.tp. an edited version of the first qa. after the lecture was inserted here, but in bp. it was placed later
61. Gd.tp., bp.: “that” omitted
62. Gd.tp., bp.: “only” added
63. Gd.tp., bp.: “that” added
64. Gd.tp., bp.: “imagination is my imagination” instead of “imaginations are my imaginations”
65. Gd.tp., bp.: “; they spring out of me. And” omitted
also something. Therefore, it is not only the body, but I am my mind also. In this next step that the soul takes in the path of realization, the soul begins to feel that: I am not only a physical body, but also a mind. This realization in its fullness makes one declare that: I am a spirit, which means the body and mind and my intelligence, all together, with which I identify myself, it is this which is the ego. When one goes further in the path of knowledge begins to find that: Yes, there is something which feels itself or which feels inclined to call itself “I”, that feeling of I-ness. But at the same time all that it identifies with is not itself. And the day when this idea springs in the heart of man, from that day he has begun his journey in the path of truth.

Then analysing begins, and he begins to find out that when, “This is my table and this is my chair, all I can call ‘my’, belonging to me, it is not necessary myself.” Then he also begins to see that, “I identify myself with this body; but this is my body. Just like I say that this is my table or my chair, this is my body.” So the being which is saying “I” in you is separate. It is something which has taken even this body for its use. This body is only an instrument. And he thinks that, “If it is not this body that I can call ‘I’, then what else there is? Is my imagination with which I should identify myself?” But even that one calls my imagination, my thought, or my feeling. So

66. Gd.tp., bp.: “are also a part of my being, and” instead of “are also something.”
67. Sk.sh.: “where” written, then crossed out, and omitted in a.o.d.
68. Gd.tp., bp.: “that” omitted
69. Gd.tp., bp.: “feeling” instead of “my intelligence”
70. Gd.tp., bp.: “it” instead of “one”
71. Gd.tp., bp.: “the inclination” instead of “inclined”
72. Gd.tp., bp.: “itself” added
73. Bk.: “up” added
74. Gd.tp., bp.: “from that day” omitted
75. Gd.tp., bp.: “that when” omitted
76. Gd.tp., bp.: “that” added
77. Km.tp.: “belongs” instead of “belonging”
78. Sk.sh.: “necessary” retraced to read “necessarily”; Gd.tp., bp.: “really” instead of “necessary”
79. Gd.tp., bp.: “that” omitted
80. Gd.tp., bp.: “as” instead of “like”
81. Gd.tp., bp.: “that this is” omitted
82. Gd.tp., bp.: “this is my body” omitted
83. Gd.tp., bp.: “reality” instead of “you”
84. Sk.sh.: “its” crossed out, and omitted in a.o.d.
85. Gd.tp., bp.: “which” instead of “that”
86. Gd.tp., bp.: “is it” instead of “there is”
87. Gd.tp., bp.: “it” added
therefore, even the thought, imagination, or feeling is not the real “I”. What affirms “I” remains the same, even after having discovered the false identity.

You read in the Ten Thoughts of the Sufi Order that perfection is achieved by the annihilation of the false ego. False ego is that what did not belong to that ego and what that ego had wrongly conceived as its own being. When this separated by analysing life better, then the false ego is annihilated. A person need not die for it. In order to annihilate this body or in order to annihilate the mind, the person has to analyse himself and see where does “I” stand. Does it stand as a remote, exclusive being? If this is a remote and exclusive being then it must be found out. Then the question is how to find out? The whole spiritual process is to find this out. If once this is realized, the work of spiritual path is fulfilled.

As in order to make the eyes see themselves, one has to make a mirror to see the reflection of these eyes, so in order to make this real being manifest, this whole being, this body and mind has been made as a mirror, that in this mirror this real being may see itself and realize its independent being. And what we have to achieve by the path of initiation, by the way of meditation, by spiritual knowledge is to realize it by making ourselves a perfect mirror.

88. Sk.sh.: “therefore” secondarily could be read as “there is”
89. Gd.tp., bp.: “feeling or imagination” instead of “imagination or feeling”
90. Gd.tp., bp.: “he discovers” instead of “having discovered”
91. Bk.: “Ten Sufi Thoughts” (see List) instead of “Ten thoughts of the Sufi Order”
92. Gd.tp., bp.: “attained” instead of “achieved”
93. Gd.tp., bp.: “The” added
94. Gd.tp., bp.: “what does” instead of “that what did”
95. Gd.tp., bp.: “has” instead of “had”
96. Gd.tp., bp.: “of” added
97. Gd.tp., bp.: “that” instead of “this”
98. Gd.tp., bp.: “understanding” instead of “analysing”
99. Gd.tp., bp.: “develop” instead of “die”
100. Sk.sh.: An. in lh. abbr. for “annihilate”
101. Gd.tp., bp.: “a” instead of “the”
102. Gd.tp., bp.: “do” instead of “does”
103. Sk.sh.: a blank, possibly indicating a pause
104. Gd.tp., bp.: “Do I” instead of “Does it”
105. Gd.tp., bp.: this sentence omitted
106. Gd.tp., bp.: “is” omitted
107. Sk.sh.: “I” written, apparently by mistake, placed in editorial parentheses, and omitted in a.o.d.
108. Bk.: “take” instead of “make”
109. Gd.tp., bp.: “have” instead of “has”
110. In Gd.tp., Gd. inserted here an edited version of the fourth qa. after the lecture; however, in bp. it is placed later
111. Gd.tp., bp.: “And” omitted
In order to explain the idea the faqir and dervishes have told a story.

The story is that a cub of lion was walking with the sheep. It was quite happy among them. And one day a lion happened to arrive in the forest. And the lion forgot its hunger as he saw a cub of lion running about in the forest with the sheep. It ran after that lion and this lion began to tremble and run. The sheep ran away. The lion did not follow them. The lion followed this little cub and caught it. The little cub of lion was trembling. The lion asked, “What are you, my son?” “I am a sheep; I tremble.” He said, “There is no reason to be afraid of me, I am a lion also.” “No, I am a sheep.” “No, I know you are a lion.” “No, I cry and I weep and I tremble. Let me go with the sheep.” “No, I will not let [you] go with the sheep. I am going to take you with me, for I want to convince you that you are a lion.” So, although it was against the will of the little cub, the lion took it and brought it near the pool of water and said, “Now you look in that water and see if you are not a lion.” The lion saw itself in the pool of water and then it knew that, “I was not a sheep, I was a lion.”

Through the whole spiritual process what do we learn is to disillusion this false ego. The annihilation of the false ego is its disillusion. When it is once disillusioned, then the true ego realizes its own merit. It is in this
realization that a soul enters the kingdom of God. It is in this realization that the soul is born again, a birth which opens the doors of heaven.  

Q.: Must [the]122 true self have mind and body in order to be conscious of itself? How is it when the true self dismisses mind and body in death? 

A.: The true self must have mind and body not for its existence; it does not depend upon mind and body for its existence, for its life; for eyes do not depend upon the mirror to exist, they only depend upon the mirror to see their reflections123. Mirror is necessary for the eyes to see the reflection; if not, the eyes will see all [things]124, but they will never see themselves. Another example is intelligence. Intelligence cannot know itself, except that, 125 it has something intelligible to hold; then intelligence realizes itself. A person with poetic gift who is a born poet, he never realizes himself to be a poet till he has put on the paper his idea and his verse has struck a chord in his own heart126. When he is now able to appreciate his poetry, this is the time when he thinks that, “I am a poet.” Till then there was a gift, a127 poetry in him, but he did not know it. Eyes do not become more powerful by looking in the mirror, only the eyes know what they are like when they see their reflection; the pleasure is in realizing in128 one’s merits, one’s gifts, what one possesses. It is realization; it is realizing in which lies the merit129. But of course it would be a great pity [if]130 the [eyes]131 thought that they are as dead as the mirror. Or [upon]132 looking in the mirror they thought, “We do not exist but in the mirror.” So the false ego is the greatest limitation.

Q.: How is it when the true self dismisses mind and body in death?

121. Bp.: after the body of the lecture, Qd. added edited versions of the first, fourth, second and seventh qa.s (in that order)
122. Sk.sh.: “it” written; Km.tp.: “the” instead of “it”
123. Km.tp.: “reflection” instead of “reflections”
124. Sk.sh.: “thing”; a.o.d.: “things”
125. Sk.sh.: “that” written, then crossed out, and omitted in Km.tp.
126. Sk.sh.: “heart” indistinctly written
127. Km.tp.: “of” instead of “a”
128. Km.tp.: “in” omitted
129. Sk.sh.: “merit” partially crossed out
130. Sk.sh.: “of” retraced to read “if”, and “if” in Km.tp.
131. Sk.sh.: “eyes” inserted, and included in Km.tp.
132. Sk.sh.: “it” written, then retraced to read “upon”, and “upon” in Km.tp.
A.: It is not so easy for true self to dismiss mind and body when a person cannot dismiss in lifetime his [thoughts] of depression and sorrow and disappointment. Impressions of happiness, of sorrows in the past, one holds in one's own heart. Prejudice and hatred and love and devotion that has gone deep in oneself, one holds them. If that is the case, even death cannot take them away. If the ego holds around itself its prison, it takes it with it; and there is only one way of being delivered from it, and that is the self-knowledge.

Q.: Is not our Murshid our mirror?
A.: No, Murshid stands in the place of the lion in the fable. But the pool of water is necessary.

Q.: But though the soul feels apart from the different bodies, yet does it not feel one with God?
A.: Not even with God. How can it? A soul which is captive in a false conception, a soul which cannot see a barrier lift up between itself and its neighbour, how can this soul lift its barrier to God, whom it has not known yet? For every soul believes in God [as] a conception, after all, because it is taught by a religious priest, because it is written in a scripture, because parents have told that there is a God. That is all, for a soul knows that there is somewhere a God. And that soul is always subject to change its belief and unhappily, the further it advances intelligently, the further it goes from this belief. A belief which pure intelligence cannot hold always, that belief will not (go) far with a person. It is the depending of that belief by which the purpose of life is fulfilled. There is a saying in Gayan, “Uncovering of self is [understanding] of God”. 133

---

133. Sk.sh.: “thought”; a.o.d.: “thoughts”  
134. Sk.sh.: “impr.” abbr. for “imprisoned”, then crossed out and “person” inserted in lh.; Km.tp.: “imprisoned” omitted  
135. Sk.sh.: the “l” in “delivered” looks like an “s”  
136. A.o.d.: “lifted”  
137. Sk.sh.: “is” written; Km.tp.: “as” instead of “is”  
138. Sk.sh.: “somewhere” written without the “me”  
139. Sk.sh.: a blank, possibly indicating a pause  
140. Sk.sh.: “got” written, then retraced to read “go”, and “go” in Km.tp.  
141. Sk.sh.: “depending” indistinctly written, secondary reading “understanding”; Km.tp.: “understanding”  
142. Sk.sh.: “Gayan” in lh. and “over” both crossed out, then “Vadan” substituted; Km.tp.: “Vadan”  
143. This saying does not appear in the Gayan or Vadan, but the following sentence is to be found in The Soul: Whence and Whither: “Discovering of the soul is uncovering of God.”; this was later edited to read: “The uncovering of the soul is the discovering of God.” (Manifestation. X Metaphysics. The Soul); see Complete Works, 1923 II, p. 268
Q.: Does a person immediately after death identify himself with his mental body or still with the dead corpse?
A.: Its dead corpse. Mental body is just as dead corpse. There is no difference. Because one thing is built [on]\(^{144}\) the reflection of the other. For an example, one does not see oneself different in the dream, in the normal condition of mind. [If]\(^{145}\) mind is abnormal, one can see oneself as cow or horse or anything. But if mind\(^{146}\) is normal, one can see oneself different from what one knows oneself to be. Therefore, the mental being is the same as one sees oneself in the dream. In the dream one does not see the [laws]\(^{147}\) of physical body. One is running and eating or enjoying in the dream or whatever [experience]\(^{148}\). One does not realize the absence of this physical body. One does not feel the lack. The same thing is the hereafter. The hereafter does not depend upon a physical body to experience life fully. The sphere in itself is perfect and life is experienced perfectly.

Q.: What happens to the true self in the case of an obsession?
A.: The conception of one’s own false self, as this is one cover, so obsession puts another cover upon the soul. Instead of having one cover one has two covers.

Q.: By annihilation of the false ego is it completely and forever destroyed, or must it still exist in mind-world?
A.: The ego is never destroyed, this is the one thing that lives and this is the sign of eternal life. In the knowledge of the ego there is the secret of immortality. When in the Gayan you read, “Death dies, life lives”\(^{149}\), it is the\(^{150}\) ego which is life, it is its false conception which is death. False must fall away one day, real must always be, and so is the case of life. The true living being is the ego. That lives. All else that it has borrowed from different planes for its use and has been lost, is put away. Do we not see this with our own body? Things that do not belong there \(^{151}\) do not remain in it; in blood, in veins, everywhere, the body will not keep them. It will [repel]\(^{152}\) them, and so is every sphere. It does not

---

144. Sk.sh.: “not” inadvertently for “on”; “on” in Km.tp.
145. Sk.sh.: “Of” retraced to read “If”; Km.tp.: “If”
146. Sk.sh.: actually ‘hind’ written here
147. Sk.sh.: “loss” written; Km.tp.: “laws” instead of “loss”
148. Sk.sh.: a corrected sh. symbol which is rendered illegible; Km.tp.: “experience”
149. The saying is not in Gayan but in one of the lectures which became The Soul: Whence and Whither, X Manifestation (see Complete Works, 1923 II, p. 266)
150. Sk.sh.: the sh. symbol could be read as “each” or “the”; “the” fits the context and is in Km.tp.
151. Sk.sh.: a blank, possibly indicating a pause
152. Sk.sh.: “rebell” in lh. retraced to read “repel”, and “repel” in a.o.d.
take what does not belong to it. It keeps all that is outside, it keeps it outside. What belongs to the earth is kept on earth; the soul [repels]\textsuperscript{153} it. And destroying of the ego is a word. It is not destroying, it is discovering. Very often people are afraid of the reading\textsuperscript{154} Buddhistic books where the interpretation of nirvana\textsuperscript{155} is annihilation\textsuperscript{156}. No one wants to be annihilated and people are very much afraid when they read “annihilation”\textsuperscript{157}. It is only a matter of word. The same in Sanskrit is\textsuperscript{158} a beautiful word. The same is the word fana\textsuperscript{159} of the Sufi. Translated in English it is “annihilation”, but when we understand it is “going [through]\textsuperscript{160}”, it really means to go through. And to pass through what? Through the false conception, which is necessity first, and to arrive at the true realization.

\begin{footnotesize}
\begin{enumerate}
\item Sk.sh.: “rebels” written, to which “re-pells” is added in lh., then the second “l” of “repell[s]” is crossed out; “repels” in a.o.d.
\item Sk.sh.: “reading” retraced to read “ending”, but “reading” in a.o.d.
\item For nirvana, see Glossary
\item Sk.sh.: “ann.” in lh. abbr. for “annihilation”
\item Sk.sh.: “annihilation” in lh. repeated by way of a ditto mark
\item Sk.sh.: an editorial/proofreading sign meaning “omit” is placed here
\item For fana, see Glossary
\item Sk.sh.: “true” written, then retraced to read “through”; “through” in Km.tp.
\end{enumerate}
\end{footnotesize}
3 o'clock, August 25th, 1924

Purpose of Life

A person who is conscientious of his duty, who attaches great importance to his ideal, is apt to say to the person who is [addicted] to money-making or a king that, “I am right and you are wrong.”? The person who is making his way towards heaven, who is holding paradise in his expectations, is apt to say that they are in the wrong, I have not the right path.
But the person who is busy money-making also can say to the one conscientious of duty and the one possessing of a high ideal that, “If you had to go through experience which I have to go, you would have seen in that also something worthwhile.” And the seeker after paradise will also be answered by the pleasure-seeking soul, as Omar Khayyam has said that, “Oh, my beloved, fill the cup today. Tomorrow? Why tomorrow I should be myself with yesterday’s seven thousand years.” This shows that all these seekers after different things—seekers after wealth, seekers after ideal, seekers after pleasures, and seekers after paradise—they may have their own ways and, at the same time, they will have their own reasons. One may contradict another, although they are all making their way to the goal. Sooner or later, with less or more difficulty, they must arrive one day to the purpose.

And now one may ask which is the best way of arriving at the purpose of these four ways? That way is best which suits you best. The way for one person is not for another person, although man is always inclined to accuse another person of going wrong and himself going right, knowing that himself is going right. Really speaking, the purpose is beyond all these four

---

12. Bp.: “can also” instead of “also can”  
13. Bp.: “who is” added  
14. Bp.: “of” omitted  
15. Bp.: “that” omitted  
16. Bp.: “the” added  
17. Bp.: “through” added  
18. Bp.: “see in this” instead of “have seen in that”  
19. Bp.: “also will” instead of “will also”  
20. For Omar Khayyam, see List  
21. Bp.: “that” omitted  
22. Bp.: “the cup that clears today of past regrets and future fears” instead of “the cup today” to correspond with the text of FitzGerald’s translation of the Rubaiyat  
23. Bp.: “may” instead of “should”  
24. Bp.: “seventy” instead of “seven” (the original reads “sev’n”)  
25. Omar Khayyam, Rubaiyat, trans. FitzGerald, stanza 10 (20)  
26. Bp.: “must” instead of “may”  
27. Bp.: “more or less” instead of “less or more”  
28. Bp.: “at the purpose of life” instead of “to the purpose”  
29. Sk.sh.: an editorial bracket placed at the start of this sentence  
30. Bp.: “And now” omitted  
31. Bp.: “of life” added  
32. Sk.sh.: “ways” written, then the “s” of “ways” crossed out to read “way”; bp.: “way”  
33. Bp.: “of” instead of “for”  
34. Bp.: “doing” instead of “going”  
35. Bp.: “and himself going right” omitted  
36. Bp.: “he” added  
37. Bp.: “doing” instead of “going”
things. Neither in paradise, nor in the ideal; neither in pleasures, nor in the wealth of this earth that purpose is accomplished. That purpose is accomplished when a person has risen above all these things. It is that person then who will tolerate all, who will understand all, who will assimilate all things, who will not feel agitated to things that are not akin to his own nature, the way there is not his way. He will not look at them with contempt, but he will see that in every person, in the depth of his being, there is the individual spark which is trying to raise its flame towards the purpose.

When a person has arrived to this stage, it is then that he has risen above the limitations of the world. Then he has become entitled to experience the joy of coming near to the real purpose of life. It is then the everything he says or does will be accomplishing that purpose. Whether it may seem outwardly the right thing to the world or wrong to the world, he is accomplishing his purpose just the same. For instance, I have seen souls taking part in a religious procession—a procession which was perhaps by the ordinary people—thousand of the people making out of it a kind of fête-day, playing music and dancing before the procession, and singing and enjoying themselves, among them most highly-developed souls who may be called saints doing the same thing, going on in the procession. One might think Did they need

---

38. Sk.sh.: “who” indistinctly written
39. Bp.: “against things which are not in accordance with” instead of “to things that are not akin to”
40. Sk.sh.: the remainder of this line and the beginning of the next have been left blank
41. Bp.: “which” instead of “there”
42. Bp.: “in the depth of the being of every person” instead of “in every person, in the depth of his being”
43. Bp.: “a divine” instead of “the individual”
44. Bp.: “toward” instead of “towards”
45. Bp.: “at” instead of “to”
46. Bp.: “that in” instead of “the”
47. Bp.: “that” added
48. Bp.: “he” added
49. Sk.sh.: “see” retraced to read “seem”; bp.: “it may see” omitted
50. Bp.: “it would seem the right thing” instead of “the right thing to the world”
51. Bp.: “a wrong thing” instead of “wrong”
52. Bp.: “holy” added
53. Bp.: “which was made” instead of “a procession which was taking”
54. Bp.: “thousands of people” instead of “thousand of the people”
55. Sk.sh.: “fête” in lh., French for “holiday” or “festivity”
56. Bp.: “and” omitted
57. Bp.: “all” instead of “on”
58. Bp.: “wonder” instead of “think”
59. Sk.sh.: an attention marker is drawn in front of the following two sentences
60. Bp.: “if they needed” instead of “Did they need”
it? Was it for their evolution\textsuperscript{61}, or \textsuperscript{62} By this did they arrive at any blessing\textsuperscript{63}. And yet it did not hinder their procession\textsuperscript{64}. They are what they are. They know what they know. \textsuperscript{66} A grown-up person by playing with the children does not become a child. He only fits in\textsuperscript{67} for the time in\textsuperscript{68} the party of children where he ought to act as a child\textsuperscript{69}. Have souls not been sitting\textsuperscript{70} on a throne and bearing a crown like Solomon\textsuperscript{71}? Did it make him less wise, or did it rob him of spirituality? No, for he was above it. For him, the throne or crown was\textsuperscript{72} nothing [but]\textsuperscript{73} acting in a\textsuperscript{74} play for the time being. It was a pastime. \textsuperscript{75} We read\textsuperscript{76} Krishna took a\textsuperscript{77} part in the battle of Mahabharata\textsuperscript{78}. A person self-righteous\textsuperscript{79}, who would look upon it as a cruel thing, would be ready to condemn the priest\textsuperscript{80} for this cruel inclination. But behind all that outward appearance, what was it? There was the highest realization of love, of wisdom, of justice, of goodness. The soul did reach\textsuperscript{81} its culmination. An ordinary person, even today, can judge\textsuperscript{82} it and say\textsuperscript{83} “How can he be a great master who led the army of Arjuna?”

We come to understand by this that the further we go, the more tolerant we become. Outward things matter little. It is inward\textsuperscript{84} realization which counts. However sacred duty may be, however high may be the hope of paradise, however great happiness one might experience in the pleasures of the earth, however much satisfaction one may find in earthly treasures, the purpose of life is

\textsuperscript{61} Sk.sh.: “good for their progress” instead of “for their evolution”
\textsuperscript{62} Bp.: “do they gain any satisfaction?” instead of “By this did they arrive at any blessing?”
\textsuperscript{63} Bp.: “does not hinder their progress” instead of “did not hinder their procession”
\textsuperscript{64} Bp.: “to” instead of “in”
\textsuperscript{65} Bp.: “adapts himself” instead of “fits in”
\textsuperscript{66} Sk.sh.: actually “Salomon” written in lh., Dutch spelling for “Solomon”; bp.: “wear a crown” instead of “bearing a crown like Solomon”
\textsuperscript{67} Sk.sh.: a blank, possibly indicating a pause; bp.: “No,” instead of blank
\textsuperscript{68} Bp.: “where he ought to act as a child” omitted
\textsuperscript{69} Bp.: “Did not Solomon sit” instead of “Have souls not been sitting”
\textsuperscript{70} Sk.sh.: actually “Salomon” written in lh., Dutch spelling for “Solomon”; bp.: “wear a crown” instead of “bearing a crown like Solomon”
\textsuperscript{71} Bp.: “were” instead of “was”
\textsuperscript{72} Bp.: “a” omitted
\textsuperscript{73} Bp.: “a” omitted
\textsuperscript{74} Sk.sh.: “inward” placed between editorial parentheses
\textsuperscript{75} For Mahabharata, Krishna and Arjuna, see List
\textsuperscript{76} Bp.: “A person self-righteous” instead of “A person self-righteous”
\textsuperscript{77} Bp.: “Krishna” instead of “the priest”
\textsuperscript{78} Sk.sh.: “inward” placed between editorial parentheses

However sacred duty may be, however high may be the hope of paradise, however great happiness one might experience in the pleasures of the earth, however much satisfaction one may find in earthly treasures, the purpose of life is
in rising beyond all things. It is then that the soul will not feel the sting of death. It is then that the soul will know no more limitations. It is then that the souls will have no discords, no disagreements with others. It is then that the natural attitude of the soul becomes tolerant and forgiving.

The purpose of life is fulfilled in rising to the greatest heights and in diving to the deepest depths of life, in widening the sphere of one’s horizon, in penetrating life in its all spheres, in losing oneself, and in finding oneself in the end. In the fulfilment of the purpose of life the purpose of the whole creation is fulfilled. Therefore, in this fulfilment it is not that man has attained, but God himself has fulfilled his purpose.

Q.: Please, will you explain what you mean by going to the depths of life?
A.: A rich merchant was desirous of selecting an agent for his business and he had to make a choice from the two candidates. One day at the later part of night he heard some wagons coming from another country into this town. He asked one of the candidates to go and see what is it. And after ten minutes he asked another candidate, “What is it? I am hearing some noise at a distance.” One went and came back and said, “Sir, they are the wagons loaded with wheat.” “Yes.” He said, “Many wagons are coming.” “Yes.” Another one came after half an hour. He said, “What was there?” He said, “Sir, there were a

85. Bp.: “will not feel the sting of death. It is then that the soul will know no more limitations. It is then that the souls” omitted
86. Sk.sh.: an illegibly crossed out sh. symbol, then “disagreement” in lh. added; bp.: “disagreements”
87. Sk.sh.: “agreements” written after “disagreement”; Bp.: “agreements” omitted
88. Bp.: “will become” instead of “becomes”
89. Sk.sh.: an illegible sh. symbol added above “diving”; bp.: “living” instead of “diving”
90. Sk.sh.: “deepest” inserted, and “deepest” in bp.
91. Sk.sh.: “in rising” written, then crossed out, and omitted in a.o.d.
92. Bp.: “all its” instead of “its all”
93. Sk.sh.: a blank
94. Bp.: “accomplishment” instead of “fulfilment”
95. Bp.: “whole” omitted
96. Sk.tp.: “Please” omitted
97. Sk.tp.: “depth” instead of “depths”
98. Sk.tp.: “a” added
99. Sk.sh.: “candidates” crossed out, then repeated in sh. and in lh.
100. Sk.sh.: “C” abbr. for “candidates”
101. Sk.sh.: “min” in lh., abbr. for “minutes”
102. Sk.sh.: a blank
103. Sk.tp.: “Since” instead of “Sir,”
104. Sk.sh.: an illegible symbol in front of “hundred”
hundred wagons of grain coming, and I saw that there was our opportunity, and therefore I bought them at once. And as we came closer to the town we had an offer. So I sold them and this is the cheque.” The [thing] is that one who was sent before saw at the surface what was coming. The other saw what was coming and what to do with it and how to profit by the situation. And so every soul is sent from the master for the same reason, as an agent, go there and do something. One comes and goes and [looks] here and there, either becomes [disheartened] or frightened or [disappointed] or afraid of it, [he wants] to make a suicide. Discontent. Another one looks at it and says, “What this noise is, what is the meaning of it? Is it something what I do not understand: I must know the language first. [What language is it?] What is it? What is its purpose? What profit is gained by it? What is the outcome of it? What is my duty here and what is the purpose to accomplish? The way how I shall accomplish?” That is the person who dives into the depths of life. The other person stands and looks at the surface of things, [either] he is frightened or he is afraid of it. He knows little of it, and runs back.

Q.: A simple person who had as an ideal during his life, for instance, to have an autocar, will he have the fulfilment of this in paradise?
A.: Of course, in order to have autos in paradise they must have factories. Paradise would no longer be paradise if they had factories, noise going on. Nevertheless, for him a paradise will be made for him with factories and motorcars.
Q.: Please explain the verse, “Unless a man is born again of water and spirit he will not enter the kingdom of God.”

A.: Water in this case is matter. Spirit is life which is unseen life. Matter is that life which is seen life. The earth is an element which follows the water. Water is the first element and therefore when the prophet said “water”, that means the earth and water both. Because water is the symbol of life, physical life, and spirit is the symbol of spiritual life, and therefore unless a person, that means a soul, had –born–. Once the [soul] is born of water, that means of the physical life, and again it is born of [spirit], that means it has found its origin, its heritage, not in the physical life but in the spiritual life. It is then that he was able to enter the kingdom of God.

Q.: Is that what Hindus call twice-born?

[A.:] Therefore, among Brahmans there is a word dwija which means twice born.

Q.: Is it not possible for a person to overdo it, and to neglect inner life through always probing and investigating matters?

A.: That business example I had given as an analogy of spiritual, of when a soul becomes conscious of being sent as an agent on a certain [work], then it wants to know about life. Besides, there are many good people in this world—they are not always spiritual—very good people. If goodness is called spirituality, it is a different thing. Then there are many learned people, they are not called spiritual. Spirituality is understanding of life, and therefore spirituality is a natural thing, which nature wants and by which nature feels liberated; the soul feels liberated. If not, soul feels in a prison. All the confusion and
depression and pain and despair come from that imprisonment of the soul. And it rises above this prison by being able to understand life. It is understanding which liberates it. Verily it is truth which will save.

Furthermore, knowing is not an undesirable thing, whatever we knew. If we knew the ways of business, the secrets of a profession, the ideas of science, the mystery of art, or philosophy of life, or psychology of human nature, the very fact of knowing, wanting to know, is the sign of spirituality. For the whole purpose of creation is in knowing, wanting to know, and that purpose is expressed by an infant. And when a person thinks that, I know that I have nothing to know more, then there he ends; he is no longer living. If one wants to live, one must know that there is always much to know, that it is never enough. One may be so blessed with knowledge that one touches the depth of life and reach the heights of life, and yet he may learn from a little child something which will be worthwhile learning.
Healing

There are different ways of looking at the illness. A person looks at an illness as a punishment from above. There is another person who looks at an illness as a punishment brought about by his own deeds. There is another way of looking at illness and that is that it comes from the past karmas, that one has to pay back by illness the karmas of the past, [the] actions of the past. I have seen patients going through their illness in the thought that as it is the debt of the past that one has to pay, it is just as well that it is paid back.

When we look at it critically, we find the person who thinks that it is a punishment that God sends upon a person, no doubt he puts upon [God] a
serious\textsuperscript{14} light of making him a hard judge instead of a most merciful and compassionate father and mother, both in one. If the earthly father and mother\textsuperscript{15} would not like [to]\textsuperscript{16} inflict pain\textsuperscript{17} upon their child, it is hard to think that God, whose mercy and compassion is\textsuperscript{18} infinitely greater than that of earthly parents\textsuperscript{19}, that he\textsuperscript{20} could send upon man illness as the\textsuperscript{21} punishment of his action. This\textsuperscript{22} seems to be more reasonable [when]\textsuperscript{23} a person says that\textsuperscript{24}, “The illness is brought about by my own actions.” But it is not always true; it is not true in every case. Very often the most innocent and the best souls who have nothing but a good wish and a kind thought will be found among sufferers. When one thinks that it is the debt of the past life, in that case it gives one the idea of that fatalism, that there is a certain suffering through which one must pass, that there is no other way; therefore, he\textsuperscript{25} must patiently endure something which is for the moment\textsuperscript{26} disagreeable. I have seen a young man suffering\textsuperscript{27} an illness who most contentedly told me, on my giving him advice on him doing this or that, he said\textsuperscript{28} “I understand\textsuperscript{29} that this is a debt of the past that I have to pay. I [had]\textsuperscript{30} just as well pay it.” From a\textsuperscript{31} business point of view\textsuperscript{32} it is very just, but from a spiritual, psychological\textsuperscript{33} point of view, it can be looked at differently.

What man does not wish for himself, it is not for him, it is not his portion. For in every soul there is the power of \textsuperscript{34}Almighty. There is a spark of divine
light. There is a spirit of the creator. And therefore all man wishes is his birthright; all man wishes to have is his birthright. Naturally a soul does not wish to have an illness, except that it was unbalanced.

If the soul knew the power of his natural inclination to enjoy health, he would experience in life health, in spite of all difficulties that conditions of life may present. No doubt, very often man himself is the cause of the disorder of this physical mechanism. It is this disorder which he calls illness, whether this is physical or mental. Sometimes he neglects sometimes an unbalanced condition of his mind or body which causes it. Sometimes conditions around him cause an illness. Nevertheless, to have a yielding attitude towards illness is not the right thing. No doubt, it is a good thing to look at the illness which has passed already, that “It was a trial, that it was a test, an ordeal through which I was passing and which I have left behind. And it was for the better, that I am more purified, that I have learned a lesson from it; that I have become better, I have become more thoughtful and considerate towards my own being and towards others by any experience like this.”

But to think that, “What I am going through is something that I must contentedly bear” is not the right attitude. The attitude must be, “No, this is not my portion in life, I will not have it, I must not have it, I must rise above it, I must forget it, I must do everything in my power to overcome it.” By a thought, by a feeling, by a belief, by a good action, by a prayer, by concentration, by a healing, by whatever method. There must be no limitation. Sometimes a person says, “I believe in healing, I will not touch a medicine, it is material.” That is wrong also. Sometimes a person says, “I only believe in a medicine, I have no

---

35. Gd.tp., bk.: “the” instead of “a”  
36. Sk.sh.: “of the” traced through a now illegible sh. symbol  
37. Gd.tp., bk.: “all man wishes is his birthright,” omitted  
38. Gd.tp., bk.: “if he” instead of “that it”  
39. Bk.: “the” added  
40. Here Gd. inserted a long passage, not made from qa.s after this lecture, but probably from other qa.s after another lecture, not yet identified  
41. Gd.tp., bk.: “it is his neglect,” instead of “he neglects”  
42. Gd.tp., bk.: “as having been” instead of “that it was”  
43. Gd.tp., bk.: “that it was” omitted  
44. Gd.tp., bk.: “that” omitted  
45. Gd.tp., bk.: “been” instead of “become”  
46. Gd.tp., bk.: a comma instead of “and”  
47. Bk.: “an” instead of “any”  
48. Gd.tp., bk.: “progress” instead of “prayer”  
49. Gd.tp., bk.: “a conception” instead of “concentration”
faith in healing.” That is wrong, too. To yield towards a perfect health, to bring about a cure, one must heal oneself from morning till evening. In the sun one must think that, “Every ray of the sun cures me, that the air heals me, that the food I take has an effect upon me. With every breath I inhale something which is healing, purifying, bringing me to a perfect health.” With a hopeful attitude towards cure, towards health, towards a perfect life, a person rises above disorders, which are nothing but inharmonious conditions of mind or body, and make oneself more fit to accomplish one’s life’s purpose. It is not selfish to think about one’s health. No doubt, it is undesirable to be thinking about one’s illness, to worry about it or to be too anxious about it. But to take care of one’s health is the most religious thing there is, because it is the health of the body and mind that enables one to do a [service] to God, to one’s fellow man, by which he accomplishes his life’s purpose.

One must think that, “I am coming from a perfect source and I am bound to a perfect goal. The light of the perfect being is kindled in my soul. I live, move, and make my being in God. And nothing in the world of the past or present has the power to touch me, for I rise above all.” It is this thought which will make one rise above influences of inharmony and disorder and will bring a person to enjoy the greatest bliss in life, which is his health.
**Q.** When a child is ill how can he be helped?

A.: By a helpful thought. Sometimes mother’s healing thought, mother’s sympathy works with a child more successfully than the medicine that is given to the child; and in this is the proof of the power of healing. There are numberless cases that can be observed that consciously or unconsciously the desire of the mother becomes a healing influence for the child to recover. If the mother is anxious for and worried about a child, of course that has contrary effect, because unconsciously then holds an illness in her thought for the child.

**Q.** When we see a babe born with a hereditary illness, can we say that its soul has been impressed by the idea of that illness in coming to the earth?


**Q.** Can illness be caused by sorrow?

A.: But sorrow itself is the worst possible illness. No illness worse than sorrow. Sorrow is the worst illness. No doubt, sorrow causes all illness because it makes mind and body both inharmonious, which easily catch an illness. To me a real brave person is who says, “What has happened, has happened. What I am going through I shall rise above, and what will come I shall meet with courage.” If one wants to be sorry, there are many things that can make one sorry. One need not wait for causes to arrive that one has to shed tears. Every move one makes one can shed tears, if one had that inclination. One should not

---

68. Gd.tp.: “successively” instead of “successfully”
69. Km.tp., Gd.tp.: “even” added
70. Km.tp., Gd.tp.: “for” omitted
71. Gd.tp.: “worries” instead of “worried”
72. Gd.tp.: “a” added
73. Gd.tp.: “the mother” added
74. Sk.sh.: “for” written, then crossed out, and omitted in a.o.d.
75. Gd.tp.: this qa. omitted
76. Sk.sh.: “his” written; Km.tp., Gd.tp.: “his” omitted
77. Sk.sh.: Sakina put an “end of the question” mark here, then crossed it out
78. Sk.sh.: “he” retraced to read “has”, and “has” in a.o.d.
79. Sk.sh.: a “Q.” in lh. for “question” and “To” in sh. are both written, then crossed out, and omitted in a.o.d.
80. Sk.sh.: “a” crossed out, and omitted in a.o.d.
81. Sk.sh.: “then” written, then crossed out, and omitted in a.o.d.
82. Gd.tp.: “one could” instead of “one makes one can”
look for ill [luck] 83. Ill luck 84 can be found everywhere if one were pursuing it 85. [Many] 87 unconsciously do so, they are looking for ill luck.

Q.: Please, explain why a child of perfect parents should have been 88 affected by an incurable illness from childhood 89, he himself being a most noble character 90.

A.: There is its answer in the Bible, when somebody asked the Master that, 91 whether his parents sinned or he sinned that he was born blind 92, and the answer was, 93 “Neither did this man sin nor his parents, but that the works of God may be made manifest in him.” But that is for us to understand, not for that person to think. There is another theory of understanding. This is the theory 95 from which we [understand] 96 how it is. But for a sufferer this is not the thing. For him 97 the thing is that it 98 must hold to his birthright, that he is coming from perfect and that 99 he is going to the perfect. 100 He must hope for perfection, life is created for it. Life is evolving to it. 100 That must be his desire [and] 101 goal 102.

Q.: Is healing 103 by 104 hypnosis good practice 105?
A.: Now the surgeons make use of ether or something else\(^{106}\) in order to perform operation\(^ {107}\). Although it is harmful for the person\(^ {108}\), but at the same time it is necessary. And so if this way is used to make a person\(^ {109}\) better and if it was necessary it may be allowed. But at the same time every person must be able to do for himself, by prayer, by meditation, by silence, to cherish that belief of perfect health, and to root out the belief of illness.

Q.: Do not people lose their own\(^ {109}\) free will if they have been hypnotized once\(^ {110}\).

A.: Yes. But if they are in a condition when they cannot help themselves. It is very good if a person walks himself, to walk\(^ {111}\) on his own feet, but when\(^ {112}\) there is a condition when\(^ {113}\) he cannot walk, then if another\(^ {114}\) person gives [him]\(^ {115}\) a hand, it makes\(^ {116}\) him dependent, but it gives him a help\(^ {117}\).

\(^{118}\)For instance, there are some people who have\(^ {120}\) after an operation, who\(^ {121}\) have taken a habit of taking a drug, for once it was necessary and now continue to have it\(^ {122}\). At that\(^ {23}\) time it was right to have it\(^ {124}\), but when it was continued\(^ {125}\) it was wrong. I had seen\(^ {126}\) a great power. Of course it was spiritual healing power in a

\(^{106}\) Gd.tp.: "or something else" omitted

\(^{107}\) Gd.tp.: "operations" instead of "operation"

\(^{108}\) Gd.tp.: "patient" instead of "person"

\(^{109}\) Gd.tp.: "own" omitted

\(^{110}\) Sk.sh.: "as" followed by a blank; Km.tp., Gd.tp.: "once" instead of "as [blank]"

\(^{111}\) Gd.tp.: "himself to walk" omitted

\(^{112}\) Gd.tp.: "if " instead of "when"

\(^{113}\) Gd.tp.: "that" instead of "when"

\(^{114}\) Gd.tp.: "a" instead of "another"

\(^{115}\) Sk.sh.: "up" written; Km.tp.: "him" instead of "up"; Gd.tp.: "up" omitted

\(^{116}\) Gd.tp.: "is making" instead of "makes"

\(^{117}\) Gd.tp.: "(at the same time it cannot be helped)" where the parentheses apparently indicate doubt about the exact wording, instead of "it gives him a help"

\(^{118}\) Sk.sh.: a line left blank

\(^{119}\) Gd.tp.: "Now" added

\(^{120}\) Gd.tp.: "have" omitted

\(^{121}\) Gd.tp.: "who" omitted

\(^{122}\) Gd.tp.: "(because once they had it when it was necessary)"; the parentheses indicating uncertainty about the wording, instead of "for once it was necessary and now continue to have it"

\(^{123}\) Gd.tp.: "the" instead of "that"

\(^{124}\) Gd.tp.: "to have it" omitted

\(^{125}\) Km.tp.: "continuing" instead of "continued"

\(^{126}\) Sk.sh.: "the" written, then crossed out, and omitted in a.o.d.
mystic, that was Nizam of Hyderabad. First he began by curing patients affected by serpent bite. They generally die, and he had given orders that at any time, even in the midst of the night, if a person was [bitten] by a serpent, [he] might be brought to him. He sacrificed his sleep for [curing] them. Then after three years’ time he developed that power so that he used to say through the telephone, “It is all right, you are well,” and the person was well immediately, instantly. I have seen also a person who used to cure people who be stung by a scorpion. A person suffering in a great pain brought before him, and he said, the first thing he said, “Now you have not got any pain, have you? It is not there.” And it was gone instantly, at once. He did nothing but say, “It is not there.” He did not give not one moment for the person to think whether it is there or not. The secret is not only in the faith of the patient. The secret is in the power and belief of the healer. The idea is that, suppose ten persons repeat one phrase, and if that phrase was drawn on a paper by a seer, he would draw one line quite short, and the other line one inch and the other line one metre, and another line perhaps one mile.
long or longer still. The thing is, where the voice comes from is the question. If it comes from the mouth, it only reaches the ears of the hearer. If it comes from the heart, it penetrates the heart. If it comes from the soul, it penetrates the soul of the person. It cures the person entirely. It is not every person who can put the power in his word, unless the soul was capable to do it. In the Bible we read, “First was the word and the word was God.” This will always prove true in every sense. But when they do not see God in the word, then it becomes hypnotism and mesmerism and everything. When the God is realized then it is much greater than that, then it is divine will. It is how we look at things. And if God is left out, then the soul is left out. Many play with the word hypnotism and mesmerism and everything. When God is not the ideal of the person, and when one is not doing in God, with God, and for God, then it is only done mechanically. It is no life.

155. Gd.tp.: “lips” instead of “ears”
156. Sk.sh.: the rest of the line left blank after “hearer”
157. Sk.sh.: “If it comes from the” repeated by way of dittos
158. Gd.tp.: “then” added
159. Sk.sh.: a blank; Km.tp., Gd.tp.: “penetrates” instead of blank
160. Gd.tp.: “and” added, continuing the previous sentence
161. Gd.tp.: “And” added
162. Gd.tp.: “then,” therefore, “added
163. Km.tp., Gd.tp.: “that” instead of “the”
164. See John 1:1
165. Sk.sh.: “world” written; Gd.tp.: “word” instead of “world”
166. Sk.sh.: “hypnot.” in lh. abbr. for “hypnotism”
167. Sk.sh.: “and” indistinctly written
168. Sk.sh.: “mesm.” in lh. abbr. for “mesmerism”
169. Gd.tp.: “all those things” instead of “everything”
170. Gd.tp.: “in the word, then it is no longer” instead of “then it is much greater than that, then it is divine will”
171. Gd.tp.: “from it” added
172. Gd.tp.: “the word” omitted
173. Gd.tp.: “with” omitted
174. Sk.sh.: “towards” written; Km.tp., Gd.tp.: “its” instead of “towards”
175. Gd.tp.: “but they do not go any further.” instead of “and sometimes they find success. But the soul is not there.”
176. Gd.tp.: “as” added
177. Gd.tp.: “a” instead of “the”
178. Gd.tp.: “it is not done” instead of “one is not doing”
179. Sk.sh.: “then” written, then crossed out, and omitted in a.o.d.
180. Gd.tp.: “with God,” omitted
181. Sk.sh.: “it will” written, then crossed out, and omitted in a.o.d.
182. Sk.sh.: “is” retraced to read “has,” and “has” in Km.tp.
A machine\textsuperscript{183} will only\textsuperscript{184} go without an engineer for some time, then it will go no longer\textsuperscript{185}. There ought to be [an]\textsuperscript{186} engineer\textsuperscript{187}. Therefore, to do the right thing there ought to be God.

\begin{flushright}
\end{flushright}
Collective Interview

A *mureed* who is on the path must have an object before him to accomplish. If it is a spiritual object, so much the better. If he has a material object he must first think and find out if that object is just or unjust, right or wrong, beautiful or ugly, profitable or disadvantageous. As Emerson says, “Know what you ask, for you will get it.”

A human being retains a childish nature throughout one’s life, which he shows in his fancies and fantasies, wrong or right, not knowing that life is a repetition. Life is not an experience which ends, but which continues, if not on the physical plane, in the inner planes, if not in the seen, in the unseen. Once a mureed has decided that this is the object, spiritual or material, that he wants to place before him, he must not only think of that object in his practices, he must even dream of it. And the best time to think of it is during the night, when [a] moment he wakes up; that time he must occupy with the object, with his exercises, the effect of which is so great that one moment of time given at that time of the night is more than the meditation of the whole day. A person who works in this manner sees the fulfilment of things which could be attained in three years being accomplished in three days.
Q.: Why is it that the night time is better?
A.: Yes, you see, night is conceiving. The effect of the night time is conceiving. The effect of the day time is expressing. A thought which is brought to materialization must be conceived first and that thought is conceived in the heart of the night.

Q.: But if one does not wake up during the night, one cannot take the habit of waking up?
A.: No, it must be spontaneous. For instance, there used to be days in my young age that I used to wake up about two o’clock at night for my meditations, the latest at three o’clock, and the sleep of youth is terrible. At that time a person wants to sleep day and night, [an] alarm clock would not wake you. And a thought used to come that, “Oh!” it was a kind of advice from a spark of my being, which would say, “How cruel you are to yourself, is there any wisdom in it? At this time when perhaps everybody in the city is asleep, and you want to wake up. Even God will not have leisure to listen to your prayers. He would find it very disagreeable to listen at this time when everybody is sleeping.” This would be my thought. And I would say, “No. This is the devil’s voice. I will not hear it. You are my worst enemy. Either you are myself or someone else. It is the devil who is speaking to me. I will wake up.” And the sleep would be hanging to me. I would feel like dropping down at every step I took, so heavy. Then I would put cold water over my face.
and hands and wake up and then would sit and [be],\(^{26}\) so thankful to have conquered that nature which is man’s enemy. Of course, I would not teach such an asceticism to my mureeds, never. But I can tell you how profitable the night vigil is, because the best one can say\(^{27}\) when one has [experienced]\(^{28}\) oneself.

\textit{[Q.]}\(^{29}\) \textit{If one does not wake}\(^{30}\)?

[A.:]\(^{31}\) Just as well to sleep, because life [in]\(^{32}\) the West is not as in the East, in the West it is too busy. Better not\(^{33}\) to do it.

\textit{[Q.]}\(^{29}\) \textit{Is it advisable if one has a thought to write it, if it is inspiring}\(^{34}\)?

[A.:]\(^{31}\) As soon as sleep comes, then to fall asleep.

\footnotesize
\begin{enumerate}
\item[26.] Sk.sh.: “be” inserted, and included in a.o.d.
\item[27.] Hq.tp.: “one can say best” instead of “the best one can say”
\item[28.] Sk.sh.: “experience”; a.o.d.: “experienced” instead of “experience”
\item[29.] Sk.sh.: “Q.” for “question” is missing, but there in Km.tp.
\item[30.] Sk.tp.: originally “awake” typed, but the first “a” later struck out by hand
\item[31.] Sk.sh.: “A.” for “answer” is missing, but there in Km.tp.
\item[32.] Sk.sh.: “at” written; a.o.d.: “in” instead of “at”
\item[33.] Km.tp.: “not” omitted
\item[34.] Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.
\end{enumerate}
Brotherhood

Our brotherhood activity has a wider scope than any activity we have in the Sufi Movement. As it is touching so many different departments of life, it accommodates all those who come to the Sufi Movement, and therefore our work is to keep this activity alive in order to keep on the fire of the Movement lively.

That there must be continual meetings taking place everywhere where there is a centre of the Movement. Even in places where there is no centre of the Movement yet established, if there is only one mureed, even there there is a scope for the activity of the brotherhood. For in different religions and churches there are certain people who work, but in this Movement every mureed is a worker. If a mureed is isolated in a place where there are not many mureeds, he may begin the work of brotherhood there. He may interest his friends, acquaintances and those who have inclination towards metaphysics and spiritual things, he may be invited. He immediately, by inviting in the meetings of brotherhood, commences the work of the centre, and since the

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Km.tp. = a typescript prepared by Kismet Stam, very close to the sh.
Sk.tp.1 = a typescript prepared by Sakina Furnée or under her supervision, exactly the same in wording as Km.tp., and therefore not mentioned in the notes.
Gd.tp. = a typescript on Murshida Sherifa Goodenough’s large-lettered typewriter, showing some editorial changes.
Sk.tp.2 = another typescript prepared by Sakina Furnée or under her supervision, showing more editorial changes, most likely made by Gd. (Sk. did not normally make editorial changes).

Notes:
2. Sk.sh.: “brotherh.,” abbr. for “brotherhood”
3. Sk.tp.2: “different” omitted
4. Sk.tp.2: “on” omitted
5. Gd.tp., Sk.tp.2: “That” omitted
6. Sufis use the word mureed to indicate an initiate; see Glossary
7. Sk.tp.2: “in such places” instead of “there”
8. Sk.sh.: “bh.,” abbr. for “brotherhood”
9. Sk.sh.: “metaphysicals”; Km.tp., Gd.tp.: “metaphysics”; Sk.tp.2: “metaphysical”
10. A.o.d.: “he” omitted
11. Sk.tp.2: “to” instead of “in”
12. Sk.tp.2: “the” added
membership in brotherhood has no financial obligations, it is free, it opens its arms to welcome everyone interested in the matter. This gives a great facility to an enthusiastic worker of the Movement to interest a large number of people in the place where one lives.

By coming to this matter, meeting month after month they become interested in the question of life’s purpose. There begins their interest in spiritual ideal. Often I have heard people say that, “In the part of my country there is no interest. People do not respond. They do not listen. There are no possibilities.” But my answer is that in the wild world of Siberia, if a person went, even there he will find response if he knew himself what he is teaching there.

Is there one human soul, however unevolved, who does not wish to know about life and its mystery? Yes, there are people who are interested in the art, but some; there are others who are interested in the science. There are [others] who take interest in other subjects. But there is not one soul who will refuse to take interest in life’s meaning.

If he refuses there is some other reason. Maybe he has no belief in you. Maybe he is prejudiced against a name, mysticism, or devotion, or a spiritual thought. But in reality every soul is searching to understand the meaning of life, and when that happens to be our part of service, our customers are everywhere in the world. It is absurd to allow our mind ever to think for one moment

---

13. Sk.sh.: the “g” in “obligations” looks like an “s”
14. Sk.tp.2: “and” added
15. Sk.tp.2: “wide” added
16. Sk.sh.: “at” a.o.d.: “in” instead of “at”
17. Sk.tp.2: “he” instead of “one”
18. Km.tp., Sk.tp.2: “these meetings” instead of “this matter, meeting”; Gd.tp.: “this meeting” instead of “this matter, meeting”
19. Sk.sh.: “at” a.o.d.: “in” instead of “at”
20. Sk.tp.2: “that” omitted
21. Sk.sh.: “Siberie” in lh., French for “Siberia” (see List)
22. Sk.tp.2: “if a person went to the wilds of Siberia” instead of “that in the wild world of Siberia, if a person went”
23. Gd.tp.: “knows” instead of “knew”
24. Km.tp., Gd.tp.: “taking” instead of “teaching”
25. Sk.sh.: “people” indistinctly written
26. Sk.tp.2: “it” instead of “the art, but some”
27. Sk.sh.: “earth-is-s” written; “others” in a.o.d.
28. Sk.tp.2: “things” instead of “subjects”
29. Sk.tp.2: “anyone” instead of “he”
30. Sk.sh.: a blank
31. Sk.sh.: “ever where”; a.o.d.: “everywhere” instead of “ever where”
32. Gd.tp.: “ever” instead of “ever”; Sk.tp.2: “ever” omitted
that this part of the world or\textsuperscript{33} that\textsuperscript{34} particular section [of]\textsuperscript{35} humanity, or this particular race, is not yet ready for the message. To know\textsuperscript{36} even the birds and beasts and animals and insects are ready. There is no living being who is not ready for light and for life.

It is the consciousness of our workers which must waken [and]\textsuperscript{37} realize what they wish to present to the world. Of course\textsuperscript{38}, till that is not\textsuperscript{39} wakened, they will find difficulty. The difficulty is not with the people. The difficulty is with themselves.\textsuperscript{40} Brotherhood activity is the least frightening activity; there is nothing to frighten people. Other things have perhaps labels to frighten. The name of mysticism is frightment\textsuperscript{41}, [spiritual]\textsuperscript{42} is frightening, but brotherhood is most innocent and simple work. You are always entitled to say to everybody that the work to come closer, to develop friendship, is our work; that does not frighten anybody. Imagine, therefore, what a great field of work there is before us in brotherhood, if we only realized it. Many of us are open\textsuperscript{43} to think that there is a vast field of work in the esoteric\textsuperscript{44} work, but\textsuperscript{45} it is because we think so, it is not actually so. Many may realize that a vast field of work is in the church work. No, it is the\textsuperscript{46} vast need of it, but there is not vast field\textsuperscript{47}, as vast field\textsuperscript{48} there is of the\textsuperscript{49} work of brotherhood. But besides this, which is the first need? Esoteric work is the last need. The religious work is a need which\textsuperscript{50} [is]\textsuperscript{51} necessary before esotericism\textsuperscript{52}. A person who is not wakened to a religious ideal will not take esoteric conception in a right way.
In my experience of so many years’ work, I have found many who have come only for the esoteric development, lacking entirely the devotional aspect. Some not only lacking, but also having a kind of contempt towards it. And I have found in the end that it was a vessel which cannot accommodate, because the religious or devotional aspect makes a person as a vessel. The esoteric idea then pours into the vessel what it must contain. But when the vessel is not ready then what is poured in it will not stay there. But before these, two things are necessary. The first thing is brotherly attitude, the wakening of a friendly attitude towards one another. That is the first step. In religion, as in esotericism, in both, that is the first lesson to learn.

I wish, therefore, and hope that we shall day after day consider this activity more and more and see what great importance this activity has for the cause. So far Sufi Movement has been able very little to accomplish in that direction, and the more we shall awaken to that, the more we shall find that in the furtherance of this activity lies the secret of spreading the cause.
Ordination in the Church of All

My blessed Cherags,

It is my wish that you should awaken every day and every moment of your life more and more to the spirit of the message. You will appreciate the privilege that all the workers for the message have in being workers at the foundation of the cause. In spite of the infancy of the message, in spite of the difficulties we have to meet, in spite of the smallness of our numbers, you will feel the spirit behind the message, you will feel the power which is leading the cause, the great blessing which awaits us.

You are not asked to teach any particular dogma, nor is it expected of you to judge humanity. You are only the channels through which the message of God will be given to humanity, and your work is like the work of the musician, who before he plays upon a new piano sees that it is in tune. With everyone who comes to you, with the multitude before whom you will give the message, you will try and feel the pulse of your audience, and then you will trust in the spirit of God and the inspiration within you, in the message, for guidance to answer the demands of your audience. You will choose your words, you will weigh and measure them before allowing them to come out from your lips. You will feel your responsibility and yet not be crushed by it. You will be aware of your difficulties and yet not afraid of them. You will be conscientious in all you say.

Documents:

Sk.tp. = Sakina Furnée’s typescript for her set version, made from an unknown reporting.
er.tp. = a poorly typed early typescript, of unknown provenance, containing a few variations from Sk.tp., later corrected by hand.
Hq.tp. = a stencilled copy prepared for a book of Addresses to Sirajs and Cherags issued by Headquarters, Geneva, in 1976, showing no differences from Sk.tp.

Notes:

69. Er.tp.: originally “into” typed, but then the “to” of “into” crossed out to form “in”
70. The word Cherag indicates a person ordained to perform the Universal Worship service, see Glossary; er.tp.: “My blessed Cherags,” crossed out
71. Er.tp.: before the word “numbers” a word is typed, which appears to be “members”, but then crossed out in type
72. Er.tp.: “With” omitted, later added by hand
73. Er.tp.: “with” omitted, later added by hand
74. Er.tp.: “of” instead of “from”, later changed to “from” by hand
and do, and yet you will not be worried. You will feel your way with open eyes, and yet you will be confident in the divine guidance which you have.

I am with you always; distance will make no difference. It is this knowledge which will connect us, and in this faith the work which will be done will meet with success. For success is truth, and truth is success.

75 We are very glad to receive some more friends in the ordination of Cherags today.7

75. Er.tp.: this last sentence crossed out by hand
Mind World

A soul inherits qualities from his parents and ancestors, also qualities which it has brought with it from the higher spheres. But also a soul inherits the qualities of his teacher, especially in spiritual culture, although in all different teachings. When a child goes in an elementary school, even there the child is learning something from the teacher, which is not only taught by the books the teacher is teaching, but from the spirit of the teacher. It is very often to be found in the schools where children go to learn that the influence of a certain teacher has an impression upon their character and upon their progress. Since spiritual guidance is not necessarily a study, the teaching which reaches from
teacher to a pupil, it reaches in the form of reflection. This teaching is called in Sufi terms *tawajjeh*. What one learns, it is learned from books, but what one learns from a spirit, from a soul, it is learned from a living source. For instance, the same thing one reads in a book does not reach so deeply as when it is spoken. And when it is spoken by the teacher it goes still further. I have had most interesting experiences in this question, that a *mureed* who has read a certain idea, a teaching, in a book, he read it four times or five times, but he only understood it more fully when I told him. Telling him once was more helpful for him than if he had read the same idea fifty times over. The letters on the paper sometimes reach as far as the eyes, but the word coming from the soul reaches the soul. Therefore, that which is learned by the phenomena of reflection is of a greater value than the learning in any other form, especially in the spiritual line.

There was once a meeting, a meeting of religions in Calcutta, and representatives of all mystical schools, of all occult schools were invited this congress. Shankaracharya was the leading representative of [Brahmans] present there. After a most impressive lecture Shankaracharya gave before the meeting, he wished to sit silent. But there was a desire on the part of the

---

13. Gd.tp., bp.: “a” added  
14. Gd.tp., bp.: “, it” omitted  
15. Sk.sh.: “after” written, then crossed out, and omitted in a.o.d.  
16. For *tawajjeh*, see Glossary  
17. Gd.tp., bp.: “one reads”  
18. Gd.tp., bp.: here Gd. inserted an edited version of the third qa. after the lecture, followed by the second qa.; in the second qa., P-o-M. tells about a verse he remembered and contemplated, which in her editing Gd. changed from a first person narrative to third person (“a mystic” instead of “I”), and the third person is continued in the passage which follows  
20. Gd.tp.: “of ” instead of “, that”; bp.: “that” omitted and a new sentence started  
21. The word *mureed* is used by Sufis to indicate an initiate; see Glossary  
22. Bp.: “had” instead of “who has”  
23. Gd.tp., bp.: “read” instead of “one reads”  
24. Bp.: “the mystic” instead of “I”  
25. Sk.sh.: P-o-M. characteristically uses only the plural form “phenomena”; a.o.d.: “phenomenon”  
26. Gd.tp.: here Gd. inserted an edited form of the fourth qa. after the lecture, but this is inserted in another place in bp.  
27. Gd.tp., bp.: “conference” instead of “meeting, a meeting”  
28. Gd.tp., bp.: “, of all occult schools” omitted  
29. Sk.sh.: actually “Shankare Charye” in lh. written here; for Shankaracharya, see List  
30. Sk.sh.: “brahman” written; Km.tp.: “Brahmans” instead of “Brahman”; Gd.tp., bp.: “Brahmanism” instead of “Brahman”; for Brahman, see Glossary  
31. Sk.sh.: “Sh. Ch.” in lh. abbr. for “Shankaracharya”
audience\textsuperscript{33} that some of their questions may\textsuperscript{34} be answered. Shankaracharya looked here and there to his disciples and asked a disciple to answer the questions. Which disciple this was?\textsuperscript{35} This was someone who was not even known by Shankaracharya’s pupils, for he was mostly busy looking after Shankaracharya’s dinner or dusting\textsuperscript{37} his\textsuperscript{38} room and keeping it in order. So the people who were known to be something were not asked; this man was asked. They did not know him,\textsuperscript{39} that he existed. And the answer he gave for every question—\textsuperscript{41} which never he did in his whole life; it \textsuperscript{was}\textsuperscript{42} only because he was asked that he stood, without thinking if he will be able to give the answer or not—that\textsuperscript{3} every answer was as if it was given by Shankaracharya himself. The pupils of Shankaracharya were filled with admiration and bewildered at the same time, not having seen this man among them. It is this which is recognized by Sufis\textsuperscript{44} tawajjeh, reflection. It was not that pupil, it was \textsuperscript{45}teacher himself who was speaking there.\textsuperscript{46}

Besides, what is called the chain of murshids—which means from one soul another soul has arrived\textsuperscript{47} and from another soul another soul has received\textsuperscript{48}, and so it goes on—it is also a reflection. A treasure which cannot be gained by meditation or by study is gained by reflection. No doubt, study makes one understand it, meditation prepares the heart to take reflection better, but the wonder that reflection of mind produces is far greater than any attainment made in the spiritual line by studies. There are wonderful examples\textsuperscript{49} to be found in the ancient schools of mystics\textsuperscript{50}, among Sufis, among Yogis, among Buddhists also, that the knowledge which has been given, perhaps four thousand years ago, is put
in more clear language and explained better, and yet it keeps the beauty and characteristic of the whole tradition. And the beauty of mystical knowledge is this: whatever school it may be, and from whichever part of the world, the central theme of the knowledge of truth is one and the same, that people who have attained knowledge of different aspects of life, may differ in their experiences, they may dispute over them, they may not agree upon certain things, but those who have touched the ultimate truth, they cannot but agree, they cannot but understand the same thing. The reason is that the truth remains the same, evolution or involution or nothing diminishes it or adds to it. It is what it is, and it is best attained by the way of reflection.

Q.: Is it possible that someone by reflection speaks great wisdom without understanding himself what he is saying?
A.: Yes, certainly. At the same time a reflection of mind is not as a reflection on a photographic plate. A reflection on a photographic plate remains but does not live, but reflection upon a mind lives, and therefore it is creative. Yes, it is true that it does not all live, but it helps one to create within oneself the same thing. Now this brings us to the mediumistic question. I have heard people singing songs which do not belong to them, which they never learned, which they are not supposed to know. I have heard of a young girl in Bombay who

51. Gd.tp., bp.: “clearer” instead of “more clear”
52. Bp.: “that” instead of the colon
53. Gd.tp., bp.: “that” omitted and a new sentence begun
54. Gd.tp., bp.: “they” omitted
55. Gd.tp., bp.: “expression” instead of “experiences”
56. Gd.tp., bp.: “it” instead of “them”
57. Gd.tp.: “it is the same” instead of “they cannot but agree, they cannot but understand the same thing”; bp.: “have reached the same truth” instead of “they cannot but agree, they cannot understand the same thing”
58. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and Km.tp. call for “the”
59. Gd.tp., bp.: “The reason is that the truth remains the same,” omitted
60. Gd.tp., bp.: a comma instead of “or”
61. Gd.tp., bp.: “nor” instead of “or”
62. Sk.sh.: “fotogra.” in lh. a Dutch abbr. for “photographische” and “photographic” in English
63. Sk.sh.: “p.p.” in lh. abbr. for “photographic plate”
64. Sk.sh.: “live” retraced for clarity
65. Sk.sh.: “There are people who” written, then crossed out, and omitted in Km.tp.
66. Sk.sh.: “us” alternatively may be read as “once”
67. Sk.sh.: a second “which” written, then crossed out, and omitted in Km.tp.
never knew Persian but there used to be times when she would speak Persian. And the Persian was so nice that the learned Persian scholars used to come and discuss with her. And she used to discuss on the points of [metaphysics] and would always stand firm on her arguments. And they were so impressed by it. And then at other times she would not know it. But it is mostly seen with poets, especially mystical poets. They write things sometimes which they themselves do not know. Sometimes they can interpret or can understand their poetry better after ten years. I have seen a friend of mine writing a poetry, using in it terms which are known to high [initiates]. I was very astonished and I asked this friend, “What do you mean by this?” It is then that he knew that he did not know. That particular point, he did not know what it meant. He never knew that he was a mediumistic poet, but no poet can be a great poet if he was not by nature mediumistic; for the perfect source is within and reflection that comes from within is more perfect than what one has learned here.

Q.: Does not the spoken word transcend the written, because the voice carries the [soul] vibration?
A.: Certainly so. There is a soul behind it. In spoken word its impression is greater, because a spoken word is enlightening, it inspires one. The same word read in a book does not have that influence. I remember having heard first thing in my life a sentence which made such a living impression upon me that I could not forget it weeks together. And every day I reflected upon this sentence, it brought a new light. And when that sentence I heard, it seemed as if it was spoken by my own soul, that my soul knew it, that it never was new but it was most dear and near to me. And that sentence was, it was a verse, a couplet. It says (it is an address of a bubble to the sea) that, “Though I am a bubble and thou art the sea, still I and thou are not different.” It is a simple sentence, but it

68. Sk.sh.: “P.” in lh. abbr. for “Persian”
69. Sk.sh.: “metaphysicals” written; Km.tp.: “metaphysics” instead of “metaphysicals”
70. P-o-M. sometimes uses the word “poetry” to mean “poem”
71. Sk.sh.: “initiates” in lh. added underneath “high”, and “initiates” in Km.tp.
72. Sk.sh.: “mediumistic” in lh. repeated by way of dittos under the previous “mediumistic”
73. Sk.sh.: “cell” written, which secondarily may be read “soul”; “soul” in Km.tp.
74. Sk.sh.: “in” added above the “en” of “enlightening”, then crossed out.
75. Sk.sh.: “is” written by an equal (=) sign, then crossed out, and omitted in Km.tp.
76. Sk.sh.: “need” written, then crossed out, and omitted in Km.tp.
77. Sk.sh.: “Q.” for “question” written in the margin, then crossed out.
78. Sk.sh.: “that the” written, then crossed out, and omitted in Km.tp.
went in my heart just like a seed thrown at the ground. From that time it always grew; and every time I thought about it, it brought to me a new reflection.

Q.: Is there a fundamental difference between reflection through a master and reading? Or is study in a book only an indirect reflection?
A.: Hearing from a teacher is a direct reflection. It is not only the word that a teacher speaks, but even the silence, which is a still greater reflection. Sometimes the words by the same teacher written on paper, if they have come from the depth, then they make also a reflection. But if the same words were [spoken] by the teacher, that reflection is greater still. When Tagore recites his poetry himself, it is twenty times more delicious. For instance, the words of Rumi, from Masnavi, they have still a living charm. It is long ago that the master passed away, but the words had risen from his soul. And their effect is so great that when one reads the words of Rumi they just penetrate through the soul. It is therefore that mystics used to give names to their pupils. A dervish gives a name to a young man, hearing him sing, and said, “You’re going to be the greatest singer of this land.” What was it? It was reflection. That reflection was materialized in time; and so it was with. He was a poor man lying in the forest. A mystic meets him and says that, “You are going to be the emperor of this land,” to a man who has left the world because of the ill luck he has experienced all his life, awaiting his death. And there he hears of this man, “You are going to be the king of this land,” and so it happened. It is not only a reflection just like a moving picture on a curtain, it is reflection from a soul upon a soul, which is creative, which is productive, which is living.

Q.: Does not the reflection come from the teacher from a distance?
A.: Certainly it does. Distance makes no difference. The pupil who is near to his teacher, he may be at the other side of the world, he is closer than a person who is not near and all the time by his side. Although the path of spiritual progress,

---

79. Km.tp.: “in” instead of “at”
80. Km.tp.: “day” instead of “time”
81. Sk.sh.: “it” added, then crossed out
82. Sk.sh.: “that” retraced to read “spoken”; Km.tp.: “spoken”
83. For Tagore, Rumi and his Masnavi, see List
84. Sk.sh.: “You’re” retraced to read “You are”, and “You are” in Km.tp.
85. Sk.sh.: lost word(s); Km.tp.: an ellipsis (…)
86. Sk.sh.: “ha.” abbr. for “has”
87. Sk.sh.: “a show” added above “on a”
88. Sk.sh.: “what” added above “on a”
89. Km.tp.: “in” instead of “at”
a meeting on the physical plane is often necessary, a contact\textsuperscript{90} is valuable. It is just [like]\textsuperscript{91} a winding.

Q.: Would you kindly give a good interpretation of the word reflection?\textsuperscript{92}

Reflection in the ordinary use means thinking, if I am right; and I do not think it is your\textsuperscript{93} meaning.

A.:\textsuperscript{94} The best example of the word reflection, I would give in the projection of a picture [upon]\textsuperscript{95} a magic lantern upon a curtain, that the curtain reflects the picture which the magic lantern\textsuperscript{96} has thrown upon it. And so\textsuperscript{97} the whole life is full of reflections\textsuperscript{98}, from morning till evening we are under reflections. The association of the restless gives us restlessness.\textsuperscript{99} The person may not speak to us, but because that person is restless, our heart reflects it. And so the contact with a joyous person makes [us]\textsuperscript{100} reflect joy. But an amusing experience I had, that once I went to see a king’s waiter. And when I went in the house of the king’s waiter I was so surprised to see that [it]\textsuperscript{101} was the miniature of the palace\textsuperscript{102}, miniature\textsuperscript{103} of the court. The way how he came, how he spoke, how he made me sit and every manner and every word he spoke, it was kingly. What is it? Being the whole day in the presence of the king\textsuperscript{105}, he was reflecting the king. The whole day it goes on with us. We do not know it. And sometimes the person [whom]\textsuperscript{106} we reflect has gone from our sight\textsuperscript{107}, but we are still reflecting that person. That is the reason that we can give for some tendencies to hum or some tendencies to\textsuperscript{108} laugh or some tendencies to\textsuperscript{108} cry without reason, it is all from reflection.

\textsuperscript{90} Sk.sh.: “contact” unclearly written
\textsuperscript{91} Sk.sh.: “after” retraced to read “like”, and “like” in Km.tp.
\textsuperscript{92} Sk.sh.: “A.” for “answer” written, then crossed out, and omitted in Km.tp.
\textsuperscript{93} Sk.sh.: “your” indistinctly written
\textsuperscript{94} Sk.sh.: “I call” crossed out, and omitted in Km.tp.
\textsuperscript{95} Sk.sh.: “on” crossed out, then “upon” substituted, and “upon” in Km.tp.
\textsuperscript{96} Sk.sh.: “magic lantern” repeated by way of dittos underneath the previous
\textsuperscript{97} Sk.sh.: “this” crossed out, and omitted in Km.tp., where “is” also is crossed out
\textsuperscript{98} Km.tp.: “reflection” instead of “reflections”
\textsuperscript{99} Km.tp.: “That” added
\textsuperscript{100} Sk.sh.: an indecipherable sh. symbol; Km.tp.: “us”
\textsuperscript{101} Sk.sh.: “he” written; Km.tp.: “it” instead of “he”
\textsuperscript{102} Sk.sh.: part of the sentence is missing
\textsuperscript{103} Sk.sh.: Sakina starts with “giv”, then forms the sh. for “king”
\textsuperscript{104} Sk.sh.: “miniature” repeated by way of dittos underneath the previous
\textsuperscript{105} Sk.sh.: “who” is linked to “has” in sh., which is crossed out; Km.tp.: “whom” instead of “who has”
\textsuperscript{106} Km.tp.: “side” typed, but then corrected to “sight”
\textsuperscript{107} Sk.sh.: “some tendencies to” repeated by way of dittos underneath the previous
Q.: Is the reflection cast by the conscious [volition]\(^{109}\) of the reflector, or does it pass unconsciously between souls in tune?

A.: In both ways it works. It works sometimes by a conscious action on the part of the reflector and it sometimes works in a subconscious\(^{110}\) way. Now, for instance, with pious mind, good thoughts, peaceful spirit, his spirit is, without him trying to reflect, it is reflected by those who come in contact with him and they take it with them. Some absorb it and keep it and the others lose it. But the idea is this, that when a person is not conscious which reflection to keep and which reflection to give away, one will take perhaps reflection of sadness\(^{111}\) or sorrow or all undesirable reflection\(^{112}\) and keep them within, because one receives [them]\(^{113}\). And therefore one must know that the whole life is a life of reflection. From morning till evening [we]\(^{114}\) receive reflection\(^{112}\) from those near and dear to us, from those who [dislike]\(^{115}\) and hate us. And those from the\(^{116}\) other side who have passed. We [are]\(^{117}\) always exposed. One might ask, is it a good thing to receive them? But one cannot [help]\(^{118}\) receiving them. One may call it a good thing or a bad thing, but it is there. We all receive it. If our heart is clear we receive it consciously, the reflection is distinct. If it is not clear we receive it unconsciously, and the reflection is not clear. But we cannot help receiving it. For instance, if there is a gong and\(^{119}\) a piece of wood, both will receive vibrations. But one is sonorous and will\(^{120}\) resound, the other will not resound. But at the same time, both are affected by it just the same. If the heart is clear enough to receive reflections fully and more clearly, one can choose for oneself which to retain and which to repel\(^{121}\).

---

109. Sk.sh.: “bolition” in faint lh. written, but “volition” probably spoken; Km.tp.: “bolition” also
110. Sk.sh.: “subconsciousness” written, then partially crossed out to read “subconscious” and placed between parentheses; Km.tp.: “subconscious”
111. Sk.sh.: actually “setness” written
112. Km.tp.: “reflections” instead of “reflection”
113. Sk.sh.: “of” retraced to read “and”; Km.tp.: “them” instead of “of”
114. Sk.sh.: “a” retraced to read “we”, and “we” in Km.tp.
115. Sk.sh.: “desire” retraced to read “dislike”, and “dislike” in Km.tp.
116. Sk.sh.: “for” clearly written, but omitted in Km.tp.
117. Sk.sh.: “We” retraced to read “We are”, and “We are” in Km.tp.
118. Sk.sh.: an illegible symbol, traced through to read “help”, and “help” in Km.tp.
119. Sk.sh.: “then” written, then crossed out, and omitted in Km.tp.
120. Sk.sh.: “will” retraced to read “can”
121. Sk.sh.: actually “repell” in lh. written
Class for Candidates

This must be known, that exercises which are given to mureeds, they are not only for the unfoldment of the soul, but they are also to help one in all conditions of life. As one progresses spiritually, naturally all things in life which are necessary to make his life easy come to him. It is wrong to say that by going in the spiritual path one neglects his worldly duties. A real progress in the spiritual path is an advancement in every direction of life. We read in the Bible, “Seek ye the kingdom of God and all will be added.” It is not said [that] by seeking the kingdom of God all will be taken away from you. Besides, the battle in life is great, and in the life of everyone there is some battle. And in order to be strong enough to fight that battle and to gain victory in that battle is made easy by keeping these practices. It is not right, therefore, to think that, “Just now I am not well, I will not do my exercise,” or, “Just now my mind is not in a condition to do my exercises,” or, “Just now I am weighed by responsibilities, pressed by work, short of time” that, “I shall do it when peaceful days will come.” But you must know they will never come. They must be brought; they do not come by themselves. One must rise to them. They will not fall at one’s feet. It is like saying that, “I shall save money when I shall get more money.” But if you will always spend money and not earn, then it is not saving. So it is with spiritual power. It must be collected in order to be used. But one will use it always and
not collect it. Then one will always find oneself spiritually poverty-stricken. One must be rich with spiritual power and that richesse is obtained by the continuation of meditating exercises. As by eating a nourishing food you will not feel in one day very strong, you will not in five days’ time [gain] a few stones more, so by four days’ practice you cannot expect all the power in the world to come into you, no loss. It is a life-long practice which produces miraculous results. The phenomena of these practices may not be told to you, but when you have mastered them, its phenomena will manifest to you as a miracle at every moment in your life.

---

Q.: If doing one’s exercises one gets sometimes distracted, should one again?

A.: Of course, that takes up a very long time. If it were in the East, I would have advised, but in the West it is a different thing. My murshid had advised me, but I will not advise you. I cannot dare such a thing. I think if without fail one continues exercises, I think that is quite sufficient. Without letting one day pass without it, that is a great thing. Because you see, continuation is life and a discontinuation is death. The discontinuation of a thing brings it to an end.

---

10. Sk.sh.: “oneself” inserted after “find”, and added in Km.tp.
11. Km.tp.: “spiritually” later added by hand (but typed in Sk.tp.)
12. Sk.sh.: ‘richesse’, French for “richness” or “wealth”
13. Sk.sh.: “weigh” crossed out, “gain” substituted; Km.tp.: “gain” instead of “weigh”
14. Km.tp.: “no loss” omitted
15. Sk.sh.: P-o-M. characteristically uses the plural, “phenomena”; Km.tp.: “phenomenon” instead of “phenomena”
16. Km.tp.: “of” instead of “in”
17. Km.tp.: “By” instead of “It”
18. Sk.sh.: “in” written, then crossed out and omitted in Km.tp.
19. Sk.sh.: “extracted” partially retraced, partially crossed out, then “distracted” added; Km.tp.: “distracted”
20. Sk.sh.: “it” written, then crossed out and retraced to read “one”; Km.tp.: “it” omitted
21. Sk.sh.: “begins” written; Km.tp.: “begin” instead of “begins”
22. Sk.sh.: an illegible sh. addition added in front of “it is”
23. Sufis use the word murshid for a spiritual teacher, see Glossary
24. Sk.sh.: “it is see” written, then crossed out and omitted in Km.tp.
25. Sk.sh.: “discontinue” retraced to read “discontinuation”; Km.tp.: “discontinuation”
26. Sk.sh.: “dis.c.” abbr. for “discontinuation”
All power and blessing will end\textsuperscript{27}. You will\textsuperscript{28} perhaps begin\textsuperscript{29} the day after and\textsuperscript{30} begin anew, but this links it up.

For instance, if you do an exercise for a whole month. But if [you]\textsuperscript{32} stop after fifteen days, you will only have the benefit of fifteen days; then begin again,\textsuperscript{33} first day again. [By]\textsuperscript{34} one day’s gap\textsuperscript{35} then you begin anew, the inspiration and power you\textsuperscript{37} begin anew,\textsuperscript{38} therefore there is a great loss\textsuperscript{39}. One would not realize; at first we would not think so. \textsuperscript{40} It is not every day’s exercise does not give an equal amount of inspiration and power, but every next day’s exercise brings\textsuperscript{41} [added]\textsuperscript{42} inspiration and power. \textsuperscript{40} Therefore, the power [on]\textsuperscript{43} the third day is greater than the second day. So the fifteen [bring]\textsuperscript{44} \textsuperscript{45}

\textit{Q.}:\textsuperscript{46} So the words \textsuperscript{47} is\textsuperscript{18} the exercise also powerful when one cannot say the exercises\textsuperscript{49} aloud?

[A.]:\textsuperscript{50} No, the power changes. Some exercises need sound. For instance \textit{zikr}\textsuperscript{51}. But \textit{wazifa}\textsuperscript{52}, which means only whispering\textsuperscript{53}, [that]\textsuperscript{54} is different. But repeating exercises silently or softly is better than not to do it.
Q.: Is it the same if our mind does wander, it reduces the benefit?
A.: Yes, but at the same time there is a certain amount of benefit just the same.
Cosmic Language

There are these four things, will, reason, memory, and thought, together with \(^2\) ego as the fifth thing\(^3\), or the\(^4\) principal thing, \(^5\) make the heart. It is these five things that may be called the heart. But definitely naming the different parts of this heart, we call the surface of this\(^6\) mind and the depth of this\(^6\) heart.\(^7\) If we imagine this heart as a lantern, then the light in the lantern\(^8\) makes it the spirit. We call it \(^9\) lantern when we do not think of the light. But when there is a light, then we forget the word lantern, we call it light. When we call it spirit, it does not mean that\(^10\) spirit void of the heart, as it does not mean the light void of\(^11\) lantern, but light in the lantern. Although the right use of the word spirit is only in\(^12\) the essence of all things, the essential life and light\(^13\) from which [all]\(^14\) has
come; it is that which\textsuperscript{15} is the spirit. But we use the word spirit also in its limited sense, as light is also the light\textsuperscript{16} of the sun, all-pervading sun\textsuperscript{17}, and at the same time the [light]\textsuperscript{18} in the lantern that also we call light.

People name also a part of one’s breast the heart. The reason is that there is a part in this body\textsuperscript{19} of flesh which is most sensitive to the\textsuperscript{20} feeling. And naturally, as man cannot grasp the idea of a heart outside the body, one\textsuperscript{21} conceives of this idea as\textsuperscript{22} being a part of his physical body. The ego stands separate from the above-said four faculties: will, reason, memory and thought. It is just like four fingers and a thumb. Why is thumb not a finger? Because the thumb is the whole hand.\textsuperscript{24} These four,\textsuperscript{26} faculties [are]\textsuperscript{27} faculties, but the ego is a reality. It holds and accommodates in\textsuperscript{28} [itself]\textsuperscript{29} the above-said\textsuperscript{30} four faculties. And in order to distinguish it as different from these four faculties, we call it the ego.\textsuperscript{31} As\textsuperscript{12} the surface of heart is known by the imagination and thought, so the depth is known\textsuperscript{14}, which is the heart, is known by feelings\textsuperscript{35}.\textsuperscript{31} That\textsuperscript{36} difference between thought and imagination is this, that imagination is an automatic work\textsuperscript{37} of mind. If the mind is fine, there is a fine imagination. If mind is gross, there
is a gross imagination. If it is beautiful mentality there is [a] beautiful imagination; nevertheless, an imagination is automatic working of mind. The thought is also an imagination, but an imagination held, controlled and directed by will. Therefore, when we say, “It is a thoughtful person,” it means that this person does not think or say or act with an impulse, but in everything that he does there is will power behind which controls and which directs.

When coming to the feelings, there are nine feelings in principle which can be distinguished: mirth, grief, anger, passion, sympathy, attachment, fear, bewilderment, and indifference. The feelings cannot be limited to these nine, but when we distinguish numerous feelings we come to nine distinct feelings which one experiences in one’s life. And there are six diseases which belong to the heart: passion, anger, attachment, conceit, jealousy, and greed or cupidity.

The more one thinks on the subject of the heart, the more one finds that if there is anything that can tell us of our personality, it is the heart. If there is
anything that we feel ourselves, or we know [ourselves] what we are, it is only the heart and [what] it contains. And once a person understands the nature, the character, and the mystery of the heart, he understands, so to speak, the language of the whole universe. Because there are manners of perception. One manner of perception belongs to the surface of mind; that is thought. That thought manifests to our mind with a definite form, line and colour. And the other manner of perception is feeling. It is felt by quite another part of the heart. It is felt by the depth of the heart, not by the surface, and therefore the more the heart quality is wakened in a person, the more he perceives the feelings of others. That person is sensitive, sensitive because to him things are clear, feelings of the others are clear. The person who lives at the surface, he does not perceive feelings clearly. And there is a difference between the evolution of the two, one who lives on the surface of the heart, [and] the other who is in the depth; in other words, the one lives in his mind, the other lives in his heart.

But there is a third way of perception which is not even by feeling, which may be called a spiritual language. This feeling comes from the deepest depth of the heart; it may be called the voice of the spirit. It does not belong to the lantern, it belongs to the light. But in the lantern it becomes more distinct and
clear. And this perception may be called intuition. There is no other\(^86\) name for it. This shows us that\(^87\) in order to study life fully, these three perceptions must be developed; then alone one is able to study life fully, and it is on studying it fully that one is able to form a judgement upon it.

---

Q.: *It is not that the heart is mirror\(^88\) to the soul and the mind is mirror\(^88\) to the body?*
A.: Yes, it is in a certain way, but at the same time the soul experiences through the whole being—through the body, through the mind, through the heart—as it happens to be in different planes of existence.

Q.: *Is it the study of symbols that develops intuition?*
A.: Not at all. It is the intuition that develops insight into symbolism.

Q.: *Is it a dim understanding of this truth that has made Catholics make a devotion to the sacred heart of Jesus?*
A.: Of course, heart. Heart is the shrine of God. If God is ever to be found anywhere, it is in the heart of man. Especially in the heart of that man in whom divine manifests.

Q.: *Is not therefore the heart one of the soul’s bodies that the soul carries always during its journey back to its source?*
A.: Certainly it does. The heart is one of the soul’s bodies, the finest body of the soul, which goes a long way with the soul, even in its return journey.

Q.: *Is the heart\(^89\) home of the soul?*
A.: Yes, one may call the heart a home of the soul, but I would call \([\text{it}]\)^90 a temporary hotel.

\[Q.\] \(^91\) Please, will you explain indifference?\(^92\)

---

86. Bk.: “better” instead of “other”
87. Bk.: “This shows us that” omitted
88. Km.tp.: “mirrored” instead of “mirror”
89. Km.tp.: “the” added
90. Km.tp.: “it” added
91. Sk.sh.: “Q.” for question is missing, but added in Km.tp.
92. Gd.tp.: This passage about indifference was edited by Gd. to be included in Sangatha I
This is a word that I always have a difficulty to explain because I have made many people angry by talking about indifference. Because if I tell you its best qualities, they say, “Where is the love which you have come to preach us? It is quite contrary to love, to the message, to the teaching.” But at the same time, when people read in Buddhism, Yogism, renunciation, *nirvana*, *vairagya*, in Sufi terms of the Persian poets, then they begin to ask this question that, “Have they all taught such a cruelty, to become indifferent? What is it?” But if we see it in a different way, it is quite a different thing. Indifference is not lovelessness, nor it is a lack of sympathy. Indifference is most useful. But when? At a time when a soul has arrived at this sensitiveness, that every little thing hurts, then only there is indifference which keeps it alive, the only thing which holds one. One might say that it is not good to be sensitive. Yes, but without being sensitive you cannot evolve. Sensitiveness is a sign of evolution.
you are not sensitive, you cannot feel in sympathy with your fellow man\textsuperscript{124}. If you do not feel the feelings\textsuperscript{125} of your fellow man\textsuperscript{126}, then you are not yet awake to life. Therefore, in order to become a normal human being, one has to develop sensitiveness, [or]\textsuperscript{127} at least arrive at sensitiveness. And when one is sensitive, then life is difficult to live. The more sensitive you are, the more thorns you will find on your way. Every move you make, at\textsuperscript{128} every turn, at every step there is something to hurt you. And it is only one spirit that\textsuperscript{129} you can develop and that is the\textsuperscript{130} spirit of indifference\textsuperscript{131}, [and]\textsuperscript{132} [yet]\textsuperscript{133} not taking away the love and sympathy you have for another. That is\textsuperscript{134} the right indifference. To say to a person, “I do not care for you because you have been thoughtless,” that is not the right kind of indifference\textsuperscript{135}. That is not the indifference that [mystics]\textsuperscript{136} relate as vairagya. The\textsuperscript{137} mystical indifference is that [even]\textsuperscript{138} the thoughtlessness of the\textsuperscript{139} person\textsuperscript{140}, when a soul attains\textsuperscript{141} sympathy,\textsuperscript{142} love expresses it as a\textsuperscript{143} forgiveness; that is indifference. \textsuperscript{144}In the Bible, when we read\textsuperscript{145} the words of Christ, that\textsuperscript{146}, “Turn the other side of your face if a person has struck you on one side\textsuperscript{147}, what lesson\textsuperscript{148} is it? It is the lesson of indifference. How can a sensitive

\textsuperscript{124} Km.tp., Gd.tp.: “men” instead of “man”
\textsuperscript{125} Gd.tp.: “feeling” instead of “feelings”
\textsuperscript{126} Km.tp.: “men” instead of “man”
\textsuperscript{127} Sk.sh.: “a” written; Km.tp., Gd.tp.: “or” instead of “a,”
\textsuperscript{128} Gd.tp.: “at” omitted
\textsuperscript{129} Gd.tp.: “that” omitted
\textsuperscript{130} Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
\textsuperscript{131} Sk.sh.: “a difference” written; Km.tp., Gd.tp.: “of indifference” instead of “a difference”
\textsuperscript{132} Sk.sh.: “not” written; Km.tp., Gd.tp.: “and” instead of “not”
\textsuperscript{133} Sk.sh.: “yet” retraced, rendering the original symbol illegible
\textsuperscript{134} Gd.tp.: “not” added, referring to the following sentence
\textsuperscript{135} Gd.tp.: “that is not the right kind of indifference” omitted
\textsuperscript{136} Sk.sh.: “mysticals” written; Km.tp., Gd.tp.: “mystics” instead of “mysticals”
\textsuperscript{137} Gd.tp.: “The” omitted
\textsuperscript{138} Sk.sh.: “even” retraced rendering the original symbol illegible
\textsuperscript{139} Gd.tp.: “a” instead of “the”
\textsuperscript{140} Gd.tp.: here Gd. inserted a number of dots
\textsuperscript{141} Sk.sh.: “attains” retraced to read “retains”; Km.tp., Gd.tp.: “retains”
\textsuperscript{142} Gd.tp.: “affection.” added
\textsuperscript{143} Gd.tp.: “and expresses it as” instead of “expresses it as a”
\textsuperscript{144} Sk.sh.: a single bracket is placed before “in”
\textsuperscript{145} Sk.sh.: “after” written, then crossed out, and omitted in a.o.d.
\textsuperscript{146} Gd.tp.: “that” omitted
\textsuperscript{147} Gd.tp.: “When one smites you on one cheek, turn the other cheek.” instead of “Turn the other side of your face, if a person has struck you on one side.”; see Matt. 5:39
\textsuperscript{148} Km.tp.: “else” instead of “lesson”
person, a person of feelings\(^{149}\), a spiritual person, a tenderhearted\(^{150}\) person, live in this world if he were not indifferent? He cannot live one moment. There\(^{151}\) is only this one thing that protects him from the continual\(^{152}\) jarring influences coming from all sides.

**Q.: Why is the word unattachment\(^{153}\) not right?**

A.: But detachment is not the word really.\(^{154}\) We cannot be detached\(^{156}\), we are never detached. Life is one and nothing can separate it.\(^{157}\) Detachment is only an illusionary aspect of life. There is no such thing as detachment [in]\(^{158}\) truth. How can there\(^{159}\) be a detachment when life is one?

**Q.: But is it not in the Bhagavad\(^{162}\) Gita, there it is said, detachment?**

A.: That is not the right word. Very often, in order\(^{161}\) to make it more clear I have always called it\(^{163}\) indifference and independence,\(^{164}\) two meanings of that one word, which is vairagya. Even indifference explains it half.

**Q.: Is the world of feelings higher than the world of thoughts?**

A.: Yes.\(^{165}\)

\(\text{[Q.:]}\)\(^{166}\) Is perhaps the heart the same as the angelic body?

---

149. Gd.tp.: “feeling” instead of “feelings”  
150. Sk.sh.: “tender-heart” written; Km.tp., Gd.tp.: “tenderhearted” instead of “tender-heart”  
151. Gd.tp.: “It” instead of “There”  
152. Gd.tp.: “continually” instead of “continual”  
153. Sk.sh.: “unattachment” is written in lh.  
154. Gd.tp.: “Why is not detachment, (which you had said first, and then changed) the right word?” omitted  
155. Gd.tp.: “Why is the word ‘unattachment’ not right?”  
156. Gd.tp.: “We cannot be detached,” omitted  
157. Gd.tp.: “Life is one and nothing can separate it.” omitted  
158. Sk.sh.: “of” retraced to read “in”; Km.tp., Gd.tp.: “in”  
159. Sk.sh.: “there” indistinctly written, alternately “they”  
160. Gd.tp.: “a” omitted  
161. Gd.tp.: “Q.: But is it not . . . A.: That is not the right word. Very often in order” omitted, the sentence starts with “To make it more clear . . .”  
162. Sk.sh.: actually “Bhagavad” written in lh.; for Bhagavad Gita, see List  
163. Gd.tp.: “by two words” added  
164. Gd.tp.: “(These two words together make it more clear.)” added; here ends the editing of Gd. for Sangatha I  
165. Sk.sh.: an illegible sh. symbol inserted after “Yes.”  
166. Sk.sh.: an editorial question mark in the margin, and the “Q.” for “question” is absent, but it appears in Km.tp.
A. Yes, quite true. 167

–Q.: Vairagya is that which is called indifference? –168

167. Sk.sh.: Sakina marked this line with an “x” to indicate "finished"; however, a second sentence follows below this one; it is unclear who the speaker is
168. Sk.sh.: this entire sentence has been crossed out and omitted in Km.tp.
3 o’clock, Monday, September 1, 1924

Purpose of Life

If a Sufi is asked what was the purpose of this creation, he will say that the knower, the only knower, wanted to know himself, and there was only one condition of knowing himself, that was to make himself intelligible to his own being. For intelligence itself is a being, but intelligence is not known to itself. Intelligence becomes known to itself when there is something intelligible. Therefore, the knower had to manifest himself, thus becoming an object to be known. And by this knowledge, the knower arrived at perfection. It does not mean that the knower lacked perfection, for all perfection belonged to the knower; only, he became conscious of his perfection. Therefore, it is the consciousness of perfection in which lies the purpose of the whole creation.

The Sufis say God is love. That is true, but the love was not sufficient. The love had to make an object to love in order to see its own nature, to
experience its own character, to fathom his own mysteries\textsuperscript{10}, to experience\textsuperscript{11} its own joy. For instance, the seed has in it the leaf and the flower and the fruit, but the fulfilment of the purpose of that seed is that it is put [in]\textsuperscript{12} the ground, that it is watered, that a seedling has sprung and\textsuperscript{14} reared by the sun. It has brought forward\textsuperscript{15} its flowers and fruits. There is the fulfilment of that seed which already contained in itself the fruit and flower.

A person who does not see the reason of this all is in that seed state; his mind is in this state of the\textsuperscript{16} seed which [has]\textsuperscript{17} not yet fertilized\textsuperscript{18}, which [has]\textsuperscript{19} not yet had the\textsuperscript{20} seedling, which [has]\textsuperscript{17} not yet had\textsuperscript{21} the springing of the plant. No sooner\textsuperscript{22} the soul \textsuperscript{23} begins\textsuperscript{24} to unfold and experience in life the purpose which is [hidden]\textsuperscript{26} within\textsuperscript{26} itself, \textsuperscript{25}it begins to feel the joy of it, [it]\textsuperscript{28} begins to value the privilege of living, it begins to appreciate everything, it begins to marvel [at]\textsuperscript{29} everything. For in every experience, good or bad, it feels\textsuperscript{30} a certain joy, and that joy is of the fulfilment of life’s purpose. That joy is not only experienced in pleasure, but even in pain; not only in success, but also in failures; not only in the cheerfulness of the heart, but even in the breaking of the heart there is a certain joy [hidden]\textsuperscript{25}. For there is no experience which is worthless, and especially for that soul who is beginning to realize this purpose, there is no moment wasted in life. For under all circumstances and in all experiences that
soul is experiencing the purpose of life. Now coming to the first question: the knower manifested in order that he has become known to himself. What may be done in order to help the knower to fulfill this purpose? To seek continually an answer to every question that arises in one’s heart.

Of course, there are different types of minds. There is one mind who will puzzle and puzzle over a question and trouble himself for something which is nothing, and will come in by the same door by which he had gone. That person will trouble himself and will wreck his spirit and will never find satisfaction. There is no question which its answer somewhere. The answer is nothing but a re-echo of the question, a re-echo in fulness. And therefore one must rise above this confusing state of mind which keeps one back, getting the answer from within or from without of every question that rises in one’s heart. In order to become a spiritual person he need not perform miracles. The moment his heart is able to answer him every question that rises in his heart, he already is on the path. Besides, the thing that must be first known one puts away for the last, and that which must be known at the last moment, that a person wants to know first. It is that which causes confusion in the lives of many souls.

31. Bp.: here Gd. inserted a long passage, extensively edited, from the lecture of September 8, 1924, on The Purpose of Life, the story of the jinn.
32. Sk.sh.: a single bracket is placed in the margin
33. Bp.: “Now coming to the first question:” omitted
34. Bp.: “as man” added
35. Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.
36. Bp.: “might” instead of “has”
37. Bp.: “And now, on the part of man,” added
38. Sk.sh.: a single bracket is placed in the margin
39. Bp.: “that” instead of “who”
40. Bp.: “go out by the same door by which he has come in” instead of “come in by the same door by which he had gone”
41. Bp.: “own” added
42. Sk.sh.: an indecipherable sh. symbol; bp.: “has not”
43. Bp.: “confused” instead of “confusing”
44. Sk.sh.: “getting” indistinctly written; bp.: “from” added before “getting”
45. Bp.: “to” instead of “of”
46. Bp.: “arises” instead of “rises”
47. Sk.sh.: “becoming over” written, then “over” retraced to read “a”; bp.: “become a” instead of “becoming over”
48. Bp.: “one” instead of “person he”
49. Bp.: “one’s” instead of “his”
50. Bp.: “him” omitted
51. Bp.: “one is already” instead of “he already is”
52. Bp.: “to” instead of “for”
53. Bp.: “this” instead of “that”
The words of Christ stand [in] support to this argument, “Seek ye the kingdom of God first and all will be added.” This is the very thing one does not want to seek. One wishes to find anything else but this. And where is it to be found? Not in the knowledge of another person; in the knowledge of oneself. If a person went on the whole life most cleverly judging others, he may go on, but he will find himself to be more foolish at every step he goes forward. At the end he arrives at fulness of stupidity. But the one who tries and tests and studies and observes oneself, one’s own attitude in life, one’s own outlook on life, one’s thought, speech and action, weighs it and measures it, controls it that self-discipline, it is that person who is able to understand another better. How rarely one sees a soul who concerns with himself through life in order to know. Mostly, every soul seems to be busily occupied with the lives of the others. And what do they know in the end? Nothing.

If there is anywhere a kingdom of God to be found, it is within oneself. And it is therefore in the knowledge of self that there is the fulfilment of life. The knower of self means the knowledge of one’s body, the knowledge of the mind, the knowledge of the spirit; the knowledge of its relation to the body and the relation of body to the spirit, the knowledge of one’s wants and needs, the knowledge of the virtues and faults, the knowledge of what we
desire, of how to attain, what to gain and what to renounce. And when one dives deep into this knowledge, a person finds before himself a world of knowledge which never ends. And it is that knowledge which gives one insight into human nature and brings to him the knowledge of the whole creation. One arrives in the end to attain to the knowledge of the divine being.

And then there comes the question of God being love. If God is love, love is too sacred, and to utter the word without meaning is a vain repetition. To a person to whom it means something, his lips close. He can say [little]. For love is a revelation in itself; no study necessary, no meditation is needed, no piety is required. If love is pure, if the spark of love has begun to twinkle, then the person need not go somewhere to gain spirituality; then spirituality is within himself. But what help is this that now it has become a word of dictionary, a word which may be used a thousand times in the day, which means nothing? To the one who knows what love means, love means everything. Love means patience, love means endurance, love means tolerance, love means forgiveness, love means renunciation, love means service. All things such as gentleness, humility, modesty, graciousness, kindness, all are the different manifestations of love.

It is the same to say God is all and all is God, and to say love is all and all is love. And it is to find it, to feel it, to experience its warmth, [and] to see the

74. Sk.sh.: “of” vaguely written, and missing in bp.
75. Bp.: “it” added
76. Bp.: “pursue” instead of “gain”
77. Sk.sh.: the first letter in “renounce” in lh. looks more like an “s” than an “r”
78. Sk.sh.: “brings” indistinctly written
79. Bp.: “him to” instead of “to him”
80. Bp.: “at attaining” instead of “to attain”
81. At this point, Gd. inserted a passage from another source (“Truth is simple . . .”), and moved all the rest of this lecture to the following chapter, XIII
82. Sk.sh.: a single bracket is placed in front of “And”
83. Bp.: “God is love” instead of “And then there comes the question of God being love”
84. Bp.: “this” instead of “the”
85. Sk.sh.: “little” retraced through a now illegible symbol, and “little” in bp.
86. Bp.: “is” added
87. Sk.sh.: a tiny incidental mark is visible underneath “spirituality”
88. Bp.: here Gd. inserted an edited form of the second qa. after this lecture
89. Bp.: “Love” instead of “But what help is this that now it”
90. Bp.: “from the” instead of “of”
91. Bp.: “is” instead of “may be”
92. Bp.: “everything. Love means” omitted
93. Sk.sh.: “endures” written; Bp.: “endurance” instead of “endures”
94. Bp.: “sacrifice” instead of “forgiveness, love means renunciation”
95. Sk.sh.: “to” written, then crossed out, “and” substituted; Bp.: “and”
world in the light of love, and to keep its glow lively\textsuperscript{96}, and to hold it sacred\textsuperscript{97} as a sacred torch to guide one in one’s life’s journey: it is in this that the purpose of life is fulfilled.

\textsuperscript{98}According to the common standard of life, a man with common sense was\textsuperscript{99} counted to be the right person, a fit person. But, from a spiritual\textsuperscript{100} standard\textsuperscript{101}, that person alone can begin to be the right\textsuperscript{102} person who is beginning to feel sympathy with his fellowman. For after all\textsuperscript{103} the study of philosophy and\textsuperscript{104} mysticism, \textsuperscript{[by]}\textsuperscript{105} all the practices of concentration and meditation we do,\textsuperscript{106} we desire to attain\textsuperscript{107} to \textsuperscript{108} a fitness\textsuperscript{109} that would enable us to love\textsuperscript{110} our fellow-man\textsuperscript{111} better.

\textbf{Q.:} It is said that we should become conscious, but also that we should become unconscious of our growth?

\textbf{A.:} Yes, we must become conscious, only\textsuperscript{113} unconscious. No one can be conscious of himself and of an object upon which he contemplates. If Beethoven was conscious of himself he would not have written such beautiful music. The more [he]\textsuperscript{114} lost himself, \textsuperscript{115} the better music he wrote. And those who have done great things in the world, they have been the ones who have lost, so to speak, the consciousness of their own life’s difficulties and put themselves at the object they have before them. And therefore, by being conscious of God, or by being less
conscious of oneself, one becomes more conscious of God. But now it may be that the one who has asked this question wishes to know, “Then how about the self-knowledge?” But one cannot live unconsciously in the world; one has to be conscious. One may meditate at times, or one may engage one’s mind at times, but there are moments when he is conscious of the self, because the self stands immediately to the self, nearer than everything else. Therefore, there is always self awaiting one’s attention, and there is no need of being unaware of its nature and character. It is natural that we must know that something which I have called myself, what it is. What is its nature, what its mystery? And in this knowledge there is the mystery of divine knowledge.

Q.: When the spark of life flickers, how is it renewed?
A.: One must keep blowing till it turns into a perpetual fire. The fire worshippers of the old, they did not worship a fire which went off. They worshipped a perpetual fire. Where is that perpetual fire to be found? At the heart of man. The spark that one finds glowing for a moment and then becomes dim, it does not belong to heaven, for in heaven all things are lasting. It must belong to some other place.

116. Sk.sh.: a blank
117. Sk.sh.: “meditate” partially crossed out
118. Sk.sh.: “he” retraced to read “one”, and “one” in Sk.tp.
119. Sk.sh.: “myself” partially crossed out, then “my” added above
120. Sk.sh.: “me” written, then crossed out, and omitted in Sk.tp.
121. Sk.tp.: “out” instead of “off”
122. Sk.tp.: “this” instead of “that”
123. Sk.tp.: “In” instead of “At”
124. Sk.sh.: “blowing” written; Sk.tp.: “glowing” instead of “blowing”
125. Sk.sh.: “the” written, then crossed out, and omitted in Sk.tp.
5 o’clock, Monday, September 1st, 1924

Healing

There is a saying in the East that there is one illness for which there is no remedy. In the Eastern language that illness is called wahm², which means imagination. With every illness the imagination plays its role; the greater the imagination, the greater becomes the illness⁵. But illness apart, in every little thing in life, your imagination makes its mischief, exaggerates it, and makes it more difficult to bear. It is not seldom, it is often one sees that a person feels tired before he has worked, at the thought of the work. When working, that tiredness has increased still more, which was imagined before. Before the work is finished the person is done. This is often to be seen that a head of a factory is more tired after two hours’ work than the workman perhaps who has worked all day long with engines. A superintendent of a garden has become much more tired than the gardener who has been working on the garden all day long. You
will very\textsuperscript{13} often see that a person in the audience has become \textsuperscript{14} more tired than the\textsuperscript{15} singer who has sung the whole programme of the evening. It is\textsuperscript{16} often one sees that before having walked so many miles\textsuperscript{17} the\textsuperscript{18} person has become tired at the thought of it.

Imagination always leads, illness follows.\textsuperscript{19} No doubt, the one who has control over\textsuperscript{20} his imagination can master oneself\textsuperscript{21} and can rise above illness. It always amused me to see\textsuperscript{22} a lady who used to give lectures, that when the lecture was now at a\textsuperscript{23} fifteen days distance, that\textsuperscript{24} lady began to be worried. And as the worry came, then some illness followed, and the doctors examined, and so it went on. About\textsuperscript{25} the time when the day of the lecture came, the lady was quite finished. Healers had to see her, occultists had to advise her. Astrologers had to make her horoscope\textsuperscript{26} in order to tell her that\textsuperscript{27} she would be successful in her lecture before she was ready to give a\textsuperscript{28} lecture. It is not rare. Very often one finds that one exaggerates\textsuperscript{29} tiredness, confusion, pain, trouble, and makes a mountain out of a molehill, without knowing. If that person were told, that person\textsuperscript{30} would not accept it, would not admit it, and at the same time it is so.

Out of a\textsuperscript{31} hundred persons, sufferers by\textsuperscript{32} a certain illness, you will\textsuperscript{33} find ninety-five\textsuperscript{34} who can be cured if the\textsuperscript{35} imagination allowed them to be cured.\textsuperscript{36} Upon many a fear of illness comes, even before they have felt\textsuperscript{37} pain, if a
Physician has told them that there is something wrong with them. The physician may be mistaken, yet in the fear of the pain that is anticipated takes place of the disease. The body is constructed with a nervous system, which is the main mechanism of one’s physical being, and this mechanism is most responsive to imagination compared with flesh, bone, or skin. Nerves instantly respond to the thought, not skin, flesh, or bones. They partake the influence coming from nerves. Therefore, nervous system stands between physical and mental aspects of being. Therefore, as imagination can cause an illness, can maintain an illness, so imagination can cure a person from illness also. Once illness cured by imagination, what is left of that illness in the body has no sustenance to exist and therefore it naturally dies out.

I have often seen, for an experiment, a person who said that, “I have got a very bad headache.” I asked that person to sing, and in the end found that the person was cured. Anything that takes away from mind their imagination of illness cuts the arms of evil that holds that illness; then the illness cannot stand on its feet. There must be something to hold it, and that is imagination.

Self-pity is the worst enemy of man, although sometimes it gives a tender sensation in the heart to say, “O, how poorly I am”, and it is soothing
to hear from someone\textsuperscript{60}, “O, I am so sorry you are not well.” But I\textsuperscript{61} could expect something else from someone to say\textsuperscript{62}, “I am so happy to see you are so well.” In order to create that tender [sensation]\textsuperscript{63} one need not be ill. What is needed is to be thankful. We can never be\textsuperscript{65} too thankful. If we can appreciate the privileges of life, there are endless gifts from above which we never think about, and we never value them\textsuperscript{66}. If we think of them thankfully, naturally a tenderness is felt, and it is that tenderness which is worth having.\textsuperscript{67}

\textsuperscript{60}By outward evidences very often a person builds a conception of an illness. For\textsuperscript{70} there are\textsuperscript{71} signs of illness, no doubt. But mind has such a great power that if there is a\textsuperscript{72} sign of illness, the mind sees a thousand signs of illness. For instance, as soon as you begin to think that your friend is displeased with you, everything he does\textsuperscript{73}, either good or bad, for you, it all\textsuperscript{74} seems that it is all going\textsuperscript{75} wrong. And if you think\textsuperscript{79} your friend is loving and kind to you, all that he does,
it all\textsuperscript{77} shows as\textsuperscript{78} a support to\textsuperscript{79} your thought. When a person begins to think that\textsuperscript{80}, “I am under an unlucky star,”\textsuperscript{81} everything that happens, good or bad, he thinks, “It all brings bad luck to me.\textsuperscript{82} From [everywhere]\textsuperscript{83} there is a\textsuperscript{84} bad luck, from every side bad luck is going\textsuperscript{85}. [Even]\textsuperscript{87} if a good thing is going\textsuperscript{88}, one thinks\textsuperscript{89} it is bad because he is looking at it from\textsuperscript{91} that way. And when a person is in the thought [of]\textsuperscript{92}, “Good luck is coming to me,” everything\textsuperscript{93} that comes\textsuperscript{94} in the form of good luck.

The more we study this question, the more we find that our mind is the master of life,\textsuperscript{95} and [that]\textsuperscript{96} we become the possessor of the kingdom of God, no sooner\textsuperscript{97} we have realized the power of imagination\textsuperscript{98} upon our life.\textsuperscript{99} It is\textsuperscript{100} the absence of self-knowledge\textsuperscript{101} that one does not value that divine spark which is within\textsuperscript{102} oneself. And by being unaware\textsuperscript{103} of it one goes down and down, till one\textsuperscript{104} reaches the deepest depth\textsuperscript{105}. No sooner one realizes this,\textsuperscript{106} one begins to respect oneself, and it is the self-respecting one who has respect for another. It is
the one who helps oneself\textsuperscript{107} is the one\textsuperscript{108} who will help another. It is the one who will \textsuperscript{109} raise\textsuperscript{109} himself, it is that person\textsuperscript{110} who will take another person also towards\textsuperscript{111} heights.

Once we have found the remedy to cure this incurable disease which comes out of imagination, then there is no other\textsuperscript{112} disease which one\textsuperscript{113} cannot manage to get above. We only have to realize the source of perfection within\textsuperscript{114} ourselves.

\begin{quote}
Q.: What is imagination?
A.: Imagination is an automatic working of mind.

Q.: What part does it\textsuperscript{116} play in the illness\textsuperscript{117} of\textsuperscript{118} children and the mental deficient?
A.: Among children pain increases with imagination and therefore the one who understands this can stop the pain of a child sooner than any other medicine. For the child is respondent to an advice. A grown-up person who holds his imagination in hand and does not let it loose is difficult to be helped. But a child can be helped in a moment. A child may be crying in pain and in a moment’s time, if you can get his imagination away from it, you can cure him. \textsuperscript{119}As to the mental\textsuperscript{120} deficient\textsuperscript{121}, imagination is the main reason at the back of their illness. It is irregularity of rhythm of mind which causes mental disorder. Physicians may give reasons of having cavities in the brain, but this disorder begins before the cavity in the brain. The cavity in the brain is caused by their\textsuperscript{122} mental
disorder. Mental disorder is not always caused by cavity in the brain. For the inner being has a greater influence on the physical being than what physical being has on the mental existence.

Q.: How can you train imagination?
A.: By training thought. We must make thoughts out of imaginations. There comes a development of mind, which shows itself just like a muscular development of the physical body, that each muscle is distinct when a person has exercised one's body, and so every thought becomes distinct and clear before it is expressed. In that way imagination is developed, trained.

Q.: Thinking illness has mostly to do with imagination, is it not dangerous for the parents to overlook any real illness of the child?
A.: That is another thing. Neither parents must overlook the illness of a child, nor a person must overlook the complaint he has, for it is not always imagination. But at the same time, imagination plays a great role and it is better for a person to analyse to what extent imagination plays part in his complaint. And that he can analyse by trying to forget of one's pain, to entirely forget by trying to deny facts which stand before one as an evidence of illness. When a person is able to go even to that extent, then he will be able to realize how much illness there is and how much there is of his imagination. He will also observe a phenomena that as soon as he will withdraw his imagination from his illness, he will starve his illness of the food which maintains it, and it is possible that by this starvation that illness will die. About children, one must not overlook their illness, but at the same time one must not exaggerate. One must not think too much about it, because imagination has a living effect. Imagination can create an
illness in a person who has not got it in reality, and it would be a great mistake on the part of parents to worry over children’s health when it is not necessary.

Q.: Is there [a] body between mind and the physical body, such as [Theosophists] call an astral body?
A.: It is a question which must be gone through in detail. It evolves into great many ideas which must be considered, and therefore this is not the time to go into it.

[Q.:] There is often spoken about the imagination of a poet, but can it be said that all poems are written by a mechanical working of the mind?
A.: If they are made by the mechanical working of the mind they are much better than by the effort of the brain of the poet. For in order to become a real poet, what is necessary? The mind must become music, the music which is expressed in language. Besides, a real poet is a spiritual medium. His inspiration comes from a higher source and what he writes by inspiration, that is something worthwhile. At other times, when he writes as a poet, it is nothing.

Q.: Is it possible after avoiding illness by also to get strong, having a delicate body?
A.: No. There are other things also necessary. This physical body is subject to physical laws; one must observe them. In diet, in activity, in repose, and in all things of life there must be a rhythm, there must be a regularity. A consideration must be given to it in order to keep it in a right condition.
Q.: What\textsuperscript{154} is the difference between imagination and inspiration?
A.: Mind which is circling only in the earthly spheres\textsuperscript{156} is creating imagination. The mind which has become so widened that the bottom of the wheel touches the earth and the top touches\textsuperscript{157} heavens, then there is inspiration brought from heaven on the\textsuperscript{158} earth. It depends upon the width of the circle, whether it is a large circle or a smaller circle\textsuperscript{159}. I have often said that evolution is largeness. Spirituality is a fulness of being.

\textsuperscript{154} Sk.sh.: “When” retraced to read “What”, and “What” in Km.tp., Gd.tp.
\textsuperscript{155} Gd.tp.: “The” added
\textsuperscript{156} Gd.tp.: “sphere” instead of “spheres”
\textsuperscript{157} Gd.tp.: “the” instead of “touches”
\textsuperscript{158} Gd.tp.: “the” omitted
\textsuperscript{159} Gd.tp.: “circle” omitted
Collective Interview

The main principle in the life of a Sufi is to seek every moment of his life the pleasure of another. But one may [ask]¹ that, how can it be applied to our practical life? And the answer is that we need not apply this principle to the practical life. If we had this principle in mind, that is quite sufficient. If we do not forget this principle in all we do, that is quite sufficient. For, no doubt, in the things of the world this principle cannot be applied at all times. Nevertheless, it is in the seeking of pleasure of man that one seeks the pleasure of God.

There is a duty one has towards one’s family. One has a duty towards one’s town, duty to one’s nation, to one’s race. One has a duty to the whole humanity, and one has a duty towards God. In seeking the pleasure of everyone we are performing that greatest and highest and the most important² duty that we have towards God. There are many principles that one may think of³ in one’s life, but it is this principle which one must think at every moment of his life.

If there is any sin, it is in this, and if there is any virtue, it is in this, in this consideration that on our part we hurt no one, we harm no one. As Buddha says, ahimsa⁴, which means harmlessness, is the fundamental principle for⁵ every religion.

---

Q.: Christ said, “I have come to bring the sword."⁶ What did he mean?⁷

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting, newly transcribed by B.v.d.B.
- Km.tp. = a typescript made by Kismet Stam, close to the sh.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, close to the sh., identical to Km.tp. except in two places, where it is noted.

Notes:
1. Sk.sh.: “ask” traced through a now illegible symbol
2. Sk.sh.: “import.” abbr. for “important”
3. Km.tp.: “often” instead of “of” (but not so in Sk.tp.)
4. Sk.sh.: “params dharma” in lh. inserted after “ahimsa”, and “paramo dharma” in Km.tp.; for ahimsa etc. see Glossary
5. Km.tp.: “of” instead of “for”
6. See Matthew 10:34
7. Sk.sh.: “mean” retraced to read “mark”
A.: That is the path of duty. It is [not] the path of moral, because a prophet has not only to teach moral, but [also] duty. It is in the path of duty that the sword is [held] not in the path of moral. But it is Christ again who said, “If anyone strikes you on one cheek, turn the other.” To that aim he has taught resignation. But if it came to duty, then even taking the sword is a virtue.

**Q.: Is there not a danger in egoistic? You just encourage**

A.: What happens is this, that by practising this principle we develop our love nature so much that in the beginning it may not have this command but in the end it has. Even the most egoistic person, because it is a melting process.

**Q.: [In the life of Krishna, he led the army. The lives of the greatest souls in the world...**

[A.:] When the time came to take a sword they could not hesitate, although it is cruel, but behind that cruelty may me. If sword would be cancelled, then the surgery would be cancelled, which is for the benefit of the whole humanity.

---

8. Sk.sh.: “on” written; Km.tp.: “not” instead of “on”
9. Sk.sh.: “only” retraced to read “also”; Km.tp.: “also”
10. Sk.sh.: “S.” in lh. abbr. for “sword”
11. Sk.sh.: actually “has”, then the “s” crossed out and “l” substituted to read “held”; Km.tp.: “necessary” typed, but then crossed out and “held” substituted by hand, and “held” typed in Sk.tp.
12. Sk.sh.: a blank
13. Sk.sh.: “m.” abbr. for “moral”
14. See Matthew 5:39
15. Sk.sh.: “aim” retraced to read “extent”; Km.tp.: “this extent” instead of “that aim”
16. Sk.sh.: “seeking” written, then crossed out, and omitted in Km.tp.
17. Sk.sh.: “egoistic” followed by a blank; Km.tp.: “egoistic” omitted, then added by hand
18. Sk.sh.: the remainder of this line is left blank
19. Km.tp.: “that” instead of “this”
20. Sk.sh.: the question is fragmentary; Km.tp.: “In the life of”
21. Km.tp.: “he” added
22. Sk.sh.: the “A.” for answer in front of “When” is absent, but appears here in Km.tp.; it is unclear who the speaker is here
23. Sk.sh.: “it” written; Km.tp.: “it” omitted
24. Sk.sh.: It is unclear whether “me” or “my” is intended (the symbol is the same for both) and the remainder of the sentence is unfinished; Km.tp.: “be” instead of “me” followed by a blank
25. Sk.sh.: this unfinished question and the unfinished answer have been crossed out; Km.tp.: omitted
When we consider the past traditions, we find that whenever there was a divine impulse behind a spiritual movement, the message was carried by its exponents to the far ends of the world at such times when there was no train and there were no ships made, as they are now. Travelling at that time was so hard that the idea of a person going on, travelling from a family, would create a panic immediately at the thought of that person’s travelling. Now we are in the age when we can reach New York in a week’s time, and we now hear that an aeroplane service has been established between Egypt and India. Now the world is not so difficult to travel as it was before. But what I wish to say is that even at such times there is nothing that kept the souls back who felt the inner call to take the message to the other end of the world.

There are many, we are thankful to say, in the Sufi Movement who are really desirous of doing all they can to serve the cause, although the object which is before us is so great and such a tremendous work that we cannot say for a moment that we had yet begun our work. It needs at least ten thousand workers to make a beginning of our work. At least there are some souls among us, if not many, who would be willing to make any sacrifices. If they had to leave their country, their people, their work, they would leave it and go in a country, in a place where the message is to be given. But our need just now is such that the

**Brotherhood**

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Km.tp. = a typescript prepared by Kismet Stam, very close to the sh.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, exactly the same in wording as Km.tp., and therefore not mentioned in the notes.
- Gd.tp. = a typescript on Murshida Sherifa Goodenough’s large-lettered typewriter, showing very few editorial changes.

Notes:
1. Sk.sh.: the year not mentioned; a.o.d.: the date includes the year, “1924”
2. A.o.d.: “Address to the World Brotherhood Workers” instead of “Brotherhood”
3. Gd.tp.: “there” instead of “they”
4. Gd.tp.: “immediately” omitted
5. P.o.M. here refers to Imperial Airways, which later became British Airways
6. Sk.sh.: a single bracket is placed in front of “But”, normally indicating a new paragraph
7. Sk.sh.: “is” inadvertently left out; a.o.d.: “is”
8. Gd.tp.: “one” instead of “a”
9. A.o.d.: “sacrifice” instead of “sacrifices”
Movement requires a great many souls to start the work. Imagine, the worldwide field that is before us and the limited number, [the]\textsuperscript{10} small number that we have just now at hand. And if there is anything that can help us, it is the courage and willingness of that\textsuperscript{11} small number to be ready to answer the call. And this can only be done by the inner realization, for there is nothing outer in the Sufi Movement in the way of a big financial help or support, or anything material to encourage and help us; there is nothing. If we have something it is our faith, our unity, our harmony with one another, our strength in our ideal\textsuperscript{12}, our trust in God, our willingness to serve humanity. That is all\textsuperscript{13} the power and strength on\textsuperscript{14} which we depend upon, \textsuperscript{15}on which we rely [and]\textsuperscript{16} with which we are willing to work.

Only I wish my mureeds\textsuperscript{17} and co-workers to be confident and to be sure that whatever wealth lacks in the way of the outside things, this\textsuperscript{18} will not discourage us for one moment. We shall go on. Nothing will hinder our work. And it is in this realization that we all unite in one ideal and work on this farm which is given to us by God. Our honour, our privilege, our duty, our religion is in service, and if we are able to carry it out, in this will be the fulfilment of our lives.\textsuperscript{19}

Furthermore, it must be known that every Brotherhood\textsuperscript{20} worker, wherever he fares forth, he must realize that he is taking\textsuperscript{21} there the message of God. Whoever he meets, he must know that he has a duty towards that person in regard to the message. Whatever he does, a social or a professional duty, or\textsuperscript{22} a domestic duty, that he does not forget that the message is the main thing to carry through. And in all different conditions, whatever he did in the office, in the factory, in a club, in a society, in the train, in a ship, at\textsuperscript{23} the market, to deliver it in thought, in

\textsuperscript{10} Sk.sh.: “there” written; a.o.d.: “the”  
\textsuperscript{11} A.o.d.: “this” instead of “that”  
\textsuperscript{12} Sk.sh.: “ideal” indistinctly written  
\textsuperscript{13} Sk.sh.: “is” inadvertently written, but missing in a.o.d.  
\textsuperscript{14} Km.tp.: “on” put in parentheses; Gd.tp.: “on” omitted  
\textsuperscript{15} Sk.sh.: “of” written, but missing in a.o.d.  
\textsuperscript{16} Sk.sh.: “on” inadvertently written, but “and” in a.o.d.  
\textsuperscript{17} The word mureed is used by Sufis to indicate an initiate; see Glossary  
\textsuperscript{18} A.o.d.: “that” instead of “this”  
\textsuperscript{19} Sk.sh.: following “lives” a line is left blank with a division mark, usually indicating the qa. section; however P-o-M. continued to speak  
\textsuperscript{20} Sk.sh.: “Brh.” abbr. for “Brotherhood”  
\textsuperscript{21} Sk.sh.: “taking” indistinctly written, secondary reading “teaching”  
\textsuperscript{22} Sk.sh.: “or” alternately reads “as”  
\textsuperscript{23} A.o.d.: “in” instead of “at”
feeling, in atmosphere, in every way one can, so that one may give\textsuperscript{24} the message of God at\textsuperscript{25} every moment of one’s life, in every condition, and at every occasion the time may\textsuperscript{26} might not be wasted.

Now the question, how to do it? You must never ask that question, for that question cannot be answered. If I told\textsuperscript{27} you in this way, perhaps tomorrow there may arise a\textsuperscript{28} need that you will have to give it in another way. Therefore, you must not trouble about this. It is his Message, you are not separate from him. You must try to hear his call and do his service. What is asked of you is your willingness, your readiness, your continual desire of doing his will. No doubt, your sympathy with\textsuperscript{29} Murshid, your devotion to the cause will be a help, and in the thought that we have the blessing of those who have done the work that God has meant them for\textsuperscript{30} to do, and have passed away. We have their help, besides the benediction\textsuperscript{31} of God. We are not swimming against tides; we are swimming with the tides. Therefore, the success of the Message is sure, [though]\textsuperscript{32} it is not for the success that we work; we work for the sake of the work. It does not matter if we did not see the fruit of our labour in our lifetime. For the greater the work, the longer it takes to be fulfilled. We are workers; we are concerned with our work. The harvest belongs to the owner of the farm.

\begin{center}
Q.: Is it not dangerous to talk to some people about Sufism?
A.: It is not at all dangerous, but we must understand the psychology of human nature, to whom to talk, to whom not to talk, when to talk and when not to talk, and what to talk and what not to talk.
\end{center}

Q.: [\textit{Under}]\textsuperscript{33} the form of philosophy\textsuperscript{34}, can it not be given to . . . \textsuperscript{35}?

\begin{itemize}
\item[24.] Sk.sh.: “give” indistinctly written
\item[25.] Sk.sh.: “at” indistinctly written
\item[26.] Sk.sh.: “may” retraced to read “made”, then crossed out; however, a.o.d. have “may”, and the following “might” is omitted
\item[27.] A.o.d.: “tell” instead of “told”
\item[28.] Sk.sh.: “way” inadvertently written, but missing in a.o.d.
\item[29.] A.o.d.: “your” added
\item[30.] A.o.d.: “for” omitted
\item[31.] Sk.sh.: an illegible symbol, illegibly retraced; a.o.d.: “Under” instead of illegible symbol and “the,” omitted
\item[32.] Sk.sh.: “although thought” inadvertently written, but a.o.d. have just “though”
\item[33.] Sk.sh.: the initial letter looks like a “p” in sh., but then “benediction” added in lh.
\item[34.] Sk.sh.: “philosophy” retraced for clarity - “s” and “l” displaced
\item[35.] All documents have this elipsis, indicating a missed word
\end{itemize}
A.: Yes, when a person knows the psychology of human nature, then for him working becomes easy. But if a person has all the enthusiasm, devotion for the cause, and yet not the knowledge of human psychology, no doubt that person would find it difficult, and even when this person would find it easy, it would be still more dangerous. But if I may say a few principles which may be remembered about the psychology of human nature, it would be perhaps advisable to remember them. The first thing we must understand is that human nature is most sensitive, and everything you tell a person, unless that person is especially seeking for it, or ready for it, it jars upon him. Another principle is that mankind is proud and if there is anything you say without knowing which hurts his pride, he will reject it. For instance, if you say that, “The Bank of France has opened a department; if you go there and give your name they will give you a thousand francs as a guarantee,” he will leave his pride in his pocket and go there and get it. But if you say, “There is a department open in a certain place; if you will go you will find some sense,” it will hurt his pride, it will not interest him. The first thing he will say to you is, “Am I senseless?” When a person says to one person, pointing out to another person, “Listen, listen to him, what he says is right, you are wrong,” it is finished. He has made a wall between the two persons just by saying, “You must listen to this person.” What, instead of doing good one has done harm. The third thing is that human nature is jealous. When you say to your dearest friend that, “I like this thing,” or “I like this person, in this person I find a great knowledge,” the other person says, “Not at all.” That person does not know it, but he is jealous. Mankind is jealous of another person, and especially in regard to the person whom he likes, his brother, sister, wife or husband or anyone, he would go too far. There is another idea, that, “The one who I like will go too far.” It is not one case, I have seen thousands of cases: friends, relations, they do not like their relative to go further. They want him to be where they are. When he wants to go further, they say, “This is not the right way. Only because I do not want to go further, you must not go further, too.” Then you will find that anything new is very startling to many people. They have got a kind of fear, for anything new is very startling to
many people. Specially anything mystical or philosophical or psychological is even more horrifying because they do not know whether it is a ditch or a pit, where is the person going to? If you plainly say, “It is a geographical society,” it is quite clear, it is all right. But when you say, “It is mysticism,” that person is mystified. For years that person cannot find out what is it. If you say, “It is a football team,” [then]44 one understands what it is. Or, “I am going to see boxing match, cricket, or tennis,” then what interest you have, it is quite plain. They do not [think]45 it is wrong. But as soon as you say “mystical” they are horrified, they do not know what it is, they cannot understand. So you see our way is very46 difficult. It is so difficult that the more we see the difficulties, the more disappointing it is. But at the same time there is another side of looking at it, and that side is very helpful. There are certain people who are fond of sport. There are certain people who are fond of art. There are certain people who are fond of science. But there is not one soul in the world, wise or foolish, who is not interested in understanding the meaning of life. Imagine, [is there]47 any business, trade, shop, art or science which [has]48 so many customers as we? Every human being is our customer49 if we only knew how to approach him. Besides that50, there is not one place in the most civilized countries or in the most uncivilized countries where the spiritual awakening has no place, where a spiritual message is not needed. Yes, some will say that, “In my village I find it most difficult”; “In each51 town where I am working it is impossible to further it”; “In a place where I have gone52 nobody listens.” Yes, I have experienced it myself53. Now it is twelve years I have travelled throughout the States and throughout Europe, and I have seen the difficulties in working. But has it discouraged me? In spite of all disappointments, I have54 greater and greater courage. For what I had believed, I have seen actually, that there is not one place where spiritual place55 is not wanted. There is not one soul who is not interested

44. Sk.sh.: “that” written, but retraced to read “then”, and “then” in a.o.d.
45. Sk.sh.: “see” written, but retraced to read “think”, and “think” in a.o.d.
46. Sk.sh.: Sakina began writing “w” and then, retracing, wrote “very”
47. Sk.sh.: inadvertently “all the” written, but a.o.d. have “is there”
48. Sk.sh.: inadvertently “never” written, but a.o.d. have “has”, which makes sense in context
49. Sk.sh.: “C.” abbr. for “customer”
50. A.o.d.: “this” instead of “that”
51. A.o.d.: “the” instead of “each”
52. Sk.sh.: “no” written, but crossed out, and missing in a.o.d.
53. Sk.sh.: “himself” clearly written, inadvertently, but a.o.d. have “myself”, which makes sense in context
54. Sk.sh.: inadvertently “can” written, but missing in a.o.d.
55. Sk.sh.: the “p” of “place” is written larger than usual; a.o.d.: an elipsis (…) instead of “place”
in the mystery of life. He may admit it or not. Either on the surface or at the bottom of his heart there is a continual craving to understand the meaning [of] life. And what is the message? The message is the answer to it.

56. Sk.sh.: inadvertently “over” written, but a.o.d. have “of”
Evening, Tuesday, September 2\textsuperscript{nd}, 1924

Collective Interview: Spirituality

Spirituality \[\text{is}\]\textsuperscript{3} the natural nobleness, and the unfolding\textsuperscript{4} of the innate nobleness is spirituality, a divine heritage which is \[\text{hidden}\]\textsuperscript{5} in every soul. And by the manifestation of this divine heritage a soul shows divine origin. All the striving in \[\text{the}\]\textsuperscript{6} spiritual path is to bring out this nobleness. But one need \[\text{not}\]\textsuperscript{7} strive to bring it out, it comes by itself if one were conscious of that divine heritage. It is that consciousness which brings out that nobleness of spirit.

\[\text{In}\]\textsuperscript{8} the terms of \textsuperscript{9}Sufi this nobleness is called \textit{akhlaq}\textsuperscript{10} \textit{Allah}\textsuperscript{11}, which means the manner of God, a manner which is unlike any other manner known to the world. It is the manner of the mother to her child. It is \[\text{the}\]\textsuperscript{12} manner of \textsuperscript{13}father towards\textsuperscript{14} his son. It is the manner of \textsuperscript{15}man towards\textsuperscript{15} his friend. It is the
manner of the maiden to her beloved. It is the manner of the lord towards his servant. It is the manner of the child towards his mother. It is the manner of a son towards his father. It is the manner of a slave towards his king. And yet, it is above and beyond all manners known to mankind.

It is humility, it is modesty, it is pride, it is honour, it is kindness, it is graciousness, it is indifference, it is independence: a manner un conceivable to human mentality. A manner which cannot be learned or taught, a manner which springs itself and comes forth as a divine blossom. It is in this manner that there is the fulfilment of man’s life’s purpose. This manner is the highest religion, the true spirituality, real aristocracy and perfect democracy. All disputes and disagreements, all misunderstandings fall away the moment the human spirit has become noble. For it is the sign of the noble spirit that it comprehends all things, that it assimilates all things, and therefore it tolerates all things, it forgives all things. What use is a religion, a philosophy, or mysticism, or whatever you call it, if it does not produce in you that spirit, that inclination, which is divine? And if that inclination and that spirit shows in anything, it shows manifesting in divine manner.

Neither in the graciousness of a king nor in the subservience of a slave you will find that dignity and that humility which divine manner gives. Is not the seed of God? Is it not then his life’s purpose to bring forth divine blossom? It is not that by working wonders man shows his divine origin, nor is it then in possessing extraordinary powers he shows divine origin. If divine origin is seen in anything, it is in the aristocracy of human soul, it is in the democracy of human ego. In the world we see there is aristocracy and there is
democracy. But in spiritual unfoldment these two\textsuperscript{33} become one, culminating into\textsuperscript{34} the real perfection:

- a flower proves to be genuine by its fragrance,
- a jewel proves to be genuine by its radiance,
- a fruit proves to be genuine by its sweetness,
- a soul proves to be genuine by its manner.\textsuperscript{35}

This is not a thing, therefore, to disregard. This is something to take further\textsuperscript{36} note\textsuperscript{37} of. All studies and practices, silences and meditations aside, this is the main thing: to express God in all one does, especially in the manner that one has towards another.

\textsuperscript{33} Gd.tp., Hq.tp.: “both” instead of “two”
\textsuperscript{34} Gd.tp., Hq.tp.: “in” instead of “into”
\textsuperscript{35} Sk.sh.: the lines are written like poetry, with the phrase “proves to be genuine by its” repeated by way of ditto (”) marks
\textsuperscript{36} Km.tp.: “first” instead of “further”; Gd.tp., Hq.tp.: “further” omitted
\textsuperscript{37} A.o.d.: “notice” instead of “note”


Collective Interview

Q.: [Will you] explain more that we should not show the admiration for you?  
A.: As I have said that the more one understands human nature, the more one is particular about it. Your murshid is [a] human being. But even the name of God sometimes becomes intolerable. Have you ever seen some people, when it comes to mention God, they say “gods” in order to avoid jealousy, in order to make God tolerable. [Many] cases you will find, especially in France. What is it? It is [a] spirit which is quite contrary [to] which existed in the ancient times, a spirit which is against personality. [Now], for instance, [come] to this idea: President Wilson, the way he has been hated, the way [he has been] thrown down, the way that people attacked him, [did] he really deserve it? If many thoughtful people came together and thought, did he really deserve it, it would be difficult to say. [If] it was the ancient time, it would not have happened, such a thing. But the times are such that a person with a highest ideal,
when you point this person out, there will be five persons [interested] in what that person has given and ninety five will not [be concerned] with what he has to give, but with why that person is appointed to us. It does not mean that it is the spirit of the present day; it has been the spirit [of the past] also. It is this spirit which has been [in] many people’s lives as a victim, in spite of all the work they have done for humanity. They have beheaded, stoned, [their lives] always in danger. [Now] this time also. Human nature is the same. It is therefore what we are concerned with the work. If we are given the time and facility to do our service, is it not enough? It is quite enough. If the work is fulfilled, that is what is necessary. And that can be done much better by an unassuming, silent service. That is the idea.

Q.: Is your meaning that when we meet with people that we shall try to convince them to become your mureed?
A.: That is quite contrary to what I am saying. When you meet people to convince them of the ideal we all serve, the idea in which we are together, without bringing me forward. Because it is one ideal which we all serve, it is the ideal. What people do is this: what comes before them is not the ideal, but the person. And therefore, before [they think] what ideal is, the first impulse is against the person. That is the idea. It is dangerous; only there is no danger that we are afraid of. We are in this life; when we have taken this service of God, there is nothing that we shall not risk our life to. Only the thing is that when we can, avoid it.
When the person is interested in the idea, let that person study\textsuperscript{34} it and meditate. Therefore,\textsuperscript{35} his own heart will guide\textsuperscript{36} him, because the truth is in the depth of every heart. And that truth itself will guide him to the right point. Therefore, it is better to put him on the road, instead of causing him antagony\textsuperscript{37}.

\textsuperscript{34} Sk.sh.: “study” indistinctly written
\textsuperscript{35} Km.tp.: “Then” instead of “Therefore,”
\textsuperscript{36} Sk.sh.: “and” retraced to read a second “guide”, but omitted in Km.tp.
\textsuperscript{37} The word “antagony” is an attested but now obsolete form of “antagonism” (OED); it is typed “antagony” in Km.tp. and Sk.tp.
5 o’clock, September 4th, 1924

[Heritage] 2

Mind World 2

Everything that one learns and one 3 expresses in one’s everyday life has been learned by the way of reflection. And this can be well studied if one observes the lives of the growing youths, that 4 the way of walking, the way 5 of sitting, the way 5 of speaking that a youth shows, it 6 is always from a reflection, an impression which has fallen upon the heart of the youth 7 and the youth 8 [has] 9 caught it and expresses it as its 10 own manner, 11 movement, and way of expression. It is not difficult for careful parents to realize that 12 how a youth suddenly changes the manner of his movements, suddenly takes a fancy to a certain word that it 13 has picked up from somewhere, suddenly changes the way of bearing itself 14. And there are youths in whose lives you will see every day a

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Km.tp. = a typescript prepared by Kismet Stam, very close to the sh., with the full set of qa.s
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, identical to Km.tp. in wording, and therefore not included in the notes.
- bp. = a fine typescript made by Gd. to use for typesetting the book. Exceptionally, the typescript on which Gd. worked on the editing is missing from the files, but the changes made there are normally reflected in the bp.
- bk. = The Mind World (London, 1935), which is close to the bp., and which therefore appears in the notes only in the few instances where the text differs from the bp.

Notes:
1. Km.tp.: the time omitted
2. Sk.sh.: “Mind World” in lh. added above the text, then at left “mind world” encircled; Km.tp.: “Mind World” as general title, with “Heritage” underlined at top left, which appears in no other document; bp.: “Chapter XII”
3. Bk.: “one” omitted
4. Bp.: “for” instead of “that”
5. Bp.: “the way” omitted
6. Bp.: “; it” omitted
7. Bp.: “his heart” instead of “the heart of the youth”
8. Bp.: “he” instead of “the youth”
9. Sk.sh.: “had” written; Km.tp., bp.: “has” instead of “had”
10. Bp.: “his” instead of “its”
11. Sk.sh.: “for” written; Km.tp., bp.: “for” omitted
12. Bp.: “that” omitted
13. Bp.: “he” instead of “it”
new change, [change]\textsuperscript{15} in their voice, word, and movement. Even the youth\textsuperscript{16} does not know where it has come from, and yet it has come from somewhere. The voice, word, or movement, a\textsuperscript{17} manner or\textsuperscript{18} attitude which has\textsuperscript{19} impressed his heart, is now manifest\textsuperscript{20} in his everyday life. Of course\textsuperscript{21}, as a person grows to be old, so there is less change because then there is a\textsuperscript{22} time of\textsuperscript{23} the collected impressions to appear in all that one says or does. But\textsuperscript{24} especially a child\textsuperscript{25}, a youth, is impressionable, and all that it\textsuperscript{26} expresses is what it\textsuperscript{26} has caught from others.

It\textsuperscript{27} has been a custom in the East that no one was allowed to see a newborn infant for three days\textsuperscript{28} except those esteemed in the family, and whose impression was considered allowable, inspiring\textsuperscript{29} good influence. It has been experienced very often that a child has inherited its foster-mother’s\textsuperscript{30} qualities, not only physical elements, but also mental qualities. And it has been proved often and often that sometimes the foster-mother’s\textsuperscript{31} qualities are more pronounced in the child than even the qualities of his own mother. It does not mean that the infant does not possess the qualities of his mother more than the foster-mother’s. The only thing [is]\textsuperscript{32} that the foster-mother’s qualities are on the surface and they are more pronounced. Very few know or think about that\textsuperscript{33} question, that\textsuperscript{34} what great influence a nurse, a governess, has upon a growing child. It is the nurse’s faculties which develop in [the]\textsuperscript{35} child unknowingly, and at this time of artificial life, the parents who neglect their children so much that they give absolutely in the hands of another person, they do not know what they

---

\textsuperscript{15} Sk.sh.: “changing” written; Km.tp., bp.: “change” instead of “changing”  
\textsuperscript{16} Bp.: “he himself” instead of “the youth”  
\textsuperscript{17} Bp.: “a” omitted  
\textsuperscript{18} Sk.sh.: “or” retracted to read “of”; Km.tp., bp.: “or”  
\textsuperscript{19} Bp.: “have” instead of “has”  
\textsuperscript{20} Bp.: “are changed” instead of “is now manifest”  
\textsuperscript{21} Bp.: “No doubt” instead of “Of course”  
\textsuperscript{22} Bp.: “the” instead of “a”  
\textsuperscript{23} Bp.: “for” instead of “of”  
\textsuperscript{24} Sk.sh.: “But” indistinctly written  
\textsuperscript{25} Km.tp.: “a child” omitted, but included in bp.  
\textsuperscript{26} Bp.: “he” instead of “it”  
\textsuperscript{27} Bp.: “There” instead of “It”  
\textsuperscript{28} Bp.: “for three days” omitted  
\textsuperscript{29} Bp.: “,” added  
\textsuperscript{30} Apparently by “foster-mother” P-o-M. here means a wet nurse  
\textsuperscript{31} Sk.sh.: “f. m.’s” in lh. abbr. for “foster mother’s”  
\textsuperscript{32} Sk.sh.: “all” written; Km.tp., bp.: “is” instead of “all”  
\textsuperscript{33} Km.tp., bp.: “this” instead of “that”  
\textsuperscript{34} Bp.: “that” omitted  
\textsuperscript{35} Km.tp.: “the” added; bk.: “the the” added, the second “the” by mistake
deprive\textsuperscript{36} that child of\textsuperscript{37}. They deprive the child of that influence of its own parents, perhaps, which would have been\textsuperscript{38} more advisable. No doubt, in some cases the influence of the governess is better than those of parents\textsuperscript{39}.\textsuperscript{40} In those cases it is just as well that the child should be\textsuperscript{41} in the care of the governess\textsuperscript{42}.\textsuperscript{40} Nevertheless, the child deeply impresses and reflects\textsuperscript{43}, whether\textsuperscript{44} it is an impression which first falls in his\textsuperscript{45} infancy, whether it comes\textsuperscript{46} from his\textsuperscript{47} foster-mother, or whether it has been\textsuperscript{48} gained from the nurse or the\textsuperscript{49} governess who has taken care of it.\textsuperscript{50}

[And\textsuperscript{51}] now coming to the lives of the great personalities in the\textsuperscript{52} world. Most of the great souls, poets, musicians, writers, composers, inventors, have had a reflection of some personality upon them. They maintained it consciously or unconsciously, till it grew so that it culminated into\textsuperscript{53} a great personality, for that reflection becomes just like a seed, and it brings the flowers and fruits according to its nature and character. Roses grow in the environment of roses, and thistles in the place of thistles\textsuperscript{54}. The shadows of great personalities produce forth\textsuperscript{55} great personalities. For what is it all? It is all a reflection. The whole phenomena\textsuperscript{56} is
a reflection\textsuperscript{57}, and therefore the reflection which is worthwhile will\textsuperscript{58} bring forth worthwhile results.\textsuperscript{59}

\textsuperscript{60}The sages\textsuperscript{61} of India\textsuperscript{62}, known as Krishna and Rama and Mahadeva\textsuperscript{63}, and known as avatars\textsuperscript{64} or incarnations of divine personalities, what was it? The divine personality reflected in them. The numberless great avatars which\textsuperscript{65} we read in the traditions of Hindus, they were\textsuperscript{66} the manifestations of that reflection. \textsuperscript{67}The Christ-like personalities which we find in the saints of the ancient times, what was it? It was Christ manifested in their hearts. The inspiration of the twelve apostles,\textsuperscript{69} Holy Spirit descending on\textsuperscript{71} them, what was it? Was it not the reflection of Christ himself?

We need not go far to\textsuperscript{72} find support for this argument. The khalifs\textsuperscript{73} after Prophet Muhammad, Umar, Siddiq\textsuperscript{75}, Ali, Usman,\textsuperscript{76} showed in their character, in their nature, the fragrance of the Prophet’s life. And then we come to the line of the great murshids in the Sufi line, and we see the\textsuperscript{77} reflection of Shams-i-Tabriz in his murceed, Jalal-ud-din Rumi\textsuperscript{78}, the author of Masnavi. And especially\textsuperscript{80} in the school of Chishtis, which is the\textsuperscript{77} most\textsuperscript{81} known school of the Sufis of the

\begin{itemize}
\item \textsuperscript{57} Bp.: “of reflections” instead of “a reflection”
\item \textsuperscript{58} Sk.sh.: “must” added, encircled; Km.tp.: “must” written by hand above “will”; bp.: “must” instead of “will”
\item \textsuperscript{59} Bp.: here Gd. inserted an edited form of the fifth qa. after this lecture
\item \textsuperscript{60} Bp.: “In the case of” added
\item \textsuperscript{61} Sk.sh.: the first letter in “sages” as first written looks more like an “l” than an “s”, but then Sk. rewrote the word
\item \textsuperscript{62} Sk.sh.: “Indi.” abbr. for “India”
\item \textsuperscript{63} For Krishna, Rama, and Mahadeva (Shiva), see List
\item \textsuperscript{64} For avatar(a), see Glossary
\item \textsuperscript{65} Bp.: “of whom” instead of “which”
\item \textsuperscript{66} Bp.: “the” added
\item \textsuperscript{67} Bp.: “have been” instead of “they were”
\item \textsuperscript{68} Bp.: “In the case of” added
\item \textsuperscript{69} Sk.sh.: a blank
\item \textsuperscript{70} Bp.: “the” added
\item \textsuperscript{71} Bp.: “upon” instead of “on”
\item \textsuperscript{72} Sk.sh.: an illegible sh. symbol added above “to”
\item \textsuperscript{73} For khalif, see Glossary
\item \textsuperscript{74} Bp.: “the” added
\item \textsuperscript{75} Siddiq is another name for Abu Bakr, see List
\item \textsuperscript{76} Sk.sh.: “Usman” in lh.; for Abu Bakr, Umar, Ali, and Usman, see List
\item \textsuperscript{77} Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
\item \textsuperscript{78} Sk.sh.: actually “Jell. Rumi” in lh. for “Jalal-ud-din Rumi”; for Shams-i-Tabriz, Rumi and his Masnavi, see List
\item \textsuperscript{79} Bp.: “the” added
\item \textsuperscript{80} Sk.sh.: “and” written, then crossed out, and omitted in Km.tp., bp.
\item \textsuperscript{81} Bp.: “best” instead of “most”
\end{itemize}
ancient times, we find perhaps more than ten great personalities at different times who prove to be the examples of souls who won the world by the divine manner of their personality.

And now coming to our everyday experience. Every little change we find ourselves, in our thought, feeling, in our word and movement, is also caught by us unconsciously from someone else. The more intelligent person, the person who is more living, is more susceptible to reflections. And if that person happens to be more spiritual, then he has reflections from both sides, from the earth and from the other side. You will find a change in him every day and every moment, a certain change which is again the phenomena of reflection.

Q.: Can it only be in the case if we love or admire someone that we can get reflection or?
A.: We get reflection of both whom we admire and whom we hate, but then we can repulse. But then repulse comes after we have already got the reflection. The moment before we see ugliness, the ugliness has been reflected in our eyes already. It is the condition; the mind is just like the eye. We say this is ugly, but before we say it is ugly, we have received the impression of the ugliness. Effect comes more by allowing it to interest one. What one likes more one catches.
Q.: Does it always mean spirituality if a person gets reflections from the inner worlds, or is it sometimes due to an abnormal negative state?  
[A.]: It can be also due to an abnormal negative state. For there are many cases in the insane asylum you will find of mediums; they are mediumistic. The physicians may not acknowledge it, and name it hallucination or some other name. But it is really a mediumistic soul which is open to any reflection from the other side. But, as Omar Khayyam says, a hair’s breadth divides the false from true. Such is the condition between normal and [abnormal]. It is just a hair’s breadth. It is the same faculty, the same condition of spirit that could make one illuminated and just a little difference can make a person insane.

Q.: Can we say that a soul has chosen that, when he came back?  
A.: That is a very good question. However high a person rises or evolves, and yet without control he has no credit of his evolution. The credit of evolution is to a person who evolves intentionally, he evolves because he wishes to evolve; he is the master of himself. Therefore, the credit is in the mastery. Now, for instance, an adept was sitting in the ship with an ordinary person, and this person said, “Oh, how terrible this noise continually going on; they break my nerves to pieces. Terrible, terrible, terrible! Day and night, day and [night] to hear this going on; it almost drives me mad.” The adept said, “I did not hear it till you reminded me of it. I hear it when I want to hear. I do not hear it when I do not want to hear.”
not want to hear it.” That is the idea. Both have the sense of hearing; but one has the power to close [it] and to open it. The other has the doors of [his] sense open and he cannot close them.

Q.: Is there not next to the passive attitude, the active attitude, to open ourselves to be good and beautiful? How to do this?
A.: To be one’s own master in everything one does. To master one’s life, and that comes by self-discipline.

Q.: Can a reflection of a great personality reach a person through his works? For instance, a poet through his poems, a painter through his art?
A.: Certainly. If I were to say, it is at such times that he does the greatest work he has ever done in his life, a work which he marvels at; he cannot understand how it has been done.

Q.: Is there a certain characteristic in every character which he keeps throughout his life, in spite of all reflections which change him continually?
A.: Well, nobody has his peculiar characteristic, although everyone thinks, “I have my particular characteristic.” Although everyone likes to think, “I like this, I believe this, I . . .” , to no one this belongs. The soul comes pure of all these things; it takes them as it comes. But what belongs to him yesterday is his own characteristic as we know, and what he shows today, we think he partakes it from somewhere else. Therefore, the best way of knowing what belongs to us is that all we have belongs to us.

---

117. Sk.sh.: “off” written, then retraced to read “it”, and “it” in Km.tp.
118. Sk.sh.: “a” written, then retraced to read “his”, and “his” in Km.tp.
119. Sk.sh.: “How to” written, then crossed out, and omitted in Km.tp.
120. Sk.sh.: “be” retraced to read “the”, and “the” in Km.tp.
121. Sk.sh.: “not” written, apparently inadvertently; Km.tp.: “not” omitted
122. Sk.sh.: “lives” written; Km.tp.: “alive” instead of “lives”
123. Sk.sh.: “person” written; Km.tp.: “person’s” instead of “person”
124. Sk.sh.: “C.” abbr. for “characteristic”
125. Sk.sh.: a blank
126. Km.tp.: “belonged” instead of “belongs”
127. Sk.sh.: “we” retraced to read “have”, but “we” in Km.tp.
5 o’clock, Friday, September 5th, 1924

Cosmic Language

Intuition rises from the depth of [the] human heart. Intuition has two aspects: one is dependent upon an outer impression; the other is independent of any outer impression. [The] former is called impression, the latter intuition. Intuition is a fine faculty, therefore a female faculty, for it comes by correspondence. Woman, therefore, is more intuitive by nature than man. Very often a person says, “This person gives me such and such impression.” But at the same time, there is no reason to prove it. The person is perhaps not capable of finding any reason to prove it; nevertheless, the impression is right.

Notes:
1. Km.tp.: “1924” added, “5 o’clock” omitted
2. Gd.tp., bk.: chapter number “XII” instead of “Cosmic Language”, later changed by hand to “XIII”; bk.: “Chapter XIII. Intuition”
3. Km.tp., Gd.tp., bk.: “the” added
4. Sk.sh.: “the” written, then crossed out, and omitted in a.o.d.
5. Sk.sh.: “in” written in lh. not attached to “dependent” in sh.; a.o.d.: “independent”
7. Gd.tp., bk.: “and” added
8. Gd.tp., bk.: “feminine” instead of “female”
9. The word “respondence” is a rare form of “response” (OED); Gd.tp., bk.: “responsiveness” instead of “respondence”
10. Bk.: “And” added
11. Bk.: “therefore,” omitted
12. Gd.tp., bk.: “an” added
13. Sk.sh.: an illegible symbol retraced to read “impression”; a.o.d.: “impression”
There are some people\textsuperscript{14}, also some races\textsuperscript{15}, who are naturally intuitive. For an intuitive person it is not necessary to wait till he finds out, so to speak, the\textsuperscript{16} person. What he needs is one moment. Instantly, as soon as his eyes fall upon a\textsuperscript{17} person, that gives a\textsuperscript{18} rise to an impression which is the former kind of intuition. A person\textsuperscript{19} with fine mind and with still mind generally has intuition. A person\textsuperscript{19} with gross\textsuperscript{21} mind and with restless mind lacks it. Intuition is a super sense. It may be called sixth sense. It is the essence of all senses. When a person says he sensed it\textsuperscript{24}, it does not mean that there were objective reasons to prove that it was so. It means that without any outer reasons\textsuperscript{25} or objective signs, the person\textsuperscript{26} has sensed it.

Intuition which is independent of impression is of a still deeper nature. For this comes before you wish to begin a thing\textsuperscript{29}, that you know what will come out of it. Before the beginning of an enterprise, you sense the result of it. Intuition is sometimes a kind of inner guidance. Sometimes, it is a kind of warning from within. And one might ask how does one perceive it? It is first expressed in the language of feeling. That feeling, spreading in the horizon of mind, shapes itself, becoming more narrative of its idea; then mind turns it into a form. Then language interprets it to you. Therefore, it is the feeling heart to which intuition belongs.
Intuition turns into three different conditions in order to become clear as to be distinguished: as feeling, as an imagination, then as a phrase. There is one person who hears the voice of intuition even when it is in the first process of development. This person is more capable of perceiving intuition, and it is this person who may be called intuitive. There is another person who distinguishes it when it expresses itself in the realm of thought. But then there is a third person who only can distinguish his intuition when it is manifested in the form of a phrase. It is the kind person, loving person, pure hearted, good willing, tender hearted, who is intuitive. Intuition has nothing to do with learning. An unlettered person can be much more intuitive than a most qualified person, for it is quite in another domain of knowledge. It comes from quite another direction.

Very often an intuitive person makes a mistake in catching the right intuition, for the intuition comes from one side, and his mind reacts from the other side, and he does not know which is which. If he takes the action of his mind for an intuition, and it is disappointed, he loses faith in himself, and so naturally he does not give a thought to intuition, and that faculty diminishes in him every day more and more.

In the first place, to catch an intuition is the most difficult thing. For in a moment's time both work, intuition on one hand and the mind on the other, as if two ends of one stick which is placed in the centre upon another stick, may

---

34. Gd.tp., bk.: “so” added
35. Gd.tp.: “as” omitted; bk.: “a” instead of “as”
36. Gd.tp., bk.: “as” omitted
37. Gd.tp., bk.: “then as” omitted
38. Km.tp.: “That” instead of “This”
39. Bk.: “he” instead of “this person”
40. Bk.: “And” instead of “But”
41. Gd.tp., bk.: “can only” instead of “only can”
42. Km.tp.: “manifest” instead of “manifested”
43. Sk.sh.: “horizon” written, then crossed out, then “form” substituted; a.o.d.: “form”
44. Sk.sh.: “love-person”; Km.tp.: “loving person”; Gd.tp., bk.: “the loving person”
45. Sk.sh.: “heart” written; a.o.d.: “hearted”
46. Gd.tp., bk.: “of good will” instead of “good willing”
47. Gd.tp., bk.: “tender” instead of “hearted”
48. Gd.tp., bk.: “a” omitted
49. Gd.tp., bk.: “are working” instead of “work”
50. Gd.tp., bk.: “was to” instead of “may”
move up and down, and one may not notice which end arose first and which after. And therefore, it needs taking a very keen notice of the action of mind, which is gained by a thorough practice of concentration. One must be able to look at one’s mind just like a slate before one, and while looking at it one must be able to close oneself from every other side, fixing one’s mind solely upon one’s inner being.

Besides, if a person has once been disappointed in perceiving one’s intuition, one must not lose courage. One must go on following it, even if it be a continual mistake. If one continually followed it, then one will come to the right perception of it.

Dream is another wonder, *phenomena* of mind, for in the dream it is not only imagination and thought that work, but also intuition. Intuitions which rise in the wakened state, the same rise in the dream state and become more clear. For at that time a person is naturally concentrated, his eyes being closed to the outer world. But then there also, there is the same problem: no sooner intuition has risen from the depth, imagination has risen from the surface, and one does not know which is which. It is therefore that many dreams are

---

55. Gd.tp.: “might” instead of “may”, bk.: “did” instead of “may”
56. Gd.tp., bk.: “rose” instead of “arose”
57. Sk.sh.: an indecipherable sh. symbol crossed out
58. Sk.sh.: “alike” written; Km.tp.: “like”; Gd.tp., bk.: “as at”
59. Gd.tp., bk.: here Gd. added an edited version of the fifth qa. after this lecture
60. Gd.tp., bk.: “one” instead of “a person”
61. Gd.tp., bk.: “follows” instead of “followed”
62. Gd.tp., bk.: Here Gd. inserted an edited version of the 11th qa. after this lecture, followed by some material from another not yet identified source, as follows [what is not included in the book appears in brackets]: “[What is the difference between impulse and intuition?] The impulse of an intuitive person is guided by intuition [very often]; the impulse of a person who lacks intuition may come from another direction, from the surface. Impulse directed by [an] intuition is desirable. Impulse is just like a little straw floating on the surface of the water; and this straw becomes an impulse when it is pushed by the wave which is coming from behind. And therefore, for a right impulse man gets credit, for a wrong impulse he is blamed. If one saw what is behind the impulse, one would be slow to express one’s opinion on the subject.”
63. Gd.tp., bk.: “The” added
64. Gd.tp., bk.: “a” added
65. Sk.sh.: “phenomena”, characteristically P-o-M. uses the plural instead of the singular “phenomenon”; a.o.d.: “phenomenon”
66. Bk.: “the” added
67. A.o.d.: “for” omitted
68. Gd.tp., bk.: “wakening” instead of “wakened”
69. Gd.tp., bk.: “the same” omitted
70. Bk.: “there” omitted
71. Gd.tp., bk.: “has intuition” instead of “intuition has”
72. Sk.sh.: “as” written, then crossed out; Km.tp.: “an”; Gd.tp., bk.: “than”
73. Bk.: “rises” instead of “has risen”
confused. [A part] of that dream is expressive of some truth and [a] part of that dream is confused.

There is no dream which has no meaning. If the dream has nothing to do with intuition, it is purely an automatic activity of all that the mind has gone through [in] one’s work during the day. The same goes on automatically just like a moving picture before one. But even that has a meaning behind. For nothing is projected on this curtain of mind which does not take a root in the soil of the heart, producing similar flowers and fruits. If in the dream intuition is working, then the dream is relative of something in the past, present, or coming in the future.

Yes, there is a kind of dream which shows everything [upside] down, just like that mirror which shows a fat person thin and a thin person fat. So there comes a condition of mind also. So everything shows quite the contrary to what it is. But this fault can be traced as the fault of the mind. The mind has been turned [upside] down and therefore all that the person sees looks to be [upside] down, especially in that dream state. Sometimes this dream shows
quite the opposite of what is, and what is going to be. If a person did not understand this nature of the dream, he would interpret it quite contrary to its real nature. No doubt there are dreams which may be called visions. They are reflections, reflections of persons [or] their minds, of worlds of planes to which the mind has become focussed. If the mind is focussed to some certain world, the dreams are of that world. If the mind is focussed to some certain person, then that person or what that person contains is reflected in the dream.

If the mind is focussed to a certain plane of being, then the conditions of that plane are reflected upon the mind. The deeper one goes into this subject, the more one finds that in the understanding of dream, its nature, its mystery, its character, one understands the secret of the whole life.

---

They say there are two subjects, if you begin to speak on those suggestions, you never come to an end. One is about snakes and the other is about ghosts, for everyone has to say something about it.
Q.: How do you explain symbolical dreams?
A.: Symbolical dream is the working of a subtle mind and it is a most wonderful working. As subtle the mentality, so subtle is the symbol in which the intuition or the thought is expressed. It may be, therefore, most easy for the mystics to see the evolution of the person from his dreams. As more subtle his dream, so subtle the person is in his evolution. Nevertheless, it is not only subtly; the virtue is in simplicity. But poets, musicians, thinkers, writers, people of imagination, they have wonderful dreams and the splendour of the dreams in the marvellous symbology.

Q.: What is the difference between the dream which may be called a vision and the real vision?
A.: Vision is a vision and the more one knows reality the less one uses the word real. There is one vision which is seen in the dream. There is another vision in a state of trance, which is a state between dream and wakefulness.

Q.: Are conditions of dreams the same as the condition of death?
A.: Certainly.

Q.: How can a person whose intuitions are not clear or true best correct this?
A.: By concentration, by stilling mind, one can be tuned to the pitch which is necessary to perceive intuition.

Q.: The beautiful visions that come after meditation are person’s creation or qualities in another plane?

116. Sk.sh.: “To” written, then retraced to read “How”; Km.tp.: “How”
117. Km.tp.: “has been” instead of “may be”
118. Km.tp.: “he dreams” instead of “his dreams”
119. Sk.sh.: “subtly”; Km.tp.: “subtlety” instead of “subtly”
120. Km.tp.: “their” instead of “the”
121. Km.tp.: “is” added
122. Km.tp.: “their” instead of “the”
123. Sk.sh.: the following question, “Q.: Will you please tell us the difference between intuition and inspiration?”, written, then crossed out, and omitted in Km.tp.
124. Sk.sh.: the “A.” for “answer” in lh. is crossed out, then “Q.” substituted; Km.tp.: “Q.”
125. Km.tp.: “conditions” instead of “condition”
126. Km.tp.: “after” instead of “of”
127. Sk.sh.: “developing” traced through a now illegible sh. symbol, and “developing” in Km.tp.
128. Sk.sh.: “the” written; Km.tp.: “they a” instead of “the”
A.: It depends. If during the meditation the mind is focused to another plane, that this plane is reflected in it. If one is focusing one’s mind upon himself, then his own thoughts are coming to him. It depends.

Q.: Are constant dreams of suffocation, drowning, and inability to walk and speak result of health?
A.: No, they are results of the impressions which have been held in mind. It is a kind of psychological disorder of mind, it is a disease of mind. The mind must be cured from it.

[Q.:] Are dreams of flying a bad sign? Many people say so.
[A.:] I think it is the most interesting thing in the world; you do not need aeroplanes. Dreams of flying have much to do with the idea of biology. Also, psychologically, they are expressive of soul’s continually effort of rising above this imprisonment of limitations which it experiences in this earthly life. Also the dreams of flying signify a future awaiting journey.

Q.: Does one ever visit any other planets during dreams, where we may have existed before [this life]?
A.: Certainly.

Q.: Does not the intuition prove that we have lived several lives?
A.: Certainly it does, if it gives you proof.

Q.: It is said to make a difference between [impulse] and intuition. Please tell us about that.

129. Km.tp.: “then” instead of “that”
130. Sk.sh.: The “Q.” for “question” is missing as well as the “A.” for “answer”; Km.tp.: “Q.”, “A.” inserted
131. Km.tp.: “limitation” instead of “limitations”
132. Sk.sh.: “signify” indistinctly written
133. Km.tp. “of the” inserted
134. Sk.sh.: two sh. symbols written, then crossed out, then “this life” inserted; Km.tp.: “this life” added
135. Sk.sh.: “several” retraced for clarity
136. Sk.sh.: the “A.” in lh. is placed on the same line as the question, which is unusual; there is also an “A.” in lh. at the margin
137. Sk.sh.: another “A.” for answer written, but the line blank
138. Sk.sh.: “impulses”; Km.tp.: “impulse” instead of “impulses”
139. Km.tp.: “this” instead of “that”
A.: Impulse of an\textsuperscript{140} intuitive person is guided by intuition very often. But a person who lacks intuition, his impulse may come from another direction, from the surface. Impulse directed by an intuition is desirable.

Q.: What about dreams that are inspired by the stimulus\textsuperscript{141} from the physical body, as for instance a dream inspired by a feeling of physical pain in the body?
A.: Yes. Mind has a reaction\textsuperscript{142} upon the body and the body has a reaction\textsuperscript{142} upon the mind, and therefore it is natural that the bodily disorder may throw its shadow upon the mind and produce [in]\textsuperscript{144} the mind the same disorder.

Q.: Père Antoine\textsuperscript{145}, the great healer, advises [us]\textsuperscript{146} to follow our first thought. Is this because\textsuperscript{147} intuition comes first, after thought troubles this?
A.: Yes, certainly, as I have said in my address this afternoon that intuition manifests in feeling before it comes in the thought.

Q.: Will you please tell us what makes a person sing during sleep?
A.: The dance of his soul.

Q.: Is there something true in the way psychoanalysis interprets people’s dreams?
[A.:]\textsuperscript{148} It is like asking me, is it true that horoscopes give the truth about the plan of the whole life? I will say certain horoscopes\textsuperscript{149} will do, certain will not do; it depends upon the knowledge the person has. Psychology is such a vast knowledge. It is like an ocean, all that we are doing, concentrating, meditating, all. What is it all? It is all real psychology, psychology of human nature.

Q.: People who nearly never dream, what is their condition of mind? Are they not imaginative?

---

\textsuperscript{140} Sk.sh.: “intuition person” written, then crossed out; Km.tp.: “intuition person” omitted
\textsuperscript{141} Sk.sh.: actually “stimulus” in lh. written, then a “u” inserted to read “stimulous”; Km.tp.: “stimulus”
\textsuperscript{142} Sk.sh.: “reaction” encircled
\textsuperscript{143} Km.tp.: “the” omitted
\textsuperscript{144} Sk.sh.: “at” written; Km.tp.: “in” instead of “at”
\textsuperscript{145} For Louis Antoine, see List
\textsuperscript{146} Sk.sh.: “you” indistinctly written, then crossed out and “us” substituted; Km.tp.: “us”
\textsuperscript{147} Sk.sh.: “thought” written; Km.tp.: “thought” is typed above the line of type
\textsuperscript{148} Sk.sh.: the “A.” for “answer” is absent; Km.tp.: “A.”
\textsuperscript{149} Sk.sh.: “horoscopes” repeated by way of ditto marks
\textsuperscript{150} Sk.sh.: “concentrating” inserted after “doing”; Km.tp.: “concentrating” added
A.: I think then they are better than imaginative, they are happy. Their mind is in a much better state. Yes, but the truth is this, that either a very advanced person does not dream much or a very dense person who never gives a trouble to his brain to think; he is quite happy and content without troubling to think; he does not have very much dream. And do not think that you seldom find such souls. You often meet with them to whom thinking is a trouble. They would rather not trouble about it.
Class for Candidates

The nature of reflection must not be only studied by the nature of the eyes or of the mirror, but also by the nature of a photographic plate. In the eye or in the mirror there is a reflection, but that reflection only depends upon the object being before it. No sooner the object is removed, the reflection is gone. But the reflection on a photographic plate is like the reflection upon the mind, a reflection which is not only a reflection but becomes an impression, which then can be developed by a certain process in mind as well as in photographic work.

There is a reflection of one’s own body fallen upon one’s own mind. But this reflection upon mind is not only a reflection, but an impression. This impression forms into an object, not necessarily into a mental...
object\textsuperscript{13} nor\textsuperscript{14} in\textsuperscript{15} a physical object. It forms [into]\textsuperscript{16} an object which is a substance and yet not a substance. In Sufi terms this object which is formed and born out [of]\textsuperscript{17} reflection, this object which is completely like one’s own physical body is called \textit{hampta}\textsuperscript{18}, in other words etheric double. Everyone sees this in one’s dream. The thing one sees in one’s dream is that\textsuperscript{19} object. But a developed soul does not need to dream in order to see it. He can see it in a wakeful state if he wanted\textsuperscript{20} to.

In short, reflection may not be considered as a momentary shadow [fallen]\textsuperscript{21} in the mirror of mind and then with the moving of the object it is removed, but reflection is a phenomena\textsuperscript{22} in the mental world, for it is creative, and it has life and action. The knowledge of this extends\textsuperscript{23} the horizon of man’s activity.

\textsuperscript{13} Sk.sh.: “or” written, then crossed out and omitted in a.o.d.
\textsuperscript{14} Sk.sh.: “nor” alternately reads “he is”
\textsuperscript{15} Hq.st.: “into” instead of “in”
\textsuperscript{16} Sk.tp.: “in” written, then corrected by hand to read “into”; Hq.tp., Hq.st.: “into” instead of “in”
\textsuperscript{17} Sk.sh.: “a” written; a.o.d.: “of” instead of “a”
\textsuperscript{18} For hampta, see Glossary
\textsuperscript{19} A.o.d.: “this” instead of “that”
\textsuperscript{20} Hq.tp., Hq.st.: “wants” instead of “wanted”
\textsuperscript{21} Sk.sh.: “falls” written; a.o.d.: “fallen” instead of “falls”
\textsuperscript{22} Sk.sh.: P-o-M. characteristically uses the plural of this word; a.o.d.: “phenomenon” instead of “phenomena”
\textsuperscript{23} Hq.tp.: later “expands” substituted by hand in the margin for “extends”
Brotherhood Meeting

Beloved ones of God,

I would like to speak on the subject of brotherhood. Brotherlihood is not something that is learned or taught; it is a tendency which arises from the heart that is tuned to a proper pitch. A tendency towards brotherhood, therefore, is the natural tendency in which is the real happiness, from which rises harmony and culminates in peace. The message of brotherhood is a message of sympathy; a message of sympathy is a message of harmony. The person who is not in harmony with himself, he cannot be harmonious to another. With all the teaching of brotherhood, and with all his learning, he will not be able to observe the law of brotherhood.

The whole system of the world’s creation is a kind of blind impulse working in a kind of mechanism of the universe, and this impulse is more pronounced in living creatures, and the most pronounced form of this impulse is

Documents:

| Sk.sh. | Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B. |
| Km.tp. | a typescript probably made by Kismet Stam, close to the sh. |
| Sk.tp. | a typescript prepared by Sakina Furnée or under her supervision, identical to Km.tp. and therefore not mentioned in the notes. |
| Gd.tp. | a typescript made by Murshida Sherifa Goodenough on her large-lettered typewriter, showing editorial changes. |
| Hq.st. | A stencilled copy prepared at Headquarters, Geneva, for distribution to Sufi centres, ed. by Gd. |
| Hq.tp. | a typescript identical to Hq.st., not mentioned in the notes. |

Notes:

1. Hq.st.: “Brotherhood” as title, then “Social Gatheka Number 24” added, followed by the Sufi Invocation (see List)
2. Sk.sh.: “Murshid” written to indicate P-o-M. is the speaker, omitted in a.o.d.
3. Hq.st.: this sentence omitted
4. Sk.sh.: the sh. symbol is “on”, but it could also be read as “not”, as in a.o.d.
5. Sk.sh.: “Brh.” abbr. for “brotherhood”
6. In P-o-M.’s day, “sympathy” meant what “empathy” now means
7. Sk.sh.: although the sh. symbol looks more like “Which” than “The”, the context and a.o.d. call for “The”; “The” later crossed out, but retained in a.o.d.
8. Hq.st.: “he” omitted
9. Sk.sh.: a blank, possibly indicating a pause
10. Gd.tp.: “kind of” added, but not in Hq.st.
If you study the lives of the lower creation, you will find that it is not that they have a desire for food, their desire to move about with their mates. First appetite is to sleep, but besides this there is one desire, an inclination, and that inclination manifests as agitation. And it is by this agitation the animals, the birds, fight together. Their whole life is filled with that agitation. Furthermore, the herbivorous animals are less agitated than carnivorous animals. In the carnivorous animals there is more desire for fight. The lion and the tiger are more inclined to fight than horses and cows. That shows that the herbivorous animals show a step advanced than the carnivorous animals. Therefore, a tendency to eat or drink or seek for pleasures or enjoy comfort or agitation, it does not particularly belong to human beings as his special characteristic. He gets it from the animals characteristic. His special characteristic is sympathy, harmony, and this comes only when man rises above this agitation, which, so to speak, buries that spirit that sympathy which is considered to be the human characteristic. No doubt, man is educated, he is trained, he has got some polish, he may be taught some manners, and therefore he is not always able to show out his agitation. It is only at the time of weakness, when he cannot cover his agitations, the agitation comes out and manifests to his own view as well as to the view of others, proving that person not yet ready to be called human.
One might ask, is there any time in a man’s life when one gets above this? Yes, one gets sooner than the other. But a person gets above if one tries to get above it. This spirit of agitation shows itself as intolerance, as rivalry, as jealousy, as dominating spirit, irritability, patronizing; all such qualities show agitation of nature.

When we study the lives of those who have served humanity, that was the first thing that they had to conquer. When it is said in the life of Krishna that Krishna had a battle with Kansa, the monster, that monster was not outside of Krishna, that monster was inside of Krishna. That monster was that agitating spirit. Krishna had to fight it, and it is after conquering that spirit of agitation that Krishna became the messenger of love.

In the Bible we read Jesus Christ went for forty days on the top of the mountain at the sight of that spirit. What that spirit is? The same spirit which is the greatest enemy of human race, the spirit of agitation. And the Master had to fast for forty days. Then that spirit went among the creatures who were the receptacles of that spirit, whom it belonged. You can study in the Bible.

Halima gives the description of the Prophet, symbological, artistic, picturesque; but what is it after all? She says that the breast of the Prophet was
cut open [and] some undesirable stuff was taken off from there. Behind this symbology there is only one thing, that spirit of agitation; that was removed from there to make place for divine inspiration.

Does it not show that man inherits divine spirit? And yet this divine spirit is covered by the earthly characteristics. Among all earthly characteristics, agitation is the principal characteristic. A child sometimes begins it against his parents. A boy in the school begins it against his friends. A youth shows it with his companions. A person shows it to his neighbour. And yet everyone has a reason to give for his faults. Every right or wrong one does, there is a reason to justify oneself of that wrong. Agitation, therefore, is the sign of false ego, and when this false ego is broken, when this very agitation has crushed itself, just like fire burns itself, then purification arises.

Very little man notices how far this spirit follows a person in the path of spiritual progress. A person may arrive at the gate of heavens, even to that length this spirit will travel with him. It may become weaker, but it is there. Only, this spirit has no entrance into the shrine of God. And the soul that carries this spirit with him, therefore, has no entrance into that perfect goal. He may advance as far as the gate of heavens of that inner temple, but he is not allowed. He is held back by the power of the same spirit of agitation. For the shrine of God is called dar-as-salam; the corrupted word Jerusalem. And what does it mean? It means the door to peace. Agitation, therefore, is not allowed to enter the door of peace; it must stay out. Therefore, as in the ancient times they used
to say, you cannot follow two masters, God and Satan. What is it? The Satan is the spirit of agitation which is to be found within ourselves; God is the spirit of peace in whom is our happiness; and that we cannot follow two masters.

There are many movements and institutions for brotherhood and everyone is doing what they can to promote this ideal, for this is an ideal which is the essence of religion and which is the soul of spirituality.

But how to attain to it? By creating in oneself, by trying to give to the others, the idea of that natural inclination to sympathy. By strengthening ourselves, and thereby giving power to others also to fight against this spirit of agitation which has always proved to be the worst enemy of mankind.

Now one might ask what it comes from. From the disorder, from the disorder of the body, from the disorder of mind. If the body has not got its proper rhythm and proper tone, if the mind is not attuned to a proper rhythm and tone, these two things. If the mind and the body are not in tune with one another, if they are not in harmony, then this agitation comes. Sometimes it is the reflection of mind upon the body, and sometimes it is the reflection of body upon mind. How true it is that man is his own enemy. But where is that enemy? That enemy is this spirit, this spirit which is never content, which does not appreciate, which does not respond, which does not sympathize, which does not agree, which does not endure, which does not tolerate, which does not harmonize; a spirit which stands against any influence of harmony, agreement, of sympathy, of kindness.

But one might ask, what is it? Where does it come from? Is it a spirit? Is it a living being? Is it a satan or devil? What is it? What is its origin? The best explanation is that it is the same

72. See Matthew 6:24
73. Sk.sh.: “S.” in lh. abbr. for “Satan”, then written out in lh.
74. Sk.sh.: “an” written; a.o.d.: “of” instead of “an”
75. Hq.st.: “that” omitted
76. Sk.sh.: “br.” abbr. for “brotherhood”
77. Km.tp., Gd.tp.: “idea” instead of “ideal”, but “ideal” in Hq.st.
78. Hq.st.: “does it come” instead of “it comes”
79. Hq.st.: “the” omitted
80. Hq.st.: “tune” instead of “proper tone”
81. Hq.st.: “tone” instead of “tune”
82. A.o.d.: “the” omitted
83. Sk.sh.: “for” written; a.o.d.: “of” instead of “for”
84. Hq.st.: “contented” instead of “content”
85. Sk.sh.: “it” indistinctly written, secondarily reads “can”
86. Sk.sh.: “it is” written; a.o.d.: “its” instead of “it is”
87. Sk.sh.: “it”; a.o.d.: “its”
smooth silk\(^88\) thread which is at one end become entangled\(^89\) and turned into a knot. In the place where it is a knot and where it is very difficult to unravel it, it is the same silk thread just the same, only it is under a condition where it is difficult for itself \([\text{because}]\)\(^90\) it is not free. It is difficult for others, for they cannot \([\text{loosen}]\)\(^91\) it. And so man becomes the same soul who\(^92\) has divine breath in it, the same soul who has come from heaven, the same soul who represents God on earth, when it is turned into a knot, then it\(^93\) finds difficulty with itself, difficulty with the others. Others find difficulty with it \([\text{and}]\)\(^94\) therefore it becomes inharmony\(^95\) itself. It creates inharmony, it finds itself \(^96\) in a kind of inharmonious\(^97\) condition. It only means that it has lost its natural, original condition, that\(^98\) smoothness, that softness. And yet it remains silk, it has not turned \([\text{into}]\)\(^99\) cotton; it is silk just the same, call it Satan or devil or whatever you may. If you know the source, the origin, you cannot call it anything else but a condition. If there is anything most important to be done in the work of brotherhood, it is to develop that spirit in ourselves by \([\text{going}]\)\(^100\) above all knots and difficulties, that we may not have to follow the rules of brotherhood, that all that naturally comes out of ourselves may express brotherhood.
The Purpose of Life

The purpose of life, in short, is that the One [makes] to himself [intelligible] his oneness. He goes through different planes of evolution or planes through which he arrives at different changes in order to make to himself clear his oneness. And as long as this purpose is not accomplished, the one [and] the only Being has not arrived [at] his ultimate satisfaction, in which resides his divine perfection.\[11\]

This may be understood by a little example. A [jinn] wanted to amuse himself and when going to amuse himself he brought upon himself a problem. For the jinn was powerful and he said to himself, “Be thou a rock,” and the jinn turned into a rock. And by becoming a rock it began to feel solitary, left in the

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
bp. = a preparation of the text for publication by Murshida Sherifa Goodenough.
SQ. = The Sufi Quarterly: A Philosophical Review, June 1927 (vol. iii, no.1, pp. 28-32). The lectures were originally published in this journal, a few chapters at a time; the qa.s are never included, but the text of some of them is incorporated into the lecture. The text includes all the editorial changes in bp., not further noted, and a very few additional editorial changes, which are noted.

bk. = The Purpose of Life by Inayat Khan (The Sufi Movement, London, 1927). As the text (even the typesetting) is identical to that in SQ., it is not included in the notes.

Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision for her set of documents. This typescript follows the text in SQ. and bk., except a few changes which are noted. It also includes the qa.s.

Notes:
1. Sk.tp.: “3 o’clock” omitted; a.o.d.: date omitted
2. Sk.sh.: “The Purpose of Life” in lh added
3. Sk.tp.: “given during the Summerschool 1924. CHAPTER XIII” added; bp., bk., SQ.: “Chapter XIII.”
4. Sk.sh.: “he” written, then retraced to read “makes”, and “makes” in a.o.d.
5. Sk.sh.: “intelligible” retraced through a now illegible original symbol; a.o.d.: “only being makes intelligible to himself” instead of “One he to himself intelligible”
6. A.o.d.: “clear to himself” instead of “to himself clear”
7. Sk.sh.: “own” retraced to read “and”; a.o.d.: “and”
8. A.o.d.: “at” instead of “to”
9. A.o.d.: edited versions of the 4th, 5th, 6th, and 3rd qa.s after this lecture have been inserted here
10. A.o.d.: the following two paragraphs, from “This may be understood by . . . “ to “I have become what I am.” omitted (the story of the jinn becoming a rock)
11. Sk.sh.: “jinn” in lh. for “jinn” (see Glossary)
12. Sk.sh.: “J.” in lh abbr. for “jinn”
wilderness, loss of action, loss of movement, lack of freedom and lack of experience. This was a terrible captivity for this jinn. For many years this jinn had to have a patience to change into something. It does not mean that through the rock it did not realize life, for even the rock is living, even the rock is vibrating, changing, and yet a rock is a rock. The rock is not a jinn.

It is through the patience of a thousand years that the rock began to wear out and crumble into the earth, and when out of the rock a seedling came up and became a tree, the jinn was delighted that his head came out as a tree. It does not mean that through the rock it did not realize life, for even the rock is living, even the rock is vibrating, changing, and yet a rock is a rock. The rock is not a jinn.

The jinn was so pleased to feel that, “Out of rock I could become a plant,” that, “I could enjoy the air more freely,” that, “I could swing with the wind blowing.” He was pleased to bring out fruits, to bring out flowers. But at the same time his innate desire was not satisfied. It kept it in hope to some day break through this captivity of being rooted in a particular place and this limitation of movement. For a long, long time the jinn was waiting to come out from this limitation. This was better, yet it was not the experience the jinn desired for. But then after many years the fruit became decayed and the part of that fruit turned into a little worm. The jinn was more delighted to feel, “Oh, I can move about, I can go from tree to tree. How I am not root— not able to move. But as this worm breathed and was under the sun, this worm got wings and began to fly. The jinn was delighted still more that, “I have become a fly.” From one experience to another he flew in the air and experienced the life of a bird and then sat upon the trees and walked on the earth. And as more and more it enjoyed on the earth, it became a heavy earth, it could not fly, it walked, and this heaviness made it coarse and it turned into animal. It was most happy, for then it could stand against all the other animals that wanted to kill birds, because it was no longer a bird. And through a process of a gradual changement the jinn arrived to become a man. And when as a man the jinn looked around, it thought that, “This is something that I ought to have been, because how as a jinn I can see all these different bodies that I had taken in order to become more free, in order to become perceptive, sensitive, in order to know things, in order to enjoy things, there could

13. Sk.sh.: the “I” in “wilderness” looks more like an “s”
14. Sk.sh.: “is” retraced to read “once”
15. Sk.sh.: “O” written in lh.
16. Sk.sh.: “----”, indicating lost words
17. Sk.sh.: “at” written, then crossed out
18. Sk.sh.: “flied” written, then retraced to read “flew”
19. Sk.sh.: “into” written, then crossed out
20. The word “changement” is rare in English (OED), but is also the French word for “change”
And yet he thought that, “Even this is not a fitting vehicle, because when I want to fly, I have no wings and I feel like flying also. I walk on the earth, but now I feel that I belong to heaven, and where is it I do not know.” This made the jinn search for what is lacking and it found in the end that, “I was jinn just the same in the rock, in the plant, in the bird, in animal, but I was captive.” And that, “My eyes were veiled from my own being. It is by becoming man that now I am beginning to think that I was a jinn. And yet I find in this life of man also a great limitation, that I have not that freedom of expansion, the freedom of movement, this life which is dependable, that knowledge which is reality.” And then this thought itself took him to his real domain, which was the jinn life. And there he arrived with the air of the conqueror, with the grandeur of sovereign, pride of a king, honour of an emperor, realizing that, “After all I have enjoyed, I have experienced though I have suffered, and I have known the being, and I have become what I am.”

And there is another story that can also explain the mystery of life’s purpose, that a fairy had a great desire to amuse herself and she descended on the earth and there children had made a little doll’s puzzle. She wanted to enter this doll’s puzzle. But it was difficult for her to enter in the space where only a doll can go. Then she said, “I am going to take a different way. I will send my one finger by one side of the puzzle.” [And] another by another [way, and each part by different ways]. She sawed herself in different bits and each
part\textsuperscript{38} of herself went in\textsuperscript{39} different parts of the puzzle\textsuperscript{40}. And when one part of her being met the other part of her\textsuperscript{41} being, first, as they say in English language\textsuperscript{42}, they rubbed against each other\textsuperscript{43}, [and]\textsuperscript{44}, you know, it is\textsuperscript{45} very unpleasant. Then\textsuperscript{46} there was a [fight]\textsuperscript{47}, “Why did you come this way\textsuperscript{48}? It is\textsuperscript{49} my way, why did\textsuperscript{50} you come my way?” Each part of [her]\textsuperscript{51} being interested itself\textsuperscript{52} in some part of that puzzle\textsuperscript{53}, and yet that moment of interest after\textsuperscript{54} passed and a certain part of her being wanted to go out of [the]\textsuperscript{55} puzzle\textsuperscript{56}.

But then there were other parts of the being which were interested in this part\textsuperscript{57}, which\textsuperscript{58} were holding it, “You cannot go out.” Some parts of her being wanted to push out the other part, they did not want it there\textsuperscript{60}. But then there was no way of putting it out. So it was a kind of chaos all through, one part not knowing that the other part belonged to the same fairy, and yet one part being attracted unconsciously to the other\textsuperscript{61} part because they were the [different]\textsuperscript{62} parts of the same body. In the end the heart of the fairy was traveling also. This heart soothed every other part, saying, “You have come from me, I wish to console you\textsuperscript{63}; I wish to serve you. If you are troubled I wish to take away your

\textsuperscript{38} A.o.d.: “bit” instead of “part”
\textsuperscript{39} A.o.d.: “through the” instead of “in”
\textsuperscript{40} Sk.tp.: “doll’s puzzle”; SQ.: “doll’s-house”
\textsuperscript{41} A.o.d.: “her” omitted
\textsuperscript{42} A.o.d.: “at once” instead of “first, as they say in English language”
\textsuperscript{43} A.o.d.: “one another” instead of “each other”
\textsuperscript{44} Sk.sh.: “it” written, then retraced to read “and”; a.o.d.: “and”
\textsuperscript{45} A.o.d.: “that was” instead of “you know, it is”
\textsuperscript{46} A.o.d.: “And” instead of “Then”
\textsuperscript{47} Sk.sh.: “fight” retraced through a now illegible sh. symbol; a.o.d.: “fight among her different particles”
\textsuperscript{48} A.o.d.: “Why are you coming my way” instead of “Why did you come this way”
\textsuperscript{49} A.o.d.: “This was” instead of “It is”
\textsuperscript{50} A.o.d.: “do” instead of “did”
\textsuperscript{51} A.o.d.: “her” added
\textsuperscript{52} A.o.d.: “in something,” added
\textsuperscript{53} Sk.tp.: “doll’s puzzle” instead of “puzzle”; SQ.: “doll’s-house”
\textsuperscript{54} A.o.d.: “after” omitted
\textsuperscript{55} Sk.sh.: “of” retraced to read “of the”; a.o.d.: “of the”
\textsuperscript{56} Sk.tp.: “doll’s puzzle” instead of “puzzle”; SQ.: “doll’s-house”
\textsuperscript{57} A.o.d.: “not willing to let it go” instead of “interested in this part”
\textsuperscript{58} A.o.d.: “They” instead of “which”
\textsuperscript{59} Sk.sh.: “You must stay here,” added, inserted in the margin after “it”; a.o.d.: “You stay here,” inserted
\textsuperscript{60} A.o.d.: “they did not want it there” omitted
\textsuperscript{61} A.o.d.: “another” instead of “the other”
\textsuperscript{62} Sk.sh.: “same” written, then crossed out; “different” substituted above a dotted underline; a.o.d.: “the same” omitted
\textsuperscript{63} A.o.d.: “you” omitted
trouble. If you are in need of a service, I wish to render you a service. If you lack anything, I wish to bring it for you. I know how much you are troubled in this puzzle. But some said, “We are not troubled at all. We are journeying and dancing and enjoying ourselves.” Those who are troubled, I shall sympathize with them; those who enjoy, I shall be delighted to enjoy. This was the one part of the fairy’s being which was conscious of its being scattered all around, but the atoms were hardly conscious of it. Although, since they belong to the same body, they were attracted to the heart, knowingly or unknowingly, consciously or unconsciously. The power of this heart was such, it was just like the power of the sun that turns the respondent flower into a sunflower, and so the power of the heart of the fairy turned every part of its being that responded into a heart. And as the heart was light and life itself, no longer puzzle could hold the heart. The heart was experiencing the joy of the puzzle, but was at the same time able to fly away. The heart delighted itself by finding all its atoms belonging to its body and it worked through all. Through all fingers and through
every part of its [organs], and so in time turning every part of its [organs] also into a heart in which was the fulfilment of this phenomena.

Friends, truth is simple, but for the very reason that it is simple, the souls will not take it, because our life on earth is such that everything we value, we have to pay a great price for it to get it. And one thinks that if truth is most precious of all things, then one thinks that, how can truth be attained most simply? It is this illusion that makes everyone deny a simple truth and search for complexity. Tell people something that makes their head whirl round and round and round; even if they do not understand it, they are most pleased. They think it is something substantial, it is something solid, for it is an idea we cannot understand, it must be good. But something which every soul knows, proving divine in every soul, it cannot help but know, that appears to be too cheap, for the soul already knows it. There are two things: knowing and being. It is easy to know the truth but most difficult to be the truth. It is not in knowing the truth that life’s purpose is accomplished. Life’s purpose is accomplished in being truth.

Q.: In your books and lectures you seem to make a difference between animals and birds. Is this so?

89. Sk.sh.: “organ” written; a.o.d.: “organs” instead of “organ”
90. A.o.d.: “and” omitted
91. A.o.d.: “phenomenon” instead of “phenomena”
92. A.o.d.: Here Gd. inserted a text; the 6th - 9th sentences are edited from the 2nd qa. after the lecture of the Purpose of Life of 1 September 1924, and also a passage at the end of the body of that lecture on the subject of “God is love.”
93. A.o.d.: “Friends,” omitted
94. A.o.d.: “one thinks that” omitted
95. Bp.: “most” crossed out; Sk.tp., SQ.: “most” omitted
96. A.o.d.: “a” omitted
97. A.o.d.: “seek” instead of “search”
98. A.o.d.: “about” added
99. A.o.d.: “heads” instead of “head”
100. A.o.d.: “to” instead of “They”
101. A.o.d.: “something lofty” instead of “good”
102. Sk.sh.: “appears” indistinctly written
103. Sk.tp., SQ.: “know” and “be” printed in capital letters for emphasis
104. A.o.d.: “the” omitted
105. Sk.tp., SQ.: “knowing” and “being” printed in capital letters for emphasis
106. Sk.sh.: the symbol looks more like “which” than “the”, but the context calls for “the”; a.o.d.: “the” omitted
A.: It is so. 107

Q.: 108 Is there a deeper difference between birds and earth’s 109 beasts?  
A.: Yes, certainly; one takes the direction of the sky. That direction itself makes it a different thing. The other has the direction of the earth. It makes its inclinations quite different. Inclination of the one is towards high 110. The inclination of the other is towards earth. But man represents both. For although man stands on earth, his feet on earth, but his hands [lifted] 111 from the earth. The inclination of a perfect man is towards heavens. That is what is shown by the symbol of the five pointed star; raised hands make three points upwards and standing on two feet on the earth, that makes five points.

Q.: Before man appeared on earth, did God not realize his oneness?  
A.: But who can say how many times man appeared on the earth and disappeared from earth? What we know is only of one history of the planet 112. But how many planets 113 exist 114? How many millions 115 of years and even unlimited amount of time? How many creatures [created] 116, and how many withdrawn 117? What one 118 can say is only this. One cannot say, God’s past, present, and future, one can only give an idea which 119 is the central idea of all aspects of truth, that it is the only being who existed, who exists, and will exist; all else we see is his phenomena 120.

Q.: So it is only man that is the organ through which God realizes his 121 oneness 122 when man exists 123.
God realizes his oneness as his own nature. Since God is one, he always realizes his oneness through all things. But through man he realizes his oneness to fulness. For instance, in the tree there are many leaves, although each leaf is different from the other leaf, yet the difference is not so great. Then comes to worms and germs and birds and animals; they are different one from the other. And yet the difference is not so distinct as you find in man. One man is so distinctly different from another man, and when one thinks of this great variety of numberless human forms, and to see that there is not one human form which is actually like another. This itself stands as a living proof of the oneness of God. That unity holds itself intact, proving itself to be one even in this world of variety.

Q.: This idea of contrast?
A.: Yes. And yet he holds oneness; in every person there is one person, there is no other person like him. In order to show this, the Asaf, the Nizam of Hyderabad, he makes a very beautiful verse, “You look at me with a contempt. Yes, granted I am contemptible, but will you find such another contemptible also?” Which means that there may be a worst person in the world, and yet he is incomparable, there is none like him; it is a great phenomena. It is a phenomena [which] is this proof of [oneness], the proof of unity.

124. Sk.sh.: a new line, but “A.” for “answer” missing; Sk.tp.: “A.” for “answer” added
125. Sk.sh.: “not known” encircled; Sk.tp.: “oneness” instead of “not known”
126. Sk.sh.: “difference” indistinctly written, then crossed out and omitted in Sk.tp.
127. Sk.tp.: “coming” instead of “comes”
128. Sk.sh.: “can” written, then crossed out; Sk.tp. “can” omitted
129. Sk.sh.: “one” retraced to read “when”; Sk.tp.: “when”
130. Sk.sh.: “which” added above “is”
131. Sk.sh.: an indecipherable sh. symbol; Sk.tp.: “stands”
132. Sk.tp.: Sk. put a number of dots here indicating missing words
133. Sk.sh.: “one knowledge” written; Sk.tp.: “oneness” instead of “one knowledge”
134. For Asaf, see List
135. Sk.sh.: “had” written; Sk.tp.: “am” instead of “had”
136. Sk.sh.: a blank line
137. Sk.tp.: “phenomenon” instead of “phenomena”
138. Sk.sh.: “of the” retraced to read “which”; Sk.tp.: “which”
139. Sk.sh.: “is” retraced to read “once”
140. Sk.tp.: “the” instead of “this”
141. Sk.sh.: an illegible sh. symbol
142. Sk.sh.: “knowledge” retraced to read “ness”; Sk.tp.: “oneness”
143. Sk.sh.: the remainder of this line is left blank
That is the proof of God. There is no competition, no one competes the Creator.

Q.: So we can say that the creation tends to more and more diversity? A.: Yes, and yet in this [diversity] there is a towards unity by making each one unique. In other words, it would hurt the pride of the only being to feel that there is [another] like me. Even in the world of variety he retains his pride; even in this world of variety, that no one is like me. Even in the worst garb he stands alone, no comparison.

[Q.:] Are those stories Indian?
Healing

A regular life, pure diet, good sleep, a balance between activity and repose, and right breathing, all this helps one to health. But the best remedy of healing oneself of all illnesses and infirmities of mind is one, and that is belief. Many think that they believe, but very few they are who really believe. The belief of many is as I heard someone say, “I believe, I believe, may God strengthen my belief.” It is an affirmation which has no meaning. If a person says “I believe”, that does not mean that he believes, for it is belief which in its perfection becomes faith. And what Christ says about faith? He says, “Faith removes mountains.” Of course, the priest says faith in the church, the clergyman says faith in the book. But that is not the real meaning of faith. Faith
is the culmination of belief. \(^{11}\) When belief is completed\(^ {12}\) it turns into faith.\(^ {13}\) There are people who think that they will never give in to such an error of believing in something which has no evidence, and that, they think, is most clever. And when we search into the world of evidences, we shall find one deluding cover under another; and so one can go\(^ {15}\) on, probing the depth\(^ {16}\) of life, from one illusion to another, never arriving at the realization of truth. Evidences which are subject to change, how can you rely upon them? Therefore, if there is anything to rely [upon]\(^ {17}\), it is one thing, and that is one thing,\(^ {18}\) and that is belief. It is not evidence which gives us\(^ {19}\) belief. And if evidence gave belief, that belief will not last, for the evidences are not lasting. Belief which stands above evidences is that belief which in the end will culminate into\(^ {20}\) faith.

It is people like Bayazid\(^ {21}\), whom many people would consider in clouds, who proved\(^ {22}\) in their lives what belief means. Bayazid was going to Mecca\(^ {23}\) for a pilgrimage. A dervish was sitting on the way of his journey. Thinking that it is nice to pay an\(^ {24}\) homage to a spiritual man, he went to [that]\(^ {25}\) dervish and sat to receive his blessing. [The]\(^ {26}\) dervish asked him, “Where are you going?” He said, “I am going to Mecca.” \(^ {27}\) “For any business?” \(^ {26}\) “No.” He was astonished. “For business? For a pilgrimage?” “For a pilgrimage?” \(^ {26}\) “For a pilgrimage? What are they doing in

---

11. Here Gd. added “and when faith is attained, it will grow as a plant”, adapted from the first qa. after this lecture.
12. Gd.tp., bk.: “complete” instead of “completed”
13. Here Gd. inserted a passage, “Cure is by faith…”; the source of which has not yet been identified, followed by edited versions of part of the first and the second qa. after this lecture.
14. Bk.: “as” instead of “of”
15. Km.tp.: originally, “goes” typed, then corrected to “can go”
16. Gd.tp., bk.: “depths” instead of “depth”
17. Sk.sh.: actually “open” written here, but “upon” in a.o.d.
18. A.o.d.: “and that is one thing,” omitted.
19. A.o.d.: “one” instead of “us”
20. Gd.tp., bk.: “in” instead of “into”
21. Sk.sh., Km.tp.: “Bayasid”; “Bayazid” is an alternative form of “Abu Yazid”, referring to Abu Yazid Bistami (see List).
22. Gd.tp., bk.: “prove” instead of “proved”
23. Sk.sh.: “Mekka” Dutch for “Mecca”
24. Km.tp.: “a” instead of “an” (the word can be pronounced with or without the “h” sound in English);
Gd.tp., bk.: “an” omitted.
25. Sk.sh.: “then” retraced to read “that”, and “that” in a.o.d.
27. Sk.sh.: a blank.
28. Gd.tp., bk.: “He was astonished. ‘No, for a pilgrimage.’” instead of “‘No.’ He was astonished. ‘For business? For a pilgrimage.’”
29. Sk.sh.: actually “s” written for “I” in “pilgrimage”
the pilgrimage?”  “What do they do in pilgrimage?”  This man said, “They walk around the holy stone of Ka’ba.”  The dervish said, “You do not need to go so far for that pilgrimage.  If you will take circles around me and go back, your pilgrimage is done.”  Bayazid said, “Yes, I believe it.”  He circled around the man, went back home, and when people asked, “Did you make a pilgrimage to Ka’ba?”  “Yes,” said he, “I made a pilgrimage to a living Ka’ba.”

Belief is not an imagination.  Belief is a miracle in itself, for belief is creative. If one believes what does not exist, the belief will make it existent.  If there is a condition that one believes and that condition does not exist, it will be produced.

The difference between the mind of the believer and the mind of the unbeliever is this, that the mind of the [believer] is like a torch, the mind of the unbeliever is like a light which is covered under something, which does not spread its light.  Very often man is afraid of losing common sense.  He would rather like to be ordinary than to become extraordinary.  He is afraid of losing himself.  But he does not know that losing himself means gaining himself.  A person says, “To think about these things is like moving in the air.”  But if we not be in the air, what would be us?  What would become of us?

Air is the substance on which we live, more important for us than the food we

30. Sk.sh.: “P.” abbr. for “pilgrimage”  
32. For Ka’ba, see List  
33. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”  
34. Sk.sh.: “D.” abbr. for “dervish”  
35. Gd.tp., bk.: “make” instead of “take”  
36. Sk.sh.: “circles” retracted for clarity  
37. Sk.sh.: “B.” abbr. for “Bayazid”  
38. Sk.sh.: “miracle” retracted for clarity  
39. Gd.tp., bk.: here Gd. inserted an edited version of the fourth qa. after this lecture  
40. Gd.tp., bk.: “believed” instead of “believes”  
41. Gd.tp., bk.: “to be,” added  
42. Sk.sh.: a blank, possibly indicating lost word(s)  
43. Sk.sh.: “unbeliever” written; a.o.d.: “believer” instead of “unbeliever”  
44. Sk.sh.: “torch” in lh.  
45. Gd.tp., bk.: “and” added  
46. Gd.tp., bk.: “to” omitted  
47. Sk.sh.: “gaining” indistinctly written  
48. Gd.tp., bk.: “would” added  
49. Sk.sh.: “he” retracted to read “of”; Km.tp.: “of” instead of “he”; Gd.tp., bk.: “what would be he, us?” omitted  
50. Sk.sh.: “substance” indistinctly written
eat and the water we drink. Belief, therefore, is the food of the believer. It is the sustenance of his faith. It is on the belief that he lives, not on food and water. What is this mortal world? What is this physical existence? What is this life of changes? If it were not for a belief, what use it is all? Something which is changing, something which is not reliable, and something which is liable to destruction. Therefore, it is not only for the sake of health but for life itself that one must find out belief in oneself, develop it, nurture it, allow it to grow every moment of one’s life, that it might culminate into faith. It is that faith which is the mystery of life and secret of salvation.

Q. If faith is attained to a certain degree in us, will it always grow?
A.: Certainly, it will grow as a plant. All our failures, sorrows, disappointments, difficulties in life, they all have as a cause our lack of belief.

Q.: Everything that one believes comes to reality. How can one attain this belief concerning one’s illness?
A.: Illness means lack of belief. Beyond and above all other outer evidences, the illness is the sign of the lack of belief, and if one believed, certainly illness

51. Sk.sh.: “on” indistinctly written
52. Gd.tp., bk.: here Gd. inserted a passage, the origin of which has not been identified: “Faith is so sacred that it cannot be given, it must be discovered within oneself. But there is no one in the world who is without faith, only it is covered from a person. And what covers it? A kind of pessimistic outlook toward life. There are people who are pessimistic outwardly, there are others who are pessimistic unconsciously, they themselves do not know that they are pessimistic. One can fight with the whole world, but he cannot fight with his own self, he cannot break his own doubts. And the one who can break these clouds, he has accomplished a great thing in the world.” This is followed by edited versions of the third, sixth, and ninth qa.s after this lecture
53. Bk.: “was” instead of “were”
54. Gd.tp., bk.: “and” omitted
55. Sk.sh.: “hel” written, then, vaguely visible, a “th” added; Gd.tp., bk.: “truth” instead of “health”
56. Gd.sh.: a division marker/slash is placed in front of “It”
57. Gd.tp., bk.: “the” instead of “and”
58. Gd.sh.: the “Q.” for “question” is crossed out, but it is retained in a.o.d.
59. Gd.sh.: the remainder of this line and the next have been blank
60. Gd.tp.: “Does everything” instead of “Everything that”
61. Gd.tp.: “become a” instead of “comes to”
62. Gd.sh.: “outer” omitted
has no place. But illness takes place of a belief. One cannot disbelieve in what one believes. Illness becomes one’s belief; that is where comes the difficulty. When a person says that, “I am fighting against my illness”, that means “My imagination is fighting against my belief.” He affirms that, “I am fighting against my illness,” which means he establishes illness in himself just the same. He fights against something which he affirms to be existing. Therefore, the first place in his belief he gives to illness, the second place to his imagination of curing it. Therefore, the power with which he [wishes] to remove his illness is much smaller than the power already in him by illness.

Q.: Is faith a gift attainable or by perseverance, by belief?
A.: Things of heaven cannot be attained by persevering, they are the grace of God. No perseverance is required to ask for the grace of God, to believe in the grace of God, and to open oneself for the grace of God, to trust in it. It is this which strengthens belief to faith.

Q.: When belief is creating, how is it possible that many persons who have no real belief, live?
A.: If they have no real belief, they have false belief. They have some belief just the same. Besides that, I have not said, “Believe in creating.” I said, “Belief is creative.” For instance, a person certainly believes that so many
centimes\(^{85}\) he can get from\(^{86}\) a franc\(^{87}\). And everyone believes it because there is an evidence. He has not far to go for the evidence.\(^{88}\) He has to go just to the shop\(^{89}\) and he finds the centimes\(^{90}\) receives\(^{91}\), he gets for his franc\(^{92}\). Only belief is difficult when there is no evidence. It is just like building a castle in the air. But then that castle becomes paradise.

Q.: What about the [diseases]\(^{93}\) of animals?
A.: \(^{94}\) \(^{95}\) Animal is more respondent to nature than man, and nature helps the animal to forget its illness more than it does to man, because man is not respondent to nature. Every man has his little world. It may be so little sometimes that it is like a doll’s house and in this\(^{96}\) world he lives. He is not concerned with\(^{97}\) this wide world, nor he is concerned with\(^{98}\) the universe. He just lives in his small world; that is only\(^{99}\) he knows, that is all he is concerned with\(^{100}\) that is all he is interested in. And therefore, if his world is full of misery and illness and ill-luck, he cannot come out of it, because he has made a kind of shell, like\(^{101}\) the insects in the water make a little shell to live\(^{102}\) and they live in [it]\(^{103}\). \(^{104}\) The planet does not make\(^{105}\) misery for him; he has made\(^{106}\) misery for himself, and he likes to hide in this\(^{107}\) shell; [because he has made it,]\(^{108}\) he likes
to live in it. It is his home. If it is a shell of weakness, of misery, of goodness, of piety, anything.

**Q.: Are not some of us happy enough always to live by the grace of God? Why do we get this blessing?**

**A.:** Everything belonging to the earth costs us, more or less. We purchase it. And there is only one thing which does not cost. It does not cost because we can never pay its price, and that is the grace of God. We cannot pay for it in any form, in any way, by our goodness, by our piety, by our great quality, merits or virtues, nothing. For what our goodness amounts to? Our life-long goodness is nothing more than a drop of water compared with the sea. We as human beings are too poor to pay for the grace of God. It is only given to us, for God is love. What do we expect from love? Grace.

**Q.: Once illness has to be seen as the will of God? And if illness be not, how with death?**

**A.:** Death is different from illness. For illness is worse than death. The sting of death is only momentary, that idea that one leaves one’s surroundings. One moment’s bitter experience, no longer. But illness is incompleteness and that is not desired.

**Q.: You speak of death as of a disagreeable experience, but it need not be so.**

---

109. Gd.tp.: “wickedness” instead of “weakness”
110. Gd.tp.: “people” instead of “of us”
111. Gd.tp.: “receive” instead of “get”
112. Gd.tp.: “which” (continuing previous sentence) instead of “It”
113. Gd.tp.: “qualities” instead of “quality”
114. Gd.tp.: “does our goodness amount” instead of “our goodness amounts”
115. Sk.sh.: “Our” vaguely written
116. Sk.sh.: a blank
117. Sk.sh.: “purchase” written, then crossed out, and omitted in a.o.d.; Gd. tp.: “to” added
118. Sk.sh.: a blank
119. Km.tp.: “As” in lh. added above “Once”; Gd.tp.: “Is” instead of “Once”
120. Gd.tp.: “never to be understood as being” instead of “has to be seen as”
121. Gd.tp.: “illness be” omitted
122. Gd.tp.: “but it need not be so” omitted
123. Sk.sh.: “completion” written, then the “ion” ending of “completion” crossed out and “ness” ending added instead; a.o.d.: “incompleteness”
124. Gd.tp.: “No doubt” instead of “You speak of”
125. Gd.tp.: “is” instead of “as of”
126. Gd.tp.: “but it need not be so” omitted
It need not be so. If a person is awakened, certainly death is no longer bitter.

Q.: Will you give a definition of what is the grace of God?
A.: Grace of God is love of God, love of God manifesting in innumerable blessings, blessings which are known and unknown to us. Human beings live on earth, as I have already said, in their shells, mostly unaware of all privileges of life, and so unthankful to the giver of them. In order to see the grace of God one must open one’s eyes, raising one’s head from the little world that we make around ourselves. And then to see up and down, right and left, before and behind, the grace of God reaching us from everywhere in abundance. If we can try to thank, we might thank for thousands of years and it will never be enough. But when one sees in one’s own little shell, one does not find the grace of God. What one finds is miseries, troubles, difficulties, injustice, coldness of the world, all ugliness from everywhere. Of course, naturally, when a person looks down, one sees mud. When one looks up, one sees beautiful stars and planets. It only depends which way we look, do we look upwards or downwards?

127. Sk.sh.: the “A.” for answer is missing, nor is a new line begun; a.o.d.: “A.”
128. Sk.sh.: actually “awake” written
129. Gd.tp.: “for him” added
130. Gd.tp.: “not” instead of “no longer”
131. Gd.tp.: “Will you give a definition of” omitted
132. Sk.sh.: “of”; Km.tp.: “of.” written, then crossed out; Gd.tp.: “the” instead of “of”
133. Sk.sh.: actually “serve” written first, then retraced to read “love”
134. Sk.sh.: a crossed-out, illegible symbol
135. Sk.sh.: “ourselves” written, then retraced to read “ourselves”, and “ourselves” in Km.tp.; Gd.tp.: “oneself” instead of “ourselves”
136. Sk.sh.: “everwhere” written as two words, then encircled; a.o.d.: “everywhere”
137. Sk.sh.: “shell” written; a.o.d.: “shell” instead of “child”
138. Sk.sh.: “troubles” retraced to read “problems”, but “troubles” in a.o.d.
139. Sk.sh.: “artness” written first, “has” added in front of “artness”, then sh. added above “has” to compose “heartness”; a.o.d.: “hard-heartedness”
140. Gd.tp.: “Because” instead of “Of course, naturally, ”
141. Gd.tp.: “there are” instead of “one sees”
142. Sk.sh.: “up, inwards” written; Km.tp.: “upwards” instead of “up, inwards”; Gd.tp.: “upward”
Evening, Tuesday, September 9th, 1924

Collective Interview

There are two ways by which seekers attain spiritual perfection: in Sufi terms, the way of the salik and the way of the rind. These two ways are contrary to one another, although both these ways lead to the desired goal.

The way of the rind is that nothing matters, that “I do not care,” that “I am nothing,” that “All else is nothing; nothing I need, nothing I want, nothing I desire, nothing I long for, nothing is important, nothing I adore. God alone exists, none exists save he.”

And there is the way of the salik. The watchword of the salik is shame. And what this shame means? [This] shame means honour, dignity, pride, delicacy, all these combined together. There is one Eastern word that expresses it, and that is called laj; a sense that no one may notice my poverty, that no one may observe my lacks, that before no one I may have to hang my head down, that under no condition I may feel ashamed. And out of this idea of shame rises the fount of virtues. It is that person who will cover the faults of another. It is that

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting, newly transcribed by B.v.d.B.
Km.tp. = Kismet Stam’s typescript, close to the sh.
Gd.tp. = a typescript prepared by Murshida Sherifa Goodenough of the last paragraph of the lecture.
Hq.st. = a cyclostyled version of the first two paragraphs of the lecture, included in a collection known as Sangatha III, meant for limited distribution.

Notes:

1. Km.tp.: “Evening, Tuesday” omitted and the year, 1924, added; Hq.st.: no date; Gd.tp.: “URS. September 9th, 1924, 8 p.m.”; for Urs, see Glossary
2. Sk.sh.: “Coll. Intv.” in lh. abbr. for “Collective Interview” added above the text; Km.tp.: “Collective Interview”; Hq.st.: “Suluk” (see Glossary) instead of “Collective Interview”
3. Km.tp., Hq.st.: “to” added
4. Sk.sh.: “rind” in lh. written with a full stop (indicating an abbr.); however, “rind” is a proper word; for salik and rind, see Glossary
5. Sk.sh.: “And it” written, then crossed out, and omitted in a.o.d.
6. Sk.sh.: “s.” abbr. for “salik”
7. Hq.st.: “does this shame mean” instead of “this shame means”
8. Sk.sh.: “There” written; Km.tp., Hq.st.: “This” instead of “There”
9. Sk.sh.: “Eastern” indistinctly written
10. Sk.sh.: “laaj” retraced to read “laj”; for laj, see Glossary
11. Sk.sh.: there is a single quotation mark to the right of “under”
12. Km.tp., Hq.st.: “fountain” instead of “fount”
person who will screen the\textsuperscript{13} lacks of another. It is that person\textsuperscript{14} who, out of the sense of honour, will have respect for another. It is that person who, out of his\textsuperscript{15} dignity, will appreciate the sense of dignity in\textsuperscript{16} another. He may starve, he may suffer, he may be ruined. He may give his life, but not his pride, not his honour\textsuperscript{17}. You may cut his head \textit{off}\textsuperscript{18}, but you cannot touch his dignity. That is the way of the noble, who will prove in all conditions of life\textsuperscript{19} kings. A person who has not the touch of this sense of honour, he will not appreciate\textsuperscript{20}; he may see something foolish in there\textsuperscript{21}, he may see something [\textit{impractical}]\textsuperscript{22} in their nature. He may see in them a false pride, a foolish\textsuperscript{23} vanity, an empty honour, and yet, can honour be empty? Honour is everything. It is the sense of honour that teaches man self-respect. \textit{[Every]}\textsuperscript{23} sacrifice, every renunciation man makes, even as much as giving one’s own life, one makes for the sense of honour. It is not a thing to discard. It is something to value, for then this opens a way for man to enter the kingdom of God.

Finess is in living a life of delicacy, delicate perception, delicate ideal, delicate speech, and delicate action. There is harmony in it, there is beauty in it, there is love in it. In a person where these three things are absent, or one of these things is absent, that delicacy lacks. \textit{Love} is not enough without beauty, beauty is not sufficient without harmony. It is these three things that balance a person’s life. If one of these things is lacking in one’s nature, that personality is not complete.
In addition to this, what I wish to say to my mureeds is that during these days of Summer School, what has been given has been so simple, nothing which you did not know, for it was not supposed to be anything different to what you already know. As Solomon has said, “There is nothing new under the sun.” It was only a reminder to waken that knowledge which already is in your hearts, and you have patiently heard it. It will give me a great pleasure if you will forget what did not agree with you and remember all that agreed with you. And then you will pass it on to those you will meet and you will share with them your blessings. You must remember that with you, wherever you will go, not only my words but my blessings will be. And your stay here has established a link which with the days and years will grow and which will bring us closer every day, culminating into a perfect link, the power of which will enable us to serve God and man better.

28. Sk.sh.: “wish to” indistinctly written
29. Sufis use the word mureed to indicate an initiate (see Glossary)
30. Km.tp.: “the” added
31. Sk.sh.: “S.S.” in lh. abbr. for “Summer School”
32. Gd.tp.: “do” instead of “did”
33. Gd.tp.: “from” instead of “to”
34. Sk.sh.: “anything” written, then crossed out, and omitted in a.o.d.
35. Sk.sh.: “Salomon”, Dutch for “Solomon”
36. Ecclesiastes 1:9
37. Sk.sh.: an indecipherable symbol crossed out
38. Gd.tp.: “it” omitted
39. Sk.sh.: “link” crossed out, but retained in a.o.d.
40. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and Km.tp. call for “the”; Gd.tp.: “the” omitted
41. Gd.tp.: “in” instead of “into”
42. Sk.sh.: “serve” retraced to read “love”, then “serve”, then “love”; Km.tp., Gd.tp.: “serve”
Question and Answer Class

Q.: When we deal with [persons] who are aggressive towards the message [and] you in their speaking, what attitude have we to take against them?

A.: A perfectly tolerant attitude, not defensive attitude. The reason is this, that the person who does not understand the real, you do not need to defend the real, because the real itself is its defence. Only he is to be pitied that he cannot understand. For instance, there is a man who has real gold and he wants to sell it in the market and there is a man with false gold. And when false gold is bought, and a person makes an objection, then the man is naturally angry, because he wants to sell his false gold. But the person who has the real gold,
and if one says, “No, this is not real gold, it is false,” [by] that you have not lost, because the real you have already. For the tolerant attitude is much better in all these cases than a kind of defensive attitude. Besides this, it is never in the favour of our message to antagonize a person. For instance, a person [criticizes] or looks at it with a sneering way. And if you feel his attitude and if you say something [which] is displeasing to him, you lose that person forever. But if you are tolerant, perhaps this same man, who is a raw fruit just now, after two years may be ripe and the very same man may come to us. To keep the raw fruit to instead of allowing it to be decayed. I will give you an example. There was a man in Switzerland; one of my mureeds spoke to him about the message, and he was only too critical. But this mureed of ours did not antagonize him; he just let him stay there. And what happened? This man, for curiosity’s sake, wanted to look at one or two books. And after having read these books he said, “Perhaps I shall try to hear the murshid when he comes to Switzerland.” So this man came to hear me speak at a lecture, and that gave him a desire to meet me. So next time he came and met me. After one meeting, he himself offered to become a mureed. And next day he

15. Sk.tp.2: “and” omitted
16. Sk.sh.: “but” retraced to read “by”; a.o.d.: “by”
17. Sk.tp.2: “he has” instead of “you have”
18. Sk.sh.: an indecipherable symbol illegibly retraced
19. Sk.sh., Km.tp.: a space, possibly indicating lost words; Sk.tp.1: a number of dots; Sk.tp.2: “it is not lost by being called false” added; er.tp.: a period
20. Sk.tp.2: “A” instead of “For the”; er.tp.: “Therfore the” instead of “For the”
21. Sk.tp.2: “the” omitted
22. Sk.sh.: “Instance” indistinctly written
23. Sk.sh.: “says” written, then crossed out, and omitted in a.o.d.
24. Sk.sh.: an indecipherable sh. symbol
25. Sk.sh.: “quiet” written, then crossed out and omitted in a.o.d.
26. Sk.sh.: “criticize” written; a.o.d.: “criticizes” instead of “criticize”
27. Sk.sh.: “with the” written, then crossed out, and omitted in a.o.d.
28. Sk.sh.: “there” written; a.o.d.: “which” instead of “there”
29. Er.tp.: “that” instead of “this”
30. Sk.sh.: “what” retraced to read “very”, and “very” in a.o.d.
31. Km.tp., Sk.tp.1: “in” instead of “after”
32. Km.tp., Sk.tp.1: “ripened” instead of “ripe”
33. Sk.tp.2: “It is better” added
34. Sk.sh.: “ripe”; a.o.d.: “ripen” instead of “ripe”
35. Sk.sh.: “Sw.” abbr. for “Switzerland”
36. Sufis use word mureed to indicate an initiate; see Glossary
37. Sk.sh.: a blank
38. Sufis use the word murshid to indicate a spiritual guide; see Glossary
39. Er.tp.: “that” instead of “this”
brought his whole family to become murids. A mureed who is our very great friend and support today, and one of our very sympathetic workers. So that is the idea. If he would have been antagonized before even looking at the book, he would have thrown it away. He was given a chance to look at the book by not being antagonized. Human nature is delicate. It must be delicately reached. The whole success of the message is in the delicacy of the workers.

Q.: Can you give us some example how to deal when you come to deal with a very materialistic person, how to awaken in him some idea of spirituality?
A.: A materialistic person is a very difficult subject always to approach because he gives us no ground to stand upon. A godly person gives us at least God as the ground to stand upon. A materialist does not give us that; therefore, we must find a ground, and that ground is his own self. We must get that ground from him. That is to say, he is not concerned with soul, hereafter, or God, but he is concerned with himself. As soon as you stand on that ground, his own life, its happiness, its success, its balance, its real benefit, then you have a ground to stand upon.
5 o’clock, September 10th 1924

Mind World

We see that our life is full of impressions which we receive consciously or unconsciously, and thereby we derive [our] benefit, or we have the disadvantage of it. We learn from this that if it was in our hand to receive or to reject reflections, we would become the masters of life.

And now the question is how to learn it? How can we manage to receive impressions which are beneficial and how to [reject] those that we do not wish to receive? The first thing and the most essential thing is to make the heart a living heart by purifying it from all undesirable impressions, by making it clear from set thought and beliefs, and then by giving it a life. And that life is within itself, which is love. When the heart is so prepared, then by the way of concentration to learn how to focus it. For it is not everyone who knows how to focus his heart to receive a certain reflection. Yes, unconsciously a poet, a musician, a writer, a thinker focuses his mind to the work of someone who has lived before him, and by focusing his mind to the work of the great personality,
he comes in contact with [the spirit] of that personality, and derives benefit out of it, very often not knowing the secret. I have very often seen a young musician or a poet thinking of Bach or Beethoven or Wagner; by putting his mind to that particular work he derives, without knowing, that reflection of the spirit of Wagner or Beethoven, which is a great help in his work, and he expresses in his work the reflection which he receives. But then this teaches us that once we go on in the path of spiritual attainment, we arrive at a stage when we are able to focus our mind, our heart to God. And there we do not only receive the reflection of one personality, but the reflection of all personalities. Then [he does not] see water in the form of a drop, but in the form of an ocean. There we have the perfect reflection, only if we could focus our heart to God.

Why is it that among the simple and illiterate people there is a belief in God to be found and among the most intelligent there seems to be a lack of that belief? The answer is that the intelligent ones have their reason. They will not believe in what they do not see; and if the method, such as in the old faiths and beliefs were prescribed of worshiping God by worshipping the sun, or a sacred tree, or a sacred animal, or worshiping God before a shrine, an altar, or an image of some ideal, the intelligent one today says that, “This is something

---

10. Sk.sh.: “that personality” written, but then crossed out and “the spirit” added above; Km.tp.: “the spirit”
11. Bp.: “that personality” instead of “the spirit of that personality”
12. Bp.: “he derives benefit from” instead of “derives benefit out of”
13. Bp.: “I have very often seen” omitted
14. Bp.: “may be” instead of “or a poet”
16. Bp.: “to” instead of “in”
17. Sk.sh.: “his” retraced through an now illegible symbol
18. Sk.sh.: “this” retraced to read “that”, and “that” in a.o.d.
19. A.o.d.: “as” instead of “once”
21. Sk.sh.: “would” retraced to read “he does not”; a.o.d.: “we do”
22. Bp.: “water” omitted
23. Sk.sh.: “of the” written, but then crossed out, and omitted in a.o.d.
24. Bp.: “can” instead of “could”; bk.: “if we can only” instead of “only if we could”
25. Bp.: “intellectual” instead of “intelligent”
26. Bp.: “methods” instead of “the method”
27. Bp.: “those” added
28. Sk.sh.: “belief” written, but then crossed out, and omitted in a.o.d.
29. A.o.d.: “prescribed” instead of “proscribed”
30. Bp.: “would say” instead of “says that”
that I have made. This is something which I know. It is an object. It is not a person.” And in this way the intelligent seem to be lost. The unintelligent ones have their belief in God and they stay there, so do not go any further, nor they are fully benefitted by that belief, for the very reason of the ignorance of their belief.

But the process that the wise thought as best for the seeker after truth to adopt is the process of first [idealizing] God, next realizing God. In other words, first make God and God will make you. As you read in Gayan, “Make God a reality and God will make you truth.” And this may be understood by a little story I tell you now. [There] was an artist; this artist was devoted to her art. Nothing else in the world had attraction for her. She had a little studio, and whenever she had a moment spare, her first thought was to go into that studio and to work at a statue she was making. People could understand her very well, for everybody is not devoted to one thing like this. For a time a person interests himself in, at times something else, at other times at home, at other times at the theater. Yet she did not mind. She went every day to her studio and spent most of her time in making this piece of art; the only
piece\(^{54}\) of art that she made in her life. And the more the\(^{55}\) work was finished, the more she began to feel delighted with it, attracted by it,\(^{56}\) that beauty to which she was devoting her time. And thought\(^{57}\) began to manifest to her eyes, and she begins\(^{58}\) to communicate with that beauty. It was no longer a statue for her, it was a living being. The moment the statue was finished she could not believe her eyes that it could be\(^{59}\) made by her. She forgot\(^{60}\) the work that she had put on\(^{61}\) that statue, the time that this statue had taken, the thought, the enthusiasm. It made her absorb\(^{62}\) in its beauty. The world did not exist for her. It was this beauty which was produced before her. She could not believe one\(^{63}\) moment that this could be a dead statue. She saw there a living beauty, more living than anything else in the world, inspiring, revealing. She felt exalted in the beauty of this statue. And she was [so overwhelmed]\(^{64}\) by the impression that this statue made on her, that she knelt down before this perfect vision of beauty, with all humility, and asked the statue to speak, forgetting\(^{65}\) entirely that this was her work, that this was a statue she had made. And as God is [in]\(^{66}\) all things and in\(^{67}\) all beings, as God himself is all beauty that there is, and as God answers from everywhere\(^{68}\) if the heart was\(^{69}\) ready to listen to his\(^{70}\) answer, and as God is ready to communicate with the soul who is wakened to the being\(^{71}\) of God, there came a voice from the statue that\(^{72}\), “If you love me, there is only one condition, and that is to take this bowl of poison out of\(^{73}\) my hand. If you wish her\(^{74}\) to be living, you
no more will live. Is it acceptable?” “Yes,” she said, “you are the beauty, you are the beloved, you are the one to whom I have [given] all my thought, my admiration, my worship; even my life I will give to you.” “Then take this bowl of poison that you may no longer be.” For her it was a nectar to feel that, “I shall now be free from being. That beauty will be. The beauty that I have worshiped and adorn will remain. I no longer need be.” She took the bowl of poison and fell dead. The statue lifted her and kissed her by giving it its own life, the life of beauty and sacredness, the life which is everlasting and eternal.

This story is the analogy of the worship of God. God is made first. And the artists who have made God were the prophets, the teachers who have come from time to time. They have been the artists who have made God. When the world was not evolved enough they made God of rock. Then, when the world was a little more advanced, they gave the God of words. In the praise of God they pictured the image of God, and they gave to humanity a higher conception of God by making a throne for him. Instead of making it in the stone, they made it in the heart of man. When this reflection of God, who is all beauty, majesty, and excellence, is fully reflected in a person, then naturally he is focused to God. And from this phenomena what arises out of the heart of the worshiper is the love and light, the beauty and power which belong to God. It is therefore that one seeks God in the godly.
Q.: Can a philosophical conception of God do the same thing when the heart is exalted by the [beauty] of that conception?
A.: In order for the heart to be exalted, the heart must be wakened with a beauty and the beauty of the conception of God is so high and so great that it cannot be appreciated by an ordinary mind. Therefore, it is better that the heart was first wakened in love or in devotion to a limited being and from there it was elevated to conceive the thought of God. There is a well known story of Jami, the great poet of Persia. A young man had a fancy to go to Jami and asked him to teach him the love of God. Jami said, “Have you in your life anyone, my little fellow?” He said, “No, not yet.” Jami said, “You better go and love someone and know what it is like. Then you will be prepared to understand what is love of God.”

Q.: In one of your books we read, “Nowadays no medium of a priest is required for the communication of man and God as it was in former days.” How are we to understand this change? How was this change affected?
A.: If I were to read my words I could give the answer of this to a greater satisfaction. But now that I have not words and cannot remember what I have said in connection with this, I will only say that there was a time when it was right to claim, to profess the spiritual service which has been given to a

consciousness of man also experiences the same pain which a part of his body experiences; and sometimes an illness in a part of the body has an effect upon the whole body. No doubt, the part of the body which is affected by illness may show the sign of illness there, the other parts of the body may not show the sign of illness. Yet in some major it is affected and it suffers by it. If God is all and in all, then he does not only experience life through all forms and through all entities separately, but also collectively, as the pain of one organ is experienced by the whole body;...
man from above. But this time is different. At this time it is not right for the servant\textsuperscript{107} of God to claim any\textsuperscript{108} office\textsuperscript{109}, and the best way of serving God is to serve God in a\textsuperscript{110} humble, unassuming service of humanity . . . \textsuperscript{111}. For it is not necessary for a servant\textsuperscript{107} of humanity to say, “I am this” or “I am that”; if he can serve humanity in the path of God that is quite enough. It is this idea, if I have ever expressed in a book.

\textit{Q.: What is the way to become noticed and favorable to the godly person?}

\textit{A.: The more a person is [godly]\textsuperscript{112} the more noticing that person is. So no effort may be made for the person to be\textsuperscript{113} noticed. Before the person makes an effort, the person is already noticed by the\textsuperscript{114} [godly]\textsuperscript{112}. For as everyone has two eyes, the [godly]\textsuperscript{112} has three eyes, [and]\textsuperscript{115} therefore the [godly]\textsuperscript{112} sees further. And in order to be favourable the best way of being favourable is response\textsuperscript{116} with open heart, appreciation of\textsuperscript{117} God-ideal. For very often a person may seek in the path of God and yet may have his preconceived\textsuperscript{118} 119 ideas. He may not want to part with them. He would like to go on in the path, and yet may have to carry a burden on his shoulders which would\textsuperscript{120} not enable him to go as quickly as the [godly]\textsuperscript{112} is going. \textsuperscript{121}for the [very]\textsuperscript{122} reason that he is carrying a burden.\textsuperscript{123} There is a story that a great Yogi was going on a journey with his chela (pupil)\textsuperscript{124}. When a Yogi\textsuperscript{125} is traveling his work is to\textsuperscript{126} when he is in a town, he will beg and get some food, and when he is not in a town, then in the forest, if he can get some fruits or\textsuperscript{127} vegetables he will take them for his food. And so this
chela had to adapt himself to this condition, which was rather hard. He had come from a comfortable family and a young man and quite new in his enterprise. As he went on in the forest and he saw that the town was left far away and there were no houses and villages to be found on the way, and they were quite in the midst of wilderness, this chela began to feel uneasy. And he said to his guru, “Guru, I feel a kind of fear coming to me.” “Fear,” guru said, “throw away your fear.” The chela could not understand, what does it mean to throw away fear? They went a little further. “Guru,” said the chela, “I feel very afraid.” Guru said, “If you are afraid, what are you afraid of? There is wilderness, there is dark, there is no house to live in, is that you are afraid of? Throw away your fear.” The chela said, “I cannot understand, what do you mean, throw away?” Guru said, “Have you put in your pocket something when leaving home?” He said, “Yes.” “What is it?” He said, “Some few bricks of gold.” “That is what I am saying to throw away. That is the fear. Therefore, I say throw it away and there will be no fear.”

Q.: How can we prolong during daily life the perfect stillness of being felt in the contemplation of unity with God?
A.: If the contemplation is perfect it will have a winding effect. After winding the clock, it goes on for the whole day, for twenty-four hours. And if one winds one’s spirit with contemplation, [then] it must go on night and day with everything you do. As a king was asked that, why did he pray most part of the night and work most part of the day, he answered, “At night I pursue God; during the day God follows me.”

151. Bp.: “if ” omitted
152. Sk.sh.: “that” written; Km.tp.: “then” instead of “that”
153. Bp.: “that,” omitted
154. Sk.sh.: “after” written, but then crossed out, and omitted in a.o.d.
Cosmic Language

Inspiration is the higher form of intuition, for it comes as an ideal, as a complete theme with its improvisation, as a phrase creative of a poem. Inspiration is a stream, a stream of wonder and bewilderment. For the real inspirational person, whether a writer, a poet, a composer, whatever be his work, when once he has received an inspiration he feels satisfied not with himself, but what has come to him. It gives his soul such a relief; for the soul was drawing upon something and that object from which it was drawing, has yielded to the soul, has given what it was asking for. Therefore, the inspiration may be called as a soul’s reward.
It is not by being anxious to receive something that one is able to receive it. It is not by straining the brain that one can write poetry. It is not by worrying for days together that one can write a piece of music. Such a one cannot get an inspiration. The one who gets an inspiration is quite tranquil, unconcerned with what is coming. Yes, he is desirous of receiving something; he is passionate to conceive it. And it is by focusing one’s mind to the divine mind, either consciously or unconsciously, man receives inspiration. The phenomena is so great and so wonderful that its joy is unlike any other joy in the world. It is in this joy that the inspirational genius experiences ecstasy. It is a joy which is almost indescribable. It is an upliftment; one feels that one is lifted from the earth when one is focused, when one’s mind is focused to the divine mind, for the inspiration comes from the divine mind. The great musicians, poets, thinkers, philosophers, writers, prophets, what they have left in the world, is always uplifting, although it is not every soul who comprehends their work fully and therefore cannot enjoy it fully. But if you can imagine of their own enjoyment over what has come to them, there are words to express it. It is in the inspiration that one begins to see the sign of God. And the most materialistic genius begins to wonder about the divine spirit when once inspiration has begun.
One might ask,43 "Does it come as a finished picture? Does it come as a written letter?" No, it comes to an artist as if his one hand was taken by someone else, as if his eyes were closed, his heart was open. He has drawn something, painted something which he does not know who painted it, who has drawn it. It comes to a musician as if someone is playing, singing. He is only taking it down, a complete melody, a perfect air. And after he has written it down, then it enchants his soul. To a poet it comes as if someone is dictating him and he is only writing. There is no strain on his brain. There is no anxiety of receiving it. It is therefore that many muddle it with a spirit communication. Many inspirational people are glad to attribute it to a spirit, knowing that it did not come from them. But it is not always a spirit communication. It is natural that it comes from a living being just now on earth, or it comes from someone who has passed. And yet the most profound inspiration is always from a divine mind, and to God alone its credit is due. Even if an inspiration came through the mind of a living person on earth, or through a soul passed on the other side, still it has come from God; for all the knowledge and wisdom belongs to God. It is a fault on the part of mankind to attribute it to some limited being who is nothing but a shadow covering God. Besides, when a person believes that an old Egyptian is coming from the other side to inspire

---

43. Gd.tp., bk.: "One might ask," omitted
44. A.o.d.: "one" omitted
45. Sk.sh.: "eyes" crossed out, then "were" inserted; a.o.d.: "were"
46. Gd.tp., bk.: "he has" added
47. Gd.tp., bk.: "of" added
48. Sk.sh.: "he has" written, but then crossed out, and omitted in a.o.d.
49. Gd.tp., bk.: "were" instead of "is"
50. Bk.: "And" added
51. Gd.tp., bk.: "taking" retraced through a now illegible original sh. symbol; a.o.d.: "taking"
52. Gd.tp., bk.: "were" instead of "is"
53. Gd.tp., bk.: "were" instead of "is"
54. Gd.tp., bk.: "him" omitted
55. A.o.d.: "receiving" instead of "risking"
56. Gd.tp., bk.: "confuse" instead of "muddle"
57. Gd.tp., bk.: "a" omitted
58. Gd.tp., bk.: "the inspiration" instead of "it"
59. Gd.tp., bk.: "does" instead of "did"
60. Gd.tp., bk.: "a" omitted
61. Gd.tp., bk.: "perfect" instead of "profound"
62. Gd.tp.: "the" added
63. Gd.tp., bk.: "comes" instead of "came"
64. Gd.tp., bk.: "that has" added
65. Gd.tp., bk.: "belong" instead of "belongs"
66. Gd.tp., bk.: here Gd. inserted edited versions of the 1st and 4th qa.s after this lecture
him, or an American Indian is coming to lead him on his way, he is building a wall between himself and God. Instead of receiving directly from the source which is perfect and all-sufficient, he is picturing his limited idea, making it a screen between himself and God.

And [therefore]⁶⁷ [the] best [way]⁶⁸ for a⁶⁹ genius is to make himself an empty cup, free from pride of learning or conceit of knowledge, to become as innocent as a child who is ready to learn whatever may be taught to him. It is the soul who becomes as a child before God, longing [and]⁷⁰ yearning at the same time to express music through his soul,⁷¹ becomes a fount⁷² of God. From that fount⁷² divine inspiration rises and brings beauty [before]⁷³ all those who see the fount⁷². There is one step further, and that step⁷⁴ is that the person has no longer remained a poet or a musician or a philosopher, but he has only become God's instrument⁷⁵; then God begins to speak to him through everything, not only in the air of music or in [verse]⁷⁶ or in colour or line⁷⁷, but he begins to communicate with God in all forms. Everything he sees, above or below, right or left, before or behind, either heavenly or earthly, is communicative. He then begins to speak with God and it is that⁷⁵ step which is called revelation.

In the story of Moses it is said that he was looking for some⁷⁹ fire to⁸⁰ bake bread. And there⁸¹ he happened to see a light on the top of a [mountain]⁸². And so in order to take this fire, he climbed on⁸³ the top of the [mountain]⁸⁴, but that fire became a⁸³ lightning. Moses could no longer withstand⁸⁶ that great flashing and he fell on the ground. And when he woke up he began to

---

⁶⁷. Sk.sh.: "..." indicating a lost word or words
⁶⁸. Km.tp.: "therefore, the best way" instead of "this for... best ways"; Gd.tp., bk.: "the easiest way" instead of "this for... best ways"
⁶⁹. Gd.tp., bk.: "the" instead of "a"
⁷⁰. A.o.d.: "and" instead of "to,
⁷¹. Gd.tp., bk.: "who" added
⁷². A.o.d.: "fountain" instead of "fount"
⁷³. Sk.sh.: "to" crossed out, "before" substituted; a.o.d.: "before"
⁷⁴. Gd.tp., bk.: "step" omitted
⁷⁵. Bk.: "become God's instrument only" instead of "only become for God's instrument"
⁷⁶. Sk.sh.: "worse" retraced to read "verse"; a.o.d.: "verse" instead of "worse"
⁷⁷. Gd.tp., bk.: "light" instead of "line"
⁷⁸. A.o.d.: "this" instead of "that"
⁷⁹. Bk.: "some" omitted
⁸⁰. Sk.sh.: "cook his bread or something" crossed out and omitted in a.o.d.
⁸¹. Bk.: "then" instead of "there"
⁸². Sk.sh.: "might" written, then retraced to read "mount"; a.o.d.: "mountain"
⁸³. Gd.tp., bk.: "to"
⁸⁴. A.o.d.: "mountain" instead of "mount"
⁸⁵. Gd.tp., bk.: "a" omitted
⁸⁶. Sk.sh.: "withstand" encircled
communicate with God. This is allegorical. The idea is that Moses was looking for light to make it his life’s sustenance. But he had to climb on the higher planes. It was not possible to get it on the earth where he stood. It was necessary that he should climb on the top. And then it was not only a light, but it was a lightning. It was a light which was beyond the power of Moses to withstand and he fell down. What this falling down is? To become nothing, to become empty. And when he reached that state of emptiness, then his heart became sonorous and he found communication with God through everything in the world, rock, tree, or plant, star, or sun, or moon, whatever he saw, he found communicative with his soul. And so everything revealed its nature and its secret to Moses.

It is in connection with this realization that Sa'di says that, “Every leaf of the tree becomes a page of the Bible once the soul has learned to read.”

Q.: I quite understand that inspiration comes directly from God. But would you kindly explain how one gets inspiration from a person on earth whom he does not know, as I understand is your meaning?

A.: There are three forms in which the inspiration comes by the mediumship of a living being:
1. When you are in the presence of someone who is inspiring;
2. When you are in the thought of someone who is inspiring;
3. When your heart is in a state of perfect tranquility that inspiration flowing through the heart of an inspirational genius is coming into your heart.

---

87. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
88. Sk.sh.: an illegible symbol crossed out
89. Gd.tp., bk.: “to” instead of “on”
90. Gd.tp., bk.: “a” omitted
91. Gd.tp., bk.: “it” added
92. Sk.sh.: “M.” abbr. for “Moses”
93. Gd.tp., bk.: “What is this falling down?” instead of “What this falling down is?”
94. Gd.tp., bk.: “the” added; bk.: “in the”
95. Bk.: “in the” instead of “or”
96. Gd.tp., bk.: “communication” instead of “communicative”
97. Gd.tp., bk.: “revelation”
98. For Sa'di, see List
99. Bk.: “Sacred Scripture” instead of “Bible”
100. Km.tp.: “of” instead of “a”
It is just like wireless, that sometimes you connect it with a certain machine or station from where you have to receive the word. Sometimes you have not connected, but it is a wireless machine, so anything passing through there, it is sounding through there without you having focused your heart to it. In the same way, one receives inspiration from these three different sources.

**Q.**: Is it true that the highest plane of existence is only sound?
**A.**: It would be diminishing of that plane to call it sound, although the Vedantists have called it sound. Really speaking, the depth of all phases or all forms of substance is vibration. For instance, there is skin and bone and flesh and blood. And then in the depth of it there is breath, and breaths of all different kinds, directing different channels of one’s body. And in the depth beneath it, there is the world of sense. Beneath it is the world of vibrations. In the words of Yogis the first stage is called *karma*. The second stage is called *wajad*. The third is called *jnana* and the fourth is called *ananda*.

**Q.**: Will you please explain the origin of an impulse?
**A.**: Impulse is just like a little straw floating on the surface of the water. And that straw becomes an impulse when it is pushed by the wave which is coming from behind, and therefore for a right impulse man gets credit, for a wrong impulse he is accused of. If one saw what is behind impulse, one would be slow in expressing his opinion on the subject.

**Q.**: Although inspiration comes originally from divine mind, must it always be vehicled by someone who has passed on, or who is on earth?
**A.**: There are different processes. It all depends upon how the heart of that person is fixed to the divine spirit. There is a person whose heart is fixed...
to the divine spirit directly. There is another person to whom divine spirit is too complex; his heart is focused to a centre, the centre which is focused to the divine spirit; therefrom he receives his message. But it all comes from the divine spirit just the same.

Q.: Please tell us, as evil cannot come out of good, how came the wickedness and misery of humanity?

A.: The miseries and wickedness of humanity did not come from good, but good came out of wickedness and miseries. If it was not for wickedness and miseries and wrong, we would not have appreciated good and right means. It is these opposite poles which makes us distinguish between the two. If it had been only one By calling it by two different names, this helps us to distinguish. Many have been cross with God for having sent misery in their lives, but we always get such experiences. One becomes very cross by saying, “Why, this is not just,” or “not right,” and, “How God, who is just and good, should allow unjust things to happen?” But our sight is so limited that our conception of right and wrong and good and evil is only for us, not according to God’s plan. It is true that as long as we see it as such, it is [as] such for us and those who look at it from our point of view. But when it comes from God the whole dimension is changed, the whole point of view is changed. For it is therefore that the wise of all ages, instead of judging the actions of God, they have, so to speak, put aside their sense of justice for the time being. And they have only learned one thing and that is the resignation to the will of God.
And they have come to an understanding which is the greatest blessing in their lives, that –which–\textsuperscript{134} they could see from the point of view of God. But if they would tell the world, the world would call them mad. Therefore, they called themselves \textit{muni}\textsuperscript{135}, [which]\textsuperscript{136} means the people who kept quiet.

\textsuperscript{134} Sk.sh.: “which” is crossed out, and omitted in Km.tp.
\textsuperscript{135} For \textit{muni}, see Glossary
\textsuperscript{136} Sk.sh.: “it” retraced to read “which”; Km.tp.: “, which”
September 13, 1924

Hejrat Day

My blessed mureeds,

I have not much to say [on] this Hejrat Day, for this is a day which finishes today our course in the Summer School. I have only to thank you all for your heart-response which you have given to me with patience during this Summer School. You have had patience with difficulties of staying; we have not yet been able to make or arrange conveniences as to make you all comfortable. But you have overlooked that side and you have been most responsive in the message and in taking all the inconveniences as they came along on your way.

And yet I am most thankful to the committee of the Summer School for having helped to make arrangements so that you may all be received and looked after in the way that it has been never done before. Therefore the success of this
Summer School in that way is much greater this year than at any day before. Besides this, this promises in the future as the committee has the experience of various demands that next [year] they will be better able to answer the demands.

I have a special vote of thanks to propose to the director of the Summer School, Sirkar. He has come to us as an answer in our need, at this time when I quite perplexed how to arrange the affairs of the Summer School, and all that thought upon me. And here I meet him, and my request of helping he at once answered, and not only answered, but has accomplished that he is here today with us.

Besides that, all workers whose names Mr. Sirkar van Stolk has mentioned I thank most heartily for the co-operation and work.

Sakina Furnée has showed a great enthusiasm and so answering every demand that came to serve.

I thank also Murshida Goodenough who has kept the record of the Sufi Message from its beginning, an invaluable thing, which as the years passed and we shall be able to appreciate more and more.
Also, the work in the line of healing, Shefayat Lloyd, we are very thankful.

The beautiful services of Fazal Mai have been a source of blessing to all of us.

The cooperation of Baronne d’Eichtal has been a source of strength to us.

The cooperation of all mureeds and workers in this work I value and appreciate very much, and I thank you all, my mureeds, most heartily for your cooperation.

Furthermore, I have forgotten to thank you for this Eastern dinner.

My blessed mureeds, it makes me speechless to answer you on hearing all your heartfelt wishes and feelings. I will ask you to express you thanks to [you] mureeds in different countries, and all my mureeds take all my blessing, and all my friends.

____________________

39. Er.tp.2: “to” added
40. Sk.sh.: “Sh.” abbr. for “Shefayat” (see Glossary)
41. For Gladys Lloyd, see List
42. Sk.sh.: “service” written; a.o.d.: “services”
43. Sk.sh.: “F.M.” abbr. for “Fazal Mai”; er.tp.2: “Fazal Mai Egeling”; for Fazal Mai Egeling, see list
44. Sk.sh.: “Br. d’E.” in lh. abbr. for “Baronne d’Eichtal” (see List)
45. Er.tp.1: a line indicating the end, and a new page started, apparently indicating that these final remarks were made later. The date “13th Sept. 1924” is written on the upper right; er.tp.2: the document ends here
46. Sk.sh.: “Murshid” is added in the margin; er.tp.1: “Pir-o-Murshid” is added and underlined; the remarks that follow were made by P-o-M. after the Representative from Italy, Mrs. Craig (see List), had spoken
47. Sk.sh.: “It makes me speechless to answer” in lh. added after “mureeds”; er.tp.1 “My blessed Mureeds,” is added by hand
48. Er.tp.1: “only” instead of “will”
49. Although this second “you” would appear to be in error, it appears in both the sh. and er.tp.1
50. Er.tp.1: “heartily” instead of “heart”
51. Sk.sh.: “I” retraced to read “you”
52. Sk.sh.: “mu” started, then retraced to read “my”
53. Er.tp.1: “blessings” instead of “blessing”
Three Aspects in Sufi Teaching

First is, we try to learn and understand the conditions of home, of society, of the world, in one word, the needs of human nature. We try to understand how greater harmony can be brought about, how we can reach that. In different parts of the world we have these meetings going on; everyone is welcome, there is a free platform for people to discuss the things they want.

Second aspect is the devotional aspect of a Universal Worship. To the true worshipper it matters little what church he goes to, what matters is the feeling he goes with to church. The real church is the heart of man. The Universal Worship is the teaching of all religions. It is what the Hindu religion taught and the Jewish and the Muslim religion. All sacred books are read in the service, that the person who joins these services may receive the blessings of all the great ones. Their blessing is worthwhile to get, for at every time the great ones have come to the world and blessed that world. It makes us more tolerant to one another, this Universal Worship. It is not only worship, a school of tolerance, a pilgrimage, as they all worship only one God.

The third aspect of the Sufi work is perhaps more important, the esoteric school. Those who come to these two aspects successfully are received in the third. It is a process of enfoldment. The initiation is given, Sufi term bayat, and from this moment the teacher is trusted with the education of that person and the pupil is educated to what is the need of his life. Patience is a quality needed in this school more than anything else. Man often wants to acquire the depth of the truth of the whole life in one hour. He does not want to work for it. He wants to accomplish it sooner than a week.

While man has patience with the sounds his voice produces and gives a lot of time to develop the sounds of his voice, he has no patience with the spiritual teacher, he wants him to accomplish an immediate result. Some there
are who first want to find out what it is the teacher is going to give them, whether he fits in with their ideas of life. They say, now if you will learn what I learn, then I will be taught, but there is nothing to be learned. If a man goes to a doctor he does not prescribe for himself, does he? One has to go through the spiritual part with patience. People very often go from one thing to another, having lost that sense of patience and eager for immediate results; they do not stick to a thing if the inner change does not immediately come. Truth is so simple; what is difficult about it is to live it. One can learn it in a moment’s time; to do it is the difficulty.

Those most eager to progress take very often the longest time to prove it, as they are too impatient and have forgotten how to wait. One must and should leave the progress to its own time. The secret of the whole thing is, there is one thing needed most, which is the spirit of love. This is something which is needed most, the power of love which may be called inspiration, and it is this which the teacher cannot teach.

The Western world says, “We have so many responsibilities and so there is no time left.” For that very reason, in the Western world meditation life is more needed than anything else. It is not sensible to feel one’s home duty and work duty so precious as not to be able to give half an hour a day to something so valuable as the culture of the spiritual life.

The old excuse always is, no time. But I tell you, the half hour given to spiritual things is the only time worthwhile. In the end people will see what they have lost; they will see that what they called a loss of time was an illusion, a passing dream, that there was only gain to be had, only to be gained. In the end one will see the moments given to deep thought in the search of reality was the only time well used, well spent upon the enfoldment of the soul, the only time worthwhile.

So Sufi teaching is not a new religion. Solomon said, “There is nothing new under the sun.” So this cannot be new. It is not a new law, only to fulfill the law. It is the same old wine which is given, for it is that wine which is the need of the moment. It will bring the development of character and personality. We do not ask of a person, what is his religion, his belief, his fate. We do not deprive that person of his freedom, nor send him to the forest or the wilderness.

---

5. TR.hw.: “live” underlined, indicating it was emphasized
6. TR.hw.: “do” underlined, indicating it was emphasized
7. TR.hw.: a line, possibly indicating a pause
8. Ecclesiastes 1:9
9. TR.hw.: “true” was written, but then crossed out
We only ask him not to speak about such things to the others, as people are apt to criticize, to laugh at things without understanding them. We do not force principle upon them to abide by. We respect human impulses and we allow to everybody the path which is for him the best to follow. The help from the teacher is given from beside.

God is the only teacher, the teacher who is within, the knower of all things, and who speaks through the lips of the human being. That is the meaning of the word of Christ, “Call me not good.”

The teacher keeps it all in a humble way. It is not claimed by the Sufi Movement that we give teaching. It is God who gives teaching. It is only brought out what was in the person’s heart, all the latent power and inspiration and peace and power that is in man.

10. TR.hw.: “me” underlined, indicating it was emphasized
11. See Luke 18:19
12. TR.hw.: “we” underlined, indicating it was emphasized
De kunst der persoonlijkheid
door Murshid Inayat Khan

Elk menselijk wezen bezit de eigenschap om kunst voort te brengen, maar meestal is –de mens–

Dit is gesymboliseerd in een verhaal. Een artiste vormde een beeld en wijdde aan dit werk al haar krachten en elk ogenblik van haar leven. Toen zij haar werk beëindigd had, werd zij door de schoonheid van dit beeld zo gegrepen, dat zij uitriep: “Gij zijt niet het werk van mijn handen! Gij leeft door uw eigen talent. Spreek tot mij, o mijn geliefde, ik smeek het U!”


De kunst die bovenal beoefend moet worden is die van de persoonlijkheid. Deze kunst is de realisatie van de volmaakte persoonlijkheid.

---

Document:

od.tp. = an old typescript of unknown provenance, with a summary in Dutch of a lecture on "The Art of Personality" given in Rotterdam on November 25, 1924, of which no English record has survived.

Notes:
1. Od.tp.: “de mens” written, then crossed out, and “hij” substituted
2. Od.tp.: “zodanig” inserted
3. Od.tp.: “verwaarloost” crossed out, then “verzuimt” substituted
4. Od.tp.: “het” crossed out
die in de diepte van elk wezen aanwezig is. Het is met betrekking hiermee dat Christus heeft gezegd: “Wees volmaakt, zoals uw Vader, die in de hemelen is, volmaakt is.”

Wanneer de mens in zich zelf deze kunst ontwikkeld heeft, wordt elk van zijn daden kunst, en zodoende bereikt hij het doel van zijn leven.

Het leven –van– aan gene zijde is als een grammaphoon, de -ge- menselijke geest brengt de opgetekende trillingen opnieuw voort. Wanneer ze hard en pijnlijk zijn, reproduceert het instrument harde tonen. Wanneer zij schoon zijn, zullen wonderbaarlijke gezangen weerklinken. Want het instrument reproduceert de trillingen die de mens heeft voortgebracht in deze wereld.

Murshid Inayat Khan

5. Od.tp.: “van” crossed out
6. Od.tp.: “ge” crossed out
Awakening of the Soul

Beloved ones of God,

My subject of this evening is awakening of the soul. One sees that there is an awakening from childhood to youth and from youth to a mature age. And in this development one’s point of view is changed, one’s outlook in life is changed. And then one sees that sometimes in one’s life one has gone through an illness or through a great suffering, and at the end of it the whole outlook on life has changed.

One also sees that a person has taken a long journey; after having come from that journey, the person has quite changed. Also one sees that after a friendship, after a pupilship, after a marriage, a sudden change in the outlook of a person comes. When we look at this we find that there are some cases where the change is so great that one can say that the person is entirely a new person.
And when we see this, we can class such a change, which may be called a development, into three classes.

One class is pertaining to the physical development. Another class is connected with the development of mind, and the third class with the development of the soul. There are instances in the lives of many who will rarely say or admit it, but at the same time they can recollect experiences in their childhood that after one moment’s time their whole outlook on life changed. As ripening is the desired result, it is the result of every object in life to ripen and develop. Therefore, the fulfilment of life’s purpose is to be expected in the wakening of the soul.

And now one might ask, What are the signs of the soul’s awakening? The first sign of the soul’s awakening is just like the birth of an infant, that the infant from the time of its birth is interested to hear something, any sound that comes, and to see something, if it is a colour or light, whatever it be attracted to. And therefore a person whose soul has wakened becomes wakened to everything that he sees and to everything that he hears. Compared to that person everyone else seems to be with open eyes and yet not see, seems to be with open ears and yet not hear. And therefore, though there are many with open ears, but one rarely who hears, and many with open eyes, but one hardly who sees. It is therefore that the natural seeing of the wakened soul is called clairvoyance, that the natural hearing of the awakened soul is
called [clairaudience]. It is therefore in English there is a simple word; that word is the seer. And that word explains that he has eyes, but together with the eyes a sight. The moment the soul has wakened, to that soul music makes an appeal, poetry touches it, words move it, art has an influence upon it. It no longer is a sleeping soul, it is wakened and it begins to enjoy life to a fuller extent.

It is this wakening of the soul which is mentioned in the Bible that, “Unless the soul is born again, it will not enter the kingdom of heaven.” The soul [being] born again that the soul is wakened once after having come on earth. And entering in, the kingdom of heaven is the same kingdom; this world, in which we are just now standing, the same kingdom turns into heaven as soon as the point of view has changed. For it is not interesting and is it not most wonderful to think that the same earth that we walk is earth to one person and heaven to another?

And it is still more interesting to note that it is we who change it; we change it from earth to heaven or we change it otherwise. And this change comes not by a study, not by anything else, but only one thing, and that is the changing of our point of view.

32. Sk.sh.: “clairhearance” written, then retraced to read “clairaudience”; a.o.d.: “clairaudience”
33. Hq.st.: “It is” omitted
34. Sk.sh.: “seer, seer” written, both words are encircled, the second “seer” written in lh.; a.o.d.: second “seer” omitted
35. Hq.st.: “awake” instead of “wakened”
36. Sk.sh.: “begins” indistinctly written
37. Sk.sh.: “which” indistinctly written
38. See John 3:3
39. Sk.sh.: “in” inserted
40. Sk.sh.: “seeing” written; a.o.d.: “being” instead of “seeing”
41. Sk.sh.: “once” written; a.o.d.: “is” instead of “once”
42. Hq.st.: “after once” instead of “once after”
43. Sk.sh.: “enter” in lh. added above “having”
44. Sk.sh.: a blank
45. Hq.st.: “into” instead of “in”
46. Sk.sh.: although the sh. symbol looks more like “the” than “which”, the context and a.o.d. call for “which”
47. A.o.d.: “For” omitted
48. Hq.st.: “on” added
49. Sk.sh.: “notice” added in lh.; a.o.d.: “notice” instead of “note”
50. Hq.st.: “If” instead of “or”
51. Sk.sh.: “for” written; a.o.d.: “for” omitted
52. Hq.st.: “by” added
I have seen people seeking after truth, people studying in books about it, people having read\textsuperscript{53} hundreds of books on theology, and in the end they are in the same place where they have been standing before. This\textsuperscript{54} shows that all outward efforts, [they]\textsuperscript{55} are excuses, they are outward. There is only one thing that brings one before reality and that is the wakening\textsuperscript{56} of the soul.

All tragedy of life, all miseries, [all]\textsuperscript{57} inharmony and misunderstanding\textsuperscript{58} is caused by one thing and that is the lack of understanding. And lack of understanding comes from lack of penetration. The\textsuperscript{59} one who does not see from that point of view that one ought to see, then one becomes disappointed because one cannot understand. It is not that the outward world must help us to understand it better; it is we ourselves who should help ourselves to understand life better.

And then there is a further awakening, and this\textsuperscript{61} further awakening is a continuation of this same awakening which I have called the awakening of the soul. And the sign of that awakening is that upon every person and upon every object [the awakened]\textsuperscript{62} person throws a [light]\textsuperscript{63}, a light of his soul, and sees that object, that condition in that light. It is his own soul that becomes a torch in his hand. It is his own light that illuminates his path. It is just like throwing a searchlight upon dark corners which one did not see before and the corners become clear and [illuminated]\textsuperscript{64} again. It is like throwing light upon problem\textsuperscript{65} that one did not understand first. It is like seeing with [x-rays]\textsuperscript{66} persons which were a riddle before.

Since life becomes clear to the awakened soul, it shows another manifestation, and that manifestation is that every aspect of life becomes communicative with him. The idea is that life is communicating\textsuperscript{67}, the soul is

\begin{itemize}
\item \textsuperscript{53} Sk.sh.: “real” written inadvertently for “read”; a.o.d.: “written”
\item \textsuperscript{54} Hq.st.: “That” instead of “This”
\item \textsuperscript{55} Sk.sh.: “there” written; a.o.d.: “they” instead of “there”
\item \textsuperscript{56} Hq.st.: “awakening” instead of “wakening”
\item \textsuperscript{57} Sk.sh.: “is” written; a.o.d.: “all” instead of “is”
\item \textsuperscript{58} Sk.sh.: “misunderstanding” indistinctly written
\item \textsuperscript{59} Hq.st.: “When” instead of “The”
\item \textsuperscript{60} Sk.sh.: a single bracket is placed in front of “And”
\item \textsuperscript{61} Hq.st.: “that” instead of “this”
\item \textsuperscript{62} Sk.sh.: “wakened” written; Gd.tp., Sk.tp.: “the awakened” instead of “wakened”; Hq.st.: “the wakened” instead of “wakened”
\item \textsuperscript{63} Sk.sh.: “live” written, then retraced to read “light”; a.o.d.: “light”
\item \textsuperscript{64} Sk.sh.: “illuminate” written; a.o.d.: “illuminated” instead of “illuminate”
\item \textsuperscript{65} A.o.d.: “problems” instead of “problem”
\item \textsuperscript{66} Sk.sh.: “x-ray” is written, then placed between parentheses; Sk.tp., Hq.tp.: “x-rays”
\item \textsuperscript{67} Hq.st.: “communicative” instead of “communicating”
\end{itemize}
communicating. But they do not communicate till a person is wakened. Once the soul is wakened it becomes communicative with life. I had as a young man a great desire to visit the shrines of sages, of great teachers. And with every desire of hearing of them something, or asking them something, I always held my tongue back and sat quiet in their presence. And I had a greater satisfaction and I felt a greater blessing by sitting quiet there than if I had discussed with them and argued and talked with them. Because I felt in the end that there was a communication, a communication [which] was much more satisfactory than these outer discussions and arguments of people, who know not what they discuss. For it was [enlightening], it was refreshing and it was giving that power and inspiration with which one can see life in a better light.

Those who are wakened, they become lights, not only lights for themselves, but also lights for the others. And in their light, a person may not know it, but their presence itself helps to make problems which are most difficult, easy. This brings us to realize the fact as the scriptures have said, that man is light, a light whose origin, whose source is divine. And when this light is raised, then life becomes quite different. When the soul is wakened, furthermore, the condition is then as a person sitting in the midst of night among hundreds and thousands of people fast asleep. His picture is that he is sitting among them, he is standing among them, he is looking at them, hearing their sorrows and miseries and of their conditions, hundreds of them moving about in their sleep, in their own dreams, not wakened to the condition of the other one who is next to them. They may be friends or relations or acquaintances or enemies; whatever be their relation, little they know about them, each one absorbed in their own trouble. This wakened soul standing among them all will listen to everyone, will see everyone, will recognize and realize all that they
think and they feel, but his language no one understands. His thought he cannot explain to everyone, his feeling he cannot expect everyone to feel. He feels lonely and nothing else can be felt. No doubt in that loneliness there is a sense of perfection, because perfection is loneliness.

When they say that the apostles knew all languages at the descent of the spirit, this knowing of all languages is not like knowing the languages of all countries. They knew the language of the soul. For there are several languages which are spoken in different lands, but numberless languages which are spoken by each individual as his particular language. And [that shows] that brings us to realize another idea [of] a very great importance, and that idea is that the outer language can convey only outward things and feelings to one another. But there is an inner language, a language which can be understood by souls who are awakened. It is a universal language, a language of feeling, a language which touches the innermost sense. In order to support that argument, I shall say that the heat and cold are different feelings which are called by different names in different countries, but at the same time inwardly it is the same feeling.

And then there is love and hate, and [kindness], harmony and inharmony. All these words are spoken differently in different countries. But the feeling is the same experience by all men. When in order to know the thought of another we depend upon his outer word, then no doubt we fail to understand, because we perhaps do not know that person’s language. But if we

83. Sk.tp.: “anyone” instead of “everyone”
84. Sk.tp., Gd.tp.: “anyone” instead of “everyone”
85. Hq.st.: “this” instead of “that”
86. Sk.sh.: an indecipherable sh. symbol crossed out
87. Sk.sh.: “L.” abbr. for “languages”
88. Sk.sh.: “are” written, then crossed out, and omitted in a.o.d.
89. Sk.sh.: “those show” written; Gd.tp., Sk.tp.: “that shows” instead of “those show”; Hq.st.: “those show” omitted
90. Sk.sh.: an illegible sh. symbol; a.o.d.: “of”
91. Hq.tp.: “to one another” omitted
92. Sk.sh.: “a” written; a.o.d.: “a” omitted or put in parentheses
93. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
94. A.o.d.: “this” instead of “that”
95. Hq.st.: “and” omitted
96. Sk.sh.: “quietness” written; Gd.tp., Sk.tp.: “kindness” instead of “quietness”; Hq.st.: “kindness and unkindness” instead of “quietness”
97. Sk.sh.: “the” written; a.o.d.: “the” omitted
98. Sk.sh.: “same” written, then crossed out; Gd.tp., Sk.tp.: a number of dots
99. Hq.st.: “to” instead of “by”
can communicate with another person soul to soul we certainly can understand his meaning. For before he says a word [he] has said it within himself, and that word reaches before the word is expressed outwardly. Before the word comes, expression says it. Before the thought has formed, the feeling speaks about it. And this shows that a feeling forms a thought, a thought that comes as a speech [that] [even before this] a feeling existed and even there it can be caught when a person can communicate with the soul. It is this which is called communication, to communicate with the innermost being of the person. But who can communicate? The one who knows how to communicate with himself, the one who is wakened, in other words.

And what becomes the personality of an awakened soul? The personality of an awakened soul becomes different from every personality. They become more magnetic because it is a living person who has magnetism. The dead corpse has not magnetism. It is the living who bring joy and therefore it is the wakened soul who is joyful. And never for one moment think, as many imagine, that a spiritual person means a most sorrowful, [long-faced] person. Spirit is joy, spirit is life. And when this spirit has wakened, there is all the joy and pleasure that exists there. As the sun takes away all darkness, so spiritual light takes away all worries and anxieties, [sufferings], doubts.

100. Hq.st.: “one” instead of “a”
101. Sk.sh.: “has” retraced to read “he has”; a.o.d.: “he” added
102. Hq.st.: “the” added
103. Gd.tp., Sk.tp.: “It is” added
104. Hq.st.: “that” omitted
105. Sk.sh.: “in order” written, retraced to read “that”, and “that” in a.o.d.
106. Sk.sh.: “before even was” written; Gd.tp., Sk.tp.: “even before this” instead of “before even was”;
107. Hq.st.: “that before even there was” instead of “be fore even was”
108. Hq.st.: “existing” instead of “existed”
109. Sk.sh.: a blank
110. A.o.d.: “It becomes” instead of “They become”
111. Sk.sh.: “M.” abbr. for “magnetism”
112. A.o.d.: “brings” instead of “bring”
113. Hq.st.: “awakened” instead of “wakened”
114. Sk.sh.: “for” written; a.o.d.: “for” omitted
115. Sk.sh.: “it” inserted, then retraced to read “which”, but omitted in a.o.d.
116. Hq.st.: “mean” [sic] instead of “means”
117. Hq.st.: “a” added
118. Sk.sh.: “long faced” in lh. inserted; a.o.d.: “long faced” added
119. Gd.tp.: “that” instead of “this”
120. Sk.sh.: “darkness” retraced for clarity
121. Sk.sh.: “suffrances” written, then retraced, then crossed out; Gd.tp., Sk.tp.: “sufferings” instead of “suffrances”; Hq.st.: “suffrances” omitted
If a spiritual awakening is not so precious, what is the use of seeking it in life? A treasure nobody can take away from you, a light that will always keep and never will be extinguished. That is called spiritual awakening, which is the fulfilment of life’s purpose. Certainly the things once a person had valued and considered them more important become less important. Things lose their value and things which are beautiful lose their colour. It is just like seeing the stage in the light of the sun. All the big palaces and the decorations over the stage mean nothing. No doubt this takes away that slavery to which everyone is put by the things of this world. A person becomes a master, but at the same time he need not give them up. Optimism naturally develops; but an optimism with open eyes. A power becomes increased, a power of accomplishing things. And until the person has not accomplished it, he will go after it [till it is accomplished], however small it is.

It is very difficult, as they say in the Eastern language, to judge a wakened soul, for there is nothing outwardly that can prove to you that this person is a wakened soul. The best way of seeing a wakened soul is to
waken one'self. And no one in the world can pretend to be wakened when he is still asleep. For a little child, if he puts moustaches on his face, he will not prove to be a grown-up man. All other pretence, it will be taken, but not this one of the wakened soul. For it is a living light and no one can pretend to be it. For if there is any truth, the truth is in the waking of the soul, for truth is born in the wakening of the soul. The truth is not taught; the truth is discovered.

Very often people make an effort, but that effort is in vain, to try and awaken one's friend or one's near relation whom one loves. For in the first place we know not if the person is more wakened than us; we may be trying in vain. And the other thing is that it is possible that a person is asleep and he needs a sleep. Wakening, therefore, [would] be a sin instead of a virtue.

We are allowed only to give our hand to the one who is changing his sides, who desires awakening. Only then a hand is given. And this giving of the hand is called what we call initiation in esoteric word. No doubt outwardly a teacher who is acquainted with this path may give a hand to the one who wishes to journey. But inwardly there is the teacher who gives a hand, who has always given and always gives a hand awakening souls, the same hand which has received the sages and masters of all times in a higher initiation. Verily, the seeker will find sooner or later, if only he kept steady on the path till he arrives at his destination.

143. Hq.st.: "wake" instead of "waken"
144. Hq.st.: "awake" instead of "wakened"
145. Hq.st.: "he" omitted
146. A.o.d.: "pretences" instead of "pretence"
147. A.o.d.: "it" omitted
148. Hq.st.: "awakened"
149. Sk.sh.: "that" written, then crossed out, and omitted in a.o.d.
150. Gd.tp., Sk.tp.: "wakening" instead of "waking"; Hq.st.: "awakening" instead of "waking"
151. Hq.st.: "awakening" instead of "wakening"
152. Hq.st.: "wake" instead of "waken"
153. Hq.st.: "awakened than we" instead of "wakened than us"
154. Sk.sh.: "this" written; a.o.d.: "this" omitted
155. Sk.sh.: "to" retraced to read "would"; a.o.d.: "would"
156. Hq.st.: "side" instead of "sides"
157. Hq.st.: "called" omitted
158. Sk.sh.: "an" added
159. Sk.sh.: "maybe" written, then crossed out, and omitted in a.o.d.
160. Sk.sh.: "a" written; a.o.d.: "to" instead of "a"
161. Gd.tp., Hq.st.: "time" instead of "times"
162. Gd.tp., Hq.st.: "steadily" instead of "steady"
Thank you all for your sympathetic [response]. May God bless you.

---

163. Hq.st.: “To be read at the meetings of the Universal Worship,” instead of “Thank you . . . bless you.”
164. Sk.sh.: “listen” written; Gd.tp., Sk.tp.: “response” instead of “listen”
Address to Mureeds

In the first place I would like to tell my mureeds how happy I am that I have been among you these days, although it was very short, and most pleasant to see the work has gone on smoothly and nicely. The progress and spreading of the message in this land, the credit of this I attribute to the unceasing labour of my mureeds, of the committee and our national representative.

It seems that the Movement is going on, although it is an infant and its progress slow. But we must understand, an infant cannot walk. But we have much to be thankful, having some really devoted souls to the cause who will spare no efforts to do everything in their power for furthering the message.

And now I should like to tell you a few words on the practical side of our individual work. Our attitude to all institutions existing in Holland and in the world, whatever be their name, must be friendly as far as we can possibly manage. That we should show no antagonism nor opposition to any existing institute which is working for the betterment of humanity in their own way. We should refrain from judging them, or forming an opinion on their work. Each mureed represents the Sufi Movement and his individual opinion will be taken by the others as coming from the Sufi Movement, and therefore, when you will speak of other institutions, even if you don’t mean it, people will take it to be the opinion of the Sufi Movement. Be conscious of your responsibility for the Movement itself. With the growing of the message we shall have to contend with many oppositions and we don’t wish to make more enemies, as our own cause is to spread friendship.

And coming to the question of our attitude to our friends and relations, who do not yet understand the meaning of the message and the importance of the
Movement, who might show a disapprovement of our devotion, you must take it tolerantly and with understanding, knowing that it is human nature. Everyone wishes to keep their dear ones away from things they don’t understand. Therefore, there is no use getting troubled about it. Take it calmly and the great service that you may do to the message in that direction is not to antagonize them. For your resistance or displeasure would only create greater antagonism, which must be avoided. The Sufi Message, which gives a direction to God and truth, to love and harmony, you must represent to those around you in your home and outside by creating harmony and peace, by doing your duties at home and by answering your obligations outside home. And if you will not think about it, you will give an excuse to those who will take it as an excuse that it is the Sufi Movement which keeps you away from your duties, and this may not be. You must try to create there a greater interest and sympathy for the cause, but you will do your very best to avoid inharmony. This is the central theme of the Sufi message, that you will be most fitted to serve one another, and this you can first show as an example of your progress in attending to your duties at home and outside home. If you are in business you must make a greater success to prove what Sufism has been to you, whatever be your life’s work. You must prove the benefit of Sufism in your work and in your personality, that no one may say that you have become a better person but that you have lost in the business. Progress must be in all directions of life, in all things. If by becoming a Sufi you have lost more friends, it would not be the right thing. I would like to hear many more friends, for the Sufi message is the message of friendship.

Never you will speak about your spiritual privileges to the mureeds or other people. The more spiritual, the more humble you will become. Humbleness is the real sign of spirituality. You will never try to teach others, always try to learn from them, from the good ones and from the wicked ones, for all can teach us. The very fact that you are mureeds, you can show it best to become the mureed of everyone in your everyday life, to see the teaching comes from all sides, not only from your murshid, but from saints and sinners too.

What is particularly wanted in you, the spirit what ought to be developed, is to take yourself to task if you know you did not right. There never is a day we can say we have done all things rightly. So there is a great chance for development if we continue to test and try ourselves at each error we make.

6. Sh.hw.: an attested but rare form of “disapproval” (OED)
7. Sh.hw.: “antagonism” written, then crossed out
8. Sufis use the word murshid to indicate a spiritual guide, in this case Inayat Khan himself
Coming to this question that naturally a spiritual person is sensitive, the more spiritual the more sensitive he becomes. There is always the danger of sensitiveness turning into weakness, but this must be avoided. You ought to think and consider every reaction your mind makes against the action of another, and it is not becoming to a spiritual person to say, “I cannot stand this person, I cannot bear being in that milieu,” for the spiritual person must be with the best and with the worst, he must be strong enough to be among them all, and if he only chooses conditions which suit him, he is only making himself weak, for the greatest quality which a spiritual person can have is patience. First it is endurance which makes things valuable and persons great. You cannot show a better quality of a genuine spiritual culture than being enduring under all conditions, and being patient with all people, for endurance is the real nobility, patience is true aristocracy.

And now comes a question about the exercises which form your everyday work. The value of them is doing them every day; if it happens that your work was so much that you could not do them, try to do them if you can, and if not, think of them whilst doing your work and know that, though in doing them for months and months you don’t see a result, in the end they will bear fruit. It is not to encourage you, it is my own experience. There are certain exercises the result of which I did not see for ten years clearly, and then at once I began to see that the ten years when I did not see the result, the result was being prepared, for life is full of meaning and nothing what we shall do shall not have its effect, and if we pursue God with our meditations and practices, we must certainly arrive at the stage of the fulfilling of our life’s purpose.

I thank you all for your help and your service for the cause. I assure you of my thoughts and blessings to be with you.
Sakina Furnée’s shorthand reporting

Liège¹, December 5²th, 1924

The Solution of the Problem of the Day³

Beloved ones of God,⁴

⁴I take this occasion as a happy moment to address to⁶ the people of Liège⁷ for the first time. My subject of this evening:⁵ the solution to⁹ the problem of the day¹⁰.⁵ In order to come to the solution¹¹, I must begin with the problem.

If one were to say what the problem is today before us, in one word it can be said, unrest¹². Unrest in the world of business, unrest in the political world. And this keeps a thoughtful person inquiring all the time what may be the solution of this. Of course, there are many of us whose life is to eat, drink, and make merry. And¹³ they know not the problem of the world, because they do not even know the problem of their own self¹⁴. And do not think that there are few like this, but¹⁵ the majority is in that way.

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Sk.tp. = a typescript made by Sakina Furnée, showing differences from the shorthand and a few handwritten corrections.
Gd.tp. = a typescript prepared by Murshida Sherifa Goodenough showing differences from the shorthand and several handwritten corrections.

Notes:
1. Sk.sh.: Liège, also known as Leuven, a town in the north of Belgium; Sk.tp.: “Belgium” added after “Liège”
2. Sk.tp.: “December 5” then “5” crossed out and “4” written by hand above the line followed by a question mark
3. Sk.tp.: no title in type; “Public Lecture” written by hand on the left side above the text
4. Gd.tp.: “Blessed ones of God,” omitted
5. Gd.tp.: “I take this occasion . . . of the day.” crossed out by hand
6. Sk.tp.: “to” crossed out
7. Sk.sh.: “L.” abbr. for “Liège”
8. Sk.tp.: “is” instead of a colon
9. Sk.tp.: “to” changed by hand to read “of”
10. Sk.tp.: “THE SOLUTION TO THE PROBLEM OF THE DAY” capitalized, underlined and put between quotation marks to indicate that this is meant to be the title
11. Sk.sh.: “S.” abbr. for “solution”
12. Sk.sh.: the word “unrest” is underlined (possibly indicating that P-o-M. emphasized the word while speaking), but it is not underlined in the other documents
13. Sk.sh.: “they do not” written, but then crossed out, and omitted in a.o.d.
14. Gd.tp.: “their own problem” instead of “the problem of their own self”
15. Gd.tp.: “but” crossed out
And now the question arrives, Where the fault lies? Where is the fault? And the answer comes that the fault is in the first place in the education of these days. The education of the day has taken away the essential part of the education. For today education is given to man to qualify him to guard his own worldly interest. In this way, every day man becomes more and more selfish. The more educated he is, the more qualified he becomes to guard his own interest in life. Besides, the education has become so heavy upon human beings that before they have passed an examination they have lost the best part of their life. In the first place little children will have to do so much in the school that the kingliness of childhood is lost for them. The struggle which begins after a child has grown up, which must begin after a person is grown up, that struggle begins now in the life of a child. It takes away from the child his happiness, his energy, and besides that very little spirituality is accomplished by it.

When we come to the science with all its advancement, the direction it has taken is destruction. The greatest scientific inventions this day have been made to cause the greatest destruction possible. In the world’s history, in any civilization of the past we have never heard of such a tendency of destruction come from the human mind.

When we consider art, the art seems to have been more commercialized; the commercial life does not give capacity to the artist, facility to the artist to become something. Artist has no place in civil life,
and the same thing with music and poetry. It is going backward instead of going forward because the popularity depends upon the majority of the people. And if the majority is backward in evolution, the poet and musician has to go backward in his work. Competition one sees in business which outwardly seems profitable, inwardly disadvantageous. And this commercial life has increased so much that it seems that everyone in the world takes commercial outlook in life. And in this way it seems that materialism has increased and it has so increased that today in a refined class of people or educated class of people you cannot speak of God or spiritual things. Word spiritual means old story to the people at present; it is not up to date just now to speak of spiritual matter. A person telling about spiritual [things] is behind time. When this will be the condition, are we to call this a progress? And if it was a progress, then certainly it is a progress which leads to destruction. So far, the world has progressed to this destruction which we have seen, and now if the world goes on still more, we cannot see where it will lead us to.

And if you find out what is lacking today in life, it is ideal. It is the lack of ideal which is keeping man from a real progress in life, and this ideal comes not from education, but from the actual understanding of life. And it is this practical education which must be brought forward in this time. There are many institutions just now, working just now for the brotherhood, but
brotherhood\footnote{Sk.sh.: "br.h." abbr. for "brotherhood"} sometimes in the worldly interest. And any brotherhood, whether\footnote{Sk.sh.: "whether" retraced to read "work"} the brotherhood of individuals or of nations, in material things \[it will\]\footnote{Sk.sh.: "it will" inserted, and included in a.o.d.} never \[last\]\footnote{Sk.sh.: "lasts" written; a.o.d.: "last" instead of "lasts"}. There is only one way of getting to the real brotherhood and that way \[is\]\footnote{A.o.d.: "is" added} getting near to the reality. And where is that reality to be found? Is that reality to be found in a particular religion, \[in a particular\]\footnote{Sk.sh.: "in a particular" inserted after religion, and included in a.o.d.} creed or in a particular church? No. That reality is to be found behind \[the\]\footnote{Sk.sh.: "this" written, then crossed out and "the" inserted instead; a.o.d.: "the"} screen, this\footnote{Gd.tp.: "that" instead of "this"} screen which is man himself. And this shows that man himself is the screen that keeps away from his sight the knowledge from\footnote{Gd.tp.: "the" crossed out} reality, and it is to get\footnote{Gd.tp.: "getting" instead of "to get", substituted by hand} in touch with one’s deeper self which will make one come near to the knowledge of reality. And one might\footnote{Gd.tp.: "may" instead of "might"} ask, Will it make him irreligious? And the answer is, No. It will make him truly religious. It is this which will make him understand his religion more fully.

The people of the\footnote{Sk.sh.: "artist" written; Sk.tp.: "artist's" instead of "artist"; Gd.tp.: "artistic" instead of "artist"} ancient times, whose brotherhood was more true, had this knowledge of reality. It is\footnote{Sk.sh.: "everyone's" later put in parentheses} this age of humanity when\footnote{Gd.tp.: "the" crossed out} this knowledge seems to have been lost. And the reason is that all different occupations at the present time have become separated from\footnote{Gd.tp.: "when" crossed out and "that" substituted by hand} another. History tells us that there was a time in the world when all things belonged to one occupation, which means that a businessman did his business in order to arrive at a spiritual working. A man who had an [artist’s]\footnote{Gd.tp.: "one" added by hand} interest, his interest was devoted to a spiritual attainment. If a person was scientific, his whole tendency was to arrive at a spiritual science. And in this way all people work\footnote{Sk.sh.: "working" instead of "work"} different things, but for one ideal, and that was for a spiritual attainment. And therefore, everyone had before him one and the same object, and the object which could answer everyone’s\footnote{Sk.sh.: "everyone’s" later put in parentheses} purpose. And today the object of everyone is material wealth.

56. Sk.sh.: "br.h." abbr. for "brotherhood"
57. Sk.sh.: "whether" retraced to read "work"
58. Sk.sh.: "it will" inserted, and included in a.o.d.
59. Sk.sh.: "lasts" written; a.o.d.: "last" instead of "lasts"
60. A.o.d.: "is" added
61. Sk.sh.: "in a particular" inserted after religion, and included in a.o.d.
62. Sk.sh.: "this" written, then crossed out and "the" inserted instead; a.o.d.: "the"
63. Gd.tp.: "that" instead of "this"
64. Sk.tp., Gd.tp.: "from" crossed out, "of" substituted by hand
65. Gd.tp.: "getting" instead of "to get", substituted by hand
66. Gd.tp.: "may" instead of "might"
67. Gd.tp.: "the" crossed out
68. Gd.tp.: "in" added by hand
69. Gd.tp.: "when" crossed out and "that" substituted by hand
70. Gd.tp.: "one" added by hand
71. Sk.sh.: "artist" written; Sk.tp.: "artist's" instead of "artist"; Gd.tp.: "artistic" instead of "artist"
72. Sk.tp.: "working" instead of "work"
73. Sk.sh.: "everyone’s" later put in parentheses
Everyone that works, whatever be his work, out of what he wants to get the money. And when money is a limit, wealth is limited, and therefore it cannot answer all people who are in its pursuit. Spirituality is unlimited and it could answer the demand of every person’s life. There is naturally a greed in the heart of man. If he has so much, he wants still more, and so he wants more and more. When he wants more and more wealth, he must naturally take it out of the hands of the others. If he wanted more and more spirituality, it would not be less, because it is ample there; there is abundance. All those who wish to attain, it is for them as much as they would wish. In order to become spiritual, they need not steal it or rob it, or kill another person to get it.

There are many efforts being made in order to better the conditions, in order to reform the world. But the effort that can really do some good is the effort to spiritualize the world. And, unhappily, when we see such activities which propose and which claim to do some spiritual work, they give a remedy which in the end becomes a malady. And that is a hunger for phenomena. Those who do not know anything of spiritual ideal, those who are quite material, out of curiosity they wish to go for phenomena. And this, no doubt, creates a kind of activity, but an activity which leads to nowhere. A man who would like to have a phenomena of getting a moon down on the earth wishes tomorrow getting the sun coming down on the earth. This appetite for phenomena will never be finished. The great prophets and teachers of humanity, when they came on the earth, at that time the people troubled them also to show them phenomena. And it was against them; they did not like it. For the real progress of humanity is to come to spirituality without the hunger of phenomena. For as soon as the heart becomes open, the whole life becomes a phenomena. It is because we do not observe life fully, that is why we do not see the phenomena. It is our
superfluous\textsuperscript{86} life that we live which keeps our eyes closed to the phenomena which\textsuperscript{87} go on every moment of the day. And if we will stand in the same sphere and ask for phenomena, we shall get nothing but a juggler’s\textsuperscript{88} play. The deeper we see into life, the greater phenomena\textsuperscript{89} life becomes.

\textsuperscript{90}And then there are other people, they are very much concerned with the life in the hereafter. And if your thought is just like their thought, then they think you are on the right path. And if you think differently, they think you are \textsuperscript{[on]}\textsuperscript{91} the wrong. Every one of them have their own idea of the hereafter. And many feel that if you communicate with the dead, then alone you can believe that there is something spiritual. In this way the world is going from bad to worse. At present we have no time when the condition is such to think about the condition after death. We have so much to do just now \textsuperscript{93} in order to make our life just now more full and more inspired. That is the most necessary thing just now.

\textsuperscript{94}The object of the Sufi Movement, therefore, is to do the service in this direction: [Sufism]\textsuperscript{96} is a philosophy which is called in the Greek \textit{sophia}\textsuperscript{98}, wisdom. And this movement, which is composed of the people of all nations in the world, the\textsuperscript{99} Sufi Movement is working in this direction. Its work is to invite mankind to understand this essential wisdom and to serve humanity without the consideration of caste or creed. It also has given this philosophy to all countries where Sufism can be studied by books and by groups which are formed in all different countries of Europe and of the United States.\textsuperscript{100}

A personal instruction is given on the questions of the deeper side of life, because the need of each \textsuperscript{[person]}\textsuperscript{101} is different, because the evolution of

\textsuperscript{86} Sk.tp., Gd.tp.: “superfluous” crossed out and “superficial” substituted by hand
\textsuperscript{87} Sk.sh.: “that” written, but then crossed out, and omitted in a.o.d.
\textsuperscript{88} Sk.sh.: “juggler’s” written in lh. with what looks like “gu” instead of “gg” and “a” instead of “e”
\textsuperscript{89} Sk.tp., Gd.tp.: “phenomena” corrected by hand to read “phenomenon”
\textsuperscript{90} Sk.sh.: a single bracket is placed before “And”
\textsuperscript{91} Sk.sh.: “not” written; a.o.d.: “on” instead of “not”
\textsuperscript{92} Sk.tp.: “has his” instead of “have their”; Gd.tp.: “have their” crossed out and “has his” substituted by hand
\textsuperscript{93} Sk.sh.: a blank
\textsuperscript{94} Sk.sh.: “The” written, but then crossed out and followed by a blank; a.o.d.: omitted
\textsuperscript{95} Gd.tp.: “the” crossed out
\textsuperscript{96} Sk.sh.: “Sufi” written; a.o.d.: “Sufi” corrected by hand to read “Sufism”
\textsuperscript{97} Gd.tp.: “the” crossed out
\textsuperscript{98} For \textit{sophia}, see Glossary
\textsuperscript{99} Sk.sh.: although the symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
\textsuperscript{100} Sk.sh.: “United St.” for “United States” crossed out, then “U.S.” added in lh.
\textsuperscript{101} Sk.sh.: “people” written; Sk.tp.: “person” instead of “people”; Gd.tp.: “people” crossed out and “person” substituted by hand
each person is different. One person may take his whole life to arrive to the understanding of truth; another person very soon may come to this understanding. And therefore, the Sufi teaching is to give every person the occasion of arriving to the knowledge of truth. It is not a new sect because it is far from that idea, for there are already many sects and we do not want to add one more. It is only a school of understanding, the understanding of the deeper side of human nature and the understanding of the process through which a person can communicate with himself. For it is considered by all the wise people in the world that to come in touch with oneself is coming in touch with God. This movement does not promise any phenomena. It does not encourage anyone in that direction. It does not say that you will become good or great. It only says that we shall come together to think on the question of life and unitedly see what is for our best. And instead of seeing differences in the different sections in humanity, to see in what way we can come closer and become one.

Thank you all for your sympathetic response. May God bless you.

---

102. Gd.tp.: “to” crossed out and “at” substituted by hand
103. Gd.tp.: “occasion” crossed out and “opportunity” substituted
104. Gd.tp.: “Thank you . . . bless you.” omitted
Beloved ones of God,

I will speak this evening on the subject of the fate and free will. Often there are differences of opinion on this subject. Those who believe in the fate, they go on believing on it, and the others who disbelieve in fate, they believe in free will. In reality, the fate hides behind it free will, and free will covers fate.

What we call [free] is our own conception. Because we do not know the hand behind it, we call it our free will. But in reality these two things are as two ends of the same line: one end is called fate, the other end is called free will. It is only the way how we look at it that makes them two different things. But if we look at it rightly, we shall find that fate is free will and free will is fate.

Of course, those believers in fate will find one thousand reasons to prove the truth of fatality. Very often one sees the most qualified and most clever businessmen lack success. And very often one sees also that a simple person without a great cleverness attracts good luck from every side. There is one person who wishes to seize every opportunity to benefit himself and fails at every attempt. And there is another one who is not intelligent to seize every
opportunity\(^{14}\) that comes and yet the\(^{15}\) opportunity follows him. The idea is this, that one must study this question more thoroughly, and then one will find that what a great hand destiny has on every action that man does.

And then there is a question of free will, that there are some who are determined and persevere and succeed and there are others who are lazy and always fail. This shows that as much important free will is, so important the fate is. But the thing is this, that it is fate in the end, whether we call it free will or whether we call it destiny. But when we say that fate is a [plan]\(^{17}\) and that this [plan]\(^{17}\) cannot be [changed]\(^{18}\), in it we restrict the creator in our man-made laws. In giving you the example of this idea I shall say it is like a picture. For instance, an artist wanting to make a beautiful picture has first a plan in his mind which he wishes to put on the canvas. And this plan, as he goes on painting, this\(^{19}\) changes, because the picture suggests something, and\(^{20}\) what the picture suggests, the artist changes his plan.

It is possible that all the picture may be quite changed and\(^{21}\) may become quite different [than]\(^{22}\) the artist had in his mind before painting the picture. And so is it in the life of man, that [man]\(^{23}\) brings with him a plan, a plan upon which his life should go on. But at the same time his living his everyday life suggests something to this plan and this plan changes. And therefore it must be understood that a person may have been born with a destiny or fate that he will very much suffer, but his life may react\(^{24}\) and he [may]\(^{25}\) become a most happy person. 26  He would arrive at a life which is quite different from the plan upon which his life\(^{27}\) was meant to begin and to work. And so it is that a person may be born with a plan that he will be a\(^{28}\) most happy person and all things may

---

14. Sk.sh.: “opportunity” retraced for clarity  
15. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”  
16. Sk.sh.: a single bracket is placed in front of “And”  
17. Sk.sh.: “plain” retraced to read “plan”; Sk.tp.: “plan”; Hq.tp.: “planet”, but the “et” at the end of “planet” later crossed out in both places  
18. Sk.sh.: “change” retraced for clarity and “change” added in lh.; a.o.d.: “changed” instead of “change”  
19. Sk.sh.: “picture” written, but then crossed out, and omitted in a.o.d.  
20. Sk.tp.: “according to” added; Gd.tp.: “according to” added by hand  
21. Sk.sh.: “may be” written, but then crossed out, and omitted in a.o.d.  
22. Sk.sh.: “that” written; a.o.d.: “than” instead of “that”  
23. A.o.d.: “man” added  
24. Sk.sh.: “react” indistinctly written and encircled  
25. Sk.sh.: “has” written; a.o.d.: “may” instead of “has”  
26. Sk.sh.: a blank  
27. Sk.sh.: “he could” added above “life”, then retraced to read “he would”  
28. A.o.d.: “a” added
be attracted to him and yet that plan might change according to his living. And the mystic, therefore, finds the secret of life by knowing it to make the plan according to what he wishes. Yes, but to this state he arrives by giving up his plan first. Because a person who has no power over his plan, it is better that he gives [up] his plan in the hands of his plan maker. The more one depends upon the maker of the plan, the more one is able. It is just like the mother, that when a little child cannot walk by itself and when a little child is depending, holding her hands, she does not allow the child to go alone. Then even when she allows the little child to walk alone, she holds her hands around it, that it may not fall. When a man takes his own responsibility in his hands, which he calls free will, from that time he loses, so to speak, that dependence upon God which holds him and which makes God responsible. Therefore, it is saintly when a person arrvies at resigning himself to the will of God. And therefore, afterwards, the same thing may develop into his free will, which is the will of God. It is this which makes the difference between the saintly character and the character of the master. The character of the saint is to be resigned fully to the will of God, and the character of the master is to find in his own free will the will of God.

Very often people think that if there is a God and, as they say, that God is love and kind and merciful, why should there be such a suffering as if he was being punished? But it is our small way of looking at it. In reality, if our eyes were open and we saw deeper into life, we shall see that there is nothing which we can call punishment, but in all things there is mercy of God. But only that which we can perceive and understand that we call that it is the mercy of God. But that which we cannot see and understand, we think that it is a punishment of God. Whether the parents scold the child or whether they love
the child, in both\textsuperscript{42} there is their love and nothing else. As our modern poet Tagore\textsuperscript{43} says, “When\textsuperscript{44} Thou tunest me to a higher pitch, then I feel pain.\textsuperscript{45}"

When we arrive in our life by killing our agitation and by being peaceful, by resigning our will to the will of God, then we shall say the same thing. Then we shall begin to see the love of God in all things and that\textsuperscript{46} we shall never think for one moment that God can be anything other than love.\textsuperscript{47} Therefore, for a Sufi to think of God is not always as a creator, as a king, or as a judge, but as a [beloved]\textsuperscript{48}, as a lover\textsuperscript{49}, [and]\textsuperscript{50} as love itself.\textsuperscript{51}

\vspace*{1cm}

\footnotesize

\textsuperscript{42} Sk.sh.: “both” crossed out, but retained in a.o.d.
\textsuperscript{43} For Tagore, see List
\textsuperscript{44} Sk.sh.: “Thou, I have it” written, but then crossed out, and omitted in a.o.d.
\textsuperscript{45} A.o.d.: “But I know Lord, that that pain is to attune me to the right pitch.” added
\textsuperscript{46} Sk.tp.: “that” put in brackets and “then” substituted by hand
\textsuperscript{47} Sk.sh.: a group of illegible symbols in the margin, partially crossed out
\textsuperscript{48} Sk.sh.: “belove” in sh. clearly written, the “d” symbol for “beloved” is absent, which is not unusual for Sakina; a.o.d.: “beloved”
\textsuperscript{49} Sk.sh.: “itself” written, but then crossed out and omitted in a.o.d.
\textsuperscript{50} A.o.d.: “and” added
\textsuperscript{51} A.o.d.: “God bless you.” added
Beloved ones of God,

This evening I shall speak before you on the subject of a universe in man. If one asked a question that, What is the cause of all misery in life?, the answer will be one, and that is the limitation of life. Misery, pain or sorrow of any kind or of every kind comes from limitation. You will call it poverty, you will call it illness, you will call it disappointment, but it is all limitation. And this has been the cause which all the prophets and teachers of humanity found out. When Buddha was young and when he saw great pain in the world, his first thought was to find out what was behind it. And so has it been with all great teachers of humanity, that they were all after this one question, to find out where is the cause which causes all misery.

And now the answer is this: If a person who is in poverty is given all the money he wants, is he then quite happy? Or the one who is ill, perhaps he...
has become well, is it enough for him to be well or does he want more? And this shows that man is always searching for something; he does not know what. And when he wants to find out what he is looking for, he thinks that what is lacking in his life, that is what he is searching for. But when that thing is given to him, what is lacking, then he is wanting something else. Well, this shows that it is not [only] over greed or a defect of man. This shows a great mystery in the soul of man, and that mystery is that the soul of man has all that is necessary, and yet it has lost it. The story of the exile of Adam is relative in this fact, that it is the lacking of the whole life. It is the lacking in the life of man which is the exile of man.

Now, coming to the question that, What remedy the great teachers of humanity did find at last? And this question is answered, that they have found out that in the depth of every man that was universe itself. That man was a miniature in himself. And when we see it more by throwing a spiritual light upon this question, we shall find that all the mineral kingdom, a rock, a stone, a diamond, a ruby, all this is to be found in man. There is a mind of man which is just like a rock. There is the heart of man which is like a diamond, and there is a heart of man which is just like a ruby. The more you will study it, the more you will find that all you can find in the mineral kingdom you can find in the mind of man. You will find the fire of the sulphur [in] man’s mentality. And you will find the resonance of the metal, of the gong [or] bell in the heart of man. You will find the sandalwood and its quality in the character of man,
and you will find the value of the pearl in the intelligence. The fruit and flower, whatever there is in this world, all is to be found in the character of man and chemically seen; even you will find that in the body of man the essence of all things is to be found in human body. And today we see the [new] scientific discovery which is that by [injecting] a drop of a healthy person’s blood, can bring a person to youth.

If that is true, this shows to us, that all the medicament that there is in this world, the essence of all in the can be found in the body of man. And when we think of the sun and the moon and of the stars and planets, we shall find even the essence of that is to be found in the essence of man. It is this science known to the ancient people, who called it alchemy. And it is from that the word chemy, or chemistry, has derived. But the science which the ancient people knew about life was the understanding [or] study of man, his body and his mind. All other science that they knew, it all came of this particular science which they called alchemy. In this science they found out that all that man searches outwardly, that by knowing this science, he can find it inwardly.

29. Sk.tp.: “The” crossed out; Gd.tp.2: “The” omitted
30. Sk.sh.: “in” indistinctly written
31. Sk.sh.: “therefore” written, but then crossed out, and omitted in a.o.d.
32. Sk.tp.: “in human body” crossed out; Gd.tp.2: “in human body” omitted
33. Sk.tp.: “more” written, but then crossed out and “new” substituted by hand; Gd.tp.2: “new”
34. Gd.tp.2: “by” omitted
35. Sk.sh.: “putting” written, but then crossed out and “injecting” substituted; a.o.d.: “injecting”
36. Gd.tp.1: “one” added by hand
37. Sk.tp.: “can bring a person” corrected by hand to read “a person can be brought”
38. Sk.tp., Gd.tp.1: “a” crossed out; Gd.tp.2: “a” omitted
39. A.o.d.: “in the” omitted
40. Sk.sh.: the remainder of this line is blank; Sk.tp.: a number of dots; Gd.tp.1: a space, then “there is” added by hand
41. Gd.tp.1: “that” added by hand
42. Sk.tp.: “that” corrected by hand to read “this”; Gd.tp.1: an illegible handwritten word; Gd.tp.2: “this” instead of “that”
43. Gd.tp.1: “which was” added by hand
44. Gd.tp.2: “this” instead of “that”
45. Gd.tp.2: “chimie”, French for “chemistry”, instead of “chemy”
46. Gd.tp.2: “is” instead of “has”
47. Sk.sh.: “a” written, the meaning of which is unclear; Sk.tp.: “or”; Gd.tp.2: “understanding” and “or” omitted
48. Gd.tp.1: “of” added
49. Sk.tp., Gd.tp.2: “sciences” instead of “science”
50. Gd.tp.2: “came from” instead of “it all came of”
51. Gd.tp.1: “In this science” crossed out
52. Gd.tp.1: “that” crossed out; Gd.tp.2: “for” instead of “that”
Of course, a person might ask a question that, All objects or things that we can get in the world, can we find it in ourselves? I will say, Yes, even these objects can find in oneself, if one has come in touch with oneself.

For instance, I can give you an example of a man who I have known, a man who was lacking a certain quality in his blood. On that the scientist, the physician, had given hope for him, because without that quality he could not keep his health. And from outward injection they made him feel sometimes better. But it was from outward and therefore it could not always go on. And this man, by the study and practice of this science which I am speaking of, he worked for two, three years. After that time he found out that what was lacking is now coming by itself.

Besides that, human nature is very inclined to what he calls intoxication. The reason is that this intoxication gives a certain relaxation and a certain momentary comfort. But he depends upon something outward in order to have this comfort and relaxation. And by doing this he becomes slave to something which is outside himself. I have seen many mystical, spiritual people who call ecstasy that experience is practised by

53. Sk.sh.: a single bracket is placed before “Of course”  
54. Gd.tp.2: “No doubt” instead of “Of course”  
55. Gd.tp.1: “a question that” crossed out and “if we can find in ourselves” substituted by hand; Gd.tp.2: “that” omitted  
56. Sk.tp., Gd.tp.2: “them” instead of “it”  
57. Gd.tp.1: “can we find it in ourselves” crossed out  
58. Gd.tp.2: “I will say,” omitted  
59. A.o.d.: “one” added  
60. Gd.tp.2: “There was” instead of “I can give you an example of a man who I have known,”  
61. Sk.tp.: “whom” instead of “who”  
62. Sk.sh.: “of” written, then retraced to read “a”; a.o.d.: “a”  
63. A.o.d.: “And” instead of “On”  
64. Sk.tp.1: “that” crossed out  
65. Sk.sh.: “up all” inserted after “given”; a.o.d.: “up all” added  
66. Sk.tp., Gd.tp.1: “injections” instead of “injection”  
67. Sk.sh.: “him” written, then crossed out, and omitted in a.o.d.  
68. Sk.sh.: “man” indistinctly written  
69. Gd.tp.1: “of, he” crossed out; Gd.tp.2: “which I am speaking of, he” omitted  
70. Gd.tp.2: “or” added  
71. Sk.tp., Gd.tp.2: “was” instead of “is”  
72. Sk.sh.: a single bracket is placed in front of “Besides”  
73. Gd.tp.1: “man calls” instead of “he calls”; Gd.tp.2: “is called” instead of “he calls”  
74. Sk.sh.: “I,” abbr. for “intoxication”  
75. Sk.sh.: “in” written; a.o.d.: “him” instead of “in”  
76. A.o.d.: “outside” instead of “outward”  
77. Gd.tp.2: “There are” instead of “I have seen”  
78. Sk.sh.: “exa.” in lh. written, then retraced, rendering the word indecipherable; a.o.d.: “ecstasy”  
79. Gd.tp.1: “which is” instead of “is”; Gd.tp.2: “is” omitted
them, which is an intoxication. It is not intoxication and yet it has the same effect; and yet this intoxication does not take away their vitality and does not cause illness. On the other hand, it gives them a greater health and a greater strength. For you will always find the health and the strength of a mystic who knows this science in a perfect order. And this science is the [understanding] of the whole universe being in man. It is a science to become what may be called self-sufficient. For whatever man possesses, he may be called rich by it or may be considered comfortable, but it is his possession, it is not himself. But it is the enriching of the self which is real riches; and it is to develop the power in oneself which is the real power, which is dependable.

Besides, what is called today intellectuality is mostly book learning. A man goes on reading [and] reading and reading for many years. His head has become tired, what he knows is what is written in the book. I have myself seen people having read the whole library for twenty years or people having written fifty books, you ask them one question of life, they do not know it. It is not books which can teach us, it is the life which is the greatest teacher. But when the mind is engaged with books, then one is not open to read the life.

80. Gd.tp.1: “and” crossed out and “nor” written by hand above the line
81. Gd.tp.2: “a” omitted
82. Sk.sh.: “underwaking” written; a.o.d.: “understanding”
83. Gd.tp.2: “with” added
84. Gd.tp.1: “by” crossed out and “because of” substituted by hand; Gd.tp.2: “by” omitted
85. Gd.tp.1: “it” omitted
86. Gd.tp.1: “he” added by hand
87. Gd.tp.1: “But” crossed out
88. Sk.sh.: “rich” written, but then crossed out, and omitted in a.o.d.
89. Sk.sh.: “richess” in lh., probably indicating “richesse”, French for “wealth”; a.o.d.: “riches”
90. Sk.sh.: “over” written, then retraced to read “and”; a.o.d.: “and”
91. Sk.sh.: “Then he” written, but then crossed out, “Before” substituted, then crossed out, all omitted in a.o.d.
92. Sk.tp.: “often” added; Gd.tp.1: “often” instead of “myself”
93. Gd.tp.2: “There are” instead of “I have myself seen”
94. Sk.sh.: “of” retraced to read “about”; a.o.d.: “about” instead of “of”
95. Sk.tp.: “the” crossed out; Gd.tp.2: “the” omitted
My greatest astonishment after coming from India and straight going to New York was that in every train, bus and what I saw that in the hand of every man there was a newspaper and he was looking at it. And what is generally newspaper? A newspaper is to amuse the most ordinary man in the street. Very often a newspaper reporter came to me and asked me about my philosophical ideas and next day when I read the newspaper, it was all turned upside down. I was most disappointed. I went to the journalist, I went to him and said, “What you told you to say and what have you said?” He said, “If I would have given what you have said, nobody would understand it. We have to please the man in the street.”

Now a professor, a doctor, a lawyer, a businessman all reading the same thing which the man in the street reads, that shows where man’s thought is today. What he calls education, that education is a book learning. What we want today is learning from life; that the life is the greatest teacher. And if there is a thorough education to be gained it is by a keen observation of life.

But one might ask that, In this whole life which object is most important to study? And I will answer: ourselves. What we generally do is that we criticize another person, we speak bad of another person, we dislike another person, but we always excuse ourselves. The idea is to watch and to
observe one’s own attitude, one’s own thought and speech and action, and to
examine also how we react upon all things in our favour and in our disfavour.
And do we show wisdom in our reaction, do we show control in our reaction, or are we without control and without thought?

And then also to study one’s body. By knowing that the body is not only a means of experiencing life by eating and drinking and making ourselves comfortable, but this is the sacred temple of God. Besides that, this breath which we breathe morning till evening, we hardly think what mystery is behind it. This one object is of such a great importance that if one studied the science of this, one could really understand the science of the whole being. And this is the very thing of which everyone seems to be ignorant. A person may think about it. One thinks that one breathes, that is all, and one knows not in point of fact there is something in the breath that is connecting the body with the soul. And the day when the breath leaves the body, that connection is broken; the body is on the earth and the soul goes. And therefore, that thing which links the soul and body together must have the greatest importance in the world. The man who knows how to breathe and in what way to communicate with one’s soul, that person begins to know that universe is in himself. And it is in realizing the universe in man that man comes to the real spirituality. Even in the Bible there is a hint about that science. But they will not interpret the same in this way, where it is said in

119. Sk.sh.: part of a line in the sh. notebook is left blank here
120. Sk.sh.: “we show” and “in our reaction” written by way of dittos
121. Sk.sh.: “or” indistinctly written
122. Gd.tp.1: “Then also one ought” instead of “And then also”, substituted by hand
123. Sk.sh.: “means” clearly written; a.o.d.: “means” instead of “mean”
124. Gd.tp.1: “that” added by hand
125. Sk.tp., Gd.tp.1: “from” added by hand
126. Sk.tp.: “the” crossed out; Gd.tp.2: “the” omitted
127. Sk.tp.: “pount” written, then crossed out, and omitted in a.o.d.
128. Gd.tp.1: “And” omitted
129. Sk.sh.: “this” crossed out and “it” substituted by hand
130. Sk.tp., Gd.tp.1: “never thinks” instead of “may think”
131. Sk.tp.: “that” added by hand; Gd.tp.2: “that” added
132. Sk.tp.: “the” crossed out; Gd.tp.2: “the” omitted
133. Sk.sh.: “point” written, then crossed out, and omitted in a.o.d.
134. Gd.tp.1: “And” omitted
135. Sk.sh.: a blank; Sk.tp.: a number of dots and “(beyond)” added by hand; Gd.tp.1: “on” added by hand
136. Sk.sh.: “universe” indistinctly written; Sk.tp., Gd.tp.1: “the” added by hand before “universe”
137. A.o.d.: “this” instead of “that”
138. Gd.tp.1: “the same” crossed out and “it” substituted by hand
139. Gd.tp.1: “where” crossed out
the Bible, “Be perfect even as your father in heaven is perfect.” If there is a possibility by the Bible also for the soul to attain perfection, that perfection is in realizing universe in man.

Friends, the secret is this, that you are as small, as narrow the horizon of your consciousness. And if your consciousness rises above these barriers which make you small, you naturally become wide and you naturally become great. And therefore spiritual perfection is attained by concentration, by contemplation, by meditation.

And the Sufi Movement has the school today in the Western world, that people may not have to go to the Far East in order to search for these things. And that the same mystery may be given to the Europeans, who can be trusted in that mystery in a form, that their busy life may not be hindered. For a Western person there are many responsibilities in their life. The Western person has not that time which in the East a person has to think and to meditate. But at the same time, if an Occidental person finds a time for cricket or billiards, he can just as well find time to meditate and to concentrate also.

138. Sk.tp., Gd.tp.1: “ye” added
139. Gd.tp.2: “even” omitted
140. See Matthew 5:48
141. Gd.tp.1: “by” crossed out and “according to” substituted by hand
142. Sk.tp.: “To the Bible there is a possibility” instead of “If there is a possibility by the Bible”
143. Sk.tp.: “also” crossed out
144. Gd.tp.2: “to” added
145. Gd.tp.1: “a” crossed out
146. Sk.sh.: a blank
147. Sk.tp., Gd.tp.1: “the” added by hand; Gd.tp.2: “the” added
149. Sk.sh.: “is” written; a.o.d.: “as” instead of “is”
150. Gd.tp.1: “And” crossed out; Gd.tp.2: “And” omitted
151. Sk.tp.: “the” crossed out and “a” substituted by hand; Gd.tp.2: “a”
152. Gd.tp.1: “so” added by hand
153. Sk.tp.: “in” crossed out and “with” substituted by hand
154. Gd.tp.2: “friend” instead of “that”
155. Sk.sh.: “that modified, that their desire” written, but then crossed out, and omitted in a.o.d.
156. Sk.sh.: “ms.” abbr. for “mystery”; a.o.d.: “modified” instead of “mystery”
157. Gd.tp.1: “Because” added by hand
158. Gd.tp.1: “their” crossed out and “his” substituted by hand; Gd.tp.2: “his” instead of “their”
159. Sk.sh.: “Occidental” abbr. for “Occidental”
160. Sk.tp., Gd.tp.1: “a” crossed out, and omitted in Gd.tp.2
161. Sk.sh.: actually “biljad” written in lh.; “biljart” is Dutch for “billiards”
If he only believed\textsuperscript{162} the benefit of this, he would certainly do his best to spare some time for this most valuable thing. Of course\textsuperscript{163}, it is not at all our wish to waken those who are asleep, because those who are asleep they better sleep, because\textsuperscript{164} for them sleep is good. They need sleep and they must sleep. But those who are changing their\textsuperscript{165} sides, those who are trying to get up, we give them our hands and help them to get up. \textsuperscript{166}And it is this which we call initiation in the esoteric side of Sufism.

The Sufi\textsuperscript{167} is not a secret thing. Only, as everybody cannot understand it, we do not wish to give it to everybody to ridicule\textsuperscript{168} it\textsuperscript{169}. Only it is\textsuperscript{171} trusted\textsuperscript{172} to some serious persons who will steadily go on\textsuperscript{173} at the path of wisdom. \textsuperscript{176}Now since the last ten years this school has spread in the United States\textsuperscript{177}, in England\textsuperscript{179}, in Switzerland\textsuperscript{179}, and in all parts of Europe.\textsuperscript{176} It is a society of the\textsuperscript{181} members from\textsuperscript{182} all nations of the world. The work that they have is to serve in the direction of coming together, of meeting together in wisdom.

East and West are as the two poles\textsuperscript{183} of the world and if we come together it is \textsuperscript{[not]}\textsuperscript{184} in business, or politics, or industry, because it\textsuperscript{185} is a

\textsuperscript{162} Sk.tp.: “in” added by hand; Gd.tp.1,2: “in” added
\textsuperscript{163} Gd.tp.2: “No doubt” instead of “Of course”
\textsuperscript{164} Gd.tp.1: “because” crossed out; Gd.tp.2: “because” omitted
\textsuperscript{165} Gd.tp.2: “their” omitted
\textsuperscript{166} Gd.tp.1: everything that follows is crossed out, but the last page is missing
\textsuperscript{167} Sk.tp., Gd.tp.1: “Sufism” instead of “The Sufi” substituted by hand; Gd.tp.2: “Sufism” instead of “The Sufi”
\textsuperscript{168} Sk.tp.: “ridicule” corrected by hand to read “ridiculize”; Gd.tp.2: “ridiculize”
\textsuperscript{169} Sk.tp.: “at” crossed out
\textsuperscript{170} Gd.tp.2: “at it” omitted
\textsuperscript{171} Gd.tp.2: “It is only” instead of “Only it is”
\textsuperscript{172} Gd.tp.1: “entrusted” instead of “trusted” substituted by hand
\textsuperscript{173} Sk.sh.: “on” indistinctly written
\textsuperscript{174} Sk.tp.: “in” instead of “at”; Gd.tp.2: “at” omitted
\textsuperscript{175} Gd.tp.2: “divine” added
\textsuperscript{176} Gd.tp.2: This entire sentence omitted
\textsuperscript{177} Sk.sh.: “U.S.” in lh. abbr. for “United States”
\textsuperscript{178} Sk.sh.: “Engla.” in lh. abbr. for “England”
\textsuperscript{179} Sk.sh.: “Swl.” in lh. abbr. for “Switzerland”
\textsuperscript{180} Gd.tp.1: the typescript ends here; the remainder of the lecture is missing
\textsuperscript{181} Sk.tp.: “the” crossed out; Gd.tp.2: “the” omitted
\textsuperscript{182} Sk.sh.: “from” retraced to read “of”
\textsuperscript{183} Sk.tp.: “parts” instead of “poles” then crossed out and “poles” substituted by hand
\textsuperscript{184} Sk.sh.: “on” clearly written; a.o.d.: “not” instead of “on”
\textsuperscript{185} Gd.tp.l.2: “that” instead of “it”
momentary unity. It is not a stable unity. The stable unity is in the understanding of the truth of life, in [which] we all can become friends.

Two persons who understand life well, they become greater than brothers, [they] become greater friends than any friendship in the world. There is nothing that divides them, nationality or race or any division does not divide them.

And it is therefore that the Sufi school is now being working in Belgium also, only for those who are sincerely inclined to understand the deeper side of life.

Thank you all for your kind response. May God bless you.
Beloved ones of God,

My subject for this evening is the power of silence. Apart from the meditative silence, even in our everyday life silence is the most essential thing. There is an energy which becomes accumulated, functioning in the innermost of our being, and it is in the speech that one gives outlet to that energy. And that energy may be best called magnetism. It is inspiration and it is wisdom. It is therefore that you will always find in the less talkative person a greater wisdom than the one who is talkative. Apart from wisdom, from a physical point of view a person is all the time giving out an energy which, if he conserved, he can make a great vital power in himself. With some persons it becomes a passion to speak without purpose, without reason speak because they like to speak. If one knew what the Bible says about the word, that first
was the word and the word was God, if one only knew what the tradition of humanity has been, it is the word. Those who have the esteem of the word, those who value the word, their word becomes precious. One word is of millions, and even millions are less than the price of their word.

The great teachers of humanity have come and passed away, and what they have left behind them, which the world prizes more than anything, is their word. If we keep anything as most sacred just now, whatever be our faith or religion, it is the word that has been given to us, it is the word which we keep as the most precious thing in the world. The moment that a person begins to value his word, from that moment he begins to think what he says. The one who has no value of his word, he is of little value himself. The greater person is he who stands for his word. However great a man, if he has no honour of his word, he cannot really be great. It is such a pity that in this time materialism, we are losing the idea of the most valuable thing we have, and we have got it from the heavens; for the word is heavenly and what is in the word is the soul, the spirit. And when that word is uselessly used, life is abused by it. Do we not see that there is one person perhaps comes to us and speaks a thousand words and not one word to us strikes? There is another person comes to us and speaks one word, but it penetrates, it makes impression; that word is of value. For there is a living word and there is a dead word. A living word has a life, it acts chemically; the dead word has no life, it is only a corpse. The living word will go and float in the space, it will go in the hearts of men.

15. See John 1:1
16. Sk.sh.: “that” written; Sk.tp.: “that” crossed out; Hq.st., Hq.tp.: “that” omitted
17. Sk.sh.: “have” written; Sk.tp., Hq.st., Hq.tp.: “has” instead of “have”
18. Hq.tp.: “Their” added
19. Hq.tp.: “worth” instead of “of”
20. Sk.sh.: “millions” written with a “j” instead of “li”
21. Sk.sh.: “prices” written; a.o.d.: “prizes”
22. Sk.sh.: “ever” written first, then retraced to read “whatever”; a.o.d.: “whatever”
23. Sk.sh.: “greater” indistinctly written; a.o.d.: “great”
24. Sk.sh.: “a” written; a.o.d.: “of” instead of “a”
25. Sk.tp.: “this” instead of “that”
27. Hq.st., Hq.tp.: “who” added
28. Hq.st., Hq.tp.: “strikes us” instead of “to us strikes”
29. Hq.st., Hq.tp.: “who” added
30. Hq.st., Hq.tp.: “man” instead of “men”
and work. And the dead [word]\textsuperscript{31} will drop from the \textsuperscript{33} [mouth on to the earth]\textsuperscript{34} and\textsuperscript{35} will be [buried]\textsuperscript{36} in the dust.

And very often a person speaks because of his weakness. He is weak, he can not control his idea, his thought, and it is helplessly that [he]\textsuperscript{37} drops a word that [he]\textsuperscript{39} would otherwise have kept\textsuperscript{39} and not spoken\textsuperscript{40}. A gossiping person, a person who criticizes another, you will always find is a person of a weak character. It is not that he likes to speak, it is because he cannot help speaking. It is just like a person who eats, but cannot digest. When a person cannot keep his own secret, when a person cannot keep the secret of his friend, he is a person who has no power of digesting, his conscience\textsuperscript{41} will always feel guilty, his heart restless. There is another person who goes on like a machine, a machine\textsuperscript{42} which is hearing from the ears and speaking from the mouth and it is going on all day, hearing what he speaks and\textsuperscript{43} it goes on like a machine. Is it not the experience of many of us that very often we think, “Oh, I wish I had not said that to that person”? Is it not the experience of many of [us]\textsuperscript{44} when we think that, “I should not have spoken so rudely with the other person?” Is it not the experience of many of us that\textsuperscript{45} after having spoken to a person, “Oh, what a terrible thing I have done. I have opened my heart to that person, I do not know what will become\textsuperscript{46} of it!” Sa'di\textsuperscript{47}, a great Persian poet, says in his poetry that\textsuperscript{48}, “My intelligent friend, what use is your repentance after once you have dropped the word out of your lips?” To control the word is more difficult than controlling the most energetic horse. The one who controls his word controls his mind.

\textsuperscript{31} Sk.sh.: “word” inserted; a.o.d.: “word”
\textsuperscript{32} Sk.sh.: “mouth” written, but then crossed out, and omitted in a.o.d.
\textsuperscript{33} Sk.sh.: “from the” crossed out, then restored; od.tp., Hq.st., Hq.tp.: “from the” omitted
\textsuperscript{34} Sk.sh.: “knowledge” retraced to read “mouth”, then “on to the earth” in sh. inserted underneath “from the knowledge”; Sk.tp.: “mouth on to the earth”; od.tp., Hq.st., Hq.tp.: “on to the earth”
\textsuperscript{35} Sk.sh.: “it will be” crossed out and omitted in a.o.d.
\textsuperscript{36} Sk.sh.: “dropped on” written, but then crossed out and “buried” substituted; a.o.d.: “buried”
\textsuperscript{37} Sk.sh.: “one” written; a.o.d.: “he” instead of “one”
\textsuperscript{38} A.o.d.: “he” added
\textsuperscript{39} Sk.sh.: “it” written; Hq.st., Hq.tp.: “it” omitted
\textsuperscript{40} Sk.sh.: “spoken” underlined with dots
\textsuperscript{41} Od.tp.: “conscious” typed, then corrected to “conscience”
\textsuperscript{42} Sk.sh.: “M.” abbr. for “machine”
\textsuperscript{43} Sk.sh.: “teaches” written, but then crossed out, and omitted in a.o.d.
\textsuperscript{44} Sk.sh.: “ones” written; a.o.d.: “us” instead of “ones”
\textsuperscript{45} Hq.st.: “we think that” instead of “that”; Hq.tp.: “to think” instead of “that”
\textsuperscript{46} Hq.tp.: “come” instead of “become”
\textsuperscript{47} For Sa’di, see List; the source of this quotation has not been found to date
\textsuperscript{48} Hq.st., Hq.tp.: “that” omitted
There is another way of looking at this subject. When a person is talking to those not yet evolved to his own grade of looking at things, he may say things of a greater wisdom which will prove to be as pebbles in the place of pearls. It is a loss of words of a higher ideal, of some greater truth to a person who is not capable of understanding as appreciating. You have given something in the hand of another who will ridicule at it, who will mock at it, and to whom it is of no use. You would find it more thoughtful, more wise, that you did not speak to him the word at that time, but prepared him to hear that word, even if it be for ten years.

And then there are times when you meet with an evolved person for whom your words are of little importance; it is just like a child speaking to a grown person, which means very little to him. But the thing is this, that in doing so you will spoil his time as well as your own. Besides many well know that how many disagreements between relations, between friends, are brought about by useless talking. The talking had no importance whatever, but it has culminated perhaps in a great inharmony or separateness.

There is an amusing story that a woman went to the house of a healer, a magnetiser, and she asked him if he would tell her something, that she was in a great distress. This distress was that she had every day a

---

49. Sh.sh.: a single bracket is placed in front of “There”
50. Hq.tp., Hq.st.: “way” instead of “grade”
51. Sk.sh.: “as” retraced to read “or”; a.o.d.: “or” instead of “as”
52. Hq.tp.: “at” omitted
53. Sk.sh.: “mack” written, then “mock” added in lh.
54. Sk.sh.: “you did not” indistinctly written
55. Hq.tp.: “after” instead of “for”
56. Sk.sh.: “his” written, but then crossed out and “your” substituted; a.o.d.: “your”
57. Od.tp.: “many” crossed out and “that” typed above the line, then “many” added by hand above the line
58. Sk.sh.: “well” retraced to read “will”; Sk.tp. Hq.st., Hq.tp.: “will” instead of “well”; od.tp.: “will” added by hand above the line
59. Od.tp.: “know” was later added by hand above the line
60. Od.tp., Hq.st., Hq.tp.: “that” omitted
61. Sk.sh.: “how” indistinctly written
62. Sk.sh.: “importance” retraced for clarification, but indistinctly written
63. Sk.sh.: “in” written in lh., then “harmony” in sh., then placed in parentheses; Sk.tp.: “disharmony” instead of “inharmony”
64. Od.tp.: “separateness” instead of “separateness”
65. Sk.sh.: “him” written, but then crossed out and “her” substituted; a.o.d.: “her”
66. Hq.st., Hq.tp.: “for” instead of “that”
67. Sk.sh.: “is” written; Sk.tp., Hq.st., Hq.tp.: “was” instead of “is”
68. Sk.sh.: “dtr.” abbr. for “distress” crossed out, then “d.” in lh. added for “distress”
disagreement with her husband. The healer said, “It is very easy. I will give you some sweets and you will put it in the mouth and keep lips closed. Every time when your husband comes home, you put it in the mouth.” The remedy proved successful. And the woman came after the sweet was finished to thank him and to ask for some more magnetised sweets. He said, “My dear lady, you do not need any more bonbon now, just think that you have them and close your lips and all will be all right.” This example is for all to learn, whether wise or foolish. For the wise it is the most beautiful thing; for the foolish it is the only dignified thing possible.

And now coming to a still deeper side of silence: What is silence? Silence is something which we consciously or unconsciously are seeking every moment of our life. We are seeking for silence and running away from it, both at the same time. Where is the word of God heard? In silence. The seers, the saints, the prophets and masters, they have heard that voice which comes from within by making themselves silent. I do not mean by this that because one will have a silence that he will be spoken to. I mean that he will hear the word which is constantly coming to him once he is silent. Once the mind has been made still, a person gets in communication with every person one meets. He does not need too many words; when the glance meets, he understands.

Two persons may talk and discuss their whole life and they will not understand one another. And two persons with still minds look at one another; in one moment there is a communication. Where comes the difference between persons? It is by their activity. And when comes agreement? It

---

69. Sk.sh.: a blank
70. Hq.tp.: “one in your” instead of “it in the”
71. Hq.st., Hq.tp.: “your” added
72. Hq.tp.: “day” instead of “time”
73. Od.tp.: “you” omitted; Hq.st., Hq.tp.: “just” added
74. Hq.tp.: “your” instead of “the”
75. Hq.tp.: “sweets were” instead of “sweet was”
76. Sk.sh.: “ask” indistinctly written
77. Sk.sh.: “bonbon” French for “candy”; a.o.d.: “bonbons”
78. Sk.sh.: “ones” retraced to read “us”; a.o.d.: “us”
79. Hq.tp.: “from” added
80. Sk.sh.: “only” alternately can be read as “well”, due to an indistinct sh. symbol
81. Sh.sh.: a single bracket is placed in front of “And”
82. Sk.sh.: “or” indistinctly written
83. Hq.tp.: “he” instead of “one”
84. Hq.tp.: “and” added
85. Hq.tp.: “From where come the differences” instead of “Where comes the difference”
86. Hq.tp.: “does agreement come” instead of “comes agreement”
comes by the stillness of mind. It is the noise which hinders a voice that we hear from a distance. And it is the troubled waters of a pool which hinder us seeing our own image [reflected]\(^8\) in the water. When the water is still it takes \(^8\) clear reflection. \(^9\) And when our atmosphere is still, then we hear that voice which is constantly coming to the heart of every person. We are looking for guidance; we, all of us, we\(^8\) search for truth. We search for the mystery. The mystery is in ourselves\(^9\). The guidance is in our own\(^9\) soul. Besides this, very often a person meets someone whose contact\(^9\) makes one\(^4\) restless, nervous. The reason is that that person is not restful, not tranquil. This shows that restless\(^9\) makes others restless, calm makes others calm. And it is not easy to stand calm [and]\(^10\) to keep one's tranquillity [in the]\(^9\) presence of a restless, agitated person.

The teaching of Christ is, \(^9\) “Resist not evil”\(^9\). And that is\(^10\), Give not in [to]\(^10\) that\(^10\) troubled condition, or respond not to the troubled condition of a restless person. It is just like partaking of the fire which will burn oneself. And how now\(^10\) can one\(^10\) develop that power in oneself to stand in everyday life against all disturbing influences? For our life is exposed to this atmosphere every moment of the day. The answer is that one has to quiet oneself by the way of concentration. And now you may ask what I mean by concentration? Our mind is like a boat, a boat which is in the water, subject to be moved by the waves and subject to be influenced by the wind, both. And the waves for this boat are our own emotions and passions, our own thoughts and imaginations, and the wind is the outer influences which we have to meet with. And in order to stop the boat you ought to have the anchor to put in the water, and that

---

87. Sk.sh.: “reflect” written; a.o.d.: “reflected” instead of “reflect”
88. Hq.st., Hq.tp.: “a” added
89. Sk.sh.: a blank, possibly indicating a pause
90. Hq.st., Hq.tp.: “we” omitted
91. Sk.sh.: “ourselv” retraced to read “ourselv”, and “ourselv” added in lh.
92. Hq.tp.: “own” omitted
93. Sk.sh.: “meets” written, but then crossed out, and omitted in a.o.d.
94. Hq.tp.: “him” instead of “one”
95. Hq.tp.: “restlessness” instead of “restless”
96. Sk.sh.: “to” written, then retraced to read “and”; a.o.d.: “and”
97. Sk.sh.: “at” written; a.o.d.: “in the” instead of “at”
98. Sk.sh.: an illegible sh. symbol crossed out
99. Matthew 5:39
100. Hq.st., Hq.tp.: “means” instead of “is”
101. Sk.tp., Hq.tp.: “to” added
102. Sk.sh.: “in that” clearly written
103. Hq.st., Hq.tp.: “now how” instead of “how now”
104. Sk.sh.: “take that” written, but then crossed out, and omitted in a.o.d.
anchor\textsuperscript{105} makes the boat still. And that anchor is the object which we concentrate upon. If this anchor be heavy and weighty, then it will stop the boat. But if this anchor is light, the boat will move and not be still, for it is [in]\textsuperscript{106} the water, it is in the air. 

\textsuperscript{107}But now coming to the question that, by this we only control the boat, but utilizing the boat is another question again. The boat is not made to stand still, it is made for a purpose. To make it stand still\textsuperscript{108} is only to control the boat first. Although all of us do not know this, but at the same time at\textsuperscript{109} the end of the examination that\textsuperscript{110} this boat is made to go from one port to another port. Now the sailing of the boat\textsuperscript{112} needs different conditions. And those conditions are that the boat must not be more heavily laden than the weight that it is made to carry. And so our heart must not be heavily laden with the things that we attach ourselves to, because then the boat will not go. The boat must not be tied and chained\textsuperscript{113} to this one port\textsuperscript{114}, for then it is held back and will not go to that other port for which it is made. The boat may be tied to one port for a thousand years, but the boat is not doing its work then. In the first place it must have that responsance\textsuperscript{115} to the [wind]\textsuperscript{116} that will take it to that port. And that is the [feeling]\textsuperscript{117} that a soul gets from the spiritual side of life. That feeling of the wind helps one to go on, forward to that port to which we are all bound. The mind who is once concentrated fully must become a compass, as they have in the boat, which always points to the same\textsuperscript{118} side. A man who has a thousand different sides of interest, that man is not ready to travel in this boat. It is the man who has one thing in his mind, all other things\textsuperscript{120} secondary, that man
travels from that\textsuperscript{121} port\textsuperscript{122} to that port.\textsuperscript{123} It is this journey which is called mysticism. It is this journey which is called Sufism.

The efforts\textsuperscript{124} of the Sufi Message is to give the opportunity to those\textsuperscript{125} serious seekers after truth that they may come in touch with [the]\textsuperscript{126} deeper side of life. No doubt one thing I must say, that\textsuperscript{127} truth is never taught. Truth is discovered. I must also say that\textsuperscript{128} it is not the wonderworking, it is not the love of phenomena that is the sign of the seeker. For it is in the search in\textsuperscript{129} truth that God is found; for it is in the finding of God that truth is realized. But where is God to be found? God is to be found in the heart of man.

\textsuperscript{130}Thank you all for your sympathetic response. May God bless you.
Beloved ones of God,

I would like to speak this evening on the subject of reaction. Every condition, favourable or unfavourable, in which a person is, and every person, whether agreeable or disagreeable, in whose presence a person is, causes man to react. Upon this reaction depends man’s happiness and man’s spiritual progress. If he has control over this reaction it means that he is progressing. If he has no control over it, it shows that he is going backwards. When you take two persons, wise and foolish, the wise person reacts more intensely than the foolish one. If you take a dense person and a fine person, a fine person naturally reacts more than the dense one. If you take a just person or an unjust person, naturally the just person reacts more than the unjust one. If you take a spiritual person and a material person, naturally a spiritual person reacts more than the material one.
And yet it is against mastery when one has not control over this reaction. A person fine, spiritual, sensitive, wise and just, and yet without control over reaction, yet is incomplete. And this shows that even to become fine and just and spiritual is not sufficient. For these all things make one fine and make one more sensitive, at the same time weak against disturbing influences of the crowd. This shows a person just, wise, spiritual and fine, and yet weak, is not perfect. The balanced life is to be as fine as a thread and to be as strong as a wire of steel. If one does not show that durability and strength to stand the opposing and disturbing influences which one always has to be in the midst of life, one certainly shows a weakness, a lack of development.

In the first place this reaction gives a certain amount of vanity to man. He feels, “I am better than the other who disturbs me.” But he cannot certainly say that “I am stronger” than the other who disturbs him. For when one cannot stand conditions around him, he may think that he is a superior person, he cannot stand conditions. But in reality the conditions are stronger when he cannot stand them.

If we are born on earth, if we are destined to walk on the earth, we cannot dream of paradise when we have to stand in all the conditions that the earth brings before us. When a person progresses towards spirituality, he must bear this in mind, that together with his spiritual progress he must strengthen himself against disturbing influences. If not, he must know that with every desire of making progress, he will be pulled back against his will by conditions, by circumstances.
There are four different ways in which a person reacts: a person reacts in deed, in speech, in thought, in feeling. A deed produces definite result, speech produces effect, thought produces atmosphere, feeling produces conditions. And therefore in no way a person will react which will be without effect. A reaction which will be perceived quickly or slowly, but it must be perceived. And very often a reaction is not only agreeable to oneself, but to another also. A person who answers by insulting another stands on the same level. The one who does not answer stands above it. And in this way we can rise above things, against which we can react, if we only know to fly. It is flying above things instead of standing, as a material person would stand, against them. How can one call oneself spiritual if he cannot fly? That is the first condition to be spiritual.

The whole mechanism of this world is an action and reaction, in the objective world as well as in the world of persons. Only in a person there is a possibility of developing that spirit which is called the spirit of mastery. And that spirit is easily developed and best developed by trying to get control over that spirit of reaction. And life offers us abundantly occasions from morning till evening to practise this lesson. Every move we make, every turn we make, we are faced to something agreeable or disagreeable, harmonious or unharmonious, either condition or a person. If we react automatically we are no better than a machine and we are not different than thousands and millions of people who act automatically. But if we can trace in ourselves a divine heritage, a heritage which is called mastery, it is in fighting control of reaction against influences. In theory it is simple, it is easy. In practice it is the
most difficult thing there is to master, to conquer. And when we think of the usefulness of this development, we shall find that there is nothing in the world that is more necessary and more important than this development. If there is any strength in the world to be found, \textsuperscript{42} that strength\textsuperscript{43} within oneself, and this is the proof of having that strength when\textsuperscript{44} one is able to control one’s reaction. This preserves dignity, this maintains honour. It is this which sustains respect, and it is this which keeps man wise. For it is easy to be wise, but it is difficult to continue to be wise. It is easy to think, but it is difficult to continue to be a thoughtful person. Very often people have asked me if there is any practice, if there is any study, if there is anything which one can do in order to develop will power\textsuperscript{45}. And I have answered, “Yes, there are many practices and many ways, but this is [the]\textsuperscript{46} simplest and best practice which one can\textsuperscript{47} do without being taught, and that\textsuperscript{48} is to always have a hand [over]\textsuperscript{49} the reaction.” I always interpret\textsuperscript{50} the [words]\textsuperscript{51}. “I cannot endure,” “I cannot stand,” “I cannot sustain,” “I cannot have patience,” \textsuperscript{52}all these words mean to me that\textsuperscript{53}, “I am weak.” By saying this one only admits in other words, in better words that\textsuperscript{53}, “I am weak.” And friends, can there be any person in the world who can be our worst enemy\textsuperscript{54} than our own weakness? If the whole world was\textsuperscript{55} our friend, this\textsuperscript{56} one enemy is enough to ruin our life, and\textsuperscript{57} that is our weakness. And if this enemy was\textsuperscript{58} once conquered, we can stand against all those\textsuperscript{59} who will come in conflict with us.

Now the question is, how one must set to work in this direction? One must take consideration of one’s physical condition also in this. Nervous\textsuperscript{60}
system must be in its proper condition. It is by nervousness that man goes from bad to worse. And even a good person with good intentions proves to be otherwise because he has good intentions, but he cannot them out, because his nerves are weak. This wants [the] habit of silence, of concentration, of meditation. A person who goes on continually talking or doing [things] and does not meditate a while, does not take a rest, cannot control his nervous system, cannot keep it in order. Then, if there is anything that can control nervous system, it is right breathing. And when that right breathing is done, [with] a concentration of thought, [connected] with it, then a great fortification is made in the nervous system. All the [strength] of the mystics, of the Yogis that we have heard, that all has come from these practices, a practice which makes the nervous system in hand. Besides, there are things which cause unhappiness, and by holding nervous system in hand, it can be [avoided].

And when we see from a higher point of view, it is by denying to oneself at times the impulses which arise suddenly and which want their answer. What is called self-denial is really in this, that one must control one's thoughts

---

61. Hq.tp.2: “its” omitted
62. Sk.sh.: lost words; Sk.tp., Hq.tp.1: a number of dots; Hq.tp.2: “carry” inserted
63. Sk.sh.: “he is” written, then crossed out, and omitted in a.o.d.
64. Sk.sh.: “over” written, then retraced to read “the”; a.o.d.: “the”
65. Sk.sh.: the “th” of “thing” retraced for clarity, then “thing” retraced to read “things”, a.o.d.: “things”
66. Sk.sh.: “cannot” written, then crossed out, and omitted in a.o.d.
67. Sk.sh.: “nerves” written; a.o.d.: “nervous”
68. Sk.sh.: “nerves” written; Sk.tp.: “his nervous”; Hq.tp.1: “nervous”; Hq.tp.2: “the nervous”
69. Sk.tp.: “the” instead of “that”
70. Sk.sh.: “takes” written; a.o.d.: “with” instead of “takes”
71. Sk.tp., Hq.tp.1: “a” instead of “of”
72. Sk.sh.: “connects” written; a.o.d.: “connected” instead of “connects”
73. Sk.sh.: “nerves” written; a.o.d.: “nervous” instead of “nerves”
74. Sk.sh.: an indecipherable sh. symbol; a.o.d.: “strength” instead of indecipherable symbol
75. Sk.sh.: “we” retraced to read “you”; a.o.d.: “you” instead of “we”
76. Hq.tp.2: “of” added
77. Hq.tp.2: “all” omitted
78. Hq.tp.2: “put” instead of “makes”
79. Sk.sh.: “never” written, then retraced to read “many”; a.o.d.: “many”
80. Sk.sh.: “nerves” written; Sk.tp.: “his nervous” instead of “nerves”, “his” was added by hand; Hq.tp.1: “nervous”; Hq.tp.2: “the nervous”
81. Sk.sh.: a blank, “avoid” in sh. first, then “avoided” in lh. inserted here; a.o.d.: “avoided”
82. Sk.sh.: a single bracket is placed in front of “And”
83. Sk.sh.: “p.o.v.” abbr. for “point of view”
84. Hq.tp.2: “done” added
85. Hq.tp.2: “really is” instead of “is really in"
and wishes and desires and passions. But that does not mean that a retirement from the life of the world. It only means to take oneself in hand.

---

**Q.:** Can one begin with that control in advanced age of life or must it be done when one is young?

**A.:** It is never too soon to begin, and it is never too late to improve.

**Q.:** Ought not the proper control over oneself be a part of good education given to children?

**[A.:]** Of course, I think that if from childhood that education is given, wonderful results can be brought about. There was a time in India, one sees very little of it just now, but in the ancient times, when youths were trained in asanas, a certain way of sitting, [a certain way] of walking, and [a certain way] standing. By that they first achieve a control of their muscles and upon their nerves. It would always be of immense value if education today adopts the two things. One thing is as a study, to study that question of controlling the reaction and as a practice to introduce it in the sports or gymnastiques.

---

86. Sk.tp., Hq.tp.2: "that" omitted
87. Hq.tp.2: except for the 4th, 6th, 8th and 10th questions, all the following questions are omitted, and the other answers continue as text, with no indication that they were answers to questions
88. Hq.tp.2: "control" added
89. Hq.tp.2: "it" added
90. Sk.sh.: the "A." for "answer" is missing; Sk.tp., Hq.tp.1: the "A." for "answer" included
91. Hq.tp.2: "Of course, I think that" omitted
92. Sk.sh.: "result" written; a.o.d.: "results"
93. Sk.sh.: "Indi." abbr. for "India"
94. Hq.tp.2: "asana" instead of "asanas"; for asana, see Glossary
95. Sk.sh.: "setting" clearly written; a.o.d.: "sitting" instead of "setting"
96. Sk.sh.: "certain way" inserted in the margin; a.o.d.: "a certain way" added
97. Sk.sh.: "--certain way--" inserted; a.o.d.: "a certain way of" added
98. Hq.tp.2: "achieved" instead of "achieve"
99. Sk.sh.: "about" written; a.o.d.: "upon" instead of "about"
100. Sk.sh.: "immense" indistinctly written, then retraced clearly to read "immense"
101. Sk.sh.: "of" written, then crossed out, and omitted in a.o.d.
102. Hq.tp.2: "adopted" instead of "adopts"
103. Hq.tp.2: "as" omitted
104. Hq.tp.2: "as" omitted
105. Sk.sh.: "in the" crossed out then repeated in lh. in the margin; Hq.tp.2: "the" omitted
106. Sk.sh.: "gymnastiques" in lh. French for "gymnastics"; Sk.tp., Hq.tp.1, Hq.tp.2: "gymnastics"
107. Hq.tp.2: an edited version of the 10th qa. after this lecture inserted
Q.: Is it not much more difficult to control one’s reaction when one suffers
unjustice\textsuperscript{108} from someone whom one loves than from someone to whom one is
indifferent?

A.: The controlling\textsuperscript{109} of [the]\textsuperscript{110} reaction will always [give]\textsuperscript{111} a certain amount
of pain. But at the same time, by suffering by that pain one will get a certain
power of rising above it. [But]\textsuperscript{112} if it is not understood rightly, of course one
might endanger oneself. But the danger is in both cases. On\textsuperscript{113} one side there is
a pit, on the other side there is water. For instance, there is a person who is
always\textsuperscript{114}, by being afraid to hurt or by being oppressed by someone, is always
keeping his thought or feeling suppressed, \textsuperscript{115}which\textsuperscript{116} if he had expressed\textsuperscript{117}
\textsuperscript{118}would have become a [worse]\textsuperscript{119} person, but if he had not expressed\textsuperscript{120}, would
have suppressed\textsuperscript{121}, would be\textsuperscript{122} ruined. Therefore, a discrimination must be
developed, a thought must be developed in order to analyse it\textsuperscript{123}, to understand it
before it is expressed. Because one must know that\textsuperscript{124}, “Something which is in
my hand now, if I shall\textsuperscript{125} not throw it out. By throwing it out I shall do
something wrong. Where shall I throw it? Shall I throw it on my head? What
shall become of it?” \textsuperscript{126}He must know what he has in his hand. \textsuperscript{127}In order to
avoid to break\textsuperscript{128} [another]\textsuperscript{129} person’s head, he has broken his own head; he has
done wrong too.

\textsuperscript{108} Sk.sh.: "unjustice" clearly written; a.o.d.: "unjustly" instead of "unjustice"
\textsuperscript{109} Hq.tp.2: “control” instead of “controlling”
\textsuperscript{110} Sk.sh.: “their” written; a.o.d.: “the” instead of “their”
\textsuperscript{111} Sk.sh.: “giving” written, then retraced to read “give”; a.o.d.: “give”
\textsuperscript{112} Sk.sh.: “Does” written; secondarily, “But” may be read; a.o.d.: “But” instead of “Does”
\textsuperscript{113} Sk.sh.: “On” indistinctly written
\textsuperscript{114} Hq.tp.2: “is always” omitted
\textsuperscript{115} Sk.sh.: “which in the first condition” written, then crossed out, and omitted in a.o.d.
\textsuperscript{116} Hq.tp.2: “who” instead of “which”
\textsuperscript{117} Hq.tp.2: “It” added
\textsuperscript{118} Sk.sh.: “which” written, then crossed out, and omitted in a.o.d.
\textsuperscript{119} Sk.sh.: “worst” added in lh.; Sk.tp.: “worse” instead of “worst”; Hq.tp.2: “worst” retraced by hand to
read “worse”
\textsuperscript{120} Hq.tp.2: “It” added
\textsuperscript{121} Hq.tp.2: “would have suppressed” missing, then “if he had suppressed it” written by hand in the
margin
\textsuperscript{122} Hq.tp.2: “have been” instead of “be”
\textsuperscript{123} Hq.tp.2: “the reaction” instead of “it”
\textsuperscript{124} Hq.tp.2: “that” omitted
\textsuperscript{125} Hq.tp.2: “shall I” instead of “if I shall”
\textsuperscript{126} Sk.sh.: “Shall” written, then crossed out, and omitted in a.o.d.
\textsuperscript{127} Hq.tp.2: “If” added
\textsuperscript{128} Hq.tp.2: “breaking” instead of “to break”
\textsuperscript{129} Sk.sh.: “anothers” written; a.o.d.: “another” instead of “anothers”
Q.: Then what to do?  
[A.:] He must first weigh and measure the impulse that comes to him. Instead of throwing it out automatically, he must first weigh it, analyse it, measure it and utilize it to the best advantage in life. The stone is not only used to break another person’s head or to break one’s own head, but it is also used to build houses, to utilize it. Use everything where it will be useful, where it will be of some advantage. All such things as passion and anger and irritation, one looks upon as something very bad, as an evil. But if that evil were kept in hand, it could be used to a good purpose, because it is a power, it is an energy. In other words, evil better utilized becomes a virtue, and virtue wrongly utilized becomes an evil.

Q.: Can you give an instance in the way of which an impulse of anger can be utilized?  
[A.:] For instance, when a person is in rages and when he feels really like being angry, if that thought he has controlled and has not expressed it in words, that has given him a great power. Otherwise the expression would have had a bad effect upon his nerves. By controlling it, it has given him a strength. It remains with him. I prefer a person who has anger and
A person who has anger and control is to be preferred to the person who has not at all. A person came to me and said (he thought that I shall be very pleased with it), “I have been a vegetarian for twenty years now.” I said, “What made you be vegetarian?” He said, “That takes away the anger and passion and all the evils that make man go wrong.” I said, “That is a wrong way of [becoming] a vegetarian.

If by being ill a person becomes virtuous, that virtue is worth nothing.”

Q.: Does self-control not take away spontaneity?
A.: Self-control gives a greater power of spontaneity. It only develops thought-power, it only makes one think, with every impulse which otherwise manifests automatically.

Q.: Must he not feel first?
A.: He must know about it. At every impulse he must be awake so that he holds that impulse in hand and knows what it is. In other words, to hold the word between the lips before it drops out.

Q.: The impulse in itself, before it is yet controlled, is it wrong in itself?
A.: When we think about the origin of impulse we go in quite a different direction of thought; then we have to think of what direction it is facing, also the direction of mind, whether it is in illumination or in darkness. The mind is
sometimes illuminated, sometimes in darkness. One should think about the condition of the mind at a time. There is another thing to be considered in this connection. A person may have good intentions and his mind focused to good ideals. There is another person who with evil intentions and wrong ideas has said or done something and has automatically turned the mind of the other person to the wrong, against his own will. There is a word of Bible, "Resist not evil." And sometimes evil comes as a fire thrown by a person in the mind of another, a mind which did not have a fire. That fire started there, and in reaction that mind then expressed that fire. To resist evil is to send fire in answer to fire, in other words to partake of the fire that comes from another. And by not partaking fire one has thrown the fire away. The fire has fallen on the same person who has thrown it.

\[Q:\] In what way you look upon those saints in the East and West who have arisen above all such feeling; whether there will always be very few or will their number increase?

A.: With the evolution of humanity their number will naturally increase, and we must all try for the increase of that number.
Q.: What kind of breathing must we teach to children from twelve to sixteen years, to learn to control?
A.: If the children from twelve to sixteen can breathe clearly and rhythmically, that is something, and deep enough.

Q.: The sages and saints when they should let loose their control, would they have the same impulse as ordinary persons have?
A.: [Limitation] goes as far as perfection. The thing is this, that one carries a limitation further than one can imagine. As long as the saints and sages have to wear this limited garb, which is this material body, they have their limitations just the same. But at the same time, they increase and they develop that power which makes them control their impulse, which makes them control that reaction.

Q.: Is it possible that there exist persons who have only good impulses?
A.: When the word “good” comes, it is difficult to analyse it. But good is not something which is stamped by something which is good. Which is good at one time, the same thing is not good at another time. Which is good in one situation, in another situation the thing is bad. Besides, what one considers good just now, the same thing, after three days...
may be worse\textsuperscript{203} for him. Therefore, those who think, those who know, may\textsuperscript{204}
defend the good which they consider for the moment good. Because they think that\textsuperscript{205} “What is good in my consideration\textsuperscript{206} may not be\textsuperscript{207} good in the
consideration\textsuperscript{206} of another. And what I consider good just now, perhaps after a
week the same thing I may not consider good.” It is therefore that they judge no
one,\textsuperscript{208} only try to do what they consider good\textsuperscript{209} for the moment.\textsuperscript{210}

\begin{itemize}
\item \textsuperscript{203} Hq.tp.2: “the worst thing” instead of “worse”
\item \textsuperscript{204} A.o.d.: “never” instead of “may”
\item \textsuperscript{205} Hq.tp.2: “that” omitted
\item \textsuperscript{206} Hq.tp.2: “estimation” instead of “consideration”
\item \textsuperscript{207} Sk.sh.: “be” indistinctly written
\item \textsuperscript{208} Hq.tp.2: “they” added
\item \textsuperscript{209} Sk.sh.: “good” indistinctly written
\item \textsuperscript{210} Hq.tp.2: “To be read before candidates for initiation in the Sufi Order.” added
\end{itemize}
December 11th, 1924

Etekad Rasm u Ravaj

It has been a custom among those people in the East to start every enterprise with the waxing of the moon in order to follow the course of nature and to join forces with the increasing power and light of the moon. The sun represents divine light, the moon represents the human heart. To join forces with the waxing of the moon is like drawing divine light and power in one's own heart to accomplish a certain thing. It is also considered lucky to rise with the sunrise and better still to begin an enterprise with the rising of the sun. This is again an indication to follow nature's tides. The sun represents divine power; therefore, any spiritual action, a prayer offering, or a meditation, a devotional worship, is more desirable to be performed with the sunrise.

However, the night vigils are performed by the seers and the knowers of truth in the midst of the night when the old day ends and new day begins, for that is a time of kemal which offers to the soul a perfect stillness. When the

Documents:
- Gd.hw. = Murshida Sherifa Goodenough's handwritten report of the lecture.
- Gd.tp. = a typescript made by Murshida Sherifa Goodenough, nearly identical with her handwriting.
- Hq.st. = a stencil, prepared at Headquarters for the Gatha series, identical in wording to Gd.tp.
- Hq.tp. = a typescript, prepared for the Gatha series, identical to the other typescripts.

Notes:
1. Gd.tp.: The typescript starts with the Sufi Invocation (see List)
2. A.o.d.: “Number 9.” instead of the date
3. Gd.hw.: “III.9.” added; Gd.tp.: “GATHA,” instead of “Etekad Rasm u Ravaj,” and “SUPERSTITIONS, CUSTOMS, AND BELIEFS,” typed underneath; Hq.st., Hq.tp.: GATHA, “instead of “Etekad Rasm u Ravaj” followed by the Sufi Invocation, than “ETEKAD RASM U RAVAJ,” and “SUPERSTITIONS, CUSTOMS AND BELIEFS,” written on the next line (for Gatha and Etekad, Rasm, and Ravaj, see Glossary)
4. Gd.hw.: “those” changed into “the”; a.o.d.: “the” instead of “those”
5. Gd.hw.: “This is to” written, then crossed out, and omitted in a.o.d.
6. A.o.d.: “if” added
7. Gd.hw.: “suited” written, then crossed out and “desirable” substituted; a.o.d.: “desirable” instead of “suited”
8. A.o.d.: “perform” instead of “be performed”
9. A.o.d.: “the” added
10. Gd.hw.: “it” written, but omitted in a.o.d.
11. For kemal, see Glossary
sun [is] at the zenith, it is kemal also, but it has not the quiet of midnight, and therefore, it is a time which is considered by those who know things inauspicious for taking up any enterprise. As time has influence upon weather, upon the sea, upon the trees and plants, so it has a subtle influence upon living creatures. Man appears to be most independent of the influence, and yet man is most under the influence of time, not only his body and mind but with all his affairs of life. Verily, the one [who] knows the influence of time knows the secret of life.
Belief in planetary influences has been maintained in all ages by man. However many times a person may have been disappointed in finding truth in the horoscope, yet no one can be thoughtful and deny the fact of the influence that the planets have upon people’s lives. It is possible that every method is not a correct method of making a horoscope, every book on astrology is not the right book, and every astrologer is not a prophet; nevertheless, there is as much truth in the influence of planets upon the lives of men, as much truth there is in the effects of drugs upon one’s physical body. The whole cosmic system is based upon a certain rhythm, a rhythm which relates planets, multitudes, and individuals, and manifests as a hidden law governing the action of the whole creation, and yet silent and covered.

There are two aspects that constitute an individual, spiritual and material. The spiritual aspect remains untouched, while the material aspect is moved and turned by conditions brought about by planetary influences. The spiritual aspect, which remains untouched in every man, is as a witness of his life. A soul from within who knows not what it itself is, who identifies itself...
with this other aspect and\textsuperscript{11} therefore takes as a reality that which it witnesses, that which goes on before it as a course of life. When once this real aspect of man’s being is awakened, then it begins to see that it has a voice in the matter too, and then it sees that it must fight for its rights in order to gain liberty. It therefore fights with its own kingdom, which is the other aspect of man’s being which it so long witnessed, and so it gains that strength which enables it in the long run to battle with outer conditions caused by planetary influences. It might take one a lifelong time\textsuperscript{12} to combat, and yet it would be short to gain the mastery which belongs to the soul.

\textsuperscript{11} Gd.hw.: “calls it” written, then crossed out, and omitted in a.o.d.
\textsuperscript{12} A.o.d.: “lifetime” instead of “lifelong time”
\textsuperscript{13} A.o.d.: “A skeleton outline of thought for circulation among the members of the Senior Study Circle only.” typed underneath the text
Takua Taharat ¹

To purify the mind from fear is of very great importance and this can be best done by analysing what causes one fear. Fear is an outcome of long-collected problems unsolved. When once a person [looks his] ² own problem in the face, he gets an insight into the cause of fear, and as in the sun many germs are destroyed, so the germs of fear are destroyed by the light of intelligence. Fear comes from weakness to face the consequences of one’s condition, attitude, and deeds. Once a person has solved the problem how he will meet the consequences, the fear is done with. The best way of getting over the fear of swallowing a bitter pill is to swallow a bitter pill and to experience by it that it is not more bitter than it is.

Fear comes also by being too cautious for one’s health, morals and reputation, also by being too considerate of the feelings of those one loves and too regardful of those under whose influence one is. Also taking too much to heart what others say. Fear very often remains in the heart of man in the guise of virtues and very often a timid one is taken for the righteous one. But the [timorous well-doer] ⁴ ⁵ ⁶ is worse than a ⁷ fearless sinner.

The best practice one can make is to speak with oneself, with one’s own fear, to dispute with it, and to root out the reasons on whose foundations it rests. What generally happens is that all things one fears, one fears even to think of

---

Notes:
1. Gd.hw.: “III.8” added; a.o.d.: “GATHA Series III. Number 8” added above the text, followed by the Sufi Invocation (see List), followed by “TAKUA TAHARAT.” (see Glossary) and “EVERYDAY LIFE.”
2. Gd.hw.: “faces one’s” written, then crossed out, “looks his” substituted; a.o.d.: “looks his”
3. A.o.d.: “by” added
4. Gd.hw.: “virtuous” crossed out, “timorous well doer” substituted; a.o.d.: “timorous well doer” instead of “virtuous”
5. Gd.hw.: “who is” written, but omitted in a.o.d.
6. Gd.hw.: “fearing” written, then crossed out, and omitted in a.o.d.
7. Gd.hw.: “bold” written, then crossed out, and omitted in a.o.d.
them. But the solution of getting above fear lies in analysing the cause of the fear and so making it non-existent. Man by nature possesses a tremendous power hidden in his heart, the power which waits continually\(^8\) to become manifest. This power is hidden by fear. The day when fear disappears, this latent power manifests to view.

\[^9\]

\[^8\] A.o.d.: “constantly” instead of “continually”
\[^9\] A.o.d.: “A skeleton outline of thought for circulation among members of the S.S.C. [abbr. for Senior Study Circle] only.” added underneath the text
Beloved ones of God,

My subject of this evening is from limitation to perfection⁴. Every kind of strife that man has in his life, whether for a material thing or for a spiritual object, it is that natural inclination of man reaching from limitation towards perfection. Whatever it may be, wealth or rank or name or comfort or pleasure, it is its limitation⁵ which keeps man discontented. When we come to the idea of learning, studying, practising, acquiring, attaining, there also we see that this striving of man is to go from limitation to perfection. And as the scripture says that God alone is rich and others are poor can be seen in one’s everyday life. The greater the riches⁶ one has, the more want he feels. And the most interesting thing is that when one studies the life of a poor person, one finds that the poor person is more content with what he has than a rich person with his wealth. And sometimes one also sees that a poor person feels more generous in giving than the rich person parting with his wealth.

And now we shall see the other picture of life. A person who is learned in a small degree, he thinks that he has learned, he thinks that he has read, he wishes to show it. And there is more learned a person⁷ who has really learned, he begins to find that very little he has learned and there is very much to be learned.

From Limitation to Perfection ³

Documents:

Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
Sk.tp. = a typescript prepared by Sakina Furnée, showing some differences from the shorthand.
Hq.tp. = a typescript close to the Sk.tp.

Notes:
1. A.o.d.: “Paris,” added
2. Sk.tp.: “or 15?” written by hand above the line
3. Sk.sh.: “From Limitation to Perfection” in lh. added above the text; Sk.tp.: “FROM LIMITATION TO PERFECTION” added
4. Hq.tp.: “Limitation to Perfection” underlined with dots to indicate the title
5. Sk.sh.: “L. towards P.” abbr. for “limitation to perfection”, in lh.; a.o.d.: “towards perfection” omitted
7. A.o.d.: “a” instead of “the”
8. A.o.d.: “a more learned person” instead of “more learned a person”
Then there is another picture to be seen and that is the foolish and the wise. The foolish is ready to teach you without thinking for a moment, ready to correct you, ready to judge you, ready to form an opinion upon you. The wise, the more wise he is, the more diffident he is to form an opinion upon you, to judge you, to correct you. What does it all mean? It all means that whatever man possesses in a smaller degree, he thinks he has something. And when he possesses in a greater degree, then he begins to feel the need, the want of perfection, of completion.

There is a story of the old times: A sovereign was very pleased to grant a dervish his desire. And the desire of the dervish was to fill his cups with gold coins. A sovereign thought that it was the easiest thing to fill the cup of the dervish. And he was looking forward to this pleasure of seeing the cup fill. And the cup was filled, but it was a magic cup, it would not fill. The more money was poured out in it, the more empty it became. And the sovereign began to be very disappointed and disheartened to think that this cup does not fill. The dervish asked, “Sovereign, if you cannot, you only have to say ‘I cannot’ and I shall take my cup back. I am a dervish, and I will go and I will only think then you have not kept your word.” The sovereign with every good intention and with all his generosity and with all his treasures could not fill that cup. And he asked, “Dervish, tell me what secret you have in this cup? It does not seem to be a natural cup. There is some magic about it. Tell me what is the secret about it?” Dervish answered, “Yes, Sovereign, you have really found out, it is true, it is a magic cup, but it is the cup of every heart. It is the heart of man which is never content. Fill it with whatever you may, with

---

wealth,\textsuperscript{22} with\textsuperscript{23} love, with knowledge, with all [that]\textsuperscript{24} is there, \textsuperscript{25} it never will fill. It is not meant to be filled. Not knowing this secret [of]\textsuperscript{26} life, man goes on after the pursuit, after every object, or any object he has before him, continually. And the idea is that the more he gets the more he wants, and the cup of his desire is never filled."

And the meaning of this can be understood by the study of \textsuperscript{27} soul, that the appetite is satisfied by food, but there is an appetite behind it which is the appetite of the soul, and that appetite is never satisfied. And it is that appetite which is at the back of all different hungers, all different thirsts. And since man cannot trace that innermost appetite, one strives all through his life to [satisfy]\textsuperscript{28} these outer appetites, which are satisfied and yet remain unsatisfied. If a person is making a search of objective [things]\textsuperscript{29}, things of the [objective]\textsuperscript{30} world, he may go\textsuperscript{31} on gaining a \textsuperscript{32} of them; and yet there is never an end of it. The one who searches the secret of sound, the one who searches the mystery of light, the one who searches the\textsuperscript{33} mystery of science, they [all]\textsuperscript{34} search and search and search, and there is never an end to it, there is never \textsuperscript{35} satisfaction. And one wonders, especially a thoughtful person, thinking, Is there anywhere that satisfaction could be found, a satisfaction\textsuperscript{36} which answers so to speak the promise of the soul? And the answer is, Yes, there is a possibility of that satisfaction and that possibility is to attain to that perfection which is not [dependent]\textsuperscript{37} upon outward\textsuperscript{38} things, a perfection which belongs to one’s own being. And this satisfaction is not attained, this satisfaction is discovered. It is

\textsuperscript{22} A.o.d.: "with attention," added
\textsuperscript{23} Sk.sh.: "with knowledge" added in the margin, then "with knowledge" crossed out and "attention" substituted
\textsuperscript{24} Sk.sh.: "there" retraced to read "that"; a.o.d.: "that"
\textsuperscript{25} Sk.sh.: "it" added above a blank, omitted in a.o.d.
\textsuperscript{26} Sk.sh.: "for" written; a.o.d.: "of" instead of "for"
\textsuperscript{27} Sk.tp.: "the" added
\textsuperscript{28} Sk.sh.: "satisfied" written in lh.; a.o.d.: "satisfy" instead of "satisfied"
\textsuperscript{29} Sk.sh.: "thing" written; a.o.d.: "things" instead of "thing"
\textsuperscript{30} Sk.sh.: an illegible sh. symbol retraced to read "objective"; a.o.d.: "objective"
\textsuperscript{31} Sk.tp.: "go" omitted
\textsuperscript{32} Sk.sh.: a blank; a.o.d.: a number of dots, indicating missing words
\textsuperscript{33} Sk.sh.: "the one who searches the" repeated by way of ditto marks in both phrases
\textsuperscript{34} Sk.sh.: "well" written; a.o.d.: "all" instead of "well"
\textsuperscript{35} Sk.sh.: an indecipherable sh. symbol followed by "satisfaction" in lh. and both encircled
\textsuperscript{36} Sk.sh.: "S." abbr. for "satisfaction"
\textsuperscript{37} Sk.sh.: "depending" written; a.o.d.: "dependent" instead of "depending"
\textsuperscript{38} A.o.d.: "outside" instead of "outward"
in the discovery of that\textsuperscript{39} satisfaction that there lies the fulfilment of the purpose of life.

\textsuperscript{40}And now the question arises, How does one arrive to this perfection? Religion \textsuperscript{41} philosophy or mysticism, all these things will help one, but it is the actual attainment of this knowledge by which a person will arrive at this satisfaction\textsuperscript{42}.

Life can be pictured as a line with two ends, one end of the same line a limitation and the other end of the same line a perfection. And as long as one is looking at the end which is the end of limitation, however good, virtuous, righteous, pious he is, he has not touched what may be called perfection. Are there not many believers in religion, in a God; many worshippers of deity, mostly among simple people more than among those intelligent, educated? Do they all arrive to perfection before leaving this earth by their belief in a deity or by their worship?

There are others who learn from books. I have seen myself those who have written perhaps fifty or hundred books themselves and have read perhaps a whole library, a British Museum. They stand in the same place where they were. As long as \textsuperscript{43} face is not turned from that end which is the end of limitation, and as long as that ideal of perfection is not taken before one’s view, which is the real \textit{ka ba}\textsuperscript{44} or place of pilgrimage, one will not arrive to that perfection.

And what keeps this perfection \textsuperscript{45} hidden from man, which belongs to his own life, which is \textit{own being}? A screen put before it; on\textsuperscript{46} that screen is oneself. The soul conscious of its limitation, of its possession to which it identifies\textsuperscript{48} itself, it forgets its own being and it becomes, so to speak, captive in its limitation. Religion or belief in God, worship, philosophy or mysticism, all these help one to attain this. But if one did not search for perfection through these, even these things will only be an occupation, a pastime\textsuperscript{49} and it\textsuperscript{50} will not bring man to the proper result. One might ask, Is there any definition of this

\textsuperscript{39} A.o.d.: “this” instead of “that”
\textsuperscript{40} Sk.sh.: a single bracket is placed in the margin
\textsuperscript{41} Sk. sh.: “knowledge” written; a.o.d.: “or” instead of “knowledge”
\textsuperscript{42} Sk.sh.: “satisfaction” encircled
\textsuperscript{43} A.o.d.: “the” added
\textsuperscript{44} For “\textit{ka ba}”, see List
\textsuperscript{45} Sk.sh.: “hid” written; a.o.d.: “hidden” instead of “hid”
\textsuperscript{46} A.o.d.: “his” added
\textsuperscript{47} A.o.d.: “and” instead of “on”
\textsuperscript{48} Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.
\textsuperscript{49} Sk.sh.: “pastime” encircled; Hq.tp.: “pass time” instead of “pastime”
\textsuperscript{50} A.o.d.: “it” omitted
perfection? What sort of perfection it is? Can it be explained in any way? And
the answer is that it is the perfection itself which can realize itself. It cannot be
put into words, it cannot be\textsuperscript{51} explained. If anyone thinks that truth may be
given in \{words\}\textsuperscript{52}, he is very much mistaken. It is just like putting the water\textsuperscript{53} of
the sea in a bottle and saying, “Here is the sea.”

Very often people ask, “But which\textsuperscript{54} is the truth? What is the truth?
Can you explain it?” But words cannot explain it. Often I thought it would be a
good thing to write the word “truth” on a brick and give it in the hands of a
person and say, “Hold it fast, here is the truth.” There is difference between fact
and truth. Fact is a [shadow]\textsuperscript{55} of truth, fact is intelligible. But truth is beyond
comprehension because truth is unlimited\textsuperscript{56}. Truth knows itself and nothing else
can explain it. What little [explanation]\textsuperscript{57} can be given is of expansion\textsuperscript{58}.

There is a man who toils all day in order to make his livelihood, to give
himself a little comfort, “\textsuperscript{a little}\textsuperscript{60}” pleasure, and so his life goes on. And there
is another man who has a family, who has others, who thinks about them\textsuperscript{61}, who
toils for them, who works for them. Sometimes he forgets his pleasure and
comfort for the comfort and pleasures of those who depend upon him. He has
hardly time to think about his comfort, to think about himself. His pleasure is in
the pleasures of those who depend upon him, his comfort is in their\textsuperscript{62} comfort.
And there is another man who is thinking of being useful in his town, to improve
the condition of \textsuperscript{63}town, to help the education of the people of his town. He is
engaged in it, and he very often forgets himself in the strife of the happiness of
those for whom he is working. There are also those who live for their nation,
who work for their nation, their whole life is given to it. They are only
conscious of their nation; their consciousness is expanded and they are larger.
There is very little difference between the [frames]\textsuperscript{64} of man. But there is a great

\textsuperscript{51} Sk.sh.: an indecipherable symbol crossed out
\textsuperscript{52} Sk.sh.: “works” clearly written; a.o.d.: “words” instead of “works”
\textsuperscript{53} Sk.sh.: “in the” written, then crossed out, and omitted in a.o.d.
\textsuperscript{54} Sk.tp.: “where” instead of “which”
\textsuperscript{55} Sk.sh.: “shade” written; a.o.d.: “shadow” instead of “shade”
\textsuperscript{56} Sk.sh.: “un” of “unlimited” encircled
\textsuperscript{57} Sk.sh.: “comprehension” written; a.o.d.: “explanation” instead of “comprehension”
\textsuperscript{58} Sk.sh.: “expansion” indistinctly written
\textsuperscript{59} Sk.sh.: “and” written, then crossed out, and omitted in a.o.d.
\textsuperscript{60} Sk.sh.: “little” traced through a now indecipherable sh. symbol; a.o.d.: “little”
\textsuperscript{61} Sk.tp.: “to think about them” instead of “who thinks about them”
\textsuperscript{62} Sk.sh.: a dotted ed. line under “is in their”
\textsuperscript{63} A.o.d.: “the” added
\textsuperscript{64} Sk.sh.: first “friends” written, then “frame, (size)” added in lh. above “friends”; a.o.d.: “frames”
difference between [the] expansion of man’s consciousness. There is one man who seems as large as he seems to be, there is one man who seems as large as his family, there is one man who seems as large as his town, there is one man who seems as large as [his] nation. And there are men, believe me, who are as large as the world. There is a saying of a poet who says that, “Neither the sea nor the land can be compared with the heart of man. If the heart of man is large, it is larger than the universe.” Therefore, if perfection can be explained in any terms, if perfection can be defined, it is in the expansion of man’s consciousness. The man who strives after this perfection need not know or learn what is selfish or unselfish. Unselfishness naturally comes to him, he becomes unselfish.

Last few years that humanity has gone through the greatest catastrophe, all nations have suffered and have partaken of it. Every individual, even every living creature on this earth has been affected by it. One might ask, what was lacking? Was the education lacking? There are many schools and universities. Was their religion lacking? There are many churches still and many different beliefs still existing in the world. What is lacking is the understanding of the true meaning of religion. What is lacking is the understanding of the real meaning of education.

And now the question arises how those who have found out that perfection is attained by realizing the self within have attained it? It was not

---

65. Sk.sh.: “their” written; a.o.d.: “the” instead of “their”
66. A.o.d.: “another” instead of “one”
67. Sk.sh.: “family” alternately reads “fame”
68. A.o.d.: “another” instead of “there is one man”
69. A.o.d.: “another” instead of “there is one man who”
70. Sk.sh.: “There is one man who seems as large as” repeated by dittos in the foregoing three sentences
71. Sk.sh.: a blank; a.o.d.: “his” added
72. Sk.sh.: “Hindustan” in lh. inserted after “a”; a.o.d.: “Hindustani” added
73. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
74. Sk.sh.: “defined” retraced through a now illegible symbol; a.o.d.: “defined”
75. Sk.sh.: “have” written, then crossed out, and omitted in a.o.d.
76. Sk.sh.: “strived” written; a.o.d.: “strives” instead of “strived”
77. Sk.sh.: “selfish . . . unselfish. Unselfishness” each encircled
78. Sk.sh.: “it” written, but omitted in a.o.d.
79. A.o.d.: “the” instead of “their”
80. Sk.sh.: “for” written; a.o.d.: “for” omitted
81. Sk.sh.: an indecipherable sh. symbol crossed out
82. Sk.sh.: “your standing” retraced to read “understanding”; a.o.d.: “understanding”
83. Sk.sh.: “their” written; a.o.d.: “the” instead of “their”
only by what man calls external worship. But it was by self\textsuperscript{84}-abnegation in the true sense of the word. It is to go in that silence where one can forget the [limitedness]\textsuperscript{85} of self, that one can get in touch with that part of one’s being which is called perfection. And this can be attained best by those who have realized the meaning of life.

Thank you all for your sympathetic response, may God bless you.
Sakina Furnée’s shorthand reporting

Baronne d’Eichthal², December 19th, 1924³

Sufi Teachings ⁴

⁴I want to tell my mureeds⁶ something about the Sufi teachings⁷,⁵

My mureeds must know that they are not obliged to do all that is done in the Sufi Movement. For it is a Movement [of]⁹ personal freedom, and does not oblige mureeds to subject themselves to all the work that is to be done in the Movement. But at the same time, this must be remembered, that to every mureed a special prescription is given ⁹ and that special prescription is pertaining to their life’s condition and their development ¹⁰. Mureeds who will not find time or who will not be interested in continuing the¹¹ practices in that prescription¹², will no doubt not be doing¹³ against the murshid¹⁴ or against the Movement, but at the same time¹⁵ they will be [acting]¹³ against themselves,

Documents:
- Sk.sh. = Sakina Furnée’s shorthand reporting of the lecture, newly transcribed by B.v.d.B.
- Sk.tp. = three identical typescripts made by Sakina Furnée, including the qa.s, showing some differences from the shorthand.
- Gd.tp. = a typescript prepared by Murshida Sherifa Goodenough showing her handwritten editorial changes, with some of the qa.s edited and inserted into the text.
- Hq.tp. = an edited typescript including the editing of Murshida Sherifa Goodenough, very close to the Gd.tp.

Notes:
1. Sk.tp.: “for Mureeds.” added by hand; Hq.tp.: “Address to Mureeds.” added
2. Sk.sh.: “Eicht.” abbr. for “Eichthal” ; Sk.tp.: “at Baronne d’Eichthal’s” and “Paris” added; Gd.tp.: “Baronne d’Eichthal’s” added by hand, then crossed out; Hq.tp.: ‘at Baronne d’Eichthal’s” added by hand
3. Sk.tp.: “1924” added; Gd.tp.: the date was added by hand, then crossed out; Hq.tp.: “Dec. 19th 1924. Reported by Sakina, but arranged by Ma. Goodenough (Q.+A. inserted by Ma. Goodenough) (see no. 14)” added by hand; for Baronne d’Eichthal, see List
4. Sk.sh.: “About the Sufi Teachings.” in lh. added above the text; Sk.tp., Gd.tp.: “The Sufi Teachings.” added by hand; Hq.tp.: “THE SUFI TEACHINGS.” added
5. Gd.tp.: “I want to . . . Sufi teachings.” crossed out, and omitted in Hq.tp.
6. Sufis use the word mureed to indicate an initiate; see Glossary
7. Sk.tp.: “teaching” instead of “teachings”
8. Sk.sh.: “their” written; a.o.d.: “of” instead of “their”
9. Sk.sh.: a blank
10. Sk.sh.: a blank
11. Sk.sh.: “one” written, but omitted in a.o.d.
12. Gd.tp., Hq.tp.: “these prescriptions” instead of “that prescription”
13. Sk.sh., Sk.tp.: “doing” written; Gd.tp.: “doing” crossed out and “acting” substituted; Hq.tp.: “acting”
14. Sufis use the word murshid to indicate a spiritual teacher; see Glossary
15. Gd.tp.: “at the same time” crossed out and omitted in Hq.tp.
because they will be losing their greatest opportunity of developing themselves, which is given to them by God just now. For if [I] may say that anything in the world you have lost is the least loss compared to the loss of that time which you have not given to these practices, because practices given to you are not only most valuable, but they are a phenomena in themselves.

And now coming to the idea of the practices, of their nature and their character. The practices of breathing are of the greatest importance. For your health comes first, your business, your profession, your work, it is afterwards. And the breathing practices concern your health, not only physical health but mental health, with the health of the soul. The breathing practices given to you by the Sufi Order are not only of the nature of physical development, although they will help physically, but they will culminate into a spiritual development. Knowing that your life in the Western world is too much occupied, I have always given to my mureeds [as] little as possible. But even if that much you will not be able to do, then I am not responsible. Still you know I never shirk my responsibility. I always hold myself responsible for my every mureed, for this responsibility is in God.

And now about the repetition of sacred words. Sacred words have their chemical value, and according to that value an effect is produced on the life of the person who repeats them. The more you will learn about the mysticism of sound, which is already published in a book of mine, the more you will value

---

16. A.o.d.: “the” instead of “their”
17. Sk.sh.: “I’m” retraced to read “I”, and “I” in a.o.d.
18. Gd.tp.: “that” crossed out and “so” substituted; Hq.tp.: “so” instead of “that”
19. Sk.sh.: P-o-M. characteristically uses only the plural, “phenomena”; a.o.d.: “phenomenon” instead of “phenomena”
20. Sk.sh.: “over” written, then crossed out, and omitted in a.o.d.
21. Gd.tp.: “it” crossed out and omitted in Hq.tp.
22. Sk.sh.: “afterwards” encircled
23. Sk.sh.: “concern” written in lh.
24. Gd.tp.: “with” written, then crossed out, and omitted in Hq.tp.
25. Gd.tp.: the “to” of “into” crossed out; Hq.tp.: “in” instead of “into”
26. Sk.sh.: “is” retraced to read “as”; a.o.d.: “as”
27. Sk.sh.: a single bracket is placed in front of “And”
28. Sk.sh.: “are” written, then crossed out, and omitted in a.o.d.
29. Gd.tp.: “which is already published in a book of mine,” crossed out and omitted in Hq.tp.; the reference is to The Mysticism of Sound (1923)
Never think that to repeat a word is a mechanical act. For even you are mechanically repeating a word, you are producing it in the spheres, it is being engraved in the *akashas*. Just know that you have got two talking machines, one within yourself and one without in the sky. And every word that you speak, whether intentionally or automatically, this word goes on being produced on these two talking machines. Only, the talking machine is not living, but these two are living records which produce a living influence. Every phrase, every word that you ever repeat has its effect. And what has been prescribed to you as a word for practice, that word is prescribed considering your particular life’s condition and need.

And now coming [to] the [subject] of movement. It is not everybody, every person who knows the value of a movement. But every movement has a meaning and every movement has an effect. A person who does not think of these things, he will live all his life without thinking. But you who have received initiation in the Order, for you this is a matter of importance. For you have come to this Order in order to know the meaning of life. [You must], therefore, know the effect of the word, the influence of the movement. Therefore, any movements given to you in your practices, they all have their

---

30. Sk.sh.: “on” retracted to read “what”; a.o.d.: “what”
31. Sk.sh.: “it” written; Sk.tp.: “power the word” instead of “it”; Gd.tp.: “it” crossed out and “the word” substituted; Hq.tp.: “power the word”
32. Sk.sh.: a blank; Sk.tp.: a number of dots
33. Gd.tp.: “the” added by hand; Hq.tp.: “the” added
34. Sk.sh.: a blank
35. Sk.sh.: “of” written, then crossed out, and omitted in a.o.d.
36. Sk.tp.: “when” added; Gd.tp., Hq.tp.: “if” added
37. Sk.sh.: “M.” in lh. abbr. for “mechanically”
38. Sk.sh.: “on” written; a.o.d.: “on” omitted
39. For *akasha*, see Glossary
40. Sk.tp.: “You must” instead of “Just”
41. Sk.sh.: “speak” written, then crossed out, and omitted in a.o.d.
42. Gd.tp., Hq.tp.: “that” instead of “this”
43. Sk.sh.: a single bracket is placed in front of “And”
44. Gd.tp.: “And” crossed out and omitted in Hq.tp.
45. Sk.sh.: “in” written; a.o.d.: “to” instead of “in”
46. Sk.sh.: “subject” retracted through a now illegible original symbol
47. Gd.tp., Hq.tp.: “everybody,” omitted
48. Gd.tp.: “in order” crossed out and omitted in Hq.tp.
49. Gd.tp.: “in order” crossed out and omitted in Hq.tp.
50. Sk.sh.: “Just” written; a.o.d.: “You must” instead of “Just”
51. Hq.tp.: “have all” instead of “all have”
meaning. 52. Anything pertaining to [your]53 everyday practices, you must ask Murshid himself or those who are authorized by Murshid to answer the questions of mureeds.54 And55 never discuss with [an]56 uninitiated57, because he will not understand, will not appreciate it; on the other [hand]58 59 will ridicule it and will spoil the thing for you, as every person thinks himself that he knows all and he is ready to form an opinion60 before he studies it thoroughly. The Sufi Order has nothing secret61 in it. If there is any secret it is only this, that they62 must not be [exposed]63 before the uninitiated64 who does not know about it. 65

Besides the law of telepathy 65 the law of [reading]66 the thought or feeling that can be understood by a faithful mureed who has no difficulty in getting in touch with his murshid. Initiation in the Sufi Order is a mutual confidence, confidence67 on the part of Murshid, 68 trust on the part of the mureed. And sometimes in the life of some mureeds this contact69 shows a greater effect than any practice. For I have never [forgotten]70 the words of my murshid, who said, “There is no friendship so beautiful and so reliable as the friendship of the mureed and murshid, which is in the path of God and in the light of truth.”
Q.: Is it necessary to do the breathing exercise several times a day or only in the morning?
A.: It is better to do practices regularly at regular times; but if you could not do it at regular times, then it is better to do them at different times than not to do them. Because many times those who do regular practices, if they have not done it at a certain time, they think, “Now the hour is past, I shall not do them.” It is better to do them at another hour than not to do them. [Very] often a person feels so tired, that one says, “Well, it does not matter if I do not do the practices; next day I shall do it.” But never avoid practices however tired you are, because once you have mastered the practice, the practice itself will take away all tiredness. I shall tell you another thing. If a person was asked that, “If you will go every day to the bank and pay a visit, you will get so much interest on your account.” Do you think that he will say that, “I am too tired to go to the bank” then? However much tired he has been, after coming to the bank and after feeling that, “I have so much added to my interest,” he will feel refreshed. Well, I can say for certain that each practice adds in your life a certain bliss, a bliss in all forms: in the form of inspiration, in the form of power, in the form of health, in the form of success. And when there is such an enormous benefit which for some time a person did not see, if he lost it by not doing it, by being tired, he has two losses: not doing it, and being tired. I would get still more tired and gain something rather than being tired and lose.
Besides life is a rhythm and this rhythm must not be broken. And the practices have a living influence in your life, and the continuity of the practices makes them more living and more full of power. But when the rhythm is broken one day and then continued, it is a loss and a great loss too. And now about the readings, the readings which are given to mureeds are [special] readings and for mureeds to gather together, have a silence and attend to those readings, there is a great bliss. If you only knew that when five persons come together and have a silence together and meet in the thought of divine inspiration and wisdom, what great power is produced by it. And when there is this facility given, I hope that all my mureeds will try to avail of its benefit. I am sure our Sheikha Baroness E. d'Eichthal is doing everything in her power to arrange for mureeds to attend [those] meetings. Also there will be a devotional service now in the mornings. And those who wish to go to their particular churches may go, after or before. And now I have decided that while I am here I must myself attend to it, that you will not say that I am not there.

Q.: Are there exercises given to mureeds to take away the bad influences?
A.: An exercise is given as a prescription is given to take away all that is to take away and to add all that is to be added. And besides this, I would like also to tell my mureeds when they see me privately, the first thing they should do is to ask about their exercises. If not, by conversation the occasion may be lost. This is the first thing.

Q.: Do they change?
A.: Yes, they are changed. They change according to the person’s condition in life.

---

87. Sk.sh.: “is” crossed out, but retained in Sk.tp.
88. Sk.sh.: a blank.
89. Sk.sh.: “them” written, then crossed out, and omitted in a.o.d.
90. Sk.sh.: a single bracket in front of “And”
91. Sk.sh.: “especial” written; Sk.tp.: “special” instead of “especial”
92. Sk.sh.: “E.” has “nne” added above “B.E. d’E.” abbr. for “Baronne E. d’Eichthal” (in French)
93. Sk.sh.: “those” inserted; Sk.tp.: “to those” added
94. Sk.sh.: “for” written; Sk.tp.: “for” omitted
95. Sk.sh.: “certainly” written, then crossed out, and omitted in Sk.tp.
96. Sk.tp.: “or” instead of “is”
97. Sk.sh.: “it” written, then crossed out, and omitted in Sk.tp.
98. Sk.tp.: “that” instead of “this”
99. Sk.tp.: “That” instead of “This”
Q.: But it is more than months?  
A.: Yes, I think that better that each time they see Murshid they should ask about it. Yes, mureeds must not think that in the changing of exercises there is a progress. It may [be] quite otherwise. The thing is this, that there are some exercises that must be changed because the condition is changed, or must be changed. And mureeds also must not think that the changing of the exercises is the necessary thing, because it is a spontaneous progress and certain exercises must be continued without change. They are to be taken just like food or drink that one needs every day. And if an exercise was not changed, mureeds must not think that they have gone back. For it is not necessary for a doctor to change his prescription if the patient is being well.

And now only a few words that we here in Paris are a limited number, and for the [very] reason our responsibility is great. And we [must] try to do our best to give the sign of life to all the activities of the Order, that we may be able to share the benefit we derive by our work [with] others who are seeking after it and longing to attain to it.

---

100. Sk.tp.: a number of dots instead of a question mark  
101. Sk.sh.: “that” written, then crossed out, and omitted in Sk.tp.  
102. Sk.tp.: “be” added  
103. Sk.sh.: “They” retraced for clarity  
104. Sk.sh.: “every” written; Sk.tp.: “very” instead of “every”  
105. Sk.tp.: “we must”  
106. Sk.sh.: “just” written, then crossed out; Sk.tp.: “just” omitted  
107. Sk.tp.: “with” added  
108. Sk.tp.: “are” added  
109. A.o.d.: “God bless you.” added
Beloved ones of God, 4

I would like to speak before you this afternoon the subject of the ideal. 5
If anyone asked me what is the life of life and what is the light of life, I shall tell them 6 in one word and that is the ideal. If anyone asked me what throws light on the path of life; if one asked me what gives one interest in life and in the interest 7, I will 8 answer him 9 in one word and that is the ideal. And 10 a man with wealth, with qualification, with learning, with comfort, without ideal, to me is a corpse. And 11 man without learning, without qualification, without wealth or rank, if he has ideal, he is a living man. If one does not live for an ideal, what does he live for? He lives for himself, which is nothing. That man is powerless and that man is lightless, the man who lives and knows 12 not an ideal. The greater the ideal, the greater the person. The wider the ideal, the broader the
person. The deeper the ideal, the deeper the person. The higher the ideal, the
higher the person. Without ideal, whatever\textsuperscript{13} be in\textsuperscript{14} life, life is worthless\textsuperscript{15}.

And now you will ask me, what do I mean by an ideal? However small
an object which you love, which you look up to, for which you are ready to
sacrifice yourself and all you possess, that is\textsuperscript{16} ideal. I consider that fanatic
\textsuperscript{17} more worth\textsuperscript{18} who says, “On this idol of rock I will give my life, I have
worshipped it as a god”, than a person who says, “I do not\textsuperscript{19} know, I just live on
from day to day.” A sincere ideal, however small, is an ideal.

There is a person who will go through any\textsuperscript{20} sacrifice to serve his nation;
he has his ideal. There is a person\textsuperscript{21}, in order to keep the dignity of his family, of
his ancestors, will endure troubles and difficulties and yet will keep their
honour\textsuperscript{22}; he has some ideal. However narrow he may seem to be, however
conservative he has seemed\textsuperscript{23} to be and\textsuperscript{24} yet he has a virtue; it must be
recognized.

I can show you in the records of the world’s history those who have
been able to maintain their virtue; very often they have been able to maintain
them because their parents did maintain\textsuperscript{25}, because their ancestors\textsuperscript{26} had dignity,
therefore they could not have done otherwise. There is something in it, it is not
altogether to be discarded. A person who does not consider these things, he will
go on living and even a profitable life; but it is an ordinary life, a life which has
no depth, a life which has no value. Nothing there is in life which can make life
worthwhile except ideal.

\textsuperscript{13} Sk.tp.: “he” added
\textsuperscript{14} Gd.tp.: “the” instead of “in”
\textsuperscript{15} Sk.sh.: “worthless” placed between parentheses
\textsuperscript{16} Gd.tp.: “an” added
\textsuperscript{17} Sk.tp.: “of” written by hand in the margin
\textsuperscript{18} Gd.tp.: “while” added by hand
\textsuperscript{19} Sk.sh.: “I do not” indistinctly written
\textsuperscript{20} Sk.sh.: “certain” written, then crossed out, and omitted in a.o.d.
\textsuperscript{21} Gd.tp.: “who” added by hand above the line
\textsuperscript{22} A.o.d.: “may seem” instead of “has seemed”
\textsuperscript{23} Gd.tp.: “and” crossed out by hand
\textsuperscript{24} Sk.sh.: an illegible symbol added; Sk.tp.: “had maintained”;
Gd.tp.: “had maintained” and “them” added later by hand
\textsuperscript{25} Sk.sh.: “anc.” written in lh., abbr. for “ancestors”
There are others who have\(^{27}\) racial\(^{28}\) ideal\(^{29}\). “These are the qualities of my race which I value, I maintain them and in order to maintain them I shall go through any sacrifices\(^{30}\); that is my ideal.” There are others who have [the]\(^{31}\) honour of their word. As\(^{32}\) they have given their word, it is for ever. There are other idealists who have the honour of their affection, [honour of their love]\(^{33}\), [honour]\(^{34}\) of their friendship. Once [they]\(^{35}\) have given, \(^{36}\) it is given\(^{38}\); to go back from it, it\(^{39}\) is greatest \(^{40}\) 41 la plus grande honte\(^{42}\). In giving their heart and taking [a]\(^{43}\) heart, in both there is character\(^{44}\), there is honour. The breach of that stability is [worse]\(^{45}\) to them than death. All these things, however small they may seem, however childish they may appear, at the same time they\(^{46}\) have value, they are the only things worthwhile and\(^{47}\) valuing in life. I shall tell you a story [of]\(^{48}\) an extreme ideal.\(^{49}\)

A few little girls were playing together when Maharaja Singh of Jaipur\(^{50}\) was taking a walk\(^{51}\) in that street\(^{52}\) disguised as an ordinary man. One little girl
said, “I am going to marry a millionaire.” Another little girl said that, “I am going to marry a commander.” And there was another girl who said, “I am going to get the king of this place, the Maharaja.” The Maharaja was on the spot, hearing it. He was as old as to be her grandfather. He was [amused] and told to the people of that girl that, “When this girl’s wedding will come, you must apply and the dowry will be given [by] the state, that she will be happy all her life.”

Years passed and days passed, and the king passed away. And there came a time when parents arranged when they think of little girl’s wedding. And when the question came before the girl, she said, “How, how could it be? I was married already. Did I not give a word? Is it not enough?” They said, “It was a word in your childhood. It was nothing at all. It was a play and the Maharaja is now dead; it is nothing.” She said, “No, never I will hear about it. I am a daughter of Kshatria, I have given my word, I will not go back.” It is an extreme ideal. It has a fanatic aspect. Nevertheless, it is an ideal. There are others. There is an ideal of a general, whose name I have just now [forgotten]. When the time of defeat came, he still raised the flag of his nation and said, “The nation is not defeated.”

53. Gd.tp.: “that” omitted
54. Sk.sh.: “get” retraced to read “marry”, Sk.tp., Gd.tp.: “marry” instead of “get”
55. Sk.sh.: “Mah” in lh. abbr. for “Maharaja”
56. Gd.tp.: “old enough” instead of “as old as”
57. Sk.sh.: “grandfather” placed in parentheses
58. Sk.sh.: a blank, then “amused” added; Sk.tp., Gd.tp.: “amused”
59. Gd.tp.: “that” crossed out
60. Gd.tp.: “just” instead of “you must”
61. Sk.sh.: “to” written; Sk.tp.: “by” instead of “to”; Gd.tp.: “to” crossed out and “from” substituted by hand
62. Gd.tp.: “so” added
63. Gd.tp.: “the” added
64. Sk.sh.: “for” followed by an indecipherable symbol written, then crossed out, and omitted in Sk.tp., Gd.tp.
65. Gd.tp.: “think” crossed out and “thought” written by hand above the line
66. Sk.tp., Gd.tp.: “their” instead of “little”
67. Gd.tp.: “now” instead of “how”
68. Sk.tp., Gd.tp.: “my” instead of “a”
69. Sk.sh.: “at” partially crossed out
70. Sk.sh.: “M” abbr. for “Maharaja”
71. Gd.tp.: “the” added; for Kshatria, see Glossary
72. Sk.sh.: “Never speak to me about it.” written, then crossed out, and omitted in Sk.tp., Gd.tp.
73. Sk.sh.: “forgot” written; a.o.d.: “forgotten” instead of “forgot”
There are a thousand ideals like that. One could say that they lack wisdom, that they lack balance, that they lack reason, that they lack logic, and yet they stand above logic and reason, they stand above what one calls practicality and common sense. Many practical people with common sense came and went. If we remember the names of anyone who made upon the world an impression everlasting, it is of the idealists. No doubt, that ideal in which we all feel that we come from the same source and return to the same source, that ideal is the greatest, because in that ideal we unite one another and serve one another and feel responsible to be sincere to one another. I think that if man has no ideal and if he has learned any virtues, he can not very well practise that virtue. [Ideal] naturally teaches virtues which rise from the heart of man.

There is a story of a king who judged four persons of the same fault. The wise king said to one that he must be exiled, to the other that he must be in prison for his whole life, to the third he must be given a life’s sentence, and to the fourth he said, “I am very surprised, I had never expected such a
fault being done by you.” And what was the result? The one who was sent to the prison, he was quite happy with his comrades there. The one who was exiled, he built up his business outside his country. The one who was sentenced, was sentenced. But the fourth went home and committed suicide.

What prompts man to sacrifice is only one thing, and that is ideal. And he can only sacrifice one thing and that is his life, his own life. And man without ideal therefore has no depth, is shallow. However pleased in his everyday life, he never enjoy that happiness which is independent of outward life. That pleasure which is experienced through pain is the pleasure experienced by the idealist. But what pleasure is this which has not come out of pain? It is tasteless. Yes, life’s gain, people so much think of it. What is it after all? A loss caused by an ideal is a greater gain than any other gain in this world.

Q.: Can you conquer the ideal? Can you get to have an ideal if you have not it from your birth?
A.: Yes, it is difficult, but at the same time it is better\textsuperscript{121} to pursue\textsuperscript{122} an ideal through life always\textsuperscript{123} in following an ideal.

\textsuperscript{124}Q.: But those \{who\}\textsuperscript{125} have no ideal?\textsuperscript{126}

A.: There is someone’s writing, who\textsuperscript{127} I have forgot\textsuperscript{128}, “If you \{have\}\textsuperscript{129} \{no\}\textsuperscript{130} God\textsuperscript{131}, make one.”

\textsuperscript{133}Q.: I think everyone has an ideal, even if it is ever so small.

A.: Even a\textsuperscript{134} start by a narrow ideal is [better]\textsuperscript{135} than to have none.

\textit{Q.: Can one lose the ideal?}

A.: Then to have another ideal, for there are two ways of losing it. For\textsuperscript{136} one way\textsuperscript{137} that one has lost the ideal\textsuperscript{138} by [becoming]\textsuperscript{139} pessimistic, or by being disappointed in the ideal. But I should think that one must make one’s ideal so independent that [nothing]\textsuperscript{140} outside oneself [may]\textsuperscript{141} have the power of breaking it. I think that a person who can see the faults of his beloved friends\textsuperscript{142}, he has not yet loved his friend, because his love must be able to add to his

\begin{itemize}
  \item \textsuperscript{121} Sk.sh.: “better” indistinctly written
  \item \textsuperscript{122} Sk.sh.: “pursue” has an “h” after the “r”
  \item \textsuperscript{123} Sk.sh.: a “Q.” for “Question” has been written, then crossed out; it is unclear if P-o-M. continued speaking or someone else; Gd.tp., Sk.tp.: “Q.” omitted
  \item \textsuperscript{124} Gd.tp.: The following “Q.”’s and“A.”’s are all crossed out, Gd. wrote “include” by hand in the margin, as she was preparing the qa.s to be included in the text.
  \item \textsuperscript{125} Sk.sh.: “who” retraced through a symbol thereby rendered illegible; Sk.tp., Gd.tp.: “who”
  \item \textsuperscript{126} Gd.tp.: This whole question crossed out
  \item \textsuperscript{127} Sk.tp.: “whom” instead of “who”
  \item \textsuperscript{128} Sk.tp.: “forgotten” instead of “forgot”; Gd.tp.: this whole sentence omitted
  \item \textsuperscript{129} Sk.sh.: “want” clearly written; Sk.tp., Gd.tp.: “have” instead of “want”
  \item \textsuperscript{130} Sk.sh.: “of” retraced to read “no”; Sk.tp.: “no”; Gd.tp.: “not got”
  \item \textsuperscript{131} Gd.tp.: “one” instead of “God”
  \item \textsuperscript{132} The quotation, which P-o-M. cites in other lectures, is: “If you do not have a God, make one.”; the source has not been identified
  \item \textsuperscript{133} Sk.sh.: later “1.” in front of “Q.” and “2.” in front of“A.”, indicating to reverse them; Sk.tp., Gd.tp.: question before the answer; Gd.tp.: Gd. later crossed out by hand the whole question and the“A.” for “answer”
  \item \textsuperscript{134} Sk.tp.: “whom” instead of “who”
  \item \textsuperscript{135} Sk.sh.: “honoured” written, then crossed out and “better” substituted; Sk.tp., Gd.tp.: “better”
  \item \textsuperscript{136} Sk.tp.: “For” omitted; Gd.tp.: “For” crossed out
  \item \textsuperscript{137} Gd.tp.: “is” added
  \item \textsuperscript{138} Sk.sh.: “between” crossed out and omitted in Sk.tp., Gd.tp.
  \item \textsuperscript{139} Sk.sh.: “a” retraced to read “becoming”, and “becoming” in a.o.d.
  \item \textsuperscript{140} Sk.sh.: “anything” written; Sk.tp., Gd.tp.: “nothing” instead of “anything”
  \item \textsuperscript{141} Sk.sh.: “never” written; Sk.tp., Gd.tp.: “may” instead of “never”
  \item \textsuperscript{142} Sk.tp.: “friend” instead of “friends”
\end{itemize}
shortcomings\textsuperscript{143} all that is necessary in order to complete it. It is not that the [beloved]\textsuperscript{144} is complete, but the lover completes it. Many say that\textsuperscript{145}, “I have [loved],\textsuperscript{146} but I have been disappointed,” but I tell them that\textsuperscript{147}, “You have [dug]\textsuperscript{148} but you have not [dug]\textsuperscript{150} deep\textsuperscript{151}; you have reached the\textsuperscript{152} mud, but not the water.”

\textit{Q.:} Is\textsuperscript{153} idealism catching?
A.: There is nothing more catching\textsuperscript{154} than idealism.

\textit{Q.:} Often people have many small ideals and they are conscious of one at the\textsuperscript{155} time and then leave it for another; that is also a danger\textsuperscript{156}
A.: Yes, but at the same time,\textsuperscript{157} to have a small ideal even and yet to understand it ought\textsuperscript{158} to be sincere to it is something worthwhile.\textsuperscript{159} Really do not touch ideal, but we do not touch them when we go from one to another.\textsuperscript{160} There was a play here produced of Harish Chandra, an old\textsuperscript{161} story; it was the Oriental Society which has produced\textsuperscript{162}. One part of that\textsuperscript{163} play I do\textsuperscript{164} like to bring

\textsuperscript{143} Sk.sh.: “shortcomings” placed in parentheses
\textsuperscript{144} Sk.sh.: “beloved” written, an unattested form (OED); Sk.tp., Gd.tp.: “beloved”
\textsuperscript{145} Gd.tp.: “that” omitted
\textsuperscript{146} Sk.sh.: “love” written; a.o.d.: “loved” instead of “love”
\textsuperscript{147} Gd.tp.: “that” crossed out
\textsuperscript{148} Sk.sh.: “dugged” written in lh., a non-standard form; Sk.tp., Gd.tp.: “dug”
\textsuperscript{149} Sk.sh.: “of”: Sk.tp., Gd.tp.: “of” omitted
\textsuperscript{150} Sk.sh.: “dugged” written, a non-standard form; Sk.tp., Gd.tp.: “dugged” typed, then the “ged” crossed out
\textsuperscript{151} Sk.sh.: “dugged deep” added in lh.
\textsuperscript{152} Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
\textsuperscript{153} Sk.sh.: “the” written, then crossed out, and omitted in Sk.tp., Gd.tp.
\textsuperscript{154} Sk.sh.: “catching” repeated by way of dittos
\textsuperscript{155} Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
\textsuperscript{156} Gd.tp.: The whole question crossed out
\textsuperscript{157} Gd.tp.: “A.: Yes, but at the same time,” crossed out
\textsuperscript{158} Gd.tp.: “and” instead of “ought”
\textsuperscript{159} Sk.sh.: “We” written, then retraced illegibly, then crossed out; Gd.tp.: “We” omitted
\textsuperscript{160} Sk.tp.: this entire sentence is placed between parenthesis and a question mark added which is put in brackets after the sentence; un.hw.: these six preceding qa.s were replaced by the following phrase: “Ideal will always appeal to man”
\textsuperscript{161} Sk.sh.: an illegible symbol crossed out
\textsuperscript{162} Sk.tp.: “it” added by hand; Gd.tp.: “it” added
\textsuperscript{163} Gd.tp.: “this” instead of “that”
\textsuperscript{164} Sk.tp., Gd.tp.: “would” instead of “do”
before your notice: Harish Chandra\(^{165}\), a king who had as [his]\(^{166}\) principle to be faithful, to be truthful, to be true to his word. And [then]\(^{167}\) there is\(^{168}\) a time when he is sold\(^{169}\) in the house of a person who made him a keeper of the graveyard, where the corpses are cremated. And there he sees after a separation of many years his wife; that separation was an accident. And then\(^{170}\) his wife brings\(^{171}\) his son, dead, to be buried\(^{173}\), and so poor\(^{174}\) she had no money to pay the burial\(^{175}\). And there was this struggle that it was his own child, his own wife, whom he had not seen for many years, come to him. And she was so poor that she can\(^{176}\) not pay the money and here he is appointed by his master to ask money for the work. He therefore recognizes the woman, but never said that\(^{177}\), “I am your husband”. Recognizes the child, but never allowed\(^{179}\) his heart show out his deep sadness. He did not allow her to enter without paying, for he was appointed for that purpose. He went through a sorrow which was [worse]\(^{181}\) than death, yet kept to that principle. Ideal always will\(^{182}\) make appeal to you, however fanatic it may seem, however reasonless\(^{183}\), lack of logic. Yet ideal is an ideal. It has a life of its own. Ideal is living, and the one who is [an]\(^{185}\) idealist, it makes him living.

\(^{165}\) Sk.sh.: “H. Ch.” abbr. for “Harish Chandra”; for Harish Chandra, see List; Gd.tp.: “is” added by hand after “Harish Chandra”

\(^{166}\) Sk.sh.: “a” retraced to read “his”; Sk.tp., Gd.tp.: “his”

\(^{167}\) Sk.sh.: “there” written; Sk.tp.: “then” instead of “there,”; Gd.tp.: “there” omitted

\(^{168}\) Gd.tp.: “is” crossed out and “comes” substituted by hand

\(^{169}\) Gd.tp.: “as a slave” added by hand

\(^{170}\) Gd.tp.: “He saw” instead of “And then”

\(^{171}\) Sk.tp., Gd.tp.: “bringing” instead of “brings”

\(^{172}\) Gd.tp.: “her” instead of “his”

\(^{173}\) Gd.tp.: “burned” instead of “buried”

\(^{174}\) Sk.tp., Gd.tp.: “that” added

\(^{175}\) Sk.sh.: “burial” in lh. first written with a “e” instead of the “u”, then retraced correctly spelled

\(^{176}\) Gd.tp.: “could” instead of “can”

\(^{177}\) Gd.tp.: “said that” crossed out and “says” substituted by hand

\(^{178}\) Sk.tp.: “He” added

\(^{179}\) Gd.tp.: “allowed” crossed out and “allows” substituted by hand

\(^{180}\) Sk.tp., Gd.tp.: “to” added

\(^{181}\) Sk.sh.: “worth” clearly written; Sk.tp., Gd.tp.: “worse” instead of “worth”

\(^{182}\) Sk.sh.: “it” written; Sk.tp., Gd.tp.: “it” omitted

\(^{183}\) Sk.sh.: “reasonless” in sh. circled and added in lh.

\(^{184}\) Sk.sh.: “however it may seem to” inserted after “reasonless”; Sk.tp., Gd.tp.: “however it may seem to” added

\(^{185}\) Sk.tp., Gd.tp.: “an” added by hand
Q.: What is the test you would put to an ideal that is true, that it may lead him on that? 186
A.: I think that ideal is an ideal. If it leads you so far and no further, then another ideal will come to lead you further, but ideal is the way to take.

Q.: If it is [a] 188 true ideal, it will lead one on and on. It will not have to be dropped and risen above to? 189?
A.: Yes, 190 but it is very difficult to distinguish between false and true. But 191 it is not only difficult, but it is impossible. But I should say that if it is false then it is as false as real. And if it is real, it as real as it is false. The best way is from time to time what appears to one true, just to take it as true. But not to discuss it, to defend it with others. We do not know; what we find true now, tomorrow we may not consider it true. 196 But never say that, “Tomorrow I shall and say the same thing is false.” For all these relative terms, good or bad, right or wrong, virtue or sin, and false or true, they are relative; and by the difference of times and by the difference of the space, that means from the heights we look at it, from the position we see it, they change. In other words, in order to simplify it, I should say, what

186. Sk.sh.: the remainder of this sentence left blank; Sk.tp.: a number of dots after “that”; Gd.tp.: “one on” instead of “him on that”
187. Sk.sh.: “but” indistinctly written
188. Sk.tp.: “a” added
189. Sk.tp.: “Yes,” omitted
190. Gd.tp.: “But” crossed out
191. Sk.tp.: “it” omitted
192. Sk.tp.: “with” put in brackets and “from?” written by hand in the margin
193. Sk.tp.: “,” how instead of “now,”
194. Sk.sh.: “consider” retraced for clarity
195. Sk.sh.: “When we take something as” written, then crossed out, followed by a blank; omitted in Sk.tp., Gd.tp.
196. Gd.tp.: “that” crossed out
197. Sk.sh.: “not” instead of “and”
198. Sk.tp.: “relative” repeated by way of a ditto mark ("")
199. Gd.tp.: “change” added by hand
200. Sk.tp., Gd.tp.: “time” instead of “times”
201. Sk.tp.: “the” crossed out
202. Sk.tp.: “what” instead of “the”
203. Sk.tp.: “from which” added, written by hand in the margin
204. Sk.tp.: “(according to that)” added, written by hand in the margin
205. Gd.tp.: “which change” instead of “they change”, then crossed out
seems right in the morning, in the evening [may seem] wrong. [What] may seem wrong in the day, at night may seem right. Another picture is that if there were many stairs, by standing on each stair, when looking at things, the right things will seem wrong by looking at it from another step, and the wrong things will seem right by looking at it from another step. It is how you look at them. Therefore, the best thing I think is that whatever for the time being we consider to be right, just, and good, and virtue, that is the thing we ought to do. But we must not impose or urge what we consider right or good or true upon others who do not consider it in the same way as we do.

Q.: Then, in education how must we do?
A.: Of course, for children the question is different. In order to gain freedom we do not begin with freedom. In order to arrive at freedom we begin with discipline. This is always the mistake of the time, that in order to come to the freedom they give freedom, and therefore they spoil things. For if you begin with liberty then you will end in discipline. If you begin with discipline you will arrive at liberty. Freedom is the ideal to gain, and the result of our work, and not to begin with it.

Q.: Yes, but in life many people are children in front of others who are wise; then each wise have responsibility?
A.: Yes, children may be wise, but at the same time children are dependent from infancy, not only for their livelihood, but they are dependent for their culture also. In life a grown up people, some grown up are more a  

Q.: More advanced have the responsibility? Among grown up there are some who are like children before the wise ones, which wise ones have the responsibility of their own? 

A.: No one is responsible for anyone else. We are all responsible for ourselves. And many times you may make a great mistake by thinking another person not so advanced as ourselves. But at the same time, if one wants to know how to deal with them, I should say, in a modified form in the same way as one deals with the children.
Q.: But how may we find that we are on the way, our upbringing may have its influence upon our ideas.

A.: Truth is the part of our own being and the most essential, and the most important part. And therefore all we consider true at each moment is true for that moment. It is only our discerning sincerely that is required. For if we fool ourselves then we shall be fooled. Those who go far away from truth, it is because they fool themselves, for they are not careful, they are not attentive to keep on that truth which their own soul senses, that it is true. What for the moment you consider as true, that is true for you.

Q.: One might be limited by the principles which one thinks are wrong upon us. One wishes to get rid of those.
A.: But I say, then the principle which one thinks to be wrong, one must not [hold] as to be true. If the whole world says that it is true and you think that it is false, then it is false. For it is false at least for you and that counts most in your life.

Q.: Sometimes it is very hard to know whether it is true or false. One’s upbringing is such a strong force that one reasons with oneself and thinks, this is impossible, this is useless; one is handicapped.
A.: Yes, if one knows, that if one knows that what one has learned is all false, then one must unlearn.

Q.: By what test? Can we not take that in the silence and find out the truth? Is there not a place where one can find the truth?
A.: As long as one is pursuing the truth, one is going in the truth already.

Q.: Truth does not change, it is only our point of view that changes. In that silence we can find that light?
A.: That truth is the absolute truth, which cannot be compared with anything else, for there must be a distinction made between fact and truth. Facts are the two things between which you choose the one as real and the other as false. But when you come to the ultimate truth, it is just like light. In the presence of light there is no darkness. Therefore, that truth which is ultimate truth has no [comparison]; it is not relative. That truth is something which makes all truth.

Q.: Can you get it by the silence?
A.: Of course, silence is the chief thing.

264. Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
265. Sk.sh.: “over” crossed out and omitted in Sk.tp., Gd.tp.
266. Sk.sh.: “only” retracted to read “hold”; Sk.tp., Gd.tp.: “hold” instead of “only”
267. Sk.sh.: “that if one knows” crossed out, and omitted in Sk.tp.
268. Gd.tp.: the following qa.s are missing in Gd.’s typescript
269. Sk.sh.: a blank
270. Sk.sh.: “p.o.v.” abbr. for “point of view”
271. Un.hw.: “Ultimate” instead of “That”
272. Un.hw.: “for” omitted
273. Sk.sh.: “ult.” abbr. for “ultimate”; un.hw.: “the” added before “ultimate”
274. Sk.sh.: “comparison” in lh. added to “compares”; Sk.tp.: “comparison”
The Path of Initiation

Beloved ones of God,

My subject this afternoon will be [the] path of initiation. The word "initiation" is interpreted by different people in different ways. By some it is considered a kind of attachment in a certain secret order. But what I mean by initiation is taking a step forward in the path unknown to oneself. And I class initiations of three different kinds.

The one initiation, which comes from within oneself, and that initiation is a personal intention to proceed in the path which is not generally taken by his fellow creatures. And if this does not come from within himself, he will always be afraid to take a step further in the path which the others around...
him do not take. And it is also true that the conception of the generality is not the idea of an individual. For the nature of generality is like that of the sheep; wherever the sheep are taken, there all the sheep will go. And one must know that this nature of walking in the herd of the sheep is not out of the nature of man. He will deny it and he will disapprove of it and the very thing he will do without knowing that he does it. If you want to see it, you just have to stand in the street and with a surprise look up and look here and there and be absorbed in it, and you will see twenty persons standing by [your] side, not being foolish, wise also. Therefore, the one who is initiated, one who walks the path of initiation, is someone who has risen above that collectivity and who goes his individual way forward, to others who are around him. When man begins to feel that there is something behind the veil, when one begins to feel that there is something attainable which by effort I can attain, then he begins to take a step [in] the path which he knows not. Be not surprised if that initiation you saw in a child of five years, and at the same time do not be surprised if you did not see that initiation in the man of sixty years who has no tendency towards it all his life, and yet he will not think about it. And the one who has received that initiation will go on; even [in] the childhood he will show that tendency to take a step forward in that path which others do not.

And this initiation you will find in all different aspects. A child taking a slate and pen and drawing a picture, not being an artist, yet a tendency to draw something, an idea perhaps, which is not a child’s idea, it is a wonderful idea. You will find a child humming or singing or thinking of a piece of music which a composer will be surprised to hear. He is doing which is not ordinary.

13. Hq.tp.: “the” added
14. Hq.tp.: “flock” instead of “herd”
15. Hq.tp.: “a” omitted
16. Sk.sh.: “the” written; a.o.d.: “your” instead of “the”
17. Hq.tp.: “being” omitted
18. Sk.sh.: “only” written; a.o.d.: “all” instead of “only”
19. Sk.sh.: “therefore” written; a.o.d.: “the” instead of “therefore”
20. Sk.sh.: “at” written; a.o.d.: “in” instead of “at”
21. Hq.tp.: “from” instead of “to”
22. Sk.sh.: “at” written; a.o.d.: “in” instead of “at”
23. A.o.d.: “he will live” added
24. A.o.d.: “this” instead of “that”
25. Sk.sh.: “at” indistinctly written, alternately “in”; a.o.d.: “in” instead of “at”
26. Hq.tp.: “the” omitted
27. Sk.sh.: “wa” written in sh., then retraced to read “wonderful”
28. Sk.sh.: “p.” in lh. abbr. for “piece”
29. Hq.tp.: “what” instead of “which”
something which is spontaneously from his soul and which shows his initiation in that path. You will also hear a child speak with you a subject, an idea which is quite different to what you think a child should think to you; an idea which is perhaps beyond comprehension to man. Yet, the child speaks about it. It is his initiation.

I have heard a child ask me, “Why must one kneel down? Why must one prostrate when they say that their God is above? Why below must one prostrate and kneel down?” I have heard a child say, “Why must there be one side to which a person must look in order to worship, why not all sides should be equally good for a person to worship?” You will find a grown-up person fixed in his ideas, that on this particular side he must worship and not on the other side, and never once in his life questioning why. You will find a grown-up person who has perhaps all his life worshipped kneeling down to the earth and never having asked to himself, “Why should I kneel down to the earth when I should worship the God in heavens?” Therefore, to believe, to worship, to be pious, to be good is quite different from the idea of being initiated. Initiation is going out of ordinary. Initiation is rising above the conditions which are common. And this shows the maturity of the soul.

And what is the second step? The second step is the materialization of this initiation. And the materialization is possible in the hand of someone living on the earth. For the condition of being initiated completely is to become initiated on this plane of the earth, on this physical plane where one is
living and one is moving and [on this physical plane] through which one is experiencing life.

People make great many mysteries out of the name initiation. I wish to make it simple. The simple explanation of the initiation is that, the [trust] on the part of the pupil and confidence on the part of the initiator. As I have heard from my murshid, from my initiator, a word that I shall never forget, that, “This friendship, this relationship which is brought about by initiation between two persons is something which cannot be [broken], is something which cannot be separated, is something which cannot be compared with anything else in the world. It is for eternity.”

When this initiation takes place, then it becomes a responsibility of the initiator to think of the welfare and well-being of his pupil. And there is a responsibility of the initiate to become faithful and true and to become steady and unshaken through all tests and through all trials. There is one person who will go to a person and be initiated and then afterwards to another person and be initiated [then to a third person], he might go to a hundred persons, but hundred times less he becomes instead of hundred times more blessed. For the object of friendship is not in making many friends, the object in friendship is to keep friendship steady, unchanged, [unbreakable]. And of all friendship,
the friendship\textsuperscript{66} that is established by initiation is of a sacred kind, a friendship which must\textsuperscript{67} be considered beyond all other\textsuperscript{68} relationship\textsuperscript{69} in the world.

There is a story [of] a\textsuperscript{70} peasant in India\textsuperscript{71}, [a]\textsuperscript{72} young peasant\textsuperscript{73} who used to take a great interest in spiritual things. And someone of a great name happened to come in his town, about whom it was said, as it is\textsuperscript{74} always said among simple peasants, the person is so great, that by coming\textsuperscript{75} in his presence one would be sure to enter\textsuperscript{76} heavens. The whole town went to see him and to get from him that guarantee of entering\textsuperscript{76} heavens, except that one peasant\textsuperscript{77} who was once\textsuperscript{78} initiated. This great person having heard about this young peasant\textsuperscript{77}, he\textsuperscript{79} came in his house himself and asked him, “What\textsuperscript{80} is it that you who take\textsuperscript{81} such interest in this subject did not come, and all others came to see me?” “Oh,”\textsuperscript{82} he said, “there was no antagony\textsuperscript{83} on my part, there was only a\textsuperscript{84} simple reason.” He said, “My teacher who has initiated me has passed from this earth. And since he was man with limitations, I know not whether he has gone to heaven or to the other place; and if by the blessing of your presence, [if]\textsuperscript{85} I was sent to heaven I would\textsuperscript{86} be most unhappy\textsuperscript{87}. The\textsuperscript{88} heaven would become another place for me if my teacher were not there.” It is that\textsuperscript{89} oneness and it is that\textsuperscript{89} connection, it is that\textsuperscript{89} relationship between the initiator\textsuperscript{90} and the initiated.

\begin{enumerate}
\item[66.] Sk.sh.: “fr.” abbr. for “friendship”, then “lienship” inserted later
\item[67.] Sk.tp.: “which must” written over “with much”; Gd.tp.: “with much” was corrected by hand in one typescript by hand to “which must”
\item[68.] Sk.tp., Gd.tp.: “earthly” instead of “other”
\item[69.] Hq.tp.: “relationships” instead of “relationship”
\item[70.] Sk.sh.: “a” retraced to read “of”; a.o.d.: “of a” instead of “a”
\item[71.] Sk.sh.: “Indi.” abbr. for “India”
\item[72.] Sk.sh.: “want” written; a.o.d.: “a” instead of “want”
\item[73.] Sk.sh.: “P.” abbr. for “peasant”
\item[74.] Hq.tp.: “was” instead of “is”
\item[75.] Sk.sh.: “P.” abbr. for “peasant”
\item[76.] “heavens” added
\item[77.] Hq.tp.: “person” instead of “peasant”
\item[78.] Hq.tp.: “had once been” instead of “was once”
\item[79.] Hq.tp.: “he” omitted
\item[80.] Hq.tp.: “How” instead of “What”
\item[81.] Sk.sh.: “certain” written, then crossed out, and omitted in a.o.d.
\item[82.] Sk.sh.: “O” in lh.; Hq.tp.: “Oh,” omitted
\item[83.] Hq.tp.: “antagonism” instead of “antagony” (an obsolete but attested form, OED)
\item[84.] A.o.d.: “one” instead of “a”
\item[85.] Sk.sh.: “of” retraced to read “if”; Sk.tp., Gd.tp.: “if” instead of “of”; Hq.tp.: “of” omitted
\item[86.] Hq.tp.: “should” instead of “would”
\item[87.] Sk.sh.: an illegible symbol added above “unhappy”; Hq.tp.: “there” added
\item[88.] Hq.tp.: “The” omitted
\item[89.] Hq.tp.: “this” instead of “that”
\item[90.] Sk.sh.: “relationship” and “initiator” both encircled
\end{enumerate}
which gives them that strength, that power, that wisdom to journey\textsuperscript{91} in this path. For it is the devotion of the initiate\textsuperscript{92} which gives all that is lacking in the initiator\textsuperscript{93}, and it is the trust of the initiator\textsuperscript{94} which gives all that is lacking in the initiate\textsuperscript{92}.

\textsuperscript{95}There are different degrees, but they are not to be discussed on this path. Because, after all, different stages are the conceptions, the speculations of the different wise people. Just like the seven notes of music. There are seven notes of music because the musician knows as seven notes of music. They can be made into more notes or into less notes if the musician wishes to make it so. Stages of things we make; in reality, it is impossible to make a stage. It is a spontaneous development in the spiritual path which may be called treading of the path of initiation.

And now you may\textsuperscript{96} ask me, “How do I explain by\textsuperscript{97} spiritual progress, what is it? What is it like?” The spiritual progress is the difference of the point of view\textsuperscript{98}. And to recognize this progress is that\textsuperscript{99} there is only one way of recognizing\textsuperscript{100} and that way is to see the progress on\textsuperscript{101} one’s own outlook on life, to ask oneself a question, “How do I look at life?” And this one can do by not judging others, by not criticizing\textsuperscript{102} others, by not weighing and [measuring]\textsuperscript{103} others, but only [asking]\textsuperscript{104} what my own outlook is. As long as a person is [concerned]\textsuperscript{105} with the faults of the\textsuperscript{106} others, as long as\textsuperscript{107} he criticizes others, he is not yet ready to make his outlook clear in order to see if his outlook on life is right.

\textsuperscript{91} Sk.sh.: “in the path of truth” written, then crossed out, and omitted in a.o.d.
\textsuperscript{92} Hq.tp.: “initiated” instead of “initiate”
\textsuperscript{93} Sk.sh.: “In.” in lh. abbr. for “initiator”, underlined with dots
\textsuperscript{94} Sk.sh.: a single bracket placed in front of “There”
\textsuperscript{95} Hq.tp.: “might” instead of “may”
\textsuperscript{96} Hq.tp.: “by” omitted
\textsuperscript{97} Sk.sh.: “p.o.v.” abbr. for “point of view”
\textsuperscript{98} Hq.tp.: “is that” omitted
\textsuperscript{99} Hq.tp.: “of recognizing” omitted
\textsuperscript{100} Hq.tp.: “in” instead of “on”
\textsuperscript{101} A.o.d.: “criticizing” instead of “criticize”
\textsuperscript{102} Hq.tp.: “in” instead of “on”
\textsuperscript{103} Sk.sh.: “judging” written, then crossed out and “measuring” added; a.o.d.: “measuring”
\textsuperscript{104} Sk.sh.: “seeing” written, then crossed out and “asking” inserted; Sk.tp., Gd.tp.: “asking”; Hq.tp.: “seeing” omitted
\textsuperscript{105} Sk.sh.: “cause” retraced to read “concerned”; a.o.d.: “concerned”
\textsuperscript{106} Hq.tp.: “the” omitted
\textsuperscript{107} Sk.sh.: “as long as” repeated by way of using dittoes underneath the previous “as long as”
And now you might ask what the different [initiations are] one better than the other, or one higher than the other? In what way are [they] to be distinguished? By knowing some more mysteries, or by knowing some secrets, or by studying something very wonderful, or by communicating with something unseen? Nothing of this whatever. Not one of those things can assure you of your higher initiation, of your greater progress in spiritual life. In the first place you need not try for mysteries, for life itself is a mystery. All that seems to one simple, all that offers no mystery to a person, the very thing as soon as the outlook on life is changed becomes mysterious. Secret is to be found in simplicity. It is the simple life which is full of secret. And study, a person may study the whole library, may write fifty books and may read a hundred books, and that leads him nowhere. If there is any study which is required, for that study you need not go anywhere to study it. Your life itself is a study, if you will study it. One who studies, for him life offers all the study, morning to evening, every moment of the day. In the home, outside, in the work, in leisure, in all things there is something to study. No book can give that joy and that pleasure as human nature itself. The wise, the foolish, the good, the wicked whom you see every day, their tendencies, their attitude, all this, it is the greatest study. Besides success and failure, besides sorrows and pleasures and all things in life, things which go unfavourably in life, things which come favourably in life, in all these things there is so much to study. All that we do rightly, all that we have done wrongly, everything is a lesson; everything is a study, if we take it as such. But the thing is this, that the one who is life’s student, the one who is really initiated, he studies himself first before studying others.

108. Sk.sh.: “initiation is” written; Hq.tp.: “initiations are” instead of “initiation is”
109. Hq.tp.: “is” added
110. Sk.sh.: “each” written; a.o.d.: “they” instead of “each”
111. A.o.d.: “these” instead of “those”
112. Hq.tp.: “strive” instead of “try”
113. Sk.sh.: “at the” written, then crossed out, and omitted in a.o.d.
114. Sk.tp., Gd.tp.: “study” instead of “joy”
115. Hq.tp.: “can give” added
116. Hq.tp.: “weak” instead of “wicked”
117. Sk.sh.: “their” poorly executed
118. Hq.tp.: “besides” omitted
119. Sk.tp.: “things” omitted; Gd.tp.: “things” omitted, then added by hand in one typescript
120. Sk.sh.: “which nothing else in life can give” written, then crossed out, and omitted in a.o.d.
121. Hq.tp.: “first” omitted
Does an initiator in life teach the truth? No. No man has the power to teach another truth. The man must discover himself. What the initiator can do is from the side he can say, “This is the path, do not go astray.” The initiator will put his initiated one on that path where further he will go, the more he will receive at every step a hand raising him upwards. But the first step is the most difficult, and that step is taken by the help of an initiator on the earth.

And now you might ask me, “What is it that the initiator teaches the [initiated] one?” He tells the initiate the truth of his own being. He does not tell him something new or something different. He tells him something which his soul knows already; his mind has forgotten. But there is a story, a fable which gives a picture of this, that a lion walking through the desert found that a little cub of lion was playing with the sheep. It had happened that the little lion was raised with the sheep, and so it never had a [chance] or an occasion to realize himself what he was. The lion was greatly surprised to see a little cub of lion running about with the same fear of a lion as the sheep. The lion jumped into the fold of the sheep and said, “Halt, halt!” But the sheep ran and the little lion ran also. The lion only pursued the cub of lion, not the sheep and said, “Wait, I wish to speak to you.” The cub said, “I tremble, I fear, I cannot stand before you.” The lion said, “Why? Why are you running about with the sheep? You are a little lion yourself.” “No,” said the little one, “I am a sheep, I tremble, I am afraid of you. Let me go. Let me go with the sheep.” “Come along,” said the lion, “come with me. I will take you and I will show you what you are before I let you go.” Trembling and yet helpless, this

---

122. Hq.tp.: “The” omitted   
123. Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.    
124. Hq.tp.: “the” instead of “as”   
125. Sk.sh.: “wards” indistinctly written    
126. Sk.sh.: “first” written, then crossed out, and omitted in a.o.d.     
127. Sk.sh.: “initiate” written without final “d”; a.o.d.: “initiated” instead of “initiate”    
128. Hq.tp.: “initiated” instead of “initiate”   
129. Sk.sh.: “forgot” written; a.o.d.: “forgotten” instead of “forgot”   
130. Hq.tp.: “had been” instead of “was”   
131. Hq.tp.: “reared” instead of “raised”   
132. Sk.sh.: “choice” written; a.o.d.: “chance” instead of “choice”   
133. Hq.tp.: “lion’s cub” instead of “cub of lion”   
134. Hq.tp.: “among” added   
135. Hq.tp.: “flock of sheep” instead of “fold of the sheep”   
136. Hq.tp.: “What” retraced by hand to read “Wait”; Hq.st.: “What”   
137. Sk.sh.: “C.” abbr. for “cub”   
138. Hq.tp.: “Why?” omitted
little lion followed the lion to a pool of water. In the pool of water the lion said, “Look at me and look at yourself. Are we not closer, are we not near? You are not like the sheep, you are like me.” And this lion is symbolical of the souls who have got conscience, the souls who have got the truth. And when they see the same divine spirit in a soul, their first thought is to take the hand of that soul and to show, “In you also there is the same spark divine which I possess.” Therefore, outwardly it is aristocrat’s picture, but inwardly it is leading to democracy. The command of the lion to that little lion is aristocrat’s appearance; but what is the intention of the lion? It is democracy. It wants to make the little lion conscious of the same grandeur that the lion has. And that is the path of spirituality. Its outward appearance may seem different, but its inner intention and what it culminates to is political. In spiritual initiation, therefore, the secret of both things is to be learnt. It is by being a soldier that one becomes a commander. The one who has never been a soldier can never be a perfect commander.

But then the initiations beyond are still greater. There are some, if not all, but they will tell you their experience that at different times in their life a sudden change of outlook has come to them. It is not our usual experience...
to think that suddenly one day we wake up from sleep and our point of view\textsuperscript{161} even\textsuperscript{162} has changed. But do not consider it an\textsuperscript{163} exaggeration\textsuperscript{164} when I say that it takes but one moment to change one’s outlook on life altogether. It is that\textsuperscript{165} which is an initiation, an initiation which is above the\textsuperscript{166} initiations\textsuperscript{167} of the earth as we know\textsuperscript{168}. One thing leads to another thing, and so we go on in life of [initiation]\textsuperscript{170} from one thing to another, as\textsuperscript{171} the ladder that seems to be before us on which we climb, \textsuperscript{172} each step of that ladder becomes one\textsuperscript{173} initiation. And each step on that ladder\textsuperscript{174} changes our point of view altogether,\textsuperscript{175} if only we keep to that ladder and not drop down. For there is always a possibility of going forward or backward. Nevertheless, the one anxious to go forward will never go backward. If the whole world pulled him back with a chain on his feet, still he will go forward because his desire to go forward is more powerful than all the men of the world.

The Sufi Order in the Western world offers to those who wish to take the benefit of the path of initiation an occasion, an opportunity: an occasion to study, an occasion to meditate, an opportunity to come\textsuperscript{176} in personal touch with those who will help on the path. And when explaining [the]\textsuperscript{177} object of the initiation, the object of progressing in the spiritual path, I should explain only

\textsuperscript{161} Sk.sh.: “p.o.v.” abbr. for “point of view”, crossed out, but retained in a.o.d.
\textsuperscript{162} A.o.d.: “even” omitted
\textsuperscript{163} Sk.sh.: “over” written; a.o.d.: “an” instead of “over”
\textsuperscript{164} Sk.sh.: “exaggeration” indistinctly written
\textsuperscript{165} Hq.tp.: “this” instead of “that”
\textsuperscript{166} Sk.sh.: although the sh. symbol looks more like “which” than “the”, the context and a.o.d. call for “the”
\textsuperscript{167} Sk.sh.: “initiations” encircled
\textsuperscript{168} Hq.tp.: “them” added
\textsuperscript{169} Hq.tp.: “the” handwritten above the line
\textsuperscript{170} Sk.sh.: a second “of” is retraced to read “L.”, abbr. for “initiation”; a.o.d.: “initiation”
\textsuperscript{171} A.o.d.: “and” instead of “as”
\textsuperscript{172} Sk.sh.: “in” written; a.o.d.: “in” omitted
\textsuperscript{173} Hq.tp.: “an” instead of “one”
\textsuperscript{174} Sk.sh.: “L.” abbr. for “ladder”
\textsuperscript{175} Sk.sh.: “all good together” written, then “good” crossed out, and “all good together” encircled for ed. purposes; a.o.d.: “good” omitted and “altogether” in one word
\textsuperscript{176} Sk.sh.: “a” written, then crossed out, and omitted in a.o.d.
\textsuperscript{177} Sk.sh.: a “g” inserted in the word “their”; a.o.d.: “the” instead of “their”
one. One, and the most simple\textsuperscript{178} one, and that object is to be best suited to serve our fellow-men.

\textsuperscript{179}Thank you all for your sympathetic response. May God bless you.\textsuperscript{179}

\______________

\textsuperscript{178} Hq.tp.: “simplest” instead of “most simple”
\textsuperscript{179} Hq.tp.: “To be read before candidates for initiation in the Sufi Order.” instead of “Thank you . . . bless you.”
Beloved ones of God,

My subject of this evening is cosmic language. What is it that makes those who [can] know, know of the changing of weather before time? The coming of the flood, the coming of rain? The changing of weather, all different changes at the nature, there are some who know beforehand.

Of course, there are signs, the signs which become words for those who read them and by those signs they understand of the coming events from nature. For them therefore it is a language of nature. For the others who do not know, it [for] them it is gibberish, sons qui n'ont pas de sens. And what is it that those who know not only astronomy but what is called astrology,
that by the change of the planets and stars that they know about peoples, their past, present and future? This only shows that there are signs which indicate the past, present and future to them as words would indicate, and from them they learn of coming events. There are again phrenologists who can see from the muscles of the head of the person. There are those who know physiognomies. They can see from the face of the person things that no one has told them, that they have never [heard] but [they know], they read from the face of a person. There are others who know a science which is as small as palmistry but even they, for them the sign of the hands are as loud words, as the form of a physiognomy.

And now coming to the natural conditions such as mother knowing the language of the little child who has not yet been able to speak. His tears and his smiles, his looks explain to the mother his moods, his pleasures and displeasures, his aspirations and his wants. One has also known that the heart of the lover knows the pleasure and displeasure, knows the changing of the moods of the beloved without having spoken one word. There are physicians who by their experience in life have become so advanced that before the patient has spoken one word, they already have found out what is the complaint, what is the matter with the person. There are businessmen in whom business is so engrossed that as soon as their shop a person has come, he knows that
whether the person\(^{41}\) will buy or whether he\(^{42}\) will go without it\(^{43}\). And what does it tell us? What does it show us? It only shows us that whatever be the walk of life, whatever be our profession, our business in life, whatever be our occupation, through it all there is a sense in us, a sense which can understand the language without words.

There is also another question which is attached to it closely, and that question is that everything in life is speaking, is audible, is communicative in spite of its apparent silence. The word that we call\(^{44}\) is only the word which is audible in our everyday language. What we consider hearing is only what we hear from\(^{45}\) ears, and we do not know what else there is to hear. In the point of\(^{46}\) fact there is nothing which is silent. All that exists in this world, whether seemingly living or not living, it is all speaking. And therefore, word is not what is audible to us, but word is all. This argument is supported by the Bible where it says, “First was the word and the word was God.”\(^{47}\) But I would\(^{48}\) repeat again that\(^{49}\) it is not only [that]\(^{50}\) first was the word, but always when there was anything, it was the word and always the word will be.

The real meaning of the\(^{51}\) word is life. And is there anything that is not life, whether silent\(^{52}\) or whether\(^{53}\) living? For instance, a person not knowing the secret of the planets, not knowing their influence, their [nature and the]\(^{54}\) character, what do they say to him? Nothing. He knows that there are planets and that is all. As far as the science of astronomy\(^{55}\), [or]\(^{56}\)\(^{57}\) a person who has learned astronomy\(^{58}\), may say the planets have a certain influence upon the weather and upon the season. But the astrologer perhaps hears a louder sound of
the planets; who can say that the influence of the planets has a certain influence upon the individual and so has a certain influence on his life. What do we understand by [this]\(^{59}\)? We understand by this that to one the planet does not speak, to another it speaks whispering, and to the other it speaks loudly. The same [thing]\(^{60}\) with physiognomy. To one person\(^{61}\) a person is a mystery, to another person he\(^{62}\) knows something about the\(^{63}\) person, and to a third person\(^{64}\) the\(^{65}\) person is [like]\(^{66}\) an open letter. For one physician it is necessary to make the\(^{67}\) examination of the\(^{68}\) person with all different machines [and]\(^{69}\) [mechanisms]\(^{70}\), another physician would like to ask the patient about his condition. And\(^{71}\) third physician looks at the patient and knows perhaps more about the [person]\(^{72}\) than the patient himself.

Is it not the same thing with the\(^{73}\) art, when we see\(^{74}\) one person [goes]\(^{75}\) in a [picture]\(^{76}\) gallery, [looks]\(^{77}\) at different pictures, and he thinks that it is different colours, red and blue and different lines, he is very pleased to see different colours, and that is all. He knows nothing more about it. There is another person who sees [historic]\(^{78}\) fact behind the\(^{79}\) picture and he is more interested in it, because the picture has spoken to him a little more. But there is a third person, for him that\(^{80}\) picture is living. The picture which he sees, which
he appreciates, that picture\textsuperscript{81} is communicative, for\textsuperscript{82} he reads in there\textsuperscript{83} meaning\textsuperscript{84} which was put in it by the artist. It is revealed\textsuperscript{85} to him by looking at it. Therefore, by the mediumship of the picture, [one]\textsuperscript{86} person’s thought, one person’s ideal is known to the other person\textsuperscript{87}.

And\textsuperscript{88} in the same way to one person music is a noise, perhaps a harmonious group of notes. For him it is a pastime, for him it is a certain amusement through which he is going. To another person there is some joy coming out of it. He is enjoying some pleasure, he feels music which is coming to him. But there is a third person who sees the soul of the person who is performing the music, who sees the\textsuperscript{89} spirit of the person who has written the\textsuperscript{90} music. Even if it is a thousand years ago that the music was written, he hears it in the music.

Is [it]\textsuperscript{91} not all communicative? If\textsuperscript{92} it be the\textsuperscript{93} art or science or in whatever form, life expresses its meaning; if one was\textsuperscript{94} only able to understand it, one could always understand. The one who does not understand this will not understand it. His sense is closed. It is just like the ears being deaf. In the same way, the sense of communicating with the thing\textsuperscript{95} has become dull, he does not understand it\textsuperscript{96}. But if a person does not hear, he may not say that [the person]\textsuperscript{97} is not speaking. And in the same way if a person cannot sense the [meaning]\textsuperscript{98}.
of life, [he must not] say that life has no meaning. The word is [everywhere] and the word is continually speaking. There is a belief, a belief of the ancient people, and that belief is that the word was lost, and then the word was found. And out of this thing a great mystery was made, a mystery which till now exists among the people of old civilization. Till now they are looking for that word, that word which was lost, and in gaining that word they consider the fulfilment of their life. And there are many who have tried to mystify this idea and mystify so much that a person may go on and on and never come out again. But the truth is not found in mystification, the truth is to be found in simplicity. Because there is nothing more simple than the [ultimate] truth. Simply the idea is this, that all that exists has come out of the word and goes to the word and in its own being is a word. Besides, the quotation of the Bible I have given to you, there is a quotation of Qur’an which says that, “God said ‘be’ and all became.” And there is again a word from Vedanta which perhaps comes from scriptures which existed many thousand years before Qur’an [and] Bible. That scripture says, *Nada Brahma* which means, “In the word you will find the creator.” By word I do not mean a word which is audible to the ears. By

99. Sk.sh.: an illegible retracing, rendering the underlying symbol illegible, then “he must not” inserted; a.o.d.: “he must not” added
100. Sk.sh.: “ever where” clearly written; a.o.d.: “everywhere”
101. Hq.tp.: “a belief” omitted
102. Hq.tp.: “in” omitted
103. Hq.tp.: “And” omitted
104. Hq.tp.: “make a mystification of” instead of “mystify”
105. Hq.tp.: “to make so much mystification” instead of “mystify so much”
106. Sk.sh.: “it” added above “and”
107. Hq.tp.: “may” instead of “never”
108. Sk.sh.: “at the” retraced to read “in seem”, then crossed out, and omitted in a.o.d.
109. Sk.sh.: “ultimate” inserted before “truth”; a.o.d.: “ultimate” added
110. Hq.tp.: “from” instead of “of”
111. Hq.tp.: “I have given to you” omitted
112. Sk.sh.: “Q.” abbr. for “quotation”; Hq.tp.: “verse” instead of “quotation”
113. Hq.tp.: “the” added
114. Hq.tp.: “that” omitted
115. Sura 19 (Maryam):35
116. Hq.tp.: “thousands of” instead of “thousand”
117. Sk.tp.: “and” added; Hq.tp.: “and the”
118. Sk.sh.: “of” crossed out and omitted in a.o.d.
119. For *Nada Brahma*, see Glossary
120. Sk.tp.: “that” placed between brackets by hand; Hq.tp.: “is not meant” instead of “I do not mean that”
word I mean what is conveyed to you, all which is expressed to you and which comes to you as a revelation. I feel that what you hear by your ears, what you smell by the nose, what you taste and what you touch, by all your different senses, by all that becomes intelligible to you, that is a word. In other words, that life’s mission is to convey to you something. And all that it conveys to you is a word, through whichever sense you experience it, through whichever sense it is conveyed to you, it is a word.

But now it is not only depending upon the five senses, the taste, the hearing, the seeing, the smelling and touching, upon which word depends. For these five senses we call it five senses, because through five different organs we experience them. In reality, there is only one sense, a sense which experiences life by the vehicle or mediumship of five external senses. And because through these five different directions of life, therefore, the experience of life becomes divided into five different experiences. For the word becomes, or life becomes visible to us, touchable, audible, smellable and tasteable. But besides these five aspects in which we are accustomed to hear the word, there is another aspect of hearing the word, which is heard independently of the five senses. And that way of hearing the word is called intuitive way. When a person comes before you, whether you are satisfied with that person or dissatisfied, whether this person has given you sympathy

121. Hq.tp.: "is meant" instead of "I mean"
122. Sk.tp.: "or" instead of "all"
123. Sk.tp.: a question mark placed between parenthesis after "I feel", then "I feel (?)" put in brackets by hand; Hq.tp.: "it is meant" instead of "I feel"
124. Hq.tp.: "your" omitted
125. Sk.sh.: "word" indistinguishably written
126. Sk.sh.: an illegible sh. symbol
127. Hq.tp.: "through whichever sense it is conveyed to you, it is a word" omitted
128. Sk.sh.: a blank
129. Hq.tp.: "But now" omitted
130. Sk.tp.: "dependent" instead of "depending"; Hq.tp.: "depending" omitted
131. Hq.tp.: "the" omitted
132. Hq.tp.: "that the" instead of "upon which"
133. Hq.tp.: "it" omitted
134. Hq.tp.: "And" omitted
135. Sk.sh.: "a-life" written; Sk.tp.: "of life"; Hq.tp.: "life is experienced"
136. Sk.sh.: "a" written, then crossed out, and omitted in a.o.d.
137. Hq.tp.: "tangible" instead of "touchable"
138. Sk.sh.: "smelling" written, then crossed out, and omitted in a.o.d.
139. Hq.tp.: "independent" instead of "heard independently"
140. Sk.sh.: "intuitive" retraced for clarity; Hq.tp.: "the" added before "intuitive"
141. A.o.d.: "that" instead of "this"
142. Hq.tp.: "attracted from" instead of "given"
or antipathy, you cannot say that [by] seeing that person or hearing that person, you have recognized that person. You can only say that you had an impression of that person such and such. And this shows that there is a language, a language which is beyond the sense and a language you are capable of [understanding], if the sense was open to a certain degree.

There is not one person who has not [experience]. May be that some have [experienced] more, others [have experienced] less. Some are conscious, some are unconscious, but a feeling comes, a feeling when a disaster is coming, a sorrow is coming, a failure is coming, a success is coming. No doubt, a person with tender heart, a person with a greater sympathy, a person with love awake in his heart is more capable of experiencing this sentiment. And it is this feeling which may be called intuition, something which does not depend upon reason. A woman feels it more perhaps than a man. Very often a woman can say to the man that, “I feel it. I feel that it is going to be a success,” or, “It is going to be a failure.” And when he is asking her, what is the reason, because man is very

143. Sk.sh.: “it” written, then retraced to read “by”; a.o.d.: “by”
144. Sk.sh.: “hear” written, then crossed out, and omitted in a.o.d.
145. Hq.tp.: “him” instead of “that person”
146. Sk.sh.: “you” inserted after “can”
147. Hq.tp.: “senses” instead of “sense”
148. Sk.sh.: “you” indistinctly written; Hq.tp.: “which we” instead of “you”
149. Sk.sh.: “understand” written; a.o.d.: “understanding” instead of “understand”
150. Hq.tp.: “is” instead of “was”
151. Hq.tp.: “not” omitted (apparently in error)
152. Sk.tp.: “experienced” instead of “experience”; Hq.tp.: “experienced it” instead of “experience”
153. Sk.sh.: “experiences” written; Sk.tp.: “experienced” instead of “experiences”; Hq.tp.: “experienced it”
154. Sk.sh.: “have experience” inserted after “others”; Sk.tp.: “have experienced” added; Hq.tp.: “have experienced it” added
155. Hq.tp.: “a feeling” omitted
156. Hq.tp.: “is coming” omitted
157. Sk.sh.: “failure” indistinctly written, “t” for “r”
158. Hq.tp.: “a person” omitted
159. Sk.sh.: “sympathy” written with an “s” instead of the “m”
160. A.o.d.: “awakened” instead of “awake”
161. Hq.tp.: “And” omitted
162. Hq.tp.: “the senses” instead of “reason”
163. Hq.tp.: “a” instead of “the”
164. Hq.tp.: “that” omitted
165. Hq.tp.: “asks” instead of “is asking”
reasoning\textsuperscript{166}, she will still say that\textsuperscript{167}, “I feel it.” There is a language that she understands; \textsuperscript{168}man has not heard it.

Then there is another experience. It is not only the\textsuperscript{169} spiritual people or most [advanced]\textsuperscript{170} people know about it. But\textsuperscript{171} an experience which is known even to a scientist\textsuperscript{172}, to a material person, to an inventor. He may not believe it, but at the same time this experience comes, to a sense of an idea how to work out his invention or how to form his system, how to make a plan, how to write his poetry or how to arrange a thing which he wants to arrange. However much a person says that these\textsuperscript{173} great inventors that they\textsuperscript{174} have studied mechanism\textsuperscript{175}, they have studied\textsuperscript{176} technology\textsuperscript{177}, that it is the outcome of that which gives him\textsuperscript{178} that ability. There are thousands of students [who study mechanism]\textsuperscript{179}, not everyone\textsuperscript{180} is an inventor. [And]\textsuperscript{181} [there is]\textsuperscript{182} one who accomplishes, and\textsuperscript{183} he surely accomplishes by the help of [inspiration]\textsuperscript{184}.

You will\textsuperscript{185} also ask all sorts of artists, a painter, a drawer, a singer, a dancer, a writer, a poet, you may ask him that\textsuperscript{186}, “Can you always do\textsuperscript{187} the work that you wish to do so perfectly, so excellently as sometimes you are able to do?” The answer will be, “No, I never know\textsuperscript{188} when it will be done. It comes,
and sometimes I am able to do it. It comes, and I know not when and where.”
A poet may try for six months to write a poem, the poem that his soul is longing, the soul’s desire, and yet it has never been finished. And yet it may be finished in six minutes, if the moment comes, if that time comes. The poet cannot imagine that, how can a thing should come in six minutes’ time; something which is wonderful, something which is complete in itself, something which gives him the greatest satisfaction, something that is living. The great musicians have not written their most beautiful, their masterpieces in six months’ time. All that they have written in a long time is of little importance. It is at moments what they have written and finished in five minutes. It is that which is living and will always live.

And it is the same thing with all different aspects of art; the creative art upon inspiration. And mechanical may be developed and a person may be most qualified, but is a dead art. The only living art that art which comes from a living source, and that living source is called inspiration.
And then, what is inspiration? Inspiration is the same word of which I have been speaking all this time. It is the hearing of that word which comes from within, and a person hears it and expresses it in the form of line, in the form of colour, in the form of notes, in whatever form. But the most interesting thing and most wonderful thing in connection with this subject is that the same inspiration may come to four persons. It is the same word which is coming to the four persons. One person is drawing it in the form of life. Another person is putting in the form of notes. Another person writes it as words, another person paints it as colours. That shows that artistic inspiration, inventive genius in every form, that the meaning of life wishes to express itself, [inspiration]223 within224 has another aspect from what we see outside life. Then what this inspiration, a word which we already know, a word which is the soul of inspiration, where does it all come from? It is a beauty in itself. It is an energy in itself. It is a wisdom in itself. It is a harmony in itself. It is energy because it gives the greatest joy when once expressed by an artist, by an inventor. It is wisdom because it comes with an understanding of accomplishing it. It is light, because the thing that
one wants to make becomes clear to one, there is no sign of obscurity. It is
harmony because it is by harmony that beauty is performed\(^{237}\).

There is another form,\(^{238}\) another form which a person attains by
a greater enlightenment\(^{239}\), by a greater wakening\(^{240}\) of the soul. And that form is to
be pictured as a person [going]\(^{241}\) through a large room where there are all things
exhibited and yet there is no light, except in his own light\(^{242}\), a lantern of \(^{243}\) searchlight. \(^{244}\)
If he throws his light on music, music becomes clear to him, note\(^{245}\) and rhythm\(^{246}\) become clear to him. If he throws his light on words, the
words which\(^{247}\) become clear to him\(^{249}\). If he throws his colour, all colour
comes near. If he throws his line, all lines\(^{251}\) in most harmonious\(^{252}\) and
beautiful form come [near]\(^{253}\) to him. This searchlight may become still greater
and may reach still further. It may be thrown on the past and the past may
become clear as it has been clear\(^{254}\) to the prophets of the past. It may be sent on
the future\(^{255}\), \(^{256}\) it is not only a sense, a\(^{257}\) precaution that a person might\(^{258}\) have, but a\(^{259}\) glance in the future. This light may be thrown upon\(^{260}\) the\(^{261}\) living
beings; and the living beings may become\(^{262}\) before the person written letters.
This light may be thrown on objects and the objects may reveal to a person their

\(^{237}\) Hq.tp.: “achieved” instead of “performed”
\(^{238}\) Hq.tp.: “another form,” omitted
\(^{239}\) A.o.d.: “enlightenment” instead of “enlightment”
\(^{240}\) Hq.tp.: “awakening” instead of “wakening”
\(^{241}\) Sk.sh.: a blank, then “going” inserted; a.o.d.: “going” added
\(^{242}\) Hq.tp.: “hand” instead of “light”
\(^{243}\) Hq.tp.: “with a” instead of “of”
\(^{244}\) Sk.sh.: “For” written, then crossed out, then “zelfde” added, Dutch for “same”, a.o.d.: “For” omitted
\(^{245}\) Sk.sh.: “it” written, then crossed out, and omitted in a.o.d.
\(^{246}\) Hq.tp.: “if he throws his light on notes” instead of “note”
\(^{247}\) Hq.tp.: “they” added
\(^{248}\) A.o.d.: “which” omitted
\(^{249}\) Sk.sh.: the remainder of this sentence is left blank; a.o.d.: “become clear to him” added
\(^{250}\) A.o.d.: “light on” added
\(^{251}\) Sk.sh.: “are” written, then crossed out, and omitted in a.o.d.
\(^{252}\) Sk.sh.: the ending of “harmonious” looks like “as” rather than “ious”, but correctly spelled in a.o.d.
\(^{253}\) Sk.sh.: “here” written; a.o.d.: “near” instead of “here”
\(^{254}\) Hq.tp.: “clear” omitted
\(^{255}\) Sk.sh.: “and on” written; Sk.tp.: “and on” omitted; Hq.tp.: “on” omitted
\(^{256}\) Sk.sh.: “it is” written twice, then the first crossed out, and omitted in a.o.d.
\(^{257}\) A.o.d.: “of” instead of “a”
\(^{258}\) A.o.d.: “may” instead of “might”
\(^{259}\) Sk.sh.: an indecipherable symbol inserted in the margin here
\(^{260}\) Sk.sh.: the initial letter in “upon” looks like an “a”
\(^{261}\) Hq.tp.: “the” omitted
\(^{262}\) Sk.sh.: “become” retraced to read “be turned”, but “become” retained in a.o.d.
nature and secret. And when this light is thrown within oneself, then the self be revealed to a person; he would become enlightened [on] his own nature and his own character. And it is this form of experience, it is this way of knowing which may be called revelation. And it is in the knowing of revelation that one accomplishes the purpose of life.

And what the mystics have said, that the word which was lost is found. Friends, every child is born crying; he [is crying] which conveys that he has lost something. What has he lost? He has lost the word. And that is to say, all that he sees, he knows not what it is. It conveys to him nothing. He seems to be lost in a new country where he has been sent. And as he begins to know a [little] in his mother or those around him, the colours and the lines and all things of this world, they begin to communicate with him a little, speak; this way he begins to foreknow the thing a little, with the eyes, ears, nose, mouth, and that in this way he begins to know the word which is within. And it is this communication which is the sustenance of life. It is not the food or drink which keeps man alive. It is that communication through the different senses, to what extent one understands what they have to say. It is this that makes man live.

And when we think of our life, and when we compare the pain that we have in our life to the pleasure, the portion of pleasure is so little. Besides, what little pleasure there is, it costs also. And therefore it resolves into pain. If that is the nature of life, how could we live in this life if there was not this

---

263. Hq.tp.: “if this light were” instead of “when this light is”
264. Hq.tp.: “would” added
265. Sk.sh.: “of” retracted to read “on”; a.o.d.: “on” instead of “of”
266. Hq.tp.: “Friends,” omitted
267. Sk.sh.: “cried” written; Sk.tp.: “is crying” instead of “cried”; Hq.tp.: “his crying”
268. Hq.tp.: “which” omitted
269. Sk.sh.: “a-lost” written, then retraced to read “lost”; a.o.d.: “lost”
270. Sk.sh.: “a little” written; Sk.tp.: “little”
271. Sk.sh.: “the” was spoken
272. A.o.d.: “in” instead of “; speak;”
273. A.o.d.: “know” instead of “foreknow”
274. A.o.d.: “things” instead of “thing”
275. Sk.tp.: “now” typed instead of “mouth”, but then crossed out and “mouth” substituted in ink
276. A.o.d.: “that” omitted
277. Sk.sh.: “that in . . . within” crossed out, then reinstated
278. Sk.sh.: actually “allfe” written here
279. A.o.d.: “this” instead of “that”
communication, if there was not [this]\(^280\) word\(^281\) which in\(^282\) a smaller or\(^283\) greater extent we hear from all things, from nature itself? And it is in the fulfilment of this communication\(^284\) that no wall nor any barrier may stand\(^285\) between us and between life, within and without. It is that\(^286\) which is the longing of our soul and it is in this that revelation comes [and]\(^287\) \(^288\) it is in this\(^289\) that is the [purpose]\(^290\) of our life.

Thank you all for your sympathetic response. May God bless you.\(^291\)
Takua Taharat

Antipathy turns into malice, and malice culminates in bitterness. To possess it in one’s heart is like possessing in one’s heart a poison, a poison that clouds wit and produces obscurity. If one keeps one’s heart free from malice one has accomplished a great deal, for it is in the clear heart that the light from above is reflected. Often, without an intention on one’s part, malice enters, of which man is unconscious. Often the man who possesses malice is quite innocent, for his heart is reflecting the malice which is projected from another heart. It is therefore that care must be taken to keep one’s heart free from the impressions and influences coming from others.

The question how can one avoid this is answered thus, that the heart will focus itself to a person or to an influence which is akin to its own quality; that is the nature of the heart. Therefore, even if the impression came from another, for the influence of another the man who reflects it is responsible. To make the heart reflect good qualities one must prepare it, one must train it, for it is the good quality of heart that will keep away undesirable impressions and [thoughts], and will only reflect good impressions and desirable influences. As a practice of purifying one’s heart is to repeat every morning and every evening,
“My thoughtful self, [reproach no one, hold a grudge against no one, be wise, tolerant, considerate, polite, and kind to all].”

---

6. Gd.hw.: only “My thoughtful self.” as a short way of referring to the saying; a.o.d.: “My thoughtful self, reproach no one; hold a grudge against no one, bear malice against no one, be wise, tolerant, considerate, polite and kind to all.”, the saying taken from the Gayan, Alankara 19 (Sayings I, p. 14)

7. Gd.tp., Hq.tp., Hq.st.: "A skeleton outline of thought for circulation among the members of the Senior Study Circle only" added
Beloved ones of God,

I would like to speak this evening on the subject of sympathy and antipathy. It is, [a] subject of very great interest for the one who searches in the path of truth, because this subject makes a way towards the ultimate truth.

No one can point out what is it in one person which attracts sympathy and what is it in a person that attracts antipathy, although many will give a thousand reasons, and out of those reasons have come the morals which we know. And yet never in the history of the world it has been perfectly given as a science that these things attract antipathy and these things attract sympathy.

Yes, this is true, that a person who attracts sympathy attracts a sympathy of...
majority, but not of all. For instance, in the lives of the prophets, in the lives of saints and sages, those powerful ones who do attract thousands, and yet millions would not be attracted. And of course a person who attracts antipathy may attract from a large number of persons. But there may be still some whose sympathy he will attract. Therefore, the attitudes of the person which attracts sympathy and the defects in the other person who attracts antipathy, apart of this we must find what are the concerns of individuals attracting sympathy and antipathy.

There is an old saying, and that saying has become faded away as time has passed and as materialism has grown, and that saying was in the belief of what one calls blood relationships. In many legends and stories we read that people on knowing one another have felt attracted and in the end they have found that there was a blood relationship. Not a few months ago I was interested in an example; a person told me in Sweden, that he was visiting England, and he was going about in different places to see. And then there was a person following him in England who came near him and said, “Hallo, Jack.” He turned back, he said, “How do you do?” But this Swedish man, he had never seen him. He said, “Excuse me, I thought that you were my cousin, what is your name?” And when he told his name, certainly it was the same
name, the name of his cousin, but it was not his cousin. And when they talked together they found out that it is perhaps more than three hundred years or two hundred years that this family used to live in England, and it was the same line of the family. What does it mean? It signifies that such a material thing as human blood has also an attraction, though it has not always that attraction. Because there is beyond that a reason for sympathy or antipathy and that makes it different.

There is a romantic story of Rustam, the great wrestler of Persia. He belonged to the court of the great king, the Shah of Persia, who was afraid of him. And the Shah of Persia was travelling to make someone prepared and ready to wrestle and to fight with Rustam and to win him, but he could not find someone to prepare. Before Rustam came to his land, after having gone for a journey, the Shah of Persia took the son of Rustam, whom he had not known, who was not born before him. He prepared him and he gave him under the training of different teachers, and he had everything to make this son of Rustam so great that he could conquer Rustam. And then Rustam was called with an order that he must come at once, that there was a great match to take place at the palace of the Shah. As soon as Rustam arrived, the people of the Shah went to receive him and brought him direct to the court. And no one had told the son that he was to fight with his father. And therefore, both in their great strength began to fight. In the end Rustam won. And the custom of the

37. Hq.st.: “this man’s” instead of “his”
38. Hq.st.: “And” omitted
39. Hq.st.: “it is” omitted
40. Hq.st.: “ago” instead of “that”
41. A.o.d.: “although” instead of “though”
42. A.o.d.: “this” instead of “that”
43. A.o.d.: “Rustan” instead of “Rustam”; in the copy of the Gatheka that Sakina made for her set, a handwritten correction of “Rustan” to read “Rustam”; for Rustam, see List
44. Sk.sh.: “Sh.”, “P.” abbr. for “Shah”, “Persia”
45. Hq.st.: “trying” instead of “travelling”
46. Sk.sh.: “R.” abbr. for “Rustam”
47. Hq.st.: “conquer” instead of “win”
48. Hq.st.: “Rustan” instead of “he”
49. Hq.st.: “had been born in his absence” instead of “was not born before him”
50. Hq.st.: “put” instead of “gave”
51. Sk.sh.: “a” written; a.o.d.: “of” instead of “a”
52. A.o.d.: “did” instead of “he had”
53. Hq.st.: “And” omitted
54. Sk.tp.1: “it” instead of “he”
55. Sk.sh.: “fight” partially crossed out to read “fate”
56. Hq.st.: “And the” omitted
ancient fights was that the one who had won would kill the one who has been defeated, if he did not accept defeat. And an honourable fighter would not accept defeat, he would rather die than accept it. After the dagger was put in his breast, this son of Rustam said, “Well, you won me, but remember that my father will kill you. Do not think therefore that you are safe; my father certainly will kill you.” “What is the name of your father?”, said Rustam. And he said, “Rustam,” and died. This was such a blow to Rustam that all his life he passed in grief over his son. And in the history of Persia, in Shahnameh, this story stands shining.

But when we come to the attraction which is above blood, that attraction, that sympathy or that antipathy is greater because we do not only feel it, but we know it. No sooner the glance meets, a person who is waked feels whether this will be my friend or whether this will be my enemy. And when a person says, “Yes, he is my acquaintance, he is my servant, he is my friend, he is my relation, yet I do not know; I have to see him.” And certainly he is not yet awake; he is going on in his sleep. The one who knows, he needs not test a person. He sees the person and he knows it. To talk with a person or to judge his physiognomy or to examine his head, all these are

57. Hq.st.: “had” instead of “has”  
58. Sk.sh.: “fpr” written, but nothing in a.o.d.  
59. Sk.sh.: “in” secondarily reads “up”  
60. Sk.tp.1: “have won” instead of “won”; Hq.st.: “have conquered” instead of “won”  
61. Sk.sh.: “remember” in sh. and repeated in lh., both are encircled for ed. purposes  
62. Sk.tp.1: “win” instead of “kill”; Hq.st.: “conquer” instead of “kill”  
63. Sk.tp.1: “a grief” instead of “grief”; Hq.st.: “grieving” instead of “grief”  
64. Hq.st.: “And” omitted  
65. For Shahnameh, see List  
66. Sk.sh.: a single bracket is placed before “But”  
67. Hq.st.: “that” instead of “the”  
68. Hq.st.: “does” added  
69. Hq.st.: “meet them” instead of “meets,”  
70. A.o.d.: “wakened” instead of “waked”  
71. Hq.st.: “his” instead of “my”  
72. Sk.sh.: “or” indistinctly written  
73. A.o.d.: “person” added  
74. Hq.tp.: “his” instead of “my”  
75. Sk.tp.1: “And” crossed out by hand, but retained in Sk.tp.2; Hq.st.: “And” omitted  
76. Hq.st.: “awakened” instead of “awake”  
77. A.o.d.: “a” instead of “his”  
78. A.o.d.: “need” instead of “needs”  
79. Hq.st.: “it” omitted  
80. Hq.st.: “and” instead of “or”  
81. Sk.sh.: “phrenology” in lh. added above “head”; Sk.tp.1: “phrenology” added; Hq.st.: “by phrenology” added
games before these persons, because it all belongs to the head. The head intellectually sees what is wrong with a person. What he sees in his form, what is against him or for him, I do not mean to say that this is not important; it is most important to know that art [of] physiognomy also, to know the art also. But that which brings sympathy or antipathy is the currents that run from one heart to another, if they are cross currents, or if they are sympathetic currents. It is simple and at the same time difficult, but very logical, that the currents can run cross certainly will create antipathy, and the currents which do not run cross, they unite with one another.

And now the question why sometimes a very good person is drawn to a person who is quite contrary to his character? Or why an evil person is attracted to a person who is quite contrary to his character? And this can be judged in another way. Neither good person nor evil person is perfect in himself. And life is seeking continually after perfection. And therefore perfection is adding all that is lacking there, good and bad. And it is therefore that it is natural that sometimes there is a sympathy and at the same time there is a great difference in the qualities in the two persons.

Then there is another law and that law is: the wise will attract wise and the wise will attract foolish. But there will be a cross-currents running between the wise and the semi-wise. [The] reason is that the

---

82. A.o.d.: “this person” instead of “these persons”
83. Hq.st.: “him” omitted
84. Hq.st.: “It does not mean” instead of “I do not mean to say”
85. A.o.d.: “of” instead of “over”
86. Hq.st.: “to know the art also” omitted
87. Hq.st.: “current that runs” instead of “currents that run”
88. Sk.sh.: “heart” crossed out, then “heart” added
89. A.o.d.: “which” instead of “can”
90. Sk.sh.: a single bracket is placed in front of “And”
91. Hq.st.: “there is” added
92. Hq.st.: “Either the” instead of “Neither”
93. Hq.st.: “the” added
94. Sk.tp.2: “as” instead of “is”
95. Sk.sh.: “the sympathies” written, then crossed out, and omitted in a.o.d.
96. Sk.sh.: a single bracket placed in front of “Then”
97. Hq.st.: “the” added
98. Sk.sh.: “wise” written, then crossed out, “foolish” substituted, then “foolish” crossed out and “wise” restored by way of retracing and dots
99. Sk.sh.: “currents” clearly written; a.o.d.: “current” instead of “current”
100. Hq.st.: “the” added
101. Sk.sh.: “that the” written, then crossed out, and omitted in a.o.d.
102. Sk.sh.: “Your” retraced to read “The”; a.o.d.: “The”
103. Sk.tp.1: “this” added
semi-wise is falsely wise. Naturally, [the] foolish one or the one void of wisdom is open that it is void of wisdom. The one who is void of wisdom will be filled with wisdom, therefore he has his mission there. But for the semi-wise there is no way there. He cannot accept the wisdom; there is something which blocks the way.

Another law is that the element attracts the same element. For instance, if there are two fires burning at a distance, the tendency will be to come closer and to become one. But the air, which is quite a different element, the fire attracts it and the fire is drawn to it.

But there is another way of looking at it. The more one is sympathetic, the more one attracts sympathy. For naturally sympathy attracts sympathy. A person who has antipathy, he will naturally attract antipathy. The very reason is that antipathy has its power to attract the same element. And when we go deeper in it, we find that sympathy is the greatest form of love. For sympathy is the purest form of love; all tenderness generally, gentleness, forgiveness, tolerance, it is sympathy which gives it. Besides, as I have always said, there are two ways. There is one way of the hammer and there is the other way of the water. One person acts as a hammer. If a rock stands against his way, then he will break it in order to make his way. And the other person acts like water. The water rises on the top of the rock.
rock and rises above it. Sympathy, therefore, surrounds; antipathy, therefore, hits. It is a weakness to be drawn by sympathy and to return antipathy. The great power is to spread one’s sympathy, independent [of the] sympathy of another, and to check that spirit of antipathy which is in man and which remains as the poison in the teeth of the snake.

Thanking you for your kind response.

---

Q. Can one develop sympathy in a nature in which it does not exist?
A.: There is somewhere in one’s nature sympathy; either it is buried or it is as a seedling. The sympathy which is buried must be dug out. The sympathy which is like a seedling, it must be watered to rear it as a plant. For me, if there is any truth anywhere, it is to be found in this one thing, which is perceptible radiance, which is all-pervading, is to be found in these electric wires. How true it is that without you speak one word, without you say one thing, without you have done anything, your sympathy speaks aloud, your antipathy speaks aloud. If there is any evidence of truth anywhere to be found, it is to be found in sympathy.

---

125. Sk.sh.: “A.” abbr. for “antipathy”
126. Hq.st.: “independently” instead of “independent”
127. Sk.sh.: “at which” retraced to read “of the”; a.o.d.: “of the”
128. Sk.sh.: “poison” added in lh. and both sh. and lh. encircled
129. A.o.d.: “Thanking you for your kind response.” omitted
130. Hq.st.: The following three qa.s are integrated into the text and therefore the “Q.” for question and the “A.” for answer are omitted
131. Sk.sh.: “b.” in lh. abbr. for “buried”
132. Sk.sh.: “it is” written, then crossed out, and omitted in a.o.d.
133. Hq.st.: “it” omitted
134. Sk.sh.: “dugg” written (an unattested form, OED); Hq.st.: “dug” instead of “dugged”
135. Sk.sh.: “seedling” repeated by way of ditto marks under the previous line
136. Hq.st.: “it” omitted
137. Hq.st.: “For me,” omitted
138. A.o.d.: “as the” added
139. Hq.st.: “is” omitted
140. Sk.tp.1: “this electric wire” instead of “these electric wires”; Hq.st.: “the electric wire” instead of “these electric wires”
141. Hq.st.: “your speaking” instead of “you speak”
142. Hq.st.: “your saying” instead of “you say”
143. Hq.st.: “your having” instead of “you have”
Q.: Is hate strength or weakness?
A.: I should say naturally a weakness.

146 Q.: Antipathy might be drawn out of someone in certain surroundings, in other surrounding it might not be drawn out. It depends upon the people who surround one?
A.: In every case it cannot be called other than weakness. For it is the lack of self-control. It is a lack of fuller understanding. It is lack of self-discipline which allows antipathy to manifest. A person who has wakened in his soul, in him antipathy must not be even found. It must not be even traced there, because antipathy against friend, acquaintance, stranger, even against a foe, it is against oneself. Yes, if a person says, “I have a greater sympathy with one person and a lesser sympathy with another,” that is all right, for it is natural. But if a person says, “I have sympathy for one and antipathy for another,” that means to say, “I have sympathy for my right hand and antipathy for my left hand.” Beside, a person who searches after truth, a person who seeks after God, [if] he does not see the art of the divine being in his creation, then what is his worship? [How] he understands his God? However pious a person may be, however spiritual he may seem to be, if he says that, “I do not love human beings, I love God,” I will say that his claim is a false claim. He cannot love God if he does not love his creation. It is just like that lover to say.
to his beloved, to say,“Beloved, [Oh] Beloved, I like you so much but I do not like to look at your face.”

Q.: What must be the reaction of a seeker of God, when he sees the triumphant injustice and of a whole community against another community?

A.: This depends upon what he thinks of God. Does he consider all that is going in the world is going on with the command of God, or does he consider that it is all going on against God? If he considers that it is contrary to God, then he makes God helpless. His God may be most beautiful, but powerless to do anything for him. Therefore, the question is what he thinks of God, that is the first question. Another thing, what he thinks of justice? The judge of each person is peculiar to himself, for every individual has a different evolution and according to his evolution his conception of justice is. Therefore, if we human beings, who are limited, if we each have our own conception of justice different from one another, how can we understand the justice of God? There is a beautiful saying of a Persian poet who says, “The gardener of humanity knows the best way how to keep the garden, which plants to root out and which plants to rear.” If a little child comes when the gardener is hoeing in the garden and says, “Oh! You are taking out all the beautiful little poppies. Why have you taken them out? [How cruel you are!] But the gardener knows that he has taken them out to plant the roses. Therefore, that is the judgment of the child and the other is the judgment of the gardener who knows, who has experience, in whose responsibility the gardens.

162. Hq.st.: “to say,” omitted
163. Sk.sh.: “bel.” abbr. for “Beloved”; a.o.d.: “Beloved” omitted
164. Sk.sh.: “the” in superscript; a.o.d.: “Oh” added
165. Hq.st.: “To be circulated among the candidates for initiation in the Sufi Order.” added; in Sakina Furnée copy of the Hq.st. for her set, it says: “To be read before candidates for initiation in the Sufi Order.”; the Hq.st. ends here.
166. Sk.sh.: “triumphant pride” is added underneath “triumphant injustice”; Sk.tp.1: “triumphant pride” added
167. Sk.sh.: “co” started, then retraced to read “community”; Sk.tp.1: “community” added
168. Sk.tp.1: “on” added
169. Sk.sh.: “judge” clearly written, then retraced to read “community”; Sk.tp.1: “community” added
170. Sk.sh.: “justice” instead of “judge”
171. Sk.sh.: “gardener” clearly written; Sk.tp.1: “gardener” instead of “gardener”
172. Sk.sh.: “hoeing” retraced to read “working”; Sk.tp.1: “working”
173. Sk.sh.: “How cruel you are!” inserted, and included in Sk.tp.1
174. Sk.tp.1: “there” instead of “the”
175. Sk.sh.: “judgment” inserted after “responsibility”, then “judgment” crossed out
176. Sk.tp.1 only, not Sk.tp.2: “are” instead of “is”
Q.: Do you believe that suicide is a strength, a courage, or is it a weakness?
A.: It only depends how the suicide is caused; the cause at the back of it, if by weakness or strength. There is a man who goes into the war for his country, for his people, for his home, for his people he gives his life there. That is a suicide too, but it is a virtue. It is an honour. Another person says, “I have ruined myself, I have drunk, I have lost all, business, everything, I have nothing, I am dying.” That is another suicide. We have heard a few days ago a story that—I do not know what ship it was—the ship sunk and a man, he knew how to swim and he saved his wife and one child he saved also, and brought them to the shore. And people said, “Do not go again.” But he said, “No, I am going again, there is one child still.” Then he sank. That is a suicide again, but it is something beautiful. He gives his life to save another. It is as I have said in my last lecture, it is the ideal that makes things great, it is not the action. They say action may become a weak action, and the same action may become a bravery. Therefore, when people say a deed to be right or wrong, or to be a sin or a virtue, they are wrong; it is not the deed. It is the motive behind it which makes the very thing a virtue or a sin. And therefore, in one phrase Christ has taught, “Judge ye not,” because at the back of every action you do not know what is [hidden].
Reincarnation

It is argued that because every soul is not worthy to be directly merged in God, in order to become perfect reincarnates numberless times, until the final destination is reached, being bound to pay the penalty before reaching the presence of God. The answer to this is that if man, in his limited sense of justice, never punishes without stating why the punishment was given, how can it be supposed that God, the merciful and just, could cause a soul to reincarnate on earth as a penalty without making him aware of his fault? The scientific argument for reincarnation tells us that a seed sinks into the earth and produces other seeds and that this process is repeated thousands of times, the seed always becoming seed again. In this argument consists the possibility of reincarnation, for if the seed has sufficient strength to return as a seed, why should not man’s soul readorn a human body? The answer is that even the seed, until it reaches the innermost culmination, is never able to spring up again as a seed. Besides, it cannot be called a reincarnation of the seed, but a regeneration. Again, one seed produces so many; therefore, it cannot be called an incarnation, for the nature of incarnation would be one coming as one, but not one turning into many.

The same is the case with the soul, which after experiencing life independently through the medium of the world formed of the five elements, passes off to its own source, carrying with it the impressions of the external world which it has gathered, dropping them at each step as it advances towards its own essence, the Universal Spirit. The earth substance passes into the earth, the water returns to water, the fire takes to its own element, the air bears away its own property, and the ether does the same. When this frame of the five elements which, just like the sunglass was able to receive the reflection of the spirit, is dispersed, the soul then takes its way to its original source, when nothing remains of an individual after the bodily and mental frames are broken up. After this there is no chance of individuality because there was none left but the whole being.

Documents:
Sk.tp. = a typescript made by Sakina Furnée or under her supervision from an unknown source. The year, 1924, is speculative.

Notes:
1. Sk.tp.; “Reincarnation” and “handwriting unknown.” typed above the text
There are some who pretend, or at least imagine, to recollect their past, but in many cases they do so in order to create a sensation among people for the sake of notoriety, or in another case some give an expression to their whims and delusions. The Yogs, who are the propounders of this idea, will not for one moment believe that reincarnation is for them. They claim *jivan mukta*, free life. For those who cannot but see the objective world, the theory of reincarnation opens up to their imagination a vast field of interest and curiosity. Again, there are some who always seek for something new; this desire goes to such an extent that even if a new God were produced, they would still seek for another God.

The truth of the reincarnation theory can be understood in one way, that there is a possibility that the self-same proportion of consciousness which has once been a soul may happen to form again as a soul. But in a general case there is no possibility, just in the same way the self-same bubble may form a bubble again, but generally it is not so, for either half, quarter, or even a hundredth part of the first bubble might group in other atoms of water and quite another bubble may be produced. In both cases the soul has to merge into consciousness before it is sufficiently alive to again manifest. Therefore, we cannot call it the same soul, because it is quite pure from its previous conditions. It is just like a drop of ink when falling into the ocean, the water merges into water and its inky substance sinks to the bottom. It never again remains as a distinct drop of ink, but is pure as the ocean. If it was again taken out from the water it would no longer show its previous substance. Such is the nature of the soul when merged into the ocean of consciousness.

Of course reincarnation is a very interesting subject to discuss and a good scope for the play of imagination. Therefore, people have taken it up to awaken the curiosity of the masses who seek God with their scientific or mathematical attitudes. This subject specially interests those who cannot see any other than the objective life, and therefore do not want to get away from it. Therefore, their only consolation lies in imagining that they will come again.

It may appear by noticing the world’s evolution that it is the soul which, owing to its previous experience in life, enables itself to manifest in a better condition than in the past. But in reality it is not so; the evolution of the world does not depend upon the soul’s previous experience. But the cause why the world progresses at each step of evolution is that the soul partakes the improved

---

2. *For jivan mukta*, see Glossary
conditions upon its way towards manifestation and thus helps manifestation to progress towards perfection.

The doctrine of reincarnation claims mostly its truth in the law of action, which at once agrees with the intellect. That is to say, a man is a genius in music because of his past experience in it. If a person is lame and blind from birth, it is because of the penalty for past bad action and which must be paid before he is purified. If a person is wise and spiritual, wealthy and powerful, it is because of his good actions in the past, which explains that every soul which does good and bad reaps its results through its reincarnations, until it arrives at its destiny. The above doctrine may be contradicted saying that it was not any fault of the legs which has caused them to bear the weight of the whole body. And it was not the head which has done better in the past which has made it to be the crown of the whole person. The world is the embodiment of one being, God. The explanation of this can be found in the following quotation of a dervish who says, in Persian, “Man is enjoying his belief in God, not knowing whether he is his friend or foe. It seems, as it were, the ocean throwing up its waves joyfully and a twig floating upon it thinks that it is for it that the ups and downs are caused by the ocean.”

Such is the case with all conditions in life. An individual thinks, “I have done something in the past and that is why I am like this now, as it is the rule of God’s justice.” But he is mistaken here. The ocean, like God, has many like him to think of and to judge, and therefore, his rise and fall are either caused by qaza\(^3\), the waves of the ocean of existence, or by that which his soul has gathered either of good or evil while on the way towards manifestation.

The thinkers who have taught the doctrine of reincarnation have never meant it as it is understood by people in general. The reincarnation meant by them is as the partaking of the fresh soul descending towards manifestation, while the attributes of the souls which may be ascending toward their original source have given their impressions, or load of experience, to the willing souls met with on the way.

The soul, having once manifested as a body, never again has sufficient energy to manifest again. The idea of the soul reincarnating in another form has but little truth in it. If it is true that the soul reincarnates as a matter of course, why not reincarnate in its original form, which it could easily have recollected?

\(^3\) For qaza, see Glossary
Reincarnation

The reason why the doctrine of reincarnation was taught to the Hindus and Buddhists must have been that the people of India at that time were very much developed intellectually, in philosophy, in science, in logic, in the material phenomena, and believed in law more than in love.

When the Aryans came and settled in Bharat Khand, which is today called India, they wanted to make the life there a life of solitude and self-sufficiency. Therefore, the four castes were formed and went on peacefully until the entry of foreigners on their land, which naturally interfered with their harmony and the whole plan became a failure. With all the wisdom in forming these four castes there is a selfishness shown on the part of the high classes, as has been always the case with the human race, and that has been a great hindrance in the progress of Hindus in general, for every chance of progress was shut out for the lower classes. Their only consolation was to reincarnate and be born in a higher class. If not, there was no other way. This is the chief reason which gave the doctrine of reincarnation importance in the Hindu race.

The idea of reincarnation has made a great impression in the present age because it appeals at once to the scientific faculty and reasoning natures, and it also satisfies those who wish to keep a fast hold on their individuality. The idea of reincarnation often comforts those who think that it is too soon to renounce the pleasures of life in order to commune with God. “Perhaps,” they say, “in our next life on earth we shall achieve what we have not achieved in this.” This idea often becomes a great hindrance to the real spiritual attainment.

If we believe in the idea we must first understand where evil ends and where good begins. It has never been possible for a deep thinker to draw a line between good and evil. And if the wheel of births and deaths depends upon cause and effect, I should say it must go on for ever and ever and there would
never be an end to it. If anyone were to weigh his righteous actions against the myriad favours of God, all the righteous actions of every moment of his life would not compare with one moment of God’s favour. Therefore, the devotee forgets his righteous actions, looking only at the favour of God.
Human Brotherhood

The tendency of brotherhood is instinctive in living beings, not only amongst men, but even among birds and animals. In the lower creation, where the ego begins its work and where the ego rises against its brother, even in that stage there are birds and animals which can be brought together. At the same time, by studying the lower creatures we can understand that in the lower stages even the destructive creatures can unite, and that gives us an idea that even in the lower stages there is already a tendency towards a higher stage of evolution. When we think of the higher creatures, we see this brotherhood can be developed and this brotherhood has developed in man. The proof of this we see in the life in towns, that people would rather live together than live scattered in the forests. There are large cities, such as New York, London, Paris, where there is difficulty in finding housing accommodation; and, on the other hand, the vast open spaces, woods and forests, yet people prefer to live together. This is, however, no virtue, for nothing is a virtue which is not consciously acted up to. Therefore, when human beings must live together this is no great thing, but when they consciously live together, then begins the tendency towards human brotherhood. Now the conscious recognition of brotherhood requires a link, and that link awakens a feeling of brotherhood. For instance, in ordinary language when someone says, “This is my brother,” it means only that the other is born of the same parents. There can also be a brotherhood of professions; there can also be a brotherhood in ideas, and a brotherhood of those born in one city; and to the extent that a person is conscious of the link that binds one with the other, so far
will one realize brotherhood. If he does not feel conscious of that link, even if they are brothers, they will feel strangers. So that the strength of brotherhood does not lie in the claim, but in the consciousness of that link; not in the profession that brotherhood exists, but in the conscious recognition.

The idea of brotherhood has manifested differently in the East and the West. In the East it has manifested in unity in God; in the West in national feeling. It has appealed in the East to religion and in the West to national feeling. But at the same time in the East, when Hinduism was predominant, especially in India, religious restrictions were taught in connection with hygiene, so that eating and drinking came to be separated⁴ so that the wife even had to prepare her own food separately. Things are different in the West, where there also exist hygienic questions, and life is different from that of the East, where it did not prove in the end the ideal life, and the degeneration of the Hindu race began when the different limitations began. There were four castes among Hindus: brāhmanas, kṣatriyas, vaishyas, and sudras⁵, the caste of the student, the caste of the warrior, the caste of the merchant, and the caste of the labourer. Nobody can deny that there was great wisdom in this division, for there are four different tendencies in man. But in the end it resulted in disaster, the people became weak owing to these divisions, and the link of brotherhood was destroyed. This example of the Hindu race is in itself an example for human beings in the reconstruction of the world.

In ancient times Arabia and Persia were split up in parts, each part with its own gods and goddesses, and many different gods and goddesses; and as the Hindu race was most blessed by Shankaracharya⁶, their teacher, so the Arabs were enlightened by the coming of Muhammad. And one can see that even fifteen hundred years since⁷ there existed the tendency of forming a human brotherhood by the teachings of Muhammad, that tended to form a universal brotherhood. The various families amongst the Arabs began to live together and began to eat together, to shake hands, and worship together in the same house of God. There is a story of the Khalif Umar⁸, that he was greatly hated by a certain criminal, and on a certain day this man came to the town and asked where Umar was. He was told that the Khalif was in the forest, looking after his cattle. The

---

⁴ Sk.tp.: “eating and drinking came to be separated” crossed out, and “people ate and drank separately” substituted by hand
⁵ For brāhman, kṣatriya, vaishya and sudra, see Glossary
⁶ For Shankaracharya, see List
⁷ Sk.tp.: “since” crossed out, “ago” substituted by hand
⁸ For Khalif Umar, see List
assassin thought this a splendid opportunity to accomplish his plan. As he approached Umar, he saw no warrior there to protect him, but he was sitting alone clad in a worn-out robe. The assassin could hardly believe that the Khalif was so near and within his power, he could not trust his eyes that the Khalif whom he had pursued so long was now so near, unprotected. But the nearer he approached, the more nervous did he become, so much that when he was quite near, the dagger fell out of his hand. Umar said, “Peace be unto you, what do you want?” to which the assassin answered, “Tell me why I tremble before you.” Umar said, “Just as I tremble before God when I think of doing wrong, so dost thou tremble before me.” Another story told about Umar is that after a war, at the peace negotiations, Umar represented the armies of Islam. The enemies were told by their astrologers that they must make peace when Umar arrived. But as the enemies had never seen him before, they asked, “How shall we know him?” The reply was, “You can recognize him when you see a slave on the camel, and Umar walking at the side.” In fact he came as had been foretold, and the first question put to him was, “Why were you walking and your slave on the camel?” to which he replied, “I have not walked all the way. The first part I rode, and the second part it was my slave’s turn to ride and mine to walk.” And when one thinks of this, one realizes the beauty of the human heart, this perfume which resides in the human soul.

There is another example of human brotherhood. When the Prophet Muhammad was waging war against some people, the Prophet was compelled to flee three times from Mecca, and each time a great deal of harm was done to his family, and even he himself had scars and was bleeding from various wounds when he fled. But later, when the Prophet was victorious, these enemies were brought before him, and he asked them, “How shall I deal with you?” They answered, “Deal kindly with us.” Muhammad said, “Yes, I will deal with you in the same way in which Joseph dealt with his brethren.” And at once they shook hands, and were friends, and all the feelings of hatred were forgiven. By this I wish to say that it is not the intellectual teachings of the great ones that we need, but the example of their lives which is so important to us. Now, the effect of that example can be seen even down to this day in the peoples of Arabia. The Bedouins, who spend their lives in fighting and robbery and are found everywhere in the deserts of Arabia, if two of them are found fighting and on the verge of killing each other, and if a third person says, “Unite, in the name of the Prophet Muhammad,” immediately they throw away their weapons, shake hands, and become friends. How much do we wish that what such wild people do
would be followed by us the so-called civilized nations! If people can only move from one country to another and cannot find the link which binds them to each other, what use is that to us? This does not mean that we have to ignore national distinctions, but that we have to ignore the narrow boundaries of the nations.

Any person with some heart will wonder, and say, “Will there ever come a time when the hearts will become united, and the barriers be removed, and so men will become united in some higher link which binds them all together?” Considering the question from the psychological point of view, we shall find that no family can be happy where there is a difference of feeling, or a feeling of reciprocal ill will. The atmosphere of such a house can cause all manner of diseases and all sorts of misery. Where there is disagreement, disharmony, perhaps one is in a better position than the other, but the suffering will be divided amongst them all, and each will have to bear his share of it. The old stories and legends that there came down fire from heaven, that there came floods and volcanic eruptions, show us that these disasters came as a result of disharmony. Now the national disharmony is more prevalent than ever before on earth, for the small communities have now become nations and peoples, so that they can now have a greater power for evil or good. From the psychological point of view, all the nations are one family, so that the consequences of what one nation does against another the whole world experiences. So that the actions of races and communities are the same as the actions of individuals of the past: every nation only interested in its own affairs, ignoring the conditions of the others, is equally responsible for the suffering and troubles that they suffer. Just think of the great suffering and pain which the larger part of humanity is going through in different regions of the world today.

If it were not for the fact of illusion and the blindness of mankind for others than themselves, the world would be in a different condition from what it is. But to see life as a whole is not the work of everybody. Man has too much to think of in his own affairs, his own worries and troubles. Today is a time such as the world has never seen before. Mankind is divided, ignoring the truth that they depend upon one another. To the person who would think from a humane point of view, even the wise and clever are acting as children. What is required today is this, that some souls, unselfish, strong, confident of the truth of their ideals, should join hands in serving humanity. Not that there are not some hearts

9. Hq.tp.: “even” instead of “ever” typed here
and heads who see life from different points of view, but it is such as these that are required. The Sufi Movement is devoted to this ideal, and is an answer to the call of the earth to the heavens. It is not necessarily a religion or a philosophy, but it is the essence of all religions and all philosophies. It is understanding which will unite mankind, and its great link is wisdom. It is not the claim or wish of the Sufi Movement that this shall be the only movement working for the brotherhood of man, but that the work be shared by everybody who feels called upon to take part in this task. The Sufi Movement does not make restrictions upon people coming from other religions, Christian, Buddhist, or Jew, because it looks upon all as one, coming from the same divine source. Everybody is welcome in the Sufi Movement, whose aim is to unite people in that feeling of the unity which is their source and life.

10. Hq.tp.: “To be read before Candidates for Initiation in the Sufi Order.” added
The Swansong

They say the swan sings once in its life, before it dies. The meaning of this is that a fuller expression given to [one’s] joy [puts an end to] life, for in the fullest expression lies life’s purpose. In the life of an artist one finished work of art, and in the life of a musician his best piece of music, brings to him the [warning] of his departure. Sa’di says, “Every soul is born with a purpose and the light of that purpose has been kindled in his heart.” It is not only applied to the soul of every person, but to every living creature, however small and insignificant. Even to every object this rule can be applied.

There is a saying in the East that an elephant dies at the sight of fever. This explains that death robs one of that which one has made oneself. If this is explained in other words, one makes one’s death while making oneself. The heavy flesh that the elephant gathers around itself naturally gives power to the fever that becomes the cause of its death. The same is to be seen in the life of man. Every difficulty, even death, man makes with the making of himself. It is

Documents:
- Gd.hw. = Murshida Sherifa Goodenough’s longhand, probably a reporting of the lecture.
- Gd.tp. = a typescript made by Murshida Goodenough, showing some differences from her handwriting.
- Hq.tp. = a typescript prepared for the third series of the Gathas, nearly identical in wording with Gd.tp. and therefore only mentioned where it differs.
- Hq.st. = a stencilled document, identical with Hq.tp.

Notes:
1. Gd.hw.: “III, 4. Etekad” written above the text; Gd.tp.: “GATHA”, then “Series III.” and “Number 4.” added followed on the next line by “ETEKAD, RASM U RAVAJ.” and “SUPERSTITIONS, CUSTOMS AND BELIEFS.”; Hq.tp., Hq.st.: “Series III.”, “GATHA,” and “Number 4.” added followed by the the Sufi Invocation; than “SUPERSTITIONS, CUSTOMS AND BELIEFS.” and “ETEKAD, RASM U RAVAJ” typed on the next line (for etekad, rasm, and ravaj, see Glossary)
2. Gd.tp.: “just” instead of “in its life.”
3. Gd.hw.: “its” crossed out “one’s” substituted; Gd.tp.: “one’s” instead of “its”
4. Gd.hw.: “finishes” crossed out and “puts an end” substituted; Gd.tp.: “puts an end to” instead of “finishes”
5. Gd.hw.: “morning” corrected to read “warning”; Gd.tp.: “warning” instead of “morning”
6. For Sa’di, see List
7. Gd.tp.: “is” instead of “has been”
8. Gd.tp.: “applies not only” instead of “is not only applied”
9. Gd.tp.: “the” instead of “an”
10. Gd.tp.: “be” instead of “is”
to suggest this idea that Christ has said, "The spirit quickeneth, the flesh profiteth nothing."\footnote{11}

The soul was\footnote{13} to be immortal, but mortality it usually earns for itself. There is nothing that man should\footnote{14} have been afraid of, if he had\footnote{15} not\footnote{16} possessed\footnote{17} something which he is afraid of being robbed of. When the hermit Machandra said to Gaurikha\footnote{18} on their journey through the wilderness, "Gaurikha, I feel afraid," Gaurikha answered, "Throw away the fear." Machandra answered, "How can fear be thrown away?" Gaurikha said, "Throw away that which causes you fear." Machandra took out from his bag\footnote{19} two bricks of gold. Machandra\footnote{20} said, "These bricks of gold, must I throw them away?" "Yes," said Gaurikha, "what is it?" Machandra threw\footnote{21} them\footnote{22}, and as he went\footnote{23} his face paled\footnote{24}. Gaurikha looked at him and said, "Why are you sad?" Machandra said, "Now we have nothing." Gaurikha said, "We have everything, \textit{behold}\footnote{25}, what do you see?\footnote{26}" And he saw\footnote{27} mountains of gold. Gaurikha said, "Take as much as you can, if that is your soul's striving." Machandra's soul awoke and he said, "Nothing will I take, for I have\footnote{28} the riches of possessing nothing."

\footnotetext[11]{See John 6:63.}
\footnotetext[12]{Gd.hw.: "Verily," written, then crossed out, and omitted in a.o.d.}
\footnotetext[13]{Gd.hw.: "born" written, then crossed out, and omitted in a.o.d.}
\footnotetext[14]{Gd.hw.: "should" corrected to read "would"; Gd.tp.: "would" instead of "should"}
\footnotetext[15]{Gd.tp.: "did" instead of "had"}
\footnotetext[16]{Gd.hw.: "something" written, then crossed out, and omitted in a.o.d.}
\footnotetext[17]{Gd.tp.: "possess" instead of "possessed"}
\footnotetext[18]{For Machandra and Gaurikha, see List}
\footnotetext[19]{Gd.hw.: "wallet" written above the line to insert before "bag"; a.o.d.: "wallet" instead of "bag"}
\footnotetext[20]{Gd.tp.: "and" instead of "Machandra"}
\footnotetext[21]{Gd.hw.: "it to" written, then crossed out, and omitted in a.o.d.}
\footnotetext[22]{Gd.tp.: "away" added}
\footnotetext[23]{Gd.tp.: "on" added}
\footnotetext[24]{Gd.tp.: "went pale" instead of "paled"}
\footnotetext[25]{Gd.hw.: "look before" written, then crossed out, but it appears in a.o.d.}
\footnotetext[26]{Gd.tp.: "you" instead of "behold"}
\footnotetext[27]{Gd.tp.: "behold" instead of "see"}
\footnotetext[28]{Gd.tp.: "behold" instead of "saw"}
\footnotetext[29]{Gd.tp.: "know" instead of "have"}
\footnotetext[30]{Hq.tp.: "A skeleton outline of thought for circulation among the members of the Senior Study Circle only." added; Hq.st.: "A skeleton outline of thought for circulation among the members of the E.S.C. only." added}
Takua Taharat

As the cleansing of a certain object of metal produces a shine in it, so is the cleansing of the heart, especially from any feeling that produces humiliation. When a person thinks that, “I have done wrong,” by acting in a certain way, by having said a certain thing, or by having thought something which should not have crossed his mind, he loses, so to speak, a radiance which even beams out through his countenance and which is called in Persian abi ruh, meaning the radiance of the face. Every person shows from his expression his condition of heart. Therefore, the innocence of the expression is the sign of the purity of heart. Man may be clever, learned, qualified, most able, he may be strong physically or even mentally, he may be wealthy, of high rank, but of these outside things help him to retain that glow of the countenance which only depends upon the purity of heart.

Many know and some say that the eyes can tell everything that is in the heart of man, but fewer there are who know the cause behind it. Eyes are like
the thermometer of the centre in the head which is focussed to the centre of the heart. Every impression that the heart bears, beautiful or ugly, is mirrored upon the centre of the head, and so it is reflected accordingly in man’s visage, specially in his eyes, which express the most.

There are many clever people, but so few there are who may be called wise. The clever ones plot and plan one against the other and exchange evil thoughts between themselves. So those deceitful and treacherous, intoxicated by their own interest in life cover their eyes by the cover of selfishness, thus [keeping] the heart from showing out its light, which alone illuminates the path of every achievement in life.

It might seem hard work to empty one’s heart from all bad impressions and ill feelings, from all bitterness and evil thoughts, and yet it is not nearly so hard as the task of earning one’s daily bread. The work in one’s everyday life takes most part of the day; the emptying of the heart from all undesirable things takes but a few moments’ silence. It is the desire of erasing from the heart every wrong impression that makes one in time to purify one’s heart.

____________________

13. Gd.hw.: “picture” written, then crossed out, and omitted in a.o.d.
14. Gd.hw.: “will” written, then crossed out, and omitted in a.o.d.
15. A.o.d.: “with” instead of “by”
16. Gd.hw.: “depriving” written, then crossed out, and “keeping” substituted; a.o.d.: “keeping”
17. A.o.d.: “of” instead of “from”
18. Gd.hw.: “hard is” written, but omitted in a.o.d.
19. A.o.d.: “of” omitted
20. A.o.d.: “undesirable” instead of “wrong”
21. A.o.d.: “enables” instead of “makes”
22. Hq.st.: “A skeleton outline of thought to be circulated among the members of the E.S.C. only.” typed underneath; Hq.tp.: “A skeleton outline of thought to be circulated among the Senior Study Circle only.” also typed at the end of the lecture
Appendix A

Publication and Classification of Lectures

In the left-hand column appears the title of the lecture as originally given (or, in the case of the four books, the number of the chapter), followed by the page on which the lecture begins in the present volume and the date. In the far right-hand column, where applicable, appears the journal volume and number for the material published in the Sufi magazines in the early period, or the classification by series, number and category for the material privately circulated to Sufi centres. In general, the Gathekas, Social Gathekas, and Religious Gathekas were intended for use in meetings open to the public. The Gathas, Githas, Sangathas, and Sangithas were reserved only for classes in the centres for the training of initiates. However, some of that same material was also published, and thus available to the general public, in the early days, so no unwarranted assumptions should be made about the intended use of any particular lecture. In any case, the Gathas were published in 1982, and much of the other formerly reserved material has made its way into print. Material published in *The Sufi Message* volumes is not noted, since generally the wording was changed considerably and passages were mixed from different lectures given in different years.

*The Purpose of Life* (1927)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
<th>Date</th>
<th>Sufi Quarterly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I</td>
<td>18</td>
<td>16 June</td>
<td>II.2</td>
</tr>
<tr>
<td>Chapter II</td>
<td>66</td>
<td>23 June</td>
<td>II.2</td>
</tr>
<tr>
<td>Chapter III</td>
<td>120</td>
<td>30 June</td>
<td>II.2</td>
</tr>
<tr>
<td>Chapter IV</td>
<td>178</td>
<td>7 July</td>
<td>II.3</td>
</tr>
<tr>
<td>Chapter V</td>
<td>222</td>
<td>14 July</td>
<td>II.3</td>
</tr>
<tr>
<td>Chapter VI</td>
<td>274</td>
<td>21 July</td>
<td>II.3</td>
</tr>
<tr>
<td>Chapter VII</td>
<td>319</td>
<td>28 July</td>
<td>II.4</td>
</tr>
<tr>
<td>Chapter VIII</td>
<td>367</td>
<td>4 August</td>
<td>II.4</td>
</tr>
<tr>
<td>Chapter IX</td>
<td>421</td>
<td>11 August</td>
<td>II.4</td>
</tr>
<tr>
<td>Chapter X</td>
<td>488</td>
<td>18 August</td>
<td>III.1</td>
</tr>
<tr>
<td>Chapter XI</td>
<td>547</td>
<td>25 August</td>
<td>III.1</td>
</tr>
<tr>
<td>Chapter XII</td>
<td>595</td>
<td>1 September</td>
<td>III.1</td>
</tr>
</tbody>
</table>
**Cosmic Language** (1937)

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I: Voices</td>
<td>3</td>
<td>13 June</td>
</tr>
<tr>
<td>Chapter II: Voices (cont.)</td>
<td>58</td>
<td>20 June</td>
</tr>
<tr>
<td>Chapter III: Impressions</td>
<td>111</td>
<td>27 June</td>
</tr>
<tr>
<td>Chapter IV: The Magnetism of Beings and Objects</td>
<td>163</td>
<td>4 July</td>
</tr>
<tr>
<td>Chapter V: The Influence of Works of Art</td>
<td>215</td>
<td>11 July</td>
</tr>
<tr>
<td>Chapter VI: The Life of Thought</td>
<td>250</td>
<td>18 July</td>
</tr>
<tr>
<td>Chapter VII: Thought and Imagination</td>
<td>308</td>
<td>25 July</td>
</tr>
<tr>
<td>Chapter VIII: Memory</td>
<td>353</td>
<td>1 August</td>
</tr>
<tr>
<td>Chapter IX: Will</td>
<td>405</td>
<td>8 August</td>
</tr>
<tr>
<td>Chapter X: Reason</td>
<td>473</td>
<td>15 August</td>
</tr>
<tr>
<td>Chapter XI: The Ego</td>
<td>537</td>
<td>22 August</td>
</tr>
<tr>
<td>Chapter XII: Mind and Heart</td>
<td>586</td>
<td>29 August</td>
</tr>
<tr>
<td>Chapter XIII: Intuition</td>
<td>632</td>
<td>5</td>
</tr>
<tr>
<td>Chapter XIV: Inspiration</td>
<td>682</td>
<td>September</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1  2</td>
</tr>
</tbody>
</table>

**The Mind-World** (1935)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I</td>
<td>49</td>
<td>18 June</td>
</tr>
<tr>
<td>Chapter II</td>
<td>103</td>
<td>25 June</td>
</tr>
<tr>
<td>Chapter III</td>
<td>156</td>
<td>2 July</td>
</tr>
<tr>
<td>Chapter IV</td>
<td>205</td>
<td>9 July</td>
</tr>
<tr>
<td>Chapter V</td>
<td>250</td>
<td>16 July</td>
</tr>
<tr>
<td>Chapter VI</td>
<td>296</td>
<td>23 July</td>
</tr>
<tr>
<td>Chapter VII</td>
<td>343</td>
<td>30 July</td>
</tr>
</tbody>
</table>
Chapter VIII  398  6 August
Chapter IX  459  13 August
Chapter X  525  20 August
Chapter XI  574  27 August
Chapter XII  625  4 September
Chapter XIII  673  10 September

**Health (1931)**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I</td>
<td>27</td>
<td>16 June</td>
</tr>
<tr>
<td>Chapter II</td>
<td>76</td>
<td>23 June</td>
</tr>
<tr>
<td>Chapter III</td>
<td>129</td>
<td>30 June</td>
</tr>
<tr>
<td>Chapter IV</td>
<td>185</td>
<td>7 July</td>
</tr>
<tr>
<td>Chapter V</td>
<td>227</td>
<td>14 July</td>
</tr>
<tr>
<td>Chapter VI</td>
<td>327</td>
<td>28 July</td>
</tr>
<tr>
<td>Chapter VII</td>
<td>375</td>
<td>4 August</td>
</tr>
<tr>
<td>Chapter VIII</td>
<td>431</td>
<td>11 August</td>
</tr>
<tr>
<td>Chapter IX</td>
<td>500</td>
<td>18 August</td>
</tr>
<tr>
<td>Chapter X</td>
<td>555</td>
<td>25 August</td>
</tr>
<tr>
<td>Chapter XI</td>
<td>602</td>
<td>1 September</td>
</tr>
<tr>
<td>Chapter XII</td>
<td>659</td>
<td>8 September</td>
</tr>
</tbody>
</table>
### Gathekas

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Date</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address to Mureeds</td>
<td>707</td>
<td>2 December</td>
<td>101[?]</td>
</tr>
<tr>
<td>Reaction</td>
<td>739</td>
<td>10 December</td>
<td>50 or 51</td>
</tr>
<tr>
<td>The Path of Initiation</td>
<td>785</td>
<td>20 December</td>
<td>36</td>
</tr>
<tr>
<td>Sympathy and Antipathy</td>
<td>811</td>
<td>27 December</td>
<td>44</td>
</tr>
<tr>
<td>Human Brotherhood</td>
<td>826</td>
<td>n.d.</td>
<td>47</td>
</tr>
</tbody>
</table>

### Social Gathekas

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Date</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Power of Silence</td>
<td>731</td>
<td>8 December</td>
<td>37 or 38</td>
</tr>
<tr>
<td>Cosmic Language</td>
<td>795</td>
<td>22 December</td>
<td>50</td>
</tr>
</tbody>
</table>

### Gathas

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Date</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Etekad, Rasm u Ravaj</td>
<td>751</td>
<td>11 December</td>
<td>III.9</td>
</tr>
<tr>
<td>Etekad, Rasm u Ravaj</td>
<td>753</td>
<td>11 December</td>
<td>III.10</td>
</tr>
<tr>
<td>Takua Taharat</td>
<td>755</td>
<td>12 December</td>
<td>III.8</td>
</tr>
<tr>
<td>Takua Taharat</td>
<td>809</td>
<td>22 December</td>
<td>III.9</td>
</tr>
<tr>
<td>The Swansong [ERR]</td>
<td>831</td>
<td>n.d.</td>
<td>III.4</td>
</tr>
<tr>
<td>Takua Taharat</td>
<td>833</td>
<td>n.d.</td>
<td>III.3</td>
</tr>
</tbody>
</table>

### Sangathas and Sangitha

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
<th>Date</th>
<th>Series, Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class for Candidates</td>
<td>42</td>
<td>17 June</td>
<td>Sangatha III Tassawuf</td>
</tr>
<tr>
<td>Collective Interview</td>
<td>45</td>
<td>17 June</td>
<td>Sangatha I Wasiat</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>90</td>
<td>24 June</td>
<td>Sangatha III Ryazat</td>
</tr>
<tr>
<td>Class for Candidates</td>
<td>Collective Interview</td>
<td>Date</td>
<td>Sangatha II Nazihat</td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------------</td>
<td>------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>99</td>
<td>24 June</td>
<td></td>
<td>Sangatha III Nazihat</td>
</tr>
<tr>
<td>137</td>
<td>1 July</td>
<td></td>
<td>Sangatha III Ryazat</td>
</tr>
<tr>
<td>153</td>
<td>1 July</td>
<td></td>
<td>Sangatha II Wasiat</td>
</tr>
<tr>
<td>193</td>
<td>8 July</td>
<td></td>
<td>Sangatha III Ryazat</td>
</tr>
<tr>
<td>203</td>
<td>8 July</td>
<td></td>
<td>Sangatha I Tazim</td>
</tr>
<tr>
<td>237</td>
<td>15 July</td>
<td></td>
<td>Sangatha III Tassawuf</td>
</tr>
<tr>
<td>246</td>
<td>15 July</td>
<td></td>
<td>Sangatha I Nasihat</td>
</tr>
<tr>
<td>281</td>
<td>22 July</td>
<td></td>
<td>Sangatha III Ryazat</td>
</tr>
<tr>
<td>364</td>
<td>1 August</td>
<td></td>
<td>Sangatha III Ryazat</td>
</tr>
<tr>
<td>391</td>
<td>5 August</td>
<td></td>
<td>Sangatha I Nasihat</td>
</tr>
<tr>
<td>418</td>
<td>8 August</td>
<td></td>
<td>Sangatha III Tassawuf</td>
</tr>
<tr>
<td>452</td>
<td>12 August</td>
<td></td>
<td>Sangatha III Tassawuf</td>
</tr>
<tr>
<td>457</td>
<td>13 August</td>
<td></td>
<td>Sangatha II Khawas</td>
</tr>
<tr>
<td>516</td>
<td>19 August</td>
<td></td>
<td>Sangatha II Tassawuf</td>
</tr>
<tr>
<td>522</td>
<td>20 August</td>
<td></td>
<td>Sangatha II [?]</td>
</tr>
<tr>
<td>533</td>
<td>21 August</td>
<td></td>
<td>Sangatha III Tassawuf</td>
</tr>
<tr>
<td>565</td>
<td>25 August</td>
<td></td>
<td>Sangatha II Tassawuf</td>
</tr>
<tr>
<td>619</td>
<td>2 September</td>
<td></td>
<td>Sangatha III Suluk</td>
</tr>
<tr>
<td>667</td>
<td>9 September</td>
<td></td>
<td>Sangatha III Suluk</td>
</tr>
</tbody>
</table>
## Appendix B: Missing Lectures

<table>
<thead>
<tr>
<th>Title</th>
<th>Date</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directions for All Cherags</td>
<td>4 October</td>
<td>Geneva</td>
</tr>
<tr>
<td>Intuition</td>
<td>8 October</td>
<td>Munich</td>
</tr>
<tr>
<td>Interdependence of Life</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Within and Without</td>
<td>11 October</td>
<td>Munich</td>
</tr>
<tr>
<td>The Freedom of the Soul</td>
<td>11 October</td>
<td>Munich</td>
</tr>
<tr>
<td>The Purpose of Life</td>
<td>14 October</td>
<td>Munich</td>
</tr>
<tr>
<td>No title</td>
<td>16 October</td>
<td>Berlin</td>
</tr>
<tr>
<td>No title</td>
<td>18 October</td>
<td>Berlin</td>
</tr>
<tr>
<td>Sufism</td>
<td>20 October</td>
<td>Berlin</td>
</tr>
<tr>
<td>The Meaning of Life</td>
<td>21 October</td>
<td>Berlin</td>
</tr>
<tr>
<td>No title</td>
<td>22 October</td>
<td>Berlin</td>
</tr>
<tr>
<td>The Psychological Condition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of the World Today</td>
<td>24 October</td>
<td>Stockholm</td>
</tr>
<tr>
<td>Man, the Master of his Destiny</td>
<td>25 October</td>
<td>Stockholm</td>
</tr>
<tr>
<td>The Message of Sufism</td>
<td>26 October</td>
<td>Stockholm</td>
</tr>
<tr>
<td>Psychic Development through</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Influence of Music</td>
<td>29 October</td>
<td>Stockholm</td>
</tr>
<tr>
<td>Rumi</td>
<td>30 October</td>
<td>Stockholm</td>
</tr>
<tr>
<td>World Brotherhood</td>
<td>31 October</td>
<td>Stockholm</td>
</tr>
<tr>
<td>The Freedom of the Soul</td>
<td>1 November</td>
<td>Oslo</td>
</tr>
<tr>
<td>Divine Revelation</td>
<td>3 November</td>
<td>Oslo</td>
</tr>
<tr>
<td>The Freedom of the Soul</td>
<td>4 November</td>
<td>Oslo</td>
</tr>
<tr>
<td>The Path of Initiation</td>
<td>6 November</td>
<td>Bergen</td>
</tr>
<tr>
<td>The Soul’s Awakening</td>
<td>7 November</td>
<td>Bergen</td>
</tr>
<tr>
<td>The Philosophy of Art</td>
<td>10 November</td>
<td>Copenhagen</td>
</tr>
<tr>
<td>The Freedom of the Soul</td>
<td>11 November</td>
<td>Copenhagen</td>
</tr>
<tr>
<td>Man the Master of his Destiny</td>
<td>12 November</td>
<td>Copenhagen</td>
</tr>
<tr>
<td>No title</td>
<td>14 November</td>
<td>Aarhus</td>
</tr>
<tr>
<td>No title</td>
<td>18 November</td>
<td>Berlin</td>
</tr>
<tr>
<td>The Purpose of Life</td>
<td>22 November</td>
<td>The Hague</td>
</tr>
<tr>
<td>Good and Evil</td>
<td>23 November</td>
<td>The Hague</td>
</tr>
<tr>
<td>The Power of Silence</td>
<td>24 November</td>
<td>Rotterdam</td>
</tr>
<tr>
<td>The God-Ideal</td>
<td>26 November</td>
<td>Deventer</td>
</tr>
<tr>
<td>Event</td>
<td>Date</td>
<td>Location</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Informal Talk</td>
<td>27 November</td>
<td>Haarlem</td>
</tr>
<tr>
<td>Informal Talk</td>
<td>28 November</td>
<td>Bloemendaal</td>
</tr>
<tr>
<td>The Purpose (Aim?) of Life</td>
<td>28 November</td>
<td>Haarlem</td>
</tr>
<tr>
<td>Informal Talk</td>
<td>29 November</td>
<td>Amsterdam</td>
</tr>
<tr>
<td>The Freedom of the Soul</td>
<td>29 November</td>
<td>Amsterdam</td>
</tr>
<tr>
<td>Universal Worship</td>
<td>30 November</td>
<td>Amsterdam</td>
</tr>
<tr>
<td>The Coming World Religion</td>
<td>30 November</td>
<td>Amsterdam</td>
</tr>
<tr>
<td>Man the Master of his Destiny</td>
<td>1 December</td>
<td>Amsterdam</td>
</tr>
<tr>
<td>Eternal Life</td>
<td>2 December</td>
<td>The Hague</td>
</tr>
<tr>
<td>Class for Initiates</td>
<td>3 December</td>
<td>The Hague</td>
</tr>
</tbody>
</table>
Glossary of Foreign Words

The original language is indicated following each word in parentheses:

- Arabic = A
- French = F
- German = Gr
- Gujarati = G
- Greek = Gk
- Hindustani, Hindi = H
- Persian = P
- Sanskrit = S
- Turkish = T
- Urdu = U

The usual (dictionary) meaning of the word is given first; if the word has a special use in Sufi terminology, this meaning is given second, indicated by (suf).

Transliterations were made according to the following systems:

- for Arabic: *The Encyclopedia of Islam* (New edition, Leiden, 1960-), except “k” and “dj” which have been replaced by “q” and “j”.

---

A

ābi rū (P): freshness of countenance, radiance of face;
  (suf): smiling forehead

ahīmsa (S, ahīnsa): harmlessness (one of the cardinal virtues of most Hindu sects, but particularly of the Buddhists and Jains; also personified as the wife of Dharma)

ā’īna khāna (P): hall or palace of mirrors
ākāsha (S): open space, sky, accommodation;
   (suf): receptivity, possibility

akhlāq (A): plural of khulq, morals, morality, good qualities, manners;
   (suf): akhlāq Allāh, the manner of God

ālif (A): the first letter of the Arabic, Persian and Urdu alphabets (corresponding
to alpha in the Greek alphabet); also, the number one

ānanda (S): pleasure, joy, bliss;
   (suf): the soul’s existence, happiness

āsaf (A): title generally given to a wazir; (upper case A) pen name of Mir
   Mahbub ‘Ali Khan, 9th Nizam of Hyderabad

āsana(s) (S): posture; third limb of Patanjali’s raja yoga

āvatāra (S): descent, appearance of a deity upon earth; the incarnations of
   Vishnu; incarnation of a deity;
   (suf): God’s Messenger, Prophet

B

baqā‘ (A): remaining; duration, permanence; eternity, immortality; life, living;
   (suf): realization, an aspect of spiritual development; the ultimate stage
   of meditation; the life in God

bāy‘at (A, T): pledge, allegiance; investiture; homage, fealty;
   (suf): initiation

brāhmaṇa (S) (English Brahmin): member of the highest Hindu caste of
   traditional priests, religious leaders and scholars

būddhi, būdh (S): wise or learned, reasonable, intelligent, having the power of
   forming and retaining conceptions and general ideas; source of the title
   Buddha
cherāg [cherāgh (U), chirāgh(P)]: lamp, light;  
(suf): a person ordained to perform the Universal Worship Service

chēla (S): a servant, slave; one who serves a master; disciple

D

dār-al-salā'īm (A): the gate of peace, shrine of God, the Holy City

darwīsh (P) (English dervish), religious mendicant, fakir

dhārma (S): morality, duty; the complex of values and law which identify any 
given (sub-)caste group

dhikr (A): remembrance, recital;  
(suf): a spiritual practice of repetition of sacred words, especially the 
names of God

dīwān (P) (English divan): a collection of poems

dwīja (S): twice-born; one of the highest three castes, who are born again at their 
initiation, especially a title for a Brahmin, the highest caste

E

etekad, see ‘itiqād

F

faqīr (A): beggar, mendicant, dervish

fanā' (A): passing away, perishing; mortality, death;  
(suf): annihilation of the false self
fanā'-'fi-sheikh: first degree of fanā, passing beyond empirical self-
awareness into the initiator’s viewpoint and attunement;
fanā'-fī-rasūl: second degree of fanā, absorption in a focus on a prophet/messenger;
fanā'-fī-,llāh: third degree of fanā, absorption in the realization of God

fikr (A): thought, reflection;
(suf): a practice of silent repetition of a sacred word

G

gāthā (S): verse, song; part of the scripture of the Parsis;
(suf): series of teachings from Inayat Khan, intended as introductory lessons for mureeds

gāthaka(s) (S): chanting of a sacred poem;
(suf): a series of teachings, embracing several categories (religious, social, as preparation for candidates for initiation) in the teachings of Inayat Khan

guru (S): teacher, spiritual guide; a respected or venerated person

H

ḥadīth, ḥadīth (pl) (A): traditional sayings and recorded actions attributed to the Prophet Muhammad, held to have been recorded directly by those who knew him;

ḥadīth qudsī (A): a class of hadith giving words spoken by God (as distinguished from hadith nabawi, prophetic traditions, which gives the words of the Prophet Muhammad); hadith qudsī are considered by some as equivalent in authority to the Qur’ān itself, and are especially prized by Sufis, who preserve some rejected by the four recognized authorities on hadith

hāmpta (P): equal, like, resembling;
(suf): etheric double

ḥaqq (A): justice, truth, God (one of the 99 names of God)
hijrat (A): emigration, separation;
   (suf):  İnayat Khan’s departure from home in India on his way to the
   West, September 13, 1910, celebrated on its anniversary

ḥūr (houri in English), pl. of hawrā’ (A): virgin of Paradise, female angel

I

īmān (A): faith in God, security, trust;
   (suf): self-confidence produced by divine awareness

‘ītiqād (A): confidence, faith, belief;
   ‘ītiqād, rasm o ravāj, literally “beliefs, habits, and customs”, translated
   as “Superstitions, customs, and beliefs”, a series of lessons which form
   part of the Gatha papers, dictated by İnayat Khan

J

jalāl (A): majesty, power, greatness;
   (suf): positive expressive power, energy, one aspect of which may be
   considered the masculine

jamāl (A): beauty, elegance;
   (suf): the responsive principle, one aspect of which may be considered
   the feminine

jinn (A): a collective denoting fire spirits, occupying an intermediate plane
   between the earthly and the angelic

jīvan mūkta (S): freedom from the cycle of rebirth, the liberated soul or life

jñāna (S): knowledge, understanding, wisdom, important in Buddhist teachings

K

kaiser (Gr) (derived from caesar, Latin): emperor; (upper case K) the title of the
   German emperor
kārma (S): act, work, result

kamāl (A): completion, perfection

khalīfa (A) (English caliph): deputy, representative, successor

khawas (A): aristocrats, those regarded as special;
  (suf): the initiated; a category in the teachings for higher initiates

khudā (P): God (from khud, self)

kshātria (S): second highest Hindu caste, warriors

L

laj (S): honour, sense of decency;
  (suf): the determination to avoid shame

M

mahātma (S): literally, great swan; large-minded, noble, eminent, one of great soul

mahāraja (S): great king, a ruler with other kings under his authority

majdhub (A): someone who has lost contact with ordinary life, often considered a madman, but also honoured as an advanced, if unconventional, spiritual seeker

majzub (P, U): see majdhub

māntra shāstra (S): instruction, scientific work concerning sacred words

mūni (S): ascetic, hermit, especially one who has taken a vow of silence

mureed, murīd (A, P, U): an initiate;
  (suf): the eighth degree of initiation
murshid (A, P, U): a spiritual teacher and guide;
(suf, with upper case M): Pir-o-Murshid Inayat Khan

muwākkal (A): trustee, guardian, representative;
(suf): elemental, fine entity born of man’s thoughts

N

nāda (S): sound

Nāda Brāhma (S): literally, sound God, meaning the Creator

nafs (A): self, ego, essence

naṣḥāt (A): advice, admonition
(suf): a category in Inayat Khan’s teachings for advanced initiates

nirvāṇa (S): extinguishment, annihilation, “going out”, as of a candle, from the
limitations and restrictions of outward selfhood into a state of abiding,
elevated serenity;
(suf): without colour

P

prāna (S): breath, vitality, life

Q

qādir (A): measure, evaluation, fixed limit;
(suf, al-Qādir): one of the ninety-nine names of God, referring to the
divine sovereignty

qādā’ (A), qazā’ (T, P, U): fate, destiny, destructive power; conditioning;
(suf): divine will
Rājas (S): energy, action; middle of the three forms of energy

rasul (A): messenger, envoy;
   (suf): the highest grade of the spiritual hierarchy, a messenger from God whose message is for all of humanity

rāzat (A, P): abstinence, training, discipline, religious exercise;
   (suf): one of the ‘chapters’ of the Githas, there translated as esotericism

rind (P): scamp, knave, rogue, drunkard;
   (suf): in poetry, one whose exterior invites censure, but whose heart is sound

riyazat: see rāzat

S

saf (A): clean, pure, precise

śālik (A): traveller, doctor
   (suf): a Sufi walking the path of study, meditation, ethics; opposite to the rind

śāngam(a) (S): confluence of two rivers, especially the Ganges and the Yamuna

śāngātha (S): meeting place, confluence, consonance;
   (suf): a category of teachings for advanced initiates

sātī (S): perfect or divine woman; faithful wife who burns herself on her husband’s funeral pyre

śattva (S): energy, goodness; the highest of the three forms of energy

śāut-i sarmād (S): eternal sound, the music of the angelic spheres
shaykh(a) (A): elder, chief (in a tribal, patriarchal, or scholarly sense); (suf): an authorized teacher

shafâyāt (A): healing process; (suf): a higher initiation in the Healing Activity

sirå (A): lamp; (suf): the title given to the person in charge of the Universal Worship for a country; siraj-un-munir: munir means brilliant, shining; the person in charge of the Universal Worship worldwide

shūdras (S): the lowest of the four Hindu castes

sophïa (Gk): wisdom

sulûk (A): road, way, manner; (suf): a category in the Gathas and Githas, translated as morals

T

tâlīm (A): teaching, instruction; (suf): a category in the teachings for higher initiates

tāqwa tahārat (A): piety in purity; (suf) a category in the Gathas, translated as “Daily Life”

tāmmas (S): darkness, error; the lowest of the three forms of energy

tażawwuf (A): literally, the wearing of woollen clothes; (suf): the word translated as Sufism

tawajjū (A): inclination, care, favour; (suf): a method for promoting transformation of an initiate, involving “facing” the teacher

tō ön (Gk. [from to the + einai to be]): the existent, that which is
'urs (A): wedding feast;  
  (suf): day of celebration, often the anniversary of the death of a Sufi saint; used also as a term of the Summer School in Suresnes, France

vāishyas (S): members of the third Hindu caste, merchants

vārāgya (S): growing pale; absence of passion; indifference, renunciation

Viladat (A): nativity, birth;  
  (suf): the birthday of Inayat Khan, July 5, 1882, celebrated on its anniversary

wahm (A): imagination, fancy, delusion

wājd (A): ecstasy, rapture; “finding”, a condition of spiritual exaltation, often induced by music and/or poetry

wasīyat (A): precept, command;  
  (suf): a category in the teachings of Inayat Khan for advanced initiates

ważīfa (A): daily worship;  
  (suf): a devotional text; a word or words for repetition

Y-Z

yaqīn (A): confidence, certainty

yōgi (S): practitioner of Yoga

zikr (P, U), zikar (Gu), see dhikr
List of Persons, Places, Works, etc.

Abdul Qadir Gilani or Jilani (1077-1166 CE), eponymous leader of the Qadiri Sufi Order, who promoted asceticism among his followers, 12

Abraham (c. 1750 BCE), patriarchal ancestor of the Jewish and Arab peoples, revered by Judaism, Christianity, and Islam (the Abrahamic religions), 6

Abu Bakr (573-634 CE), close friend, father in law, and successor (caliph) of the Prophet Muhammad, known as Siddiq (sincere, true), 629

Abu Yazid Bistami, also known as Bayazid Bistami (804-874 CE), early Sufi mystic who emphasized ecstasy (wajd), 662-3

Abyssinia, ancient name for Ethiopia, 342

Adam, according to the Bible, the first human being, 723

Ajmir, city in Rajasthan, India, where the shrine of Muinuddin Chishti draws millions of pilgrims, 11

Ali ibn Abi Talib (600-661 CE), cousin, son-in-law, and successor of the Prophet Muhammad, 491

Allahabad, city in central India where the Ganges and the Yamuna rivers converge, 59

Alt, Angela (dates unknown), English mureed who was given charge of the Sufi work in Italy in 1923, 175

Amir Minai (1829-1900 CE), celebrated Urdu poet and scholar, 251

Antoine, Louis (1846-1912), Belgian charismatic, known among his followers as “Le Père” (though he was not an ordained priest), who had a widespread practice of healing, and founded the Culte Antoiniste, which still continues, 641
Arjuna, hero of the Hindu epic *Mahabharata*, whose chariot was driven into battle by Krishna, 551

Armstrong, Ronald Mumtaz (1892-19??), who edited the *Sufi Quarterly* and was active in South America, 175

Asaf Takhallus, pen name of Mir Mahboob Ali Khan, Asaf Jah VI (1869-1911), the Nizam of Hyderabad (q.v.) who awarded Inayat Khan the title Tansen of India and gave him an emerald ring, 252, 658

Atlantis, mythical continent in the southern Atlantic Ocean, said to have housed a high civilization, and to have sunk long ago, 342

Aurangzeb (1618-1707), sixth and last of the “Great” Mughal Emperors in India, who reversed his predecessors’ tolerant religious policies in favour of Islam, 282

Avicenna, Latinized form of Ibn Sina (c. 980-1037), renowned physician and medical writer, whose works strongly influenced Europe, 335-6, 501

Babur (1483-1531), conqueror and first Mughal emperor of India, 79, 229

Baur, M., a Swiss mureed who represented Switzerland at the Summer School of 1924, 176

Beethoven, Ludwig van (1770-1827), major German composer bridging the Classical and Romantic periods, 220, 601, 675

Benares, also known as Varanasi, Indian city on the bank of the Ganges, regarded as holy by several religious traditions, 11

*Bhagavad Gita*, “Song of God”, a part of the Hindu epic *Mahabharata*, recounts a dialogue between the warrior prince Arjuna and the god Krishna, who is driving his chariot, 594

Bharat Khand, a name in older, poetic literature for the Indian subcontinent, 827
Bible, the sacred book of Christians, incorporating the older sacred Jewish literature, *passim*

Bistami, see Abu Yazid Bistami

Bolshevism, the political party founded by V. I. Lenin (1870-1924), which eventually evolved into the ruling Communist Party in the Soviet Union, 448

Boy Scouts, an organization started in 1907 in England, which eventually grew into a worldwide movement, teaching boys (and later girls) practical outdoor skills, 151

Brahma, Hindu god of creation, one of the Trimurti (with Vishnu and Shiva), 68

Brahmaputra, the river, originating in Tibet, which becomes the Jumna (or Yamuna) in India, and merges with the Ganges, 59

Brotherhood, the World Brotherhood Activity was one of the five branches of the Sufi Movement founded by Inayat Khan, *passim*

Buddha, “Enlightened One” in Sanskrit, title given to Siddhartha Gautama (c. 563-483 BCE), a prince who attained enlightenment and founded the religion of Buddhism, 100, 136, 200, 236, 473, 612, 722

Bullah Shah (1680-1757), a Punjabi Sufi poet and philosopher, 92

Burbank, Luther (1849-1926), an American botanist and horticulturist in Santa Rosa, California, whom Inayat Khan visited there in 1923, 425

Burkhard, Martha, (1874-19??), a Swiss mureed who met Inayat Khan in 1922, 176

Christian Science, an American religion founded by Mary Baker Eddy (said to have been related to Inayat Khan’s wife, Ora Ray Baker), emphasizing the sole reality of the spirit, 433
Coué, Émile de Châtaigneraie (1857-1926), a French psychologist and pharmacist who introduced a method of psychotherapy and self-improvement based on auto-suggestion, 433

Craig, Mr. and Mrs. David (dates unknown), mureeds in Rome who helped arrange Inayat Khan’s lectures there, 702

Cushing, Marya Khushi (d. 1948), an American mureed from New York, who also came to Europe and took part in various activities, before returning to New York, where she was the leader of the Sufi Centre, 525

Dante Alighieri (c.1265-1321), an Italian poet of the Middle Ages, whose central work was the *Divina Commedia*, 220

Detraux, Yvonne (dates unknown), French mureed and landscape painter, 174

Dowland, Nargis (18??-1953), English mureed who had a hotel in Southampton, where Inayat Khan often stayed; she was the National Representative for England, and her Sufi Book Depot published several early Sufi books, 174

Dukas, Paul (1865-1935), a French composer, 219

Dussaq, Emilien Talewar (1882- 19??), Cuban-born mureed who became the Secretary General of the Sufi Movement, 179

Egeling, Murshida Nelly Fazal Mai (1861-1939), Dutch mureed who bought the house, Fazal Manzil, in Suresnes (a suburb of Paris), France, for Inayat Khan and his family and lived there with them, 175, 691

Eichthal, Baronne d’ (18??-1929), French mureed who became the National Representative for France, 174, 741, 766, 771, 713

Emerson, Ralph Waldo (1803-1882) was an American essayist, philosopher and poet, best remembered for leading the Transcendentalist movement, 565
Engle, Fatah (1888-1955), American mureed who accompanied Inayat Khan back from San Francisco to Suresnes in 1923 and spent that year assisting him, and then returned to America where he led several Sufi Centres, 305, 524

Eurydice, in Greek mythology, the beloved wife of Orpheus, who attempted to rescue her from Hades after her death, but failed at the last moment, 14

Farabi, Abu Nasr al- (c. 872- 951), Persian scholar who became one of the greatest scientists and philosophers of the Abbasid Islamic Empire, 121

FitzGerald, Edward (1809-1883), an English writer, best known as the poet of the first and most famous English translation of *The Rubaiyat* of Omar Khayyam, now considered a loose translation, 503

Furnée, Sakina (1896-1973), Dutch mureed who became one of Inayat Khan’s three secretaries, and who took down his lectures in shorthand, *passim*

Garden of Eden, in the Bible, the original paradisal homeland of human beings, from which they were exiled for disobedience, 424

Gathas, a series of lessons for beginning mureeds (level 1-3) dictated by Inayat Khan in 1918-24, *passim*

Gathekas, several different series of lectures (Religious, Social, and for Candidates) intended as introductory lesson for those interested in Sufism, *passim*

Gaurikha, character in an old Indian story, representing a seeker with worldly attachments, 835

*Gayan* (full title: *Notes from the Unstruck Music from the Gayan of Inayat Khan*), a book of sayings of Inayat Khan published in 1924, 65, 101, 362, 544-5, 676, 812

Girl Guides, a branch of Boy Scouts (q.v.) for girls, 151
Goens, Shadi van (1902-1987), Dutch murid who married Mahboob Khan, the elder of Inayat Khan’s two younger brothers, 1

Goodenough, Murshida Lucy Sherifa (1876-1937), an English murid who became Inayat Khan’s principal editor, and who wrote a book about his teachings, passim

Green, Murshida Sophia Saintsbury- (?-1939), English murid who became involved in the publication of Inayat Khan’s teachings, and was instrumental in forming the Universal Worship, for which she was the first ordained Cheraga and later Siraja; she also wrote two books about Inayat Khan and his teachings, 174

Gruner, Dr O. C., English physician who, at Inayat Khan’s suggestion, became deeply involved in the medical treatises of Avicenna, and published new editions of some of them; he also edited an early book of Inayat Khan’s lectures, In an Eastern Rose Garden (1921), and a compilation, The Way of Illumination (1922) made mostly from articles which had already appeared in the journal of that time, The Sufi, 336

Guimet, Musée, the French National Museum of Asian Art, founded by Émile Guimet (1836-1918) in 1889; as M. Guimet was also interested in religion, Inayat Khan was often invited to lecture there, 801, 804

Gulistan, meaning “Flower Garden” or “Rose Garden”, a long poem in Persian by Sa'di from the 13th century, 58

Halima, the Bedouin foster mother of the Prophet Muhammad during a period in the desert in his infancy and early childhood, 647

Harish Chandra, central character in an old Indian story about a king of absolute integrity, 780

Hejrat Day, September 13, the day in 1910 when Inayat Khan left his home in India for the West, his destination New York City; the three-month Summer School in Suresnes ended on this day, when celebrations are held each year, and thus it also symbolizes his departure to return to India in 1926, 691
Hogendorp, Baroness Mahtab van, Dutch mureed who frequently helped out in various capacities at Headquarters, Geneva, 175

Hyde Park Corner, in London, a long-established place where anyone can speak in public; the speakers often represent unconventional viewpoints, and are regularly heckled by the crowds that gather, 233

Hyderabad, city in east central India which was the seat of the Nizam, the wealthiest and most powerful of the Indian states during the British Raj, *passim*

*In an Eastern Rose Garden*, a book of Inayat Khan’s teachings assembled by Dr. Gruner, published in 1921, 341

International Headquarters, Geneva, the central offices of the Sufi Movement in Geneva, Switzerland, 247

Jami, Nur ad-Din Abd ar-Rahman (1414-1492), Persian poet of the 15th century, 679

Jalal-ud-din Rumi, see Rumi, Jalal-ud-din

Jerusalem, ancient city in Palestine, considered sacred by Judaism, Christianity, and Islam; now claimed by the state of Israel as its capital, 648

Jesus Christ, sometimes called Jesus of Nazareth (1-33? CE), founder and central figure in the Christian religion, *passim*

Jumna, also known as Yamuna, river in India regarded as sacred (see Brahmaputra), 59

Ka’ba, a cube-shaped building in Mecca, Saudi Arabia, said to have been first constructed by Abraham (q.v.), the goal of the Islamic annual pilgrimage, 6, 10, 661, 762

Kansa or Kamsa, in Hindu mythology, a king who tried to kill Krishna, and was instead killed by him, 647
Kashmir, the northwestern region of the Indian subcontinent, with a long tradition of Hindu-Muslim and Sufi syncretic ideals, 269

Khamush, a Sufi saint whose name means “silence”, because he did not speak for the last part of his life after his initiator commanded silence during a meditation, 285

Khidr, a mythological Sufi figure, the green man of the desert and the waters, sometimes identified with Elijah, and who is said to be the figure interacting with Moses in a Qur’anic story, 480

Koran, see Qur’an

Krishna, in Hindu mythology, an avatar (incarnation) of the God Vishnu 551, 613, 629, 647

Le Havre, port in France at the mouth of the Seine River, on the English Channel, 219

Liège, city in Belgium, also known as Luik, 711

Lloyd, Gladys I. (dates unknown), an English mureed who became the first leader (Kefayat) of the Healing Activity, one of the five activities of the Sufi Movement, 174, 305, 693

Machandra, character in an old Indian story who is a hermit, representing a spiritual guide, 835

Mahabharata, epic Indian poem, traditionally attributed to Vyasa, and thought to date to perhaps the 8th century BCE, 552

Mahadeva, another name for Shiva, 365, 629

Maharajah of Nepal, ruler in the court visited by Inayat Khan and his father when Inayat was fifteen years old, 113

Maheish, a title for Shiva, 68
Martin, Murshida Rabia (1871-1947), the first murshid of Inayat Khan (then known as “Professor Pir-o-Murshid Tansen”) in the West in 1911, who had a very active Sufi Centre in San Francisco, California, and who had visited India, where she received a warm welcome and spoke before several thousand people, prior to coming to the 1924 Summer School in Suresnes, the only one she attended 173, 290, 305

Masnavi-i-Ma’navi, the masterwork of the poet Jalal-ud-din Rumi, 74, 209, 345, 409, 579, 629

Mecca, the birthplace of the Prophet Muhammad in the Hejaz, and location of the Ka’ba temple, the destination of the Muslim pilgrimage, 7, 60

Meyer, Sarferaz – de Reutercrona, (1863-19??), Swedish-born murshid who became the National Representative for Switzerland, 176

Miran Datar, a 14th century Sufi martyr whose tomb in Ujjain is said to have healing powers, 62

Moinuddin Chishti (1141-1230), first brought Sufi teachings to India, whose shrine in Ajmir is a major object of pilgrimage, 11

Moses (14th century BCE), central prophet in the Jewish religion, passim

Muhammad, the Prophet (570-632 CE), central figure in the religion of Islam, recipient of the divine revelation which forms the Qur’an (q.v.), passim

Murshid, a title meaning “spiritual guide”, customarily used by the followers of Inayat Khan instead of his name, passim

Nizam of Hyderabad (see also Aasf), the ruler of the largest and most powerful independent Indian state under the British Raj, where Inayat Khan had his greatest musical triumph and studied with his Sufi teacher, 252, 275, 562

Objects of the Sufi Movement, a set of five objectives, later summarized as three purposes, for the organization set out by Inayat Khan, 42
Omar Khayyam (1048-1123 CE), Persian mathematician, astronomer, and poet, whose *Rubaiyat* became the first well-known Sufi poem in the West, *passim*

Orpheus, in Greek mythology, musician who attempted unsuccessfully to rescue his wife Eurydice from the underworld, 13-14

Pandavas, in the *Mahabharata*, five brothers who are the antagonists of the Kauravas, ursurpers of their kingdom, 60

*Pearls from the Ocean Unseen*, a book by Zohra Mary Williams, an English mureed, published in 1919, putting the teachings of Inayat Khan into her own words, 92

Pieri, Comtesse M. L., a Cuban mureed, sister of Talewar Dussaq (q.v.), who became the Treasurer of the Sufi Movement, 176

Prophet, the, in Islam, the Prophet Muhammad

Puranas, a group of important Hindu (also Jain and Buddhist) religious texts, 60

Qudsi (holy, sacred), an adjective defining a group of *ahadith* of the Prophet Muhammad where the speaker is Allah, 92

Qudsi, Haji Jan Muhammad (dates unknown), poet laureate in the court of the Mughal Shah Jehan, whose poem was inscribed on the Peacock Throne, 401

Qur’an, the collection of the divine revelations to the Prophet Muhammad, *passim*

Rama, Hindu king considered the *avatar* (incarnation) of Brahma, the Creator, 629

Ranjit Singh Maharajah (1780-1839), the first Maharajah of the Sikh empire, 270

Ridder, Toni de (dates?), a Dutch writer, who was also a mureed and often wrote down Inayat Khan’s lectures when he was in the Netherlands, 694
Rubaiyat, the poem of Omar Khayyam, passim

Rumi, Jalal-ud-din (1207-1273), Persian Sufi poet, widely read in the world of Islam, author of the Masnavi, passim

Rustam, hero of the Persian epic, Shahnameh, by Firdausi (935-1020), 815

Sa'di, also known as Muslihudin b. Abdallah Shirazi (1184-1283/1291?), a major Persian Sufi poet, 20, 58, 394, 687, 834

Salle de la Géographie, Paris, the lecture hall of the Société Géographique, where Inayat Khan lectured, 13

Sangatha, a word meaning “meeting place, symphony” used to indicate teachings of Inayat Khan reserved for initiates of the seventh through ninth levels, passim

Sangitha, a word meaning “song of many voices”, used to indicate Inayat Khan’s teachings reserved for the highest initiates (level 10-12), 620

Sarmad, a Persian mystic of Jewish origin in India, who befriended the Prince Dara Shikoh, a Sufi seeking the points of unity between Hinduism and Islam, and like the prince was executed by Aurangzeb, the prince’s brother, who then took his place in the succession, 282

Satan, the Devil, a figure in the Bible and elsewhere who represents evil and opposition to God, 649-50

Shahnameh, an enormous poetic opus written by the Persian poet Firdausi around 1000 CE, which is the national epic of Iran, 816

Shakespeare, William (1564-1616), English poet and playwright, widely considered the greatest of dramatic writers, 221, 529, 531

Shams-i Tabriz (died 1248), wandering Sufi mystic who greatly influenced Jalal-ud-din Rumi, 183, 236, 630
Shankaracharya (788-820 CE), a highly influential teacher of Vedanta in India, who elaborated the teaching of *advaita*, non-dualism, 586, 830

Sheaf, Hanifa (dates unknown), early English murheed, 175

Shiva, Hindu god of destruction or transformation, one aspect of Trimurti (the Hindu Trinity, consisting of Brahma, Vishnu, and Shiva), 68, 365, 629

Siberia, the vast region constituting almost all of Northern Asia, part of Russia and mostly highly desolate, 569

Siddiq, see Abu Bakr

Solomon, third Jewish king, to whom some writings in the Hebrew scriptures are attributed, renowned for his wisdom, 137, 225, 249, 551, 670, 695

“Sorcerer’s Apprentice, The”, music of Paul Dukas, based on a poem of Goethe, representing magic going out of control, later made famous through a 1940 film, *Fantasia*, 219

*Soul, Whence and Whither, The*, a book of Inayat Khan’s teaching, made from lectures given in the Summer School of 1923, and published in 1924, 301, 463, 545

Stam, Dorothea Kismet (1893-198?), Dutch murheed who became one of Inayat Khan’s three official secretaries, *passim*

Stolk, Sirkvar van (1894-1963), Dutch murheed who performed many administrative functions within the Sufi organization, and sometimes travelled with Inayat Khan; in his later life, he established the Sufi work in South Africa, 692

Sufi Invocation, the words “Towards the One, the Perfection of Love, Harmony, and Beauty, the Only Being, united with all the Illuminated Souls, who form the Embodiment of the Master, the Spirit of Guidance”, given by Inayat Khan, used at the beginning of any undertaking, and added to the documents of his teaching in later years, *passim*
Sufi Message of Spiritual Liberty, A, Inayat Khan’s first book in the West, published by the Theosophical Publishing Society in 1914, 469

Sufi Order, the original name of the Sufi organization in London, which was later identified as the Esoteric School of Inner Culture, called the Sufi Order, the central activity of the Sufi Movement, passim

Sufi Movement, the umbrella organization and legal framework, formalized in 1923, over all the Sufi activities, passim

Sufi Quarterly, a journal edited by Ronald Mumtaz Armstrong, published from 1925-1933, presenting articles from a wide variety of sources, passim

Sydney, Miss, an English mureed, who was the first to advocate the idea of a Sufi congregational hall; later, she lived in Benares, India, 174

Tagore, Rabindranath (1861-1941), Indian poet, winner of the Nobel Prize in 1913, whom Inayat Khan met in London that same year, and also earlier in Calcutta, 579, 721

Ten Sufi Thoughts, a formulation by Inayat Khan of ten Sufi affirmations, promulgated from 1918, 42, 541

Titanic, the, an ocean liner which, on the night of 14 April 1912, during the ship’s maiden voyage, hit an iceberg and sank two hours and forty minutes later, resulting in the deaths of 1,517 people; the last survivor died on 31 May 2009, as this book was being completed; the boast had been made that the ship was unsinkable, and it therefore became a symbol of human arrogance and limitation, 164

Tutankhamen (1341-1323 BCE), an Egyptian Pharaoh of the Eighteenth dynasty, the discovery of whose spectacular tomb in 1922 received wide press attention, 70

Tuyll, Baron Sirdar van – van Serooskerken (1883-1958), Dutch mureed who became the National Representative for the Netherlands, 175
Umar ibn al-Khattab, Khalif (c. 582-644), the second successor of the Prophet Muhammad as the leader of the Islamic community, 629, 830

Universal Worship, religious service created by Inayat Khan in 1921, placing the scriptures of all religions together on the altar, passim

Usman or Uthman ibn 'Affan (c. 579-656), third Khalif (successor) of the Prophet Muhammad, 629

Vedanta, a Hindu religious philosophy emphasizing unity, 437, 803

Vishnu, Hindu god who maintains the creation, one of the Trimurti (with Brahma and Shiva), 68

Wagner, Richard (1813-1883), German composer, conductor, theatre director and essayist, primarily known for his operas, 221

Westbrook, Jesse Duncan (dates unknown), Englishwoman who had translated the work of Zeb-un-Nissa (q.v.), and then worked with Inayat Khan in London to translate his own poetry and some other Urdu poets, 251

Wilson, President Woodrow (1856-1924), President of the United States (1913-1921) during the First World War, and a central figure in forming the League of Nations; difficult conditions following the war caused him to become the object of much criticism, 623

Yamuna, see Jumna

Yogis, those who follow the regime of one or more of the various forms of spiritual practice in Hinduism collectively known as Yoga, passim

Zafar, Bahadur Shah (1775-1862), the last of the Mughal emperors in India, also a tragic poet; he died in exile in Rangoon, 214

Zanetti, Enrique de Cruzat (1875-19??), Cuban-born, Harvard-educated lawyer who became the Executive Supervisor of the Sufi Movement from 1923; he resigned in the early 1930s due to ill health, 176
Zarathushtra, also known as Zoroaster (dates in dispute, although most often considered to have flourished in the 6th century BCE), ancient Iranian prophet and religious poet whose writings form the basis of the Parsee religion. Inayat Khan had many friends among the Parsees, who mostly live in India, 152

Zeb-un-Nisa (1637-1702), eldest daughter of Mughal emperor Aurangzeb, remembered as a Sufi poet, 402

Zemzem, or Zamzam, a well near the Ka'ba (q.v.) in Mecca; its waters are said to have healing power, 60
Index

Abraham
- in Egypt 5
- in Mecca 5
Abu Hashim Madani
--- saying: "This friendship..." 790
abundance
- of spirituality 716
Abyssinia 342
admiration
- avoiding expressing - 623
advantage
- utilizing earthly things to best - 3691
ages
- gold, silver, copper - 374
agitation 646
- a condition 650
- qualities showing - 647
aina khana
- --, the mind world 49
Ajmir
- atmosphere of - 10
akhlāq Allah 190
alchemy 725
alcohol 378
almighty
- the word - 180
anaesthetic
- harmful but useful 562
animals
- hold thought and feeling 112
- herbivorous and carnivorous - 646
- saints speaking with - 53
answer
- re-echo of the question 598
antipathy 812
- sympathy and - 814
apostles
- Holy Spirit descending on - 629
appetite
- soul's - never satisfied 761
application
- practical - of Sufism in life 237
argument 88
art
- commercialized 713
- creation of - by inspiration 685
- in - something living 218
- psychology of - 219
- seeing - 801
- voice of heart of - 216
artist
- the music of -'s soul 218
asceticism
- and happiness 224
association
- what - can create in a person 114
astrology 169, 208, 506, 755, 800
astronomy 800
Atlantis 342
atmosphere
- of different places 4
attainment
- love and wisdom needed for - 14
attitude 237
- of Cherags 338
- right - 99
right - towards illness 558
spiritual progress in - 281
auto-suggestion 428
awakening
- of the soul 699
signs of the soul’s - 700
universal interest in spiritual - 618

Babur 229
- the Mughal emperor 79
balance 230, 403
baqa 181
beauty
- enjoying - 341
natural craving for - 427
the - of human life 344

Bedouin 831
belief.
- the best remedy 660
Benares
atmosphere of - 10

Bible
- “...born again...” 701
- “First was the word...” 564, 733, 800
- “Seek ye the kingdom...” 583
- “Resist not evil” 750
-’s teaching of turning the other cheek 524
- words of Christ, “Turn the other side of your face...” 593
self-denial in - 181
birds 657
blessing
- in holy places 58
blessings
- a condition 83
- of all the great ones 694
blindness
- of mankind 832
bliss
- from spiritual practice 770
eternal - 221
blood
divine - 435
body
giving - back to the earth 172
human - an instrument of God
- 331
human - most living 469
identification with - 539
mind and - 363
reflection of - on mind 643
studying one’s - 729
book
- learning 728
learning from -s 762
born
- again 554
brain
- and mind 313
- like a photographic plate 316
breath
- the current of life 130
- touches the depth 469
broadness
too much - 88
Brotherhood 146, 444, 510
- a message of sympathy 645
- essence of religion and soul of spirituality 649
- meetings 93
- programme 386
- topics 388
danger in - work? 135
human - 829
human - on God 342
mystery in - work? 135
scope of - activity 569
special work of - 444
Buddhism 237
bullfight
- in Spain 54
businessmen 371

call
- answering the - 249
- candles
- in the Universal Worship 40
caste
- four -s 827
caterpillar
- soul like - 400
change
- of outlook on life 699
characteristics
- soul comes pure of all - 632
Cherag 145
- must inspire 89
Cherags
- without support 397
ordination of - 573
child
- open to beauty 426
Chishti
- Sufis 629
ten great - personalities 630
Christ
- on the cross 181
- “Enter the kingdom of God” 273
- “If anyone strikes you on one cheek...” 613
- “I have come to bring the sword” 612
- “Judge ye not” 519, 823
- “Resist not evil” 738
- “Seek ye the kingdom...” 599
- “The spirit quickeneth...” 835
Christian Science 433
Church of All 40
climate
- and consciousness 507
clothes
- making - for those one loves 164
commercialism 430
communication
- at home 150
- makes man live 810
- with the dead 105
mind - 117
- silent - 310
communism 147
compassion
- more powerful than revenge 193
concentration
- and mind 641
- to notice action of mind 636
meaning of - 738
condition
- same - can make one illuminated
- or insane 631
conflict
- avoiding - 451
congestion
- causes decay 130
conscious
   - only unconscious 601
consciousness
   raising the - 161
   size of - 730
consideration 393
contemplation 157
contradiction
   ego does not like - 89
control
   - of reaction against influences 743
   - over-reaction 742
corpse 546
cremation 170
crescent
   - the sign of the message 280
criticism 312
crucifixion 416
curiosity 120
Cushing
   Mrs. - 525
death 68
   - for a mystic 435
   - is only change 263
die before - 71
   playing - 71
disappoiment no - 264
denial
  self - 424
depression 28
desert
   - elevating 9
desire
   - for power 178
   - to live 66, 67

fulfilment of - must come one day 73
   real - becomes fulfilled 250
desires
   five - 20
detachment
   no such thing as - 594
development
   three classes of - 700
devotion
   - to Murshid 173
   - to the ideal 496
dharma 319
diagnosis
   - by intuition 501
difficulties 373
difficulty
   every - man makes 834
disappointment
   cause of - 68
discipline
   self - 412
disease
   calling - incurable 501
   subjective and objective - 187
diseases
   six - of the heart 589
disharmony
   disasters from - 832
dislike 428
diversity 659
double
   etheric - 644
doubt
   - is darkness 14
doubts 397
dream
contrary - 637
imagination and intuition in - 636
no - without meaning 637
psychoanalysis and -s 641
seeing evolution from -s 639
dreams 309
-s called visions 638
-s of people of imagination 639
drug
taking a - 562
drugs 331
duty 319, 375, 612
- in religion 319
five aspects of - 320
spirit of - 320

earth
appreciating the - 370
effect of - 372
walking on the - 742
estasy 684
Eden
Garden of - 426
education 783
brotherhood work in - 202
- a hindrance to children 476
- teaching control of reaction 746
- today heavy upon human beings 713
ego 591
- the one great enemy 516
false - 545
true - 546
Egypt 5
element
- attracts the same - 822
thought and the 5 -s 319
elementals 312, 472
-, thought entities 268
elements 316, 507
innermost nature of the five - 262
enemy
worst - 412
energy
- of spirit 495
nervous - 385
wasting - 380
England 175
Engle
Fatha - 528
enthusiasm
- as a battery 38
equilibrium
importance of - 77
esotericism 42
secret of - 366
Esperanto 96
everything
- continues to live 263
evidence 661
evil
good and - 827
using - 748
evolution
animal and human - 119
credit of - 631
sign of - 520
excess 379
excuses 39
exercise
spiritual - during the night 566
exercises
changing of - 772
continuity in spiritual - 584
- of mureeds 193
expansion
soul's stage of continual - 456
spiritual development is an - 204
eyes
- show condition of heart 836
facts
rising above - 188
failure 206
- silencing the voice of - 301
faith 494, 660
- and cure 439
- cures 335
- sacred 336
- secret of all attainment 14
fana 181
fanaticism 776
fatalism 557
fault
- finding - 471
faults
judging the - of others 519
the cause behind - 520
fear
- for one's life 69
- purifying the mind from - 757
feeling
- cannot be hidden 159
- sustains the tone 80
feelings
nine - 589
fire
- element destructive 613
- element 405
- perpetual - 602
flowers
- putting thoughts of healing in - 166
food
the thoughts of the cook in - 163
foolish
- and wise 760
form
- and rising above - 399
fortune-telling 327
France 174
free will
- fate and -- 719
freedom
- begins with discipline 783
fruit 410
future 352
Gayan
-: “Make God a reality...” 676
Geneva 176
gentleness
- in action and movement 79
Germany
- voice in - 7
germs 228
- or microbes 185
God
- as sustainer 324
- desires through man 490
- is made first 678
- nearer to us than ourselves 343
- the only being 263
-’s mercy in all things 721
-’s past, present, and future 657
-’s favour 828
how - is sought 143
make - a reality 678, 680
pleasing - 396
proof of -’s existence 347
sign of - 684
Sufi sees - as a beloved 722
Sufis say - is love 596
the fatherhood of - 532
the manner of - 620
God-man 190
good
- has a greater power than evil 192
returning - for evil 101
what is considered - 752
goodness
abuse of - 377
governess
influence of - 628
grace
- of God 666
greed 716
Greek
ancient - legends 13
growth
forcing - 282
guidance
- in our own soul 738
inner - 634
guide
spirit -s 686
happiness
desire for - 21
secret of - 223
what brings - not wrong 259
Harish Chandra 780
harmlessness 612
- taught by Buddha 100
harmonizing
- with different kinds of people 118
harmony 694
- with one’s co-workers 46
with conditions 29
healing
a mother’s - thought 560
health
securing - 78
the secret of - 76
heart
keeping - free from impressions 812
making - living 674
mind and - 587
the ears of the - 205
the key of every - 159
washing of Prophet’s - 647
heaven 460
hell 460
hereafter
concern with the - 717
meeting in the - 251
heritage
conscious of divine - 620
divine - 533
hierarchy
mystery of spiritual - 253
Hindustani 97
Holland 175
honour 669
hope 406
- and disappointment 488
- for the best 375
hopelessness
- the first illness 433
horse-riding 50
hospital 380
hospitals
brotherhood work in - 202
houses
haunted - 4
human
- characteristic is sympathy 646
understanding of - nature 518
human nature 147
humanity
actual condition of - 388
humility 182
hurt
desire to - or harm 191
hypnotism 564
ideal
- lacking today 714
putting the - before people 624
the - 773
what is meant by - 774
identity
false - 542
idols 303
illness
causes of - 76
different ways of looking at - 556
fighting - 664
- for which there is no remedy 603
- is inharmony 27
- rooted in belief 187
- viewed as punishment from God 556
- worse than death 666
mental - 81
name of - 326
source of - 376
spirit of - 185
illusion 464
imagination 603
training - 609
iman
- conviction 179
immortality 70
- and mortality 835
impression 298
developing - 643
living - 205
role of - in disease 228
impressions 674
holding - 545
managing - 674
impulse 688
divine - 614
- directed by intuition 641
knowing - 749
impulses
human - 696
India
  spirituality in - 306
indifference 592
  soul's stage of - 455
individual
  - and God 826
  spiritual and material aspects of - 755
individuality 137
infancy
  the soul's - 453
infant
  impressions on - 627
influence
  - of time 754
  planetary -s 755
influences
  disturbing - 742
inharmony
  - cause of illness 436
initiation
  - a process of melting 203
  - rising above conditions 789
  meaning of - 787
  path of - 787
  second step in - 789
  the path of - 203
initiations
  higher - 237
inoculation 30
insanity 133
insight
  - and spiritual evolution 504
inspiration 611, 695
  art which comes from - 807
  - comes in three forms 687
  - higher form of intuition 683
  - of the self 138
  meaning of - 808
intelligence 433, 544
  - and doubt 398
intoxication 726
intuition 210, 591, 805
  catching - 635
  dependent and independent - 633
  - and mind 635
  - as feeling, as imagination, as a phrase 635
  - rises from depth 633
  science and - 349
invocation 183
Italy 175
jewels
  effect of - 63
journey
  - with open eyes 341
joy
  - in every experience, good or bad 597
  sharing - 246
justice
  putting aside one's sense of - 689
Ka'ba 6
knowing
  - a sign of spirituality 555
knowledge
  desire for - 21, 120
  essential - 122
  - of the self 123, 599
  learning as a classification of - 121
language
  a world, universal - 93
League of Nations 96
learning
  -, a classification of knowledge 121
lesson
  everything is a - 793
letter
  what a - conveys 169
life
  all is - 266
desire for - 20
  - itself is a mystery 793
  - the greatest teacher 727
  movement is - 129
  the - within 424
limitation 490
  cause of - 723
  from - to perfection 759
link
  - the most essential thing 153
living
  becoming - 450
  the privilege of - 597
lonely
  awakened soul feels - 704
loss
  apparent - 238
love
  - is will power 408
  - of sensation 277
  meaning of - 600
  spirit of - needed most 695
lover
  - knows pleasure and displeasure of beloved 799
luck
  good and bad - 296
magnetism 383, 535, 733
  - of the body 131
man
  - always searching 724
manifestation
  - of soul 826
manner
  the - of God 620
master
  being one’s own - 632
  - and saint 721
mastery
  credit is in - 631
materialism
  - hard to deal with 673
matter
  spirit and - 73
Mecca 5, 831
mechanism
  creation as - 409
  - of the universe 645
medicine
  - and belief 435
meditation 127
  continuity of - 484
Sufi - 486
  the greatest - 194
medium
  the happy - 245
mediums
  insane often - 631
memorizing 362
memory 355
  erasing - 363
chain of - 577
music
  animals attracted by - 428
  development of Western - 95
  listening to - 802
man is - 82
mysteries
  Greek - 343
mystery
  exterior and interior - 69
  the - is our own being 342
mysticism
  fear of - 618
  the secret of - 276
nature
  - directed by human intelligence - 267
  study of human - 521
neglect
  - of oneself 131
nerves
  treating - 381
newspaper
  every man reading - 728
night
  - is conceiving 567
nobleness
  natural - 204
note
  - of a person 76
object
  deeply desired - 13
  effect of - in the house 62
  - of initiation 518
observation
  keen - of life 728
obssession 107, 546
  - and impression 118
One
  becoming - with another person 421
  - making clear his oneness 651
operation
  an - leaves a mark 79
opportunity 492
  life is an - 101
ordination
  - of Cherags 443
  - shows Murshid’s trust 397
organization
  revolt against - 291
organs
  - of sense turned inwardly 366
Orpheus 13
outgoing
  the tendency of - 535
outlook
  changing one’s - 796
pain
  - and pleasure 810
palmistry 798, 799
paradise 489
path
  different -s 497
  of devotion 497
  - of good action 497
  the intellectual - 497
  the meditative - 497
patience
  - most needed 694
  - on the spiritual path 91
patient
effect of belief of the - 502
peace
desire for - 21
- sacred and holy 276
the life of - 274
peasant
- in India 791
perception
fine - 521
perfection
desire for - 488
- expansion of consciousness 764
person
take every - as he is 89
personalities
great - 628
personality 465
beautiful - of a Sufi 396
- is a picture 468
phenomena
hunger for - 717
phrenology 799
physician
a mystic by nature is a - 501
physicians
- know complaint before patient
speaks 799
three types of - 801
physiognomy 799, 801
pioneer
- workers of the Message 443
places
- speak aloud of the past 111
plan
divine - 20
man's - and God’s - 295
pleasure
bringing - to another 102
pain and - 810
seeking the - of another 612
pleasures
- shadows of happiness 223
poet
a real - 610
poetry
psychology of - 217
politics 446
poor
the - more content 759
power
desire for - 21, 178
God-- 407
inner and outer - 179
- hidden in man's heart 758
spiritual - 583
practice
life-long - 584
- to purify heart 812
practices
- and subconscious mind 193
- while walking 193
prayer 254
prayers
translation of the - 41
present
engaging in the - 89
past and - 89
prison
- reform 201
privacy
not intruding upon - 346
privilege
- of becoming human beings 398
process
- “Every soul is born with a purpose...” 834
- “...what use is your repentance...” 735
school
  - esoteric - 694
science
  - and intuition 349
  - destructive 713
scriptures
  - in the Universal Worship 40
secret
  - keeping - 735
  - no - 250
seer 420, 701
  - man naturally a - 252
self 539
  - small - and widened 138
self
  - the door of the - 398
self-abnegation 765
self-confidence 534
self-denial 181
self-discipline 394, 534, 599
self-effacement 238
self-knowledge 545
self-negation 128
self-pity 605
self-respect 607
sensation
  - the life of - 275
sense
  - sixth - 634
senses
  - opening and closing the doors of the - 632
  - the five - 804
sensitivity 742
service
  - motive for spiritual work 99
  - of fellowmen 796
  - to the cause 246
  - the essential thing in life 148
  - unassuming, silent - 624
shadow
  - plays 258
Shams-i Tabriz 183
shell
  - living in a little - 665
shield
  - making a - 524
signs
  - of health 504
  - silence 536, 786
  - power of - 733
silent.
  - nothing is - 800
simple
  - not valued 459
sincerity 785
Siraj 40, 145
  - role of - with Cherags 199
Siraj-un-Munir 40
sleep
  - a great mystery 343
  - according to Rumi 74
snake
  - charmers 54
Solomon 251
  "...nothing new..." 670
sorrow
  - the worst possible illness 560
soul
  - communicating with one’s - 729
experience of wakened - 703
inherited - qualities 529
language of the - 704
lost - 277
nobleness of - 531
old - 471
personality of an awakened - 705
self-conscious - 459
- born again 268, 269
- like a photographic plate 461
- like caterpillar 400
the voice of one’s - 163
sound
no - without meaning 194
science of - and whole life 14
spirit 438
identification with - 541
right use of the word - 587
- and matter 432
- independent of the mortal cover 74
- of guidance 343
the voice of the - 590
wakening divine - 445
spiritual
- means living 425
- unacceptable today 714
spiritual path
length of -- 72
spirituality
- is fullness of being. 611
- is natural nobleness 620
- is understanding of life 554
spontaneity 749
stages
- a soul passes through 453
star
man is a five-pointed - 367
story
- of Aurangzeb and Sarmad 282
- of a murshid going through city 477
- of a peasant in India 791
- of adept and ordinary person in ship 631
- of Arab rider who fell 51
- of artist devoted to her art 676
- of Bayazid and dervish 661
- of bird in the Himalayas 507
- of call while visiting the king of Hyderabad 499
- of Daniel 52
- of dervish giving a name 580
- of editor in Rome 430
- of fainting at felling of tree 116
- of fairy making little doll’s puzzle 653
- of Farid contemplating his cow 139
- of four criminals 441
- of friend writing poetry 579
- of general raising flag 776
- of great devotee and sage 498
- of great healer not curing 352
- of Harish Chandra 780
- of horse and elephant in Nepal 114
- of Inayat Khan seeing a king’s waiter 581
- of Inayat Khan waking up at night 567
- of jinn becoming a rock 651
- of king praying at night 682
- of king who died from smells
  197
- of king who judged four persons
  777
- of lady who used to give lectures 604
- of lion cub 794
- of lion cub among sheep 543
- of listening to recording of the Sorcerer's Apprentice 219
- of looking at his murshid's shoes
  484
- of Maharaja Sing of Jaipur 775
- of Maharajah and majdhub 270
- of maid and funeral 116
- of maid breaking things 297
- of maiding singing song 213
- of majdhub at gate of Hyderabad 271
- of majdhub in Maharajah's garden 270
- of majzub in Calcutta 454
- of man continually in communication with spirits
  108
- of man from Sweden in England
  815
- of man in Switzerland 672
- of man lacking certain quality in his blood 726
- of meeting an Italian 339
- of Moses and fire 686
- of Moses and Khidr. 480
- of Muhammad and enemies 831
- of murshid not speaking of inner things 284
- of murshid speaking of something metaphysical 358
- of Murshid trying to prepare person for work 352
- of Murshida Martin in Switzerland 290
- of newspaper reporters coming to P-o-M. 728
- of newspaper reporters is US
  429
- of Nizam of Hyderabad healing
  563
- of obsessed person 232
- of offering to sing 424
- of paralysed patient 231
- of person in Belgium 291
- of person who cured people stung by a scorpions 563
- of place where healer sat 61
- of poor man who becomes emperor 580
- of reporter in Boston 431
- of rich merchant choosing agent
  552
- of Rustam 816
- of seeing pictures showing depression 216
- of Shankaracharya having cook answer questions 577
- of silent saint 284
- of Solomon 225
- of talking with blood specialist
  467
- of the magic cup of the dervish
  760
- of tomb of hot-tempered man 61
- of two children fighting for one toy 302
- of Umar and assassin 830
- of Umar's slave on camel 831
- of verse which made a living impression 579
- of visiting Kaiser's palace 215
- of visiting temple 216
- of widow and relatives 356
- of woman and sweets 737
- of Yogi on a journey with his chela 680
- of young girl in Bombay speaking Persian 578
- of young Inayat visiting the shrines of Sufis 703
- of young Italian on ship 435
- of young man suffering illness 557
- of Zafar 214
study 135
   initiation not for - 203
studying
   - oneself 599
sub-consciousness 309
subconscious
   making an impression on the mind 157
   the mind 159
success
   earthly - gives understanding 371
   truth and - are one 342
suffering 133
Sufi
   beautiful personality of -s 396
   - Movement 766
   - Order in West 514, 796
   the -'s work 342
Sufi message
   central theme of the -- 16
Sufi Movement 36
   symbol of the -- 41
   temple of the -- 47
Sufism
   - a school of understanding 718
   - not a sect 43
   - not secret 731
   - not tangible 42
   - the essence of religion 43
suicide 133, 823
sun
   currents in healing 230
surgery 328
surrender
   sacrifice, renunciation, - 25
   - not necessary 499
sustainer
   God as - 324
sword
   taking the - 613
sympathy 534
   natural inclination to - 649
   - purest form of love 819
   the way of - 340
tact 393
Tagore 580
tawajjeh 576
teacher
   God the only - 696
   inheriting the qualities of one's - 576
teaching
   no - in Sufi Movemet 696
telepathy 345
  secret of - 254
temperament
two -s 423
temple
  building a - 234
  purposes of a Sufi - 235
temptation
  the soul's - 452
Theosophy 610
taking
  - and believing 434
  thought
  holding and being held by - 187
  how - is formed 313
  how a - lives 265
  the - that goes into making
  something 166
  - and imagination 316
  - and the five elements 317
  - like a moving picture 156
  -s and the five elements 317
thoughtlessness
  -, lack of consideration 100
thread
  sacred - 153
Tibet 343
time
  no - old excuse 695
tolerance 511, 551
tomb
  - and voice 11
tone
  - and rhythm of body 76
tragedy 220
travel
  - today and in the past 614
trees
  - repeat thought 112
true
  false and - 782
trust 237
truth 122, 515, 763
  is ancient - dead? 136
  different presentations of - 16
  divine - 431
  fact and - 763, 786
  the main - 159
  - and success 294
  - and success are one 342
  - and success are one 342
  - found in simplicity 803
  - is simple 656, 695
  - never taught 740
  ultimate - not relative 786
tune
  keeping in - 77
Tutankhamen 70
understanding 702
  - will unite mankind 833
United States 175
unity
  uniting in feeling of - 833
Universal Worship 36, 342, 391, 510,
  694
  day for -- 17
unreal
  avoid the - 155
unrest
  - the problem today 712
vanity 303
  spiritual - 513
Vatican 391
Vedanta 236
- “Nada Brahma” 803
vibration 274
vibrations
- living with someone with disagreeable - 116
virtue
- must bring happiness 25
visions
- asleep and awake 639
voice
- the living - of great souls 168
- is a person's thought 3
- of town and city 7
wakening 459
warning
- intuition can be - 634
water
- the way of - 339
wazifa 194, 585
wealth
- object of everyone today 715
weather
- effect of - on health 228
- how can some know - beforehand? 798
wickedness
- source of - of humanity 689
will
- power 407
- power is love 408
- power, developing 411
Wilson
- President - 623
wise
- and foolish 760, 818
witness 755
woman
- more intuitive 633
wonder
- soul's stage of - 455
word
- living and dead - 734
- lost - 803
- sacred -s 767
- value of a person's - 734
- is all 800
work
- individual - 341
- noiseless - 513
- the - to be accomplished 341
- without concern for results 448
workers
- ten thousand - 247
- ten thousand - needed 614
working
- noiseless - 286
- quiet - 286
worship
- all-inclusive - 144
- of God, personal and impersonal 127
worthy
- thinking oneself - 246
X-rays 333
yaqin
- belief 180
youth
- guiding - 148
- observing changes in - 626
zikar, zikr 350, 582