

COMPLETE WORKS  
OF  
PIR-O-MURSHID  
HAZRAT INAYAT KHAN  
ORIGINAL TEXTS:  
LECTURES ON SUFISM

1926 I: December 1925 to March 12, 1926



[CALENDAR]

**[PHOTO]**

Pir-o-Murshid Inayat Khan

1882-1927

[HEART and WINGS]

COMPLETE WORKS

OF

PIR-O-MURSHID

HAZRAT INAYAT KHAN

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LECTURES ON SUFISM

1926 I: December 1925 to March 12, 1926

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### Preface

Pir-o-Mushid Inayat Khan gave an extraordinary lecture tour in 1926. Travelling across the United States, Inayat Khan held his audiences spellbound with an exceptional variety of themes addressing Sufism as the religion of the heart. This lecture tour occurred just one year before his death, and thus the unusually long lectures he gave as he travelled from New York to California and back represent the culmination of his teaching to the public. Similarly, the last Summer School in France, which began as soon as he returned, represents the culmination of his teaching to his followers.

Because this was such an extensive tour, taking place from the end of November through the end of May, and because of the depth and scope of the material, which makes the lectures unusually long, we have decided to publish the lectures in two volumes. The present volume is the first of the two. It is the ninth volume to be published in the series of the *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, a series created with the intention of preserving as nearly as possible the writings and lectures as originally given, without editorial refinement. This volume covers the period between his departure for New York near the end of 1925 to a lecture Inayat Khan gave in San Diego, California, on March 12, 1926. The next volume will present the lectures he made on his return journey, travelling back through the States to New York, before his return to Europe in June, 1926, where he would give one last Summer School. After that he would go to India in October of 1926, and would unexpectedly die there on the 5th of February, 1927.

The material in this American tour contains many lectures which have never been available to the public in any form, lectures which develop in interesting and surprising ways many of the themes of Inayat Khan's teachings. In scope and emphasis, he deepens the consideration of his early teachings, which had been presented in the Gatha and Githa series as an introduction to his students. He also finds common ground with Henry Ford, the great American

entrepreneur, with whom Inayat Khan met and conversed, in Detroit in February of 1926. A reporter's transcript of this conversation is included later in this Preface.

To many, the best-known presentation of Inayat Khan is to be found in the Sufi Message series, published in the 1950s and 60s. These books, however, include only a very limited portion of Inayat Khan's teachings. Moreover, they were heavily edited, and sometimes a chapter would be cobbled together from passages in different lectures and from widely differing time periods. Our strict chronological presentation in the *Complete Works* permits a close study of the development of Inayat Khan's thinking. Consequently, this American lecture tour is essential in understanding and assessing not only Inayat Khan's modernization of Sufi teachings, but also his recontextualization of spiritual teaching for our time. It is vital to remember that Inayat Khan was the first teacher to bring Sufism to the West in 1910, commissioned to do so by his own Murshid in India.

Inayat Khan was in the United States three different times. The first, the beginning of his time in the West, was by far the longest. He arrived in New York in October, 1910, travelled extensively as a musician and accompanist, and left for Europe in October, 1911. During this period he did not give lectures except musical lecture-demonstrations, attempting to introduce Indian music to a public almost totally unfamiliar with it. He did not give any lectures of Sufi teachings at this time, for reasons that he indicates himself in his *Biography*<sup>1</sup>:

Now before me there was the question: how to set to work and in what direction? For the Message the time was not yet ripe, as I was at that time rather studying the psychology of the people than teaching.<sup>2</sup>

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1. Actually, for the most part, this is his autobiography, unfinished at the time of his death in 1927, and published, after being extensively edited by successive secretaries, only in 1979

2. *Biography of Pir-o-Murshid Inayat Khan* (East-West, 1979), p. 123

He did, however, take on a number of students, and trained them individually, often by correspondence<sup>3</sup>.

Once he established himself in Europe, he did not return to the United States until 1923, by which time there were a number of centres established to study his teachings. The largest and best-established was in San Francisco under the guidance of Murshida Rabia Martin, where he spent the longest time during his tour. The remarkable lectures he gave at that time have been published in the *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, 1923 I (East-West, 1989), and his lectures on the Persian Sufi poets have also appeared in *The Hand of Poetry* (Omega, 1993).

His warm reception on those two trips no doubt prompted him to schedule another such tour, which he began in December of 1925. He was accompanied on the journey by one of his secretaries, Kismet Stam, who, like her cousin Sakina Furnée, had learned shorthand in order to be able to take down his lectures as he spoke them. Thus we have a good record of the lectures Inayat Khan gave throughout the country.

They sailed from Boulogne-sur-Mer on the 25th of November aboard the S. S. Volendam, a fairly new ship put into service in 1922 by the Holland-America Line. While aboard ship, Inayat Khan and Kismet Stam worked together on a series of newspaper articles on various subjects, such as the role of America in the world and his visits to sages in India. There is no evidence that any of these were ever published, nor do we know to whom they might have been sent. In many cases, the original working document is written in longhand in pencil by Kismet on Holland-America Line stationery. Apparently they went back and forth, crossing out and rephrasing ideas in order to establish the final text. Since there is no indication in what order these articles may have been written, we simply present them

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3. This was especially true in the case of Mrs. Ada Martin, his first student in the West, to whom he gave the name Rabia; he trained her very extensively as he travelled, and named her in 1911 as a Murshida, meaning a spiritual teacher authorized by her teacher to teach others

alphabetically.

While on board the ship Inayat Khan also delivered a lecture on December 2<sup>nd</sup>, "The Deeper Side of Life," followed by many questions and answers. They arrived in New York on the 6th of December, but it was another week before Inayat Khan gave his first lecture there, on Sunday, December 13<sup>th</sup>, to a substantial audience. There followed two other lectures on the following two Sundays, December 20<sup>th</sup> and December 27<sup>th</sup>, all at the Waldorf Astoria Hotel (at that time the best-known hotel in New York), where they were accommodated by a generous student, Mr. Chase Crowley. On Christmas Day Inayat Khan gave a radio address. Throughout his later career, Inayat Khan frequently gave radio addresses, and he was clearly most interested in the possibility of reaching a very large audience, and open to technological developments. He did not, however, have much confidence in publicity, and he was often distressed at wildly inaccurate newspaper articles which appeared after he had spent a long time explaining himself to the reporter.

He stayed in New York through the month of January, giving a total of twenty-two lectures and classes, either at the Sufi Centre, which was located in Steinway Hall (belonging to the famous piano maker) at 140 West Seventy-Fourth Street, or at the Lenox Theatre, 52 East Seventieth Street, rented for the purpose. He performed a Universal Worship Service each Sunday, a service he created in 1921 which honours all the major religions by putting their scriptures together on the altar and reading from each. It includes lighting candles, reciting prayers, a sermon, and a concluding blessing. The Universal Worship was not ever publically announced in Europe, but was even advertised in New York in 1923 and again in 1926, presumably because the public there was more open to new things than in Europe. When Inayat Khan had previously been in New York in 1923, a Universal Worship Service he performed drew fifty people, quite possibly the largest congregation up to that time. At one service now in 1926, probably January 10th, there appeared more than five hundred people, and they had to change from the Little Lenox Theatre to the larger Lenox Theatre. Inayat Khan was clearly thrilled at this response, and took it as a sign that his work would be

expanding rapidly. He even envisioned a time when there might be fifty Universal Worship Services in New York each Sunday.

The audience for his public lectures, on the other hand, was somewhat disappointing; a larger turnout had been anticipated. He also gave quite a number of classes to the group of *mureeds* (initiates) in New York, and twice performed initiations of new mureeds. We do not know exactly how many initiates there were (one list has eighty-one), but the number seems to have been substantial (for example, there were by then seventeen *cherags* ordained to perform the Universal Worship).

On the morning of February 1, Inayat Khan arrived in Detroit by train from New York, and on that day he gave a message over the radio and a lecture in the evening, then lectures on each of the following two days, and finally two lectures on February 4. All these lectures were delivered at the Twentieth Century Club, a prestigious and progressive women's club which had opened in 1902. This continued to be his favoured venue, though he also gave lectures and performed Universal Worship services in large private homes. Perhaps the highlight of his visit was a personal meeting with Henry Ford.<sup>4</sup> Here follows the very interesting report of that conversation:

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4. Because we have only the printed article, and not any exact transcript of the conversation, we decided to include it here in the Preface rather than printing it in that section of the book, where only Inayat Khan's words appear

### **A Magnate and a Mystic Meet**

Henry Ford and Inayat Khan find common spiritual ground

By A. M. Smith

A genius of Oriental mysticism, and another genius, of Occidental materialism, met last Wednesday, looked earnestly at each other, and talked for an hour about the First Cause, the world of matter, human existence, the souls of men, the stretches of eternity before and after this little span of life. As they warmed to the themes which have engaged the mind of man through the ages, each smiled at the other as though he had encountered a friend of long ago.

"I agree with you," said Henry Ford.

"And I agree with you," said Murshid Inayat Khan.

Murshid (teacher) Khan, exponent of that mysticism which has flourished for centuries in the dreamland under the shadows of the Himalayas, and who has been preaching in recent years throughout Europe his gospel of self-forgetting meditation, is in Detroit, giving lectures at the Twentieth Century Club.

#### STUDIES HIS VIEWS.

Murshid Khan waited with his companions in the library of the offices of the Ford Motor Company, at Dearborn. While he waited he read the sketchy account of Mr. Ford's philosophy of religion in a recent magazine. He had just finished, and had laid the magazine on the table. He was thinking of Mr. Ford's statement of his belief that in ages past mankind had possessed knowledge of spiritual reality which has been sacrificed in these materialistic, rushing latter days, with their strife for that which is called progress.

Deliberate always in speech and manner, the elderly prophet sat quietly thinking, but in the dark eyes was a query. That sketchy article did not go far into the subject.

With the rapid step of the man of affairs, Mr. Ford came into the room. Surely, here would be a clash of minds and theories!

## HIS LECTURES REPORTED.

"I have been waiting to meet you," Mr. Ford said. "You are not really a stranger to me."

It shortly appeared that, not being able to attend the lectures of Inayat Khan, Mr. Ford had been employing a stenographer to report them verbatim. He produced the copies which had been delivered to him, but which he had not had time to read.

"And now," said Mr. Ford, "let's compare notes. I seldom discuss my own religious ideas. I think that every kind of religion is doing good."

"I think so too," replied Inayat Khan, "but I think we all need breathing space, time to think about deeper things than —" he hesitated, as a smile played on his face.

## A BELIEF IN POWER.

"—Than automobiles," Mr. Ford said, with a hearty laugh. "But the power that makes the automobile go is, after all, invisible. It is so with all things. I think the real power of human lives is hidden away in the soul, and farther than that. There are actual entities all about us, entities of force, intelligence—call them electrons, if you like. When a man is doing what is right, they swarm to help him.

"The smallest indivisible reality which exists is, to my mind, intelligent and is waiting there to be used by human spirits if we reach out and call them in. We rush too much with nervous hands and worried minds. We are impatient for results. What we need, and might have, is reinforcement of the soul by the invisible power waiting to be used."

"That," said Murshid Khan, "completes the link in my philosophy of the soul. I think there is One Being, all-embracing, manifesting the primordial intelligence in every atom in this universe. And there is a way to approach this spiritual reality and to become linked with it."

## RENEWAL OF STRENGTH.

"And yours is the way of meditation, is it not?" asked Mr. Ford.

"Meditation, yes. Periods of shutting out all of the material

objectivity of the world, with emphasis, again and again, on the unity of the soul with the Soul of the universe,” replied Inayat Khan.

“That, to my mind,” said Mr. Ford, “is the heart of personal religion. I struggled for many years to solve the problem of religion. But I believe that for mankind, at this stage, religion opens the doors into unity of the soul with the real power back of all things.

“But I found, as you have said, that if I quietly withdrew from the nervous anxiety over things, inventions, and the business that drives from every side, there was renewal of strength in the thought of being a part of the great unseen power, call it God, Intelligence, what you will, I do not feel that men can find anything more helpful and satisfying.”

#### PEACEFUL STATE.

“Except,” said Inayat Khan, “if one realizes self-forgetting fully, and unity with the One, there is surely peace and deep joy in such an experience, and the human soul at that moment really becomes creative.

“It is like the artist in the painting of a picture. It is never, when finished, what he first planned. Creative inspiration comes as he loses himself in the task. Completely absorbed in his work, completely forgetful of self, shutting out the rest of the world, his finished product is, at the last, a truly creative expression of the self he has completely forgotten.

“And so, also, with the musician. The true musician always goes into improvisation. If he is lost in his theme, immediately the theme grows into beauty of harmony of which he had not before dreamed. Whence comes the harmony he had never before heard? The most beautiful music I ever heard Paderewski play he improvised one day as I sat alone with him in his studio. The best music has never been reduced to the printed sheet, and cannot be, for it is the immediate creation of the soul that has lost itself in the contemplation of the beauty of harmony.”

#### UNITY OF SOUL WITH GOD.

“That is the best symbolic statement I can make of the real unity

of the soul with the Source of all beauty and truth. What the true musician really experiences is possible for all human souls in a wider sense, in contact with the Source of life, power, beauty, truth, peace. But that contact is made only by the forgetting of self. I know of no terms in psychology by which the experience can be stated or explained. But your musician, artist, poet, knows at least the borderland of that experience.”

There was a moment of silence.

“Murshid Khan,” Mr. Ford said, “I think you are preaching a gospel that men of all faiths can understand. No matter what form it takes in doctrine, it is the thing Americans need. We can explain nothing, really, if we try to follow through to the final analysis. But I know there are reservoirs of spiritual strength from which we human beings thoughtlessly cut ourselves off. And I believe it is possible for us to put ourselves in vital touch with them.”

#### BELIEF IN GOD.

“Then you have a real belief in God, Mr. Ford?”

“Why, of course,” was the quick reply. “Have not things been created, or are they not being created constantly? I believe we shall someday be able to know enough about the source of power, and about the realm of the spirit to create something ourselves.

“I firmly believe that mankind was once wiser about spiritual things than we are today. What we now only believe, they knew. But as we became wiser about the visible world, we lost the wisdom of the unseen world, or it may be that we are only going back to that wisdom by another route. I personally do not see any difference between matter and spirit; they are both one. I seldom say ‘spirit,’ because it seems to prejudice that expression of it which we call matter.

“Our progress in mastery and use of the material world need not interfere with our understanding and use of the spiritual. Perhaps that deeper wisdom is what Jesus referred to when He told us we must become as little children if we would enter the Kingdom.”

## AN EVERLIVING ALL.

“Do you think the souls of men are indestructible?”

“Everything is indestructible, nothing is ever lost,” Mr. Ford replied. “Souls come and go, and they come again, prepared by past experience for greater achievement and greater realization of whatever eternal life holds for them.”

“It is a never ending circle of the life of spirits,” said Inayat Khan. “We say, in the East, there is the Source of all radiating into manifestations of the One Intelligence in all things and all souls. There is the realm of the angelic, nearest the Source. Then there is the realm of genius, which is manifested in this life in some souls. And there are yet lower orders of manifestation of the Source, like the rays of the Sun streaming out to the farthest reaches of the universe, attenuated, yet real. What part the individual soul shall play in this emanation of the Intelligence depends on the measure of unity it realizes with its source of existence.”

“Still, while I think that if all believe in the never ending activity of the soul here, elsewhere, or here again, I think if one meditates too much there is not likely to be much work done!”

“But if one mediates somewhat,” replied Inayat Khan, “there will really be much more work done, and better done, and with it will be happiness and peace. I do not preach the denial of the things of this world, nor do I condemn worldly accomplishment. I preach only that with the things we must do here in the material world there must also be real attainment in the world of the spirit.”

“That is true,” replied Mr. Ford. “It is the real religion of life, and we all need it.”

--“The Detroit News”, Sunday, February 7<sup>th</sup>, 1926<sup>5</sup>

During his earlier tour of the United States in 1923, Inayat Khan had visited Detroit twice, once on his way to San Francisco and again on his way back to New York. He had initiated a number of mureeds

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5. Although it would have been possible to insert this article at the appropriate place in the text, the fact that this is a reporter’s article rather than an exact transcript means that it is not possible to be sure exactly which words Inayat Khan actually spoke

who evidently had been at work in his absence, since everything was well planned for this visit.

He stayed in Detroit, lecturing, until February 10, when he went on to Chicago. He gave no lectures there (nothing had been arranged), but stayed two days and met with reporters before leaving for the long trip to San Francisco. He spent nearly three weeks among the *mureeds* in this, the largest American Sufi Centre. Its leader, Murshida Rabia Martin, was Inayat Khan's first *mureed* in the West in 1911, and, after having been thoroughly trained, was designated Murshida<sup>6</sup>. Inayat Khan gave only four such initiations, and all of them were to women. Rabia Martin's initiation occurred in 1911, and the others were not until 1923 or later. Murshida Martin vigorously pursued her commission and built a flourishing centre in San Francisco, where many initiates were trained. Inayat Khan spent a large part of his 1923 visit in San Francisco, and Murshida Martin had come, after a very successful visit to India<sup>7</sup>, to the Summer School in Suresnes in 1924. She was the National Representative for the United States of the Sufi Movement, and Inayat Khan often referred to her as the Mother of the Sufi Message; in fact, he regularly addressed her as Mother in his letters. Thus it was with keen anticipation that Murshida Martin and her *mureeds* awaited Inayat Khan's arrival.

He arrived there on February 15, and soon afterwards began giving an address every day, sometimes two (one for the public and one for *mureeds*), in San Francisco, Oakland, and Berkeley. To the *mureeds* he gave a series of four lectures on mental purification. These were later included in the Sufi Message volumes, along with other lectures from this tour and elsewhere, but the texts in this publication are highly edited, as we have noted earlier.

After nearly three weeks in San Francisco, he left for Southern

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6. Murshids or Murshidas, in later days representing the 11<sup>th</sup> initiation, are those authorized by their teacher to become teachers in their own right

7. On one occasion she addressed an audience of more than three thousand Indians, truly extraordinary for an American woman in 1924

California on March 5. The trip was made by motorcar, and his chauffeur was Paul Reys (Sufi name Saladin), who later became well-known as a writer about Zen Buddhism.<sup>8</sup> He was accompanied by Murshida Martin as well as Kismet Stam.

Inayat Khan stopped for two days in Santa Barbara, giving two lectures, and visiting his Khalif, Edward Connaughton<sup>9</sup>. Inayat Khan then went on to Los Angeles, where he stayed for two and a half weeks, with one excursion to La Jolla and San Diego. Since this represents the extreme reach of his tour, we decided to end the first volume with these lectures. The second volume, 1926 II, begins with his return to Los Angeles, San Francisco, and then back to New York.

This first half of Inayat Khan's American tour is characterized by a growing expansiveness towards a readily comprehensible understanding of Sufism as the religion of the heart. In the second half of his tour, these themes are deepened and applied in a broad way to America as the developing edge of the modern world. Throughout his tour, his obvious empathy with his audience apparently inspired him to envision a world in which the wisdom of the East would deeply affect the future of the West. This fruitful meeting of East and West was in fact already happening, and Inayat Khan's American tour gave him hope for the future advancement of both the East and the West.

### **Editorial History**

As Inayat Khan's lectures and talks were given, they were taken down by one or more of his three secretaries, Murshida Sharifa Goodenough, Sakina Furnée, and Kismet Stam. Sherifa Goodenough had become his principal editor very early in the London days, probably by 1916, and she 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

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8. His best-known book is *Zen Flesh, Zen Bones* (1957)

9. A *khalif*, considered a deputy, represents the tenth degree of initiation, whereas Murshid is the eleventh, and Pir-o-Murshid the twelfth, unique in each order

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 it forms the solid basis for representing exactly what Inayat Khan actually said.

In the case of the American tour in 1926, the only record of what Inayat Khan actually said is the shorthand of Kismet Stam, far less exact than Sakina Furnée's method. In most cases, Kismet made a longhand transcription from her shorthand right away, with Inayat Khan's speaking fresh in her mind, and was able to correct or fill in her shorthand from memory. In a few cases, we find passages in the shorthand which have been altered in the transcript, and in these cases it seems likely that Inayat Khan himself suggested an alteration to what he had said. They were travelling together and staying in the same hotels. Occasionally, Kismet had access to a typewriter and typed her transcription instead of writing it by hand. However, her handwriting is very readable, and there is almost never a problem of making it out. In a very few cases, there does not seem to be any transcription, in which case we have no choice but to give the shorthand as written. In these cases, the text often makes very little sense, though one can still guess what Inayat Khan might have said.

The shorthand itself, the French Aimé system Kismet learned in Geneva, is of course not used any more. A Dutch woman, Anneke Strijbos, taught herself the system from the instruction manuals, and

undertook to transliterate all of Kismet's shorthand in the 1980s. She executed this task with exemplary thoroughness, and left such clear indications that we have been able to use her transcriptions without further investigations. Every reader owes a debt of gratitude to her for undertaking and completing this arduous task.

### **Editorial Practices**

Much of the material in this volume has never before been published. The small part which has been published has mostly appeared in the *Sufi Message* series in the 1950s and '60s. The editorial practices in those volumes were such that attention was not given to preserving Inayat Khan's words nor to giving any chronological indications of the material presented, even mixing passages from widely different years in a single chapter. Therefore, from the viewpoint of the *Complete Works*, that earlier publication could be called texts based on the teachings of Inayat Khan, but not those teachings themselves. We trust that future editors, making volumes suitable for the general public, will give higher regard to Inayat Khan's repeated wish to have his words preserved as exactly as possible.

### **Footnotes**

There are several thousand footnotes in this volume, an admittedly large number. The footnotes represent mostly the differences between the shorthand text and the written-out text, whether in handwriting or typed. The reason for this careful footnoting is to give readers complete information about the contents of the shorthand record, so that it is not necessary to learn this abstruse (and now obsolete) system of notation to determine what Inayat Khan actually said, the main concern of this publication.

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, since translations differ dramatically, and it is not always clear which translation Inayat Khan is referring to.

### **Table of Contents**

In the Table of Contents, the lectures have been listed under the title which appears on the basic text. 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.

### **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, or to the *Biography*.

### **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. 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.

### **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 on 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](http://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<sup>10</sup>;
- 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  
with Jeanne Koré Salvato, Project Manager  
Nekbakht Foundation  
34, rue de la Tuilerie  
92150 Suresnes, France  
website: [nekbakhtfoundation.org](http://nekbakhtfoundation.org)

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10. Inayat Khan himself established the Biographical Department in the home of his secretary, Sakina Furnée, directly across the street from the family home in Suresnes; it has become the principal archive of his teaching

**Abbreviations**

a.o.d. = all other documents

br. = brochure

er. = early, a typescript made in the 1920s or 30s

Hq. = Headquarters of the Sufi Movement, Geneva

hw. = handwritten

Km. = Kismet Stam, one of Inayat Khan's secretaries

nb. = notebook

od. = old, made in the early days (before the 1950s)

OED = The Oxford English Dictionary

sh. = shorthand

Sk. = Sakina Furnée, one of Inayat Khan's secretaries

st. = stencil, a cyclostyled copy

tp. = typescript, a typewritten text

## Acknowledgments

The work on this book occurred simultaneously with the work on the second volume for 1924. Because the Summer School of 1924 was almost entirely taken down in shorthand, an extended period of transcription or retranscription of the shorthand was necessary, as well as an extended discussion of exactly what should constitute the basic text. Altogether, this required fully five years of work.

In the course of this complex project, a decision was taken to begin work on the material from the American tour in 1926. All these lectures had been transcribed from Kismet Stam's shorthand by Anneke Strijbos, who had used the original manuals to teach herself the Aimé system. Therefore, all that was needed to establish the basic text was to comb through her very careful transcriptions. Then they had to be compared to the longhand or occasionally typed transcription made long ago by Kismet Stam herself. In most cases, further comparisons were not necessary, since the material was never published (or, if it was, it was in the Sufi Message series, where the editing is so extensive that we do not attempt to note it). It was not originally anticipated that this material would be ready for publication shortly after the 1924 material, but that is how it worked out.

The most profound acknowledgment must be for the work of Anneke Strijbos, accomplished a quarter of a century ago. Her work over many years made this book possible. Thanks also belong, as always, to Munira van Voorst van Beest, the founding editor of this series, who arranged for the work of Anneke Strijbos and then kept the results in immaculate order awaiting our attention.

In the beginning of this process, the texts were prepared by the editor-in-chief himself, who had extensive proofreading help from a visiting volunteer, Joseph N. de Raimes III, as well as Father William J. Teska.

However, not very far into the process, a new helper appeared, Jasmine Juliane Damm, who soon became central to the process, not only very accurately typing the manuscript, but eventually becoming expert in the comparison of documents, the heart of our work. She has proven invaluable.

Also of great value has been the work of Jeanne Koré Salvato,

the principal and final proofreader and, in the latter days, the Project Manager who has carried the work on this book and two others through to completion. Her expertise has greatly improved seven of the volumes in this series, and she helped shape and write the Preface for the present volume.

Finally, Zamiat Bonnie Colby appeared at the right moment to contribute her proofreading skills to the last phase of this project.

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

The Board of the Nektakht Foundation, which owns the archives in which these manuscripts reside and sponsors the publication of these books, has generously provided housing, travel, and other financial support for those working on this project over the five years it has taken to complete it.

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December, 1925<sup>11</sup>

### America's Mission in the World

America stands before the nations as the young man of the family, on whom everyone in the family has his eye. They are anxious that he may not fail; they are interested in his every action; they are delighted in all the good he can do. They may want him to respect them, but they inwardly follow him in his every activity. They are enthusiastic about every good thing he does, they are interested in every enterprise he takes, they keenly observe his development, and they see in his development their own advancement in life. America does not only inherit the qualities of those races who came and inhabited there, but as a miniature world it inherits the qualities of the whole world. And it is therefore that the voice of the Far East readily echoes in the heart of America.

The tissues built in the body of America have an international tone and it is therefore that America first responds to the idea of unity. The statues<sup>12</sup> of America were built on the foundation of brotherhood. The day when this principle will be fully lived out, the world, divided into sections, will take up this example as a keynote to the world of peace.

It is time that America had wakened to the higher consciousness

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#### Documents:

- Km.hw. = a handwritten text by Kismet Stam, mostly in longhand but with a few shorthand symbols, written on the stationery of the Holland-America Line while she and Inayat Khan were crossing the Atlantic. Evidently they worked on the text together, and phrases were tried and then crossed out, substituting other formulations. The crossed-out words and phrases are placed between dashes, and the substituted words follow.
- Km.tp. = a typed-out version of the text, made by Kismet Stam following the preceding handwritten manuscript. Rather than indicating changes in footnotes, since the handwritten text is hard to follow already, the complete text as finally formulated appears here first (this is the text that was sent out to newspapers). Sk.tp. is identical.

#### Notes:

11. No exact date can be assigned  
12. Sk.tp.: Sakina typed "statues" though "states" is written in the Km.hwr.

towards which it has always been inclined. Many spiritual institutions began in the United States before they spread into the world. Yet a new spiritual consciousness is to come. It is coming; it must come, if only America responded to the call of spiritual awakening.

Today America is taking a prominent place among the nations in new scientific inventions and eventually will develop in art, music, and literature. It is doubtless that the day will come before long when America has developed a new spiritual consciousness which will flow through the veins of the whole world.

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Kismet Stam's longhand manuscript

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13

### **America's Mission in the World**

America stands before nations as the young man of the family on whom everyone in the family has his eyes. They are anxious that he may not fail. They are –do– interested in his every action, they are delighted in all the good he can do. They may want him to respect them, but they inwardly follow him in his every activity. They are enthusiastic about every good thing he does, they are interested in every enterprise he takes, they keenly observe his development and they –depend upon– see in his development their own advancement in life. America inherits not only<sup>14</sup> the qualities of those races who came and inhabited there, but as a –new– miniature world, it inherits the qualities<sup>15</sup> of the whole world. And it is therefore that the voice of the Far East re-echoes<sup>16</sup> in the heart of America<sup>17</sup>. The –new blood– –atoms– tissues that –circulates– build in the –veins– body of America have<sup>18</sup> an international –rhythm– tone, and it is therefore

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13. Km.hw.: “newspaper” written above the text

14. Km.hw.: “inherits not only” altered to “does not only inherit”

15. Km.hw.: originally “quality” was written, then altered to “qualities”

16. Km.hw.: “re-echoes” altered to “readily echoes”

17. Km.hw.: here and in all following instances, “America” is indicated by “A.”

18. Km.hw.: originally “has” was written, altered to “have”

that America first responds to the –call– idea of –brotherhood– unity. The states of America were built on the foundation of –the– brotherhood. The day when the principle will be fully lived out, the world divided into sections will take up this example as a keynote to the world peace. It is time that America had wakened to the higher consciousness toward which it has always been inclined. Many spiritual<sup>19</sup> institutions –have been started– began in the United States<sup>20</sup> before they spread into the world. Yet, a new spiritual consciousness is to come. It is coming –and– it –will– must come, –only– if only America’s –opened its heart– –ears opened– heart responded –and– to the call of spiritual awakening.

Today –if– America is –not leading it is indeed at least– taking a –principal– prominent place among the –civilized– nations in new scientific inventions –in– and eventually will develop in art, music, and literature. It is doubtless that the day will come before long when –it– America has developed –come to– a new spiritual consciousness which will flow through the veins of the whole world.

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19. Km.hw.: here and in all following instances, “spiritual” is indicated by “sp.”

20. Km.hw.: “United States” indicated by “U. S.”

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 December, 1925

1

### The Christ Ideal

The image of Christ is in the church, the book of Christ is with the clergy, the love of Christ is in the heart of his worshipper, but the light of Christ shines through the illuminated souls.

Some know in theory that Jesus Christ was from the East, but many picture him to be the Western teacher. The people in the West have followed him; the people in the East have understood his teachings. Are people of the East not Christians? In the common sense of the word, no. But in reality, it is their own religion. Christ was the seer and it is the seer's eye that sees him. Many speak and discuss about Christ's life and teachings, but few discern which Christ they are speaking of, Christ before Jesus, or Christ in Jesus, or the promised Christ expected to come. Some wish to make him God, others try to make him man, some make him an ideal of a legend, others wish to make him a man of history. Unbelievers apart, even the believers do not see the Christ ideal with the same eyes. From one side we hear, "Come to the church of Christ." From the other side they say, "Follow his religion." But seldom one hears, "Hark to the voice of the Master that calls from within and without."

If America sends missionaries to the East to teach the Christian religion, it may also respond to the Eastern interpretation of Christ's message!

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#### Documents:

- Km.hw. = a handwritten text by Kismet Stam, mostly in longhand but with a few shorthand symbols, written on the stationery of the Holland-America Line while she and Inayat Khan were crossing the Atlantic. Evidently they worked on the text together, and phrases were tried and then crossed out, substituting other formulations. The crossed-out words and phrases are placed between dashes, and the substituted words follow.
- Sk.tp. = a typed version of the document prepared under the supervision of Sakina Furnée. It represents the final text, and, since there are so many crossed out phrases in the Km.hw., it is presented here first, complete, rather than compared and footnoted, so that it can be read easily.

#### Notes:

1. Sk.tp.: "These 10 articles, dictated by Murshid, have been sent to different newspapers." typed above the text

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## The Christ Ideal

The ~~statue~~ image of Christ is in the church, the book of Christ is with the clergy~~man~~, the love of Christ is in the heart of his worshipper, but the light of Christ shines through the illuminated souls.

~~Ma~~<sup>3</sup> Some know in theory that Jesus Christ was from the East, but many picture him to be the Western teacher. ~~However~~, the people in the West have followed him, the people in the East have understood his teachings. Are people of the East not Christians? ~~Yes~~, in the common sense of the word, no. But in reality, it is their own religion<sup>4</sup> ~~teaching of Christ~~. Christ was the seer and it is the ~~seer who~~ seer's eye that sees him. Many speak and discuss about Christ's life and teachings, but few discern ~~of~~ which Christ they are speaking of, Christ ~~who was~~ before Jesus, or Christ in Jesus, or ~~Christ who~~ the promised Christ ~~who was~~ expected to come. ~~Many~~ Some wish to make him God, others try to make him man, some make him an ideal of a legend, others wish to make him a man of history. Unbelievers apart, even the ~~followers of Christ~~ believers do not ~~agree~~ see the Christ ideal with the same eyes ~~the common conception of the master~~. From one side ~~there is a call~~ we hear, "Come to the church of Christ ~~if you wish to come to the Christ~~." From the other side ~~comes the call~~, read the book of the master<sup>5</sup> they say, "Follow his religion." But ~~hardly~~ seldom one ~~says~~ hears ~~the call~~, "~~Listen~~ Hark to the voice of the Master that calls ~~out~~ from ~~without~~ within and without." If America ~~as other nations has sent~~ sends ~~its~~ missionaries to ~~teach~~ the East ~~with the message rel~~<sup>6</sup> to teach the Christian religion ~~of Christ~~<sup>7</sup>

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2. Km.hw.: "For newspaper" at the top

3. Km.hw.: "Ma" written and crossed out, perhaps beginning "Many"

4. Km.hw.: a heavily crossed out, and thus indecipherable word or words in sh.

5. Km.hw.: this crossed-out passage, which contains several sh. symbols, is difficult to make out, and is only partly rendered here

6. Km.hw.: "rel", perhaps abbreviating "religion"

7. Km.hw.: "the religion of Christ" written first, then "Christian" inserted and "of Christ" crossed out

, –they– it –the thoughtful in the United States will certainly– –may attentively– may also respond to the Eastern interpretation –of his message given by the East– of Christ’s message.

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Kismet Stam's longhand reporting

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On board S.S. "Volendam", Holland- America Line  
December 2<sup>nd</sup>, 1925

### The Deeper Side of Life

Life can be looked at from two points of view, from the point of view which sees the outline and from the point of view which sees the detail. With the point of view by which one sees the general outline of life, one soars upwards continually and one attains to the knowledge of life's synthesis. This is the view of life of the one who is looking from the top of a high mountain.

The one who sees into life's details, naturally his horizon becomes smaller, his outlook narrower. He makes the analysis of life and becomes acquainted with details of life.

The former point of view gives an insight into a wider horizon and lifts the consciousness to a higher realization, whereas the latter point of view gives a knowledge into the details of life, which one calls learning. Therefore, learning is one thing, knowing is another thing. Learning without knowing is incomplete knowledge. Knowing without learning also is not satisfactory. The knower can best explain his knowledge if he has learning.

The mystics of all ages have raised their consciousness to view the outline of life in the wide horizon and have felt upliftment, being raised high above all the miseries of life. Those who have ever

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#### Documents:

- Km.hw. = a handwritten text by Kismet Stam, mostly in longhand but with a few shorthand symbols, written on the stationery of the Holland-America Line while she and Inayat Khan were crossing the Atlantic. Evidently they worked on the text together, and phrases were tried and then crossed out, substituting other formulations. The crossed-out words and phrases are placed between dashes, and the substituted words follow.
- Sk.tp. = a typed version of the document prepared under the supervision of Sakina Furnée. It represents the final text, and, since there are so many crossed out phrases in the Km.hw., it is presented here first, as it represents the final text.

#### Notes:

1. Sk.tp.: "These 10 articles, dictated by Murshid, have been sent to different newspapers." typed above the text

reached at that stage of consciousness have only reached by the right meditation under the guidance of masters of spiritual culture.

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2

### **The Deeper Side of Life**

Life can be looked at from two points of view, –the out– –the point of view– from the point of view which sees the outline and from the point of view which sees the detail. The point of view by which one sees the general outline of life one attains to the knowledge of life’s synthesis –and– one soars upwards, attaining continually<sup>3</sup>. –His view– This is the view of life –is that– of the one who is looking –out at the world on the ground<sup>4</sup>– from the top of a high mountain. The one who sees in life’s details, naturally his horizon becomes smaller, his –view– outlook narrower. He makes –a– the analysis of life and becomes acquainted with details of life. The former point of view gives an insight into a wider horizon and lifts the consciousness –up– to a higher realization. Whereas the latter point of view gives a knowledge into the details of life which one calls learning. Therefore, learning is one thing, knowing is another thing. Learning without knowing is incomplete knowledge. Knowing without learning also is –also– not satisfactory. The knower can best explain his knowledge –by<sup>5</sup> learning or if– if he has learning.

The mystics of all ages have raised their consciousness to view the outline of life in the wide horizon and have felt –a feeling of– upliftment being raised high above all the miseries of life. Those who have ever –arrived– reached (at) that stage of consciousness have only reached by –their– (the) right meditation, –taught by great– under the guidance of masters of spiritual culture.

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2. Km.hw.: “Newspaper.” written above the text

3. Km.hw.: Kismet made a line indicating an alteration of the order of words, which however is indecipherable

4. Km.hw.: above the crossed-out “ground”, another word, which looks like “lad”, also crossed out

5. Km.hw.: above the crossed-out “by” is written “through”, also crossed out

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 December, 1925

1

### The Freedom of the Soul

Freedom is the object of every soul; each soul strives after it in<sup>2</sup> its own way. Often not knowing the real way to freedom, man, instead of attaining freedom, falls into a captivity. Many<sup>3</sup> wish to begin life with what they call freedom and arrive at the end to a captivity. It is the path of discipline which leads to freedom in the end, which very few know.

When one sees that for the freedom of one, the freedom of another is robbed, so it is with individuals, races, or nations. Man, striving after freedom, disregards the freedom of another, and so people are busy in the world trying to get freedom, who use it on the contrary.

Life in the world is a gambling of freedom. Few get it and many lose it, and those who get it must lose it some day or the other. There is only one freedom worthwhile, and<sup>4</sup> that is the freedom of the soul. The soul, which is captive not only in conditions and situations of life, but also in the mind and body, has never a<sup>5</sup> chance to free itself, being caught in the web of life. The way to the soul's freedom is for the soul to realize itself first; the soul realizes itself<sup>6</sup> when it has detached itself<sup>7</sup> not only from conditions and situations, but also from mind and body. To bring about such a detachment, meditation

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#### Documents:

- Km.hw. = Kismet Stam's handwritten manuscript, with some words in shorthand, made from the dictation of Inayat Khan, revised as it was being composed.
- Sk.tp. = a typescript prepared under the supervision of Sakina Furnée, omitting all the crossed-out words in Km.hw.

#### Notes:

1. Km.hw.: "for newspaper" added above the text
2. Km.hw.: first "his" was written, then crossed out
3. Km.hw.: first "seek for" was written, then crossed out
4. Sk.tp.: "and" omitted and a colon instead of the comma
5. Km.hw.: "a" placed between parentheses
6. Km.hw.: first "only" was written, then crossed out
7. Km.hw.: first "if" was written, then crossed out

is practised by<sup>8</sup> Sufis and mystics, who interpret the idea of <sup>9</sup>dying before death as the upliftment of the soul. Resurrection follows crucifixion.

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8. Km.hw.: first "the" was written, then crossed out

9. Km.hw.: a crossed-out word which is illegible, but could be "time"

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 December, 1925

1

### **Man, the Master of his Destiny**

Man is an engineer and at the same time man is a machine. There is a part of his being which works automatically, subject to climatic and personal influences and to favourable and unfavourable conditions. And there is another part in him which is the engineer part, and that which manifests from that part man calls free will. It is this outlook of life out of which comes the saying, "Man proposes, God disposes." It may be very well said that in the case of one it is more so than in the case of another. In one case<sup>2</sup>, a man continually proposes and God continually disposes; in the other case, it is quite on the contrary: man proposes and God grants. This gives one a key to understand the mystery of life, that the more the engineer part of his being is developed, the more man controls his life and affairs. But the more the machine part of his being is nurtured, the more helpless he becomes in spite of all the success in the world he may have. There comes a moment in man's life when man's efforts fall flat and he finds himself to be helpless before conditions.

Motive is a power for action and yet it limits power. The secret of the mystic is to be able to rise above the motive power in order to draw power from the all-powerful. Once man realizes that he is an engineer and a mechanism at the same time, he studies that mechanism with which he must work, and he avoids being caught in this mechanism as the spider in the web. He keeps<sup>3</sup> watch over it as

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#### Documents:

- Sk.tp.1 = a typescript prepared under the supervision of Sakina Furnée, with two corrections in the type.
- Sk.tp.2 = another typescript prepared under the supervision of Sakina Furnée, with the corrections in Sk.tp.1 already made.

1. Sk.tp.1,2: "These 10 articles, dictated by Murshid, have been sent to different newspapers." typed above the text
2. Sk.tp.1: it appears that "some cases" was originally typed, then "some" erased and "one" substituted, and the "s" on "cases" crossed out
3. Sk.tp.1: originally "may keep" was typed, but then "may" was crossed out, and an "s" added at the end of "keep"

12

an engineer to control and utilize this mechanism to the best purpose,  
in which the secret of mastery is to be found.

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 December, 1925

1

### **Man, the Master of His Destiny**

“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.” (*Gayān*)<sup>2</sup>

The intelligent people have a tendency to explore the deep waters, the ancient lands, the high mountains, and the ends of the earth. They will explore anything but human being. People are glad when an oil-tank is discovered, or when a coal mine is found, but they do not attach any value to that something incomparable to all things existing in the world, which is the spirit of man. The spirit of man is the egg in which God is formed, the human heart is the womb from which the Lord is born.

When one studies nature from a biological point of view, one sees that it is from the unintelligent life out of which the intelligent life springs. And it is this distinction which divides manifestation into two aspects: things and beings. Science looks at the springing of intelligence out of the unintelligent dense matter. It traces the evolution of intelligence from the lower creation to man. But the mystic looks at the intelligence as the seed and flower, both. What seems to be unintelligent, it only envelops intelligence. What seems intelligent is the unfolding process of the intelligence. To the mystic, therefore, intelligence is first and last, and the whole manifestation is the process of it. The all intelligence becomes divided, so to speak, by being poured out in different vessels, the different bodies of the living beings, and so it is known by man in its limited aspect. Every man does not recognize it to be the all intelligence. If not, he would

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#### Document:

Sk.tp. = a typescript prepared under the supervision of Sakina Furnée.

#### Notes:

1. Sk.tp.: “These 10 articles, dictated by Murshid, have been sent to different newspapers.” typed above the text
2. The *Gayān* is a book of sayings of Inayat Khan (see List); see *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, Sayings 1 (East-West, 1989), p. 1

say with the Prophet<sup>3</sup> that, “God is the light of the earth and heavens.”

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3. Inayat Khan here refers to the Prophet Muhammad

Kismet Stam's longhand reporting

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New York, December, 1925

1

### **My Pilgrimage to the Holy Men of India**

The Hindu bows before his deity, the Muslim cries to his lord, the Parsi worships the fire, but the devotee seeks the sacred dwelling of the holy men.

The love which was born in my heart for spiritual realization kept me all through life in the pursuit of their sacred dwellings. He who seeks, finds, and so I saw the souls I sought after. Not only in the heart of the forest, nor in the caves of the mountains, but even in the midst of the crowd I saw their holy vision.

The God of the orthodox is in theories, the God of the idolaters is in the shrine, the God of the seeker is in obscurity, but the God of the devotee speaks through the lips of the holy man.

I had heard that a holy man of Punjab stood in one place for twelve years without moving. He was waiting for his teacher, who left him saying he would come. He waited there, standing under the canopy of the sky day and night, through rain and storm, till his soul became the soul of the teacher.

I heard of Sheikh Khamush<sup>2</sup>, a young disciple of a saint in Deccan, who was a very intelligent youth and liked to ask questions of his teacher. One day the teacher was in ecstasy and Sheikh Khamush asked a question. The teacher said, "Khamush," which means silence. And the pupil became silent and never spoke again. Years passed but no one heard a word coming from his lips till his glance began to speak, and to whatever side he cast his glance, he won the heart of human beings. This glance became the light of

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#### Documents:

- Km.hw. = a handwritten document by Kismet Stam, made from dictation by Inayat Khan.  
Km.tp. = a typewritten document by Kismet Stam, nearly identical in wording to Km.hw.

#### Notes:

1. Km.hw.: "Unfinished article." written above the text
2. For *khamush*, see Glossary

sincerity, the fountain of life which healed souls continually.

I had heard the story of Bawa<sup>3</sup> Farid<sup>4</sup>, who once asked his mother, “Which is the best occupation in life, mother?” “The pursuit of God,” said his mother. “How do we pursue God, mother?” he asked. The mother said, “As far as I know, people go to the forest in the search of God.” Farid said, “Mother, let me go to the forest to find God.”<sup>5</sup>

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3. Km.tp.: “Baba” (probably correct) instead of “Bawa”

4. For Farid, see List

5. Km.tp.: a number of dots, indicating that this article remains unfinished

### **The Purpose of Life**

How many reasons one may give to people to tell them what is the purpose of life, they will always ask for a new reason. Man is always looking for something new. The real search for novelty is not looking for something new, but is in experiencing every moment of one's life: the new inspiration and new joy that life gives when the heart is open and when the soul begins to see.

The purpose of life may be found in man's natural inclinations. The principal inclination man shows is to occupy himself with something that attracts him, something that pleases him, something that interests him, in the absence of which he feels lonely. There are five inclinations predominant in man: for knowledge, for happiness, for power, for life, and for peace, and each of these he searches after wrongly. He gains his knowledge from outside things, and the inner knowledge remains hidden. He seeks for happiness in the things of the world when happiness is to be sought in man's own heart. Man looks for power in the unreliable sources; therefore, the real source of power remains hidden from his view. Man strives after life which leads to mortality and remains unaware of that life which lives forever. Peace is the seeking of every soul and every soul seeks it wrongly; instead of finding peace within oneself, people try to make peace outside. Everyone has a particular purpose in his life. When he goes on the lines that lead to the fulfilment of that purpose, he is on the right track, but when he goes astray from the line that leads to his purpose, he is doing wrong.

But the ultimate purpose is one and the same and that purpose is to find the self which is the domain of all souls. As Christ says, "Seek ye first the Kingdom of God and all these things shall be added

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Document:

Sk.tp. = a typescript prepared under the supervision of Sakina Furnée.

Notes:

1. Sk.tp.: "These 10 articles, dictated by Murshid, have been sent to different newspapers." typed above the text

unto you.”<sup>2</sup>

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2. See Matt. 6:33

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 December, 1925

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### The Power of the Word

Science says the first impulse of the manifestation is motion. The Bible says, "First was the word and the word was God"<sup>2</sup>. Vedantists say, "Sound was the creator." –and– In <sup>3</sup>Qur'an it is said, "Be –ye– said he, and it became"<sup>4</sup>. –In all ages– The wise of all ages have said –as– with Wagner –says–, "Who knows the –mystery– secret of sound, knows the mystery of life."

There is a psychological significance in the voice, syllable, vowel and word. All one says has a greater power than all one does. Only one is conscious of the result of one's action which manifests on the surface, but one is ignorant, unaware<sup>5</sup> of the –secret of unseen– influence of what one says, which works through the whole manifestation. It is the mystic's eye which, as a telescope, can see into it and find out the fine working of the sound and vibrations –and– in the mechanism of the universe. –The– A Hindustani poet says, "Speak not under this dome of the universe that which thou wilt not want to hear." It is on this principle that the ancient Hindus built *mantra shastra*<sup>6</sup> and the Sufis develop their spiritual –science– culture. A phrase that a mystic gives to his pupil to repeat so many times a day has far greater value and importance than a –phrase–

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#### Documents:

- Km.hw.= Kismet Stam's handwritten manuscript, made from the dictation of Inayat Khan, revised as it was being composed. Crossed-out words are placed between dashes, and the substituted words follow.
- Sk.tp. = a typescript prepared under the supervision of Sakina Furnée, omitting all the crossed-out words.

#### Notes:

1. Sk.tp.: "These 10 articles, dictated by Murshid, have been sent to different newspapers." typed above the text
2. John 1:1
3. Sk.tp.: "the" added
4. Qur'an II.11
5. Km.hw.: "ignorant" written above "unaware", perhaps as an alternative; Sk.tp.: "ignorant" omitted
6. For *mantra shastra*, see Glossary

prescription given by a doctor.

The –master– knower of sound knows the –faith– occult chemistry and the psychological application of it for the physical, mental, –and– moral and spiritual benefit of man.

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 December, 1925

1

### The Message of Wisdom from the East to the West

Wisdom, *says Inayat Khan*, belongs neither to the East nor to the West. Wisdom is the outflow of a ripened heart, ripened by the sun of the pure intelligence and with the water of the ever-running stream of love. Materialism, *Inayat Khan says*, has been the curse of the present age, which has shaken all nations and which has confused humanity, bringing forth wars and disasters such as we have recently gone through. Is humanity through it? No, *says Inayat Khan*. The inharmony is in the spirit of the world. The result of the war we experience now is worse than the war. Peace is a word without meaning just now. We shall know peace when peace will come. Peace does not show itself even in the horizon. Toward what must this world be lifted? To the ideal, the ideal which is the kernel of religion, the ideal which is the reason of philosophy, the ideal which is the logic of science, the ideal which is the inspiration of art. It is toward that ideal that humanity must awake, and it is by attaining that ideal that we shall experience that peace which our souls yearn after.

*Inayat Khan's visit to the United States is for no other purpose than to bring the message of love, harmony and beauty, in the service of which cause he has dedicated his life. A musician of great renown, with high aspirations, he has learnt his philosophy from life. His religion is all religions, his truth is that which is realised by all seekers after truth. He is not opposed to any church or any faith.*

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#### Documents:

- Sk.tp. = a typescript prepared under the supervision of Sakina Furnée, probably made from the original dictation, which is no longer available. The parts which are (theoretically) not reporting Inayat Khan's own words are placed in *italics*.
- Od.tp. = a fine typescript, identical in wording to Sk.tp. but omitting those parts not representing (theoretically) Inayat Khan's words, here placed in *italics*.

#### Notes:

1. Sk.tp.: "These 10 articles, dictated by Murshid, have been sent to different newspapers." at the top

*Only his appeal to mankind is to waken to that reality from which spring all faiths and beliefs. Inayat Khan is introducing in the world Universal Worship<sup>2</sup>, in order to bring about a better understanding among the followers of different religions.*

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2. Universal Worship is a service introduced by Inayat Khan in 1921; see List

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On board S.S. Volendam, Holland-America Line  
December 2<sup>nd</sup>, 1925

### The Deeper Side of Life

Friends,

I have an<sup>1</sup> unexpected pleasure to compel<sup>2</sup> with *the* request to speak before you some words on the deeper side of life.

When we consider life deeply, we can very well divide it into two parts and call it, the lighter side of life and the other, the deeper side of life. The importance of both these sides may seem at moments as great as of the other<sup>3</sup>. When a person is thinking of the lighter side of life, at that moment that side is more important; the other side, of which *the* person is not conscious of<sup>4</sup>, seems to have no great importance. But then there are other moments *which* come in life, perhaps after *a* suffering or *after a* loss or *after some* experience of life, that *a* person suddenly awakens to quite<sup>5</sup> a different realization of life. And when one is awakened to that, at that time that<sup>6</sup> deeper side of life seems to have more importance than *the* lighter side. No one, either clergyman or mystic, no authority *can say which side is* more

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote. In the case of this lecture, several lengthy passages were omitted from the longhand transcription, which most probably was done in consultation with Inayat Khan.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: "the" instead of "an"
2. Probably "comply" was intended; however, all documents have "compel"
3. Km.hw.: "equally great" instead of "as great as of the other"
4. Km.hw.: "of" omitted
5. Km.hw.: "quite" omitted
6. Km.hw.: "the" instead of "that"

important. *It* depends of<sup>7</sup> how we look at it, everyone has<sup>8</sup>. If we raise its value, it may be *a* small thing, *but* we shall attach *a* greater value to it.<sup>9</sup> If do not look at can be a thing.<sup>9</sup> There is no such a thing in this world *with its* value commonly attached to it. If *there* is such a thing, *it* does not stay in the same position always. *If* such *a thing* as money is changing, that<sup>10</sup> what is *there* in this world which does not change *its* importance! And when we picture at<sup>11</sup> these two parts of life<sup>12</sup>, the lighter *and* the deeper side of life, *we* see that *we* picture *them* in our present experience.

We are travelling *together*, some from one country, others from another country, *coming* from different directions of the world, *yet we are* gathered *together*. By what? By a destiny. Still clearer *by a* common destination where *we* all wish to go, *we are* for a few days *together* in this ship. And now our happy disposition, our favourable attitude to one another, *our* desire to be kind, friendly, sociable, serviceable, it is this alone which makes us understand one another and<sup>13</sup> which helps<sup>14</sup> us to make one another happy. And it brings us far closer than destiny has brought us. *The* same is the small picture of life. When *we* consider *the* life of a community, *a* nation, *a* race, of *the* whole world, what is it? *Is it* not a large ship *on which* all *are* travelling why going,<sup>15</sup> *knowingly or unknowingly*, still<sup>16</sup> all moving, all changing. Therefore, it is travelling only.

There are two aspects of the traveller. There are travellers *who do* not know where *they* are coming from and *where they are* going to. Only when *they* open their eyes *they are* in this ship. *They* come from somewhere; *they* realize *that* they are in the ship which is moving, going. And according to this, many people *are living* in this world today. *They are so* absorbed in *their* everyday occupation<sup>17</sup>, however,

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7. Km.hw.: "upon" instead of "of"

8. Km.hw.: "everyone has" omitted

9. Km.hw.: This whole unclear phrase "If do not... thing." omitted

10. Km.sh.: "that" could also be "out"; Km.hw.: "then" instead of "that"

11. Km.sh.: "at" could also be "out"

12. Km.hw.: "of life" omitted

13. Km.hw.: "and" omitted

14. Km.hw.: "will help" instead of "helps"

15. Km.sh.: "going" could also be "knowing"; Km.hw.: "whether" instead of "why going,"

16. Km.hw.: "still" omitted

17. Km.hw.: "activity" instead of "occupation"

may be<sup>18</sup> ignorant of where *they* are coming from and where they are going. Imagine the difference between these two travellers, *the* one who knows from where *he has come* he also must<sup>19</sup> know or will know one day why *he is*<sup>20</sup> come, why *he is* travelling; and *the* one *who* knows where *he is* going will also prepare, not sooner, later<sup>21</sup> for *the* place where *he is* going. *The* one *who* does not know from where *he comes*, *he* only knows where *he is*, *he* only occupied by<sup>22</sup> things immediately *in his*<sup>23</sup> surroundings. The one who does not know where *he* will go to is not prepared to arrange, to face his destination; he does not know what is in store for him. Therefore, *he* is not prepared for it.

Buddha, whose name many have heard, *who was a* great master of the East, was asked one day by his disciples that, “What did he mean by ignorance?” And he gave example<sup>24</sup> by this story<sup>25</sup>. He said that a person was clinging in distress to *the* branch of a tree in *the* utter darkness of night, not knowing if beneath his feet there was earth *or a* ditch or there is<sup>26</sup> water. All night long *he* trembled and wept *and* was clinging fast to that branch. *And* with *the* break of the dawn<sup>27</sup> *he* found that *he* was not one foot distant from *the* earth beneath his feet.

If I were to say *how* that word<sup>28</sup> ignorance can be defined: as fear, doubt, passion, confusion. Where all these come from? It comes<sup>29</sup> from our ignorance of the one side of life, and that is the deeper side of life. He may be clever in making the most<sup>30</sup> of what *we* call *the* lighter side of life,<sup>31</sup> profession, art, industry, business, and yet that is one side of life<sup>32</sup>. *But* that is not all. We know not, with all

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18. Km.hw.: “that they are” instead of “however, may be”

19. Km.hw.: “must also” instead of “also must”

20. Km.hw.: “has” instead of “is”

21. Km.hw.: “not sooner, later” omitted; perhaps “if not sooner, then later” was said

22. Km.hw.: “knows of his activity, of” instead of “occupied by”

23. Km.hw.: “*in his* immediate” instead of “immediately *in his*”

24. Km.hw.: “answered” instead of “gave example”

25. Km.hw.: “picture” instead of “story”

26. Km.hw.: “there is” omitted

27. Km.hw.: “morn” instead of “dawn”

28. Km.hw.: “word” omitted

29. Km.hw.: “They all come” instead of “It comes”

30. Km.hw.: “best” instead of “most”

31. Km.hw.: “profession, art, industry, business and yet that is one side of life” omitted

our efforts from morning till evening, what we arrive at, what *we* gain by it. If *we* consider wealth, position, fame, name, or anything else, *it only* confuses, since life is moving. *It* is all moving. *We* cannot hold it. *A person may have one day riches*<sup>32</sup> and the other *day may be* subject to be poor; *he may be* successful one day *and it is* possible that sooner or later *he* will meet *with* failure. Such powerful nations *as* Russia and Germany, *who could have* thought for one moment *that they would* drop down in a moment's time, nations *for* which *it* took hundreds of years to become strong, to build themselves? *But* when *their* time came, *it* did not take one day to turn from East to West. If such great powers,<sup>33</sup> with manpower, wealth, qualifications, politicians, statesmen,<sup>34</sup> are subject to fall in a moment,<sup>34</sup> such construction built in hundred of years, when they can fall in a day<sup>35</sup> and the whole construction can be broken, if that is the nature and character of life, no thoughtful person will deny the fact that *there* must be some mystery behind *it*, *some secret of which he would like to find the* key. At least, *he would want* to know what life is, what is behind it?

Those who have studied life and thought long enough over this subject, *they* have arrived at the same point as the others,<sup>35</sup> thinkers who lived perhaps eight thousand *years* before. Like Buddha has said and has realized, the same thing which a really wise man would realize today.<sup>36</sup> And that throws a light on life for us to see<sup>37</sup> that wisdom is the same in all ages. We may be called<sup>37</sup> evolving<sup>38</sup> tomorrow<sup>39</sup> *or* going backwards; wisdom never changes *and* always will<sup>40</sup> be the same. The same realization will come to those who will think deep and try to realize what is life. I do not say by this that in order to realize life *it* is necessary that a person has to follow a

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32. Km.hw.: "riches one day" instead of "one day riches"

33. Km.hw.: "with manpower, wealth, qualifications, politicians, statesmen," omitted

34. Km.hw.: "such construction built in hundred of years, when they can fall in a day" omitted

35. Km.sh.: "others," followed by two symbols which are written through each other, possibly "and thinkers", Km.hw.: "others," omitted

36. Km.hw.: "This shows to us" instead of "And that throws...for us to see"

37. Km.hw.: "called" omitted

38. Km.sh.: an illegible symbol that could be "sorry"

39. Km.hw.: "tomorrow" omitted

40. Km.hw.: "will always" instead of "always will"

certain religion. *I do* not mean to say that *a* person has to be so great or so good, so pious or so spiritual. *I* mean to say *that* the first and most necessary thing is that we must become observant. We should *look at life* more keenly than *we* do, instead *of living* superficially still more<sup>41</sup>. *It* costs us nothing. *It* only takes us away from *our* everyday occupation for a few minutes. Life always gives *an* opportunity of thinking, however busy, we have always some time<sup>42</sup>, if we care to know *its* secret. *It is* not necessary *that we* leave our occupation, *our* work in life, *and go* in the forest and sit silent and meditate upon life. We can meditate upon life in *the* midst of life, if only *we* want *to*. What happens is that man begins in life with<sup>43</sup> action *and* as more and more *he* is ignorant in action<sup>44</sup>, then less and less he thinks. Besides, his action becomes his thought. But if one thought that<sup>45</sup> besides *the* action and thoughts that<sup>46</sup> are connected with everyday action<sup>47</sup>, if *one* also gave a thought to the deeper side of life, *one would be more benefited*.

<sup>48</sup>Fight, we discuss and argue and dispute very often<sup>49</sup>, on what? On a reason. Two persons disputing<sup>49</sup>, each *of them* has his<sup>50</sup> reason. Each *one* thinks his reason the right. *They* may dispute *for* years and yet will arrive nowhere because *the* reason of each is different. Therefore, to think more is to see behind. And the moment one has begun to see behind reason, one will look at life quite differently. *Then one finds that* where one puts a blame, perhaps behind *that* blame *there* is something to praise, *and* where *there is* something to praise, perhaps there <sup>51</sup>behind it, it seems to be praised,<sup>52</sup> is *a* reason for blame. One will begin to see what is behind all things and that will give him the proof that the whole life is a kind of unfoldment.

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41. Km.hw.: "still more" omitted

42. Km.hw.: "we may be" instead of "we have always some time"

43. Km.hw.: "his life by" instead of "in life with"

44. Km.hw.: "becomes active" instead of "is ignorant in action"

45. Km.hw.: "of what exists" instead of "that"

46. Km.hw.: "which" instead of "that"

47. Km.hw.: "life" instead of "action"

48. Km.hw.: "People often fight and argue and discuss" instead of "Fight, we discuss and argue and dispute very often"

49. Km.sh.: an illegible symbol which could be "theme"

50. Km.hw.: "a" instead of "his"

51. Km.hw.: "behind it, it seems to be praised," omitted

The deeper you look at life, the more it unfolds itself, allowing you to see more keenly. If I were to say that life is revealing, it would not be *an* exaggeration. It is not only human beings who speak, but even plants and trees who speak *and* all nature, if only hears,<sup>52</sup> speak, in the sense that it reveals itself, reveals *its* secret, *its* nature. In this way, *when* we communicate with the whole life, then *we* are never alone; then the world<sup>53</sup> becomes worth living.

The thoughtful of all ages have considered the source of creation as one and the same<sup>54</sup> science<sup>55</sup> as more as has developed<sup>55</sup>. A great scientist will tell you today that is not<sup>56</sup> that are<sup>57</sup> *the* cause behind creation is the<sup>58</sup> motion, the<sup>59</sup> vibration. *He* will go so far *and* say, "It is motion". But if from motion or vibration this manifestation has come before our view, then that motion is not lifeless. *If* that motion is life itself,<sup>59</sup> then *it* is intelligent, although *it* is not intelligent in *the* sense we understand word intelligence. We know in<sup>60</sup> *the* most limited sense *of it*; the limited brain *we* call intelligence, <sup>61</sup> words say as things and beings have come to existence by us thinking<sup>62</sup>. *We say* that one thing is intelligent because *it* is living *and* other thing where *we* do not<sup>62</sup> see call this a thing, intelligent being, unintelligent thing. In this way duality comes by our experience of defining what we call intelligent<sup>63</sup>. *But a* scientist of India, visiting *the* West, *was* pointing out that even trees breathe. If that is true, then the trees are living. *And* if today proves<sup>63</sup> that trees are living, *it* will also *be found that* stones are living, *that* all we see is living. Then it all comes from one source, *which* is the very life of all things, *and* not only life but

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52. Km.hw.: "the ears can hear" instead of "hears,"

53. Km.hw.: "life" instead of "world"

54. Km.hw.: "science as more as has developed" omitted

55. Km.sh.: "science" could also be "sense"

56. Km.sh.: an illegible symbol; Km.hw.: "is not" omitted

57. Km.hw.: "that are" omitted

58. Km.hw.: "the" omitted

59. Km.sh.: "if that motion is life itself" repeated here

60. Km.hw.: "in" omitted

61. Km.hw.: "words say as things ... by us thinking" omitted

62. Km.hw.: "distinguish life, we say it is an unintelligent thing, an unintelligent being" instead of "see call this a thing ... what we call intelligent"

63. Km.hw.: "is proved" instead of "proves"

intelligence also, that what <sup>64</sup> religion calls God, wise man<sup>65</sup>. Whatever *we* call *it*, *it* is the same. *The difference is only* in name.

<sup>66</sup>Once travelling in the ship to America, Italian young man travelling in same looking at priestly robe priest, said, "What is your religion?" "It is your belief, all religion." "But your belief?" I said, "One's belief cannot tell, every is in himself, he knows it best." "Yes, but I do not believe it. I believe in eternal matter." And I answered, "My belief not very far from yours." Was very surprised, priestly man would say such a thing, and said, "Then what is your belief?" "What you call eternal matter I call eternal spirit, is just the same; what I call spirit, you call matter. I do not mind calling for your convenience, is only a difference of word."<sup>67</sup>

*The difference of religion,*<sup>67</sup> *faiths, where does it come from? From looking superficially.* <sup>68</sup>If material ideas discuss the thing which in essence means the same one in words.<sup>69</sup> *The difference is only in words.* And it is a keen observation of life that in time awakens in us that sight that, when once the light is thrown upon life, life begins to reveal itself. As the great poet of Persia, Sa'di<sup>69</sup>, has said that, "Even the leaves of the tree become as sacred pages of the sacred book once the eyes of the heart are open."

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*Q.: What do you think is the best means to bring about better understanding and tolerance between those of different beliefs?*

A.: I think that the efforts which are made by missionaries of different faiths to convert those who do not belong to their faiths, their efforts are of not great importance today. The efforts we can make today must be to bring about an understanding among the followers of different religions by the way of writing or speaking or

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64. Km.sh.: an unclear symbol, followed by "life", omitted in Km.hw.

65. Km.hw.: "wise man" omitted

66. Km.sh.: a thick vertical line at the beginning and end of the story; Km.hw.: this whole story, "Once traveling in the ship...a difference of word." omitted

67. Km.hw.: "religious" instead of "religion,"

68. Km.hw.: "People discuss over things which in essence are the same." instead of "If material ideas discuss the thing which in essence means the same one in words."

69. For Sa'di, see List

preaching the<sup>70</sup> religion instead of a<sup>71</sup> religion, which means by trying to explain the truth of Christianity to the Buddhists in the realm of Buddhism, to the Christians Buddhism in the realm of Christianity. To compare with their own teachings, not in order to make different, but to make *them* understand *that it* is all the same thing, that<sup>72</sup> the effort of every great teacher was to make humanity come to this understanding. *It has* resulted in dividing in communities. One said, “My church *is the* only thing which will save you.” *The other said*, “My temple or pagoda *is the* only thing worth while.” Some teachers speak of this cause,<sup>73</sup> no desire to further the cause of any particular religion, community or church. But in heart<sup>74</sup> to bring about that religion which is *the* religion of humanity, which stands above all divisions. That service *is* of greater importance, which does not take away from religion, *but* puts a new light on *the* religion a person has one<sup>75</sup> makes a person more tolerant *by the* understanding of *the* ideal of the others.

*Q.: There are some who consider the lighter side of life more important, others the deeper side of life. Would there be a possibility for those who consider the lighter side of life to develop into what they call a station<sup>76</sup> so that they may realize the deeper side of life more and more? By practical thought, not by words or dogmas, which are not well understood by people, but by practical thought which leads to a proper understanding of the deeper side of life?*

A.: As it is necessary to have repose after action, so it is necessary to have a glimpse of the deeper side of life after having done one’s everyday duties. Religions, therefore, have taught prayers. Also there were churches where people used to go every day to be in a right atmosphere and to be silent. And now the religion has become secondary thing and life of man has developed more struggles, today

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70. Km.hw.: “the” underlined, indicating that it was emphasized in speaking

71. Km.hw.: “a” underlined, indicating that it was emphasized in speaking

72. Km.hw.: “that” omitted

73. Km.hw.: “The great teachers had” instead of “Some teachers speak of this cause,”

74. Km.hw.: “They wanted” instead of “But in heart”

75. Km.hw.: “and” instead of “one”

76. Km.sh.: “station” could also be “situation”; Km.hw.: “into what they call a station” omitted

greater struggles than yesterday<sup>77</sup>; naturally, man has hardly *time* to go in *a* solitary place or in *a* church and take a silence. Those few who have some time and who care to continue with religion, once *a week* go to *a* service. Therefore, if there is a way which *I* would suggest this<sup>78</sup> at the present time, it is the way of esotericism, esoteric way, which means studying on one hand, practising on the other *hand*, and meditating besides, doing *these* three things. You will ask, "What to study?" There are two kinds of studies. One kind is to read the teachings of the great thinkers, and to keep them in mind, to study metaphysics, psychology, mysticism. *And* the other study is to study life. Every day we have *an* opportunity of studying, but correct study. When *a* person travels in *a* tramcar, in *the* train, *with a* paper in *his* hand, *he* wants to read the news of sensation which is worth nothing. *But to read* human nature *which is* before him, people going<sup>79</sup> and going, if read and<sup>80</sup> continue to read *this*, *he* would begin to read human beings as letters *written* by *the* divine pen, which speak of their past and future. To look at heavens and nature and all things we see in everyday life deeply and to reflect upon it and want to understand, *this* is a kind of study much greater, incomparably greater *than the* study of books. And then there is practice, a practice which the Yogis and Sufis in the East have experienced for many, many years. And it is their thousands of years experience which *they* have given as *a* tradition from the<sup>81</sup> teacher of the<sup>82</sup> pupil. Manners *of* sitting, manners *of* standing, *of* breathing properly, being *in* silence, manner of relaxing, concentrating, of feeling easy,<sup>83</sup> inspirational, joyful, more peaceful. Of course, for such a practice *the* help of a teacher is necessary. And the third thing is the practice in everyday life, to practise the principle one has estimated in life, to uphold the ideal one has always held in one's heart. These things and many other things, such as one's attitude to others, *one's* manner to others, everything one does from morning till evening would one

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77. Km.hw.: "today greater struggles than yesterday" omitted

78. Km.hw.: "this" omitted

79. Km.hw.: "coming" instead of "going"

80. Km.hw.: "he would" instead of "read and"

81. Km.hw.: "the" omitted

82. Km.hw.: "to" instead of "of the"

83. Km.hw.: "easy," omitted

look<sup>84</sup>, all these things help to develop<sup>85</sup> till *one* arrives at a stage till<sup>86</sup> naturally one can see the deeper side of life. In my experience *I* have seen numberless people unhappy, depressed, in great despair, wanting to make suicide, thinking for nothing,<sup>87</sup> after having done this way, in three, four, six months time *I* heard them say, “After all, life is worth living.”

*Q.: What do you think is the ideal life for the average person?*

*A.:* I think the ideal life is at least to try to live up to one’s ideal. But in order to have an ideal one must waken to ideal. Not everyone possesses *an ideal*; many people<sup>88</sup> do not know of it. *It is* no exaggeration *to say* that the wars and disasters we have gone through and all this unrest that all feel and *the* disagreement among people which is sometimes seen *and* sometimes not seen, *it* all is caused by one thing, *and that is* the lack of ideal. We are progressing commercially, industrially. But the progress in all walks of life will be one day or *the* other hindered if ideal is destroyed. If *there* is anything which can be said as the means of saving the world and the spirit of the ideal<sup>89</sup>, *it is the* wakening of ideal, *which* is the first task that is worth considering. Besides, for average man to consider one thing, that, “I must live a life of balance,” would be of a great importance. At *the* same time, *it* is not very difficult. When a person is busy with work, *he* must know *that* recreation is necessary. When a person tires himself, *it* is necessary to think repose is necessary<sup>90</sup>. When a person thinks too much *it* is necessary to rest *the* mind at a certain time, *that he must* not think. But life is an intoxication, *it* is like a drink, whatever *be* man’s motive, whether *he is* compelled and put into it *or not*. *It is* all intoxication, all drinking, going at it with all one’s might and thought and feeling till either *man has*

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84. Km.hw.: “would one look” omitted

85. Km.hw.: “one’s development” instead of “to develop”

86. Km.hw.: “when” instead of “till”

87. Km.hw.: “thinking for nothing,” omitted

88. Sk.sh.: “of having but before have they had it they” written, but missing in Km.hw. and unclear in context

89. Km.hw.: “and the spirit of the ideal” omitted

90. Km.hw.: “take repose” instead of “think repose is necessary”

accomplished, or *he is* destroyed. If everyone used<sup>91</sup> balance in everything *we* do, we shall get the key to live a life of greater happiness.

*Q.:* Buddhism teaches reincarnation.

<sup>92</sup>*A.:* Yes, it does, but all other faiths also.<sup>93</sup>

*Q.:*<sup>93</sup> Would it be possible to find a common ground between Buddhism and Christianity?

*A.:* The common ground on *the* dogma of reincarnation is rather a difficult one. There<sup>94</sup> *the* reason is that the message of Jesus Christ was given to *the* children of Beni Israel, *to* those prepared to understand God as the king, the master of *the* day of judgment, as the one who was all justice and all power. And the message which Buddha gave *was* to the people of India, *who were* more metaphysical and scientific. The simple people of India had their gods and goddesses and *their* religion, and they were satisfied with it. Then<sup>95</sup> the intellectual class *was* not satisfied with *the* gods and goddesses alone, and with the religion of devotion. *They were* scientific, logical; they *had their* own philosophies. Buddha's mission, therefore, was to make the people of India understand, beyond what religious devotion can teach. Therefore, *he* did not give the essential wisdom in *the* form of religion, but in *the* form of philosophy. The common belief was of reincarnation. *It* spared the master very much by not attacking that particular belief, but *by* building on that belief a wonderful structure. Some Buddhists today, who are deep<sup>96</sup> whose insight is great, *ask*, "Why *did* Buddha why gave<sup>97</sup> *this theory?* Why did *he* not give *the* reason for both<sup>98</sup>?" I was very interested in San Francisco, where a Buddhist came to see me. He was a great preacher of Buddhism in Japan. There was another man who had read many Buddhist books. I was eagerly waiting to

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91. Km.hw.: "we use" instead of "everyone used"

92. Km.hw.: "A.: Yes, it does, but all other faiths also." omitted

93. Km.hw.: no "Q.:" as the previous question is continued here

94. Km.hw.: "There" omitted

95. Km.hw.: "But" instead of "Then"

96. Km.hw.: "who are deep" omitted

97. Km.hw.: "give" instead of "why gave"

98. Km.hw.: "it" instead of "both"

hear from this Buddhist priest. *But he did* not think *it* necessary to say. In order to make him speak I said *I would* so much like to know *the* Buddhist teaching about reincarnation. The one who *had* read many books,<sup>99</sup> and this man left not have to speak about,<sup>100</sup> this man said, “It is reincarnation which is the principal thing in Buddhist religion, that one is born again, and so *it* goes on, and that is what justifies<sup>101</sup> karma. *That is* action.” But I was eager to hear from the priest. After this man *had* finished *his* explanation, *I* again requested *the* Buddhist preacher if this is right. *And* he says in his gentle<sup>101</sup> way of speaking, he said, “What this gentleman has said is his belief.” *He* said no more. The words of the great teachers are as *the* notes of *the* piano. Some notes *are* of *a* lower octave, some are higher. If of higher note play lower<sup>102</sup> in order to play all octaves so and so, so also<sup>103</sup> *it is necessary to play the higher notes and the lower notes also*. If one were to ask *about* reincarnation, if say no, would say no<sup>104</sup>. Why? *Because* in both answers *there* is a meaning, both answers on the contrary<sup>105</sup> are true. When *you* look at life as one life, then you do not divide persons as separate entities. Then *you* cannot say that this person *has* reincarnated<sup>106</sup> as another. If *there* is the same spirit, *it is* the same one who is all, and each one is nothing. Either *you* look at life in that way, or *you* look at life by noticing each person as *a* separate entity. Naturally we say, as everything has to be something, after *it* is destroyed *it* must exist some<sup>107</sup>, *it has* an existence in some form. The destruction or death is only *a* change. Something *cannot* be nothing. If *it is* nothing to our eyes, *it is* because we do not see. Everything must exist, must in another<sup>108</sup>. Therefore, the theory of reincarnation *teaches that there is* nothing which will be nothing, that everything will be something, must be

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99. Km.hw.: “and this man left not have to speak about,” omitted

100. Km.sh.: “justifies” indistinctly written; Km.hw.: “constitutes” instead of “justifies”

101. Km.hw.: “simple” instead of “gentle”

102. Km.hw.: “If of higher note play lower” omitted

103. Km.hw.: “so and so, so also” omitted

104. Km.hw.: “if there is such a thing as reincarnation, the answer is ‘yes’ and ‘no’.” instead of “if say no, would say no.”

105. Km.hw.: “on the contrary” omitted

106. Km.hw.: “incarnated” instead of “reincarnated”

107. Km.hw.: “some” omitted

108. Km.hw.: “in some form or the other” instead of “, must in another”

something. But then the other conception is that, if the source is one, the goal is one, then all that we see is phenomena, it is<sup>109</sup> we do not see deeply. *When once we see* deeply, then no longer shall we distinguish separate entities; *then one sees* once<sup>110</sup> life, one being, says Jesus Christ<sup>111</sup>. Then *there is* no reason to think about reincarnation. *Then the same thought of Buddha was the teaching of Jesus Christ, only given the teaching in holy form*<sup>112</sup> to Hindu<sup>113</sup> in another form. *The religion of the master was the same, whether he was called Buddha or Christ.*

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109. Km.hw.: "as long as" instead of "it is" omitted

110. Km.hw.: "one" instead of "once"

111. Km.sh.: "says" indistinctly written; Km.hw.: "says Jesus Christ" omitted

112. Km.hw.: "the teaching in holy form" omitted

113. Km.hw.: "Hindus" instead of "Hindu"

Kismet Stam's shorthand reporting and typescript

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New York, Waldorf Astoria  
December 13<sup>th</sup>, 1925

### **Man, the Master of his Destiny**

Beloved ones of God,

*This evening I am* speaking on the subject of man, the master of his destiny.

I would like to quote before you the<sup>1</sup> saying from *Gayān*<sup>2</sup> that<sup>3</sup>, “*The present is a*<sup>4</sup> reflection of the past, and *the future is the re-echo of the present.*”<sup>5</sup> Destiny is not which is already made. Destiny is that which we are making. Very often fatalists think that we are in the hands of the destiny, driven into life in whatever direction destiny drives us. But in the point of fact we are the makers<sup>6</sup> of our destiny, especially from the moment we begin to realize this fact. Among Hindus there is a well-known saying that the creation is Brahma's dream, in other words, the manifestation is the dream of the creator. I add that destiny means the materialization of man's own thought. For success, for<sup>7</sup> failure, for rise and fall, man is responsible, and it

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote. In the case of this lecture, several lengthy passages were omitted from the longhand transcription, which was probably done in consultation with Inayat Khan
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Sk.tp. = a typescript prepared by Sakina Furnée, closely following Km.hw.

#### Notes:

1. Km.tp.: “a” instead of “the”
2. The *Gayān* is a book of sayings of Inayat Khan, see List
3. Km.tp.: “that” omitted
4. Km.tp.: “the” instead of “a”, which corresponds to the *Gayān*
5. See *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, Sayings 1 (East-West, 1989), p. 264
6. Km.tp.: “masters” instead of “makers”
7. Km.tp.: “and” instead of “, for”

is man who brings it about, either knowingly or unknowingly. There is a hint in the Bible; the principal prayer which is taught by Christ has in its end *these* words that, “Thy will be done on earth as in heaven.”<sup>8</sup> It is psychological suggestion to mankind to make the will of God, which *is* easily done in heaven, possible to be done on earth. And that English saying supports this also; *it* suggests the other side of the same idea, that, “Man proposes and God disposes.” These are two contrary things, but at *the* same time explain the same theory, that what is meant by destiny is changed by man, and destiny changes man’s plans.

The question of destiny can be better explained by giving you this picture *of an*<sup>9</sup> artist meditating on a certain design or picture that is<sup>10</sup> in his mind. To create *the design as he* has made *it* first in his mind, that is one stage. Now he wishes to bring it on the canvas. When *he* draws this picture on the canvas, his picture suggests to him something which he had not thought at the time when he made a design in his mind. And when the artist has finished his picture which *he* has designed in *his* mind, he sees that picture<sup>11</sup> is quite different from what he had thought. This shows that our life is before us as a picture and all that is designed before, when that is brought about, this picture suggests to our soul something else. It suggests a certain improvement to be made, *something* what<sup>12</sup> is lacking in it, what<sup>13</sup> might be put in it. And *it is in* this way *that* the picture becomes improved. Because *there are* two artists, one who designs the plan that comes<sup>14</sup> in his mind, on the canvas, and the other who takes suggestions from the picture itself as *he* goes on with his<sup>15</sup> picture. There is a difference; one is merely *the* artist, *the* other *is the* master. When<sup>16</sup> *one is* not bound by one<sup>17</sup> plan, *the* other has designed something *and he* is bound to what *he* has once designed, *he* is

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8. Matthew 6:10b; this is actually nearer the beginning of the prayer than the end

9. Km.tp.: “the” instead of “an”

10. Km.tp.: “he has” instead of “or picture that is”

11. Km.tp.: “it” instead of “picture”

12. Km.tp.: “which” instead of “what”

13. Km.tp.: “which” instead of “, what”

14. Km.tp.: “has been made” instead of “comes”

15. Km.tp.: “designing the” instead of “with his”

16. Km.tp.: “When” omitted

17. Km.tp.: “to the” instead of “by one”

limited. *One can* take the same thing with *a* composer of music. A<sup>18</sup> composer thought a certain melody in his mind; *he* contemplated upon it and wished to put it on the paper. When *he* played *his composition* on the piano, *the* music suggested to *him* an improvement. *He* played the same idea *he had* once thought, and that melody once he has thought<sup>19</sup> became perfect *and* finished once<sup>20</sup> *he* has<sup>21</sup> heard *it* with *his* own ears, is thought<sup>22</sup>. That is a<sup>23</sup> picture of our life. There is one man; he is driven by the hand of destiny, *he* does not know where *he* comes from, *he does not know* where *he* is going. *He* is put in a certain condition in life. *He* finds himself somewhere busy<sup>24</sup>, occupied, attached<sup>25</sup>, *and he* sees there is no other way of getting out of it<sup>26</sup>; *his* desire<sup>27</sup> *may be different, he may have difficulty to put his mind to what he is doing, but he only thinks,*<sup>27</sup> “So I must go on.” That is the man who has not yet understood the meaning of this secret, have taken of my lecture...<sup>28</sup>. But there is another man who after hundred failures still *has* made up his mind that at next attempt successful will<sup>29</sup>. That man is the master of his success.

And now we shall come to the idea, what man is? In the *Gayana* it says<sup>30</sup>, “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.”<sup>31</sup> When a person says, “But I cannot help *it*, this is my habit,” when a person says, “I cannot help *it*, I am like this,” when a person says

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18. Km.sh.: “A” could also be “This”; Km.tp.: “The” instead of “A”

19. Km.tp.: “once he has thought” omitted

20. Km.tp.: “when” instead of “once”

21. Km.tp.: “had” instead of “has”

22. Km.tp.: “is thought” omitted

23. Km.tp.: “the” instead of “a”

24. Km.tp.: “is busy with something” instead of “finds himself somewhere busy”

25. Km.tp.: “with something” instead of “, attached”

26. Km.tp.: “on” instead of “out of it”

27. Km.sh.: this whole passage is missing in the sh.; one finds a few illegible symbols as “cripple” followed by “are” or “our” or “or”, “mind” (which also could be “meant”), then “to” (which could be “do” or “too”), and “in it”

28. Km.sh.: the dots indicate missing words; Km.tp.: “have taken of my lecture...” omitted

29. Km.tp.: “he will succeed after the next attempt” instead of “at next attempt successful will”

30. Km.tp.: “is said” instead of “says”

31. See *Complete Works*, Sayings 1 (East-West 1989), p. 1

that, "I have always done so, *I* cannot do differently," when a person is fixed in a situation *and* cannot alter it, he does not know the meaning of *the* quotation I have said. There is everything in man. If only one could explore within oneself and find out what treasure there is within oneself. Those who have explored the being of man, they found out, they discovered that man has two aspects: one aspect is living, the other *is* dead. Man<sup>32</sup> is the engineer, and man is a mechanism<sup>33</sup>. If<sup>34</sup> the engineer part of man is buried, the part of man which is called *a* mechanism *is there*. Then man is a mechanism, he is a machine, *he* works like a machine from morning till evening. Eats, drinks, sleeps, works and<sup>35</sup> what is he? A machine which is going on with the oil and steam given to it. This machine part of man is subject to conditions, favourable or unfavourable conditions, to climatic conditions, personal influences which come from all sides.

And *then* there is a<sup>36</sup> side of man which may be called *the* engineer. This side of man is living. And it is a side of man which may be called the free will or the self-expression, where there is intelligence, where there is power. And the greater this part of man's being is, so great the person is, because so much more the person is living, who is conscious of that part in himself which is the engineer. In religious terminology this may be called the divine spark, and as man has inherited his physical being from this dense earth which has made him a mortal being, there is one part of his being which is immortal. It is that part of *his* being which may be<sup>37</sup> called the divine spark, and<sup>38</sup> it is that part of his being which is the heritage of God.

In the ancient religious terminology, in the Bible for an instance, one often reads that<sup>39</sup> the father in heaven. That means the<sup>40</sup> man is considered as a<sup>41</sup> child of God or the son of God. What does it mean?

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32. Km.tp.: "One" instead of "Man"

33. Km.tp.: "the other is the machine" instead of "and man is a mechanism"

34. Km.tp.: "When" instead of "If"

35. Km.tp.: "When the engineer part sleeps," instead of "Eats, drinks, sleeps, works and"

36. Km.tp.: "the" instead of "a"

37. Km.tp.: "is" instead of "may be"

38. Km.tp.: "and" omitted

39. Km.tp.: a colon instead of "that"

40. Km.tp.: "that" instead of "the"

41. Km.tp.: "the" instead of "a"

As man has inherited a part of his being from the earth, so man has inherited the most<sup>42</sup> essential part of his being from God. In other words, man is linked with God, or more fully said<sup>43</sup> man is an expression of God. In man there is a<sup>44</sup> being of God, and that being can specially be distinguished and defined as the creator. God is the creator and man is the creator at the same time. Besides,<sup>45</sup> man gives the proof by his creative faculty of God being *the* perfect creator.

And now coming to the question, how does one attain to this path which is called *the path of mastery*? In all times of *the world's* history, in all periods of *the world's* tradition, one traces that there have been wise, there have been those who have searched after truth. And as *the* outcome of this<sup>46</sup> search after truth, what *they* have gained was mastery. The prophets of all times, Buddha, Jesus Christ, Muhammad, Moses, in one way or the other, what *they* have shown in their lives, was the<sup>47</sup> mastery.

But in a small way one can also see it of those who came first to America, a country where there was nothing, and all this is made and created as a great wonder in the world. Many who<sup>48</sup> came from far distances away from their country<sup>49</sup> and settled here, who had nothing in the beginning and *now* have everything. This is<sup>50</sup> also *in this* an example of mastery. But mastery does not end there. If we *have* gained the earth, *that* is not the only object; there is something further still. Therefore,<sup>51</sup> is a larger scope in life *and* as soon as man begins to see that large<sup>52</sup> scope, one<sup>53</sup> sees that *there is* much space to be filled, much to be done besides all that one does materially.

There is a story of Timur Leng<sup>54</sup>, a Mogol emperor in the history of India, a man whom destiny had made to be great. And yet he was

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42. Km.tp.: "most" omitted

43. Km.tp.: "man is linked with God, or more fully said" omitted

44. Km.tp.: "the" instead of "a"

45. Km.tp.: "Besides," omitted

46. Km.tp.: "their" instead of "this"

47. Km.tp.: "the" omitted

48. Km.tp.: "who" omitted

49. Km.tp.: "from their country" omitted

50. Km.tp.: "One can see" instead of "This is"

51. Km.tp.: "There" instead of "Therefore,"

52. Km.tp.: "larger" instead of "large"

53. Km.tp.: "he" instead of "one"

54. For Timur Leng, also known as Tamerlane or Tamburlaine, see List

not wakened to that greatness. They say, one day, Timur Leng, tired of the strife of daily life and despairing over the duties that come in one's life in the world, he<sup>55</sup> was lying on the ground in a forest waiting for death to come and take him. And there happened to come a *dervish*<sup>56</sup> and<sup>57</sup> saw him asleep *and* who recognized in this man that destiny had meant<sup>58</sup> him to be a great personality. And here *he* is<sup>59</sup>, unaware of it. *The* dervish struck him with his stick and this man woke up and asked *the* dervish, "Why have you come to trouble me here? *I have* left the world *and have* come to *the* forest. *Why do you* come to trouble me?" *The* dervish said, "What gain *is there* in this<sup>60</sup> forest? *You have the* world before you; *there is what you have to* accomplish before you<sup>61</sup>. If only *you* realize that you have it<sup>62</sup>." He said, "No, I am too disappointed, too pessimistic that *any* good will *ever* come to me. The world has made me wounded. I am sore. My heart is broken. *I will* not<sup>63</sup> longer *stay* in this world." *The* dervish said, "What *is the* use of coming to *this* earth if *you have* not accomplished something, *if you have not* experienced something; and<sup>64</sup> *if you are not* happy, *you do not* know how to live." *Timur Leng* said *to the dervish*, "Do you think *that I shall* ever accomplish something?" *The* dervish *answered*, "That is why I have come to waken you. Awake and pursue the course which is meant for you<sup>65</sup>. You will be successful; there is no doubt about it." This impression awakened in Timur a spirit with which he came into the world. And *at* every step he took forward, he saw that conditions changed and all influences and forces that were needed to make a success became open before him as if life, which had closed its doors, opened before it<sup>66</sup>. *And* he reached that stage where *he* was *the* famous Timur of the

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55. Km.tp.: "he" omitted

56. For *dervish*, see Glossary

57. Km.tp.: "who" instead of "and"

58. Km.tp.: "made" instead of "meant"

59. Km.tp.: "was" instead of "is"

60. Km.sh.: "this" could also be "a"; Km.tp.: "the" instead of "this"

61. Km.tp.: "before you" omitted

62. Km.tp.: "your power to accomplish" instead of "that you have it"

63. Km.tp.: "no" instead of "not"

64. Km.tp.: "and" omitted

65. Km.tp.: "with courage" written by hand instead of "the course which is meant for you"

66. Km.tp.: "him" instead of "it"

history.

And there is another example of the same kind, Shivaji<sup>67</sup>, in the history of India, who began as a robber. And one day he came to be blessed by a sage whose name was Ram Das. He asked the sage, "Will you bless me?" *The* sage asked, "Why, what do you want?" *He answered*, "I am a robber, I am going to rob the travellers." The sage, who was compassionate *and* who was merciful, who<sup>68</sup> saw who *it* was, *and what would* come what<sup>69</sup> of this man, *he* did not break his heart, *and* said, "I will bless you, go, but become a great robber." And what *did* he become, this great robber? A king. And his attempt then was to be a still greater robber, to be an emperor.

However, in all walks of life, it will prove to a<sup>70</sup> seeker after truth that if<sup>71</sup> there is a key to success, a key to happiness, and<sup>72</sup> a key to advancement and evolution in life, it<sup>73</sup> is the attainment of mastery.

And now the question is, how do they<sup>74</sup> attain mastery? There are three stages. The first *stage* of attaining mastery is to get self-control. And when once self-control is gained, then the second stage is to control all other<sup>75</sup> influences, personal influences<sup>76</sup> which pull one away from one's path, which push one aside from the way one wishes to take. *And* if one has *been* victorious in this second stage, then *there is* the<sup>77</sup> third stage, *which* is the control of conditions, of situations. The man who is responsible, the man who *has a* control *over* conditions *and* situations, *he* is greater than thousand men who are qualified and work. The controller may sit in his chair and do nothing and *he* will accomplish more than the one who is doing all day long something and has accomplished very little. Very few can imagine to what extent man can gain power. And especially as life today *is* a life of continual strife for nothing, a busy life without

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67. For Shivaji, see List

68. Km.tp.: "who" omitted

69. Km.tp.: "out" instead of "what"

70. Km.tp.: "the" instead of "a"

71. Km.tp.: "if" omitted

72. Km.tp.: "and" omitted

73. Km.tp.: "and this key" instead of "it"

74. Km.tp.: "to" instead of "do they"

75. Km.tp.: "other" omitted

76. Km.tp.: ", personal influences" omitted

77. Km.tp.: "a" instead of "the"

much accomplishment, we cannot imagine to what extent the power of the master mind can accomplish things. Only it is behind the scene. Those who do little, they come forward and say, "I can do so much," and *those* who really do something, they say little.

All that is on *the* earth, gold and silver, gems and jewels, they are all for mankind. Then what<sup>78</sup> is happiness: power, intelligence, harmony, peace, inspiration, ecstasy, joy, these also belong to man. Man can make a heavenly thing his treasure as well as *a* thing of the earth. *It* is not necessary that man must leave all things of the world and go away from here. Man may just as well attend to his business, *to* his profession, *to* his duties in life, and at the same time develop this spirit in *himself* which is the spirit of mastery. The spirit of mastery is likened to a spark. And this spark,<sup>79</sup> by blowing continually *it* will *grow into a* blaze and out of it a flame will rise.

The man who will continually keep before him the idea that, "All that is lacking outside must not trouble me, for it is all within myself, and if I shall blow *on* this<sup>80</sup> spark of mastery by continual contemplation, that<sup>81</sup> one day that flame will rise and life *will* become clear," his power will indeed become greater<sup>82</sup>.

God bless you.

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78. Km.tp.: "And all that" instead of "Then what"

79. Km.tp.: "And this spark," omitted

80. Km.tp.: "the" instead of "this"

81. Km.tp.: "then" later added by hand instead of "that"

82. Km.tp.: "be great" instead of "become greater"

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Astor Gallery, Waldorf Astoria, New York  
20 December, 1926

### The Secret of the Spirit

Beloved ones of God,

My subject of this evening is the secret of the spirit.

We read in the *Gayan* that, "Simplicity is the greatest beauty."<sup>1</sup> Man today has made life so complex that whatever he seeks after, he wants to find in complexity. All things in life which have importance, beauty, and value are simple, and simplest of all things is the divine truth. The one who cares little for it, he says, "It is deep waters to go into," and the one who cares much for it, he thinks, "It is so difficult that it would be the hardest thing to find it." In this way the lover of truth and the one who does not care, both look in complexity. Knowing this nature, the wise have guided man gradually to the truth. Nevertheless, the message that Jesus Christ gave, the teaching that Prophet Muhammad brought, the message which Moses has given, all different prophets who in their times have given the message of God and truth, they have given it in perfect simplicity. Today a man with his knowledge, a professor or a doctor, he may model<sup>2</sup> that truth into magics<sup>3</sup> and give it a form which is not

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#### Documents:

- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. For this particular lecture, the shorthand record seems never to have been transcribed, and therefore the text is that of the longhand.
- Sk.tp.1 = a typescript prepared by Sakina Furnée, closely following Km.hw. and noted only in the few cases where it differs.
- Sk.tp.2 = another typescript prepared by Sakina Furnée, with editorial changes made later in ink (but the writing does not appear to be Sakina Furnée's).

#### Notes:

1. The saying appears as "Simplicity is the living beauty" in the *Vadan* (see List) as Bola 54, *Complete Works*, Sayings I (East-West, 1989), p. 382
2. Km.hw.: "(or muddle [?])" written here; Sk.tp.1,2: "(or muddle)", later crossed out in ink
3. Sk.tp.1: "magies" instead of "magics" and a question mark added by hand; corrected ink in Sk.tp.2 to "images", which may be correct

understood. The general tendency is that when man does not understand, he says, "Yes, it is something"; although he did not understand, he says, "It is something." The very fact that he does not understand makes him think, "There is something in it."

Can there be any truth which the human soul has not known? If the soul had not known, it cannot be truth, for it is not a knowledge, it is the self of man. The truth is not a newly invented<sup>4</sup> theory, not a dogma, not an idea; it is reality itself. At the back of it is the self of man. Therefore, it is simple. But it is simplicity that man does not seek; he is longing for complexity. Anything which will confuse, he is glad to take interest in. If it is simple, he says, "I know it already." In *Gayan* we read that, "I have come to tell what you already know, for it cannot be too often repeated."<sup>5</sup>

And now coming to the subject of this evening, which is the secret of the spirit. What generally is known about the meaning of the spirit is the source and goal of all things and the essence of life, that spirit from which the whole manifestation comes and the same to which the whole manifestation is drawn. Also we use this word in the case of a person who has passed from this earth. This is another meaning of spirit. From a metaphysical point of view, it is the mind and the soul and their working which is spirit. There is another meaning of spirit we know in everyday language: influence, power, radiance, enthusiasm, that is called spirit. What I would like to explain today before you is the nature and character of the spirit which manifests as what we call the manifestation, life. Many<sup>6</sup> ask the reason of this manifestation, "What was the reason at the back of this creation?" The reason is beyond all reasoning. There is no reason. It is nature itself that love cannot but manifest. It is its nature. It has no<sup>7</sup> reason. When poetically expressed, the great ones have said that God was alone and the Lord was lonely, and in order to see his predisposition, which is love, to experience it, he manifested. It is poetic and it is true. But the process of manifestation can be

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4. Sk.tp.1,2: "invested" instead of "invented", apparently a misreading of the Km.hw.

5. The closest saying to this is "Be not disappointed if I tell you about things which are already known to you. Realize that they can never be repeated too many times." *Vadan*, Gamaka 21, *Complete Works, Sayings I* (East-West, 1989), p. 360

6. Sk.tp.2: "may" added in ink, but then crossed out

7. Sk.tp.1: "is" instead of "has"; Sk.tp.2: "is beyond" instead of "has no"

understood by knowing the nature of manifestation, that the spirit is likened to the sun and what we call souls are the rays of the spirit. If the spirit is eternal, the souls are eternal. If the sun is eternal, the rays are eternal because the sun and the rays are not two things. It is the unfoldment of the sun which is<sup>8</sup> rays and the unfolding of the spirit which are the souls.

In manifesting, the souls enter into three spheres. No sooner a soul comes out as a ray, it enters what may be called angelic sphere. In order to make it intelligible, the wise of the ancient times have pictured angels in human form. Nevertheless, it is in order to make man that the whole creation was made. It was not only the angels, but rocks and shells and fruits and flowers, the<sup>9</sup> birds and beasts, all show in their form a preparation, a preparatory stage of the human being. As we read in the scriptures, "Man was made in our image."<sup>10</sup> The whole creation was a process to make that image which was the image of man. Man was the finished image. Therefore, God was recognized in the image of man.

The nature of the beings of this sphere may be explained as ones<sup>11</sup> who are happy, innocent, musical, lyrical, poetical, pure, and worshipful. Among human beings, when we see that nature, we say, "Here is an angelic soul." Perhaps one person shows this more concrete than another person. It is not necessary that, in order to be wise, one must not be innocent. It is not necessary that an innocent person must necessarily be an ignorant one. The most foolish can be ignorant; the most wise is most innocent; he hears all things and does not hear. The foolish is innocent because life does not speak to him; his heart is closed.

The soul in its further journey pierces another sphere, the sphere of genius, in Oriental language, the sphere of *jinn*s<sup>12</sup>. The souls represent the qualities of this sphere in intellectuality, in inventive genius<sup>13</sup>, in poetic gift, in musical talent, in art, in science, in all

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8. Sk.tp.2: "is" crossed out, and "are the" in ink substituted

9. Sk.tp.1,2: "and" instead of "the"

10. See Genesis 1:26-27

11. Sk.tp.2: "ones" crossed out, and "those" in ink substituted

12. For *jinn*, see Glossary

13. Sk.tp.1: a space instead of "inventive genius"; Sk.tp.2: a series of dots instead of "inventive genius"

things which belong to the mind. It is therefore that we call that person a genius. The word genius comes from *jenat*<sup>14</sup> in Arabic.

After this sphere, the soul manifests into the physical sphere, where it adorns the physical garb which is the human frame. One may ask, "Is it necessary that every soul that shoots as a ray from the spirit, that it<sup>15</sup> should pass all these three spheres?" Yes. One might ask, "Does it not remain in any sphere longer?" Yes, it does too<sup>16</sup>. It remains or it comes<sup>17</sup> further, as when some of us in art, in science, in learning, in the pursuit of knowledge go so far and no further. And so souls. Those who are satisfied in one sphere, they remain there. Some who live like any creature of the lower creation would live: it drinks and makes merry and is quite happy. There are others who feel uncomfortable until they have penetrated into another sphere where they are more contented. Others are not satisfied in that sphere and look for another sphere. If we human beings here have this tendency, it is the tendency of the soul. Wherever it finds interest, joy, and pleasure, it remains; it settles there. But again, every soul is bound to its goal, it must<sup>18</sup> come there. But the condition is that in order to come to the goal, it must return. The condition of that return is that it must give up the garb of the particular sphere in order to enter the other sphere. It is not allowed to enter into the inner sphere with the outer garb. Plainly speaking, each of these three spheres, angelic, jinn and physical sphere, each have a particular garb. That garb may be called the body of that sphere which the soul has to adorn. And when going back, it must give that garb to the same sphere from which it borrowed it. And this giving of the garb to the sphere from which it was borrowed we recognize as death. Since man does not know his soul and is only acquainted with the garb, after the garb is given, man says that it ends life. It begins only. It begins one act of the play which is the further journey to make.

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14. For *jenat*, it is not determinable what Arabic word Inayat Khan may have had in mind (the word *jannat* means a garden); however, the word genius in English comes from Latin and has an Indo-European root

15. Sk.tp.2: ", that it" crossed out in ink

16. Sk.tp.1,2: "to" instead of "too", later crossed out in ink

17. Sk.tp.2: "comes" crossed out and "goes" substituted in ink

18. Km.hw., Sk.tp.1,2: "must" underlined, indicating that it was emphasized while speaking

But there are three different ways of going backwards, really speaking forwards. One way is the way of the drunken man, another of the man who is asleep, and the third is the way of the man whose eyes are open.

The way of the drunken man is the general way. What is life? Life is drunkenness. Whether man is in business or in enjoyment, or whether in a profession or in any other interest in life, what is it? It is a wine. He is drunken. After<sup>19</sup> it he knows nothing except that particular intoxication. He is intoxicated in the life he has lived. That is his world: ambition, aspiration. He is taken back against his wishes as a drunken man, drinking. Somebody said, "Come along, you can no longer drink." He cannot help<sup>20</sup>, his mind is in the drink. This is the general way how a soul goes to the goal.

And then there is the way of the man who is asleep. He knows not what death and life and birth means. He does not know why he came here, why he is going from here. He is happy because he is asleep. He is taken wherever he is taken.

And then there is the third way, and that is the way of the man who journeys with open eyes. The one with the<sup>21</sup> open eyes will see all the beauty on the way. He is the one who will enjoy the journey, who will appreciate the beauty of travelling. For him, every step forward has a new experience, a greater joy, a particular blessing.

This process by which every soul comes and returns, it is this very process that the mystics of all ages have realized here on the earth; and it is the meaning of mysticism or spiritual attainment to know fully here on the earth of the way that the soul has manifested and is bound to go. The question is, how do they know this explanation of the journey we have made? To understand this it is necessary to make intelligible to your minds that this journey is an idea. In reality, the soul has never been away. One end of the soul is attached to the goal; the other end is manifest. When you look at the centre of the line, it is one line. Neither God is man, nor man is God; and yet, man is God and God is man. It is the difference of looking. And if the soul of man is attached to the goal, then it has not departed

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19. Sk.tp.2: "drinking" added in ink

20. Sk.tp.2: "it" added in ink

21. Sk.tp.2: "the" crossed out in ink

from the sphere it has penetrated once. It is still there. But man is unconscious of those spheres that he has gone through because he is open to this visible sphere so much that his soul has closed its eyes to the sphere within. As heaven is not a place where the virtuous are sent; heaven and hell is<sup>22</sup> within man. All the higher spheres of which man talks are within. Man never realizes nor imagines that he could find the higher spheres within himself.

The analysis of the spirit is simple: the spirit is fine matter and matter is the dense spirit. It is the difference of words. All difficulties that arise come from the difference of words. Words are to cover truth, not to explain it. And it is not truth that can be explained in words. The spirit is likened to the<sup>23</sup> water; matter is likened to the<sup>23</sup> snow. Water and snow are the same, only it is the condition of water that makes it snow. It is a condition of spirit that makes it matter. It is in this process that man must realize, it is through this process that man must come to the understanding to<sup>24</sup> the great fullness of the purpose of life and all that he seeks after through life.

There is a story among Hindus that the lord Indra, the God of heavens, had fairies in his court called *upsaras*<sup>25</sup>. And their work was to dance in<sup>26</sup> the court of Indra. A fairy went on the earth once and saw an earthly mortal being and she was so much in love that she lifted him up and brought him in the spheres of Indra. And when it was known that the mortal man was brought there, Indra commanded that the mortal man should be dropped on the earth to live the mortal life and the fairy should be sent to the other end of the world to come above her *karmas*<sup>27</sup>, to go through her karmas. This story conveys that every soul is born to dance before the throne of Indra, which is God. In reality, every action to<sup>28</sup> beauty, to<sup>28</sup> harmony, every action of love, of kindness, of compassion, is the dance of the soul. But when the soul becomes conscious of this dance, then the presence of Indra becomes clear before that soul. To be in the presence of Indra

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22. Sk.tp.2: "is" crossed out and "are" substituted in ink

23. Sk.tp.2: "the" crossed out in ink

24. Sk.tp.2: "to" crossed out and "of" substituted in ink

25. For *upsara*, see Glossary

26. Sk.tp.2: "in" crossed out and "at" substituted in ink

27. For *karma*, see Glossary

28. Sk.tp.2: "to" crossed out and "of" substituted in ink

is to be in the presence of God. It is the greatest joy and happiness, that nothing on the earth can give. As Rumi<sup>29</sup> has written in a most wonderful book, *Masnavi*,<sup>30</sup> where the soul is likened to a flute of reed. He says, "Why does the music of the flute appeal to you? Because it laments, it cries, it longs for that spirit, for that being which was its stem. This reed was cut away from its stem and holes are made in its heart. That made it cry. It cries to join the stem."<sup>31</sup> So it is with every soul. The restlessness, the uncomfortable feeling every soul feels, it is always for one and the same reason, though each one gives another reason. One would like to possess earthly wealth; another suffers by the contempt of friends; another says, "I cannot approach my beloved"; another has troubles at home; another has to appear in the court, he has a case in the court. But in reality, there is only one trouble, and that trouble is the sorrow from<sup>32</sup> the spirit. As there is the inclination of every river to go and meet the sea, so it is the inclination of every soul to go and meet the spirit.

In this time, when materialism is prevailing all over, people say that there is a great hunger after truth. Yes, it is natural that people should hunger after truth. The very fact that there is so much<sup>33</sup> materialism makes that every soul feels uncomfortable and begins to long for spiritual attainment. But how do they pursue spiritual attainment? Generally there are two kinds of seekers. There is one kind who is curious, who wonders if there is anything or not, if really there is a soul and a hereafter, if it is really true? They look after some phenomena in order to make it sure. They use psychometry, palm reading, clairvoyance, all such different means. Here there are hundreds and thousands wandering about in madness, looking for phenomena. And there is another one, who is perhaps more intellectual, who says, "I have read this book on occult science. Have you read it?" Here he has seen it in the newspaper, where it was said, "We recommend this book." After one book they read another, and the end is that they become more and more confused.

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29. For Jalal-ud-Din Rumi, see List

30. For the *Masnavi*, see List

31. From the Prologue to Book I of the *Masnavi*

32. Sk.tp.2: "sorrow from" crossed out and "yearning of " substituted in ink

33. Sk.tp.2: "much" omitted, probably inadvertently, and added in ink

Dear friends, is this the way of learning? Is it not enough that from childhood one has to learn in the school? And after having read all those books, all that is there to be read, where does one arrive? At confusion. One does not know which is real and which is truth.

There is a story of a seer in Punjab who became a great poet and saint afterwards. When as a child he was sent to school, the teacher gave him the first figure, *alif*,<sup>34</sup> which means a straight line. And the other children who were learning, they learned many figures. But this child continued to learn this same figure of alif. The teacher said, "Have you not finished it?" He said, "No, I have not yet learned it." He was sent home because the teacher said, "He is too stupid." At home everybody was annoyed with this child who could not learn more than this one line. This lad went away and lived perhaps in the wilderness, in the forest, for a long, long time. One day he came back in his old village where he had been at school. He said to the teacher, "I think that I am beginning to know that figure." Many children had come and gone since he had been there, so the teacher could not recognize him at first. He said, "Shall I write it?" As he makes<sup>35</sup> this sign, there came a split in the wall. The teacher said, "Here is a man with miracle." He said, "That is the way one learns in the wilderness." In everything he had realized this one line, alif: in the trees, in the plants, in the birds.

Friends, there is one thing that is learning, and there is another thing which is unlearning. In other words, rising above what we call worldly learning. Very often what we call knowledge keeps our soul away from the knowledge of the soul, a knowledge which is most essential because the knowledge which is learning is so complex. People think, "That must be truth; if it is more simple, it cannot be truth. All what we value is complex." In this way one covers, with one's own tendency, the truth in oneself, which is one's own being.

God bless you.

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34. *Alif* is the first letter in the Arabic alphabet, written as a vertical line

35. Sk.tp.2: "makes" crossed out and "made" substituted in ink

**A Christmas Message  
from the East from Inayat Khan**

Given by radio in New York  
to more than two million persons<sup>1</sup>,  
December 25<sup>th</sup>, 1925

As a call of heaven to the earth, as a kiss of the sun to the moon, as a word of God to man is the message of the East to the West. What does it bring to you, friends? It brings to you good tidings, with gushing streams of love and goodwill, flowing from the East to the West, with the promise of the breaking of the dawn. East and West, which are as the two hands of the same body, shall come closer together in sympathy and in understanding. While one hand was holding the thinking head, the other hand has been busy at work. It is the exchange of thought and action between the Orient and Occident which will balance the world.

What does thought mean? Penetration of mind through spirit and matter. What does it bring about? A communication between the knower and the knowledge, between man and life. The intellectually developed person sees but the one side of life. This is what makes the difference between a clever person and a wise man. Wisdom that is gained by learning is only worldly wisdom, but that wisdom which is spiritually gained widens the horizon of man's outlook, deepens his thought, gives him that heavenly joy which earthly pleasures cannot give, and brings to his heart that peace which is not experienced on earth.

Spiritual wakening does not mean to be religious, nor does it

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Documents:

- Km.tp. = a typescript by Kismet Stam, who helped Inayat Khan prepare the talk, and provided him with a typed copy to read aloud over the radio.
- br. = a printed brochure containing the text of the talk, made and distributed soon after the talk was given. Various other typed and even handwritten copies of the talk were made from this brochure.

Notes:

1. Someone must have told Inayat Khan that his potential audience was two million, as there were certainly not two million people actually listening to this broadcast

mean to be virtuous in the worldly sense of the word. It means to realize self to its greatest height and deepest depth. This realization makes one feel the whole universe within, and one finds all that one seeks after within oneself. As it is said in the *Gayān*<sup>2</sup>, “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.”

The East must adopt the Western methods of invention, of commerce, of industry. The West must attain to the spiritual realization with lofty ideals of the East. So East and West both will appreciate one another’s fruits of labour. The ignorance which has kept mankind divided in sections of caste, creed, race, nation, or religion will clear away like the mist in the sun, and a bond of sympathy will be established between man and man.

Is the world at peace now? Is humanity really progressing? Is matter all that is there? No. Peace in the world must be brought about; real progress will be made when humanity will advance spiritually. Matter is not all that is there. There is something higher than this. That is the domain of greater realization of the higher consciousness. Will man neglect this, and if he did, how long will he remain contented without it? Sooner or later there will come a time when individuals and the multitude, bound by their predisposition, will search after truth that stands beyond facts. Has the time of slumber ended with the end of the year? Let us hope so. We shall look forward to that day when industrial and commercial development will not alone be the sign of civilization, but when in the realm of spiritual culture civilization will manifest.

What education will be given to the coming generations? The ennobling of the soul, the widening of the outlook on life, the raising of consciousness. What will this make of them? Not ascetics, not orthodox, not religiously bigoted people, but souls conscious of brotherhood who will regard the pleasure and displeasure of God in the pleasure and displeasure of man. Their strife will not be a strife only after the treasures of the earth; their minds will think, their

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2. For *Gayān*, see List; this quotation, see *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, Sayings 1 (East-West, 1989), p. 1

hearts will feel, their souls will see life within and without. Will they be worldly people, will they be heavenly souls? They will be both. They will give to the world what is due to the world, and they will give to God what is due to God.

There must come a day when the followers of all different denominations, be they Christians, Muslims, Hindus, or Jews, will feel themselves at home in the other's<sup>3</sup> place of worship as they would in their own church, and so they will inaugurate Universal Worship. As the Sufi says,

A church, a temple, or a Ka'ba stone,  
 Qur'an or Bible or Martyr's bone,  
 All these and more my heart can tolerate,  
 Since my religion now is love alone.<sup>4</sup>

Now I raise my hands heavenwards and wish,

May God grant you,  
 Thought that expandeth,  
 Feeling that deepeneth,  
 Friendship that lasteth long,  
 Love that changeth not,  
 A treasure that ever groweth,  
 Happiness that endeth not,  
 Faith that reason cannot shake,  
 Devotion that endureth all tests,  
 Light that continually burneth,  
 Life that liveth for ever.<sup>5</sup>

God bless you.

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3. Br. has "others" instead of "other's"

4. In the *Confessions of Inayat Khan* (1915) this poem is attributed to "the Arabian poet Abdullah"

5. This blessing also appeared on a New Year's card sent out in December, 1925

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Waldorf Apartment, Waldorf Astoria Hotel  
New York, December 27<sup>th</sup>, 1925

### The Purpose of Life

Beloved ones *of God*,

Every living being has a purpose in life and it is in<sup>1</sup> knowing of that purpose that makes every soul able to fulfill his life's purpose. *Gayan*<sup>2</sup> says *that*, "Blessed is he who knoweth his life's purpose."<sup>3</sup> Be not surprised if you found many groping through the<sup>4</sup> darkness all through life, doing one thing *or the other*, going from one thing to *the other* thing all through life<sup>5</sup>, always dissatisfied, always discontented; and everything they undertake is<sup>6</sup> no result. *The* reason *is the* absence of knowledge, the knowledge of the purpose of life.

Individuals apart, every object has its purpose. The mission of science has been<sup>7</sup> to discover the purpose in the objects. It is from that discovery that science has come, be *it* medical science or philosophy, all different aspects of science are the result of discovering the purpose of things. But mysticism is to find the purpose in the lives of human beings; the purpose in one's own life

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: "the" instead of "in"
2. A book of sayings of Inayat Khan published in 1923 (see List)
3. See *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, Sayings I (London and The Hague, 1989), Sura 1, p. 229, "Blessed is he who has found in life his life's purpose."
4. Km.hw.: "in" instead of "through the"
5. Km.hw.: "thing all through life" omitted
6. Km.hw.: "has" instead of "is"
7. Km.hw.: "is" instead of "has been"

and the purpose in the life of others. As long as man has not found the<sup>8</sup> purpose, he may have success or failure, he may be seemingly happy or unhappy, but really speaking he does not live; for life begins from the moment that a person has found the purpose of his life.

You will find people with all riches, with position, with comfort, and conveniences through life, and yet *they are* missing something, missing the main thing which can alone make them happy. *That* is the knowing of the purpose of their life. *This is* the very thing they miss and at the same time mankind is ignorant of this. He<sup>9</sup> will *have* interest in thousand things, *he will have* interest in one thing *and* then go into<sup>10</sup> another thing and so on. But *he* will never come to that point where *he* finds the purpose of his life. *Why? Because he* in first place<sup>11</sup> does not look for it.

*And* now coming to children's education, education of youth. Very often the parents never think about it. Whatever seems to them beneficial for *the* child to do, they recommended it for him to do. They do not pay attention *in the* life of *the* child, of the youth, that *he* is<sup>12</sup> to find the purpose of his life. How many lives have been ruined for this reason. With every facility the child has been brought up and yet *he is* kept always<sup>13</sup> away from the purpose of this life. Sa'di<sup>14</sup>, the writer of <sup>15</sup>, says that every infant is born for a certain purpose, and the light of that purpose is kindled in his soul. This is a psychological and mystical secret that man, however unhappy *he* may be, the moment he knows the purpose of his life, a switch is turned and *the* light is on. He may yet not be able to accomplish it<sup>16</sup>, but the very fact of knowing the purpose gives him all the hope and vigour and

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8. Km.hw.: "this" instead of "the"

9. Km.hw.: "Man" instead of "He"

10. Km.hw.: "in" instead of "into"

11. Km.hw.: "in first place" omitted

12. Km.hw.: "has" instead of "is"

13. Km.hw.: "always kept" instead of "kept always"

14. For Sa'di, see List

15. Km.sh.: a blank, later filled in by "Rosegarden", referring to Sa'di's poem *Gulistan*; a search of several translations of this well-known work has not yielded the quoted passage; Km.hw. has "Rogana?"; a typed transcription of Km.hw. has "Pand-nāma" in hw. in the blank, with a note translating this as "Book of Advice"; this work is no longer considered authentically by Sa'di according to *The Encyclopaedia of Islam*

16. Km.hw.: "it" omitted

inspiration *and* strength to wait for that day. If the whole life *he had* to strive after that purpose, *he* would not mind as soon as *he* knows that that is the purpose. Such ten persons *are* of much greater power than thousand *people* working from morning till evening, not knowing the purpose of their life.

Besides, what we call wrong and right, good or bad, that is also according to the purpose in<sup>17</sup> life. <sup>18</sup>There is one person whose vocation through life is to write plays and there is another person who is studying medicine. Both have their examination before them. There is a play advertised and makes them both feel that, "I must go and see it." The medical student thinks that, "My examination is near, I must study at home, but this is attractive play," that says, and "Must go and see." The student who is play writer thinks, "Means to go perhaps beneficial." Both the same act, both see the same play. One loses sense of studying. Is not the action but the purpose. The purpose is to see it. The other, medical study, the passing of examination which gives success, not looking at that play.<sup>18</sup> The more one will study life, the more one will realize that it is not the action, but the purpose which makes things right or wrong, or good or bad.

*And* now coming to the purpose of all and that is the ultimate purpose. We begin our lives with an<sup>19</sup> individual purpose. But we come to a stage where the purpose of every soul is one and the same. And that purpose can be studied by studying the inclination of man. Every soul has five inclinations it in the depth of his heart. Being absorbed in the life of the world man may forget that ultimate purpose. But at the same time there is a continual inclination towards it. That shows that *the* ultimate *purpose* of the life of all persons<sup>20</sup> is one and the same.

One of the five points is the love of knowledge. It is not only the intellectual and intelligent beings who seek after knowledge. But

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17. Km.hw.: "of" instead of "in"

18. Km.hw.: this entire passage, which may represent one page of the shorthand, was omitted from the longhand transcription, and for that reason shows, particularly towards the end, the absence of the words Kismet characteristically filled in from memory to complete the text

19. Km.hw.: "an" omitted

20. Km.hw.: "persons" omitted

even an infant with every little noise *he* wishes to know what it is. Every child in seeing a beautiful colour and line *in* a picture inquires what it is. And therefore, it may be more or less, but every individual is striving after knowledge. No doubt, *in* life as it is today, many are put into a situation where *they* never have a moment to gain that knowledge which they seek after. From morning till evening they have their duty to perform. Therefore, *they are so* absorbed in it *that* after some time that hunger for knowledge is gone and *their* mind becomes blunted. It is not one person, it is thousands and thousands of people whom life has put in *a* certain situation where *they* cannot help but put their mind on that particular work and never have time to think about things *that they would* like to think, that they would like to know.

We have made this life. And what do you call it? Progress? We call it freedom. What freedom? It is not freedom of mind. The mind is thrown into a limited horizon and we call it a sphere<sup>21</sup>. Besides that, in *the* education every day one finds that the examinations for different things are becoming more and more difficult. <sup>22</sup>Why? in order to make them difficult, not *in order* for *the* knowledge, *but* in order to make less people difficult<sup>23</sup> for it. I happened to ask *the* captain of the ship *if they had to* pass an examination? Yes, *he said*, and every year *it is* more difficult. I said, what is the reason? *He said*, “*We have to* read so much; *it is* not all useful for my<sup>24</sup> work, *it is* only to make it difficult. *There are* so many candidates for *this* examination that *it is* made more difficult for them to learn.” If all thought life *is* to study something only *in order* to help *them* to earn bread and butter, then when can *they* give thought *and* mind to that his<sup>25</sup> soul is seeking after?

Those who have *a* little freedom in life, who have time for reading<sup>26</sup> after some knowledge, among *them there are* many who seek after novelty. They think to learn means to know something we

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21. Km.sh.: the word “sphere” is written in longhand with a question mark

22. Km.hw.: “Why? In order to make them difficult,” omitted

23. Km.hw.: “fit” instead of “difficult”

24. Km.hw.: “our” instead of “my”

25. Km.hw.: “their” instead of “his”

26. Km.hw.: “thinking” instead of “reading”

do not know. And there<sup>27</sup> are very few seekers you<sup>28</sup> will find who *will* see in every idea, however simple, when their<sup>29</sup> mind is put to it, that<sup>30</sup> a revelation arises from it and that<sup>30</sup> it begins to teach more and more *things* which one had never known. I can tell you my *own* experience: a couplet of a Persian verse I had known for twelve years. I liked it. It was simple everyday's outward expression. But after twelve years, one day a glimpse of inspiration came, and<sup>31</sup> that the very couplet became a revelation. It seemed as if there was a seed once and then came from it a seedling and turned into a plant and there sprung fruits and flowers.

The difficulty with<sup>32</sup> so-called truth-seeking people is that when *they have* a little time to look after it, *they are* restless. One thing *does* not satisfy, not...<sup>33</sup> *them and so they go* from one thing to another thing and so on. And instead of coming to the real idea, *they* get into confusion<sup>34</sup> because every new idea comes to confuse too<sup>34</sup>.

Someone asked *an* artist, "Can you make *a* new picture?" "Yes," *he said*, "I can." He put two horns on it<sup>35</sup> and two wings *on the* body of a fish. *And they* said, "How wonderful, *this is something* no one has seen. Everyone has seen wings on the bird and horns on the beasts." And so there are many souls who need that novelty. And many are *the* souls who admire it, and few think as Solomon has said that "there is nothing new under the sun,"<sup>36</sup> specially *when* we come to the domain of wisdom, of knowledge. For *one does not arrive at* concentration, contemplation, meditation not<sup>37</sup> by studying many, many things, and<sup>38</sup> going from one idea to another.

*And* the next inclination is the love for life. Human beings apart, even little insects, if you want to touch them, *they* escape. Their life

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27. Km.hw.: "they" instead of "there"

28. Km.hw.: "who" instead of "you"

29. Km.hw.: "their" omitted

30. Km.hw.: "that" omitted

31. Km.hw.: "and" omitted

32. Km.hw.: "of" instead of "with"

33. Km.hw.: ", not..." omitted

34. Km.hw.: "because every new idea comes to confuse too" omitted

35. Km.hw.: "on it" omitted

36. Ecclesiastes 1:9

37. Km.hw.: "not" omitted

38. Km.hw.: "nor by" instead of "and"

is dear to them. What does *it* show? *It* shows that every being wishes to live, how much unhappy a person may be, how difficult the life may be. Perhaps in the sadness of a moment *a* person would wish to make a suicide. But if the person was in his normal condition, he would never think of leaving this world. Not because the world is so dear, but because *it is the* soul's inclination to live. As in *Gayan* is said, "Life lives, death dies."<sup>39</sup> Since life lives, life longs to live, and nobody for one moment wishes that death should ever take<sup>40</sup> him. The great prophets, masters, saints, sages, philosophers, mystics, what was their striving? Their striving was to find some remedy to cure man from mortality. But was his mortality his conception or *his* condition? If<sup>41</sup> it is *a* condition when seen outwardly, in reality it is a conception. The soul *has* a<sup>42</sup> physical body in itself<sup>43</sup> as *its* garb *and* when *it* cannot carry its garb *any longer*, then *its* purpose is fulfilled *and it* wishes to leave this garb. For no one wishes always to carry his heavy coat. Even the king feels more comfortable when the crown is put in the cupboard. It is the<sup>44</sup> soul's happiness when it is free from its physical burden. But *it* only can be happy when *it* can be itself. As long as man thinks *he* is his body, so long *he* is *a* mortal being, *he is* only conscious of *his* mortal existence. What is *it*? *It* is a garb. But this, intellectually understood, will not help. The soul must see itself. The soul must realize itself. And how to do it? In the scriptures it is said, "Die before death."<sup>45</sup> What is this dying? This dying is playing death. The mystics have practised through their life on earth playing death. By playing it, they are able to see what death is. Then it is not only intellectual knowledge. They see it actually that their soul stands independently of this physical garb. Buddha has called *jnana*<sup>46</sup>, that means realization. The absence of it is called

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39. *Gayan*, Bola 23 "Movement is life; stillness is death"; Bola 256 "Life is progress, and ceasing to progress is death"; *Vadan*, Sura 11, "It is death which dies, not life" (*Complete Works*, Sayings I); the exact phrase as quoted comes from an earlier lecture of Inayat Khan, not from the *Gayan*

40. Km.hw.: "overtake" instead of "ever take"

41. Km.hw.: "If" omitted

42. Km.hw.: "a" omitted

43. Km.hw.: "in itself" omitted

44. Km.hw.: "the" omitted

45. This is actually a *hadith* (see Glossary) of the Prophet Muhammad

46. For *jnana* and *ajnana*, see Glossary

*ajnana*, the lack of realization.

<sup>47</sup>One asked Buddha to give example the body between... Buddha said that a person was clinching<sup>48</sup> to branch of tree in the darkness of night. He was trembling every moment of falling and did not know what was beneath his feet, if was water, a ditch, or a rock. After the breaking of the morning he saw that the feet were not very far from the ground, he trembled in vain. And he said, "Alas, if I had only known." And so it is with every person.<sup>47</sup>

Every thoughtful person, when he thinks of that day when *he* will have to depart from this earth where *he* has his friends *whom he* loved once<sup>49</sup>, his treasures, *it* makes him very sad that *there* should come a day that *he* should leave. Not only that, but this makes him most sad to feel *that*, "Once I am gone, I will be nothing<sup>50</sup>," for life does not wish to become death. It is<sup>51</sup> life wants to live.<sup>52</sup> *But* he<sup>53</sup> means ignorance, *this* means the false conception of life which is gained by *the* senses, by experiences through *the* senses. *The one who* has lived with *the* senses, realized life through *the* senses, [*thinks*]<sup>54</sup> through *the* senses, *he* does not know life. *Life* can be very different from this.

And the third inclination man shows is to gain power in whatever way. Every person strives through life to gain power. The reason is that *the* soul strives to exist against this<sup>55</sup> the invasion of the condition of<sup>56</sup> life *because* the life's conditions seem to sweep away everything that has no strength. When the leaf has lost its strength, it has<sup>57</sup> the tree; when *the* flower has lost *its* strength *it* is thrown away. Naturally the soul wishes to keep its strength. Therefore, every individual seeks for power. But the mistake lies *that* how much

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47. Km.hw.: this entire passage left out

48. Km.hw.: Inayat Khan probably said "clenching", a word which may have been unfamiliar to his Dutch secretary

49. Km.hw.: "once" omitted

50. Km.hw.: "going" instead of "nothing"

51. Km.hw.: "It is" omitted

52. Km.sh.: two signs of unknown significance appear here in the sh.

53. Km.hw.: "this" instead of "he"

54. Km.hw.: although "things" is written, "thinks" must have been said

55. Km.hw.: "this" omitted

56. Km.hw.: "the condition of" omitted

57. Km.hw.: "falls from" instead of "has"

power *man* may have, it is limited. And therefore *with* the increase of power, there comes a moment<sup>58</sup> when *one* sees that<sup>59</sup> *there* can be another power greater than *one* possesses. This limitation makes man suffer, man becomes disappointed. Besides when we look at the power that one possesses, *the power* of this<sup>60</sup> world, what is it? <sup>61</sup>Powerful countries like Russia, it did not take a moment for this nation to drop down, and with broken nations such as Germany, it did not take long the power to be crushed. If such enormous powers and strengths, built after thousands of years, can be crushed in very short time, what power of it?<sup>61</sup> If *there* is any power, *it* is the hidden power, the almighty power. And by getting into touch with that power, one begins to draw from it all power that is necessary. The secret of all miracles and phenomena of sages and masters is to be seen in that power *they are* able to draw from within. Perhaps you have heard of fakirs and dervishes practising, as<sup>62</sup> jumping into the fire or have cut in<sup>63</sup> *the body and* healing instantly. *But there* exists a power even greater than that. But those who *can do* great things, *they do* not show them. *If they can do* small things, they show them. *But* at the same time there is this power *which* gives the proof that spirit has power, power<sup>64</sup> over matter. Spirit is buried under matter for some time. And that makes one powerless.

And the fourth inclination man shows is to be happy. *But* man seeks happiness in pleasure, in joy. But they<sup>65</sup> are only shadows of happiness. The real happiness is in the heart of man. But he<sup>66</sup> does not look for it. In order to look for happiness, he seeks pleasure. Anything that is passing, and anything that results in unhappiness, is not happiness. Happiness is the very being of man. Vedantists have

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58. Km.hw.: "time" instead of "moment"

59. Km.hw.: "that" omitted

60. Km.hw.: "the" instead of "this"

61. Km.hw.: instead of this passage: "Powerful nations which were built after thousands of years can be crushed in a very short time. Then what is their power?"

62. Km.hw.: ", as" omitted

63. Km.hw.: "cutting" instead of "have cut in"

64. Km.hw.: ", power" omitted

65. Km.hw.: "these" instead of "they"

66. Km.hw.: "man" instead of "he"

called *the* human soul *ananda*<sup>67</sup>, *happiness*, because the soul itself<sup>68</sup> is happy<sup>69</sup>. That is why it seeks happiness. And because the soul cannot find itself, therefore *it* is looking for something else that will make it happy; but *what it finds* can never make it *happy*, perfectly happy. Besides that, sin and virtue, good and bad, right and wrong can be distinguished and determined on this principle. What brings real happiness is naught but<sup>70</sup> virtue. What *is* called right is that which leads to happiness. That which is *called* good is good because it gives happiness. And if *it is* not so, *it* cannot be good, not be virtue, not be right. Whenever man has found virtue in unhappiness, *he* has been mistaken; whenever *he was* wrong, in that person<sup>71</sup> unhappy, miserable, has mistake<sup>72</sup>. Happiness is the being of man. *It* is therefore *that* he craves after<sup>73</sup> it.

And the fifth inclination man shows is for peace. It is not rest or comfort or solitude that can give peace. It is an art which must be learned, the art of the mystics by which one comes to experience peace. But one may say, if *it* is natural for the soul to experience peace, why must one strive for peace by practice, by meditation, by contemplation? *The* answer is, yes, *it* is natural to experience peace, but life in this<sup>74</sup> world is not natural. Animals *and* birds, all experience peace, except mankind, for man is *the* robber of his own peace. *He has* made his life so artificial that *he* is as moved away from what is called a natural life. *He can* never imagine how very<sup>75</sup> far we are<sup>76</sup> removed from what may be called a normal, natural life for mankind to live. It is for that reason that we need the art to discover peace within us.

*It is* not by making outside conditions better that *we* shall experience peace. Man has always longed for peace, *and has* always

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67. For *ananda*, see Glossary

68. Km.sh.: a difficult sign, which could be transliterated as "apt" or "abide" or "habit"; as none of these seems appropriate, "itself" from Km.hw. has been retained

69. Km.hw.: "happiness" instead of "happy"

70. Km.hw.: "naught but" omitted

71. Km.hw.: "he has been" instead of "in that person"

72. Km.hw.: ", miserable, has mistake" omitted

73. Km.hw.: "for" instead of "after"

74. Km.hw.: "the" instead of "this"

75. Km.hw.: "very" omitted

76. Km.hw.: "he is" instead of "we are"

caused wars. *It was* not only that<sup>77</sup> in *the* ancient times that people sought after<sup>78</sup> wars. *And at the same time* every individual says, "I am seeking for peace." Then where *does* war come from, every day seeking for peace<sup>79</sup>? Because the meaning of peace *has not been* understood fully. Therefore, *man lives* continually in a<sup>80</sup> turmoil, in a restless condition, *and* in order to seek for peace, *he* seeks war. If this goes on for many years more, will the same<sup>81</sup> as before; *we* will not have the<sup>82</sup> peace, for everybody must<sup>83</sup> seek peace within himself first.

*And* now coming to the question, what is peace? Peace is the natural condition of *the* soul. The soul which has lost its natural condition practically which<sup>84</sup> belongs to it, is<sup>85</sup> restless, <sup>86</sup>longs for peace. The natural condition of every soul is peace.<sup>86</sup> The normal condition of mind is tranquillity, and at the same time, the mind is anything but tranquil. A<sup>87</sup> soul experiences anything but peace.

Now coming to<sup>88</sup> the question which arises in the mind of every thoughtful soul<sup>89</sup> *is*, what was the reason, what was the purpose for this world to be created, for the manifestation<sup>90</sup>? *The* answer is, to break the monotony. Call it God, call it the only being, call *it* the source and goal of all, being all<sup>91</sup> alone *he* wished that, "There should be something that I should know." As the Hindus say that the creation is the dream of Brahma. Call it dream, but that is the main purpose. The Sufis explain it that God, the lover, wanted to know his nature. And therefore, through manifestation the beloved was created, that the love may manifest. And when we look at it in this

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77. Km.hw.: "that" omitted

78. Km.hw.: "for" instead of "after"

79. Km.hw.: ", every day seeking for peace" omitted

80. Km.hw.: "in a continual" instead of "continually in a"

81. Km.hw.: "we shall have the same condition" instead of "will the same"

82. Km.hw.: "the" omitted

83. Km.hw.: "unless every individual will begin to" instead of "for everybody must"

84. Km.hw.: "which practically" instead of "practically which"

85. Km.hw.: "becomes" instead of "is"

86. Km.hw.: "longs for peace. The natural condition of every soul is peace." omitted

87. Km.hw.: "The" instead of "A"

88. Km.hw.: "Now coming to" omitted

89. Km.hw.: "person" instead of "soul"

90. Km.hw.: "for the manifestation" omitted

91. Km.hw.: "all" omitted

light, then all that we see is the beloved. As Rumi<sup>92</sup>, the great writer of Persia says, “*The Beloved is all in all, the lover only veils him; the Beloved is all that lives, the lover a dead thing.*”

Sufis have therefore called God beloved. But<sup>93</sup> they *have seen the beloved in all beings*. They *have not thought that God is in heaven, apart, away from all beings, but in everything, in all forms, they have seen the beauty of God, and in this realization the main purpose and the ultimate purpose of life is fulfilled*. As *it is* said in the old<sup>94</sup> scriptures that when God asked *Adam*, “Who is thy Lord?”, he said, “Thou art my Lord.” When briefly explained, *it* means that creation was purposed<sup>95</sup> that every soul may recognize its<sup>96</sup> source and goal and surrender to it and attribute to that source and goal *all* the beauty and wisdom and power, and by doing so may perfect oneself<sup>97</sup>. As *the Bible* says, “Be ye perfect as your Father in heaven.”<sup>98</sup>

God bless you.

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92. For Rumi, see List

93. Km.hw.: “And” instead of “But”

94. Km.hw.: “ancient” instead of “old”

95. Inayat Khan sometimes used the verb “purpose” in this unusual way

96. Km.hw.: “his” instead of “its”

97. Km.hw.: “himself” instead of “oneself”

98. See Mathew 5:48

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**Greetings to the Statue of Liberty**

O desire of every soul,  
Aspiration of the wise,  
Inspirer of nations,  
Upraiser of races,  
O pride of America,  
Statue of Liberty, I greet thee.

O vision of the mystic,  
Sword of the prophet,  
Deliverer from all pain,  
Revealer of life's mystery,  
Example of the United States,  
Statue of Liberty, I greet thee.

O dweller of Heavens,  
Conquerer of the earth,  
Torch bearer on the path of progress,  
Awakener of humanity from sleep,  
Raise high thy banner and proclaim thy message,  
In the freedom of nations is the liberation of the world.

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**Documents:**

- od.tp. = a photocopy of an old typescript, provenance unknown.
- Sk.tp. = an exact copy of the od.tp. prepared by Sakina Furnée.

1. On a photocopy of the oldest typescript, handwritten: "reported by Kismet, 1926"

Kismet Stam's shorthand and longhand reporting

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Sufi Centre, 140 West 74th Street, New York  
January 1st, 1926

### Mureeds Class

Blessed *mureeds*<sup>1</sup>,

This evening I have a great happiness of coming together with my mureeds in the Sufi Centre and on this New Year's Day to wish you all<sup>2</sup> that is best from all directions of life, besides the illumination which you pursue, the object which has brought you together in the Sufi Movement. There are some among you who are mureeds of long standing and there are others who are new. And yet I do not feel that any of you are new. I feel you have all been known to me, that we have always known one another. As you feel at home in the Sufi Centre, so I feel at home with you.

And now I wish to explain some few things which will be perhaps asked to you by friends whom you will meet after being members of this Movement. In *the* first place *they* will ask: "What is Sufism?" And you will say that Sufism, this word comes from *sophia*, *sophos*<sup>3</sup> in Greek, which means wisdom, pure wisdom. Not in *the* intellectual sense, but *in the* spiritual sense. The wisdom which is the essence of all religion. And if some of them will say: "Is *it* Oriental, Eastern, Muslim wisdom, what is it? Christian wisdom?", please tell others<sup>4</sup>: "Can wisdom be Eastern or Western? Wisdom is

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. The word *mureed* is used by Sufis to indicate an initiate; see Glossary
2. Km.sh.: the word "all" is written twice; Km.hw.: second "all" omitted
3. For *sophos* and *sophia*, see Glossary
4. Km.hw.: "them" instead of "others"

*wisdom*. It has always been the same, if it is Christian, if it is Jewish, if it is Muslim. No sect can claim that wisdom belongs to him<sup>5</sup> who possesses it.”<sup>6</sup> No, Sufism is *not a* kind of sect or Muslim wisdom or something else, because<sup>7</sup> those who dress divine wisdom in words only go as far *as the* dictionary, as classification *and* go no further. They must wait *until they* realize what wisdom means. You must not let yourself be troubled by *an* explanation by<sup>8</sup> others, since *you* have heard *it* from my lips.

And now coming to *the* idea of *the* Sufi Movement. What is it? What is its object? What is it composed of? It is the people belonging to different religions from different nations gathered together in different countries in the world *who* have made a facility for those who will study and practise, study too and meditate too and receive blessing too. And the more *you will be* conscious of such groups in other places also, *in* England, *in* Belgium, *in* Italy, *in* Scandinavia, *in* Germany, so that<sup>9</sup> *the more* you will know that in *your* studies you are one with them. *They all study the* directly words<sup>10</sup> coming from Murshid, they all study the same; and inwardly, in concentration, *in* meditation, *in* silence, *you will* join forces with them all, being silence you too will<sup>11</sup> come together in spirit with them all. That is the secret of unity behind it.

And then you will meet people who mock at things called mystical, occult or philosophical and who see the uselessness of it. Be not surprised, because it is natural. They cannot think differently. But they can think from what they see. The name occult, mystic and the names such as cults or cultures have been so abused that anyone with serious thought begins to look with suspicion if it is true. And sometimes this suspicion is so powerful that *it* can take away the faith of the newly faithful. Therefore it is better not to expose one's belief,

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5. Km.sh.: “to him” written twice; Km.hw.: second “to him” omitted

6. Km.sh.: in the sh. appear the following disconnected words, apparently referring to the end of this sentence: “belong to him is his property” and then, in longhand, “is his own”

7. Km.hw.: “because” omitted, and a new sentence started with “those”

8. Km.hw.: “of” instead of “by”

9. Km.hw.: “so that” omitted

10. Km.hw.: “words directly” instead of “directly words”

11. Km.hw.: “being silence you too will” omitted

which is sacred to us, before those who are not yet ready to understand it. *There is* no use of exposing it before others. The initiation in the Sufi Order you have received, this<sup>12</sup> is your sacred and secret trust. *You* need not bring *it* before others. Let others be interested first in *the* philosophy of it. And those ready to understand it, bring them to some lectures here, let them be acquainted with it. And then help them gradually. By forcing your belief upon others, very often *you* make them antagonistic to the<sup>13</sup> belief, be he your brother or cousin or friend or companion, if *he* is not yet ready; *it* would be to the disadvantage of the cause to try to urge upon him a belief sacred to you, and<sup>14</sup> *if the* other person *is* not opened to its truth.

*The* Sufi Order does not give such secrets which should not be spoken to the others. Yet, secrets apart, every word you say, those who cannot understand, they can misinterpret it. Therefore things of mysticism and philosophy apart, even daily affairs, if *you* were wise, *you will* not discuss with others.

And that light point of view with which one looks at such a blessing as is given in the Sufi Order, as something like a wonderworking or clairvoyance *or* clairaudience or spirit communication, you will defend; because you will say light things not *to be* connected with *the* Sufi Order. *The Sufi Order* is a world movement, *a* world cause, *a* divine cause; *it* is not an entertainment, not a pastime, *it* is not fooling. *It is* not something that brings before the world phenomena. If *it* is something, *it* is the revelation of God, the message of God. And I feel confident and strong although we are so few here in New York, in a city where *there* are thousands and thousands of people. *I do not feel* discouraged, for success belongs to truth and truth itself is success. If not today, *it* will come later. Besides, what is success that comes like a bubble in a moment and disappears like a bubble next moment. Which success that<sup>15</sup> belongs to the life of<sup>16</sup> the world, from *a* spiritual point of view we cannot

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12. Km.hw.: “, this” omitted

13. Km.hw.: “antagonized to your” instead of “antagonistic to the”

14. Km.hw.: “, and” omitted

15. Km.hw.: “That success which” instead of “Which success that”

16. Km.hw.: “the life of” omitted

count. The success of the Sufi Movement is sure success, *it is a*<sup>17</sup> certainty; *it is not an expectation, it is sure.*

When we look into *the* past, how many were the disciples of Jesus Christ? Fifteen, twenty-five, thirty? Could anyone have thought at that time, There will be hundreds and thousands of churches throughout the whole world; and *all* those Christians, as such<sup>18</sup> they also will be influenced by *the* teachings of the master. *And the* fifteen fishermen who perhaps heard or did not hear,<sup>19</sup> stood before the master and perhaps all the time they stood in abashment, what took? Charm. It is not philosophy<sup>19</sup>. Yet, *the* voice, *the* atmosphere, *the* love that<sup>20</sup> master is still there today.

And so it is, and<sup>21</sup> when *we* look at *another* religion, Buddhism<sup>22</sup>. The message *which* Buddha gave was before Christ. It still exists and very few others<sup>23</sup> know that there is *a* larger number of Buddhist than of Christians in the world.<sup>24</sup> A wisdom which was given so many thousands *of* years ago should still last! How many books *there are* printed by scientists, writers, poets, and they have disappeared, no one knows about them. How many philosophies and dogmas and conceptions were given to the people and then they disappeared and something else came. But that which is given from God, it remains *and* works through<sup>25</sup> the whole world directly and indirectly.

My mureeds, the more you will realize the Sufi message, the more *you* will awaken to the fact *that it is* not *a* study *of* books, nor *a* place of experimenting<sup>26</sup> wonders, nor to dispute *and* show knowledge in occult science. If anything, *it is* the capacity, the accommodation, the abode, the temple in which *the* message of God is given, a message that is to be given at this time.

17. Km.hw.: "a" omitted

18. Km.hw.: "as such" omitted

19. Km.hw.: "perhaps afterwards they stood in abashment, thinking, 'What book shall we teach?'" instead of "stood before the master and perhaps all the time they stood in abashment, what took? Charm. It is not philosophy"

20. Km.hw.: "of the" instead of "that"

21. Km.hw.: ", and" omitted

22. Km.sh.: the word "Buddhism" appears as a lh. abbreviation, "Bud."

23. Km.hw.: "others" omitted

24. There are, in fact, many more Christians than Buddhists, but such statistics were not readily available in 1926

25. Km.hw.: "influences" instead of "works through"

26. Km.hw.: "expecting"

I wish you again the blessing of God, all illumination and happiness in life and light on your path.

God bless you.

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Evening lecture, Lenox Theater<sup>1</sup>, New York  
January 3<sup>rd</sup> 1926

### The Awakening of the World in the New Year

<sup>2</sup>Beloved ones of God,

My subject of this evening is the awakening of the world in the new year.<sup>2</sup>

By circumstances and by the time that is to come, the East and West,<sup>3</sup> world's two poles, are wakening and are coming together. The East is wakening to life's needs, the West is wakening to life's purpose. The East is changing its sides and the West is rubbing its eyes: *the* East is realizing the need<sup>4</sup> of the<sup>5</sup> commercial and industrial development and is considering social and political problems. On the other hand, the West is thinking, wondering about occult and mystic science and is trying to waken to the<sup>5</sup> religious and spiritual ideals.

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is normally placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Hq.tp. = a typescript following the Km.hw., made at Headquarters, Geneva, for distribution to Sufi centres as part of the Social Gatheka series (mainly made up of addresses to the World Brotherhood) where it was number 54 in the series. For Gatheka, see Glossary.
- Hq.st. = a cyclostyled copy, nearly identical to the Hq.tp. in wording, reproduced for wide distribution as part of the Social Gatheka series.

#### Notes:

1. Hq.tp.: "Public lecture" instead of "Evening Lecture", and date and place omitted; Hq.st.: all this information omitted, and "Social Gatheka. Number 54." at top, followed by the Sufi Invocation (see List)
2. Hq.tp., Hq.st.: "Beloved ones of God, My subject of this evening is the awakening of the world in the new year." omitted
3. Hq.tp., Hq.st.: "the" inserted
4. Hq.st.: "end" instead of "need", probably a copying error, corrected in Sk.'s typed copy
5. Hq.tp., Hq.st.: "the" omitted

You may call it involution or evolution, or *you* may see *it* as the East going downwards or<sup>6</sup> *the West going upwards*, but *it* is a circle, and action only makes a step forward in evolution.

Now taking the circumstances before our view, we see that all such things as<sup>7</sup> wars and disasters and conflicts between nations and races which *the* world has experienced recently, all *these* things have wakened man to think and to pursue the deeper side of life. No doubt, the all prevailing materialism and commercialism as it is today keeps<sup>8</sup> man still absorbed in his daily occupations so that *he has* not sufficient time to attain something his soul craves after. Nevertheless, the people in Europe and in America, whatever be their occupation, more or less they<sup>9</sup> are inclined toward<sup>7</sup> spiritual ideal. No doubt very often seekers after truth who give their precious time to spiritual things become disappointed before they come to realization and<sup>10</sup> when *these* things are not presented as they ought to be. And when *they* find that *it* is not real, *what* they were seeking after, they think, What is reality? Worldly occupation is not real, and under the cover of something real *there is* also falsehood. Then where is reality? *A* wise person *who has become* disappointed says, *I shall pursue my material life; I am craving for<sup>11</sup> reality*, but *I* give it up. Perhaps someday *I shall find myself*.

It seems that there are four different kinds of persons who pursue the spiritual path. The one kind is the person who is after phenomena. He thinks that<sup>12</sup>, In order to strengthen my faith in the hereafter, in the soul, in the deeper side of life, I must have some proof. *He* is willing to make any sacrifice or to pay any price for it. But when once *he* sees a proof that there is something wonderful and something different from what he experiences in everyday life, he meets with people who are clairvoyant or mediumistic or who have some such

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6. Km.hw., Hq.tp., Hq.st.: "and" instead of "or"

7. Hq.tp., Hq.st.: "the" added

8. Hq.tp., Hq.st.: "they are today keep" instead of "it is today keeps"

9. Hq.tp., Hq.st.: "they" omitted

10. Km.hw., Hq.tp., Hq.st.: "and" omitted

11. Km.hw.: a now indecipherable mark, crossed out

12. Hq.tp., Hq.st.: "that" omitted

occupation<sup>13</sup> as to tell the future or fortune<sup>14</sup>, or *to see at a distance*; he sometimes thinks *it is true, and sometimes he is disappointed*. But at *the same time*, nothing *of all these things brings him* nearer to reality, *they keep him on the surface; he remains groping at<sup>15</sup> the surface*. Or perhaps *his patience becomes exhausted and he has found nothing*. <sup>16</sup>I spoke with people who give a greater importance to phenomena telling me this day<sup>16</sup> *when materialism is prevailing, best<sup>17</sup> to give belief in the spirit and in the hereafter is to give them<sup>18</sup> some proof of the life of the other side, and that we can give<sup>19</sup> this proof* by spirit communication. And what has happened *is that many have become curious, ten times more curious, and perhaps after one year they are still more curious. And where does curiosity end? It ends in utter<sup>20</sup> communication. They<sup>21</sup> communicate with a relation, and then with a king, and then with prophet. There is no end to it. And when there is one proof, there are ten mistakes, and in this way it goes on. And<sup>22</sup> those who are not ready to believe, after having thousand messages they will not believe in <sup>23</sup>soul and <sup>23</sup>hereafter. And only spirit messages and plays and phenomena, if they could attract a wise and serious person, it would be different. But that<sup>24</sup> is not so. It is the sincere seeker who is the first to doubt; and before he comes to the right thing he has perhaps met ten wrong examples and is finished with them.*

And there is another kind *of person*. This kind is wanting a certain knowledge, a knowledge which he does not find in the ordinary learning such as given in colleges and universities. He has finished the learning of grammar and all these books concerned

13. Hq.st.: "occupations"

14. Hq.tp., Hq.st.: "or fortune" omitted

15. Hq.tp., Hq.st.: "on" instead of "at"

16. Km.hw., Hq.tp., Hq.st.: "Today" instead of "I spoke with people who give a greater importance to phenomena telling me this day"

17. Km.hw., Hq.tp., Hq.st.: "people think that the best way" instead of "best"

18. Km.hw., Hq.tp., Hq.st.: "have" instead of "give them"

19. Km.hw., Hq.tp., Hq.st.: "they can have" instead of "we can give"

20. Hq.tp.: instead of "utter", "matter", then altered in hw. to "outer"; Hq.st.: "outer"

21. Km.sh.: "After" written; Km.hw., Hq.tp., Hq.st.: "They" instead of "After"

22. Km.hw., Hq.tp., Hq.st.: "And" omitted

23. Hq.tp., Hq.st.: "the" added

24. Hq.tp., Hq.st.: "this" instead of "that"

with<sup>25</sup> knowledge *and* learning. Now *he wants another learning of*  
<sup>26</sup>intellectual type; *that in the moon there is a shrine; and on the top*  
of the Himalayas<sup>27</sup> *in a remote place there is a deserted*<sup>28</sup> sacred  
centre; *that there are* planet influences over the world; and that  
before thousand years<sup>29</sup> mankind had *a* different sense and after  
<sup>30</sup>thousand years mankind *will get still* another sense, *the* features will  
change and mankind *will become* quite different. <sup>31</sup>Then this is book  
figure, believes in this book more<sup>31</sup> than *in a* living person; and that  
which tickles his curiosity, *he is* pleased with it, really intellectual<sup>32</sup>.  
*He must have something* to think about *which is* not everyday  
knowledge.

And, friends,<sup>33</sup> there's<sup>34</sup> a third person: for him the letter *counts;*  
*for him what is* first is the law. He wants to know about different  
religions, dogmas and principles, *and* fixed virtues and sins, and what  
is right and wrong<sup>35</sup> *as it is* written on<sup>36</sup> *the* record; *and this*<sup>37</sup> belief  
*is* better<sup>38</sup> than *the* other, and that great teacher *is* not so great as  
another teacher; and *the* other teacher *is* different from *another*  
teacher. *He* proves *it* by their lives, he sees their differences from  
what history tells him or *he* sees *it* from one book or another book.  
This is something he considers spiritual knowledge. Besides that, the  
meaning of different symbols <sup>39</sup>which perhaps if ten wise<sup>40</sup> *were*  
asked, each wise<sup>41</sup> would give *a* different answer. These things

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25. Hq.tp., Hq.st.: "concerning" instead of "concerned with"

26. Hq.tp., Hq.st.: "an" added

27. Hq.tp., Hq.st.: "Himalaya" (the Sanskrit form) instead of "Himalayas"

28. Km.hw., Hq.tp., Hq.st.: "deserted" omitted

29. Hq.tp., Hq.st.: "a thousand years ago" instead of "before thousand years"

30. Hq.tp., Hq.st.: "a" added

31. Km.hw., Hq.tp., Hq.st.: "Then he believes more in the book" instead of "Then this is book figure, believes in this book more"

32. Km.hw.: ", really intellectual" omitted; Hq.tp., Hq.st.: "it, really intellectual" omitted

33. Hq.tp., Hq.st.: ", friends," omitted

34. Hq.tp., Hq.st.: "there is" instead of "there's"

35. Km.hw., Hq.tp., Hq.st.: "wrong and right" instead of "right and wrong"

36. Hq.tp., Hq.st.: "in" instead of "on"

37. Hq.tp., Hq.st.: "that" instead of "this"

38. Km.hw., Hq.tp., Hq.st.: "older" instead of "better"

39. Hq.tp., Hq.st.: "as to" added

40. Hq.tp., Hq.st.: "men" added

41. Hq.tp., Hq.st.: "man" added

interest him; *he* considers that as<sup>42</sup> spiritual knowledge. Out of this, what *he* can find is nothing but *the* difference between *the*<sup>43</sup> aspects of wisdom, which is one in the same. You'll<sup>44</sup> find this person very often learned *and* well versed, knowing all the differences *that* exist between different religions. This knowledge we will call the classical knowledge of spiritual things.

And<sup>45</sup> there is a fourth person, and he has no interest in all those things. *He says, I* only see the need of the world and I am waiting, waiting for *an* extraordinary event to occur. Either *he is looking* to the sky that from there should drop something from the space which not everybody had seen, or *he is expecting that* something *will* happen so that everybody *would* be shaken and *everyone*<sup>46</sup> would kneel down and would begin to pray. *But* these things never happen. Jesus Christ came *and* spoke to a few fishermen and *has* gone. Muhammad fought and<sup>47</sup> *was* driven out of *his* country and lived<sup>48</sup>. Moses taught and gave the law, but *the* world *did*<sup>49</sup> not know of him did not know<sup>50</sup>. Nevertheless, what *they* have given has reached the world directly or indirectly. Some suddenly<sup>51</sup> must be changed in a moment. *It* is a good<sup>52</sup> ideal but *it* is a question if *it* comes true. They are waiting and will wait.

And then there's<sup>53</sup> a fifth person who really thinks rightly on the spiritual subject: that what is the need of the world and of every individual is that the spirit may waken to reality, that the latest inspiration and power may manifest, that man may find eternal life within himself, that every possibility of expanding one's sympathy and love may be attained. It is by this ideal, if individuals will proceed in the spiritual path, <sup>54</sup>they will fulfill *the words* of Christ,

42. Hq.tp., Hq.st.: "as" omitted

43. Hq.tp., Hq.st.: "the" omitted

44. Hq.tp., Hq.st.: "You will" instead of "You'll"

45. Hq.tp., Hq.st.: "And" omitted

46. Hq.tp., Hq.st.: "everybody" instead of "everyone"

47. Km.hw., Hq.tp., Hq.st.: "fought and" omitted

48. Km.hw., Hq.tp., Hq.st.: "and lived" omitted

49. Km.sh.: "they" written; Km.hw., Hq.tp., Hq.st.: "did" instead of "they"

50. Km.hw., Hq.tp., Hq.st.: "him" instead of "of him did not know"

51. Km.hw., Hq.tp., Hq.st.: "think that the world" instead of "suddenly"

52. Km.hw., Hq.tp., Hq.st.: "great" instead of "good"

53. Hq.tp., Hq.st.: "there is" instead of "there's"

54. Hq.tp., Hq.st.: "that" added

“Seek ye first the kingdom of God and all these<sup>55</sup> things shall be added unto thee<sup>56</sup>.”

Now *to* tell you: how does one pursue the right spiritual course? In the first place we must find out that<sup>57</sup> physically what are the possibilities of experiencing the inner life as closely as one experiences the outer life. There comes the spiritual culture that these very eyes that only can see things of matter are then able to see beyond. There is a quite<sup>58</sup> different sensation, a liberation. There is one experience one makes with *the* physical body which one calls sensation. Any<sup>59</sup> experience *which is* made by *the* senses<sup>60</sup> is called sensation, but that experience which is made by sense is<sup>60</sup> yet which penetrates and reaches further than *the* ordinary senses and touches deeper than the<sup>61</sup> every<sup>62</sup> sensation is that experience which allows one to attain *the* first step in the spiritual path. Never think that these two eyes can only see what they see. No, they are capable of seeing further than what they see if one were to explore the truth of life. Besides that, the physical organs, such as the head and the body, one thinks that the head is to think<sup>63</sup> and the body to work<sup>64</sup>, but one does not see *the* other possibilities in *the* physical body, that<sup>65</sup> *the* body is so constructed that the study of ordinary anatomy is not sufficient to understand<sup>66</sup>. There are nervous centres<sup>67</sup> which are finer than<sup>68</sup> material instruments can examine and feel. And<sup>69</sup> there are finer fluids. *There is* a finer life which can good<sup>70</sup> be experienced, *there is* a joy, *there is* a peace, *there is* a greater knowledge *which* can be

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55. Hq.tp., Hq.st.: “these” omitted

56. See Matthew 6:33; Hq.tp., Hq.st.: “you” instead of “thee”

57. Hq.tp., Hq.st.: “that” omitted

58. Km.hw., Hq.tp., Hq.st.: “quite a” instead of “a quite”

59. Km.hw., Hq.tp., Hq.st.: “But that” instead of “Any”

60. Km.hw., Hq.tp., Hq.st.: “and” instead of “is called sensation but that experience which is made by sense is”

61. Hq.tp., Hq.st.: “the” omitted

62. Km.tp., Hq.tp., Hq.st.: “average” instead of “every”

63. Hq.tp., Hq.st.: “for thinking” instead of “to think”

64. Hq.tp., Hq.st.: “for working” instead of “to work”

65. Hq.tp., Hq.st.: “that” omitted, and a new sentence begins here

66. Hq.tp., Hq.st.: “it” added

67. Km.sh.: “senses” written; Km.hw., Hq.tp., Hq.st.: “centres” instead of “senses”

68. Hq.tp., Hq.st.: “what” added

69. Km.hw., Hq.tp., Hq.st.: “And” omitted

70. Km.hw., Hq.tp., Hq.st.: “good” omitted

obtained by the help of some particular organs situated in different places of the human frame. And that shows that as much<sup>71</sup> capable man is to act<sup>72</sup> outwardly with *the* organs of the body, so much<sup>71</sup> capable *he* is to use<sup>73</sup> his physical frame to make intuitions *and* inspirations clear to himself.

One knows from *a* scientific<sup>74</sup> point of view that *the* brain registers thought forms, impressions. But that is what comes from without. But *man* does not know that there are centres in which intuition is born, instinct is born, not *in the* human being alone, but *also in the* lower creation. What teaches fishes to swim without sinking *and* birds to fly? *It is* instinct. *And* where does *it* come from? *What* in mankind *we* call intuition *and* *which* in *the* lower creation is instinct. *The* source of<sup>75</sup> instinct and intuition both is to be found within and not without. And the body which is made as capable *as it is* of working outwardly, so capable it is to perceive intuition. And when that sense is overlooked, naturally one lives but *a* half life *and* *a* certain part in man *becomes* blunted. *When he* no more can feel intuition, *he* no more can believe *that he* has something like intuition. Therefore, the real source of knowledge is stopped because his intuitive faculty does not work. Then *he* finds knowledge outside *in* books, in discussions. *But* no words can give that knowledge *that* one's self can teach, but can teach<sup>76</sup> when *intuition* is awakened<sup>77</sup>. The great gurus and teachers of humanity, *the* knowledge *they* have given is little, but *their* work is to waken the knowledge that *the* real teacher from within may teach.

Now coming to *another* aspect *and* that is the faculties of mind.  
<sup>78</sup>Mind has five faculties: memory, thinking, judging, feeling *and* reasoning. Feeling is *the* most important *faculty*. Therefore that part of mind is called the heart. Thinking comes on the surface *and* that

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71. Hq.tp., Hq.st.: "much" omitted

72. Hq.tp., Hq.st.: "of acting" instead of "to act"

73. Hq.tp., Hq.st.: "of using" instead of "to use"

74. This now obsolete form was in common use through the middle of the 19<sup>th</sup> century (see OED), and might well have been encountered by Inayat Khan in his reading; Hq.tp., Hq.st.: "scientific"

75. Km.hw.: "it" instead of "of", apparently a mistake

76. Km.hw., Hq.tp., Hq.st.: ", but can teach" omitted

77. Hq.tp., Hq.st.: "wakened" instead of "awakened"

78. Hq.tp., Hq.st.: "The" added

part is called mind. Heart and mind is one and the same thing. It is the surface of *the heart which is mind and the depths of mind*<sup>79</sup> which is heart. When *a person says*, I feel in mind *a great affection, it is in the heart. When think*<sup>80</sup>, *I think very highly of someone, it is his mind. A great mystic of Hyderabad said in his poetry that the whole cosmos can become as a bubble in the heart of man if it is sufficiently enlarged. If there is such a possibility that the heart can become like an ocean in which the universe may seem to be a bubble, how great and how mysterious is man himself. His pursuit after little mysteries is in vain. Man is a mystery himself, and such a great mystery if he can explore his mind, dive deep into his own heart and see the*<sup>81</sup> phenomena. *Then the whole life becomes a phenomena*<sup>82</sup> and<sup>83</sup> every moment *he would see nothing than*<sup>84</sup> a phenomena<sup>82</sup>. No other wonder in this<sup>85</sup> world would surprise him, *for this wonder in himself is much greater.*

And then *there is a moral world which is greater still and which is to be explored within oneself*<sup>86</sup> also. If *one only*<sup>87</sup> knew *what a bitter feeling makes and what an affectionate feeling makes, how it*<sup>88</sup> separates and how *it expands and penetrates*<sup>89</sup> through *the space and what it brings*<sup>90</sup> about, one would marvel in life. You see so many living beings, people moving about with <sup>91</sup>eyes open, and yet *their* heart is closed to this truth. There is a psychological action which is caused by every person in the whole cosmos. Every little thought and feeling arising in his<sup>92</sup> heart, before *it is materialized, manifests on*

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79. Hq.tp., Hq.st.: "depth of the mind" instead of "depths of mind"

80. Km.hw., Hq.tp., Hq.st.: "he says" instead of "think"

81. Km.hw., Hq.tp., Hq.st.: "its" instead of "the"

82. Hq.tp., Hq.st.: "phenomenon" instead of "phenomena"

83. Hq.tp., Hq.st.: "and" omitted, and a new sentence begins here

84. Km.hw., Hq.tp., Hq.st.: "but" instead of "than"

85. Km.hw., Hq.tp., Hq.st.: "the" instead of "this"

86. Hq.tp., Hq.st.: "ourself" instead of "oneself"

87. Hq.tp., Hq.st.: "only" omitted

88. Hq.tp., Hq.st.: "one" instead of "it"

89. Hq.tp., Hq.st.: "they expand and penetrate" instead of "it expands and penetrates"

90. Hq.tp., Hq.st.: "they bring" instead of "it brings"

91. Hq.tp., Hq.st.: "their" added

92. Hq.tp., Hq.st.: "a person's" instead of "his"

the surface, has *its* action in *the* inner world. <sup>93</sup>Whether *it is joy* or *sorrow* or *harmony* or *disharmony* in *the*<sup>93</sup> inner world *and it* all acts on<sup>94</sup> those who know and do not know. *A person* may feel and not say, or *he may* say and *it may* not be heard, or *he may* do something and *it may* not be seen and yet what is done has its effects<sup>95</sup>, whether *it is a* wrong or right or good or bad effect. Does<sup>96</sup> man think that *it* is *his* individual action or thought or feeling, *it* can have an effect upon the whole cosmos? One never thinks *about it*, and yet *it* is so. *A person may do something* in the North Pole <sup>97</sup>is in South Pole and go there<sup>97</sup> is waiting there for him. With all the thieves and criminals and treachery and deceit in this world, can you say with open eyes that anyone in this world<sup>98</sup> can get away with anything that was not his right, that did not belong to him? Perhaps on the surface. But then there is the<sup>99</sup> government, *an* inner government is taken from it<sup>100</sup>, and that government has officials everywhere *who* will catch *one*<sup>101</sup> wherever he goes. Every grain of food we eat and *every* drop we drink, *every* breath of the<sup>102</sup> fresh air we take, all has its tax which we shall have to pay. That is the moral phenomenon which so few think about. *We* live in *this* world intoxicated by what do and<sup>103</sup> want to do and that intoxicates *us* so much that *we do* not see further. And there is much to be seen which is worthwhile.

And then we come to the spiritual aspect of our being to be explored. And that aspect is connected with our source *and* with our goal. Call that<sup>104</sup> God or call it spirit *or* call *it* our real self or *the*

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93. Km.sh.: "Whether source or smoother or harmony creates disharmony" written; Km.hw., Hq.tp., Hq.st.: "Whether it is joy or sorrow or harmony or disharmony, it creates that in the" instead of "Whether source or smoother or harmony creates disharmony in"

94. Km.hw., Hq.tp., Hq.st.: "upon" instead of "on"

95. Hq.tp., Hq.st.: "effect"

96. Km.hw., Hq.tp., Hq.st.: "And though" instead of "Does"

97. Km.hw., Hq.tp., Hq.st.: "and he may go to the South Pole: it" instead of "is in South Pole and go there"

98. Km.hw., Hq.tp., Hq.st.: "in this world" omitted

99. Hq.tp., Hq.st.: "a" instead of "the"

100. Km.hw., Hq.tp., Hq.st.: "is taken from it" omitted

101. Hq.tp., Hq.st.: "a person" instead of "one"

102. Km.hw., Hq.tp., Hq.st.: "the" omitted

103. Km.hw., Hq.tp., Hq.st.: "we" instead of "do and"

104. Km.hw., Hq.tp., Hq.st.: "it" instead of "that"

absolute, *it* is one and the same. And by knowing that relation we can know and understand many things. We can understand why *we* have<sup>105</sup> come here and why *we* go back and what there is<sup>106</sup> to fulfill in this world and where lies our real happiness and peace. We can understand *the* meaning of truth which words can never explain, and *the* relation *with* and *the* difference that kept us distant from God, what distance there is<sup>107</sup>.

If man explores the faculties which can be explored in his body *and in his* mind and the<sup>108</sup> moral effect and influences<sup>109</sup>, if *he* can realize this *he* can attain to that spiritual bliss which connects him with one thread with<sup>110</sup> God and which keeps him connected while on earth with<sup>111</sup> heavens and which makes him an entity which is connected with *the* whole cosmos. It is with this realization that man lives a fuller life. We need not live *the* life of a wonder worker or of *an* empty, curious man. What is needed today for us is to live a fuller life by discovering inspiration. If that is our occupation, *it is* a part of *our* occupation in life we ought to think we have come here to accomplish.

God bless you and Happy New Year.<sup>112</sup>

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105. Km.hw., Hq.tp., Hq.st.: "we" instead of "have"

106. Hq.tp., Hq.st.: "is there" instead of "there is"

107. Km.hw., Hq.tp., Hq.st.: "what distance there is" omitted

108. Km.hw., Hq.tp., Hq.st.: "their" instead of "the"

109. Hq.tp., Hq.st.: "influence"

110. Km.hw., Hq.tp., Hq.st.: "one thread with" omitted

111. Hq.tp., Hq.st.: "the" added

112. Hq.tp., Hq.st.: This last sentence omitted

Little Lenox Theatre, 52 East 70<sup>th</sup> Street, New York  
January 3<sup>rd</sup>, 1926

1

2

### The Divine Grace

Beloved ones of God,

I would like to say a few words on the subject of divine grace. That<sup>3</sup> the one who troubles much about the cause, is far removed from the cause. Many wonder, if I am happy in life, what is *the* cause of it? *If I am* sorry *in life*, what is the cause of it? Is it my past life from where I have brought something which brings me happiness or unhappiness, or is it my action in this life which is the cause of my happiness or my<sup>4</sup> unhappiness? And one may<sup>5</sup> give a thousand answers to it and at *the* same time one cannot satisfy the questioner fully. When people think much about the law, they forget about love. When they think that the world is constructed according to *a* certain law, then *they* forget the constructor who is called in *the* Bible, love,

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Since the longhand transcription is missing, the filled-in words have been taken from the Hq.tp., and where this differs from the sh., the shorthand is placed as the text and the tp. is indicated in a footnote.
- Hq.tp. = a typescript, presumably made from the Km.hw. (which is missing), made at Headquarters, Geneva, for distribution to Sufi centres as part of the Religious Gatheka series (mainly made up of sermons at the Universal Worship), where it is number 65 in the series. For *Gatheka*, see Glossary.
- Hq.st. = a cyclostyled copy, identical to the Hq.tp. in wording (and therefore not mentioned in the notes), reproduced for wide distribution as part of the Religious Gatheka series.

#### Notes:

1. Km.sh.: Kismet made a little note in the margin that Murshid gave another lecture on "Divine Grace" in San Francisco on the 21<sup>st</sup> of February, 1926, as well as in Chicago on May 2<sup>nd</sup>, 1926
2. Hq.tp.: "RELIGIOUS GATHEKA. Number 65" added, followed by the Sufi Invocation
3. Hq.tp.: "There is a saying" instead of "Beloved ones of God,...on the subject of divine grace. That"
4. Hq.tp.: "my" omitted
5. Hq.tp.: "can" instead of "may"

God is love<sup>6</sup>.

In the first place, when we see <sup>7</sup>man's action from morning till evening to selfishness<sup>7</sup>, whether good or bad actions, one sees that *he* is not entitled to any happiness or anything good come<sup>8</sup> to him. And that shows that it is not always that God exacts according to *a* certain law. He does not weigh your virtue on one side of the scale and *his* grace on the other, and exchange *his* grace for man's virtues. The divine being apart, even<sup>9</sup> man in his friendship, in his kindness, *in his* favour and disfavour, does he always exact what the other one is, or is doing? No. A friend admires his friend for his goodness and defends *him* for *his* wrongdoings. What is it? Does he not forget the law when there comes friendship? He forgets it. So in<sup>10</sup> man, instead of *using* justice and reason in this state<sup>11</sup> overlooks all that is lacking *and* wrong. Something right<sup>12</sup> comes forward to cover it all, to forget *it all*, to forgive *it all*. A mother whose son is accused for<sup>13</sup> having done *something* wrong, she knows is<sup>14</sup> done wrong and she knows *he* is against the law, <sup>15</sup>does not mean easy, has not that sense<sup>15</sup>. At the same time *there* is something else in her *which* wishes to uplift<sup>16</sup>, to wipe away, clear off<sup>17</sup>. She would spend *anything*, lose anything, sacrifice *anything* in order that *her* son may not be punished. If that in<sup>18</sup> mankind, when we see *that* in everyday life, according to *his* evolution, *man* has *a* tendency to forget, *to* forgive, to look at things favourably, to cover all that is ugly; if this tendency *is* in man, where comes<sup>19</sup>? *It* comes from the source, that tendency<sup>20</sup> *which* is

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6. I John 4:8

7. Hq.tp.: "from morning till evening man's selfish actions" instead of "man's action from morning till evening to selfishness"

8. Hq.tp.: "coming" instead of "come"

9. Hq.tp.: "even" omitted

10. Hq.tp.: "in" omitted

11. Hq.tp.: "in this state" omitted

12. Km.sh.: "right" could also be "that"

13. Hq.tp.: "of" instead of "for"

14. Hq.tp.: "he has" instead of "is"

15. Hq.tp.: "does not mean easy, has not that sense" omitted

16. Hq.tp.: "lift up" instead of "uplift"

17. Hq.tp.: "clear away" instead of "wipe away, clear off"

18. Hq.tp.: "is" instead of "in"

19. Hq.tp.: "from where does it come" instead of "where comes"

20. Hq.tp.: "that tendency" omitted

perfection. There is God. It is most amusing to see how people make God and his actions mechanical and *how* for themselves *they* claim free will. *They say*, “I choose to do this,” or, “*I choose to do that*,” and, “I have the free will *to choose*.” This man claims<sup>21</sup>. And at the same time he thinks *that* God, universe, and all works<sup>22</sup> *are* a mechanism of the cosmos<sup>23</sup>. It is all running automatically. *Man* denies *that* God *has* the<sup>24</sup> free will and he *himself* claims it.

People look at it in two ways. They say, “All that man does is recorded, and in accordance to that *it* is adjusted. On the judgement day, either is<sup>25</sup> the reward of *his* good deeds or *the* punishment for *his* wrong deeds.” Others *who are* more philosophical and intellectual say, “*It is* not God but *it* is the law, the automatic working which brings about a result in accordance to the cause and therefore, what *man* has done in *his* past life, *he* experiences in this life.” And there is a third point of view, that it need not be the hereafter and *that it* need not be the life before, in order for man to have the experience and *the* result of *his* deeds, but *that* every day what man does<sup>26</sup> is his judgement day and that every day is his<sup>27</sup> result of *his* deeds. That is true also. There is no doubt that the world is constructed on a certain law, that the works of<sup>28</sup> the whole creation works according to a certain law. And yet *it* is not all. There is love beyond it, and *it* is the prophets of all ages who have recognized that part of God’s working and have given man that consolation and hope that in spite of *our* ugliness<sup>29</sup> and shortcomings we will always live fear<sup>30</sup> where is no exacting<sup>31</sup> reach heaven. There is the grace of God. Many know the grace of God. But<sup>32</sup> what it means? It means a wave of favour, a rising of love, a manifestation of compassion which sees no

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21. Hq.tp.: “is man’s claim” instead of “man claims”

22. Hq.tp.: “and all his works and the universe” instead of “, universe, and all works”

23. Hq.tp.: “of the cosmos” omitted

24. Hq.tp.: “a” instead of “the”

25. Hq.tp.: “he has” instead of “is”

26. Hq.tp.: “what man does” omitted

27. Hq.tp.: “brings the” instead of “is his”

28. Hq.tp.: “the works of” omitted

29. Hq.tp.: “faults” instead of “ugliness”

30. Km.sh.: next to the shorthand symbol for “fear” Kismet has written in longhand “fear” as well as “heaven”

31. Hq.tp.: “always live fear where is no exacting” omitted

32. Hq.tp.: “And” instead of “But”

particular reason. One may say, “Does God close his eyes, has<sup>33</sup> spirit no wisdom<sup>34</sup>? Why must *it* be like this?” But come to see in human nature<sup>35</sup> the same thing.

The divine nature can be recognized by human nature. *Ask* a lover who loves someone, ask him,<sup>36</sup> “What is *the* beauty of that person? What is in that person that makes you love *her*?” He may try to explain, “*It is because* this person is kind,” or “*because this person is beautiful,*” or “*because this person is good,*” or “*because this person is compassionate,*”<sup>37</sup> or really *he* knows what makes *him* love, *he will* say, “Because my beloved is beloved; that is the reason<sup>38</sup>. There is no other reason.” One can give a reason for everything. *One* can say, “I pay this person because *he is* good at<sup>39</sup> work; *I* pay this stone because *it is* beautiful, but *I* cannot give the<sup>40</sup> reason why I love, *there is* no reason for it.” Love stands beyond law, beyond reason. The love of God which<sup>41</sup> works beyond reason, that divine love which is called the grace of God. <sup>42</sup>By this law<sup>43</sup> attained<sup>44</sup> to it. Grace of God with piety, beauty, spirituality, devotion.<sup>42</sup> No one can say, what<sup>45</sup> will draw *the* divine grace. God apart, can anyone say in this world, “Shall I<sup>46</sup> draw the friendship of someone.” No one can say *this*. This is something which comes by itself. No one can command *or* attract it, *or* compel anyone to be his friend. *It is* natural. God’s grace is God’s friendship, God’s grace is God’s love, God’s compassion. No one has the power to draw it, *to* attract it; *no* meditation, *no* spirituality, or<sup>47</sup> good action *can attract it*. There is no

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33. Km.sh.: “has” could also be “as”

34. Hq.tp.: “has spirit no wisdom” omitted

35. Hq.tp.: “in human nature we see” instead of “come to see in human nature”

36. Hq.tp.: “ask him,” omitted

37. Hq.sh.: “person is” written, but omitted in Hq.tp.

38. Km.sh.: “that is the reason” repeated

39. Hq.tp.: “for his” instead of “at”

40. Hq.tp.: “a” instead of “the”

41. Hq.tp.: “which” omitted

42. Hq.tp.: “No piety, no spirituality, no devotion can attract it.” instead of “By this law ... Grace of God with piety, beauty, spirituality, devotion.”

43. Km.sh.: “law” could also be “point of view”

44. Km.sh.: “attained” could also be “attend”

45. Hq.tp.: “I” instead of “what”

46. Hq.tp.: “I shall” instead of “Shall I”

47. Hq.tp.: “no” instead of “or”

commercial business between man and God<sup>48</sup>, God stands free from rules that<sup>49</sup> humanity recognizes. That aspect makes him the lord of *his* own creation. As *the* wind blows,<sup>50</sup> of the sea<sup>51</sup> comes when *it* comes, *so the* grace of God comes when *it is its* time to come.

There is a story among the Arabs, that when Moses was going to *Mount Sinai*, he saw a man praying, and this man asked Moses, “Are you going to communicate with God?” *Moses answered*, “Yes,” *The man said*, “Will you ask about me? Hear<sup>52</sup> I have prayed all through<sup>53</sup> my life, and my life I have been in difficulty, difficult situation hard life to live<sup>54</sup>. I feared God, I was always kind to man always done best, be good to<sup>55</sup> and yet what have I got? Nothing. A hard life always, nothing else.” Moses said, “Yes, I will ask *about it*.” When *Moses had gone* a few steps further, *he saw* a man who was fully drunken. *The man called*, “Come along, come here, Moses. Will you take my message to God and ask *him* what *he* thinks about me?” Moses was amused and he took the messages of these two men. Naturally the answer was, “Moses, you know our law. Naturally this<sup>56</sup> man who has prayed *all his life*, he will have the reward<sup>57</sup> and this<sup>58</sup> man who has drunk<sup>59</sup> all his time, has<sup>60</sup> *his* punishment.” Moses comes back and tells this man, “Be of<sup>61</sup> sure and *be* happy. All you have done will be rewarded.” “I have no doubt,” he said<sup>62</sup>, “I am sure, I have always done sure<sup>63</sup>, God will not forget *this*.” When Moses comes to this<sup>64</sup> man, he said<sup>65</sup>, “*You have* well enjoyed your

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48. Hq.tp.: “God and man” instead of “man and God”

49. Hq.tp.: “which” instead of “that”

50. Km.sh.: an illegible symbol

51. Km.sh.: “as the wind” instead of “of the sea”

52. Hq.tp.: “Hear” omitted

53. Hq.tp.: “through” omitted

54. Hq.tp.: “difficult situation hard life to live” omitted

55. Hq.tp.: “always done best, be good to” omitted

56. Km.sh.: “The” instead of “Naturally this”

57. Hq.tp.: “be rewarded” instead of “have the reward”

58. Hq.tp.: “the” instead of “this”

59. Hq.tp.: “been drunken” instead of “drunk”

60. Hq.tp.: “will have”

61. Hq.tp.: “of” omitted

62. Hq.tp.: “said the man” instead of “he said”

63. Hq.tp.: “good” instead of “sure”

64. Hq.tp.: “the other” instead of “this”

65. Hq.tp.: “said” instead of “says”

life, for you *there* is the worst place.” He<sup>66</sup> man said, “Yes? I am so happy. *I* did not mind where *God* puts me. *But* that *God* thinks of me! I think,<sup>67</sup> there is nothing better for me.” *Then he* began to dance, *he* was so happy. *The* result was <sup>68</sup>Moses saw both in contrary place where expected<sup>68</sup>. *And Moses asked God*, “Why is so<sup>69</sup>?” *The* answer was that all the virtues of this man were wiped away by that thought of <sup>70</sup> conceit, “Yes, I deserved it.” Since *that moment all his virtues* were wiped away. *The other man*, *he thought*, all the punishment there *is* he<sup>71</sup> deserved it, *his* only happiness was that he was reminded<sup>72</sup> by the Lord what was it<sup>73</sup>. This gives a picture. There is law and yet there is something beyond law and that is love.

I have heard people say that, “I am ill,” or “I am suffering,” or “I am going through a difficulty,” or “Things go wrong because of my *karma*<sup>74</sup> of the past.” I said<sup>75</sup>, “If it is *so* or if it is not *so*, your thinking about it makes it still more<sup>76</sup> worse, everything that *one* acknowledges to be, *it becomes worse* because *one* acknowledges *it*.” That karma which could be thrown away in one day’s time, by acknowledging *it* will keep *with a person* all *his* life. *Some people think* that *they* do<sup>77</sup> suffer or that *they* go through pain that<sup>78</sup> according to the law of karma may suffer<sup>79</sup>. But when the thought of the grace of God comes and when *one* realizes the real meaning of the grace of God, one begins to rise above it, and one begins to know that, “My little actions, good actions<sup>80</sup>, *my* good deeds, all many<sup>81</sup> good deeds I must collect in order to make them equal to God’s

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66. Hq.tp.: “The man” instead of “He”

67. Hq.tp.: “I think,” omitted

68. Hq.tp.: “that these two men were quite in the contrary place than where Moses had expected them to be” instead of “Moses saw both in contrary place where expected”

69. Hq.tp.: “it” instead of “so”

70. Km.sh.: an illegible sh. symbol

71. Hq.tp.: “I have” instead of “he”

72. Hq.tp.: “remembered” instead of “reminded”

73. Hq.tp.: “what was it” omitted

74. For *karma*, see Glossary

75. Hq.tp.: “say” instead of “said”

76. Hq.tp.: “more” omitted

77. Hq.tp.: “do” omitted

78. Hq.tp.: “that” omitted

79. Hq.tp.: “may suffer” omitted

80. Hq.tp.: “good actions” omitted

81. Hq.tp.: “my” instead of “many”

mercy and compassion, *his* grace and *his* love he is<sup>82</sup> gives *at* every moment.” One moment<sup>83</sup> compassion *cannot* be returned by all life’s good actions. *The* relation of God and man apart, can one return by thought real compassion, love what<sup>84</sup> friend has done to us? Love that friend has<sup>85</sup>, *his* loving kindness and *his* compassion at this moment<sup>86</sup> we can never pay for thought sees<sup>87</sup>. *In all our* life *we* cannot pay it. *And* when we see the kindness *and the* compassion of God which is always hidden from our view because *we are* always seeing what is lacking, *the* pain, *the* suffering, *the* difficulties of man<sup>88</sup> is so absorbed in them that *he* loses the vision of all the good that is there. *We can* never be grateful enough, if *we* saw like this, *that it* is not the law, but it is the grace of God which governs our life. And it is the trust and confidence in this grace which does not only console a person, but which lifts *him* and brings him nearer and nearer *to* the grace of God.

God bless you.<sup>89</sup>

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82. Hq.tp.: “is” omitted

83. Hq.tp.: “God’s” instead of “One moment”

84. Hq.tp.: “a real thought of love, all a” instead of “by thought real compassion, love what”

85. Hq.tp.: “We can love that friend” instead of “Love that friend has”

86. Hq.tp.: “. But” instead of “at this moment”

87. Hq.tp.: “it” instead of “for thought sees”

88. Hq.tp.: “of” omitted and a new phrase started with “Man”

89. Hq.tp.: “To be read at the Service of the Universal Worship.” instead of “God bless you.”

Sufi Centre, 140 West 74<sup>th</sup> Street, New York, Friday  
January 8, 1926<sup>1</sup>

### Mureedship

Blessed *mureeds*<sup>2</sup>,

I would like to say a few words on the subject of mureedship.

*To think that* to be a mureed is something like being *a* member of a<sup>3</sup> certain society or club or institution is one thing, and to receive an<sup>4</sup> initiation in the sacred order, in order to reach a<sup>5</sup> spiritual goal, is another thing. And<sup>6</sup> this world which is<sup>7</sup> seen from two points of view and on which<sup>8</sup> two kinds of persons. *The* one is *he* who walks on this world looking at the surface after things that attract his mind. *He* lives a superficial life. On the same earth, *there is* another person. This person will looking and<sup>9</sup> being attracted by all things of *the* world, still holds to the thought of reality, still looks for it in all things and *in all* walks of life. Be *it* business *or* profession, be *it* domestic life *or* friendship *or* acquaintance, in all things he wants to find a glimpse of reality. That is the person who lives a serious life; that is *a* different person.

And the same it is to come to *the* Sufi Movement as member.

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: at top left, "(Class-lecture)"
2. The word *mureed* is used by Sufis to indicate an initiate; see Glossary
3. Km.hw.: "the" instead of "a"
4. Km.hw.: "an" omitted
5. Km.hw.: "the" instead of "a"
6. Km.hw.: "And" omitted
7. Km.hw.: "can be" instead of "which is"
8. Km.hw.: "accordingly there are" instead of "on which"
9. Km.hw.: "who" instead of " , this person will be looking and"

That person may stay *a* member for twenty years, but *he* will be where *he* is. The superficial person *may live* on earth<sup>10</sup> for three hundred years on *the* earth, *he* will be<sup>11</sup> a stranger as everybody else. Therefore, what I wish to say is particularly to those mureeds who had looked after a teacher to try to be mureeds. It might sound to you *as* something new, something strange, *and you may ask* why *Murshid*<sup>12</sup> gives such an emphasis to this? But it is better that you knew it before rather than knowing *it* after *you* have lost your opportunity. This is the most serious thing; but even small things of life, whether *you* take it<sup>13</sup> seriously and earnestly or not take it<sup>14</sup>, it is that thing,<sup>15</sup> earnestness and sincerity, which makes a man a person, a personality.

There are five things asked of a mureed, expected of a sincere<sup>16</sup> disciple. The first thing is the clear understanding of the exercises given to them<sup>17</sup>, for these are not gymnastics nor mathematical examples, theories or conceptions. These are instructions of a sacred kind *and they* must be carried out with that sacred feeling about them<sup>18</sup>, that they should be considered more than a religious ritual. It is known so in the East. The exercises given by *the* guru, by *the* teacher, are valued more than anything else in *the* world because in these exercises there is a power hidden which leads to the goal. Outwardly *they are* exercises, inwardly *they* are the power about which is said in the Bible, "Straight is the way and narrow is the gate ..."<sup>19</sup>.

And now coming to the manner of practising. *They* must be practised regularly without missing them, because if one day *one* misses them, *one* has to begin anew. Not all *is* lost, but much of it is

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10. Km.hw.: "on earth" omitted

11. Km.hw.: "remain" instead of "be"

12. The title *Murshid*, meaning a spiritual guide, was commonly used to refer to Inayat Khan; see Glossary

13. Km.hw.: "them" instead of "it"

14. Km.hw.: "take it" omitted

15. Km.hw.: "thing," omitted

16. Km.hw.: "serious" instead of "sincere"

17. Km.hw.: "him" instead of "them"

18. Km.hw.: "about them" omitted

19. Matt. 7:14

lost. Besides, they must be done with full attention. Besides,<sup>20</sup> one must not speak about them or discuss with others about those practices except *to the* one who is given *the* charge of leading *the* esoteric group. By speaking *about them*, you lose that real strength that<sup>21</sup> is hidden in the sacred word. And you will avoid the moods that come to a beginner as it comes<sup>22</sup> to a new student of violin.<sup>23</sup> There comes a day violin sounds too disagreeable, throws away him, tired of it. One day violin nicely played,<sup>23</sup> then *he* thinks: “I shall begin to practise again.” *These* moods come at a time of despair and<sup>24</sup> distress, *that a mureed may give up practising. But in this way he will not get any result from it. If he says, “Now it is enough,” and then after having profited by these exercises, one day<sup>25</sup> it comes to his mind, “I better begin it again perhaps<sup>26</sup> there is something in it,” by that time there is much lost. But besides that loss, this change of mentality, one day one thing and another day<sup>27</sup> another thing, is still worse.*

And now coming to the second thing which is most essential *and that is the* application of those practices in everyday life. If you practice it for half an hour every day and then forget *it, it is* as many *who* go to church on Sunday, but what do *they do* on the six other days? *They* never think about it. And so if *the* practices *are* done once a day and all day long forgotten, then *their* purpose *is* not achieved. *The* practice is like the winding. After that winding *the* mechanism must work. *I do* not mean *to say that one must* meditate all day long, *but* one must think about it.

And now coming to the third thing which is asked of a mureed *and it<sup>28</sup>* is the consideration of his duty towards the fellow mureeds. One might think, “Yes, I have received my initiation and my

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20. Km.hw.: “Besides,” omitted

21. Km.hw.: “which” instead of “that”

22. Km.hw.: “they come” instead of “it comes”

23. Km.hw.: “There might come a day that he throws his exercises away saying ‘I am tired of it.’ And another day when he felt nicely,” instead of “There comes a day violin sounds too disagreeable, throws away him, tired of it. One day violin nicely played,”

24. Km.hw.: “, of” instead of “and”

25. Km.hw.: “one day” omitted

26. Km.hw.: “because” instead of “perhaps”

27. Km.hw.: “time” instead of “day”

28. Km.hw.: “that” instead of “it”

exercises, that is all *I am* concerned with; what *do I* care for the other mureeds?" If we all thought so, then nothing would exist, neither families *nor* communities *nor* nations, nothing would exist. The great teachers who come from time after<sup>29</sup> time, and whose work has been with individuals, nevertheless<sup>30</sup> their first and main aim was to unite, to unite relatives together, *to unite* friends together. *It was* that unity in *the* spiritual ideal which was the real principle; they felt in that principle the message of God as lived where<sup>31</sup> Christ said, "Where there are three or four united in my name, I am there."<sup>32</sup> So the teaching of Krishna<sup>33</sup>, *who has said*, "I live among my devotees." The power of joining *together* in *one* spiritual ideal is much more than any power conceivable.

In Arabia of the Prophet *Muhammad* had the destiny to teach the Arabs who became angry with one another in one moment *and* as soon *as they were* angry either on<sup>34</sup> fists or knives were held against one another. Many of them still remain the same. Nevertheless, if two Arabs were fighting with knives *and* if a third one comes and says, "*Ya Shuyukh, sallu 'alannabi*", which means, "Think of our Prophet," they throw their knives immediately and forget the<sup>35</sup> anger *and* kiss one another's hand. In *the* name of *the* Prophet *they* become friends instantly; if not, *they* think *it* is an insult to *the* Prophet.

*It* is that unity *in* my mureeds I would like to see. We are few among us, we have faults, we have shortcomings. For that very reason *we must be friendly* towards others, forgive them *and* unite with one another. All that you can contribute to Murshid and to the cause is your unity with one another: to help them in their time of need, to serve *them* in every small way you can, to be ready to sympathize in the bad time of one another. That will be the practice of Sufism. In that way *you will* show the result of your practices.

And now coming to the cause. Will you only concern yourself

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29. Km.hw.: "to" instead of "after"

30. Km.hw.: "nevertheless" omitted

31. Km.hw.: "as lived where" omitted and sentence ended here

32. See Matthew 18:20, "For where two or three are gathered together in my name, there am I in the midst of them."

33. For Krishna, see List

34. Km.hw.: "on" omitted

35. Km.hw.: "their" instead of "the"

with your spiritual development or will you think that you have some obligation towards the cause, the cause which is infant and perhaps will remain infant from<sup>36</sup> many years to come. An infant lowers infancy worth too.<sup>37</sup> *There is no time in a person's life when he needs more care and must more be looked after than in infancy.* The Sufi cause *is* in its infancy. It asks your cooperation, your help in every way. *This* does not mean *that you* must leave your work and duties and give *all your* time and thought to this. No, it only means those who can give one minute of their time, one thought in twenty-four hours to *the* furtherance of *the* cause, even that is to be appreciated. *You* need not say, "I am unable to further the cause." *The* very fact *that* we are living *makes us* able to do it. *And whatever we can do, it* will always help a little. At the same time, to appreciate those who give time, thought, service and life to *the* cause is not something to neglect. *It* is your appreciation more than anything else *which will help them.* But if you will ignore *them* and only know the Sufi Centre and *your* practices, but do not know the workers, it would not be the thing as is necessary. Those in whom you will find a sincere devotion and whose service *and* thought *is* given to *the* furtherance of the cause, your appreciation will help and strengthen them to further the cause. As during the war *we* all said, do<sup>38</sup> our bit; in *the* Sufi cause, that is the appeal to *my* mureeds. *You* are not asked to give all your time *and* thought to it; one moment to *the* furtherance of the cause, even a<sup>39</sup> thought would help.

And now coming to Murshid in whose hand you have *received* your initiation. Is this relation as *the* relation considered between professor and student in *the* college or as *the* relation between general and soldier or as *between the chef*<sup>40</sup> in *the* office and *the* clerk? No. The sympathy of Murshid for *his* mureeds is like that of a<sup>41</sup> father and mother, more sacred than any relation one can consider. As my Murshid once told me, "*There are many things that*

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36. Km.hw.: "for" instead of "from"

37. Km.hw.: this sentence omitted

38. Km.hw.: "did" instead of "said, do"

39. Km.hw.: "one" instead of "a"

40. Apparently Inayat Khan used the French word *chef* instead of the English word chief

41. Km.hw.: "that of a" omitted

make people friends, but this one friendship which is in the path of God and truth is most valuable because *it* is a friendship that lasts forever,” and<sup>42</sup> Murshid is to be considered the one who stands with you in presence and *in* absence, *in* trouble, *in* difficulty, *in* sorrow and *in* joy, always. In this relation a link with Murshid *is established* and *this* link which<sup>43</sup> will become a living thing in your life.

There is a story of a mureed, *he* was a peasant man living in a village, a simple man. *And* some great saint came *and* it was made known to the simple villagers that, “Anyone who will see this sage will be allowed to enter heavens without one question about his deeds on earth.” People were curious. Everyone wishes to enter heavens more easily. *But* this young man, he was not attracted. The teacher, having heard this, that the whole village came to me but this young man, was curious *and went to him asking*, “Why *did* you not come *to me*, judge me before seeing me<sup>44</sup>? *Did you* not believe it<sup>45</sup> what people say?” Said, “None of these things.<sup>46</sup> *It is* not that I disbelieve, only that I am already a mureed of a teacher who has passed from this earth *and I do* not yet know whether *he is* in heaven or *in the* other place. By seeing you, *I should be* privileged to enter heaven, *but I should* rather prefer the other place<sup>47</sup> for that place becoming heaven once lived with my teacher.”<sup>47</sup> *It is* with this faith in every age<sup>48</sup> that one arrives to the real stage of realization arrived there<sup>49</sup>. But if the mind is divided, <sup>50</sup> a <sup>51</sup> something, a tree some fruits, many fruits, but not satisfaction<sup>50</sup>. As<sup>52</sup> in every relation, there is some sacredness in it<sup>53</sup>. Even in friendship in the world there is

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42. Km.hw.: a full stop instead of “, and”

43. Km.hw.: “which” omitted

44. Km.hw.: “,judge me before seeing me” omitted

45. Km.hw.: “it” omitted

46. Km.hw.: “The young man answered,” instead of “Said, ‘None of these things.’”

47. Km.hw.: “if I could be there with my teacher” instead of “for that place becoming heaven once lived with my teacher”

48. Km.hw.: “in every age” omitted

49. Km.hw.: “arrived there” omitted

50. Km.hw.: “it is like a tree which has some fruits, but they will not be satisfactory” instead of “a [indecipherable] something, a tree some fruits, many fruits but not satisfaction”

51. Km.sh.: an indecipherable symbol

52. Km.hw.: “as” omitted

53. Km.hw.: “in it” omitted

something sacred in it. But then this which is for God *and* for truth, in the<sup>54</sup> path of *the* understanding of life, when two persons are united in the initiation, they cannot be a greater, *a more* sacred relation than this.

To a murshid once a candidate came to become a mureed. *He asked*, “Will you accept me among<sup>55</sup> your pupil?” “Yes,” *the teacher said*. “*But I am* very unworthy,” *the mureed said*, “*I have* many faults.” *The teacher answered*, “*It does not matter.*” *But the mureed said*, “*If you knew* my faults, *you would* never accept me. *Shall I tell* you, in order to be sure?” “Yes,” *the teacher said*, “*tell me*”. “*The first fault I have addicted*<sup>56</sup> to drink.” *The murshid said*, “*Is that all? That is nothing.*” *The mureed was* very pleased. But then *he said*, “*I have a worse fault, and that is that I like to gamble.*” “*That is nothing,*” said *the murshid*. *The mureed was* still more pleased. So two, three faults of his<sup>57</sup> *he told, and every time the murshid said*, “*It does not matter.*” But *then he said*, “*Now I have accepted you with all your faults, now you must accept one condition from me.*” “Yes, of course,” *the mureed answered*. *The murshid said that*, “*My condition is that you may not*<sup>58</sup> *do all these things you told just now, but you may not do them in my presence. Now you go.*” And he went and teacher knew with all his faults sincere, mureed was deep<sup>59</sup>. And one day *he had a fancy to go to the tavern and as he was entering the tavern, he sees before him Murshid. He says*, “*What do I do, I cannot enter, I must go back.*” Another day *he goes at a gambling place. He thought*, “*I have a great desire to gamble after such a long time.*” *But what he sees is the face of his teacher. So he came back from there. One day pays*<sup>60</sup> *homage to his teacher, who asks him how he is getting on with his faults. “Oh,” he said*, “*I have a great desire to be as I have been, but you never leave me alone; you are always with me. I try to find a moment when you are not there, but I cannot find it.*”

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54. Km.hw.: “this” instead of “the”

55. Km.hw.: “as” instead of “among”

56. Km.hw.: “is that I have the habit” instead of “addicted”

57. Km.hw.: “of his” omitted

58. Km.hw.: “not” omitted, which in context must be correct

59. Km.hw.: “and teacher knew with all his faults sincere, mureed was deep” omitted

60. Km.hw.: “he goes to pay” instead of “pays”

Friends, after all, what is the teacher? The teacher is placed before his mureeds as *the* doll before the child. The child plays with the doll, but by playing with *the* doll, *it* learns the duties at home. *The* murshid is placed before them to sympathize *with* and to<sup>61</sup> appreciate all that is leading towards the goal. It is not meant that the murshid should be held high forever, that all may consider that, “Murshid is high.” *That* is not the thing. Think of *the* teaching of Buddha. With all *the* teachings *he* has given, *with all the esteem with which his image is placed in the temple of Buddha*<sup>62</sup>, *his* teaching is that, “You become Buddha.” With all that worship is not meant, “You stay in your place and hold Buddha high.” *What* is meant *is*, “All Buddha high<sup>63</sup>.”

<sup>64</sup>In upper aristocracy is democracy, is understanding the modern world<sup>64</sup> the meaning of true democracy, which is spiritual aristocracy.

God bless you.

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61. Km.hw.: “to” omitted

62. Km.hw.: “of Buddha” omitted

63. Km.hw.: “Become Buddha” instead of “All Buddha high”

64. Km.hw.: “There is aristocracy and there is democracy, two things of which there is much spoken in the modern world. But it is in the understanding of these things that man will find” instead of “In upper aristocracy is democracy, is understanding the modern world”

Kismet Stam's shorthand and longhand reporting

Lenox Theatre, New York

January 10<sup>th</sup>, 1926

### Universal Worship: The Spirit of Guidance

Beloved ones of God,

I would like to say *a* few words on *the* subject of *the* spirit of guidance.

The word divine comes from Sanskrit word *dowa*, or *dewa*<sup>1</sup>, which means the<sup>2</sup> divine intelligence, the celestial spirit. Therefore, divinity is that aspect of God which comes out of God and forms into the spirit of guidance. The spirit of guidance, therefore, may be called the heart of God, a heart which is stated as<sup>3</sup> accumulator of all feelings, impressions, thoughts, and memories, of all knowledge, and of all experiences.

For an instance, there is a man at the head of a factory, who has been in that factory from the beginning; has<sup>4</sup> had *the* experience of all kind; *of* the pioneer work, *and* how *things* changed; all thought who brought<sup>5</sup> new experiences, *and of the* right or wrong results which came out of it. All such impressions have been collected in that one person.

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw.= Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- od.tp. = a typescript of unknown provenance (not by Km. as it is single spaced, and not apparently by Sk.), made from Km.hw. and with only three minor differences, which are noted.

#### Notes:

1. For *dowa* and *dewa*, see Glossary; od.tp.: first "dēva" typed, then altered to "dēwa", followed by "deva"
2. Km.hw.: "the" omitted
3. Km.hw.: "the" instead of "stated as"
4. Km.hw.: "who" instead of "has"
5. Km.hw.: "of the" instead of "all thought who brought"

In this mechanism of the world, all that happens, all that is experienced in the way of thought *and* feeling, *it is* all accumulated. Where? In *the* heart of God. In other words, *the* mind of all minds and *the* heart of all hearts is one heart, and that is the heart of God. Spirit of guidance, therefore, is the name of the heart of God. If there is such *a* thing as divinity, it is that heart which has all wisdom, and to which all wisdom belongs. The heart of God is the intelligence, and <sup>6</sup> a current of guidance in the heart of every man, because the heart of all has found one heart, *and it is* that which is divinity. Therefore, *it is* not disconnected with the heart of man. The heart of man is an atom which makes the heart of God.

If people have given that name to Christ, it is true also. The heart of the master which reflected fully the divine heart naturally showed the sign of divinity. Many, not understanding this, made this idea exclusive and incomprehensible *and* by that *they* have taken away *the* ground from the feet of the master. By that also another harm has been done, and that is that this idea has taken away the worthiness of man who was made to be the representative of God. The Hebrew scriptures say that man was made <sup>7</sup> on the image of God. Not only that, but *the* Muslim *scriptures* says<sup>8</sup> that man was made as the *khalif* of God<sup>9</sup>, that means the representative.

When one says that man was born from sin, *that* man *is* on earth *and* *that* God *is* in heaven, *one* separates man from God. *And this* takes away *the* possibility of perfection of which Christ *has said*, “Be ye perfect as your father in heaven is perfect.”<sup>10</sup> That possibility of human perfection is taken away by making *the* idea of divinity exclusive, and remote, depriving *man* of *the* bliss of God *which was* meant for him. Therefore, disputes *have risen* among *the* followers of *different* religions, each of *them* thinking their teacher *the* only teacher. For that reason wars took place in all ages, and people have disagreed *with* one <sup>11</sup> for another; people from one community *have* called *the others* heathen, depriving *themselves* of *the* bliss *which*

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6. Km.hw.: “the” instead of “a”

7. Km.hw.: “in” instead of “on”

8. Km.hw.: “say” instead of “says”

9. For *khalif*, see Glossary

10. Matt. 5:48

11. Km.hw.: “for” omitted

constantly is and *which* was, this is<sup>12</sup> and always will be, of which Christ *has* said, “I am alpha and omega, *the* first and last.”<sup>13</sup> Plainly interpreted, *this* means that, I was if there was any that<sup>14</sup> gave wisdom, and now who gives wisdom, and will be ever the divine wisdom. *The* master identified himself with the heart of God instead of that personality which was known as Jesus. *And* people *have* limited that divine wisdom, that spirit of guidance, that heart of God, to that personality which came as Jesus. *And they have* forgotten that word he himself said, that “I was,”<sup>15</sup> *which* means those prophets and seers, be it Abraham, *or* Zarathustra, or Buddha, or Krishna, who came before Jesus, *he* identified *himself* with them, “I was Abraham first; if *there was any* wisdom given before, *it was* given by me, by the divine I, that divinity given before<sup>16</sup>.” *Therefore he said*, “I *have* not come to give a new law, but I *have* come to fulfill the law.”<sup>17</sup> *By this he also says* that the guidance will continue afterwards. It was only a declaration of that identity in which Christ lived, not in which *the* people recognized him.

And those two professions which Jesus Christ made, saying *to the* ones that, “I will come,” and to the others that, “The son of man will come,” it was one answer to two mentalities. *To* the souls who could recognize *his* identity, *he said*, “I will come,” *and* to them<sup>18</sup> *who could* not realize *his* real identity, *he said*, “Someone else will come, he will come.” Whenever wisdom *is* not there, Jesus Christ will come. In<sup>19</sup> the real meaning of it is, “*I* will come in another form just<sup>20</sup> *is* myself just the same.” *It is* a puzzle of words only for those who puzzle themselves. *For those* who want to get out of *the* puzzle, *it is* easy and simple. *But* human nature wants to go in conventionalities<sup>21</sup>, *and* make truth as difficult as possible.

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12. Km.hw.: “this is” omitted

13. See Revelation 22:13

14. Km.hw.: “who” instead of “that”

15. Inayat Khan here apparently refers to the story in the Gospel of John where Jesus is reported as saying, “Before Abraham was, I am.” (John 8:58)

16. Km.hw.: “spirit of guidance” instead of “I, that divinity given before”

17. See Matthew 5:17

18. Km.hw.: “those” instead of “them”

19. Km.hw.: “In” omitted

20. Km.hw.: “which” instead of “just”

21. Km.hw.: “complexities” instead of “conventionalities”

There is *the* manifestation of that whole<sup>22</sup> which may be called spirit of guidance in all souls. *You* distinctly see it in *a* loving mother, *in a* kind father, innocent child,<sup>23</sup> in a helpful friend, in an inspiring teacher. That in all different aspects where *there is* compassion, where inspiration rises, there the spirit of guidance manifests. *But* most *it* manifests in the words of sage in uplifting<sup>24</sup> humanity with that love and humanity<sup>25</sup> which is *the* compassion of God<sup>26</sup>.

How few know that *there* have been teachers such as Buddha *and* that today half the world adheres to him<sup>27</sup>. And that morning till evening their thoughts *go* to Buddha, to touch his spirit, to attain to his peace and perfection, which is their life's ideal.

There was a question of raising a statue,<sup>28</sup> of raising statue in New York of Buddha<sup>28</sup>. Many poets and writers<sup>29</sup> one more<sup>30</sup> statue of *a* man who has inspired the world directly or indirectly. *It* would not be too much appreciation showed to Buddha and East and its wisdom<sup>31</sup>, *and yet* many have raised objection to it. *This* gives the proof that *the* master who came before Jesus Christ, and thousands of years his wisdom has lived in this<sup>32</sup> world, and deepened in<sup>33</sup> souls and hearts of humanity, *and* lifted them up, that even today *he* can have an opposition. Imagine what would have been the time when he lived, when they all lived. Was life smooth for them, *was it* easy for them to serve the world? The greater the service<sup>34</sup> a soul has done,

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22. Km.sh.: the symbol interpreted as "whole" could also indicate "all"; Km.hw.: "whole" omitted

23. Km.hw.: "innocent child" omitted (probably Inayat Khan said "in an innocent child" as in his prayer Salat, which he seems to be quoting)

24. Km.hw.: "those who have uplifted" instead of "sage in uplifting"

25. Km.hw.: "and humanity" omitted

26. Km.sh.: after "God" follow two symbols which could be read as "in impressing" or "in imposing"; Km.hw.: no other words after "God"

27. Inayat Khan apparently greatly overestimated the number of Buddhists in the world, but such statistics were not so readily available in his day

28. Km.hw.: "of Buddha in New York" instead of "of raising statue in New York of Buddha"

29. Km.sh.: after "writers" another "and" followed by an indecipherable sh. symbol, omitted in Km.hw.

30. Km.hw.: "were for having the" instead of "one more"

31. Km.hw.: "and East and its wisdom" omitted

32. Km.hw.: "the" instead of "this"

33. Km.hw.: "the" instead of "in"

34. Od.tp.: "services" was typed, but the final "s" later crossed out in ink

the greater difficulty he has. What about Jesus Christ? After preaching to a few fishermen, no sooner he comes among the intellectual who could discuss and argue, opposition arose, and there came *the* crucifixion of the Lord.

In *the* life of Muhammad so little is known to the Western world. *And* what is known is in such a corrupted form, that very few understand what tortures the Prophet went through. Three times *he* was put out from<sup>35</sup> *his* land by *his* own people when giving the message of God. Stones were thrown at him, and his head *was* bleeding. And yet *his* optimism and hope was such that *he* said that, "This very ground which has the drops of *my* blood, *this* very ground will be the foundation of the mosque." Nothing would dishearten him, nothing would make *him* disappointed. For human nature is limited, and man always opposes *that* which *he* cannot comprehend, or rise<sup>36</sup> beyond his comprehension.

In reality, the spirit of guidance *is* to be pictured as one thread, and<sup>37</sup> one string, and all the great masters of humanity who have come are these<sup>38</sup> beads on that string. One spirit and many individualities, one soul and many personalities, one wisdom and many teachers *who* have expounded wisdom according to *their* own personality.

But *at the* same time, wisdom always being one, *they* may not be compared with different scientists. *For an instance*, one scientist has discovered a certain philosophy; *he* says, "I have made a new discovery." Prophets never said *that they had made* a new discovery; *they have always spoken of* one *and* the same wisdom. *They have always said*, "*What* they perceived I perceive, *and* those *who come* after thousands of years, *they* will perceive the same." *And* in spite of that, *it* is always new, for every moment has its own joy. As Hafiz<sup>39</sup> says, "Sing, my soul, a new song that every new moment inspires you with." Once the soul wakens, and<sup>40</sup> begins to see the<sup>41</sup> truth is

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35. Km.hw.: "of" instead of "from"

36. Km.hw.: "which is" instead of "or rise"

37. Km.hw.: "and" omitted

38. Km.hw.: "the" instead of "these"

39. For Hafiz, see List; the source of this quotation has not yet been found

40. Km.hw.: "it" instead of "and"

41. Km.hw.: "that" instead of "the"

always new and renews the soul, giving *it* perpetual youth that never dies.

Those who find differences in the teachers of humanity, these are of the life they lived. But no matter what life, whether as kings, as<sup>42</sup> *fakirs*<sup>43</sup>, whether they walked or rode on elephant's back, whether they were on a throne or in the caves of the mountains, or in deserts, they all *had the same* experience: realization. If *you* saw them comfortable and rejoicing, they *heard the same* note which other ones has<sup>44</sup> heard in tortures, shows having all experiences<sup>45</sup>. Those who were kings, as Solomon those as<sup>46</sup> David and as Muhammad<sup>47</sup>, and those who were sages, as Krishna or Buddha, all have<sup>48</sup> different characters, they *had the same* realization, *the same* philosophy with human beings<sup>49</sup>. There never would come a difference if they all met. But they are not meant all<sup>50</sup> to meet because they are all one. It was the spirit of guidance which manifested in<sup>51</sup> all these different names and forms.

And now one might ask, how would one look at it from a metaphysical, philosophical point of view? And the answer is that light has three principal currents: one current that takes the central line and shoots out, one current that goes on the right, and a third one that goes on the left. It are<sup>52</sup> these three currents which are the secret of what is called Trinity. In this threefold aspect you can interpret the mystery of manifestation, which is known as perfect inspiration<sup>53</sup>.

The one current of the spirit of guidance which runs on the right is significant of power. It is therefore that those who came under that current, they are called masters. The character of this soul is of power, the one who conquers himself, who fights conditions, who

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42. Km.hw.: "they were kings, or" instead of "as kings, as"

43. For *fakir*, see Glossary

44. Km.hw.: "has" omitted

45. Km.hw.: "shows having all experiences" omitted

46. Km.hw.: "and" instead of "those as"

47. Km.hw.: "and as Muhammad" omitted

48. Km.hw.: "these" instead of "have"

49. Km.hw.: "with human beings" omitted

50. Km.hw.: "all" omitted

51. Km.hw.: "through" instead of "in"

52. This ungrammatical form is heard even today among non-native speakers of English

53. Km.hw.: ", which is known as perfect inspiration" omitted

struggles with life, who rises above conflicts.

The story of Daniel in *the* lions' cave is the picture of a<sup>54</sup> master, *of the* magnetism, power and peace that make lions tame. The same power spreads and makes all hard things soft in time. Master, therefore, is a living power. Power of mind, *of* feeling, *of* heart; power of spirit which has its influence on all living beings, things and objects. And one cannot imagine the human mind, to what *it* extends. One ought to have *a* glimpse *of* insight to find that power.

In order *to arouse* curiosity, *in books they have pictured* masters in<sup>55</sup> caves of mountains or deserts, always sending masters in such<sup>56</sup> a place that nobody can find<sup>57</sup> *them*. One can read *it in* books. *That* is something. Nevertheless it means *a* living privilege *to* meet with all<sup>58</sup> who has reached *the* stage of master or prophet<sup>59</sup>.

And then *there* is another current, the left current, *which* is the sign of the saintly inspiration, that passive character *which has the* desire for service, the overflowing sympathy, the tender heart, the touching personality, an overweighing compassion, a continual forgiveness, a gentle manner, a continual self-sacrifice, and perpetual renunciation.

People have pictured them in stories and traditions,<sup>60</sup> but at the same time, that blessed time, not only same time, is forever, is mankind's privilege because<sup>60</sup> man does not try to find illuminated souls in humanity; therefore, *he* wants to read in *the* book that *there are* saints to be found in *the* deserts of Jerusalem. It is a human character. It develops just like certain flowers of fruit that comes<sup>61</sup>. But<sup>62</sup> as human being is disappointed in himself, *he* cannot give<sup>63</sup>

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54. Km.hw.: "the" instead of "a"

55. Km.sh.: an indecipherable word in longhand appears before "caves"

56. Km.hw.: "such" omitted

57. Km.sh.: after "find" follow four shorthand symbols which cannot be construed in a way which makes sense

58. Km.hw.: "one" instead of "all"

59. Km.hw.: "or prophet" omitted

60. Km.hw.: "but they did not only live in the past. But" instead of "but at ... mankind's privilege because"

61. Km.hw.: "fruit of a certain flower" instead of "certain flowers of fruit that comes"

62. Km.hw.: "But" omitted

63. Km.hw.: "have" instead of "give"

trust *in another*<sup>64</sup>. *He* better goes in *the* space and worships a God he does not know, or truth. Therefore, those of wisdom and of thought, *they* have told<sup>65</sup> man, “If you ever wish to worship or adhere a God, there is a temple; is<sup>66</sup> a god put *there*, an idol of rock; go to him *to* worship. You deserve it.<sup>67</sup>” Also taught<sup>68</sup>, “Do not go directly in *the temple*; first *walk* hundred times around it, then *you have* deserved *to enter*.”

And when coming to explain this<sup>69</sup> central current which is prophetic, *it* is both, *the* power of *the* master and *the* wisdom of *the* saint, <sup>70</sup>softness and strength both together of this personality<sup>70</sup>.

And<sup>71</sup> this character has *the* injunction to go into the world, to be in the crowd, to<sup>72</sup> endure the coarse vibrations of men, to go through all experiences of life, *and* to retain that fineness *and* delicateness *and* tenderness which keeps *the* soul with God, *in* communication with the spirit of guidance that<sup>73</sup> ever flows and manifests in the form of the message.

God bless you.

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64. Km.sh.: after “another” appears a passage in shorthand which does not appear at all in the Km.hw., and which cannot be construed in a way that makes sense; it reads “if feel hope but person how insight crude will next ???ered believes if says wonderful complaint loving good friend looks with scepticism, is it true, can be true? I shall see. By losing trust in himself ”

65. Km.hw.: “taught” instead of “told”

66. Km.hw.: “is” moved to after “a god”

67. Km.hw.: “You deserve it.” omitted

68. Km.hw.: “they said” instead of “taught”

69. Km.hw.: “the” instead of “this”

70. Km.hw.: “softness and strength both together of this personality” omitted

71. Km.hw.: “And” omitted

72. Km.hw.: “the” instead of “to”, apparently by mistake; od.tp.: “to”

73. Km.hw.: “which” instead of “that”

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Lenox Theatre, New York  
Sunday evening, January 10, 1926

### Inspiration

Beloved ones of God,

When speaking on the subject of inspiration, I would like to first describe what difference there is between inspiration and instinct. That which we recognize in the lower creation as instinct is the same which works through *the* human mind in the form of intuition or inspiration. One may say from *a* biological point of view that *the* lower creatures are born with *a* certain instinct, such as *the* inclination to fly, to defend *themselves* with <sup>1</sup>horns, or *to* bite with *their* teeth<sup>2</sup>. All are<sup>3</sup> faculties they show, *they are* born with them; is<sup>4</sup> not only the heritage they bring from their ancestors, *they are* not belonging to *their* family only, is<sup>4</sup> a property of the spirit. And from *the* spirit all living beings get a guidance in the form of *an* inclination. Whatever<sup>5</sup> *we* recognize as instinct in *the* lower creation is inspiration in mankind. Today, as science is increasing and *as* materialism is prevailing, man is forgetting the heritage that *he* has from the spirit, and attributes every knowledge and experience to *the*

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the transcription. Where the two actually differ, the shorthand is placed as the text and the type is indicated in a footnote.
- Km.tp. = Kismet Stam's typed transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in type which do not appear in the shorthand are in *italics*. Normally, Km. made her transcription in longhand, but she seems on this occasion to have had a typewriter at her disposition, and she was an excellent typist.
- Sk.tp. = a typescript made by Sakina Furnée, exactly following Km.tp., but with some editorial changes added in ink, which are noted.

#### Notes:

1. Sk.tp.: "their" added in ink
2. Km.sh.: after "teeth" appear two sh. symbols, the meaning of which is not clear
3. Km.tp.: "the" instead of "are"
4. Km.tp.: "they are" instead of "is"
5. Km.tp.: "What" instead of "Whatever"

material existence *of* the physical world. And in this way he deprives himself of those gifts which could be called his own, he has this right,<sup>6</sup> and without which man cannot live a fuller life. One can hardly imagine how much materialism has taken away that inspiration, which is a form<sup>7</sup> of *the* human mind and which is *a* property of the soul, because of not recognizing it as such. The other day *when* speaking with a great writer in Paris, and<sup>8</sup> what surprised me most was to hear from<sup>9</sup> him say, "Is it true that there is an<sup>10</sup> inspiration?" I was surprised to see, here is *a* writer who has made his<sup>11</sup> name, *who has written* several books, *and who is* not sure of inspiration. What is *the* outcome of it? *The* outcome of it is *that the* writing of music, poetry, verses, all this *has become* a mechanical work. *There is* no life to<sup>12</sup> it. And it is considered according to *its* material, commercial value. As soon as *the*<sup>13</sup> prose or *the*<sup>13</sup> poetry *has been made*, the first thought is how will it take, whether *it* will bring a material success or not. *It* is for this reason *that the* inspirational faculty *has become* limited. He does not do<sup>14</sup> for *the* satisfaction of *his* soul, *he does not work* for *the sake of* humanity or *with a* high ideal.

There is much that *we* can criticize in *the* music and *the* prose of today. Very often *a writer is* considered most successful in *the* sense of worldly success, *but when we* look at it<sup>15</sup>, most of it is mechanical. *There is* no life to<sup>12</sup> it. *It* all is<sup>16</sup> outward appearance. In this way, that faculty which makes man a human being and that faculty by which man represents *the* spirit becomes blunted because man does not pay attention to it.

The believers of the East considered *the* human body as the<sup>17</sup>

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6. Km.tp.: ", he has this right," omitted

7. Sk.tp.: "form" crossed out and "faculty" substituted in ink

8. Km.tp.: "and" omitted

9. Km.tp.: "from" omitted

10. Sk.tp.: "an" crossed out in ink

11. Sk.tp.: "his" crossed out and "a" substituted in ink

12. Sk.tp.: "to" crossed out and "in" substituted in ink

13. Sk.tp.: "the" crossed out in ink

14. Km.tp.: "A writer does not work" instead of "He does not do"

15. Km.tp.: "his work" instead of "it"

16. Km.tp.: "is all" instead of "all is"

17. Km.tp.: "a" instead of "the"

sacred temple. If *this body* is a sacred temple, it must be for a very great purpose, not only to eat, drink and make merry, to<sup>18</sup> pastime and then to have finished with life. It is to accomplish something most worthwhile, *something which can be accomplished* only by wakening *the* faculties which are of inspiration. However successful a man of business, of<sup>19</sup> profession, a man *who* writes music or poetry, may be, but<sup>20</sup> at the same time his work cannot be living, only when<sup>21</sup> *it* comes from inspiration. Therefore, today *we do* not find many Beethovens or Wagners or Shakespeares and<sup>22</sup> great ones as *those* who have passed. *And it is* for *this* reason *that the* time has come when<sup>23</sup> man ignores *the* divine heritage, *the* spiritual link with *the* source and<sup>24</sup> from where can<sup>25</sup> *the* true inspiration.

Now coming to *the* subject of inspiration. The first thing that everybody experiences in life is what one calls impression, whether *he* believes in it or not. But<sup>26</sup> everyone has an impression on seeing a certain person or *by* looking at a certain condition. One may not believe that impression, but at the same time *the* impression is there. The first impression<sup>27</sup> tells man whether *he* will be successful or not, whether a person is right or not, whether *there* will be friendship between two people or not. And when this faculty is developed, a person can get an impression of a place and of persons and of spheres of<sup>28</sup> conditions. Impressions come to those<sup>29</sup> whose mind is more still. When<sup>30</sup> mind is active cannot take impressions, for mind is likened to water. When *the* pool of water is disturbed, *one* cannot see in *it* any reflection. At the same *time*<sup>31</sup>, purity of mind is necessary.

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18. Km.tp.: "not only for a" instead of "to"

19. Sk.tp.: "of" crossed out and "or in a" substituted in ink

20. Sk.tp.: "but" crossed out and "yet" substituted in ink

21. Sk.tp.: "only when" crossed out and "unless" substituted in ink

22. Km.tp.: "or any" instead of "and"

23. Sk.tp.: "when" crossed out and "that" substituted in ink

24. Km.tp.: "and" omitted

25. Km.tp.: "comes" instead of "can"

26. Sk.tp.: "But" crossed out and "Yet" substituted in ink

27. Km.sh.: before "tells" is an ambiguous sh. symbol which might mean "how"

28. Km.tp.: "spheres of" omitted

29. Sk.tp.: "those" crossed out and "him" substituted in ink

30. Km.tp.: "Those whose" instead of "When"; Sk.tp.: "Those whose" typed, but "those" crossed out and "he" substituted in ink

31. Km.sh.: "mind" written; Km.tp.: "mind" omitted, and "time" added by hand in its place; Sk.tp.: "time" typed

And in which sense? All that is called wrong, it<sup>32</sup> is not wrong because by a certain moral, a principle,<sup>33</sup> is made wrong. *It is* wrong because *of the* mechanical action *of* the mind. That is why *it* is wrong.

When *the* mind is kept pure from all that action which disturbs it,<sup>34</sup> and when makes the pure water of the mind dirty than mind is in its pure condition,<sup>34</sup> then naturally it can take impressions. Mind is likened to a photographic plate. If several impressions *are* made *upon it*, then *there can be* not<sup>35</sup> other impressions. Therefore, mind is<sup>36</sup> kept pure from all undesirable impressions in order that every impression *may be* clear.

Then there is intuition, a faculty which is a step forward, *which is the* next step to impression. Naturally woman is more intuitive than man. *The* reason is that woman is respondent by nature, *and* more sympathetic. Therefore, *she* can perceive intuition more clearly. Very often man may think over a certain thing *and* not *be able to* come to a conclusion. *He* may reason and think *and* yet not come to a clear understanding. And woman, or *any* intuitive person, in one moment becomes clear about a certain question, a certain point. That comes from intuition. Intuition is a faculty of a deep heart; in other words, *of* the heart that feels deeply, be *it* a man or be *it* a woman. The quality of intuition belongs to a sympathetic heart. Even animals such as dogs *and* cats *and* horses have intuition. The warning of death and the feeling of despair and distress has become known to them beforehand. Very often *they* give a warning. Those who live with nature often find animals as a medium to give warning of coming dangers. The animals intuitively feel *the* changes of weather and storms and *all* sorts of incidents that come. Mankind naturally is more capable of intuition. But only because his mind is absorbed in a hundred things, *his* deep feelings become so blunted in everyday

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32. Sk.tp.: "it" crossed out in ink

33. Sk.tp.: "it" added in ink

34. Km.tp.: "then it is made like the pure water. Very often the water of the mind is dirty. But when the mind is in its pure condition," instead of "and when makes the pure water of the mind dirty than mind is in its pure condition"

35. Km.tp.: "no" instead of "not"

36. Km.tp.: "should be" instead of "is"

life and then as<sup>37</sup> he ignores the existence of intuition or inspiration *and* naturally *this* faculty becomes blunted. He feels and knows less than animals. *The* human body is a vehicle, it is a telescope, an instrument by which one can perceive the knowledge of oneself within, of conditions, of others and of *everything* outside.

There is another form of intuition which may be called dream or vision. Very often people consider *a* dream as an action of *the* mind, as *an* automatic action of *the* mind without reason<sup>38</sup>. Well,<sup>39</sup> *this* is not always the case. *There* is no movement in *the* mind which is meaningless. Every motion and action has *a* meaning behind it; *every motion* is directed toward something with intention or not. *There is* no movement, *there is* no action which is not directed from some source or the other. And therefore, there are three kinds of dreams. *There is* one dream in which a person sees one's<sup>40</sup> mind working on<sup>41</sup> *the* same lines as *it* worked during the day, at *the* same time suggesting the past, present or future. *Then there is* another kind of dream when the mind sees everything quite opposite of what is going to happen. And there is *a* third condition of *the* dream where one sees actually happening *something* of *the* past, or what is going to happen in *the* future. This gives one a proof that everything on *the* physical plane is first formed in the inner planes and it is registered on the mind in *the* dream. When *one* is concentrated, one sees the happening more clearly. Also *there is* a state of *dream* in which *one* sees a vision, sees a vision line of a help or<sup>42</sup>. *This happens* in a meditative condition. *A* vision is more communicative, more expressive; *it is* a warning *which* is given for *the* future, or *an* incident of *the* past is made known. In the vision one can go still further and communicate with the world unseen. But *a* vision only comes to those who are born with that faculty or have developed *that* faculty in *the* mind where becomes<sup>43</sup> fully concentrated.

And now coming to *the* question, how does one develop this

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37. Km.tp.: "that" instead of "and then as"

38. Km.tp.: "without reason" omitted

39. Km.tp.: "But" instead of "Well,"

40. Km.tp.: "his" instead of "one's"

41. Km.tp.: "along" instead of "on"

42. Km.tp.: ", sees a vision line of a help or" omitted

43. Km.tp.: "by becoming" instead of "where becomes"

faculty of intuition? *The first thing is self-confidence. When there is no self-confidence, one cannot develop this faculty of intuition, because it comes more and more by believing in it. When a person doubts and says, "Is this an intuition, will this really help me, or shall I be deceived by my own intuition?", in that case, naturally reason produces a confusion in the mind and intuition is destroyed. There are many intuitive people, and their intuition has been destroyed only by this doubt which rises in their mind, whether their intuition is right or wrong. That is why they lose this faculty of intuition. Every faculty wants nurturing; if it is not nurtured, it becomes blunted and destroyed; one can no<sup>44</sup> more make use of it. Besides that, a person may in his life receive<sup>45</sup> the value of this faculty; he<sup>46</sup> naturally destroys the faculty of intuition. Also this faculty disappears by the speedy action of mind. When a person thinks of thousand things in a short time, the mind becomes too active and then one cannot perceive intuition, which needs a certain rhythm, a certain concentration.*

And a step further from this experience is what may be called inspiration. Inspiration comes to poets, writers, inventors, scientists. But one may ask, "Where does it come from, and what is its source? <sup>47</sup>Why to musician, to poet, how not a poet get musician's inspiration.<sup>47</sup> Why must it reach to the same person with whom it belongs?" *The reason is that there is a mind behind all minds, there is a heart as the source of all hearts, and there is a spirit that collects and accumulates all the knowledge that every living being has made<sup>48</sup>. No knowledge or discovery that ever is<sup>49</sup> made is lost. It all accumulates and collects in that mind as in an eternal reservoir. This is what is recognized by the seers as the divine mind. In<sup>50</sup> this mind all wisdom can be drawn. The mind of the poet naturally is exalted.*

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44. Km.sh.: "not" written; Km.tp.: "no" instead of "not"

45. Km.tp.: a blank instead of "receive"; Sk.tp.: the blank filled in by "have no regard for" in ink

46. Sk.tp.: "then" added in ink

47. Km.tp.: "Why does not the inspiration of a musician come to a poet, why does not a poet's inspiration come to a musician?" instead of "Why to musician, to poet, how not a poet get musician's inspiration."

48. Km.tp.: "had" instead of "made"

49. Km.tp.: "has ever been" instead of "ever is"

50. Km.tp.: "From" instead of "In"

Therefore, *it becomes* enlightened<sup>51</sup> by *the* divine mind. From *the* divine mind all *that* is needed manifests and comes easily<sup>52</sup>. *It may be that a poet*, without inspiration, in<sup>53</sup> six months *works on a poem*. Nor<sup>54</sup> *it* gives satisfaction *nor*<sup>55</sup> to *the* poet, nor to those who think it is mechanical. *And there is* another one *who* in a moment receives *the* inspiration and puts it down. *He* never can correct *what he has written*; *he* never can change it. No one can change it. If *it is* changed, it is spoiled. *It is* something that comes in a moment and *it* is perfect in itself; it is *a piece* of art; *it is an* example of beauty. *And it* comes so easily. *That* is called inspiration.

Many have tried to imitate inspirational people in poetry, in scientific inventions. *They* tried from hours and hours<sup>56</sup>, *but they* never reached that perfection which has come in a moment's time. *Those who are inspired*, *they* never searched after it, *it* came in a mood. All that comes from inspiration is living; *it* always has its value. There are writings of such poets in the East as Rumi<sup>57</sup> of Persia, as Kalidasa<sup>58</sup> of India. *And now, after* thousands of years, since the<sup>59</sup> writings are read by people and *it* is never old and never people are tired of it. *The* same with Shakespeare is<sup>60</sup> a living world. The more time passes, the more *it lives*, *the more it is* appreciated. *It* is ever living, ever new<sup>61</sup>. That is the character of inspiration. And *it* only comes to those<sup>62</sup> whose minds are<sup>63</sup> still and whose thought is absorbed in the beauty of the work which *he* has contemplated<sup>64</sup> upon. The musician who knows little of this world but music, *his* mind *is* concentrated, focussed upon<sup>65</sup> *the* beauty of *his* art. Naturally

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51. Km.sh.: the sh. symbols reads "lit on", probably indicating "enlightened"

52. Km.tp.: "and comes easily" omitted

53. Km.tp.: "for" instead of "in"

54. Km.tp.: "And" instead of "Nor"

55. Sk.tp.: "nor" crossed out and "neither" substituted in ink

56. Km.tp.: "from hours and hours" omitted

57. For Jalal-ud-Din Rumi, see List

58. For Kalidasa, see List

59. Km.tp.: "these" instead of "since the"

60. Km.tp.: ". He has made" instead of "is"

61. Km.tp.: "ever new" omitted

62. Km.tp.: "one" instead of "those"

63. Km.tp.: "mind is" instead of "minds are"

64. Km.tp.: "is contemplating" instead of "has contemplated"

65. Km.tp.: "on" instead of "upon"

*he* will draw *the* inspiration. So *it* is with *the* poet. But when *the* mind is absorbed in thousand things, that *it* is not focussed, *then it* cannot receive inspiration.

And one may say, how inspiration is developed? By concentration. An inspirational poet is he whose mind is fully fixed on *the* idea he wishes to express; *he* is floating, so to speak, in the beauty of it; his mind becomes focussed and inspiration mechanically comes to him. A person who troubles about inspiration, who wants to drag<sup>66</sup> it, *he* cannot get it, *it* does not belong to him. In order to get *it*, *he* must float in *the* idea, *he* must give all *his* heart in *its* beauty, *he must be* so positively *focussed* to that spirit of *beauty* that inspiration may naturally flow into him.

And now coming to revelation, which is the next step and *the* last step in *this* path, revelation which came to saints and saviours of humanity. It is not a story when we hear that the saints spoke with trees and plants in the wilderness, that *a* voice from the sea rose and *the* saints heard it, *that* masters talked with *the* sun, moon, and stars. For the deeper *a* person dives in life, the more *he is* convinced that all is living, *whether* living beings or objects, or whether art or whether<sup>67</sup> nature, whatever you see, *whatever you* perceive through *the* senses, whatever you can touch, all that is intelligible to you. *It may not be* seen and *it may not be* known by you, also is<sup>68</sup> communicating. Once a person begins to communicate with nature, with art, one<sup>69</sup> begins to have the proof of this, that everything begins to speak. As the great poet of Persia, Sa'di<sup>70</sup>, has said, that, "Every leaf of the tree becomes as<sup>71</sup> a page of *the* Bible when once the heart is opened and once it has learned to read." When once revelation begins, one does not need to talk; before talking one knows what the other one wishes to say. The condition of the person *or* the persons before *a* revealed one are like reading letters<sup>72</sup>. *The person may* speak to him, *but* without speaking, *he knows*. *This is* not thought reading,

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66. Sk.tp.: "drag" changed to "draw" in ink

67. Km.tp.: this "whether" omitted

68. Km.tp.: "it is all" instead of "also is"; Sk.tp.: "but" added before "it is all"

69. Km.tp.: "he" instead of "one"

70. For Sa'di, see List

71. Km.tp.: "as" omitted

72. Km.tp.: "letters he is reading" instead of "reading letters"

not telepathy, not psychometry *or* clairvoyance *as* little<sup>73</sup> people think. Revelation is all the phenomena<sup>74</sup> there is. What is *it*? *It is a* fuller development of inspiration. When<sup>75</sup> intuitive faculty fully developed, man becomes revealed. All dumb creatures and mute things begin to speak. For after all, what are words? Are they not covers over *the* idea? No feeling can ever be expressed in words, no idea fully *be* put in verse. The<sup>76</sup> true glimpse of ideas and feelings can be only perceived in that plane being<sup>77</sup> which is feeling itself.

And how does revelation come? Revelation depends upon the purity of mind. Very often a worldly-wise<sup>78</sup> is not wise in the sense of wisdom. Intellectuality is one thing, wisdom is another thing. All knowledge learned from books and from experiences in the world and collected in *the* mind is<sup>79</sup> learning is not wisdom. When the light from within is thrown upon this knowledge, then *the* knowledge from *the* outer life and *the* light coming from within make a perfect wisdom. And it is that wisdom which guides man on the path of life. It is not *the* intellectuality of today. Man searches for truth. But how *does he want* to find *it*? *He* wants to find *it* by his head. The brain is the medium instead of the heart. Man today lives in his brain instead of *living* in his heart. When *it* comes to feeling, *he calls it* sentimentality. His outside is<sup>80</sup> the realm of intellect, of reason. But when *one* thinks deeply, what is *the* reason? Behind one reason *there* is another reason, and behind that reason there is still another reason. The deeper *we* go, the more reasons *we* will find. If there is anything that can make plain comprehension<sup>81</sup>, *it* is reason on one side and feeling on the other *side*. Man in whom feeling is not wakened is awake but asleep at the same time. That which is living is not reason, *it* is feeling. Many think *when the* brain is working *it* is something tangible; *one* does not see *the* working in feeling. But really speaking, the feeling takes the part of *the* engineer and *the* brain is

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73. Km.tp.: "little" omitted

74. Inayat Khan characteristically used only the plural of this word

75. Km.tp.: "By the" instead of "When"

76. Km.tp.: "A" instead of "The"

77. Km.tp.: "being" omitted

78. Sk.tp.: "person" added in ink

79. Km.tp.: "as" instead of "is"

80. Km.tp.: "He lives in" instead of "His outside is"

81. Km.tp.: "the comprehension clear" instead of "plain comprehension"

like *the* mechanism which is working. *The* mechanism cannot work without *the* engineer, so *the* brain cannot work without *the* feeling behind it. These two things are needed to make knowledge clear. When a person cannot understand himself, his own imagination, his own problems deeply, then how can he understand capable<sup>82</sup> the problems of others? Then there is no communication between one person and the other. Today what they call friendship only means a professional interest. And<sup>83</sup> humanity is<sup>84</sup> formed by a certain interest, a worldly interest. Therefore, man does not know what feeling is. The alliances of nations, the unions of working men, all these things are being formed on the basis of interest, "I am your friend if you defend me I you<sup>85</sup>." The friend is the defender, not the person who defends his question<sup>86</sup>. Then there is no friendship. Therefore, the feeling which alone is divine in man and which is the proof and sign of the spirit, and which is a divine heritage, when that becomes blunted, naturally whatever life may be, call it civilized, it cannot be civilization.

That day will come when man will live a fuller life, a completer life of high ideals and great principles, when feeling in man will be as much wakened as reason. Bliss because reasoning and feeling.<sup>87</sup> On that day the knowledge will be spiritual knowledge, not book learning. You can feel everywhere, in colleges, in societies, in clubs, in whatever profession, that every person directly or indirectly is seeking for some knowledge. Man feels that there is a knowledge which is more real. Every person seems to be dissatisfied<sup>88</sup> with his experience of life. He may be most successful in the world, it does not matter. He may be a rich man, he may have a high position, but he is dissatisfied<sup>88</sup>. He is longing for something which will satisfy him. What is it? It is not outside. It is within himself. He will find it on the day when he will waken to the reality of life. Once a soul is wakened to the reality of life, all things matter little. What matters

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82. Km.tp.: "capable" omitted

83. Km.tp.: "And" omitted

84. Sk.tp.: "humanity is" crossed out and "human connections are" substituted in ink

85. Km.tp.: "my case" instead of "me I you"

86. Km.tp.: "a case" instead of "his question"

87. Km.tp.: the fragmentary sentence "Bliss because reasoning and feeling." omitted

88. Km.tp.: "disappointed" instead of "dissatisfied"

most<sup>89</sup> is that which<sup>90</sup> he understands, which<sup>91</sup> comprehends clearly this: that which satisfies is innermost.

The revealed ones who have given the sacred books, *as the Bible, the Qur'an, the Bhagavad Gita*, those *who have* realized sacred teachings, hundreds and thousands of years have passed *and* their works have been alive till now. But at the same time, *we* must know *that* what *they have* given in *the* form of teaching<sup>92</sup>, in *the* form of teachings, *is the* interpretation of *the* living wisdom which cannot be fully expressed in words. One can know that living knowledge when *one* has experienced *it* oneself by opening *the* heart. *It* is then that the purpose of life is fulfilled.

God bless you.

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89. Km.tp.: "most" omitted

90. Km.tp.: "which" omitted

91. Km.tp.: "that he" instead of "which"

92. Km.tp.: "preaching" instead of "teaching"

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Little Lenox Theatre, January 12, 1926

### **The Process of Spiritual Unfoldment**

My subject of this evening is the process of spiritual unfoldment. It is not that a certain soul which is meant to unfold evolves, but every soul evolves in its own time, only the rhythm of their progress depends upon the speed with they evolve. Whether person is inclined to evolve, the inner inclination of the soul is continuing its process. Therefore, if there is to be seen one person among thousand persons who is taking this spiritual path, the remaining ones are evolving just the same. It is before our eyes that we see such distinction as some going upwards and some going downwards, some forwards and others backwards. In reality all are going forwards, some are going slowly, others more rapidly.

There are four different forms in which people evolve. The one form of evolution is like drunken man, who is drunken, does not know where is going on right or wrong path, does not look around, is enjoying his drink, is joyful and is passing through life. That is the condition of man, blessed<sup>1</sup> souls, they do not know where are going, from where coming, do not see what is beautiful, what is not beautiful, they do not try to distinguish between right and wrong, but drunken. By life's absorption the journey through life's path and arrive one day, perhaps falling down thousand times, at same destination in the end. It is wrong to think that the sinners and wrongdoers who we make by man-made laws are deprived of bliss of spiritual attainment. Arrive just the same, only come in own time. And sometimes a drunken man walks more quickly, may arrive before the other person who was not drunken. We cannot always

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#### Documents:

Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. However, unusually, we have no longhand or typed transcription, and therefore nothing to which to compare the shorthand. This naturally makes the text fragmentary or indecipherable throughout.

#### Notes:

1. In sh., both "man" and "blessed" could be other, similar words

judge who is going to come there first. Nevertheless, the drunken man has own joy, is the joy of intoxication. But the other joy that sober man experiences, is deprived of that joy, all the beauty that is to be seen, to be noticed on the way, and the bliss of every step that one<sup>2</sup> in life with open eyes. Is deprived of that bliss, is intoxicated with wine he has taken, cares little for anything else. Such is the picture of life, many go along path of life like drunken man, not admit it even, drunken man will not say, "I am drunken," is quite sure of his feet.

And there is the other person who is taken to the goal while asleep. Imagine this person was taken a journey through a beautiful nature, instead of looking at beauty is asleep, will arrive to same destination, but is not taken that opportunity of enjoying all the beauty that he sees, that there is to be seen. But at the same time he will arrive there where is bound.

And the third aspect is of that person who is going through this path indifferent of it. He also will arrive at same destination, but indifference has him forget, has made him unable to experience many things that could have experienced with sympathy. Many in world not notice, not notice beauty is to be found.

Fourth way person who journeys with open eyes and heart, enjoying everything and sees. Is coming to goal is great benefit, has fulfilled the purpose of life. Therefore is this particular way which may be called the spiritual path, the way you can tread with open eyes and heart, with sympathy and trust, whether sorrow or joy or happiness.

One can enjoy all things in life; everything has its beauty. However much a person may seem uninclined to spiritual attainment, there is a continual craving which is going on in the depth of his being, and when he feels that irritation thinks, What is it? Perhaps not got enough money, that is the trouble? Goes and works and wants to collect money in order to be happy. Other one when he feels that irritation, Because I am lonely, must find some friend, that he will make my life happy.

There is other one who thinks, I must have big position, a high

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2. An indecipherable word in sh.

office, that is what troubles me, if that then be happy. No one of them knows the real reason of that irritation and as by scratching, irritation grows more and more. So by satisfying that craving which one feels in the soul, that craving of attaining to something, not knowing what one wants to attain. Have<sup>3</sup> lived one thing and another thing and sees that is more and more dissatisfied. As further goes in pursuit of satisfaction, the more dissatisfied. Not case of one person, of two persons, with thousand hardly one realizes all these pursuits, different things feels, attaining to them satisfied, only perhaps means of going forwards, not the goal, satisfaction not there. Do you think that poor man who has not money, with money was left<sup>4</sup> or continue? Irritation would grow more and more in some way or other because that irritation is for something else, is craving of soul to attain to harmonious condition. There is a story in Arabia, someone came before Alexander the Great<sup>5</sup> and said, "Will you fill this, my little cup, with golden coins?" Alexander thought was a small thing to fill, little cup with gold coins. Alexander said, "Yes", he asked his treasurer, "Fill it", and as treasurer began to pour in it, the more coins were poured in it, the wider the cup began to appear, seemed the cup would never fill, always a place left to be filled. Alexander was very surprised, "If continued all my treasure be taken." Ask the man, dervish, "What magic cup you have there, what is it?" Answered, "This is the cup of desire that man has. This cup, which is always empty, and the more you fill, the more empty it becomes, and is never filled." The desire for wealth, for power, for position, for pleasure and comfort, for all things belonging to this world, is continuously there. Irritation one feels in soul, one attributes it to desire and thinks, "That restlessness, dissatisfaction I feel comes by lack of this or that". And so one goes on from one thing to another, spending time, is wrong. And where arrives, if successful or not, in both cases irritation never ceases, continues where person begins his progress in the spiritual line. Many today will say, "Oh, but I am practical"; means not believe in dreams, not in spiritual. Yes, one can say it today, tomorrow he will not say it. Is a condition when is

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3. In sh., this word could also be "After"

4. In sh., this word could also be "lived"

5. For Alexander the Great, see List

drunken, is intoxicated, says it. Moment he will become sober begins to find craving which remains unsatisfied. Have I not seen during my travels throughout the whole world, scientists, after having made great name and after having seen much of the world, understand the realm of reason and logic, still trying to find out something they did not know, some experience did not make, something they not explored.

There is a beautiful story of old scientist who never believed in God and whose wife had a religion. And when the scientist was ill and old and his reasoning faculties and that stiffness against spiritual things became loosened, asked his wife, "I wonder if there is anything, I will not believe it, but should like to know if there is anything. Never lacked a religion, but do you think there is something? But you are so happy". Said, "I am happy with the belief I have." Said, "I cannot have that belief, but I have you and what I can share is your happiness." If not take directly then indirectly. Not even mankind, but birds and beasts are attracted through the illuminated soul, a soul that radiates spirituality, that has realized the meaning of life, arrived at conviction of life, reality that soul can impart even to unbeliever who has never believed in soul or hereafter. Even such souls becomes satisfied, such souls are even blessed by contact with person who has realized truth.

When the time comes that intoxication of life begins to diminish and man begins to look at life differently, what comes first is a kind of depression, a kind of disappointment in things and beings. Thinks all that had considered valuable lost its value and importance. Begins to see falsehood behind all thought was so real and a kind of depression and disappointment and bitterness begins to come. Not surprised if thoughtful person showing kind of disappointment and change of point of view, that things once considered valuable, important looking from different point of view, is natural. No doubt surroundings begin to say, "Dishes you enjoyed so much, things you valued so much few months ago, what has happened, has some change come to you?" Is so, change has come and person has taken a step forward, is change that comes to him, sort of disappointment; one may show it more or less. The more thoughtful person, the less shows, and the less thoughtful more shows bitterness, according to person's evolution. There is one who shows it in tears, other in

smiles. The one who smiles is superior, is the way one should take life.

Is another step, is the stage of bewilderment. One is arrived at that stage then no more depressed or disappointed but amazed at such things that ordinarily no one would be amazed at. It is only because the one who is amazed, his eyes are open. Others see same thing eyes closed, same experience does not touch them. This person feels it and he wonders about it. Then is a continual bewilderment and what causes most is human nature, every aspect of human nature and its very turn and twist, his many phenomenon, life doings<sup>6</sup> for him and he looks at it. Life then becomes so interesting, needs not seek solitude, stands in midst of crowd yet may enjoy every rub and knock, every experience, all amazes him, only makes him smile and wonder. And all such words as kindness, goodness, love, infatuation, connection, all these things have a different meaning for him, meaning is not the same. You might say, "Does become cynical, critical?" I will say not any, since he understands; cynical and critical is much beyond it. Critical that sees the funny state of it, cynical he sees that enjoys, not others knowing it. At the same time is bewilderment and continual amazement at every experience he makes from morning till evening.

Then is a third stage. As soul evolves further, man begins to see reason behind reason, so several reasons, one hidden behind the other, is now attained to them. This reason for everyone, whether agreeable or disagreeable, right or wrong. Naturally can no more blame one soul in this world, worst sinner not blame him, sees behind everything his reason, reason satisfies to do? If sees thousand reasons in support of one, whether right or wrong, nothing for him to say. This naturally makes him tolerant, compassionate, forgiving. Not because thinks is kind to forgive, or good to be compassionate, or principle to be tolerant, is obliged to be so, but his inner inclination cannot help but compassionate, but forgive, as in case of Jesus Christ when people brought before master those accused by law of wrongdoings. Master says that, "God will forgive you." There is not one instance in the life of Christ when he had a revenge or when

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6. In sh., this word could also be "toys"

had a blame for anyone.

And as one develops still further there comes the realm of sympathy when one has understood the reason of all things. Then naturally one is blameless, no blame for anyone else. That blamelessness culminates into harmlessness. Buddha says the essence of religion is harmlessness, the moment you have become harmless you have understood religion. And what is harmlessness? Every person knows so little about harmlessness, everyone thinks to be harmful means to kill someone, everyone has a meaning of his own for every word. There was a soldier from Rabdul. People said before him, "There is kindness." He said, "What is kindness?", "Is attribute." Said, "I pursued once kindness, my horse was ill and called it, feeling of kindness came upon me and killed it." So every person has his own meaning. When one rises above this realm of forgiveness then there comes a natural outpouring of sympathy, is that time that person really can become sympathetic, for then to feel sympathy no more moral, is nature, not intention, automatically. Will be outpouring of sympathy towards everyone that comes in radiance and atmosphere of that person.

Many will say that, "Is it not a weakening of a character to become so gentle and sympathetic, is not against practical life where has to be vigorous, hard, and crude to stand hardness of life? Or advisable to be so fine, kind, and gentle that everyone can make the most of us?"

Education today quite contrary, tendency of education so qualified<sup>7</sup> is not light<sup>8</sup> is appears<sup>9</sup> or himself be shaken by those selfish persons in this world among whom move that may get the most of it. This is right, but at the same time if each person prepared himself and one harmed then were outside intervention must end in a battle. Manifestation not made for battle, but we have made it battleground.

The meaning of exile of Adam from paradise to be sent in world of toil is the same, that man was born to enjoy the harmony and beauty of life, to experience what was meant by life, has made a

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7. In sh., a word here which could be read as "awkward"

8. In sh., this word could be "let"

9. In sh., this word could be "apprise"

paradise into a battlefield, this world of conflict. Not that Adam was exiled, but Adam turned paradise into battlefield. Is it not that have made life difficult for ourselves, is pleasure of God that life so difficult for us? <sup>10</sup> It stands in professional life, in life of science, of art, business, commerce, politics, in all aspects, is nothing but continual struggle. One looks with open eyes perhaps, for every new <sup>11</sup> born to have to find this trouble. Is a struggle in same condition as before as moment is becoming greater. Will come a time before long that will be difficult to live in this world. Only some few, very equipped to strive and to struggle and most inclined to conflict, only will be able to exist and for striking against, for will bring about what is called world destruction.

When see today through more open eyes, the more keenly see this aspect. No direction of life where is smooth, is more and more difficult every moment in the day, nothing but competition, conflict. And when there is one manner of action and one rhythm same doing through whole manifestation. Those few cannot help, have to go through same way, because life in world is mechanism, we have to run in same way. And besides, do you think that if going how<sup>12</sup> disadvantageous the life as it is this present time proves to be, even then cannot strike others when is put in mechanism. Cannot make another way out of it. The lives that have been made miserable, number of those disturbed so enormous, if thought most unhappy to see this condition. There are many who think that a better time may be brought about. By what? By making unions, by making communities, making different brotherhoods. But cannot be brought about by small efforts. Besides this, in such unions and parties again begin against one another. What is most necessary at this time is spiritual awakening of generality and every effort made to awakening, to lift ideal, spiritual ideal, to peace that will remain and will last, that mission which can be worthwhile. Every one of us can do if thought of it sufficiently. In own lines, be business, politics, education, whatever little, small service, always do a little. And the

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10. In sh., three symbols which could be read as "do we use" or several other combinations

11. In sh., an indecipherable symbol

12. In sh., this word could also be "all"

main thing one can do is to awaken, to awaken oneself and those around one to high ideal and to greater realization of life and to the deeper understanding of truth.

God bless you.

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College of the City of New York  
139<sup>th</sup> Street & Convent Avenue, New York  
January 14<sup>th</sup>, 1926

### Inspiration

#### Murshid's Words to the Boys

Friends,

I appreciate this welcome given to me in your college<sup>1</sup> and consider *it* my privilege *to speak to you* on the subject of inspiration.

I was very surprised the other day when brought in contact with some literary man in Paris, a well-known writer, asking me: "Do you really think there is such a thing as inspiration?" *It* amused me for the moment. But at the same time *I* saw: what else can *one* expect this day of materialism, when commercialism *is* prevailing all over. *What one is* considering is knowledge; he considers what man makes out of his brain and what *he* learns by experience.<sup>2</sup> The best quality man shows in putting to if is in school is in it.<sup>2</sup> *He does* not see beyond it. *He does* not see *the* other source of greater beauty *and* harmony, *the source* from<sup>3</sup> inspiration. Naturally therefore<sup>4</sup> *a* writer or musician or artist is small, because *his* resource is only that which *he* finds in the outer world. *And it is* not surprising for me to hear if such a thing as inspiration *exists*, but *it* gave me *the* idea how today, in this world of mechanism, human beings such<sup>5</sup> as machines *are* toiling in whatever

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#### Documents:

Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is normally placed as the text and the longhand is indicated in a footnote.

Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: a note in the ms. indicates: "Murshid was introduced by Prof. Turner"
2. Km.hw.: this fragmentary sentence omitted
3. Km.hw.: "of" instead of "from"
4. Km.sh.: "resource of" written; Km.hw.: "therefore" instead of "resource of"
5. Km.hw.: "such" omitted

walk of life they are<sup>6</sup> destined to be, and<sup>7</sup> forgetting that one direction from where man can draw a greater knowledge. From biological point of view *a* scientist thinks that instinct is inherited faculty, instinct of feeling<sup>8</sup>. And it is therefore that they attribute that faculty also to material source, is<sup>9</sup> inherited from parents. But really speaking, this faculty which is called instinct is *a* part of the spirit. *It does* not belong to *the* material part; *it* is *a* different aspect. <sup>10</sup>The same thing which is called instinct may be recognized in man as intuition. If *you* say “*It* is inherited in *the* family, man is born with *the* faculty of music or of writing,” and<sup>11</sup> shows this<sup>12</sup> inspiration in that particular faculty. In many thousand cases, if one studies this faculty one will find *it* is not always that one inherits, but *that one* draws it. *It* belongs to *a* certain part of being; *it* is not material, but spiritual part.

In another way we can perceive the sign of inspiration in the form of impression, and it is everyone who to smaller or greater degree has this capacity of perceiving impression on seeing *a* certain person, or being put in *a* certain condition, or when *a* person is faced to a certain difficult situation in life. If *he* is respondent *he* feels impression. Very often *a* person says, “I have seen that person and *I* have *an* impression: *he* is sincere or, or insincere”. One cannot say what is *the* reason of *this* impression, *he* <sup>13</sup>cannot very well explain *it*. And very often *a* person *who* is still finer says same<sup>14</sup>: Under *a* certain situation *I* feel uncomfortable, hopeful, or hopeless, before *the* result has come and before the time when one will see how *it* will work out. *It* comes *from an* impression in *the* mind of *a* fine person. *He* begins to feel it. If *it* is true, *it* is the first step to inspiration. Very few there are who cannot get an impression. No doubt the life such as we live today, of turmoil, disturbances are so great *that we cannot* even calculate them, *one* cannot still one’s mind *and this* faculty

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6. Km.hw.: “although” instead of “they are”

7. Km.hw.: “have, but” instead of “be, and”

8. Km.hw.: “instinct of feeling” omitted

9. Km.hw.: “as” instead of “is”

10. Km.sh.: “is” written; Km.hw.: “is” omitted

11. Km.hw.: “this” instead of “and”

12. Km.hw.: “it is” instead of “this”

13. Km.hw.: “can” before “cannot”, apparently by mistake

14. Km.hw.: “same” omitted

remains the same: *a tendency to impression.*

You don't need to inquire about superstition. Where people have agriculture, life near to nature, *where there is a possibility to dream and to think, there is a superstition that horses and cows and birds and dogs give a kind of warning before a kind of happening.* If *there will be robbery, or a fire, or*<sup>15</sup> *illness, or famine, or any such thing, before anybody knew, they hear it from the signs that animals made.* Today *one* can laugh at it, *one* says: *it is a superstition.* Nevertheless, *we will find there is some truth in it the more we study it.* If animals *are* capable of perceiving it, sense of feeling,<sup>16</sup> then man, who is a finished vehicle among<sup>17</sup>, is more capable of perceiving inspiration, of gaining knowledge through intuitive faculty. Man, being too busy in outer things, overlooks that one part of learning. *He* focuses his mind to *the* outer world. *It* is therefore that *the* inner learning *is* closed. Outer man concerns himself with things, book learning, or with experiences outside; but *he* never thinks of intuition except *as* with<sup>18</sup> a woman's faculty. *Woman is* more capable of intuition than man, *because she is* naturally made respondent by nature. *But* any man with little softer character will also *be* more intuitive. Intuition belongs with respondent mind. *A mind which is* not focussed, not concentrated, *is* not opened to intuition. Mind is likened to *a* pool water. When the pool water is in disturbed state, naturally *the* reflection *is* not seen clearly. But if *it* is still, *the* reflection is clear. *That* is the condition of mind.

There are two things necessary. One is the purity of mind, *the* other thing is the stillness of mind. Now you may ask: What do I mean by purity of mind? Purity of water is *the condition of water* clear of mud. Water is more clear,<sup>19</sup> *mind is more clear* when all elements remain outside, *such as* worry, fear, anger, passion, which come and take position in it. When *they* are away mind is pure from it. Therefore, it is according to *the* purity of mind that reflection becomes clear, as in *the* pool of water.

Those who are intuitive very often can say that such a thing may

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15. Km.sh.: "of" written; Km.hw.: "or" instead of "of"

16. Km.hw.: "sense of feeling," omitted

17. Km.hw.: "among" omitted

18. Km.hw.: "with" omitted

19. Km.hw.: "Water is more clear," omitted

happen. *They* feel it. *They are* not fortunetellers, not mystic<sup>20</sup>. *It* is a temperament. *It is* a certain nature, a person who is capable of feeling things before *they* occur, a temperament<sup>21</sup>. *It* is not rare to be found; *it* is a natural tendency in man. *He has* only made that faculty blunted. *There are* many reasons why *it* is blunted. *The* first reason is that man begins to doubt his own intuition, fearing if *he* followed *it* *he* might make a mistake. Therefore *he* wants to feel *his* feet on *the* ground, *and* trusts less in intuition. If *he is* ready to sacrifice something *he will* benefit. Perhaps *he will* have a few times mistakes, sometimes he did not have intuition. *But* even then by *his* confidence, by *his* trust in his own self, *he* would be able to get intuition more clear. Many people in *the* world have intuitive quality, *but* being afraid of making a mistake, doubting *their* own intuition, *they* become practical. *They want to*<sup>22</sup> feel sure on their own feet. *But* at the same time, there are many who work intuitively without knowing, many businessmen, scientific men, musicians, poets. They don't know *that it* is intuition that gives them a certain direction wished<sup>23</sup>. Many explore, many enterprise and attract automatically, do not know, come to success<sup>24</sup>.

A step further is what may be called inspiration. And you may say, where *does it* come from? Is *it* closed in *the* brain, in *the* body? As man sees nothing but *the* intelligible part of himself, *that is what* *he*<sup>25</sup> can feel and see, and beyond that *he* cannot see *his* existence. But as one sees that *there is* a collection of books in *the* library, all different subjects, so one can also find in *the* inner existence all the knowledge been experience ever been<sup>26</sup>. *It can be* known from that source that<sup>27</sup> everyone *who* gets knowledge gets it. Inspiration is *the* faculty of mind when mind becomes as clear as a light in a room

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20. Km.hw.: "not mystic" omitted

21. Km.hw.: "a temperament" omitted

22. Km.sh.: "Is" written; Km.hw.: "They want to" instead of "Is"

23. Km.hw.: "wished" omitted

24. Km.hw.: "success automatically without knowing how they come to it" instead of "automatically, do not know, come to success"

25. Km.sh.: "if it" written; Km.hw.: "that is what he" instead of "if it"

26. Km.hw.: "which has ever been, ever existed" instead of "been experience ever been"

27. Km.hw.: "where" instead of "that"

*which is* all dark. On<sup>28</sup> *a certain corner one finds that one thing.*

*A poet, a writer, a musician may work at something in<sup>29</sup> six months time<sup>30</sup> and may not get results, not pleases<sup>31</sup> others and himself. But at the same time it is<sup>32</sup> a moment of inspiration, it takes but one moment. When he puts it on the paper it need not be corrected. It is something living, a phenomena<sup>33</sup> which needs not pleaded<sup>34</sup>. Such are the works of great musicians, as Beethoven and Wagner. In this world today there are perhaps new things every day. At such times<sup>35</sup> their music is welcome always and always gives a new joy to hear. It is as with the books of Rumi<sup>36</sup>, the great poet of Persia. That today in Turkey, Egypt, India, people try to write works as Masnavi<sup>37</sup>, or as the books of Hafiz<sup>38</sup>, or that<sup>39</sup>. Many<sup>40</sup> sought on style of Hafiz tried to that<sup>40</sup>. But the books of Rumi are as living water. They have always the same magnetism, they are always as<sup>41</sup> living. Their atmosphere proves to be quite different from a man-made effort of<sup>42</sup> writing books<sup>43</sup>. It is today's tendency to commercialize mars beauty of<sup>44</sup> all things. But no sooner a writer or a musician, his first thought is whether it will take, or whether people will like it, then to depend<sup>45</sup> upon the majority like<sup>46</sup> and not ourselves<sup>47</sup>. Then it is what the majority likes which is worthwhile. Then it must come to the level of the majority, it must always pull back his soul's progress, his spirit's enthusiasm, and bring it to that*

28. Km.hw.: "In" instead of "On"

29. Km.hw.: "for" instead of "in"

30. Km.hw.: "time" omitted

31. Km.hw.: "pleaser" instead of "pleases", apparently by mistake

32. Km.hw.: "the same time it is" omitted

33. Inayat Khan characteristically used only the plural of this word

34. Km.hw.: "no pleading" instead of "not pleaded"

35. Km.hw.: "But" instead of "At such times"

36. For Rumi, see List

37. For *Masnavi*, see List

38. For Hafiz, see List

39. Km.hw.: ", or that" omitted

40. Km.hw.: "try to imitate their style" instead of "sought on style of Hafiz tried to that"

41. Km.hw.: "as" omitted

42. Km.hw.: "by" instead of "of"

43. Km.hw.: "books" omitted

44. Km.hw.: "mars beauty of" omitted

45. Km.hw.: "he depends" instead of "to depend"

46. Km.hw.: "like" omitted

47. Km.hw.: "himself" instead of "ourselves"

point where everyone will like it. If *it* is in a penny magazine<sup>48</sup> everybody likes it. Naturally *it* is commercialism which has robbed inspiration, inspiration which can be seen on<sup>49</sup> *the* music, poetry, literature on centuries thought of humanity<sup>50</sup>.

The other day *I* was talking with a musician in New York for whom *I* have a great esteem. *He* thought a great deal on lines of *the* furtherance of higher music. Said<sup>51</sup> the method of writing music today. *He said*, “*The* melody is obscure, many extend so vastly,<sup>52</sup> one cannot hear the melody, no idea of that<sup>53</sup>.”

When travelling in Russia *I met* Scriabin<sup>54</sup> who said, “Our music *is* every day more and more drawing *the* spirit of music in a new science of harmony. *There are* thousand notes at the same time. So many people *become* nervous on hearing *it*. No spirit is to be found *in it*. *It is* obscure.”

Naturally, when those who have to entertain *the* public by music, writing, poetry, *they* forget ideal, *then their* only one thought is, “How will *it* take?” Financial benefit, how books will be sold, where must arrive.<sup>55</sup> In this way *in our* civilization man *is* forgetting the best<sup>56</sup> quality in him, with which *he* can fulfill life’s purpose; *that* quality becomes blunted.

There are those who do not perceive inspiration, intuitive<sup>57</sup>. *But* they also can find signs of that faculty and what one calls dreams, vision. If one knew psychologically the meaning of dream, there never is one dream without meaning, which has *no* influence on present and past and which is *not* narrative of the future.

The difference between dream and vision is *that the* vision *is* of more realistic character. *It is a* certain temperament *which is*

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48. The original Penny Magazine was a weekly publication aimed at the working class; Inayat Khan uses the term here to mean an inexpensive, popular magazine

49. Km.hw.: “in” instead of “on”

50. Km.hw.: “of the great ones of all times” instead of “on centuries thought of humanity”

51. Km.hw.: “He criticized” instead of “Said”

52. Km.hw.: “many extend so vastly,” omitted

53. Km.hw.: “, no idea of that” omitted

54. For Scriabin, see List

55. Km.hw.: “Financial benefit, how books will be sold, where must arrive.” omitted

56. Km.hw.: “highest” instead of “best”

57. Km.hw.: “, intuitive” omitted

visionary temperament. People laugh at them, mock *at them*; *they* will say, “*He* is not quite there.” If a person says: “I have seen a vision, I have seen something,” they think: “*Has he* really seen *it*?” Nevertheless, *it* is their faculty. You will find those who have *it*, many of them. Psychologically they may remain in obscurity except that *they* tell others: “I’ve seen such *a* thing.” *But all those things* man thought<sup>58</sup> nothing *about*, every action, *every* movement, feeling,<sup>59</sup> *it be*<sup>60</sup> physical or mental, it remains, or before<sup>61</sup> wall, or<sup>62</sup> in the waves of the air. *It* is never lost. *There* is no motion, no movement, *no* thought that is ever lost. *It* is living, even being<sup>63</sup> rhythm.

And now coming to *a* higher stage or highest *stage of* development of intuitive faculty. *It* is called by people of<sup>64</sup> ancient times revelation. They say in the stories of tradition that saints used to speak in the air, *and* from *the* space *they* used to hear *the* answer. One wonders: “Why not today, of<sup>65</sup> the past?” Well is reason<sup>66</sup> man *is* absorbed so much, *he is* so dense that *he* cannot believe such a thing to happen. Man is the same spirit and soul, *he* has the same possibility.<sup>67</sup> Besides, *he* thinks they have come as stories, does not have<sup>68</sup> patience; before *he has* interpreted *them*, *he* laughs at them. A deep thought and study of nature will bring man to *the* conviction *that there is* not one thing in *the* world *which* is not communicative: planets, stars, space, or things of matter *as* birds or beasts, all we see *or* touch, all *which seems* beyond perception. No doubt many play with such things. *By* playing with such things *the* highest ideal *has*

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58. Km.hw.: “that many think” instead of “man thought”

59. Km.hw.: “feeling,” omitted

60. Km.hw.: “be it” instead of “it be”

61. Km.hw.: “if not on the” instead of “or before”

62. Km.hw.: “or” omitted

63. Km.hw.: “it has its own” instead of “even being”

64. Km.hw.: “in” instead of “of”

65. Km.hw.: “why only in” instead of “of”

66. Km.hw.: “The reason is that” instead of “Well is reason”

67. Km.sh.: “The same” written; Km.hw.: “The same” omitted

68. Km.hw.: “he has no” instead of “does not have”

become lost in the eyes of intellectual people. They call them clairvoyants or mystics<sup>69</sup> and have become so disgusted that they see nothing in it. Nevertheless, life can offer all things: when<sup>70</sup> there is false there is true, where there is truth there is a false side of<sup>71</sup> it. What one seeks one finds. If you look for truth you will find it. In the end it is existence itself which is truth. Truth is all that exists.

There is a faculty of perceiving. So when one has become respondent, one will find one has become attuned; when a person has realized his real being, he has opened the doors and inspiration is his own property. No doubt<sup>72</sup> it gives insight into life; life becomes<sup>73</sup> as a written letter. One need not look at physiognomy, but every person is communicative, his form, his feature, his every movement, his every turn is communicative. But there are also those who live in this world and yet keep asleep. Sometimes there is so little interest in life. Even in the train<sup>74</sup>, there is<sup>75</sup> newspaper in the hand, have<sup>76</sup> general talk. There is so little interest in life to look around. The eyes are so closed. There is only interest in limited knowledge, they go no further. It is not that man is incapable; mankind has a much greater capacity than he can imagine. But the first difficulty with man is his lack of belief. It is not belief in religion, in God, or in the hereafter, but he does not believe in himself. He does not know it; he is not concerned with it. In this way, if the world will progress it will involve more and more in materialism. And at the same time, mankind will be robbed of inspiration, intuition, insight, revelation, and communication with life. More than thinks living man, it will only detain man<sup>77</sup>. He will become more and more<sup>78</sup> a machine than a human being, because one direction he has absolutely forgotten, which each one can develop by seeing the possibility of its existence:

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69. Km.hw.: "or mystics" omitted

70. Km.hw.: "where" instead of "when"

71. Km.hw.: "to" instead of "of"

72. Km.hw.: "No doubt" omitted

73. Km.sh.: "person" written; Km.hw.: "person" omitted

74. Km.sh.: an indecipherable sh. symbol follows "train", which could read "pays"

75. Km.hw.: "people keep a" instead of "there is"

76. Km.hw.: "and read the" instead of "have"

77. Km.hw.: "It will only deprive man" instead of "More than thinks living man, it will only detain man"

78. Km.hw.: "an more" omitted

that *there* exists something greater, deeper, higher in oneself than what one knows *himself* to be.

God bless you.<sup>79</sup>

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79. Km.hw.: at the end of the lecture, in another hand (not Kismet's) is written: "H. B. Curray, Vanderbilt University" and "Prof. Turner" (see note 1)

Evening Lecture, Little Lenox Theatre, New York  
January 14, 1926

### The Way of Meditation

Beloved ones of God,

All the secret of power and inspiration belongs to the realm of meditation. Often one thinks if it is really necessary for anyone to attain to spiritual perfection by the help of meditation. Is it not enough if one regarded the principle of life with open eyes and lived a life of morals and of goodness, of thought and consideration; is it not enough for one to arrive at the same stage of perfection as one reaches by the help of meditation? Many also think that, "Is prayer and faith and devotion and *a* religious life not enough for one to arrive at the spiritual perfection? What is the use of striving and struggling about it?" Many have asked me very often. *They say that*, "But<sup>1</sup> I do not see any meaning in struggling about something which is most sacred, because all other things which are not sacred *and which* belong to *the* world want perseverance, efforts, *and* thoughts." <sup>2</sup>In spite of all efforts to things not sacred nature, if energy strive in sacred, in every direction.<sup>2</sup> Why *should there* not be one thing *one could obtain* without doing anything? <sup>3</sup>Does not desire enough find it, but the one who must find reason do ask such question.<sup>3</sup>

*The* thoughtful ones who ask such *a* question, my answer to them

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: "But" omitted
2. Km.hw.: "If energy is also required for things of a sacred nature, then one has to strive in every direction." instead of "In spite of all efforts to things not sacred nature, if energy strive in sacred, in every direction."
3. Km.hw.: this sentence omitted

is that one must understand first what one wishes to reach by *the* help of meditation,<sup>4</sup> and discovery itself will answer their question<sup>4</sup>. Does one meditate in order to get *a* greater power or a deeper<sup>5</sup> insight; does one meditate in order to reach higher or diving<sup>6</sup> deeper? Does one meditate in order to perform wonders and produce phenomena, to perform miracles? Does one meditate in order to become extraordinary? If one does it with these motives, he may have some benefit from it, but *it* will be very little. The real purpose of meditation is to discover within oneself the hidden faculties which make one's life fuller. And hardly one among hundred persons realizes this fact. They either think *it* is to be more spiritual, more powerful, *more* wonderful, *that it is* to accomplish greater things. *They* think of results. They hardly think of the purpose for which *the* path of meditation is pursued. Even among those *who are* meditative people, *there is* one among thousand who really understands the meaning and purpose of meditation. *They* are going on with certain practices for *their* whole life without knowing the same time<sup>7</sup> *the* real purpose behind it and<sup>8</sup> benefit to achieve from it. The lack of knowledge about meditation keeps even the meditative back from a natural progress. The same is in all walks of life. Rarely a man thinks about the purpose of certain acts. *He* always thinks about results. He thinks about what *it will* give him, not *if* it is meant for him.

In point of fact meditation is *an* artificial process, it is an art. But is art not necessary in life? If we lived *a* natural life, *we* would be in the forest; *we should* not need houses to live in. We cannot get along without art, for our soul yearns for beauty, wants to find<sup>9</sup>. The birds and animals do not need meditation because *they* live in nature. *They* have their natural meditation. They breathe in *the* open, *they fly in the* wide space; *they* look at *the* sun *which is* not hidden by high buildings.<sup>10</sup> Feels in higher [?] in space.<sup>10</sup> *They* enjoy all seasons: snow, storm, wind, rain, every aspect of nature gives pleasure and

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4. Km.hw.: "and discovery itself will answer their question" omitted

5. Km.hw.: "greater" instead of "deeper"

6. Km.hw.: "to dive" instead of "diving"

7. Km.hw.: "the same time" omitted

8. Km.hw.: "nor the" instead of "and"

9. Km.hw.: "wants to find" omitted

10. Km.hw.: this fragment, which has an indecipherable sh. word in the middle, omitted

joy. *They* progress naturally. We, on *the* contrary, have *become* dependent upon all comforts we make for ourselves. *The* atmosphere in *the* house<sup>11</sup> made by heating is artificial<sup>11</sup> and *this* is what we breathe. *We* make clothes to keep ourselves warm, *which* is again an artificial aspect. After nature has produced food for us in *the* form of fruits and vegetables and corns, we cook them and take most of the life out of them, making them *more* digestive and *making our* system more and more weak and unnatural. If one thinks, I shall tell you is<sup>12</sup> thousand things we do against nature. How has *it* come? *It has come* by man's acting and<sup>13</sup> tendency to indulge in life, whereas *his power* to resist *has become* less, did not strongly face nature<sup>14</sup>. So *he* has made for himself a new world, a new life.

If you will study the country life in many countries where people live with nature and *where they live* a more natural life, you will find *that* they are intuitive. *Their* intuitive faculties work naturally, fully, freely. *Their* happiness is greater compared with happiness<sup>15</sup> of those who live in great cities. *Their* worries, *their* anxieties are less, *their* energies are not so touched as *of* those living in town. *Their* faculty to love is fresh; *their* tendency to be friends is pure and clear and beautiful. They have not to think about interest when *it* comes to *the* question of friendship. Besides, for them friendship is *the* first thing, business is a second thing. And we see that all spiritual faculties which are developed by meditation are already to be found in them. Sometimes *among them* angelic souls are to be found whom deceit or treachery *has* never touched, *who do* not know what fright<sup>16</sup> is, *who are* sympathetic, harmonious, peaceful, respondent, and inclined to do good and to serve. And this will explain to you why we must meditate.

We must meditate in order to discover that original self in us which is more beautiful, more fine and harmonious and peaceful, loving and illuminated, *which is* illumination itself. *It* is to find that self, that inspiration and power in us, that we make use of that art

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11. Km.hw.: "is artificially" after "house" instead of "is artificial" after "heating"

12. Km.hw.: "about it, one finds" instead of "I shall tell you is"

13. Km.hw.: "acting and" omitted

14. Km.hw.: ", did not strongly face nature" omitted

15. Km.hw.: "than" instead of "compared with happiness"

16. Km.hw.: "fight" instead of "fright"

which the wise have used in order to discover their spiritual self. People may mystify things, *they may* make greater things *out* of small things and small things out of greater things. *This is a* human tendency. *They say by*<sup>17</sup> meditation *they* talk with angels, *they* see ghosts, *they* see fairies, *they* promise different powers that you can attain to. But what is it? The main thing one can achieve by meditation is spiritual progress, discovering one's real self. And if *it is* with this intention *that* a soul takes the path of meditation, he profits by it. But if *there is another* intention, then he limits his progress.

In speaking to you about meditation, I would explain the different steps that one has to take in order to attain to higher meditation.

The first step is concentration. And it need not be a concentration of mind to begin with, but even the concentration of *the* body is necessary: to be able to sit still in *a* certain position is not always easy for every person. The moment one thinks about it, one finds the difficulty of it. One overlooks this fact in oneself and one thinks, "My body listens to me." But if *one* begins to practise, *one finds* how difficult *it is* even to sit without moving in *a* certain position for *a* certain length of time. Yogis have called it *asana*<sup>18</sup>, a certain posture by which to control the automatic movement of one's muscular and nervous system. Very often people, not doing that concentration, go further. *But* not being prepared, *there is* no benefit for reason go<sup>19</sup> further.

In concentration there are three different kinds. There is constructive concentration of *a* certain form, that one composes that form by gathering the atoms that belong to that form, which are to be found in *the* human brain. The power of will brings them *together* and creates a form before his<sup>20</sup> mind. This is called visualizing. And as there is *the* muscular practice which gives a vigour, vitality and force to *the* muscles, so this practice *gives* vigour and power and to *the* mental faculties.

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17. Km.hw.: "in" instead of "by"

18. For *asana*, see Glossary

19. Km.hw.: "in going" instead of "for reason go"

20. Km.hw.: "one's" instead of "his"

And the other concentration is of an artistic nature. For an instance, one concentrates upon running water and one creates the surroundings of that water out of *one's* own artistic faculty: mountains or rocks or green or trees one creates around it. So *it* is not only one object, but *the* whole surrounding of *a* certain picture is produced. This concentration now<sup>21</sup> helps in one's creative faculties, that one is not only developing the thinking power, but also artistic gift. For instance,<sup>22</sup> the difference between these two methods of concentration can be described by giving *a* musical example. One person concentrates upon *a* certain note. For *a* musician *this* is *the* easiest thing he can do. *And there is* another person who concentrates upon a certain theme, not one note sound<sup>23</sup>, *but* perhaps chords *are* sounding in *the* mind of that person. Or in *the* case of *an* artist, either *he* sees one colour or *a* combination of several colours. Therefore, these two different objects make the concentration different, and *the* effect of each of these two is different. One is more fortifying and the other is constructive and creative, it helps constructive and creative faculty.

*The* third kind of concentration is more difficult. *This concentration* is to personify an abstract thought, *a* thought of love or kindness or gratefulness or wisdom or inspiration or any abstract thought which cannot be pictured, to make *a* picture of it. At this modern time man has lost that faculty. In ancient times that faculty was very much seen among ancient<sup>24</sup> people. That is why their poetry is so beautiful, *and that is why their* writings always *are* in *the* form of poetry. For an instance, Hebrew books<sup>25</sup>, Arabic, Persian and Sanskrit literature, science, art or philosophy, all *are* written on<sup>26</sup> poetry. *One might be* surprised today *that* even science *was* written in poetry. But *they did* not take anything if *it was* not in *the* form of beauty, even scientific statements. Why *should they* not be beautiful verses? <sup>27</sup>And one sees today mind to find out secret of it.<sup>27</sup> If *they*

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21. Km.hw.: "now" omitted

22. Km.hw.: "For instance," omitted

23. Km.hw.: "sound" omitted

24. Km.hw.: "ancient" omitted

25. Km.hw.: "books" omitted

26. Km.hw.: "in" instead of "on"

27. Km.hw.: this sentence omitted

are written in plain words, *they have* not that stimulating<sup>28</sup> effect upon the soul. As man today says, “Can you not put *the* truth in simple even<sup>29</sup> words? I want to find the truth simply explained.” But what cannot be explained, *the* best way is to wrap it in wonderful scarves, *that one* may see *it* in a beautiful way. *It* is the beautiful ways one can enjoy, not *the* higher truth. Man today does not understand *this*, *he has* no patience to wait for it. Therefore, *he has* no stimulance<sup>30</sup>. *He* reads a book, turns *the* pages and says, “*I am* tired of *this*; *I want* new ideas.” *And so he* goes on for years and years.<sup>31</sup> Perhaps one book reads, another book one reads.<sup>31</sup> *There is* no stimulance for *the* soul. *The* soul wants rhythm, beauty, music, poetry. In that form truth was given. You can see *how* all *the* ancient scriptures *were written* in verse. Sanskrit<sup>32</sup> all four Vedas,<sup>33</sup> the whole Vedas *were written* in *the* form of verse. *The* wisdom of *the* whole life *was* given in poetry, in a beautiful form, not in plain words.

Man today will say *it is* going round and round, nothing in end, but it is so, is going round<sup>34</sup>. *But it is* finding in *the* end, not at once. *If at once one sees*, here it is, then *there* is no joy; joy is not all<sup>35</sup> in possessing, joy is in finding. Not in finding<sup>36</sup> in a beautiful way, there is no joy for him<sup>37</sup>.

Forced by *the* urging demands of generality, many have used such crude forms. *They* say, “I am God”. *That is* all that is there. *They use such* crude and beautiful statements. All beauty is lost *by them*. *When one* reads the words of Zarathustra, how beautifully truth is given to *the* world, covered under poetic imagery. When a Mussulman<sup>38</sup> reads Qur’an, *his* soul is uplifted because *what is written there* is not put in crude words, *but* in beautiful poetic prose.

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28. Km.hw.: “assimilating” instead of “stimulating”

29. Km.hw.: “even” (which could also be read in sh. as “any”) omitted

30. The word “stimulance” is a rare but attested word (see OED) meaning “stimulating quality”; Inayat Khan perhaps meant the word “stimulus”

31. Km.hw.: this sentence omitted

32. Km.sh.: “Sa.” written in lh., meaning “Sanskrit”

33. Km.hw.: “Sa. all four Vedas,” omitted

34. Km.hw.: “, nothing in end, but it is so, is going round” omitted

35. Km.hw.: “all” omitted

36. Km.hw.: “And if finding is not done” instead of “Not in finding”

37. Km.hw.: “in it” instead of “for him”

38. The word “Mussulman” is an alternative form of Muslim, now mostly discontinued in English, but still used in other languages, such as French

There is a stimulance. *The Bhagavad Gita* of Krishna<sup>39</sup> is in verse. And those who have given spiritual messages have been those whose souls were so joyous and happy that the soul danced, and that everything they have given is in *the* form of dancing. *You* can see in *their* words *that they were* not monotonous people; *their* soul was enjoying, dancing. *And even the* soul that reads it *and* understands it is stimulated it,<sup>40</sup> *and becomes* inclined to dance as they did.

A step further is contemplation. Contemplation is a concentration of an idea, repeated. Very often in the mind<sup>41</sup> the effect of contemplation is that even every blood cell in the body becomes impressed by that idea which contemplation has put into it. There is a story of Mansur<sup>42</sup>, a great sage of Bukhara, that he claimed, "I am the truth" when the clergy of the time wanted to force upon him their religious principles. At that time, when there was a religious government, this man was accused of heresy and the punishment was given to him *that* everyone *who* sees him must throw a stone at him; *he* must be stoned. *The* interesting part in *the* story is *that* every drop of blood *that* fell on the ground from his head had in it this<sup>43</sup> seal and impression of *the* word he said, "I am *the* truth." *It is* a simple story *but* what *it* says is a wonderful thing. That contemplation can have such an impression upon a person that every blood cell of his body would become<sup>44</sup> a living entity representing that idea which *he* contemplated upon. Therefore, those *who* contemplate *on* a thought of love naturally make every atom of their being love, every action *they* did, every word *they* said but love. *They* may contemplate *on* power or wisdom, *their* very being would<sup>45</sup> turn into wisdom, their footprints become *the* sign of wisdom, *their* glance *will* have *the* influence of wisdom. It is difficult to ever<sup>46</sup> imagine to what extent

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39. For Krishna and the *Bhagavad Gita*, see List

40. Km.hw.: "it," [perhaps indicating "by it"] omitted

41. Km.hw.: "in the mind" omitted

42. Inayat Khan evidently refers here to Mansur al-Hallaj (see List), though some of the details he gives differ from the standard account established by the research of Louis Massignon after Inayat Khan's day

43. Km.sh.: the sh. symbol could mean "this" or "a"; Km.hw.: "the"

44. Km.hw.: "becomes" instead of "would become"

45. Km.hw.: "will" instead of "would"

46. Km.hw.: "ever" omitted

the power of contemplation has its influence in<sup>47</sup> man's life. It can change a person altogether.

And a step further is meditation. Concentration and contemplation are acts, but meditation is a condition. For<sup>48</sup> in concentration one has to act, in contemplation also, but in meditation one has to be passive. *It is not an action; it is a condition.* For an instance, if I were to tell you that just now you are meditating, *it is true.* Your attentiveness to what I say is a kind of meditation. It is the same attitude you have just now in listening to my words, the same attitude if *it is turned before God or a certain condition or to a certain plane, it can be meditation.* No doubt one can mystify a simple idea and one can make mystical ideas simple, as one chooses to do.

One can hardly imagine what power there is in passiveness. Many recognize the power of a person who can be determined and who can be aggressive *or* who can be angry. One sees there is expression, each action power in it<sup>49</sup>. *But one* hardly realizes what power can be drawn by passiveness, attentiveness. It is a quite different action of mind. Thinking, concentrating, imagining is one action, and to be passive, to listen and to perceive, is another action is quite so<sup>50</sup>. *It is a negative action, but the power it can draw can be much greater sometimes than the power of action.*

Naturally, therefore, the meditative draw their power from higher spirits, from entities, from planets, from high souls and from God, as it happens to be. If their heart is focussed to God, *they draw their power from God.*

Often<sup>51</sup> there is a process of reaching, of reaching God, and that process is taught by *the* teacher who has the experience of the path. *It is therefore that* in the East *the* importance of *the* teacher is considered great. Guidance under a teacher is considered more than religion, because religion *is* exoteric, outer,<sup>52</sup> but *the* esoteric is of greater power<sup>53</sup>. *This path* is followed under *the* guidance of someone

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47. Km.hw.: "on" instead of "in"

48. Km.hw.: "For" omitted

49. Km.hw.: "there is power in his action" instead of "each action power in it"

50. Km.hw.: "is quite so" omitted

51. Km.hw.: "Often" omitted

52. Km.hw.: "outer," omitted

53. Km.hw.: "importance" instead of "power"

whom one trusts absolutely. Lack of trust or doubt on *the* part of *the* pupil is a hindrance on *the* path. *It is* better not to take *this* path and guidance than to take *it* and not it because<sup>54</sup>. In this path *what is needed* is self-abnegation, self-denial, and<sup>55</sup> not *mean to deny oneself* of all *the* bliss, beauty *and* harmony in *the* world. *It is* only to deny the thought of oneself. By<sup>56</sup> being under the guidance of a teacher is a process *in which* one has to go through self-denial.

A teacher one day told his pupil, he asked him<sup>57</sup>, “What you like in this world? Is *there* anything you love?” “Yes,” said *the* pupil. *He was a* peasant boy *who* lived in *the* forest. “*There is a* cow I have loved very much. *That is the* one object I love.” “*A* cow,” *the* teacher said, “Yes, *then* you must meditate on *the* thought of *the* cow.” *The* pupil went in *his* room and meditated on *the* thought of *the* cow. *This was a* different method than *the* way *the* teacher taught other pupils. And<sup>58</sup> other pupils came to *the* school *and* sat in *their* room for half an hour *or* fifteen minutes *and then* went away. And<sup>59</sup> one day *the* teacher was asking *his* pupils to come *and he* asked, “Where is the new pupil who came? *For* four *or* five days *I have* not seen him. *I cannot think he has* gone away. *He was* very earnest.” *The* teacher said, “*I will go and* see in *his* room.” *He* knocked at *the* room, *but got* no answer. *The* door was closed. *The* teacher opened *the* door. *The* young man *was sitting* in concentration. *When the* teacher called *him*, *he* answered as *the* cow would answer. *The teacher* said, “Come out.” *The young man* said, “*My* horns are too long to come out of this door.” *The* teacher gave *him* his hand *and said*, “Yes, come out, come out!” *The* teacher said to the other pupils, “Your concentration of ten or twelve years *is* not equal to *the* concentration of this man of three days. This is the material out of which *an* ornament can be made.”<sup>60</sup> *For* any ornament like ordinary medals *it is* a hard game.<sup>60</sup> *What generally happens is that they concentrate* for a few minutes

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54. Km.hw.: “to be able to trust fully” instead of “it because”

55. Km.hw.: “Self-denial does” (beginning a new sentence) instead of “and”

56. Km.hw.: “By” omitted

57. Km.hw.: “asked his pupil” instead of “told his pupil, he asked him”

58. Km.hw.: “The” instead of “And”

59. Km.hw.: “And” omitted

60. The meaning of this sentence is not clear, but it is presented as it appears in the sh. and lh.

*and then become* tired and left<sup>61</sup>, *and* next day begin *again and* so on. That is the *general* process.

There are some who play with it and get nothing out of it. And there are those who seriously go into it; *they* never come without result. And *the* result that<sup>62</sup> can be achieved by *the* power of meditation, one cannot compare *it* with any other attainment or gain belonging to *the* earth. A person may say, "But if I do not know what gain it is, why *then* shall I pursue it?" But I say any little thing of this<sup>63</sup> earth wants much more sacrifice and costs much more than anything spiritual. *It* does not need strife or thought or energy only; *it* needs your faith and desire to attain. *And* if *there* is anything least costly, *it* is spiritual attainment, and if there is anything most valuable, *it* is spiritual attainment.

God bless you.

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61. Km.hw.: "leave" instead of "left"

62. Km.hw.: "that" omitted

63. Km.hw.: "the" instead of "this"

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Sufi Centre, 140 West 74<sup>th</sup> Street, New York  
January 15<sup>th</sup>, 1926

### Mureeds Class: Initiation

Blessed *mureeds*<sup>1</sup>,

I would like to speak a few words on the subject of initiation.

Initiation is not only a formal ceremony. It is an outside form of something which is meant to take place. As all things in life are appointed and fixed on *a* certain time, so initiation *is* fixed on *a* certain time. And when that time comes, you are brought to your teacher, who gives you initiation. Many in the mystical path have this experience, if not all, *that* after the yearning of many, many years, to come to some person who will give them his guidance on the spiritual path; that they were brought *to him* after many years' time. Some had visions and warnings in the form of dreams, or in the form of inspiration.

If *I* were to tell you my own experience, that I was meditative from childhood and that tendency grew by my growing. And there was *a* certain time in *my* life when *I* felt more urge from within to be contemplative. Since *I had* no teacher whom *I* could call *my* spiritual guide, still *I* had learned as every child in the East, *who* knows more or less the path of discipleship. But *there* came a certain time when the inner urge began to be more concrete, more clear; even to such *an* extent that it became audible, louder than a spoken word, it became visible in *the* form of vision. And when I was looking for some soul

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#### Documents:

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#### Notes:

1. The word *mureed* is used by Sufis to indicate an initiate (see Glossary)

in the eagerness of being guided on *the* spiritual path, I happened to come in the presence of a soul that<sup>2</sup> at my first sight I recognized that this was the person whom I had seen in my meditations. That was my teacher. No sooner *my* teacher appeared, *I* knew this was my teacher. You need not be surprised about it. In *the* spiritual path it is natural to have this phenomena<sup>3</sup>. But even in everyday life we have that phenomena. If we are serious, earnest that, in business, *in our* profession, in *our* work in worldly life, when we meet someone who is really meant that we must meet, is always a feeling we have always known this person. And if there is not that feeling, then people may come and be together for hundred years and *they will* remain strangers. *And another time*, once a person *may* meet someone and *he* feels, “*I have known that person for thousand years.*” *The* same feeling became more concrete *at the* first glance on *my* teacher. *I* recognized, “*This is the same face I have seen in my visions.*”

Everyone is not visionary. But as<sup>4</sup> spirit, heart *and* soul *know*, if *one does* not see, *one* feels it; if *one does* not feel, *one* thinks it. Always *there is* a sign seen<sup>5</sup> which links up a *murshid*<sup>6</sup> with his mureed. *And* where does this link reach? This link is just like a chain. The teachers who have lived in all different ages, *who* have worked for humanity, *whether they are* recognized or not, *who have* suffered for the cause of mankind, *who have* sympathized with *the* difficulties of men worrying in bad times, who have led<sup>7</sup> men from difficult conditions, such teachers, whether on earth or on *the* other side, this link of initiation unites you with them all. Therefore is said, “United with all illuminated souls who form the embodiment...”<sup>8</sup> Therefore, this link of initiation not only unites with *Murshid*, but with all illuminated souls here before you and in the unseen.

One who has feeling and illumination *will* see more, *cannot* help to see more and more every day. But this path of initiation is

2. Km.hw.: “who” instead of “that”

3. Inayat Khan characteristically used only the plural of this word

4. Km.hw.: “if” instead of “as”

5. Km.hw.: “seen” omitted

6. The word *murshid* is used by Sufis to indicate a spiritual guide (see Glossary)

7. Km.hw.: “saved” instead of “led”

8. Inayat Khan is quoting from the Sufi Invocation (see List for the exact words), which he may have quoted further, but Kismet only put an elipsis to indicate the rest; Km.hw.: this entire sentence omitted

continued. After one initiation *there is another* initiation and after is<sup>9</sup> again another initiation. And so *it* goes on. As *the* veil is lifted, you go on, further and further, till *you* arrive at that stage where inner initiation begins. Outer initiation is a preparatory stage of inner initiation, is revelation,<sup>10</sup> *which* comes in *the* form of revelation.

And now, you may ask, what would bring blessing to initiated ones? *The* answer is that a steady interest in the path. *It* is a great pity to watch that in these modern times people seek after truth, but with no patience. *They* go in one society *and then* get tired of it; *they want some* novelty *and then they* go in another society and then in another and so on. *They* move from place to place. For them this is just like a variety theatre where *one* gets changes every week. All *their* life *they* change from one thing to another.

Imagine, after so many thousand years since Buddha had come, the Buddhists holding *the* idea of Buddha! *They* have not gone back in spiritual development. *They* have gone forward. After thousands of years since *Buddha has come*, *they* even keep up *his* living teaching; *they* live with it. *And that is the* most important thing. *If one* asked, “What is more important *in your life*? Is *it* worldly enjoyment, *worldly* interest?”, *you should answer*, “No, all *these* things *are* needed in my life, but near to my heart is *my* spiritual development, my religion, my devotion. That is nearest to my heart.”

If a person goes from one society to another, from one teacher to another, *then nothing is gained*. *Besides*, *they* test *the* teacher instead of *the* teacher testing them. Poor teacher is *a* human being. *He* must have something wrong. No one<sup>11</sup> in this world is right altogether. If one *were* right, *one would* not exist in this world. *A* human being is subject in<sup>12</sup> all things. When *they* criticize, they take with them *the* impression that, “We have seen in *the* teacher *something* which is against *him*.” From twenty teachers, *that* is twenty bad points. Twenty points of twenty teachers makes them against God, soul, spirit, *and* against truth. *This is the* condition. *They* all say *that they* earnestly seek after truth, *but they* do not know in what way *to* seek

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9. Km.hw.: “after is” omitted

10. Km.hw.: “is revelation,” omitted

11. Km.sh.: after “one” is a sh. symbol which could mean “thought” or “wrote” or “road”

12. Km.hw.: “to” instead of “in”

after truth.

Faith is a great thing. *The Hindus have taught faith.*<sup>13</sup> Therefore the ideal of rock, an ideal which is more than ignorant, no knowledge of life, response<sup>13</sup>. If a person can have faith in his ideal, he naturally can have faith in God and man both. *The one who is capable of having faith in his ideal, no sign of life,*<sup>14</sup> he can have faith in a living being then<sup>15</sup>. But the one who has no faith in his living being<sup>16</sup>, he has no faith in anything.

Besides, man is a very quick judge. *He very readily judges his brother*<sup>17</sup> from his own law and from his own point of view<sup>18</sup>. *The child is ready to judge his father, people are ready to judge their professor, their doctor;*<sup>19</sup> no one standard of studies according to standard of evolution go<sup>19</sup> readily judge the one who is more evolved. It is a tendency which is freely expressed; it breaks all the ideal there is, it kills idealism. *It is therefore that there are many inventors in the Western world, but great personalities are not allowed to grow. And if one sees a great personality, there is hardly one who has not the tendency to throw him down, to pull him down. It is a great error of this age; and if it will be continued, great personalities will rarely be found, or hinder personality to become great*<sup>20</sup>. Religions and spiritual world apart, even in the political and society world as soon as a man has sprung up and gives an example to ten people, the first attempt is to pull him down before he is known to forty people. In ancient times they crucified and stoned and troubled<sup>21</sup> prophets and mystics. And in this time they pull them down and insult them and criticize and trouble<sup>22</sup> them. *It is a great pity just the same.*

Worldly things aside, when we come to spiritual things, a certain

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13. Km.hw.: "The faith in the ideal should be like a rock, that no knowledge is as strong as this faith" instead of "Therefore the ideal of rock, an ideal which is more than ignorant, no knowledge of life, response"

14. Km.hw.: "no sign of life," omitted

15. Km.hw.: "then" omitted

16. Km.hw.: "ideal" instead of "living being"

17. Km.hw.: "another" instead of "his brother"

18. Km.sh.: after "view", two indecipherable sh. symbols

19. Km.hw.: "they" instead of "no one standard of studies according to standard of evolution go"

20. Km.hw.: ", or hinder personality to become great" omitted

21. Km.hw.: "persecuted" instead of "troubled"

22. Km.hw.: "and trouble" omitted

amount of idealism is necessary. Without *idealism there* is no religion, no spirituality. Idealism comes of imagination. If not<sup>23</sup>, *one* cannot have ideal. For an instance, *it* is very easy to say diamond and pebble is the same, *it* is stone. But imagination distinguishes between *diamond and pebble*. If *there* is no imagination *one can* easily say *it* is stone; *it is possible that it is* ruby or diamond, what is it!

The initiation received by you, it does not urge upon you a certain discipline of life. You are not asked to follow certain rules or principles, because the Sufi Order leaves *the* initiates *free* to choose for themselves *their own* principles. Nevertheless, *it* wakens in some form or the other *a* principle which is there naturally, which rises in one's heart and *which one* can follow principle<sup>24</sup> because *it* comes from oneself. And at the same time, to be without principle means to live without life. Is life only to drink and make merry or to have a good pastime? If *it* was meant for that, life *would have* no importance. Anything that<sup>25</sup> gives *life* importance is principle. Not in the ordinary sense principle, for an instance *a* community *principle* or *a* society *principle*. I do not mean that principle. I mean inner principle, that *your* own soul teaches you, *that* makes you live as *you want* to live and as *you* like to live. That is the principle, that is the spirit of all moral that *the* Sufi Movement teaches; no restriction of food or action. In *the* Sufi teaching *is* shown what is best for your spiritual development. *There is* no restriction, follow this rule<sup>26</sup>. *There is* perfect freedom to choose *your* own way.

Only it is said that initiation must be regarded as the most sacred thing and it is this regard which will help *you* all on<sup>27</sup> *the* spiritual journey to go forward. All the exercises given to you, if regarded in that way, will be of greater use *and* benefit. It is just like *a* medicine. One person who gets<sup>28</sup> *it* with great faith *and* belief, certainly *it* will do *him* good. *But* another *who* says, "I do not believe *that it* does any good, *but I* take *it* because *my* doctor *has* prescribed *it* *and I* have paid *his* fee, now I must take *it*," for him that medicine *has* no value

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23. Km.hw.: "there is no imagination" instead of "not"

24. Km.hw.: "principle" omitted

25. Km.hw.: "And what" instead of "Anything that"

26. Km.hw.: "no rule to follow" instead of "follow this rule"

27. Km.hw.: "along" instead of "on"

28. Km.hw.: "takes" instead of "gets"

except what *he* has spent for it. So it is with initiation. If one thinks that initiation belongs to membership, *he will have* no virtue of it, but if one thinks is inner part,<sup>29</sup> initiation is sacred, *it has* nothing to do with membership, it is *a* connection to<sup>30</sup> Murshid *and* with *all* spiritual, illuminated souls, *a* link through which spiritual knowledge *is* received, *a* blessing *which* one keeps as *a* sacred treasure, when that *is* the idea, then initiation *has* value *and will give all the* benefit initiation can get<sup>31</sup>.

But at the same time,<sup>32</sup> there is no wisdom in talking about *the* Sufi initiation to those uninitiated, those who cannot understand. If *you* talk with them, *if you* say, “I am initiated,” *it* only makes *them* think *it* smaller than it is. It is something sacred *which you* must keep in your heart. *You* can say, “*I am a member of the* Sufi society”; *you* need to<sup>33</sup> not say, “I am initiated.” *It is* too sacred to speak about. When *you* carry this idea as *a* sacred thing wherever *you* go, it<sup>34</sup> will flourish in your soul<sup>35</sup> work, *and* bring forward fruits and flowers, both of which are the proof of spiritual attainment.

Practices are secondary. *The first thing is* your attitude to *your* initiator. *The second thing is* the practices. *The third thing is the* study which can explain the inner meaning of *your* practices.

*There* will be study groups here. In *the* study group all things connected with *your* initiation *will* be read, and with silence do this soon,<sup>36</sup> and that study group<sup>37</sup> will always<sup>38</sup> help you more and more to attain to that bliss<sup>39</sup> for which you have joined the Sufi Order.

God bless you.

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29. Km.hw.: “is inner part,” omitted

30. Km.hw.: “with” instead of “to”

31. Km.hw.: “give” instead of “get”

32. Km.hw.: “But at the same time,” omitted

33. Km.hw.: “to” omitted

34. Km.hw.: “you” instead of “it”

35. Km.hw.: “soul” omitted

36. Km.hw.: “and with silence do this soon,” omitted

37. Km.hw.: “group” omitted

38. Km.hw.: “always” omitted

39. Km.hw.: “purpose” instead of “bliss”

Kismet Stam's shorthand and longhand reporting

Little Lenox Theatre, New York

January 17<sup>th</sup>, 1926

### Universal Worship: Prayers

Beloved ones of God,

I will say a few words on the subject of prayers.

In all ages of human history and traditions we shall find that there has always been a certain way of praying. Before the Christian *prayer* came to existence there was *the* prayer given by Moses<sup>1</sup>. Before Moses, prayers were given by the prophets. Hindus have had prayers for thousands of years; all the Vedantas<sup>2</sup> are made of prayers.

The wise in<sup>3</sup> all ages have considered the greatest<sup>4</sup> importance of the prayer. Prayer is a concentration, it is a contemplation, is a meditation, and it *is* realization. It is simple and it is most subtle. Nevertheless, the more one understands, the better one derives benefit out of one's prayers.

There are many different forms of prayers. One form of the prayer is the praise of God. One might ask, "God, who knows all things, what does he care for a few words of praise that man may bring to him? Does he become exalted by those few words of praise? *God is* above all praise man could offer him. It is the smallness of man *to think that* when he praises him, he becomes delighted. But God, who has no comparison, no words of praise are equal to his goodness *and* greatness. How can he be exalted by our words of

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#### Notes:

1. For Moses, see List
2. For Vedanta, see List
3. Km.hw.: "of" instead of "in"
4. Km.hw.: the "est" on the end of "greatest" crossed out

praise?” And the answer is that it is not for God that the words of praise are repeated in prayers. It is true that God stands above all the praise that we can sing for him. But it is for our benefit, our own spirit and soul, that we say the prayer of praise to God. It raises in us that ideal; we become an accommodation for God to abide in it.

There is a saying of a philosopher that, “If you have no God, make one.” He has said *it* to someone who has no God, but in reality almost everyone has no God. Everyone believes in a God, but to have some God is *a* second process, is a step further. And<sup>5</sup> to have a God is another thing. The one who believes in God is not necessarily the one who has a God. For the believer says, “I have a God somewhere in my belief.” But if *he is* not simple enough, if reason troubles him, *he* wonders thousand times in *the* day whether *it is* true that there is such a thing as God. He may try and go to church *and* count himself among *the* believers, *but* at the same time *he* will wonder very often. *He* will consider *it* a kind of insolence to wonder. Yet *his* reason will not stay contented; *he* will wonder about *it*, if there is such a thing as God. And the one who will wonder, *he* will never get to God. Because if *one* wants to have God one must make one. Therefore, the idolators of all ages made *a* God suited to themselves<sup>6</sup>: those who thought about *a* God of strength made a God of strength; *those who thought about a* God of compassion made a God of compassion.<sup>7</sup> Made of rock our ideal. The wise made many lessons about the God and told them give certain conception of that God that worshipped, more concrete than God of we know where is he and what is.<sup>7</sup> Prayer always helped man to construct God in himself. By the words of praise he made God.

In this age ideal is strangled. There is everything in the world but ideal. After some years *this* will be felt more and more and more till man will waken to this loss, to this very and this loss,<sup>8</sup> and will not

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5. Km.hw.: “And” omitted

6. Km.hw.: “suited to themselves” omitted

7. Km.hw.: “They made him out of a rock. And the wise told them to give that idol of rock a certain conception of the God they worshiped, making him more concrete than the God of which people do not know where he is and what he is.” instead of “Made of rock our ideal. The wise made many lessons about the God and told them give certain conception of that God that worshiped, more concrete than God of we know where is he and what is.”

8. Km.hw.: “to this very and this loss,” omitted

know what loss it is. And to get it will be very difficult. *It* seems that *the* modern world is losing *the* faculty of idealizing. Man today counts everything in figures and makes every subtle and fine idea rigid *and* crude, cut and dry<sup>9</sup>. Naturally, therefore, if one gets an argument like this, “What has God to do with our words of praise?”, *one* has sufficient reason to give up prayer, thinking, “What is *the* use of prayer?”

From *a* mystical point of view one will find that *the* praise of God does not add to God, but produces in *the* heart of the worshipper a character, a constructive image, a conception of God which in time becomes the abode of God, which God takes as a vehicle to manifest to *the* worshipper.

This idea can be pictured by *a* little story existing among *the* villagers of *the* East, that *the* soul of *a* great person wanted to manifest on the earth. And it came before Parvati<sup>10</sup>, the goddess, and told her, “I want to manifest. Even before your view I am obscure; but<sup>11</sup> do not see me, *I* want to be visible.” Parvati said, “Nothing better I would wish for *than to* feel and perceive your greatness *and* beauty *and* influence, but if you can be visible *it* would be most satisfactory.” The soul which wanted to manifest said, “Will you make a statue of the clay for me to manifest?” Parvati said, “Yes.” “But,” *he* said, “out of your love for me.” “Yes,” *she* said. “But out of all the fine feeling *you have* for me, *out of* all the praise you have for me?” “Yes,” said she. So all fine feeling and devotion,<sup>12</sup> with that feeling and devotion *she* made *an* as beautiful statue as possible<sup>13</sup>. *And* when *it* was finished, this soul took that statue as its abode and manifested as<sup>14</sup> same form as *was* made by Parvati.

*It* is exactly the same thing with prayer. By prayer *you* make your own God, *and* when *you* have made it, then God wakens in it, abides in it and manifests before your view. Those incapable of making it

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9. The expression in English is properly “cut and dried”, referring to herbalist practice, but the “d” at the end of “dried” is hardly pronounced, so it might have been missed by Kismet, who may not have known the expression

10. For Parvati, see List

11. Km.hw.: “you” instead of “but”

12. Km.hw.: “all fine feeling and devotion,” omitted

13. The word order is not normal for English, but clearly the meaning is “she made as beautiful a statue as possible”

14. Km.hw.: “in the” instead of “as”

remain far removed from God, because *the* art of making *an* abode of<sup>15</sup> God is *the* work of *the* worshipper. *It is* for God is<sup>16</sup> to abide in it, for the worshipper to make *the* abode.

Very few know what imagination means. *One* attaches such little importance to imagination. *When one* says, “That person is imaginative,” *it* means *he* is wrong somewhere. At *the* same time, if you see the secret behind art and science, *you* will see *it* is all *the* outcome of imagination. Where *there* is no imagination, *there* is no construction. Imagination is creative; *it is* not restricted to *a* certain limit. Even God is made by imagination first before *he* is made into reality.

And now we come to the second aspect of prayers. That is to ask for our needs. Often people have argued<sup>17</sup> about it also. They say, “If God does not know our needs, then how can he be our God? And if *he* knows our needs, *it* is foolish on our part to speak about it. To mankind we speak about our needs because *they do* not know what is in our heart. But as God knows what is in our heart, *there is* no necessity of speaking of our needs.”<sup>18</sup> Very often people think is not wrong to speak before God of our needs.<sup>19</sup> And then there are others *who* think, “If *God* knows of our needs and still if he does not grant *them*, *it* shows a great cruelty.” Many have given up *their* beliefs<sup>19</sup> for that purpose<sup>20</sup>.

The answer to this question is that there is nothing in this world that is not known by God. But at the same time, *it* is not known. Only *it is known* in the same<sup>21</sup> way as we know, in the way as another knows, and in the way that God must know<sup>22</sup>. So our want is known by us as we see it. To God *it* is known<sup>23</sup> as we see *it*, as others see<sup>24</sup>

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15. Km.hw.: “for” instead of “of”

16. Km.hw.: “is” omitted

17. Km.hw.: “argumented” (not an attested form) changed to “argued”

18. Km.hw.: the sentence “Very often people...of our needs.” omitted

19. Km.hw.: “belief” instead of “beliefs”

20. Km.hw.: “this reason” instead of “that purpose”

21. Km.hw.: “same” omitted

22. Km.hw.: “God knows” instead of “that God must know”

23. Km.sh. : “known” is followed by two symbols, which could be read as “by person”

24. Km.hw.: “another sees” instead of “others see”

*it, and* as God should see<sup>25</sup> *it*. And if *we* studied<sup>26</sup> the power *we have* in our hand, we would satisfy ourselves to have what *we* want, because *we* see in one way. But<sup>27</sup> perhaps another person who looks at us, *he* can see in another way we do not see. But God can see in all different ways. And in *the* way God should see<sup>28</sup> we cannot see, *we* cannot understand.

Nevertheless, perfection is the desire of every soul; it is<sup>29</sup> *a* continual yearning to have perfection in every form. What are lacks and needs in life? *They* are all limitations, lack of perfection. And the desire for perfection, it<sup>30</sup> is the right of every soul. A soul is not to be blamed if *a* soul prays to God to give to God<sup>31</sup> what is his<sup>32</sup> present need. *It* is not a fault of *an* infant if it cries for food. Mother knows when the infant must be fed and when not. But at the same time, *it is* no fault on *the* part of *the* infant to cry when *it* is hungry. *It is* no fault on *the* part of *a* person if *he* asks for something that is lacking. His natural<sup>33</sup> asking has influence on *the* conditions of life. That asking is in a way creative. That something which *a* person is lacking, that asking put in *a* form by prayer, is the best and noblest way of asking, for *it* is not asking anyone else, but asking God. A person who avoids asking for *his* needs to others, to *his* fellowmen, thinking *that*, “God can grant us, just ask God,<sup>34</sup>” *he* naturally becomes nobler, greater,<sup>35</sup> richer in spirit, for does not humble himself for *his* small needs before others. *He* asks from the source which can grant everything, give all things. This asking makes him nobler. But when *he* has not that source before him, then *he* asks others and becomes poorer; with all riches *he* may have, no sooner *he* asks, *he* becomes poorer.

*There* is a story of a peasant. Once the king visited his home and *he* did not know that *it* was the king. *He* was very hospitable,

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25. Km.hw.: “sees” instead of “should see”

26. Km.hw.: “realized” instead of “studied”

27. Km.hw.: “But” omitted

28. Km.hw.: “sees” instead of “should see”

29. Km.hw.: “has” instead of “is”

30. Km.hw.: “, it” omitted

31. Km.hw.: “it” instead of “to God”

32. Km.hw.: “its” instead of “his”

33. Km.hw.: “natural” omitted

34. Km.hw.: “me,” instead of “us, just ask God,”

35. Km.hw.: “greater,” omitted

thinking, “*This is a traveller who is traveling and*<sup>36</sup> *passing through this village,*” *and he was very kind to him.* When departing, *the king asked, “Are there any difficulties here?” “No,” he said, “we are quite happy and contented with what we get; we enjoy the little means God has given us. Only when there is a famine and our animals cannot live and we cannot work in the ground, then, at such times, we have to suffer.” The king said, “If there was at any time difficulty, I give you this seal, which you must bring to the city. You can show it to any policeman who would bring you to me if you need help in any difficulty. Thank you.*<sup>37</sup>” After some years there was famine and *the man was in great difficulty. His wife reminded him, “This kind man who came to us, who said if there is a difficult time, come to see me.” The peasant was hesitating. But the children were crying for*<sup>38</sup> *hunger. So he said, “To relieve them I will go.” When he came to the city he was taken before the king, but he had to wait because the king was busy praying. He did not know that was who had given him and seen, only knew now.*<sup>39</sup> *When he came*<sup>40</sup> *before the king and*<sup>41</sup> *said, “The first thing I want to ask is, what were you doing?” “I was praying,” the king said. “To whom?” he asked, “Are you not the king?” The king said, “To the one who is above all.” “Yes,” he said, “so there is someone above you also?” “Yes,” the king said. “Well,” he said, “then I have to say nothing to you; now that I know that there is someone above you also, now I shall ask him who is above you.” The king was very much impressed by seeing this attitude of the peasant in his time of trouble and suffering and need, just by that suggestion that there is someone above the king who possesses all the*<sup>42</sup> *material needs. The king sent all the money that was necessary quietly to his house, for all that comes, comes from the same source; and so the pride and honour of the peasant was maintained. He had not to bow his head before man, for he credit*<sup>43</sup> *to that source from*

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36. Km.hw.: “traveling and” omitted

37. Km.hw.: “Thank you.” omitted

38. Km.hw.: “from” instead of “for”

39. Km.hw.: the sentence “He did not know that was who had given him and seen, only knew now.” omitted

40. Km.hw.: “comes” written first, later altered to “came”

41. Km.hw.: “, he” instead of “and”

42. Km.hw.: “the” omitted

43. Km.hw.: “went” instead of “credit”

where all comes.

Prayer therefore wakens a noble spirit in man, *the spirit of independence*. *He* begins to feel as Prophet Muhammad has said, "All are poor except God."<sup>44</sup> *By this is* meant *that* everyone is limited; how much *he* may have, *he* is limited. *But there is* one beyond limitations *and that is the* source and goal of all things.

By bringing one's needs before *the* perfect being, one becomes noble in spirit. And<sup>45</sup> *the* power of that prayer creates all possibilities to acquire that something which one lacks in life.

And the third aspect of prayers is repentance. A person who does wrong and prides himself of having done wrong is stubborn, foolish, ignorant. There is no way for him to develop, *to* progress, *if he is* not sorry for what *he* has done. His fine sense becomes blunted by wrongdoing, and so he loses something that is living in him by the continual impression of wrongdoing, of *his* own conscience. *When there is* something bad in him, *he may be* walking on earth and living under *the* sun, but that life which gives *a* fuller experience and *the* joy of life is gone. The person who does always right, he need not be here. But<sup>46</sup> this is the place where *to* do wrong and right both. But the one who does wrong and repents, who wants to do better next time, his conscience is sharpened at every wrong *is* doing<sup>47</sup>. Perhaps *the* wrong *has done* him more good than if *he had* done right. Deeply wrongdoer<sup>48</sup> more wakened to *the* right and yet *he has become* humbled in his conscience.<sup>49</sup> Rightdoer sometimes proud; this right, what should humble.<sup>49</sup> Therefore, repentance is a privilege. To be able to be sorry for all that one thinks that was not right, it makes one live more fully, *it* makes one feel more fully, *it* makes justice in *the* heart of man wakened.

To tell another person one's wrongdoing<sup>50</sup> only means to extend the wrong vibrations still further. One gets out of it nothing but the

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44. A *hadith* (see Glossary) of the Prophet Muhammad

45. Km.hw.: "And" omitted

46. Km.hw.: "But" omitted

47. Km.hw.: "he has done" instead of "is doing"

48. Km.hw.: "He has become" instead of "Deeply wrongdoer"

49. Km.hw.: this sentence, "Rightdoer sometimes proud; this right, what should humble." omitted

50. Km.hw.: "wrong" instead of "wrongdoing"

contempt of the other person. But the one who places his regard of<sup>51</sup> God, in whom *he* sees perfection and justice, and goes with his sorrow before him *who is* love itself, *who is* forgiveness, there is a phenomena<sup>52</sup> and there is a wonderful result coming from it: an upliftment, *an* unfoldment. Something breaks in one. And *it* is the wrong which is broken and something comes in *the* heart of man that is love of God, the forgiveness *of God*. One feels fortified and stronger *and* uplifted and more capable of avoiding *to make* the same mistake again.

And the fourth way of prayer is the way of the mystic, the way of the sages, of the illuminated ones. That way is the best way. To try in order to get near God, to become one with God, *and*<sup>53</sup> to try in order to understand the relation between oneself and God,<sup>53</sup> to forget one's false personality. In other words, to deny one's identity, *one's* false identity, and to establish the identity of God in that place. That prayer is a miracle. *It* can make a mountain out of *a* molehill; *it* can turn a bubble into the sea. That prayer *it* is which makes the imperfect one *a* perfect one.

It is the work of the teacher, *the* inspirer, *the* guide on the spiritual path, to give a certain prayer to people to repeat and say so many times in order that *that* prayer may elevate his soul.

But then there have been prayers of the season, the season of the prophetic cycles<sup>54</sup>. For an instance, *the* time when Moses gave a prayer, *when* Christ gave a prayer, *when* Muhammad gave a prayer, *when* Krishna gave a prayer, that prayer was for humanity collectively for that particular time. By saying that prayer *it* lifted souls and gave souls all that was needed during that particular cycle.

It is not only the rigid repetition of prayer, but it is the faith and devotion that one puts in it that counts. There was a preacher who spoke before peasants *that*, "There is such a powerful prayer that if you say that prayer you can even walk on water." A person was very interested in that prayer *and he* walked on *the* water and came back and was very happy. So *he* went to this preacher and he asked him in

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51. Km.hw.: "repentance before" instead of "regard of"

52. Inayat Khan characteristically used only the plural of this word

53. Km.hw.: "to try in order to understand the relation between oneself and God," omitted

54. Km.hw.: "cycle" instead of "cycles"

all humility to come and dine with him. *He was* so grateful for what *the preacher* gave him. *The preacher* accepted. And then they<sup>55</sup> went to dine with this man, *there was a river* on the way. *The preacher* said, “Where ship,<sup>56</sup> where is the boat?” *The man said*, “*I had your* lesson; since then *I have* not brought my boat. We shall say the prayer and walk on the water; all can be<sup>57</sup>. Since you told *me that is* how *I have* done.” *The preacher* saw *him* doing it. *But he had* only said about it. It is not knowing, it is believing that counts.

One thousand persons may say the same prayer, *but one prayer* said with such a faith and belief is a prayer equal to a thousand persons’ prayer, *because that* prayer is not mechanical. Man is mechanical *and* he says his prayers also mechanically. If genuineness *is* wakened in him *and if he has* faith *and* belief *and* devotion, all he says has effect. *And that effect will* perform miracles.

God bless you.

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55. Km.hw.: “when he” instead of “then they”

56. Km.hw.: “Where ship,” omitted

57. Km.hw.: “; all can be” omitted

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Lenox Theatre, New York  
January 17<sup>th</sup>, 1926

### The God-Ideal

Beloved ones of God,

I will speak this evening on the subject of God-Ideal.

Pursuit after the impossible is an inherent nature in man. What man has, he *does* not care for; what he hasn't, he wishes to attain. Whether *it has* greater value or lesser *value*, man attaches value to something which *he* cannot get. And what *he* can get, how much valuable *it* may be, *its* value becomes less. Since that is *the* nature of man, the ideal of his pursuit which can never be attained, the wise called it God. Many have their own meaning for this word, but this word comes from Hebrew origin, the word *yod*<sup>1</sup>, which means the source.

Naturally everything is attracted to its source: earth to earth, water to water, fire to fire, air to air. And so that which exists in man as the sign of the source is his soul. The soul is attracted to the source. When the body is in *the* pursuit of all things that belong<sup>2</sup> to it and all things that attract its physical nature, so *the* soul is continually in *the* pursuit of *its* own origin, and that is the source. Rumi<sup>3</sup>, the great poet of Persia, says it most beautifully in his Persian couplet, that as a person who has gone away from his homeland and has remained away from his home a long time wakens in the midst

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. The Hebrew letter *yod* is the first letter in the sacred name of God
2. Km.hw.: "that belongs" instead of "things that belong"
3. For Jalal-ud-Din Rumi, see List

of the absorption of his new life and a yearning begins; he longs for *his* origin, the home from where he came. And so it is with human nature. The earth supplies all things that man's nature demands except one, and that is his source. And therefore, man remains dissatisfied all through life in spite of all things that *he* may attain as answers to his desires: pleasure, comfort, rank, wealth. If *he has* attained them all, still *the* longing of *his* soul would remain, for that is for home. Home is the source which the wise called God.

And there is another similar<sup>4</sup>, that a man went in a dark room to search for something, and while searching for some object that *he* had lost, *he* began to feel melting in some way, and the moment *he* found that object, he became melted. And *he* could not find anything of himself, *he* only found that object. *To his* great sorrow and disappointment, *he* found *that* object but *he did* not find himself.

That is the condition of man on earth, that the innermost being of man is that which may be called the source itself, and the outer being of man is what we call man. Being absorbed in things of the world, he loses, so to speak, the sense of the inner being, the innermost being; it becomes melted<sup>5</sup>. What he knows of himself is only that yearning *and* searching. He *may* have<sup>6</sup> found *what he was searching for* and yet *he has* lost himself. And that which he *has* found, *he* can be pleased with it for some time, but then his longing is to find himself.

In answer to this continual yearning that every soul has, the wise have given and taught<sup>7</sup> to humanity God-ideal. And when we see the past and present of the God-ideal, we see a great difference. The past of God-ideal was that man believed in God, and if one among twenty thousand persons did not believe in God-ideal, he dare not say before others that *he* did not believe, because everyone believed in God. So *he* could not help saying *that he* believed in God also. And today is quite the contrary. The disbelief has become the pride of modern man. He thinks *it* is intellectual to disbelieve, and *it* is simple to believe, because *the* believers in God are simple people. *And if they*

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4. Although "similar" is written, Inayat Khan may have said "simile", a word he used several times elsewhere, but Km. may not have known the word

5. Km.hw.: "lost" instead of "melted"

6. Km.sh.: after "have" is a sh. symbol which could mean "as", "his" or "is"

7. Km.hw.: "and taught" omitted

are intellectual *and* if *they* believe, *they do* not admit *it* because other intellectual friends will laugh at it. *It* is quite *the* contrary of what was before. Very few know what loss is to humanity that *the* education which made it easy for man to reach the fulfilment of his life's purpose has been taken away from him.

Very often I have been amused to meet some people, very intellectual *and* intelligent and eager to realize truth, telling me about "higher forces" instead of saying God. They say higher forces at least to make *it* plural *rather* than to keep *it* singular. *It* seems to be more democratic to say many than to say one. And I was still more amused sometimes in conversation when people say, "If *the* gods will be pleased" instead of God; gods because *does*<sup>8</sup> not want to admit to believe in God. And yet *they* cannot help believing it. Therefore, *they say the* gods will be pleased.

*There are* many places in Europe where *the* name of God has been<sup>9</sup> taken out of *the* books from the education. The reason is that battle is with that<sup>10</sup> idea of God. And yet, *if you* ask them *if they* are satisfied, what<sup>11</sup> their conscience says, "No." They are looking for something; *they want to* call *it by* a different name. *This* name has become too old for them. *They* would like to call it plural. But *it* is the duality from which *we* have to rise to come to unity. Our search is to come to oneness. Their method is to make oneness<sup>12</sup> a plurality, and not once, but hundreds and hundreds of times, always<sup>13</sup> talking with intellectuality *about* higher forces, many, not one.

And I was still more amused one day to see a person *who*, after having heard *a* series of lectures, came to me *saying*, "Immensely interesting! Quite<sup>14</sup> on the path.<sup>15</sup> *This is the* only thing I value. Only, *I have* one condition, that I may not be asked to believe in God." I told *him*, "*That is* very easy. When *the* name of God comes, *I shall*

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8. Km.hw.: "they do" instead of "does"

9. Km.hw.: "is" instead of "has been"

10. Km.hw.: "people are against the" instead of "battle is with that"

11. Km.hw.: "what" omitted

12. Km.hw.: "one" instead of "oneness"

13. Km.hw.: "they are" instead of "always"

14. Km.sh.: "Quite" could also be "Great" or "Get"

15. Km.hw.: the sentence "Quite on the path." omitted

close my lips.<sup>16</sup>” The man was pleased too<sup>17</sup>. He wanted to believe *in God*, but *he did* not want to hear his name nevertheless<sup>18</sup>. And<sup>19</sup> that is one tendency, *that is the* trend of the modern thought. It is taking a certain direction and you cannot prevent it. *It* will go as far as *it* has to go and then, as *it has* reached its culmination, *it* will withdraw. *But* at the same time, no one can help believing in that existence which is beyond comprehension.

And now coming to the idea of different conceptions of God. It is this reason also which has caused so many different religions and sects, each sect having a certain idea of God. There were people who believed in offering their worship to the sun. There were others who offered prayers to fire *or* water *or* earth, some to trees; others considered sacred animals and looked at the sacred birds; some made different forms and characters in marble, in stone, *or in* metal, perhaps with *the* head of *an* animal, the wings of *a* bird, *and the* body of a fish; and many different forms which they called their particular God.

And how did it come to exist? There were communities, people who could not understand the incomprehensible, intelligent<sup>20</sup> and yet they were not ready to accept something which is within their reach. And therefore the wise said, “Here is God. Here is a stone made beautiful<sup>21</sup> and *this* is a certain god.” They thought, “*This* is better, a god that does not move, *that* does not run away.” *When they long for* it at night, in *the morning they can* open *the* shrine and bow before it. Nevertheless, it was *a* lesson for them. Some came for<sup>22</sup> *the* wise *and said they* wanted to seek for God. “Yes,” said *the* wise, “come to this<sup>23</sup> temple, *but first* walk fifty or hundred times around it till are tired out<sup>24</sup>. Then come in.” Man does not value that for which he has not worked. That which is nearest, that is what *he* does not want, that

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16. Km.sh.: a sentence which cannot be construed follows here, “I seal [shall?] with [have?]”, omitted in Km.hw.

17. Km.hw.: “too” omitted

18. Km.hw.: “nevertheless” omitted

19. Km.hw.: “And” omitted

20. Km.hw.: “intelligent” omitted

21. Km.hw.: “image” instead of “beautiful”

22. Km.hw.: “to” instead of “for”

23. Km.hw.: “the” instead of “this”

24. Km.hw.: “till are tired out” omitted

is his pursuit<sup>25</sup>. *The* wise said therefore, “Walk many times around the temple, then come in.”

If Zarathustra<sup>26</sup> said that, “See the beauty of God or worship him looking at the water river<sup>27</sup>, *at the* sky, *at* nature,” it is a natural,<sup>28</sup> wise advice. When you will look at *the* immensity of nature, naturally your mind will become keen, your heart larger, and you will begin to see *the* signs of God more than in *the* midst of worldly activity. Everyone who has any experience of being in nature will always<sup>29</sup> accept *this*, whether *he* believes in God or not, that nature is inspiring, exalting, uplifting. *A* feeling comes of expansion of heart being face-to-face with nature and <sup>30</sup>nature a waking comes to the soul.

But now coming to the idea that if different teachers and wise men *have* given different ideas of God, it means dividing God-ideal; *then* where is unity? And<sup>31</sup> *to this* my answer is that as many souls there are, so many different conceptions of God. And it cannot be otherwise. God apart, we individual beings, we have some who look upon us as friends and others as enemies, and some favourably look at us *and* some unfavourably, some praise *us*, others blame *us*, some love *us*, others hate *us*. And therefore we<sup>32</sup> each as individual is friend *or* enemy, foolish *or* wise, great *or* small; to every person *each one* is different. The mother has<sup>33</sup> thief does not look upon him as *a* thief but as *her* beautiful son who toils to serve her and help her. In the same way, what is God? God is a conception and that conception we each have made according to our capacity, according to what *we* have heard and what we think. One says, “*I* do not wish to imagine God as *an* autocratic king or emperor; I wish to imagine God as the beloved, as the lover, as *the* lord of compassion.” Another says, “I wish to imagine God full of power, without his command nothing can move,” or, “I wish to imagine God as the wisest being who

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25. Km.hw.: “, that is his pursuit” omitted

26. For Zarathustra, see List

27. Km.hw.: “river” omitted

28. Km.hw.: “natural,” omitted

29. Km.hw.: “always” omitted

30. There is something missing in this part of the sentence, possibly “in”

31. Km.hw.: “And” omitted

32. Km.hw.: “we” omitted

33. Km.hw.: “of the” instead of “has”

knows justice, who *weighs*<sup>34</sup> the actions of everyone *as* the lord of justice.” And the other one says, “I look upon God as *the* perfection of beauty, all the beauty and harmony there is, is in God.” And another says, “I wish to imagine God to be the friend, *the* friend in need *and* trouble and difficulty.”<sup>35</sup> Other says, “I look upon God as king of all beings.”<sup>35</sup> Everyone imagines God in *his* own way, cannot do otherwise<sup>36</sup>. As everyone in the world has not *the* same idea of his friend, so it is natural that every person in *the* world *has his* particular idea about<sup>37</sup> God, his own conception, *which* is his God at that time. Therefore, it is not necessary to be surprised at *the* Chinese, *the* old Greek, *and the* Egyptians, who had thousands of gods. I should say, “*That* is few. *If there* should be millions *and* thousands of millions of gods, *they* do not make God<sup>38</sup>.” You cannot have *a* God without *a* conception. *But the* source is the same, *the* source is one. Therefore, God is one.

There have been missions of the prophets who came time after time to give man that conception in order to lift *him* to *the* idea of *the* incomprehensible God. But at the same time *they* have tried to give *the* idea of one God. And at the same time *they* have given to humanity *the* best conception that could be given at that time. *When* we read in<sup>39</sup> Qur’an, God pictured among Hindus is different<sup>40</sup>. But God appeared in<sup>41</sup> a Buddhist statue in India is Indian, in China is Chinese, in Japan is Japanese. *It* is natural. When man pictures angels *he* draws *them*<sup>42</sup> like human beings, *he* only *adds* wings to it. Man cannot imagine God’s personality different from man’s personality. Therefore, with<sup>43</sup> his ideal of man, that ideal<sup>44</sup> he attaches to God in

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34. Km.sh.: the symbol appears to be “wish”; Km.hw.: “weighs”

35. Km.hw.: the sentence, “Other says, ‘I look upon God as king of all beings.’” omitted

36. Km.hw.: “, cannot do otherwise” omitted

37. Km.hw.: “of” instead of “about”

38. Km.sh.: after “God” follow two indecipherable sh. symbols

39. Km.hw.: “in” omitted

40. Km.hw.: “the picture of God is different from the picture of God that Hindus have made” instead of “God pictured among Hindus is different”

41. Km.hw.: “even” instead of “God appeared in”

42. Km.hw.: it appears that Km. originally wrote “an angel he draws him” and then changed it to “angels he draws them” (she may have simply been correcting her transcription of her sh.)

43. Km.hw.: “with” omitted

44. Km.hw.: “, that ideal” omitted

perfection. It is these diverse conceptions of God which caused very often disputes and differences, and different sects were formed and each fought for their God.

*This is also the reason which made it necessary for the prophets to teach humanity the ideal of one God and at the same time it was most difficult for the prophets to do. Man is born with two eyes till two see one<sup>45</sup>. He sees everything in twos; he is accustomed to see twos. <sup>46</sup>Everything as seen with two eyes has its dual aspect comparison complimentary shade.<sup>46</sup> When I was speaking of an Indian musical instrument, I was asked, "How does it look like? Does it look like a banjo?" Man cannot conceive of anything that is not like anything. If you say, "I have a notion of philosophical ideas," you are asked, "Is it something like New Thought or Theosophy or Christian Science<sup>47</sup>?" Man wants to compare, to see with two eyes, is born with them<sup>48</sup>. And that which has no comparison cannot be shown in the same way as things of this world are <sup>49</sup>seen, and therefore real always personality of the prophets who came to teach one God preached and warned, reading book called <sup>50</sup>, <sup>49</sup> "Think of him as lord, or master, or friend, or beloved," to give a certain conception of God. And when a person does not see the beauty of the conception of God<sup>51</sup> another person holds, he makes a great mistake. For he himself has a conception also, perhaps a better conception than the other, but still he has a conception.*

There is a Syrian story that Moses was passing from<sup>52</sup> a field and a shepherd boy was sitting there who had just heard of God, now very pleased<sup>53</sup>. He was saying with great devotion and eagerness that, "Oh God, you are so good and great and wonderful, so loving and

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45. Km.hw.: "till two see one" (the meaning of which is unclear) omitted

46. Km.sh.: this sentence difficult to make out; "dual" [toil?] and "complimentary" are unclear; Km.hw.: this sentence omitted

47. For New Thought, Theosophy, and Christian Science, see List

48. Km.hw.: ", is born with them" omitted

49. Km.hw.: "shown. Therefore, the prophets who came to teach one God, they said," instead of "seen, and therefore real always personality of the prophets who came to teach one God preached and warned, reading book called ,"

50. Km.sh.: this passage ends with an unclear word, which could be "sect" or "speak" or "subject"

51. Km.hw.: "of God" omitted

52. Km.hw.: "from" omitted

53. Km.hw.: ", now very pleased" omitted

compassionate. If you were here, *I would have*<sup>54</sup> you with my milk<sup>55</sup>; *I would cook a nice dish for you and I would carried*<sup>56</sup> you home on the back of my donkey, kept you warm with blanket<sup>57</sup>. *I would have taken care against tigers and lions and wild beasts, and I would never let you go, for you are the dearest.*” Moses was amused and said, “Oh lad, what are you saying, what are you saying! God, *who is* the greatest, the highest, the most powerful, the protector of all, you are saying you would protect from wild beasts? What are you saying?<sup>58</sup> *God, who is the source and goal of all, who is providence itself, bread to everyone,*<sup>59</sup> you think *you can* make a dish for him!” *And this*<sup>60</sup> youth was amazed *and* perplexed, he thought, “What have I done?”, puzzled, closed eyes and trembling.<sup>61</sup> Came inspiration to Moses<sup>62</sup>, “*Moses, what have you done? We have sent you to bring friends to us, not to separate those who are already our friends.*”

Man has always a tendency to give his conception or to force his belief on another because *he* thinks his belief *is* the one<sup>63</sup> *right belief*. He realizes<sup>64</sup> that the other *person is an* unbeliever or *that his belief is* wrong. But we do not know. Sometimes those who do not seem to have proper belief, perhaps *their belief* is better than our own. Perhaps *that person is* more spiritual than *we* ourselves. We do not know.

There is another story when<sup>65</sup> a wife was very pleased one day and prepared a feast *in the house*. *The* husband was surprised *and* said, “My good wife, what is it; *is it* somebody’s birthday? What *are you* celebrating today?” *She* said, “*It is a secret.*” “*But you* must tell me,” *he said*. “No,” *she said*, “*it is a great secret.*” “But,” *he said*, “*you seem to be very happy.*” “*I have never been so happy,*” *she said*.

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54. Km.hw.: “wrap” instead of “have”

55. Km.hw.: “in my mantle” instead of “with my milk”

56. Km.hw.: “carry” instead of “carried”

57. Km.hw.: “, kept you warm with blanket” omitted

58. Km.hw.: this sentence, “What are you saying?” omitted

59. Km.hw.: “bread to everyone,” omitted

60. Km.sh.: before “youth” an indecipherable sh. symbol

61. Km.hw.: “, puzzled, closed eyes and trembling.” omitted

62. Km.hw.: “As Moses went further, an inspiration came to him” instead of “Came inspiration to Moses”

63. Km.hw.: “only” instead of “one”

64. Km.hw.: “thinks” instead of “realizes”

65. Km.hw.: “that once” instead of “when”

“Tell me *why*,” said the husband. She said, “Since I was married, I never thought that you were spiritual.” “Yes,” he said, “and how did you think *now that I am* spiritual now<sup>66</sup>?” She said, “Because<sup>67</sup> you never said *any* prayers, you never meditated, you never *did any* religious action.” “But how *did you* find out that I am spiritual?”, he asked. She said, “While you changed sides in sleep you uttered word God.” “Yes,” said he, “alas.” And he was dead. For that which was the greatest secret for him, *he did* not even want his wife to know; *that* most sacred thing all through life *he had* hidden in *his* heart. *When it became* manifest, *he would*<sup>68</sup> not live one moment longer.

We know not<sup>69</sup> the depth of people’s devotion to God. We judge people from *their* outward appearance, if *they* seem more religious from outside, *more* orthodox, or far removed from religion. But *we* do not know. Perhaps there is a person who does not show one sign of religion and there may be *the* spark of devotion, a perpetual fire of *the* love of God. There may be *another* person perhaps *who* in his outside actions appears to be narrow, full of ceremonies, but <sup>70</sup>does not know, perhaps whole outside within himself<sup>70</sup>. Those who judge others, their beliefs, *their* conception of God, are very much mistaken. Their manner, appearance, is<sup>71</sup> cover; one knows not<sup>72</sup> what is hidden behind.

And now coming to another side of the question *and* that is: a large number of humanity in *the* world *are* so-called believers in God. And if we question ourselves if they are all happy, if *they are* all wise, if *they are* all prospering, if *they are* all spiritual? And there is a large number of unbelievers. And if *we* ask, *Are they all* prosperous, happy, spiritual, intelligent, progressive, we shall find in *the end that we* cannot fix a rule. *We* cannot say belief in God makes a person good or prosper in *the* world, or evolved; *we cannot say that the* unbeliever is kept back from progress, prosperity, happiness,

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66. Km.hw.: “now” omitted

67. Km.hw.: “Because” omitted

68. Km.hw.: “could” instead of “would”

69. Km.hw.: “do not know” instead of “know not”

70. Km.hw.: “perhaps the outside is quite different from what is hidden within that person” instead of “does not know, perhaps whole outside within himself”

71. Km.hw.: “may be an outside appearance, a” instead of “, appearance, is”

72. Km.hw.: “does not know” instead of “knows not”

evolution. Therefore, this leads us to the question how to profit ourselves by God-ideal and why God-ideal is meant to be the best way to get to truth.

If you are going on a staircase, *if you are on* the first step and stand there, *you may be* a believer, but *you are* not going up, always be<sup>73</sup>. So there are many believers who have a certain conception of God, *and they are* standing there without moving. Perhaps a *person who has* no conception of God, *he may be* moving.

*There are* thousands of people *who* hundred times in a day pronounce the name of God, *who are* perhaps more wretched. The reason is *that they have* not yet found out the purpose of God-ideal. *It is* not merely a belief; first step is understanding<sup>74</sup>. God is the key to truth, God is the stepping stone to self-realization, God is the bridge which unites the outermost life with *the* innermost life, bringing about perfection. *It is* by this<sup>75</sup> understanding that *the* secret of God-ideal is to be realized.

And then there are other philosophical and scientific people *who have* read many books *and who have* thought of soul *and* spirit, *who come* to understand *that* if such a thing as God is not<sup>76</sup> abstract idea, call *it* God or life, what is it? They are the people who have eaten truth without digesting. *It is* like eating pebbles, which can never digest. *They have* truth, *but they do* not profit by it. *When you say*, “God as abstract *being should* not be considered just now, not can disputed<sup>77</sup>,” then *the abstract means* to you<sup>78</sup> something. But when abstract is nothing, *then* God is nothing. “To analyze God is to dethrone God,”<sup>79</sup> as *in*<sup>80</sup> Western philosopher says.

Turning God into abstract is losing *the* opportunity which is given to man to benefit by *the* formation of a conception of God. No doubt, what man has constructed is subject to destruction, *it is* for a

73. Km.hw.: “, always be” (the meaning of which is not clear) omitted

74. Km.hw.: “belief is first step” instead of “first step is understanding”

75. Km.hw.: “this” moved to after “understanding”

76. Km.hw.: “an” instead of “not”

77. Km.hw.: “he only can be realized” instead of “just now, not can disputed”

78. Km.hw.: “to you” moved to after “something”

79. This saying is part of Inayat Khan's own saying for January 10, *The Bowl of Saki* (see List), *Complete Works*, Sayings 2, p. 6; it could also have been said by a Western philosopher, but no such quotation has been found

80. Km.hw.: although “a” would seem to belong here, “in” is written

certain time. *But if he makes use of it, he arrives at realization. But if he destroys that conception which was meant to bring him to the fulfilment of his life, he has lost something which was most valuable. Many times, by thinking dry philosophy, people go astray; not by eating<sup>81</sup> a false idea, but they go astray by truth which they cannot digest.*

The idea is this. When we read in *the Bible*, “Be ye perfect as your Father in heaven is perfect,”<sup>82</sup> if that is true, then man is<sup>83</sup> the outermost of *his being*, for man is the sign of imperfection. *But in the innermost of man is perfection. Therefore, man is entitled to perfection by realizing the innermost of his being. But as is<sup>84</sup> identified himself from the time of his birth with his limited being, he has not known himself as anything else but as imperfect being. There is no possibility for him, even by realizing that he is God or deity himself, of attaining to perfection, because his first impression is limitation, is of imperfection. Whatever position he may have in life—he may be a king<sup>85</sup> or name by position or wealth, names, power, wisdom<sup>85</sup>—yet he is limited. He cannot think of himself as anything but imperfect being. That is the position. And the purpose of his life is to come at<sup>86</sup> perfection.*

And now how is he to come to perfection? Only by one way, and that is to make first a conception by worshipping God, by thinking of God, by contemplating on the idea of God, by trying to know about God, by attributing all that is there of beauty and power and justice to that perfect conception in himself. *By doing this, he will come nearer and nearer to truth, and by the time he has come closer to God he will have lost the idea of his false self, which stood between himself and perfection. And by the loss of this idea, which is called in the Bible self-denial, which Sufis call fana<sup>87</sup>, and which*

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81. Km.hw.: “having” instead of “eating”

82. Matthew 5:48

83. Km.hw.: “only knows” instead of “is”

84. Km.hw.: “he has” instead of “is”

85. Km.hw.: “, he may have name or wealth or power or wisdom” instead of “or name by position or wealth, names, power, wisdom”

86. Km.hw.: “to” instead of “at”

87. For *fana*, see Glossary

Yogis *call laya*<sup>88</sup>, by this process he comes to the realization which is *the* longing to<sup>89</sup> his soul and *by the* attainment of which he fulfills his life's purpose.

God bless you.

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88. For *laya*, see Glossary; in both Km.sh. and Km.hw., originally "Yoga" was written, but in the sh. it was crossed out and "laya" written in lh., presumably after Km. had consulted with Inayat Khan about the correct word; a note in Km.hw. says, "At the end of the last sentence on 'The God-ideal' given in New York in the evening of Jan. 17<sup>th</sup>, 1926 has erroneously been written the word 'Yoga'. There has been said: 'Laya'."

89. Km.hw.: "of" instead of "to"

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 Lenox Theatre, New York

January 19, 1926

### Destiny and Free Will

Beloved Ones of God,

I'm speaking on the subject of the destiny and the free will. Very often we have either one point of view or *the* other; either *we believe* in destiny or *we believe* in free will. *And* those who believe in destiny, *they* do not believe in free will. <sup>1</sup>There are certain temperaments also according to experiences one has in life. <sup>1</sup> *There are* some who have worked and *have* had some success and recognized *it* as *the* outcome of *the* work they have done. Then they think, "If *there* is anything, it is free will. *According to* what we have done, so<sup>2</sup> we have achieved results." And there are others who *have* done and *did* not succeed. In that case *they* begin to see *that*, "There is something keeping us back from getting that result." *And* then *they* think, "If *there* is something, *it* is destiny which is holding us back." Many think that it is a sort of laziness to be fatalists *and say*, "After all it is a superstition." And there are others who think that free will is a name, it is a conception, *it* is an idea of the person<sup>3</sup>, *but* really it is all destiny.

Nevertheless, the idea of free will has its meaning, and this belief

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Od.tp. = a typescript of unknown provenance, possibly made by Sakina Furnée but not typical of her typescripts, made from Km.hw. and differing from it in only a few places, which are noted.

#### Notes:

1. Km.hw.: this sentence omitted
2. Km.hw.: "so" omitted
3. Km.hw.: "of the person" omitted

has its peculiar benefit in life. At the same time the idea of destiny is profound. Whether *a* person believes in it or does not believe in it, there is always an attraction about it. The one who reads in *the* future will always attract a<sup>4</sup> believer in destiny or<sup>5</sup> *the* unbeliever. *The* believer goes to him with faith; the unbeliever goes with smiles. Whether *they believe that* it is true or not, both are attracted to know about destiny because it is the greatest mystery there is. One's own life, in which one is most interested, always remains a secret *and* a mystery, and this mystery is greater than any other mystery in the world. No one can say, "I have no interest in knowing about my life, in knowing why I have that past, why I have that present, and what future I shall have." That is *the* greatest desire one has, to know about it.

And now coming to the idea of destiny, whether *there* is a plan laid out, that every occurrence in life must be according to that plan, and if it is laid out, point of view<sup>6</sup> *on* what ground, who has laid it out? If it is God who has laid it out, how far it could be just on the part of God to make one so happy and another one miserable, one great and the other small, one enjoy *and* at the same time *the* other suffer, living under the same sun, walking on the same earth? And if it is man's action, in the first place is *it* the action of the past is<sup>7</sup> the action of *the* present, and if it is the action, to what degree man is responsible for it? It is therefore *that* this question takes a person to the depth of life's mystery, and once this question is solved, a great philosophical problem is solved.

Most often a person has *a* preconceived idea and this idea he keeps *as* a wall before him. *He* does not try to know any further, *and is* content with what *he* knows about it. There is no doubt that a man is born with a plan to accomplish in life, not only with instincts or with merits or gifts, but with the whole plan how his life is to be. And there is a saying in the East that you can read the life of an infant from looking at his feet. Even the little feet of the infant show the sign of the plan that *he* is to go through<sup>8</sup> life.

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4. Km.hw.: "and the" instead of "a"

5. Km.hw.: "and" instead of "or"

6. Km.hw.: "point of view" omitted

7. Km.hw.: "which brings about" instead of "is"

8. Od.tp.: "in" added

There is a story that explains a little more the reason,<sup>9</sup> the relation between destiny and free will, that there was a seer working as a porter in a rich man's house. And there is a belief in the East that no sooner the child is born, the<sup>10</sup> angels come to write on its<sup>11</sup> forehead the whole plan of destiny. But this seer-porter was a wonderful man. At the door, as soon as *the* angels came, *he* said, "Stop, where *are* you going? You cannot go, I am porter<sup>12</sup> here, unless *you* promise to tell *me* about the plan." So *the* angels told him. He was *a* strong porter; *he* would not let them go without telling him. And so every time that<sup>13</sup> a child was born in that house, the porter took down the notes, what was going to happen. And the parents passed away. This was a rich house, but the money was lost for some reason or *the* other and *the* children *had to* leave<sup>14</sup> without *having* a shelter. And *this* old porter *took*<sup>15</sup> on his shoulders to look after them, what little had<sup>16</sup>. But as soon as have<sup>17</sup> little age, all three children of that house went to different countries, and what little they had to spend<sup>18</sup>. And that servant of the house one day thought that *it* was his duty that he must see how they are getting on. Also for a seer it is most interesting to see the material phenomena<sup>19</sup> of something as<sup>20</sup> has seen inwardly as a vision. That<sup>21</sup> comes as satisfaction with<sup>22</sup> a seer, as an amusement; *it* is a natural amusement the seer has, that all that he feels inside *becomes materialized* and when he sees the same on the outer plane it gives him the greatest fun, the greatest amusement.

This man went first<sup>23</sup> and saw a child of this house working as a horse groom. And he was very sorry to see that it is a child of the

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9. Km.hw.: "the reason," omitted

10. Km.hw.: "the" omitted

11. Od.tp.: "his" instead of "its"

12. Km.hw.: "master" instead of "porter"

13. Km.hw.: "when" instead of "that"

14. Km.sh.: "leaved", but "leave" seems clearly correct here

15. Km.sh.: the sh. has the symbols for "fl", which could be "fell" or "feel"; Km.hw.: "took"; od.tp.: "took upon"

16. Km.hw.: "what little had" omitted

17. Km.hw.: "they had a" instead of "have"

18. Km.hw.: "and what little they had to spend" omitted

19. Inayat Khan typically used only the plural of this word

20. Km.hw.: "he" instead of "as"

21. Km.hw.: "It" instead of "That"

22. Km.sh.: the sh. symbols could also be read as "after"; Km.hw.: "to"

23. Km.hw.: "first" omitted

same house where *there* were so many horses. *So* he went to this young man and told him that, “*It* could not be avoided, it was meant that you should be so. But only *I* want to give you one advice, because it makes me sad to think that you, in whose house *there were* so many horses, have to work as *a* horse groom.” He said, “Here is *a* little money. You take it and go to the other city and try to work as a horse trainer. And the horses of the rich men may be given to you and you will train them. And I am sure you will be successful.” He<sup>24</sup> asked, “Can I do anything else?” *He* said, “No, that is *the* only door. Perhaps<sup>25</sup> all your life *a* horse groom if *I had* not told *you* this. *And* anything else *you* cannot do. This is *the* only door for you. Do it in *a* different way and then *you* will have a success.” The child did so, and *he* had a success.

He went to *the* other one and asked, “What is your condition?” He said, “My condition? I wander about in the forest and bring some birds *and* sell them in the city. And hardly *do I* get any money to live.” In those days there was a fashion among kings to keep a certain bird as pet bird with them. That bird was called *shabaz*<sup>26</sup>, the king’s bird. He said, “You must not look for game bird, *you must* look for this bird.” *The boy said*, “If *I* cannot find *it*, then *I will* rather starve and die.” *The old man said*, “*Do you know*<sup>27</sup> what your father was and what you are?” “Yes,” *he* said. “*I*<sup>28</sup> had bad luck.” *The man said*, “You will have better luck if only you listen to me. You need not change; *your* profession is catching birds. But catch *shabaz*. You can sell *it* for millions. That is the bird you ought to catch.”

Then we<sup>29</sup> realize what *the* seer does. *A* definite plan *was* made for those two young men. But at the same time, there was a scope for free will to work, but within that plan. And if one did not think of the scope, *one would* go on on those lines and continue *to have* a life miserable<sup>30</sup>. Seeing changes scope.<sup>31</sup> It is a great lesson and those

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24. Km.hw.: “The young man” instead of “He”

25. Km.hw.: “You would have been” instead of “Perhaps”

26. For *shabaz*, see Glossary

27. Km.sh.: undecipherable sh. symbols instead of “Do you know”

28. Od.tp.: “He” instead of “I”

29. Km.hw.: “This story makes us” instead of “Then we”

30. Km.hw.: “miserable life” instead of “life miserable”

31. Km.hw.: “Seeing changes scope.” omitted

who can understand this lesson can benefit by it immensely: to see there is a plan *and* at the same time *there* is a scope to do better and much better and yet within the plan. Sa'di<sup>32</sup>, the great poet of Persia, has said that, "Every soul is born for a certain purpose and the light of that purpose is kindled in his soul."<sup>33</sup>

And now the question of a person being born with what they call in Hindu language *karma*<sup>34</sup>: some action of the past or something *he* has brought with him on earth, *a* good influence, or *a* bad influence, *or* something that is<sup>35</sup> to pay. No doubt there is *a* truth in it, and we can see that truth very often. *For an instance*, a person is placed in a situation where *he* has to keep, where *he* has to serve, where *he* has to sympathize without any intention on his part, as if *he* has to pay *a* debt to someone. He may not have *the* slightest desire to do *so*, *but* at the same time *it* falls on his shoulders; *he* cannot help it. *It is* as if the high atonement<sup>36</sup> has determined *that it* must be so; whether a person does *it* willingly or unwillingly, *he* must give *his* time, *his* thought, *his* sympathy *and his* service to someone else.

Then one sees that a person receives money or comfort or love and sympathy from someone else, whether *he* deserves it<sup>37</sup> *or* does not deserve it. That is not the question to be thought about. One is in *a* situation *and one* cannot help *it*. Whether *are*<sup>38</sup> willing or whether *he is* not willing, *there is* something that compels you to do it<sup>39</sup>. *He* cannot help it. That shows that one is born with that relation of "give and take".<sup>40</sup> Among Hindu accustomed to say such things as that about children, perhaps friends will say, "We have nothing to get from them," means the others are children to pay nothing to get from them or same thing can say in<sup>41</sup> others.<sup>40</sup> *And* this makes it clear that

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32. For Sa'di, see List

33. The source of this quotation, often cited by Inayat Khan, has not been found to date

34. For *karma*, see Glossary

35. Km.hw.: "he has" instead of "is"

36. Km.hw.: this unusual expression is written "high at Onement"

37. Km.hw.: "it" omitted

38. Km.hw.: "the person is" instead of "are"

39. Km.hw.: "him that, 'I am to do it'" instead of "you to do it"; od.tp.: "him that, 'I am to do this'"

40. Km.hw.: this entire passage, which is unclear, is omitted

41. Km.sh.: "in" could also be "any"

man is born with certain obligations, whether willing or unwilling must fulfill obligations<sup>42</sup>. Also this shows that how much powerful person may be, and how great *he* will be, *and* how good *the* circumstances might<sup>43</sup> seem, but when there is to be a difficulty, one cannot help it, there is a difficulty. And then, *at* other times in life, in spite of all things lacking, *there* is a way open; *we have* not to do much *and it* is all smooth.

That also shows that there is a plan. *It is* not also<sup>44</sup> qualification and cleverness that makes successful. But is a plan to do<sup>45</sup> times when<sup>46</sup> you are meant to have *an* easy life *and* success *and* all you wish. *And there are* other times when you cannot *help it, but you have to do* without them. But one may ask, is it that something is born with a person<sup>47</sup>, or is *it the* effect of a person's action on the earth? *In* answer to this *I* will say that<sup>48</sup> both. Suppose an artist first made a design in his mind of making a certain picture. And then<sup>49</sup> *he* has made that picture, so he was<sup>50</sup> inspired by *that* picture *that* this<sup>51</sup> suggested him to change *the* design. *And as he* went along making *that* picture, *he* changed *it* to such *an* extent that picture<sup>52</sup> *became* quite different from the picture what<sup>53</sup> made before. He had thought of putting two horns on a particular figure *and* now *he* makes two wings. Instead of *an* animal bird was<sup>54</sup>. Even to that extent life may be changed by the action. A right action, a good action is productive of power and is creative. And it can help much more than man can imagine.

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42. Km.hw.: “, whether willing or unwilling must fulfill obligations” omitted

43. Od.tp.: “may” instead of “might”

44. Km.hw.: “only” instead of “also”

45. Km.hw.: “there are” instead of “is a plan to do”

46. Od.tp.: “that you have where” instead of “when”

47. Km.hw.: “something a person is born with” instead of “that something is born with a person”

48. Km.hw.: “that” omitted

49. Km.hw.: “when” instead of “then”

50. Km.hw.: “he was so” instead of “so he was”

51. Km.hw.: “it” instead of “this”

52. Km.hw.: “it” instead of “picture”

53. Km.hw.: “he had” instead of “what”

54. Km.hw.: “it became a bird” instead of “bird was”

But then *there*<sup>55</sup> comes a<sup>56</sup> question that<sup>57</sup> to what extent man can help himself. The answer is that man has two aspects in him. One aspect is his mechanical being where he is but a machine controlled by conditions, by his impressions, by other influences, by cosmic influences *and* by his actions; everything working mechanically turns his life accordingly. And<sup>58</sup> has no power over conditions, *he* is just a tool of influences. The more this aspect is pronounced in man so less evolved man is. This is a sign of less evolution. And there is another aspect in man which is creative, in which *he* shows the sign of being representative of created, in which shows<sup>59</sup> not only part of God, but linked with God, *because his* innermost self is God. Be not surprised therefore if you hear those amazing<sup>60</sup> stories of the<sup>61</sup> sages, masters, saints and prophets whose command worked in the cosmos and by whose will the generality, the collectivity *moved* as they wished it to move. It is not to be surprised at. Outwardly every man is almost of the same size. No man *is* as high as a camel, as stout as an elephant. *They vary a little only*<sup>62</sup> outwardly. But inwardly *there* is no comparison of size of the spirit, no comparison *of the* understanding of man, no comparison to *the* power and insight that one man has in comparison with the other. One walks, one runs, one flies *and* one creeps, yet all walk on *the* same earth, *all* live under *the* same sun, *and they are* all called men same<sup>63</sup>. Nevertheless, there is no man who has not the spark of this power, who has not the possibility of changing conditions by his free will if only he realized what he is. *It is* the absence of realizing and that<sup>64</sup> makes man a machine.

And now coming to the causes that change man's life, man's destiny. It is not only one's own action but also the thought of another. For instance as *my own* experience I have seen more than

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55. Od.tp.: "there" omitted

56. Od.tp.: "the" instead of "a"

57. Km.hw.: "that" omitted

58. Km.hw.: "He" instead of "And"

59. Km.hw.: "representative of created, in which shows" omitted

60. Km.hw.: "amazing" omitted

61. Km.hw.: "the" omitted

62. Od.tp.: "only" omitted

63. Km.hw.: "same" omitted

64. Km.hw.: "which" instead of "and that"

hundred cases where *a* loving mother is not pleased with her growing child who has not satisfied her. *He* must always suffer in some way or the other. It is never different. He may be *a* qualified man, *a* capable man, but *if he has* not satisfied his mother *that* is quite enough for him to keep<sup>65</sup> luck. *A* keen study will make one understand how things work. *But from childhood we have been* so absorbed in *our* own life and *our* own interest from childhood<sup>66</sup> that *we do not* think very much how *the* thought and feeling of those around us act upon us.

A rich man, if *he* is displeased with his porter or servant and if he speaks with him and reach with<sup>67</sup> insults *him*, *he* does not know at that time. And perhaps *this* servant who is dependent and who is bound to that particular place, who thinks that situation keeps *him* in *a certain* position, his feeling is hurt. Now when this rich man goes in *his* office, *to his* affairs, *he* gets that pinprick there. *He* does not know it. He thinks *he* has given *a* pinprick to *a* servant who could not return it. But someone else returns feeling<sup>68</sup> it. But *he* does not know that, "*This is the answer of the same thing I have done.*" The more *we* think about this, the more we shall believe how God works through all beings, not only human beings<sup>69</sup> but even *through* animals and birds. And then, when *we* are able to believe *this*, we cannot help believing what Buddha<sup>70</sup> *has said, that*, "The essence of religion is harmlessness."<sup>71</sup> Harmlessness does not mean to refrain from killing. One can kill many without killing. In order to kill *a* person, *one* does not need to murder him. A glance, a word, a thought can kill a person, and that is worse torture<sup>72</sup> than death. It is this experience that makes one say that, "My very feet, be conscientious that you might tread on the thorns which are lying in *your* path and that they may

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65. Km.sh.: "keep" could also be read as "quit"; Km.hw.: "have bad"

66. Km.hw.: "from childhood" omitted here, but it appears in the first part of the sentence

67. Km.hw.: "roughly or" instead of "and reach with"

68. Km.sh.: "feeling" could also be read as "feels" or "fills"; Km.hw.: "feeling" omitted

69. Od.tp.: ", not only human beings" omitted

70. For Buddha, see List

71. The well-known principle of *ahimsa*, harmlessness, was already established in Hindu teachings, but was embraced by the Buddha and Jain teachers, and subsequently by many others

72. Km.hw.: "torture" omitted

complain that, ‘You have crushed me’.”<sup>73</sup>

There is no end to consideration when<sup>74</sup> once *a* person begins applying<sup>75</sup>. *If there is* any religion *it is* in consideration, for anyone for earnestly<sup>76</sup> to consider that feeling that can be touched in<sup>77</sup> *a* moment’s mistake. If there is any abode of God, *it is in* the heart of man. If the heart is touched wrongly, *it has an* effect upon destiny. And one does not know to what extent destiny can be changed by *the* feeling of another person. *It can change it* more than *our own feeling*. Always *one* wishes good for oneself, wishes one has for oneself<sup>78</sup>; no one wishes to be unhappy. Yes, there are planetary influences, and one might ask, “Who<sup>79</sup> are these planetary influences, what relation they have *with us*?” The answer is *that* man is a planet also. And as one planet is related to another, in the same way *a* planet is related with mankind. Naturally the changing of the condition of the planet, and what is produced by it, and what effect is produced of<sup>80</sup> that planet, that has *an* effect upon man’s life.

And *now* the question is, is man so small as to be under *the* influence of *a* planet? Yes, outwardly. Outwardly man is so small as to be a drop in the ocean. If the planet is *an* ocean, then *the* individual is *a* drop. But inwardly *the* planet is a drop in the ocean of man that is the heart of man. Asaf<sup>81</sup>, the great philosopher, says that, “My ignorance, the day you will have finished, my heart will be open, and this whole universe will become a bubble in the ocean of my heart.” The limitation, the smallness, *the* imperfection, is *the* outcome of the ignorance and relates it to limitation. *And* the day when this<sup>82</sup> *heart* is open, the whole universe is in it, and *the* source of destiny, *its* secret *and its* mystery, *are in the* hand of man.

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73. Inayat Khan is referring to a saying published in his book *Gayan* in 1923; the saying as published reads: “My bare feet! Step gently on life’s path, lest the thorns lying on the way should murmur at being trampled upon by you.” (*Complete Works of Pir-o-Murshid Hazrat Inayat Khan, Sayings I* (London and The Hague, 1989), p. 9).

74. Km.hw.: “when” omitted

75. Km.hw.: “to think about it” instead of “applying”

76. Km.hw.: “for earnestly” omitted

77. Km.hw.: “by” instead of “in”

78. Km.hw.: “, wishes one has for oneself” omitted

79. Km.hw.: “What” instead of “Who”

80. Km.hw.: “by” instead of “of”

81. For Asaf, see List

82. Km.hw.: “the” instead of “this”

And now coming to *the* question, what is the manner in what<sup>83</sup> believe in destiny and free will? The best way of believing<sup>84</sup> in destiny is to think that all disagreeable things we have gone through belong to destiny *and belong to the* past. We are free from it. *And the best way* how to look at free will is that before us all that has to come<sup>85</sup> *is the* outcome of free will. Look at with,<sup>86</sup> to keep before us as *a* concentration, *to* think that nothing wrong will touch *us*, but<sup>87</sup> all that is good for us, all that is best *for us*, is before us. It is wrong to think that worse things are in store for us, because destiny has kept there karma, *and* intended that *we* must suffer,<sup>88</sup> but do put back. All things past destiny, karma is fate back, but the one who has to pay karma day time,<sup>88</sup> conscious of karma, *he* will have to pay *a* great interest; the more *he is* conscious of it, the more interest *he will have* to pay.

In conclusion, one comes to understand that there are two aspects of will working *through* all things in life. One is *the* individual will, *the* other is *the* divine will. Time<sup>89</sup> when *a* person goes against<sup>90</sup> divine will, naturally *the* human will fails and *he* finds difficulty because *he is* swimming against *the* tides. The moment *a* person works in consonance, in harmony with *the* divine will, things become smooth. But one will say, “It<sup>91</sup> has not been smooth with<sup>92</sup> great personalities as Christ. From childhood *there were* difficulties. *His* father *had to* go to *the* forest and when young Christ was brought among people, *there were* still greater difficulties. *And* all great saints and sages *had* great difficulties through life; *things were* not all smooth *for them*. Did they work against destiny, against the will of

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83. Km.hw.: “which to” instead of “what”

84. Od.tp.: “to believe” instead of “of believing”

85. Km.hw.: “all that is to come, all that is before us,” instead of “before us all that has to come”

86. Km.hw.: “Look at with,” omitted

87. Km.hw.: “that” instead of “but”

88. Km.hw.: “that one has to pay one’s karma. For the one who is” instead of “but do put back. All things past destiny, karma is fate back, but the one who has to pay karma day time,”

89. Km.hw.: “Time” omitted

90. Km.hw.: “ignorant of the” instead of “against”

91. Km.hw.: “Life” instead of “It”

92. Km.hw.: “for” instead of “with”

God?” This question also<sup>93</sup> realize the will of God being<sup>94</sup> difficulty on *the* material plane. In *the Bible we read that*, “Thy will be done on earth as in heaven.”<sup>95</sup> Makes in end<sup>96</sup> not so easy for his will to be done on earth as *it is* done in heaven, but we always pray, shall pray, so easily done in heaven<sup>97</sup>. That is<sup>98</sup> suggestion teaches us a great lesson. The lesson is that there is a conscious will working and *that there is* an unconscious will working.<sup>99</sup> That working unconscious is abstract working.<sup>99</sup> But conscious working is divine working. *It* may be called<sup>100</sup> divine will may have difficulty. But at the same time, *this* difficulty has *a* meaning to it. In other words, success and failure of God and godly power mean nothing, *it* is success in the end; as the success and failure of man is nothing, for it is failure in the end. If man succeeds that collected<sup>101</sup> so much wealth, position he wants<sup>102</sup>, what is *the* end of it? *That it* belongs to someone else *who will* snatch it from his hand. Therefore, whether *we have* success or failure in life of<sup>103</sup> individual, *in the end it* is failure. But in *the* case of godly things, whether *it is* failure or success, *it* is success in the end. *It* cannot be otherwise. *That is the* only gain that is there.

Nevertheless, as Nanak<sup>104</sup> says, that<sup>105</sup>, “The grain that takes a refuge near the centre of the grinding mill is saved,”<sup>106</sup> so is the man who keeps close to God. *He* draws his power and inspiration from God. And when *his* life is directed by that power and inspiration, whether *he* has difficulties or *whether he* has ease, the way is always smooth, and the end is what it ought to be.

God bless you.

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93. Km.hw.: “makes us” instead of “also”

94. Km.hw.: “having” instead of “being”

95. See Matthew 6:10

96. Km.hw.: “It is” instead of “Makes in end”

97. Km.hw.: “, but we always pray, shall pray, so easily done in heaven” omitted

98. Km.hw.: “This” instead of “That is”

99. Km.hw.: this sentence omitted

100. Km.hw.: “that” instead of “called”

101. Km.hw.: “in collecting” instead of “that collected”

102. Km.hw.: “or in attaining to a high position” instead of “position he wants”

103. Km.hw.: “, if it is” instead of “of”

104. For Nanak, see List

105. Od.tp.: “that” omitted

106. The source of this quotation has not been found to date

Kismet Stam's shorthand and longhand reporting

Little Lenox Theatre<sup>1</sup>, New York  
Evening, Thursday, January 21, 1926

### Initiation

Beloved ones of God,

My subject of this evening is the initiation. The interpretation of this idea can be found in the word itself. It is an initiative. As there are flocks and herds of beasts and birds, so there are human beings grouped to move in this or that direction by *the* power of others. And yet if *you* asked *a* person, "Is it *the* case with you?", *he would say*, "No, not with me, but with all others." And it is difficult for everyone to realize to what extent, without knowing himself, he can move to the right or left, unconsciously, with the crowd. And initiative is that person who takes a step in a different direction, unsatisfied of being held and pulled by the crowd, by associates,<sup>2</sup> *by his* friends, *his* relations, by those *he* is surrounded by. Therefore, the real meaning of initiation is that the person who<sup>3</sup> takes a different direction, or his own direction, instead of the direction to which the crowd pulls him. The religious people will say *he* has become heathen, *his* friends will say *he* has become foolish, *his* relations will say *he* has gone crazy.

In reality, the person has,<sup>4</sup> initiation can be explained as three different aspects: one is a<sup>5</sup> natural initiation, the other is advanced initiation, *and* the other is higher initiation.

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: at top, "Lenox Theatre, Jan. 21<sup>st</sup>, 1926, 52 East 78<sup>th</sup> Str."
2. Km.hw.: "by associates," omitted
3. Km.hw.: "who" omitted
4. Km.hw.: "the person has," omitted
5. Km.hw.: "a" omitted

The natural initiation comes to a person at any time in his life. It is not to every person, but *to* some persons. And for this initiation that person need not go to *a* teacher. *It* comes when it is time. This initiation comes in *the* form of *a* sudden change of outlook on life. A person feels that, I have suddenly wakened to quite a different world. And yet *he* is in *the* same world, but *it* has become quite different for him. Things *which seemed* important *become* less important; colours become pale and the brightness of things disappears. Things show themselves in different values. The value is changed the moment the outlook is changed; the whole thing has changed<sup>6</sup>. It is a kind of change *as if you saw through a*<sup>7</sup> telescope, that through that telescope you see life quite different.

Sometimes an initiation follows a suffering, an illness, or *a* loss, or *a* great sacrifice, or *a* great blow. As it is said and how truly it is said, that it is from the broken heart *that* the newborn soul springs up<sup>8</sup>. Therefore, it<sup>9</sup> is not a certain time for such a thing. *A* person may be young and have that experience, or<sup>10</sup> *it* may come at any time in life. To some *it* comes gradually, but then *it* is a long process; it is a gradual opening of the outlook on life. *And* to some suddenly something has happened in life<sup>11</sup> that whole life is changed, not only [indecipherable], but outlook on life turning, twinkling of eye, whole thing is changed. In this moment<sup>11</sup> *the* world has become different; everything has *a* different meaning and everything has a different value in a moment<sup>12</sup>. That is called initiation, and that is natural initiation.

Now you will ask, How is it brought about, what is its metaphysical, mechanical<sup>13</sup> process? And my answer is that the soul is veiled *in* covers, one cover over another. And the tearing of this

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6. Km.hw.: “; the whole thing has changed” omitted

7. Km.sh.: “of” written; Km.hw.: “of” omitted

8. In his *Gayān* (see List), Inayat Khan has the saying, “Out of the shell of the broken heart emerges the new-born soul”, *Complete Works, Sayings I* (East-West, 1989), p. 103

9. Km.hw.: “there” instead of “it”

10. Km.hw.: a full stop instead of “, or”

11. Km.hw.: “and in the twinkling of an eye” instead of “that whole life is changed, not only [indecipherable], but outlook on life turning, twinkling of eye, whole thing is changed. In this moment”

12. Km.hw.: “in a moment” omitted

13. Km.hw.: “, mechanical” omitted

cover allows the soul to come out or allows the soul to rise higher. Naturally, with a step forward<sup>14</sup> the horizon of its outlook becomes wider and the soul reaches further and life becomes more clear. A person may not be conscious of such a change. But among one hundred persons perhaps one person is really conscious of it. He may ignore it, not know about it, *but* at the same time it is there.

And every step *the* soul takes forward in the path it naturally comes closer to God. And coming closer to God means inheriting or drawing the qualities of God. In other words, *the* soul sees more, hears more, comprehends more, and it<sup>15</sup> enjoys more because it lives a greater life, a higher life.

The great teachers and prophets who had to give a message to humanity, who had to render a service to humanity, had such initiations even in their childhood. As there are<sup>16</sup> symbolical story as<sup>17</sup> the heart of the Prophet<sup>18</sup> was opened and some substance was taken out from it. People take it literally. But *the* real meaning is that a cover was torn, was broken, and the soul was allowed to reach forward, reach further on the path. There may be many such initiations, there may be one or two or three or four or five or six or seven as the advancement of the person may be.

In the life such as we live today *it* is very difficult for *a* person whose outlook is suddenly changed, because the world lives today in a certain pitch and it cannot tolerate the<sup>19</sup> person whose pitch *is* below or above the ordinary pitch of life. They dislike him, *they* make difficulties for him, *they* disapprove of him, of his ideas. If that person has not met any friend, a guide on the path, then that person may linger on in the same plane of thought till nature helps him. But everything else pulls him backwards.

Very often they say certain<sup>20</sup> saints or masters *or* sages, that

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14. Km.hw.: "further" instead of "forward"

15. Km.hw.: "it" omitted

16. Km.hw.: "is a" instead of "are"

17. Km.hw.: "that" instead of "as"

18. Inayat Khan refers here to the Prophet Muhammad, about whom a story is told that when he was a small child, angels came and took out his heart and washed it clean of a black spot

19. Km.hw.: "a" instead of "the"

20. Km.hw.: "certain" omitted, and "that" added later above the line

they<sup>21</sup> did not have an initiation. But they forget that no soul goes further in the path without an<sup>22</sup> initiation.

The first initiation is the<sup>23</sup> natural initiation. And now you will ask what comes from it? Bewilderment, extreme bewilderment. But this bewilderment is not curiosity; the difference between bewilderment and curiosity is great. Curiosity means, Is it true? I doubt. Bewilderment is when a person says, How wonderful, *how* marvellous, words cannot explain *it*; it is a phenomenon<sup>24</sup>, *it is* more than *a* miracle. Maybe *it is* very simple to another *person*, quite simple, *but* to *an* advanced person *it is* a marvel<sup>25</sup>. Others say, How foolish, we do not see anything in it, what have you seen? *But* what *one has* perceived, that thing *is* so marvellous *that one* cannot explain.

One day I spoke with a very learned man in India, a doctor of philosophy, wrote fifty books and read a thousand books<sup>26</sup>. And when I spoke with him, he was so interested that he thought that really I gave him some new ideas worth thinking about, worth considering. So I thought, if *he is* so interested, what a great thing it would be if *he* met my teacher. So *I* told him, I would like you to see my teacher. *He is* a marvel, unlike anyone in this world, *he is* a wonder itself. His curiosity was aroused and he was really wondering, how wonderful *the* teacher must be of *a* pupil *who* interests me *like this*. So *he asked*, what is his name? *I said*, *he lives* in this city in such in such *a* place. *And he told me*, *He is* my neighbour. *I know* him for twenty years, know for twenty years,<sup>27</sup> certainly *I know* him. *But if for* hundred years *he had been his neighbour*, *he would not have* known him.

Such is life. That is *the* difference of outlook. One person sees a wonder, *a splendour*, *and another* person says, What is it? It is quite simple; *it is* nothing. And the one who says, *It is* nothing, says<sup>28</sup> simple, *he thinks*, I am superior, because *I see* it is simple. And *the*

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21. Km.hw.: "that they" is crossed out in hw., but it is there in the sh.

22. Km.hw.: "an" omitted

23. Km.hw.: "the" omitted

24. Km.hw.: "phenomena" (Inayat Khan usually used only the plural of this word)

25. Km.hw.: "miracle" instead of "marvel"

26. Km.hw.: ", wrote fifty books and read a thousand books" omitted

27. Km.hw.: "know for twenty years," omitted

28. Km.hw.: "it is" instead of "says"

one who wonders, *he* looks like *a* child, because *a* child wonders at everything. No doubt *it* is childlike. But *it* is *a* child's soul that sees; *it* sees more than *the* soul of the<sup>29</sup> grown-up which becomes covered by thousand covers; only child, in childhood, cannot comprehend<sup>30</sup>. But<sup>31</sup> in infancy *the* child can see<sup>32</sup> angelic world, can talk with unseen entities, can see wonderful things of different planes. *It* is easy to say he<sup>33</sup> is childlike, innocent, or ignorant. But the same time *it* is the most wonderful thing *to* be childlike and to have the innocence of an infant. *There is* nothing better to wish for when there is all the happiness, beauty and happiness to be found.

This bewilderment produces a kind of pessimism in a person, but a pessimism not *to* be compared with what we call pessimism. Because what we recognize as pessimism is wretchedness, brings person nowhere,<sup>34</sup> but *this* is another pessimism. As Omar Khayyam<sup>35</sup> says, "Oh my beloved, fill the cup that clears *today* of the past regrets and future fears. Tomorrow, why tomorrow I may be myself with yesterday's twenty<sup>36</sup> thousand years." That<sup>37</sup> pessimism comes. It comes because it is an upliftment, it is a rising. A person sees life from a different angle. The life which seems before standing over one's head appears to be beneath one's feet.

A person *who* says what is it, you cannot call it indifference, *you* cannot call it independence, *and* yet *it* is. *It* is pessimism; and yet *it* is not all these three things. *There is* no word *for it* in English, *there is* no word for this. In Hindustan,<sup>38</sup> in Sanskrit they call it *vairagya*<sup>39</sup>, an emotion, a feeling quite different *in* comparison with all other ways of looking at life, an outlook *which* put<sup>40</sup> a person in quite

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29. Km.hw.: "a" instead of "the"

30. Km.hw.: "; only child, in childhood, cannot comprehend" omitted

31. Km.hw.: "But" omitted

32. Km.hw.: "the" added later above the line

33. Km.hw.: "it" instead of "he"

34. Km.hw.: "brings person nowhere," omitted

35. For Omar Khayyam, see List

36. Inayat Khan quotes from the FitzGerald rendering of the *Rubaiyat* of Omar Khayyam, but substitutes "twenty" for "seven" in that text; Km.hw.: later "twenty" crossed out and "seventy" written above

37. Km.hw.: "That" underlined for emphasis

38. Km.hw.: "In Hindustan," omitted

39. For *vairagya*, see Glossary

40. Km.hw.: "brings" instead of "put"

another world of thought. The values of things seem to become quite changed, the values of conditions become quite changed. But, *one* can say, what uninteresting life, to be indifferent. But *it* is not this. This is most interesting, a feeling that lightens the load of life, the burden of life. What a wonderful feeling *it* must be! Imagine *a* little relaxation after *the* toil of all day *when one* can just rest for a moment; what upliftment comes, *what* soothing<sup>41</sup> vibration comes, how mind feels rested. Well, then if the spirit has the same experience that the load it was carrying from morning to<sup>42</sup> evening, day and night continually, to feel that that load rests on a stone<sup>43</sup>, *then* this<sup>44</sup> spirit feels for a moment widened. What a blessing it is. Who can<sup>45</sup>. But *the* one who has experienced *it* to a little degree, *he* can comprehend the value of it.

No doubt there comes *a time* in the life of person, even person<sup>46</sup> initiated a thousand times by nature, that he seeks for a guide walking on the earth. Many say, "Why must there not be God, and no one between? Why should be person,<sup>47</sup> a man limited as we *are*? Why not directly reach that spiritual<sup>48</sup>?" *But* I say, "If there is a man who is your enemy, who has tortured your life, and *another* one *who is your* great friend, and *your* teacher who has inspired and guided you, in all these three is *the* hand of God, inspiration<sup>49</sup>. *They have all three* guided *you* in *the* path of inspiration; *they are* all three needed in life to go further." *He* is your initiator also, *the one* who has disappointed you, *who has* harmed you, *who has* tortured your life. For he has taught *you* something, *he has* put *you* on the road, if not<sup>50</sup> on the right road. And the one who has been your friend, *he* is your initiator, for he gives you the evidence of truth, the sign of reality. For there is nothing else but love that gives you the sign that there is something living, something real.

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41. Km.hw.: "soothing" instead of "smoothing"

42. Km.hw.: "till" instead of "to"

43. Km.hw.: "is lifted" instead of "rests on a stone"

44. Km.hw.: "the" instead of "this"

45. Km.hw.: "It cannot be spoken in words" instead of "Who can"

46. Km.hw.: "if he were" instead of "person"

47. Km.hw.: "there be" instead of "be person,"

48. Km.hw.: "the spirit of God" instead of "that spiritual"

49. Km.hw.: ", inspiration" omitted

50. Km.sh.: "not" is written twice, apparently by mistake

And then there is the inspiring teacher, be he *a* humble man, *or an* illiterate person, *or a* meditative person, *or a* great teacher, *or a* small teacher, *he* is what you think of him. For all persons to us are what we think of them.<sup>51</sup> But those who look then as the crowd, if the crowd not on path of initiation.<sup>51</sup> <sup>52</sup>If we think of them great or good to us, small, small to us<sup>52</sup>, that is *our* way to look at things.

If *it were* not necessary that man should guide his fellow-men, Jesus Christ *would not have* been put among those fishermen who could not understand; and yet *he* was guidance for them. *And a* personality such as Buddha and all others, many of them not even known to humanity (and yet *they* have done a great deal), and<sup>53</sup> who always are and always will be *in* whatever name, under whatever guise they work. Their being on earth *is* guidance to individuals, to humanity. God does not reach directly so fully as *he* reaches through his teachers. The best way of God reaching human beings is through a human being, not through an angel; but a human being who is subject to birth and death and subject to all faults that everyone has.

The way of the teacher with his initiate is strange. The greater the teacher, the stranger the way. The teacher can test *and the teacher* can give trials. And *the* attitude of *the* teacher *can never be* understood, never be comprehended, for *a* real teacher never commits. Neither can *one* understand which<sup>54</sup> his yes or<sup>55</sup> his no, his<sup>56</sup> meaning is symbolical, *its* meaning is subtle. Perhaps *he will* talk in parables; perhaps without teaching perhaps<sup>57</sup> *he* will teach. *Perhaps he will teach* more by just a glance than by speaking hundred words. Perhaps *the* presence of *the* teacher *is* of greater blessing in *the* life of *the* pupil than hundred books one<sup>58</sup> has read. Neither the indifference nor *the* sympathy of *the* teacher may be taken as *they* appear to be, for in both there is something else. The more one studies the personality of the teacher, the more *one becomes* puzzled.

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51. Km.hw.: this sentence omitted

52. Km.hw.: "If they seem great or good for us, or if they seem small to us" instead of "If we think of them great or good to us, small, small to us"

53. Km.hw.: "and" omitted

54. Km.hw.: "which" omitted

55. Km.hw.: "nor" instead of "or"

56. Km.hw.: "for its" instead of "his"

57. Km.hw.: "perhaps" omitted

58. Km.hw.: "he" instead of "one"

*The teacher is the initiator of life, he is the example of the subtlety of the whole life, much more difficult than example in life*<sup>59</sup>.

It is strange but interesting for you to know that after my initiation in *the* hand of my teacher I went to see my teacher at a very great distance where he lived. Communications *were* not as in New York; *there was* great difficulty to reach. *And* after having gone all those miles one could expect some teaching, and there was none. A talk about plantation and<sup>60</sup> about music or concerts or something else. For six months I was perplexed, Why is it that my teacher does not speak about the deeper side of life; *why* all the time an ordinary conversation as everybody had? And one day after six months the teacher spoke to me about the different planes of existence. And I was so interested and so afraid that *I* might lose it, *that I* took out notebook and pencil as a modern young man. *And* what *do you* think he did? *He* instantly changed *the* subject before *I* could write down all he said. *And do you think I had the* insolence to ask again<sup>61</sup>? Six months again *I had* to wait. Thought<sup>62</sup> perhaps hundred books could not give<sup>63</sup> *what was* given to me without words; *that was* life and light itself. The presence of the illuminated soul is life itself; *it makes one* learn and perceive and comprehend something beyond words. And when *the* living word is given to you, other words come by themselves. *You* do not need to read or write. You become the word. "First *was* the word *and the* word was God."<sup>64</sup> Because in *the* teacher one sees *the* example of that word. Therefore, initiation under a teacher is a further step on the path.

But many say, "Well, we are initiated by a teacher on the other side." They have reason and those<sup>65</sup> initiated. But is it not two worlds, you in one world *and the* teacher in *the* other? Neither you belong to his world nor he to your *world*. Yes, *it* gives you less trouble of regarding the pleasure of a living being. *It* is more easy to feel that you have someone behind your back who always speaks in

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59. Km.hw.: ", much more difficult than example in life" omitted

60. Km.hw.: "or" instead of "and"

61. Km.hw.: "again" omitted

62. Km.hw.: "And" instead of "Thought"

63. Km.hw.: "have given" instead of "give"

64. See John I:1

65. Km.hw.: "they are" instead of "those"

your ears, *who* speaks to you in a dream or vision. *It* is not wrong *and* in many cases *it* is true. There are souls, there are teachers who have perhaps not given what they had to give, who can do better<sup>66</sup> *what they had to impart to others*. *But* that too<sup>67</sup> is not the normal process. If this<sup>68</sup> *were the normal process* then all teachers would have *been* sent, teaching sent<sup>69</sup> from there. *But* nor Buddha, *nor* Jesus Christ, *nor* Muhammad *have given their teachings* from there.

<sup>70</sup>Besides is just like saying, "I have great friend on the other side with whom I walk and move about." But is it a normal condition to be? Does it seem to be something very natural to be on earth, to depend upon this material food, breathe here of this dimension, to have to be in the crowd? Do they move all the time with teacher in the other world? Besides that, if there is such a limited number of teachers that teachers have only to preside from other side, shows God is very handicapped. Very limited number of teachers only lose, those returned from here gone there to send, take on a mission but to keep there, limited in action, to get man.<sup>70</sup>

Much can be said on this question *which is* much discussed today. This is the prevailing thought this comes from certain direction, not mean<sup>71</sup> no truth in it. *This thought is* so prevailing *that it is* depriving man of seeking guidance of fellow-man<sup>72</sup> *who is* facing the same struggles, *the same* troubles, *who has the* same experiences as everyone *else*. Goes through<sup>73</sup> rejecting him, as Jesus Christ was rejected. And *they are* looking for someone in *the* other plane. Many denominations,<sup>74</sup> societies *and* groups have puzzled *their* head over this subject so much that *they* have deprived themselves of that living water that takes its natural process through the world of man.

And now coming to *the* question how did teachers handle the

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66. Km.hw.: ", who can do better" omitted

67. Km.hw.: "too" omitted

68. Km.hw.: "that" instead of "this"

69. Km.hw.: ", teaching sent" omitted

70. Km.hw.: this entire paragraph was skipped by Km. when she transcribed the lecture into longhand, and the text is therefore very fragmentary.

71. Km.hw.: "that not man should guide his fellow-men, that there is" instead of "this comes from certain direction, not mean"

72. Km.hw.: "one" instead of "fellow-man"

73. Km.hw.: "They go on" instead of "Goes through"

74. Km.hw.: "denominations," omitted

candidates that came to be initiated? There is a story of a king of Bukhara<sup>75</sup> who was so tired of life that *he* thought *he would* like to devote *all his* time and thought to *the* spiritual path, *so he* left his kingdom and came to a teacher. The first thing that *the* teacher said to him was that, “Would you go through *the* different trials that a person has to go through?” “Yes,” he said. “Well then,” *the* teacher said, “*the* first work is to<sup>76</sup> dust the house where the disciples live.” It was rather *a* difficult thing for a king to begin that work which others could have done willingly. *The* pupils thought, such *a* man *who has* renounced<sup>77</sup> *his* kingship, for him to dust the house. *They* felt so sympathetic that *they* said *to the* teacher, “He must be now accepted in initiation.” *The* teacher said, “Well, I do not think *the* time has come.” *But they* said, “*We are* all in sympathy with this man; *we* beg you to accept him among all *the* pupils.” *The* teacher said, “Well,<sup>78</sup> we shall see. One of you must go and when *he* has dusted *the* room and put things in *the* basket, just push it so<sup>79</sup> *that* his basket would fall out<sup>80</sup>.” So one of them did it. And he said,<sup>81</sup> looked at him and said, “Yes, you may do it now. There was another day when I noticed it. Now, you can do it.” They went *and* told *the* teacher *who* said, “*The* fruit is raw, *it* makes a noise.” Next time *the* same thing was done. And he only looked at *the* person who did it. And when *the* report came to *the* teacher, *he* said, “*He is* not yet ready.” And *a* third time the same insult was done to him. *Then* he did not even look. *He* just went on doing his work. *When the* report came to *the* teacher he said, “Now *it* can be done.”

*The* work for<sup>82</sup> teacher *is* most subtle work. *It is* a work of the idea of a jeweller who has to melt *the* gold first and then *can* make out of it *an* ornament. *But* it has to be melted first,<sup>83</sup> and so it is first the idea, idea must be melted first<sup>83</sup>. Once *it is* melted, *once it is* no

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75. For Bukhara, see List

76. Km.st.: here appear two sh.symbols of uncertain meaning, perhaps “is it”

77. The OED cites “renunciate” as a rare verb meaning “renounce”

78. Km.hw.: “Well,” omitted

79. Km.hw.: “so” omitted

80. Km.hw.: “tumble down” instead of “fall out”

81. Km.hw.: “said,” omitted

82. Km.hw.: “of the” instead of “for”

83. Km.hw.: “and so it is first the idea, idea must be melted first” omitted

more a hard metal *but* is<sup>84</sup> a liquid, then *it* can be made into a crown or a ring or a jewel; *then* you can make a beautiful thing out of it.

And after this there is a step further. When one is<sup>85</sup> finished with the initiations that *the* teacher has to give, when<sup>86</sup> *the* teacher's task is finished, *then the* teacher says, "Now your way is further." *The* teacher does not hold *the* pupil always. *He* has his part to perform go already<sup>87</sup> on the path. Then comes the inner initiation. *This comes to* the person who has become meditative, whose interest *has become* keen, whose outlook *has become* widened, who sees life differently, whose conscience *is in the* habit of reasoning, *of* expanding.

In this experience no doubt *there* is always help. As help *comes* on the earth, so in *the* unseen world that help then comes. As if suppose we were in a street in a certain difficulty, naturally others *would* come near it<sup>88</sup> and see if *they* cannot make it easy for us, number attract<sup>89</sup>. As one goes further *one attracts the* sympathy of beings *who are* always busy helping humanity from all planes of existence. *The* sympathy is attracted *of those who are* close to *the one who is* travelling on *the* path, *who* give *him* a hand to go forward. *It* is that giving of a hand which is called initiation. If I were to tell you, there are so many different initiations. They are as the steps to go upwards.

Only in conclusion *I* shall mention what *is* attained *through* initiation. *What one* attains *is* that realization for which *we* are born, *which is our* life's purpose. Unless *we* approach to life's purpose, whatever we did, *it* does not help us sufficiently; *it only* helps a certain need of ours, but not *any further*. *There is* only one thing one really<sup>90</sup> gives all satisfaction *and* that is to come to the self-realization. It is not simple and it does not need only meditation and concentration, although *these* are *of* a great help in *the attainment* of self-realization.<sup>91</sup> Is great help without concentration and meditation,

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84. Km.hw.: "has become" instead of "is"

85. Km.hw.: "has" instead of "is"

86. Km.hw.: "then" instead of "when"

87. Km.sh.: the symbol for "already" is unclear; Km.hw.: "during the journey" instead of "go already"

88. Km.hw.: "it" omitted

89. Km.hw.: ", number attract" omitted

90. Km.hw.: "which" instead of "one really"

91. Km.hw.: this sentence omitted

but meditation, to have it is great help.<sup>91</sup>

Those who think can read<sup>92</sup> a book of yoga<sup>93</sup> they can get to that realization are mistaken. *They are mistaken for the reason that it is a phenomena<sup>94</sup>*, and it is by this phenomena that one proceeds further.

By a simple study, as people think,<sup>95</sup> by a scientific study and then<sup>96</sup> come to realization. But apart from initiation and from meditation<sup>97</sup> a certain life is necessary. And you will ask, What life? Is it the life the<sup>98</sup> religious people teach, to live so and so? *Is it the life of certain principles, of certain dogmas? No, nothing of that. It is a life of a continual process of effacing the self; it is just like grinding something which is very hard; it is a continual grinding of the self, so heavy upon us<sup>99</sup>. And the more that self is softened, the higher a person evolves, and<sup>100</sup> his personality becomes great.*

No matter what power a person may have attained and what inspiration, but<sup>101</sup> if there is no self-effacement, there is nothing accomplished. To have the realization, initiation, self-effacement.<sup>102</sup> The result that initiation brings is self-effacement. And it is self-effacement which is needed in order to arrive at proper wisdom.

God bless you.

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92. Km.hw.: "that by reading" instead of "can read"

93. Km.sh.: the sh. symbol appears to read "yogy", perhaps for "yogi"

94. Inayat Khan characteristically used only the plural of this word

95. Km.hw.: "as people think," omitted here, but "People think that" at the beginning of the sentence

96. Km.hw.: "they can" instead of "and then"

97. Km.hw.: "to attain to self-realization" instead of "apart from initiation and from meditation"

98. Km.hw.: "that" instead of "the"

99. Km.hw.: ", so heavy upon us" omitted

100. Km.hw.: "the more" instead of "and"

101. Km.hw.: "but" omitted

102. Km.hw.: this sentence omitted

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 January 22, 1926<sup>1</sup>

### Sufism

<sup>2</sup>Blessed *mureeds*<sup>3</sup>,

I would like to speak a few words to throw a further light upon the question or upon the word Sufism. Sufi is the main word and -ism addition to it, as in English language Buddha is called Buddhism, which does not exist in East. Nothing to do with tradition of Sufi. Therefore in reality word Sufi stands alone. An origin of this word is in *sophos*, the Greek word, or *sophia*<sup>4</sup>, which means wisdom. Wise have existed in all times, therefore Sufism existed in all times. Is not the wisdom that is learned but wisdom as existed<sup>5</sup> it is taught and therefore Sufis have existed in all times of world and history. Whether called Sufis are not, the knowers of divine wisdom have been Sufis and will always be Sufis. You need not belong to Sufi Movement in order to be Sufi. The one who realizes divine wisdom, whether religious<sup>6</sup> or not. It is not the membership of movement that makes one Sufi, is understanding of wisdom that is Sufism.

And now leaving the word in coming to history. In the traditions

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*. In this case, only the latter half of the lecture seems to have been transcribed, and therefore the first part is only the fragmentary shorthand.

#### Notes:

1. Km.sh.: "Class at Sufi Center" at top; Km.hw.: "New York, Sufi Center, Jan. 22<sup>nd</sup>, 1926. To the mureeds"
2. Exceptionally, Km. transcribed only part of this lecture into longhand, beginning about the middle of the lecture, and therefore this first part is fragmentary
3. The word *mureed* is used by Sufis to indicate an initiate; see Glossary
4. For *sophia*, see Glossary
5. Km.sh.: "as existed" could also be read as "as has East"
6. Km.sh.: "religious" could also be read as "realize"

of Syria and Arabia we find Sufis have existed before Islam, before the coming of Prophet Muhammad Sufis have existed at the time of Jesus Christ, only called by a different name. Sufis have existed before that among the mystics of Egypt. There is a<sup>7</sup> in province of *hayas*<sup>8</sup> called *safas*<sup>9</sup> in Arabic of Sufis, root of divine wisdom, best thing in world for them. They were not often ascetics. Some of them were in different capacities of life, some industrial men, some men of business, some kings and chiefs of different countries. That shows that Sufis has no restrictions. In order to be Sufi one need not become an ascetic or leave the world, or one need not practise unusual things. There is a story of Solomon<sup>10</sup> that he prayed to God to grant him his blessing. And he was asked which is the greatest thing that he wants. Solomon wanted everything, bliss, wealth, all the comfort and luxury there is. It was first difficult for him to distinguish what wants, but put above all those things wisdom and said, "Lord, I want wisdom." "Do you want wisdom first thing?" "Yes," he said, and he was given wisdom with all things that he wanted.<sup>11</sup> He was not told, "In order to get wisdom, we want to take all things from you." Same thing in words of Christ, "Seek ye the kingdom of God first and all things will be added unto you."<sup>12</sup> Which is the kingdom of God? Where is? Is in wisdom, wisdom is the kingdom of God. By whatever source achieved, by orthodoxy, solitude, crowd, if achieved that, that is all to achieve. Therefore never look Sufism as anything else but that which is essence of all religions, which is wisdom itself.

But distinguish between two things, between wisdom and intellect. Intellect is the knowledge which have gained by our experience, by what see and hear. Learned it. And wisdom is the knowledge which has come new. Maybe followed knowledge gathered from outside, but this from within light thrown on knowledge gained from outside, these two things blending with the

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7. Km.sh.: an unclear shorthand symbol, followed by an unclear longhand word, which looks like "monts"

8. Km.sh.: this word is written out in longhand, and is similar to *haya*, a Sufi word for "modesty"

9. Km.sh.: this word also written out in longhand, similar to *safa*, a Sufi word for "purity" sometimes suggested as a source for the word Sufi

10. For Solomon, see List

11. For the Biblical version of this story, see I Kings 3:3-13

12. See Matthew 6:33

other, that makes wisdom. Therefore intellectual men, however learned may be, is intellectual, goes so far and no further. Is another light thrown on knowledge that makes the learning wisdom.

It has never been as is now, but such a large number of people live in their brain. They never touch their own heart. They do not know if have any, and that dry intellectual way of looking at truth and brings them at intellectuality. This craving of intellectuality is stimulating of brain. Give them a story or some conception, or some theory, are delighted with it. But where end? Never satisfied. Have seen hundreds of souls during stay in Western world, very eager to try and understand truth, but at the same time to get through their brain. In end brain is not satisfied. Many societies therefore, especially those in Western world for security and success of society, have coined, have made many speculations, theory, stories, many ideas in order to mystify curiosity of inquirers. But after all that, how long can they keep them interested? Only as long as they cater. Is catering, giving the curious something to move in their heads. And when have moved it for sufficient time, want something else. Never satisfaction,. You find a thousand brainy people want satisfaction of brain. Is like satisfaction of physical appetite, eats one day, hungry other day. Satisfaction of soul that lasts cannot come by intellectual study. As need food in life, so need intellectual satisfaction. Does not give spiritual inspiration, needs something more than intellectuality and therefore all efforts made in order to satisfy brain, in end prove to be futile. See it today, shall see it in future, same thing. What is wanted today is tuning a heart, awakening of that feeling which makes mankind live fuller life, more perfect life. And without that feeling no knowledge of any use. Sufi schools have existed in countries of Islam, in Arabia, Turkey, Egypt, Persia, India. These schools were called Sufi schools. By different names, yet are recognized as such. Teaching given there in realm of own religious teachings, so not shocked at outlook wider than their own. Naturally comes.

As my position to give Sufi ideas in West either in sanctified form or with support with sayings from Bible, natural, the stories of fakirs, dervishes, of the meditative people you hear sometimes exaggerated, sometimes ridiculed. But is Sufi influence which has brought them to that realization or that power or inspiration.

Today in India where there are Hindus, Muslims, Parsis, and Christians and Jews, even more religions than these five distinct religions, all divided, movements, different sects, it is the house of the Sufis where they all unite. Neither Hindu is Muslim nor Muslim is Hindu, is different from another, feel at home in presence of Sufi. There is brotherhood of religion. Is Sufi dead? Then on the grave they come. They come with flowers as token of that brotherhood in life. Perhaps healing, he gave power, influence he had on particular village, influence of spiritual guidance. But that is apart. There are different schools of Sufis existing in all these countries I have told.

<sup>13</sup>But now we come to the Sufi message. This message is not a Sufi message, it is *the* Sufi message in *the* sense that *it is the* message of wisdom, *that it is* the message of God. It is called Sufi message because it is my destiny to serve in this message. Since my initiation has been from *a* Sufi school, *I was* glad to call the message Sufi message. Nevertheless, *it is not* a message that comes from *a* certain school *or* sect *or* certain people. *It is a* direct message, *the* message of God, of divine wisdom which must be given and must be fulfilled. Name means nothing, *but cannot*<sup>14</sup> exist without a name. And very often name is a shield before *the* continual attacks from all sides. If *one had* no name where would *one* be? *In the* first place *the* port authorities *would not allow one to enter the country* without showing *the* passport, without *a* name; no hotel *would allow a* person to enter without *a* name.

But name for us is of no importance. *There is a* thing behind it living that is beyond all name. And then comes a<sup>15</sup> question of a society, an organization. I will say that in order to put anything you collect, you must have a vessel; in order to travel in *the* sea, you must have a ship; in order to protect yourself from cold and heat, *you* ought to have a roof. *You* cannot do without it.

If *I* were to tell *you*, my first ten years, not knowing one person in *the* Western world, without any recommendation, *without any* introduction; *there was* no society, no movement. There was neither

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13. At this point begins Km.'s partial longhand transcription of the shorthand, and therefore in this section the text is more complete

14. Km.hw.: "nothing can" instead of "cannot"

15. Km.hw.: "this" instead of "a"

movement.<sup>16</sup> Having touched this soul, that soul, strived there, helped here<sup>17</sup>, *and* so on, I commenced the work and continued for ten years. *There* was no organization. Many I met and rendered them what service *I* could. Perhaps never saw again.<sup>18</sup> *I am* glad to have done what *I have* done for them, not<sup>19</sup> any appreciation on their part. *I have* mission fulfilled<sup>20</sup>. Only, began to look for seven years<sup>21</sup>, where is<sup>22</sup> that person gone, someone once in life know<sup>23</sup> *who* appreciated, *who* *I* know would like to know more. *But there was* no source, no way. *And* from the moment a communication was made, five persons came together and studied and meditated and had silence<sup>24</sup>; one helped the other. A vessel was made in which to put the message.

For us *the* organization is not a business or industrial need; *it is* a necessity of<sup>25</sup> coming together, *a* facility to be together, *to* help one another. Those ten years, the few souls that could I render my service<sup>26</sup> were so few. With<sup>27</sup> an organization, then perhaps hundred times more persons could have *been* reached, because then formed in mechanism<sup>28</sup> through which *the* message could reach to all.

Today *the* Sufi organization *is* constructed for special purpose. *What I am* today<sup>29</sup> speaking reaches every member in the world, in Sweden, *in* Switzerland, *in* India, any other country<sup>30</sup>. *What* is taken down *is* at Headquarters<sup>31</sup> produced<sup>32</sup> *and* circulated all over, wherever *they* are studying the message, the same given to the

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16. Km.hw.: this sentence omitted

17. Km.hw.: "helping here, helping there" instead of "strived there, helped here"

18. Km.hw.: this sentence omitted

19. Km.hw.: "without" instead of "not"

20. Km.hw.: "fulfilled my mission" instead of "mission fulfilled"

21. Km.hw.: "after seven years I began to look" instead of "began to look for seven years"

22. Km.hw.: "has" instead of "is"

23. Km.hw.: "I know who" instead of "once in life know"

24. Km.hw.: "and had silence" omitted

25. Km.hw.: "for" instead of "of"

26. Km.hw.: "I could render my services" instead of "could I render my service"

27. Km.hw.: "But if there had been" instead of "With"

28. Km.hw.: "a mechanism would have been formed" instead of "formed in mechanism"

29. Km.hw.: ""today" placed after "speaking"

30. Km.hw.: "and in other countries" instead of "any other country"

31. Headquarters refers to the main office of the Sufi Movement in Geneva, Switzerland

32. Km.hw.: "produced" placed before "at Headquarters"

others<sup>33</sup>. In that way *we are* in correspondence with one another, that spiritual which person,<sup>34</sup> uniting together in order to safeguard the message. That itself is a great blessing.

Are we forming into a sect, a kind of community? *That* is the last thing I would wish for. But at the same time, we cannot help uniting together<sup>35</sup>, *we* cannot help helping one another, sympathizing with one another *in the* same desire of serving *the cause of* spreading the message. It is a unity in a spiritual interest. *We* cannot break it fearing that *it* might form into a community. *It is* human nature. If *it is* not a religious, *it is* a political community; if *it is* not political, *it is* a labour community. Is labour community or political party<sup>36</sup>, or here is something else.<sup>37</sup> *We* blame a church or a religion because *they have formed into* a community. *But* human being is made like this. Humankind is made of atoms which want to group together. *Let it be* rather in spiritual ideal than in hating,<sup>38</sup> destroying and troubling one another.

*Our* principle is to rise above the<sup>39</sup> differences and distinctions. Teaching is constructed to rise.<sup>40</sup> Do we, as Sufi Movement, do any work of converting people, of cutting *them off* from *their* own religion? Never. Teach if is Jewish,<sup>41</sup> *let him go to his* synagogue; *if he is* a Muslim, *let him* stick to his mosque. *This* for us *is* no objection. We welcome them all, come all together<sup>42</sup>; *we* respect *their* religion, *their* teaching<sup>43</sup>, *their sacred* book<sup>44</sup>. If this ideal were to be spread in *the* world, no one with real thought could say *that it is the* forming of a community or sect. *But* if this sect were<sup>45</sup>, *it is the* sect of *the* whole world, thank God, to which all sects are welcome.<sup>46</sup> If

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33. Km.hw.: “, the same given to the others” omitted

34. Km.hw.: “that spiritual which person,” omitted

35. Km.hw.: “together” omitted

36. Km.sh.: the word “party” is unclearly written

37. Km.hw.: this sentence omitted

38. Km.hw.: “hating,” omitted

39. Km.hw.: “the” omitted

40. Km.hw.: this sentence omitted

41. Km.hw.: “If a person is a Jew” instead of “Teach if is Jewish”

42. Km.hw.: “come all together” omitted

43. Km.hw.: “teachings” instead of “teaching”

44. Km.hw.: “books” instead of “book”

45. Km.hw.: “were a sect” instead of “sect were”

46. Here Kismet’s longhand transcription of her shorthand ends, and therefore the rest of the text is fragmentary

love had this, should welcome and bring to whole world.

And therefore I would like to bring to your notice that there are three distinct works done by Sufi Movement. There is a work of bringing the esoteric ideas to those who are in need of them, who are ready for them; and those not ready, to prepare them for esoteric study. Is this department of whole which is called Sufi Order. Is Order for this reason, everyone cannot enter it unless given appreciation, that may be guided lines of esoteric path.

And the other work is the work of brotherhood. There is much talked about brotherhood and there are many brotherhoods. But at the same time brotherhood in spiritual path is only brotherhood always reliable. Often many efforts made to bring about brotherhood, is last thing that we see. The differences that divide humanity so many, all come from material life as we live and therefore we can never do, never do work on the lines of brotherhood. But this can be only done by not saying much, brought by living<sup>47</sup>, doing what little we can.

A third aspect of its is the Universal Worship. It was the wish of Christ and is the wish of Christ, was desire of Buddha, ambition of Muhammad, ideal of Moses, thought all of all the prophets who came, that there should be worship, which should be universal worship, that all religions, that different sects<sup>48</sup> may be united together. If one can see from their point of view, one can appreciate it beyond words, and is their wish and their prayer of thousands of years which is being fulfilled in this modest activity which is beginning just now, where lights of all different prophets are put on the same altar. Imagine the war taken place between one religion and another, followers of one and the other for so many hundreds of years. One has hated; each thought there is was the best religion. To see on one altar that their candle is lit, their own sacred scripture is read in order to complete the service, that would show the appreciation of one another, respect of another's religion. By doing this no one need of<sup>49</sup> own religion. One only has to have respect, because all religion is one in the light of truth.

It is a beginning, an activity which is to be world activity. Before

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47. Km.sh.: the sh. symbol could also be "loving"

48. Km.sh.: the word "sects" is followed by a sh. symbol which could be "have", "with", or "after"

49. Km.sh.: two indecipherable symbols, which look like the numbers "6 7"

long will be world activity, something that will spread all over world, accepted by all nations sooner or later, that will fulfill wish of great ones, masters. That activity or serving, the more appreciate, the more blessing there is in this activity. Never consider therefore out of place, or discouraged, when see four persons sitting before Universal Worship. Is going to be the worship of the future. Will be the form, idea prevail all throughout the world. If at Universal Worship not sufficient people, in unseen many is attracted by central current. Something which is meant to spread things successful. Next need and disappeared<sup>50</sup>. Will grow slowly, will last for centuries, now responsibility. We must be together and apart to defend the cause at time which is at its infancy.

With Murshid the relation of mureed is as with parents and children. It is intended by God that Murshid would play that role in life of his mureeds. Therefore know that when I am here, or I will have gone, my blessings are with you.

God bless you.

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50. Km.sh.: the sh. symbols for "and disappeared" are unclear

Kismet Stam's shorthand and longhand reporting

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Little Lenox Theatre, New York  
January 24<sup>th</sup>, 1926

### Universal Worship: Belief

Beloved ones of God,

I will speak a few words on the subject of the belief. When belief culminates, it turns *into* faith. There are different stages through which belief develops and when *a* person says that, "I have no belief," that does not mean that *he* is not capable of believing, only that *he* refuses to believe. Belief is not<sup>1</sup> something which with<sup>2</sup> *a* person is born, *it* is something which one requires after coming on earth. There is *a* saying of *the* Prophet<sup>3</sup> that every person was born a believer and when on earth he becomes an unbeliever. For an instance, when a child begins to learn a language, mother says, "This is called water." So he says, "Yes, that is water." Mother says, "That is light," so he says, "Yes, that is light." Every word teacher<sup>4</sup> teaches, the child learns; *he* never refuses. But when *a* person is grown up, then *he* has preconceived ideas; *he* has learned something in *the* way of reason, logic, experience. *And* if another person has more knowledge, if *he* does not reach *him* through his way of looking at it<sup>5</sup>, he says, "I cannot believe it." That means that he was born with belief, but now *he has* arrived at *a* point *where he cannot believe*,

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Documents:

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Notes:

1. Km.hw.: "not" omitted
2. Km.hw.: "with which" instead of "which with"
3. The Prophet Muhammad
4. Km.hw.: "mother" instead of "teacher"
5. Km.hw.: "things" instead of "it"

because *his belief* clashes with his<sup>6</sup> reason *he has* made for himself.

If a person says, "I do not believe in a soul." "Why?" *he* says, "has<sup>7</sup> never seen a soul, never seen<sup>8</sup>. *I have* always heard about it; people have talked about it, *but I have never seen it.*" All that touches his senses, *all* he can feel and touch<sup>9</sup>, that he can believe by touching, feeling, seeing *it*. But something *he* cannot touch or feel or see, he says, "*It* is not within my reach. All that can exist must be intelligible to me. What is not *intelligible* does not exist for me." In other words, man makes his own knowledge first and all that comes afterwards, *he* wants *it* to fit in with *his* own knowledge.

I have during my work on philosophical lines very often met people asking me, "What you think about this, that I believe such and such a thing<sup>10</sup>?" And if *I* said, "Your belief is right," then *the* person is<sup>11</sup> pleased. If *I* said, "No, your belief is wrong," then *a wall was* made at once because *it is* the nature of man that he prepares<sup>12</sup> his knowledge. As *it is* a knowledge in himself *and as he has* made it, whatever fits *in* with it, *he* accepts it. If *he* gets truth, *if it does* not fit in, *he* does not take *it*. His knowledge may be made of false experiences or true *experiences*. *He may* believe *that in*<sup>13</sup> *such and such a* mountain a fairy descended on *such a* night of December, founding<sup>14</sup> beautiful colours *appeared and that there one should go in order to become* illuminated, soul go<sup>15</sup>. Or *he may* believe *that in the* heart of Tibet, *in* remote places, people sit with closed eyes perhaps for hundreds *of* years, *and* when a person goes there, a person is exalted. Or *he may have a* knowledge that near Persia is a country where there are the tombs of the martyrs and *that that* is the best place where person becomes<sup>16</sup> illuminated. *It* is only as *he* believes; *whether* higher or lower *belief*, *it is* a belief. And if a person

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6. Km.hw.: "the" instead of "his"

7. Km.hw.: "I have" instead of "Has"

8. Km.hw.: "never seen" omitted

9. Km.hw.: "and touch" omitted

10. Km.hw.: "that I believe such and such a thing" omitted

11. Km.hw.: "was" instead of "is"

12. Km.hw.: "preserves" instead of "prepares"

13. Km.hw.: "on" instead of "in"

14. Km.hw.: "that" instead of "founding"

15. Km.hw.: "soul go" omitted

16. Km.hw.: "to become" instead of "person becomes"

has made *a* certain belief in himself, *he* cannot change it.

There are many others, bigoted in their own belief. *They* stand on *a* certain belief, *and* instead of keeping *it* in *their* head, *they* keep *it* under their feet. *They* stand there. *Their* belief has nailed them to *a* certain place. *They* cannot progress because *they* have a belief.

Belief is like a staircase; *it* is made to go upwards.<sup>17</sup> If take first belief and stand there, no progress, if on one step, not going further.<sup>ff</sup> One belief after another comes to *a* person as *he* goes on further in *the* path of spiritual progress, one greater than *the* other; one brings one nearer to *a* greater or higher belief. Therefore, the wise, the illuminated ones, go from one *belief* to another belief. So *they* go on until *they* reach to *the* ultimate belief.

But at the same time,<sup>18</sup> the further *a* person goes in *the* path of belief, the more tolerant and compassionate he becomes.<sup>19</sup> I have seen myself in India a most advanced person, who was perhaps greater than the idol of any goddess that Hindi carry in procession in street, walking in procession, singing hymns before goddess, much inferior to himself. Yet singing same songs as others, keeping in rhythm with generality.<sup>19</sup> Others say<sup>20</sup>, “I am advanced, *I* cannot believe your limited belief; *it* is *a* narrow belief”; this person tears himself off from his progress. He does not know *that* belief is not in saying, “*I*<sup>21</sup> have a greater or higher belief”. *It* is in realizing and in living.

And very often people dispute over their beliefs. And in *the* end sometimes none of them is convinced. Each has *his* own point of view. *They* dispute in vain. Besides, very often *a* person disputes not because he knows; very often *the* reason *is* that *he* does not know. Disputes does not attempt.<sup>22</sup> If *a* person knew<sup>23</sup>, *he* does not need to dispute. *He* knows, *that* is all. *He* can hear *a* hundred things said against his belief. *If* *he* is on the right, *he* is convinced *and* *he* is happy. If hundred people *are* saying something different, *he* does not

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17. Km.hw.: “If one remains standing on one step then there is no progress” instead of “If take first belief and stand there, no progress, if on one step, not going further”

18. Km.hw.: “at the same time,” omitted

19. Km.hw.: this entire passage omitted

20. Km.hw.: “A person who says” instead of “Others say”

21. Km.sh.: a sh. symbol here indicating “or”, “are”, “of”, or “our”

22. Km.hw.: this sentence omitted

23. Km.hw.: “knows” instead of “knew”

mind. The one who disputes, in *his* conscience perhaps *he* thinks, “*I will have strength*<sup>24</sup> *my belief*”; is that<sup>25</sup> *why* he disputes.

There are four stages of beliefs. There is the first stage, *which* is the belief of the follower. That belief is just like the sheep: where one goes, all others follow. And that is the belief of generality. If *a* person is staying in *the* midst of *the* street looking at *the* sky, in ten minutes time hundred persons *are* looking in *the* sky. Four persons will attract four hundred, four hundred *will attract* four thousand: “*There is* something to be seen, something wonderful in *the* sky”. Therefore the number of believers of this class *is* so great; *there is* no limit to it. Whether *it is* a right or a wrong belief, *they are* only attracted by someone and they follow all. One must begin and they will follow the number.

And there is a second stage of belief and that is the faith in authority. *A* person believes because *it is* written in such and<sup>26</sup> such book or said by such and such *a* person, authority<sup>27</sup>. And *it is* a little better belief because if *a person is* not sure of oneself<sup>28</sup> but in<sup>29</sup> some personality, in<sup>ff</sup> *a* certain sacred book or scripture, *because it is* said in this, certainly *it must be so*. *It is* a more intelligent belief. And the one who refuses to have this sort of<sup>30</sup> belief, *he* makes a great mistake. *It is* *the* second step in *the* path of belief. If *one cannot* believe in someone who is more acquainted with certain things, one will never learn. If *a* person wants to learn singing, *he will go to* a voice producer and believe what *he* says. If *a* person wants to go to a physician, *he* must believe what *the* physician says. If *he has* no belief in *the* physician, *he* cannot be fully benefited by *his* treatment.

And no doubt, belief in *a* person is greater than belief in *a* book. Very often *a* person says, “But how wonderful. I have read in a book something written, most wonderful. I really believe it”. *He believes it* to such a degree *that* if *a* person says, “*It is* not so”, *he* says, “Now<sup>31</sup> *is* written in the book”, and *he* believes more what is written

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24. Km.hw.: “strengthen” instead of “have strength”

25. Km.hw.: “that is” instead of “is that”

26. Km.hw.: “or” instead of “and”

27. Km.hw.: “, authority” omitted

28. Km.hw.: “himself” instead of “oneself”

29. Km.hw.: “of” instead of “in”

30. Km.hw.: “sort of” omitted

31. Km.hw.: “Yes, it” instead of “Now”

in the book than the person.

There is a story of a disciple of a guru, of a teacher, who read in the scriptures that the image of God is in everything, in every being. One must look at it as such and one must look at the whole life with reverence and with a worshipful attitude. And he believed in it. And he was walking in the street one day and a mad elephant was coming. Everybody was running away from the mad elephant. Someone said to him, "Away, away, man, mad elephant is coming!" But this person was in the belief that in everything one must see the image of God. So he bowed before the elephant. The elephant threw him away with his trunk and the young man just escaped death. People took him away and treated him. Afterwards he went to said<sup>32</sup> teacher. The teacher said, "Well, how have you been?" He said, "Well,<sup>33</sup> I was trying to do good; I was thinking of God and then I was hurt". "What did you do?" said the teacher. "I had in the book read<sup>34</sup> that the image of God is in all things, so when the mad elephant was coming, I stood there and worshipped". The teacher asked, "Did anyone say to you to do otherwise?" "Yes, a man said, 'Get away, mad elephant is coming'. But stood on the road I<sup>35</sup> with my belief and man not saw<sup>36</sup> and I did not move". The teacher said, "You believed in the book more than in the living person. Is image of God<sup>37</sup> in all things, why did you not see any<sup>38</sup> image of God in this man? Why did you only recognize his image in the book and in the mad elephant?" Many times in this way people abuse their beliefs. Their belief grows on top of their head. They cannot see their own belief.

The third is the belief of reasoning, that everything one believes one reasons within oneself. This is a greater belief still, but how few there are who reason it out. But there are many who, before arriving at this third stage, begin to reason. This is the third stage. If one begins with this stage, then one cannot get on very well because two stages are left out. Some from childhood begin to reason and if they

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32. Km.hw.: "his" instead of "said"

33. Km.hw.: "Well," omitted

34. Km.hw.: "read" moved to just after "I had"

35. Km.hw.: "I" moved to just after "But" at the beginning of the sentence

36. Km.hw.: "and man not saw" omitted

37. Km.hw.: "If the image of God is" instead of "Is image of God"

38. Km.hw.: "the" instead of "any"

*have* no proper guidance, reason will lead them quite<sup>39</sup> astray. *It is a* great problem today how to bring up children. Mothers begin to realize now *that* by giving *to the children the* belief of *the* family *they* make them narrow. But at the same time, they cannot<sup>40</sup> substitute, *no* other belief *to give* in that place. Therefore children grow up without belief. *And to believe* afterwards is very difficult.

During *my* travelling *in* Europe and other places *I saw the* great difficulty of this question, that many say, “*We* were not taught a particular belief. *We have* not *been* taken to church. *We have* no<sup>41</sup> direction in that line. And now we begin to feel *a longing to have* some belief. *But we* do not know what<sup>42</sup> *to believe*. *We are* too old now to take a new<sup>43</sup> belief.” *Belief should be* sown in *the* heart from childhood. Now *they are* too old. *It is* just like a person who is<sup>44</sup> at thirty years of age *begins to play* violin. *If he* would *have* begun *at* five years of age, then only after<sup>45</sup> twelve years time *he would have* developed *the* faculty of music. When a person has already made an ego for himself, when come<sup>46</sup> learning and knowledge and *when he has become* centred on material thought, after thirty or forty years of age *to have* belief in something is too late, has too much<sup>47</sup>. By that time *he* would have come from one belief to another in order to come at a high belief. No doubt, *for* a person who wants to seek truth, *it* is never too late. But at the same time, loss of time is a great loss; no loss *can* be compared with loss of time. Life is an opportunity; if *this* opportunity is lost, *it is the* greatest loss.

Now *the* difficulty with a reasoning person’s belief is this, that if reason begins and belief follows, belief will never have a chance to settle. Reason will always crush it. But if belief leads and reason follows, then the belief will be purified and supported by reason *and be* carried along<sup>48</sup> very far, because *there is* belief and reason to

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39. Km.hw.: “quite” omitted

40. Km.hw.: “have no” instead of “cannot”

41. Km.hw.: “not got any” instead of “no”

42. Km.hw.: “how” instead of “what”

43. Km.hw.: “new” omitted

44. Km.hw.: “is” omitted

45. Km.hw.: “in” instead of “only after”

46. Km.hw.: “he has” instead of “come”

47. Km.hw.: “has too late” omitted

48. Km.hw.: “along” omitted

support *it*. Therefore reason can crush belief and *reason* can support *it*. If reason supports belief *it is a great belief*; no one can change it. But if reason crushes, then belief cannot exist. It is therefore that among Arabs *it is the* custom to give belief to *a* child even before *it* knows to speak. Then reason springs up and crushes undesirable elements in it and raises *it* to *a* higher grade of knowledge.

But then there's another stage of belief, a stage which may be called faith. That belief is beyond reason *and* yet no reason can uproot it. This *is the* belief which can be called conviction. *It* cannot be changed *when it has* culminated in conviction. Where does *this belief* come from? This belief comes from *the* divine element in man known as love, as intelligence. It is known as two different aspects. In reality these two things are one in their essence. If *there is* no intelligence, *there is* no love; if *there is* no love, *there is* no intelligence. Love springs from intelligence and intelligence lives in love. And therefore these are two aspects of *the* same thing. Disbelief comes from the lack of intelligence and lack of love. As much more these two things are in *a* person, so much more *there is* belief in *a* person.

For instance, sympathetic person is inclined to believe what *one* says, to trust; unsympathetic person is inclined to disbelieve, to distrust. In order to trust there must be sympathy. But *then there is* one thing, *that a* person may be sympathetic and not intelligent. But perhaps *it is* hidden behind *what* one sees, but intelligence is there just the same. Because these two things are one. The conviction, therefore, which cannot be removed by any reason is *the* culmination of belief which may be called faith.

According to these beliefs, the man who has the first belief of *the* sheep will say, "Yes, *I* believe in *a* soul because *they* say there is a soul; *I* believe in God because many worship God; *I* believe in *a* hereafter because people say *that when they* die and say<sup>49</sup> they live somewhere."

*The* man who has *the* second belief, he will say, "I believe in *a* soul because it is written in *the* book that *there* is *a* soul; I believe in *a* hereafter because *the* master has said that *there* is *a* hereafter; I believe in God because *the* master has taught to worship and to pray

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49. Km.hw.: "and say" omitted

to *the* father in heaven.”

And to<sup>50</sup> third person when *he is* asked, “How can *you* believe in a soul?”, he says, “Nothing comes out of nothing. There must be something for anything to come out of *it*. If my individuality is only a body, then *from* where has *it* sprung, where *is the* source of it? Sense, intelligence, consciousness, does *it* not all show that I am not only *an* earthly being, that I am something different, *something* larger and greater and higher than matter? <sup>51</sup>Have mind, heart, I feel, intelligence, consciousness.<sup>ff</sup> Is<sup>52</sup> told of *a* being perhaps<sup>53</sup> which is unseen, which is soul. With<sup>54</sup> *the* eyes cannot see themselves *but* others *can* see them, so *it is* with *the* soul. But<sup>55</sup> *the* soul cannot see itself, as *the eyes* can see all else but themselves. So *the* soul cannot see *itself*, then is invisible<sup>56</sup>. *It sees* all things, but not itself.” And if *one* asks him, “But do *you* believe in *a* hereafter?”, said<sup>57</sup>, “I cannot have been non-existing before coming on earth. *It is the* existing which only can exist. *And if I* have existed before, then afterwards too *I shall* exist. This *is* only *a* phase; *we* call it life. *In a* certain form an individual *is* known by such *and such a* name, *a form in which he* has taken such and such *a* profession. *But* at the same time, I must have existed *before*; I cannot be only born from<sup>58</sup> *a certain* time, born on earth *and* that *it* should end *at the* time *I* should<sup>59</sup> die. It is therefore that I think there is a life in *the* hereafter.” *And if a* person tells him, “Do you believe in God?”, *he* says, “Certainly. There are different organs of *one’s* being: hands, feet, head. *They* each function, *yet* at the same time<sup>60</sup> *they are* all called myself; *it* is one being. If that is true, then the whole universe are<sup>61</sup> nothing but particles of one<sup>62</sup> life and *the* absolute is one being. God therefore is

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50. Km.hw.: “the” instead of “to”

51. Km.hw.: this sentence omitted

52. Km.hw.: “I have been” instead of “Is”

53. Km.hw.: “perhaps” omitted

54. Km.hw.: “As” instead of “With”

55. Km.hw.: “But” omitted

56. Km.hw.: “then is invisibke” omitted

57. Km.hw.: “he will say” instead of “said”

58. Km.hw.: “for” instead of “from”

59. Km.hw.: “shall” instead of “should”

60. Km.hw.: “at the same time” omitted

61. Km.hw.: “is” instead of “are”

62. Km.hw.: “his” instead of “one”

all; all therefore is God. All comes from God *and all* returns to God, *who is the* source and goal of all things. God is *the* ideal on<sup>63</sup> whom *I* fix my concentration; *I am* trying to reach perfection on that perfect ideal which *I* call God.”

But when *we* come to a person who has reached *the* fourth belief, which is faith, conviction, his language perhaps everyone cannot understand. If *one* asks, “Have you a soul?”, *he* says, “I am the soul. God is only my cover.” If *one* says, “Do you believe in a hereafter?”, *he* says, “*The* hereafter I see here; *it* is not after. *The* past and present and future *I* all see at *the* same moment.” That person lives in eternity; his language cannot be understood by everyone. Reason cannot perceive it *because it is* beyond reason. *The* past is for those who have turned their back to it; *the* future *is* for those who cannot see it. But for<sup>64</sup> the one who lives in eternity, *when* he sees back and sees, and<sup>65</sup> *he* looks forward. Near<sup>66</sup> future to him is another part, is<sup>67</sup> a past *which* is eternal. And if you will say, “Do you believe in a<sup>68</sup> God?”, *he* will answer, “Do not ask me *are*<sup>69</sup> your conception of God. *I* live in God, I am in God, and further I cannot say.”

God bless you.

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63. Km.hw.: “in” instead of “on”

64. Km.hw.: “for” omitted

65. Km.hw.: “and sees, and” omitted

66. Km.hw.: “The” instead of “Near”

67. Km.hw.: “is” omitted

68. Km.hw.: “a” omitted

69. Km.hw.: “about” instead of “are”

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Lenox Theatre, New York  
January 24<sup>th</sup>, 1926

### The Freedom of the Soul<sup>1</sup>

Beloved ones of God,

I will speak this evening on *the* subject of the freedom of the soul. Man pursues captivity and seeks freedom.<sup>2</sup> There is not one single person whom word freedom does not touch,<sup>3</sup> and there is not one person who does not long for freedom.

And at the same time, if we look at human life by<sup>4</sup> a magnifying glass, whether *man* seeks *freedom* or not, what *he* pursues is captivity in some form or the other.<sup>5</sup> The ancient people whose imagery was

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote. In the case of this lecture, several lengthy passages were omitted from the longhand transcription, which was probably done in consultation with Inayat Khan.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Sk.tp. = a typescript prepared by Sakina Furnée, closely following Km.hw. and noted only in the few cases where it differs.

Notes:

1. Parts of this lecture, highly edited, were incorporated into vol. VII (*In an Eastern Rose Garden*, 1962) of the Sufi Message volumes as "The Freedom of the Soul-2". *In an Eastern Rose Garden*, originally published in 1921, had a chapter called "The Freedom of the Soul", and the later edition added two more chapters (pieced together from different lectures) with that title.
2. Km.hw.: "Man wants freedom and pursues captivity" instead of "Man pursues captivity and seeks freedom"; incorporated into *Nirtan*, Bola 58, as "Man seeks freedom, and pursues captivity" (see *Complete Works*, Sayings I (1990, p. 542); Sk.tp.: the saying written as in the *Nirtan*
3. Sk.tp.: "There is not one single person whom word freedom does not touch," omitted
4. Km.hw.: "with" instead of "by"
5. Km.hw.: instead of this passage, "The soul of man is the dweller of heavens. It is able to see more than the eyes can see; it is able to hear more than the ears can hear. The soul is able to expand further than man can journey; the soul is able to dive deeper than the depths that man can ever touch; the soul is able to reach higher than man can reach by any means. Its life"

beautiful, they put an idea in a beautiful form. There comes a Hebrew story<sup>6</sup> that God made a statue of clay, the first form of mankind, and commanded the soul to enter. The soul refused to enter, saying, "In this dark room I am afraid to enter, an imprisonment, a captivity; do you wish me to enter in my grave?" Then God said to angels, "Sing and play and dance," and the angels sang and played and danced. And the soul came into an ecstasy and in blindness of ecstasy entered into this body of clay, in which then it was captive. This gives a beautiful illustration, an illustration of the soul in the first place, which is the dweller of heavens and the life of which<sup>5</sup> is freedom. It knows nothing but joy, and sees nothing but beauty. Its own nature is peace, and its being is life itself. It is not intelligent, it is intelligence. It is not a soul, but spirit; it is not human, but divine by<sup>7</sup> nature.<sup>8</sup> And again that soul in captivity. As old Persians have said that no infant is born smiling, the first thing the infant does in coming on earth is crying. It is in exile, it is a captivity. A thousand other reasons people may give for the infant's cry, but you can read in its trembling, as its cry is a feeling of captivity. It is a difficult experience the moment it has come on earth, it is feeling different, it feels that it is audible by nature and yet its audibility is limited. In the two eyes he can see but so much and no further. Its ears are limited, it can hear but no further. Its eyes limited, it can see but no further. By nature it is the sight itself, it is hearing itself, but now it depends upon the ears to hear, upon the eyes to see, and that makes its horizon narrow, smaller, its world becomes limited<sup>8</sup>.

Someone asked a wise man, "What is the reason of pain, unhappiness<sup>9</sup>?" And the wise man answered, "If I were to say in one word the reason of all the pain you see in the world, it is limitation."<sup>10</sup> Limitation the cause of it all. One sees that, "My means is scanty<sup>11</sup>." Other one says, "My position is not high enough." Other say, "I lack the love that I need." Other one says, "I have no learning, or no

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6. The story Inayat Khan tells comes from the Muslim tradition

7. Sk.tp.: "by" omitted

8. Km.hw.: instead of this passage, "It is therefore that the soul realizes continually through life a limitation, as a fish would realize being out of water, as a bird would realize having its wings trimmed"

9. Km.hw.: "unhappiness" omitted

10. Km.hw.: this passage omitted

11. Km.sh.: the word "scanty" is written in longhand

friends.” May be twenty thousand different complaints put to <sup>12</sup> that comes out of it. That is the limitation in one word. <sup>10</sup> And where does this limitation come from? This limitation comes from a heavenly being turning into *an* earthly being. <sup>13</sup> To walk on earth without wings is to fly; condition is, he has to walk on the earth. <sup>13</sup> There is nothing to be surprised <sup>14</sup> in this life when we see that nearly no one seems to be perfectly happy. A rich man has his tale to tell, a poor man has his story; a wise man has his complaint to make, a foolish man has his own legend. And so everyone has something to say. And what *they* all have to say is one thing, and that is limitation.

What does one pursue<sup>15</sup>, what does one seek<sup>16</sup> after, *is* a feeling of freedom, <sup>17</sup> comes with<sup>18</sup> this feeling of captivity. Freedom,<sup>17</sup> and yet everyone pursues freedom wrongly. The nature of life is such that whenever one thinks, “That will make me free,” that itself makes him more captive. And he cannot realize it until he gets it, what he wants<sup>19</sup>. As long *as he has* not got *it, he* thinks, “That is what will make me free.” And so life goes on. And man goes on *in the* pursuing<sup>20</sup> of freedom and what he gets? He gets<sup>21</sup> captivity. With all the talk of freedom today, life is more a life of captivity than ever before. Have you ever heard such a thing in the past history that in order to cross the boundary of one’s country, <sup>22</sup> in order to go in other country they have to have trouble of passport. They were free to go in one another’s country. There was more brotherhood then than today. Countries did connect with one another, had relation and connection between them. Yet not go without showing passport. Is not only passport; custom, duty, and many other conventions which

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12. Km.sh.: a word written in longhand, which could be “flower” or “flaws”

13. Km.hw.: this sentence omitted

14. Sk.tp.: “at” added in ink

15. Km.hw.: “one pursues” instead of “does one pursue”

16. Km.hw.: “one seeks” instead of “does one seek”

17. Km.hw.: “, comes with this feeling of captivity. Freedom,” omitted

18. Km.sh.: the word “with” could also be read as “after”

19. Km.hw.: “, what he wants” omitted

20. Km.hw.: “pursuit” instead of “pursuing”

21. Km.hw.: “is” instead of “? He gets”

22. Km.hw.: instead of this passage, “one has to meet with thousand conventionalities? And one might ask, is one at home in one’s own country, does one feel free there? But even there one is not quite free. Also there are conventionalities, rules, regulations made for the convenience of mankind, but at the same time making the life of man more and more difficult.”

at once make person think this earth no more for man now, for people, inhabitants of this particular part. Even those, even they do not enjoy that freedom because of ever increasing conventionalities of life.<sup>22</sup>

<sup>23</sup>With all *the* talk on freedom, *have they come nearer to it?* No, further every day<sup>24</sup>. Not knowing the real meaning of freedom, chasing the moon, the nature of freedom becoming<sup>25</sup> closer and closer of<sup>26</sup> captivity. Man lives in a captivity because *he* thinks little. The more he will think, the more *he* will find that as he pursues the path of freedom, at every step he goes<sup>27</sup> closer to captivity.

In all ages prophets and masters and thinkers *and* philosophers have taught that now<sup>28</sup> ultimate aim of philosophy *and* mysticism was to attain *the* freedom of *the* soul. Different ceremonies, religious legends and philosophies are narrative of this truth, the freedom of the soul<sup>29</sup>. Whatever this person is<sup>30</sup> longing for<sup>31</sup> in life, whatever may<sup>32</sup> be his life's pursuit, his object to attain, behind it all there is only one pursuit and that is the craving of the soul to become free from all bondages. Man does not appreciate this idea when *he* is absorbed in getting things in life, which things will make him free, perhaps<sup>33</sup> he does not give a thought to freedom, *but* only gives thought to what *he* pursues for that moment. Perhaps, if *he* gave a thought to the real condition of life, he would become different, his attitude would change, *his* outlook *become* wider, saw deep in life,<sup>34</sup>

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23. Km.hw.: a passage which does not appear in the sh.: "Today an architect is not free to express his soul's freedom; he has to abide by the laws of that particular town. A composer has to keep within the rules of harmony that the other writers of music have recognized; he cannot express himself freely. A play writer has to keep to the technique, to observe the poetic rules. Everyone has his limitation and cannot really express himself freely."

24. Km.hw.: ", further every day" omitted

25. Km.hw.: "they are coming" instead of "chasing the moon, the nature of freedom becoming"

26. Km.hw.: "to" instead of "of"

27. Sk.tp.: "goes" altered to "comes" in ink

28. Km.hw.: "the" instead of "now"

29. Km.hw.: ", the freedom of the soul" omitted

30. Km.hw.: "be his" instead of "this person is"

31. Km.hw.: "for" omitted

32. Km.hw.: "may" omitted

33. Km.hw.: "because" instead of "perhaps"

34. Km.hw.: "saw deep in life," omitted

*and he would not attach importance to things he usually attaches importance to.*

*If one asks what kind of captivity it is, I will say, "For a spider the thin strings<sup>35</sup> of the web are a <sup>36</sup>captivity; for an elephant iron chains are a captivity." The stronger *the* person is, *the* greater the captivity; the greater power *he has*, the greater difficulty *he* has before him; the stronger the soul is, the greater the load it has to carry. Therefore in captivity we are all equal. When a person sees only on *the* surface, *it* appears *as if* one person has an easy life *and the other has* to toil all day, other<sup>37</sup> gay life *and as if the other is* miserable. *But that* is *the* outside. *But*<sup>38</sup> when *we* look deep into life, in some way or *the* other, whether *a* person looks cheerful or gay, some captivity *is* hidden *behind*. We do not know with that person<sup>39</sup>. In order to understand life's situation in their life<sup>40</sup> *it is not enough to have a* glance from outside. We do not know, form opinion.<sup>41</sup> We only see *the* prisoners; if *we* saw *the* prisons, we would be shocked.<sup>42</sup> According to Jalal-ud-Din Rumi<sup>43</sup>, the great poet of Persia, every soul in this world is exile, an exile who always longs to get out of this puzzle. In one poetry poet has used strange imagery, most beautiful and interesting. Says, "Why is the music of the reed so appealing? Because the piece of reed cries to have been cut away from the stem. Then several holes were made in its heart, music was played. The cry of every soul therefore, audible or not, it is one and the same, narrative of same story cut away from stem, continual pursuit to find it that find myself alone. And friends, whether in solitude or in crowd, the more person is evolved, the more is alone. You do not need to go to solitude to be alone. Soul has just to rise a little above the ordinary and will feel itself alone in midst of the crowd."<sup>42</sup>*

One might ask, "Why is this condition so tragic, why can *it* not

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35. Sk.tp.: "strings" changed to "threads" in ink

36. Sk.tp.: "kind of" added in ink

37. Km.hw.: "as if one has a" instead of "other"

38. Km.hw.: "But" omitted

39. Km.hw.: "with that person" omitted

40. Km.hw.: "their life's situation" instead of "life's situation in their life"

41. Km.hw.: this sentence omitted

42. Km.hw.: this entire passage omitted

43. For Jalal-ud-Din Rumi, see List

be better?" *The* answer is, "*It is nature*<sup>44</sup>." What is man? Man is a process; the manifestation is a process through which the spirit goes from one condition to another condition, from one pole to another pole. And through this whole process the attempt of the spirit is to find itself. In that process the spirit itself loses its freedom and in this way one loses one's freedom<sup>45</sup>. Freedom is lost in order to come to freedom. *That is the* tragedy. But at the same time, in *the* end it is the<sup>46</sup> happiness, because for the fulfilment of this object the whole creation was intended.

To every thinking soul, to every feeling heart tragedy appeals. Why? Because tragedy is going on continually. *Man* would like to get<sup>47</sup> away from tragedy, but what appeals to him is tragedy because *the* soul is always in that condition; *it* is longing for freedom when *it* does not know what it is.

In *the Bible and in*<sup>48</sup> Qur'an we read, "Die before death"<sup>49</sup>. What does it mean? <sup>50</sup>There is a story Attar has written of Persia which explains this idea beautifully. There was a king and he had a beautiful parrot. The king and queen loved it, was pet and talked with it when had moment free. Was kept in golden cage. No end of attention given to it, queen loved it, king admired it. One day when king was going to forest he asked parrot, "Going to same forest from where brought you, have any message to give to others in forest?" Parrot said, "Very kind of you, king, pray tell them that I am kept in the cage and am very kindly treated. But my constant yearning is to see myself flying free in that sphere and among you all." The king said, "Yes, I will give your message." When king came to forest saw many parrots same tree from where had taken this little parrot. Looking up and said to parrots that, "Your brother is with me and it has sent you a word that we pay a great attention to it. But it yearns to be with you and to free in this sphere. But does not think that will ever have opportunity. So send you its love." No sooner the parrots

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44. Km.hw.: "natural" instead of "nature"

45. Km.hw.: ", and in this way one loses one's freedom" omitted

46. Km.hw.: "the" omitted

47. Km.hw.: "go" instead of "get"

48. Sk.tp.: "the" added in type

49. The saying "Die before death" is actually a *hadith* (see Glossary) of the Prophet Muhammad

50. Km.hw.: this entire passage omitted; for Attar, see List

heard it, they one after another began to drop on the earth and the king was deeply touched and moved by it. Said, "What sympathy, parrots after to hear of the pain of one of them, all of them so touched that dropped on earth." The king left the soil immediately to give this message to his parrot. Said, "O, parrot, what foolish thing to do, to send such message, dropped one after another on ground, dead." And parrot heard it and heaved deep sigh and looked up to sky and dropped. King commanded that servants may take this parrot for its burial in golden tray, and when parrot was taken out flew and sat on roof. King was surprised. Said, "This was the lesson you brought me; brothers are not dead, are living, sent me the message."<sup>50</sup> *It means that* in order to be free, you<sup>51</sup> must first die. The rituals of the old ceremonies<sup>52</sup> all have this secret as the greatest secret, *and it is this which is* taught through ceremony,<sup>53</sup> philosophy *and* mysticism. This is *the* main secret of all *those* things.

*But is it* really dying? No, *it* is playing death. No one dies really. What dies is death; what lives his life. Life lives, death dies. Therefore, the art of the mystic<sup>54</sup> is to learn how to play death. Call it meditation, call it contemplation, *call it* concentration, *call it* worship of God, *it* is all playing death.

And what is *it* in man that must die? *It* is not his real self; *it* is the false conception that he has of himself. *It* is that false conception which brings about all limitation. *Man* is not really limited as *he* seems to be. *But* because *there* is a cover over his soul, that cover makes him limited. *That is why he* sees no further. His world is himself, his own environments, his conditions, his impressions, *his* experiences, all concerning<sup>55</sup>. *That* is all he knows; *he* knows nothing beyond. Therefore, what is to be crucified in man is that false self, not real self, and<sup>56</sup> resurrection follows crucifixion. In that way soul experiences its freedom.<sup>57</sup> One might ask, "How is it to be achieved? How can one play death?" And the answer is that we have played life

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51. Km.hw.: "we" instead of "you"

52. Km.hw.: "and ceremonies of the old" instead of "of the old ceremonies"

53. Km.hw.: "ceremony," omitted

54. Sk.tp.: "mystics" instead of "mystic"

55. Km.hw.: ", all concerning" omitted

56. Km.hw.: ", not real self, and" omitted

57. Km.hw.: this sentence omitted

and we play life every day. *For* what is it, the life from morning till evening, if is<sup>58</sup> not a play? The more we study it, the more *we* shall find it<sup>59</sup> the world is subject to change. Conditions that<sup>60</sup> alter, situations that<sup>60</sup> change from moment to moment. If *it is* not a play, what is it?

Of course, if *one* thought *it* a play, *one* would not take *it* seriously. *But* if *we are* able to play life, *we are* able to play death also.<sup>61</sup> Is playing after all. There is story of a dervish. A young met this dervish and was very interested in deep and wonderful talk with dervish. Said, "Would so much like to see again". "Yes, can." "Where?" "In village not far." "Where?" "There is little place near village." "Name?" "Is called the place of liars." Amazed man spoke such words of truth in place of liars. Did not think much, went asking for place. No one knew where place of liars. Understand about dervish near graveyard. First question ask was that, "What did make you say place of liars?" Said, "I will show place of liars, come." And he said, "Now look here, here is the grave of a general, was called a general when lived. Here grave of the slave, who was slave when lived. King, crown, and throne, priest, greatest at that time, where are all? Buried under stone, that is the end." Were they not liars? Did not tell a lie? Did they not play life? When we are able to play life, death too.<sup>61</sup> By playing death *the* eyes become open; the soul which becomes captive by *the* folding<sup>62</sup> of *the* eyes, that soul begins to soar upwards *once* the eyes are unfolded<sup>63</sup>.

People say that, "Here is a dead man." *But* in reality *it* is the living man. *For* in order to live, one must die. And what must die? The<sup>64</sup> death must die, and life must live.

God bless you.

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58. Km.hw.: "is it" instead of "if is"

59. Km.hw.: "that" instead of "it"

60. Km.hw.: "that" omitted

61. Km.hw.: this passage omitted

62. Km.hw.: "closing" instead of "folding"

63. Km.hw.: "opened" instead of "unfolded"

64. Km.hw.: "The" omitted

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Little Lenox Theatre, New York  
January 26, 1926

### The Awakening of the Soul

Beloved ones of God,

My subject of this evening is the awakening of the soul.

Before I proceed on this subject, I must say that word "wakening" is merely used for convenience, to make you see it more clearly. In reality *the* soul is always wakened, *the* soul is never asleep. Day and night *are* two diverse conditions; *they* are not the condition of the sun. Neither *the* sun rises, nor *the* sun sets. It more<sup>1</sup> is our conception. *It* is more convenient to say the rising of the sun, the setting of the sun. If anything rises and sets, *it* is the world and not the sun. Day and night are not the<sup>2</sup> conditions of the sun, they are conditions themselves. When the world turns *its* back to *the* sun, *it* is night; *when the world turns its* face to *the* sun, *it* is day. *The* same condition is with *the* soul's awakening. *The* soul is always awake. But what is *it* awake to? *A* person says<sup>3</sup> that someone is looking with open eyes, but what *is he* looking at? *Is he looking* upwards, or downwards, or sideways? *It is the* direction to<sup>4</sup> which *a* person is looking; *a* person is conscious of that direction. "Soul's awakening," therefore, is for convenience. This phrase is used that *the* subject may become more clear to you.

But before proceeding to *the* subject, *I* would like to say *a* few

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Km.hw.: "more" omitted
2. Km.hw.: "the" omitted
3. Km.hw.: "may say" instead of "says"
4. Km.hw.: "in" instead of "to"

words what part in us it is which may be called soul? Is it our body, with flesh and bones and veins and blood? No. Is it our mind, with thoughts, imaginations, feelings, emotions? No. Then what is it? *It* is something which is beyond the body and which is beyond *the* mind. And when you ask, "Is it conscious?" *The answer is*, it is conscious, and at the same time, *it* is not as we know it to be. For consciousness we know as the intelligence. *It is* conscious of something. Everyone does not know what consciousness means; *everyone* knows what *he* is conscious of. For an instance, a mirror with *a* reflection is not only a mirror, but *it is a* mirror with reflection. *There* is something already reflected in it. *That* means *it* is occupied, *it* is not empty. When *a person* says consciousness, he cannot think of *the* original condition. *He thinks* only of *the* consciousness which is conscious of something. As soon as *you* distinguish between *the* consciousness and what *it* is conscious of, you separate them, *you see them as* two things, and<sup>5</sup> you separate *the* mirror from what *is* reflected in it. No sooner you have realized *this*, you will come to *the* conclusion that the soul of the wise and the foolish, *of the* sinner and *the* virtuous is one and the same. *The* wickedness of *the* wicked and *the* goodness of *the* good, *the* ignorance of *the* foolish and *the* wisdom of *the* wise *is* apart from *the* soul. *The* soul is<sup>6</sup> conscious of it. *When a person* is conscious of it, *at that time he* says, "Here is *an* ignorant soul." But *the* soul is the same. *It is not the* soul which is ignorant, but what is reflected *in it* is *ignorant or wise*, but *what is reflected in it is* either wicked or virtuous. *It is* according to what is reflected in it. But the same time, *one* must know *that* if *an* elephant is looking in *the* mirror, *the* mirror is not *the* elephant, but one can see in *the* mirror *an* elephant. But since<sup>7</sup> man does not know, if man does not know<sup>8</sup> what *a* mirror is, *he* can say, "Here is *an* elephant." But *it is* only *its* reflection, but<sup>9</sup> *it is* only *a* mirror *when it is* free from *this* reflection. The moment *the reflection will be* removed, *the* mirror will be *a* mirror, as *it* always is.

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5. Km.hw.: "as" instead of "and"

6. Km.hw.: in the margin, "not" added, in what seems to be another hand

7. Km.hw.: "if" instead of "since"

8. Km.hw.: ", if man does not know" omitted

9. Km.hw.: "but" omitted

And so *it is with* the soul. Man makes it miserable, wicked, ignorant, wise, or illuminated by being conscious of these things. *The soul is* neither soul<sup>10</sup> one or<sup>11</sup> *the* other. *The* soul is soul only. It is therefore that there comes a great difficulty. Very often people *have* some certain conception of the soul. They do not see the idea of the mystic. *They* say, “A wicked soul, a bad soul, a foolish soul.” No,<sup>12</sup> the soul cannot be that. *The* soul is the soul. It is beyond any attributes.

And now a person will ask where does *the* soul come from? What is *it* then? If *it is* conscious, what is it? And the best explanation one can give to it is the essence of all things. *It* is life, but not in *the* sense we understand life. What we call life is a suggestion of life. *The* soul is the real life. Reflection<sup>13</sup> *is a mere* suggestion of the soul, we call that life, living being<sup>14</sup>. *We say of* one who moves and sees and hears and acts, says<sup>15</sup> here is a living being. But what is living in him is *the* soul. *The* soul is not seen; therefore, life is not seen. Life has touched the person. Therefore, one sees the effect of that touch in the person and *one* says, it is living, *it is* life. But what *we* see, that is the suggestion of life, which appears and disappears. Life is life, *it* never dies.

Then one may ask, what is intelligence? It is the same problem as consciousness. One knows intelligence as something which is intelligent. But there is a difference between intelligence and intelligent. Intelligence which has *the* reflection of a certain knowledge<sup>16</sup> becomes intelligent. But intelligence need not know. *It* is *the* knowing faculty. As consciousness *it* need not be conscious of anything. *It* is consciousness itself. *It* cannot witness it. For an instance, keep a person in a dark room *with* beautiful colours and nice pictures, and yet *he* cannot see *them*. His eyes *are* open, his sight is open, but what is before him *is* not reflected in his sight. What is there is sight, and *nothing is* reflected in it. So *it is* with

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10. Km.hw.: “the” instead of “soul”

11. Km.hw.: “nor” instead of “or”

12. Km.hw.: “But” instead of “No,”

13. Km.hw.: “What” instead of “Reflection”

14. Km.hw.: “, living being” omitted

15. Km.hw.: “says” omitted

16. Km.hw.: “consciousness” instead of “knowledge”

consciousness *and the* same with intelligence; intelligence which is consciousness and consciousness which is the soul, understood in this way and not wrongly<sup>17</sup>.

Now one comes to ask, where does *it* come from *that* in this *the* materialistic and spiritualistic view differ? A material man today says that you can see even from biology how<sup>18</sup> from *the* animal kingdom, so from animals<sup>19</sup> man comes. *It* is a gradual awakening of the matter to become conscious; that matter gradually wakens to consciousness and becomes fully intelligent in man. So far science goes.

A mystic does not deny this. *He says it* is quite true. But where matter comes<sup>20</sup> from? And what is matter? Matter is intelligence just the same. *It* is only a process. Just like *the* seed which is *the* root in *the* heart of *the* flower, root comes within,<sup>21</sup> so if in man *intelligence* manifests, *it* is *the* development of matter. But intelligence which is begins with intelligence and finishes in intelligence. Spirit is *the* source and goal of all things. If matter *had* not spirit in it, *it would* not waken, *it would not* develop. Matter shows *that* life unfolds *it*, *that* life discovers it, *that* life realizes it, that consciousness which is, so to speak, buried in it for thousands of years. But<sup>22</sup> *by a* gradual process *it* is realized through process of<sup>23</sup> *the* vegetable *and* animal kingdom *and* of man unfolds itself<sup>24</sup> and takes its original condition.

*The* only difference is that in this finishing of the spirit or in this fulfilment of the spirit which manifests in man, there is variety. Such a large number of human beings, millions and billions! And in its origin *it* is one being. Therefore, spirit is one, unmanifested, and many in the realm of manifestation. Therefore, this<sup>25</sup> appearance of this world *is* of<sup>26</sup> variety. *It* gives man *the* first impression of many lives, and this produces what we call illusion, which keeps man ignorant of *the* human being. *The* root from where *he* comes, *the*

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17. Km.hw.: “, understood in this way and not wrongly” omitted

18. Km.hw.: “that” instead of “how”

19. Km.hw.: “, so from animals” omitted

20. Km.hw.: “does matter come” instead of “matter comes”

21. Km.hw.: “root comes within,” omitted

22. Km.hw.: “But” omitted

23. Km.hw.: “process of” omitted

24. Km.hw.: “unfolds itself in man” instead of “of man unfolds itself”

25. Km.hw.: “the” instead of “this”

26. Km.hw.: “of” omitted

original state of *his* being, *man* does not know. *He* is all the time in *the* illusion of *the* world of variety, which keeps him absorbed and interested and busy, and at the same time ignorant of *his* real condition, so long as man is asleep to one side of life and awakened to *the* other, asleep to *the* inner and awakened to *the* outer.

In *the* subject I want to speak this evening, *the* awakening of the soul is used for this purpose. *It is the* awakening to the source *which* is called awakening by *the* mystic to condition<sup>27</sup>, *the* awakening to *the* reality of life.

And now you will ask, how does one awaken to this and what makes one awakened? And, is it necessary that one should be wakened? *The* answer is that *the* whole creation was made to awaken. But this awakening is of two kinds chiefly. One kind is called birth, *the* birth of the body, when a<sup>28</sup> soul awakens in a condition where it is limited in *the* physical *sphere*, in *the* physical body. This is one *awakening* and by this man is a captive. And there is another awakening. That awakening is to waken to the reality, and that is called *the* birth of the soul. First is *the* birth of *the* body, next is *the* birth of the soul, as it is called in *the* Bible: one to *the* world of illusion, *the* other to *the* world of reality.

But one must know that for everything there is a time and when *this* is not considered, *one* makes a mistake. When *one* wakens a person at two o'clock at night, *his* sleep is broken; *he* ought to sleep all night, *it* was necessary for him. Very often people, not knowing this, try to awaken *another* person<sup>29</sup>, *one's*<sup>30</sup> wife, *their* husband, *their* friend, *their* relation, or *their* child or father<sup>31</sup>. *The one* feels very anxious to awaken the other. Often *one* feels too lonely and *one* thinks, "*He* is next to me; *he* should be awakened too." *It* is just the same with *the* person<sup>32</sup> who smokes, or *one*<sup>33</sup> who drinks. *He* enjoys another one<sup>33</sup> *having* the same experience that he awakens<sup>34</sup>, as it is too dull for a person in a cheerful mood if *the* other *one*, so dull that

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27. Km.hw.: "to condition" omitted

28. Km.hw.: "the" instead of "a"

29. Km.hw.: "person" omitted

30. Km.hw.: "be it their" instead of "one's"

31. Km.hw.: "or father" omitted

32. Km.hw.: "one" instead of "person"

33. Km.hw.: "one" omitted

34. Km.hw.: "that he awakens" omitted

cannot laugh,<sup>35</sup> cannot see the joke.

Naturally, therefore, the one who wakens to *the* higher life, to reality, his desire, *his* tendency is to waken *others*. He cannot help it, it is natural, but is this instant most busy in this work<sup>36</sup>. If not, *he* would have said, “Well, I<sup>37</sup> experience it, I<sup>37</sup> enjoy it; is it not enough! Why must I trouble with<sup>38</sup> others who stand before me like stone walls?” *But they* have toiled and toiled *their* whole life *and they have been* exiled *and* flayed *and* martyred *and* crucified. *When they have* wakened to a certain sphere *where* something I experience,<sup>39</sup> harmony *and* some<sup>40</sup> peace, and<sup>41</sup> *they* wish *that* others may also<sup>42</sup> experience it, may enjoy *it* in *the* same way as others<sup>43</sup>.

<sup>44</sup>Not much different from one who drinks, must be as happy as I am in drinking, exact the same;<sup>44</sup> very often we are too impatient with people and are unreasonable. Very often *we* make great mistakes. We want to awaken *a* person before *it* is time, the time when *he* ought to have a sleep. Sometimes we presume *to be* wakened more<sup>45</sup> than another person *and* in reality *the* other *is* perhaps more wakened than we. But person less evolved sometimes the other one asleep.<sup>46</sup>

As there is the story of a wife who was religious and devotional, and one day *she* arranged a feast. *Her* husband asked, “What is it, holy day,<sup>47</sup> *is it* a religious day?” “*It is* more than a religious day, *it is the* greatest day in my life,” she said, “There was something *which* was always keeping me anxious *which* has left me now.” *The* husband asked, “What is it?” *She* said, “Since I married you, I

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35. Km.hw.: “, so dull that cannot laugh,” omitted

36. Km.hw.: “but is this instant most busy in this work” omitted

37. Km.hw.: “I” underlined in both cases in this sentence, indicating it was emphasized while speaking

38. Km.hw.: “about” instead of “with”

39. Km.hw.: “they enjoy” instead of “something I experience,”

40. Km.hw.: “some” omitted

41. Km.hw.: “and” omitted

42. Km.hw.: “also may” instead of “may also”

43. Km.hw.: “as others” omitted

44. Km.hw.: “But” instead of “Not much different from one who drinks, must be as happy as I am in drinking, exact the same;”

45. Km.hw.: “more wakened” instead of “wakened more”

46. Km.hw.: “But person less evolved sometimes the other one asleep.” omitted

47. Km.hw.: “holy day,” omitted

thought never touch of spirituality,<sup>48</sup> *you had* no inclination upon<sup>49</sup> anything spiritual *or* religious.” “Then,” *he* said, “what *makes you* think otherwise?” *She* said, “Today *I have* realized, now *I understand* that you are spiritual.” “Do you? How *do you* know?” said he. “Well,” she said, “do not ask me.” “Now tell me,” *he* said. *She* said, “I heard you say the name *of God* while changing sides in the<sup>50</sup> asleep.” “Did I?” said he, “Alas.” He fell down and was dead instantly. The mystery *was* too sacred to<sup>51</sup> him, something *he* could never say in words; *his* feeling of devotion *and* worship *was* so great that no church could contain *it*. *It was* vaster than *any* church, *it was* greater than *the* universe. *When* that mystery *was* broken, *it was* as if a sacred seal was broken. *He* could not stand it *and* he died.

The other day I was touched to see in a *play*, where a student of *the* light of *the* higher ideal says the word, the sacred word, and dies. And the beautiful part was *that* there was a prophet who saw it and said, “He saw beyond and died.”<sup>52</sup> What death means? Turning. The soul is always wakened. Therefore *it* is always living. *What is* death? Death is turning. *The* soul *is* turned from one side to another side is death<sup>53</sup>. If there is some beautiful voice coming from behind *to which* it wishes to listen, *then* it have<sup>54</sup> turned. *It is* attracted to some other direction. *That* is called wakening. *It is* wakened to a certain sphere to which *it* are<sup>55</sup> asleep.

*It is* of no use to do too much in trying to waken everybody. But the same time, everyone is wakening to something, if not to higher truth to lesser. And the one who has the privilege *of being* wakened can give *a* hand to the one who is trying to waken, to whatever plane. *It is* that giving of *a* hand which is called in *the* language of *the* mystics initiation.

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48. Km.hw.: “never touch of spirituality,” omitted

49. Km.hw.: “for” instead of “upon”

50. Km.hw.: “when you were” instead of “in the”

51. Km.hw.: “for” instead of “to”

52. Km..hw.: here a note appears in the ms.: “(Note: Murshid refers here to Ansky’s play, ‘The Dybbuk’); S. Ansky’s play *The Dybbuk* was first performed in Yiddish in 1920, and in the following years was widely produced in translation, sometimes in a musical version

53. Km.hw.: “is death” omitted

54. Km.hw.: “has” instead of “have”

55. Km.hw.: “was” instead of “are”

In order to get a clear idea of wakening, *I* should like to bring to *your* thought the condition which we call dream. Many give little importance to it. If a person says that one is dreamy, *it* means *he is* conscious of something which is nothing. But is there anything in reality which we call a dream? *The* real meaning of dream is what is past. But yesterday is as much a dream as *the* experience of *the* night. *It* is past. But<sup>56</sup> when a person is dreaming, does *he* think that *he* is *in* a dream, does *he* think that *it* is unimportant, does he give *it* any less importance than his everyday life at that moment? He looks at it as a dream when wakened at<sup>57</sup> *the* other sphere, but will in that sphere<sup>58</sup> not call *it* dream. When a person was dreaming and he was asked, what about *the* experience of yesterday, he will say it was a dream. *What about* everyday life? *It* was a dream.

The more *one* thinks of it, the more *one will* glance in the hereafter, *the more one will realize* that what is *the* hereafter, what is behind the veil of death, is wakening to another sphere, as real as this, even more real than this. And what is real? Real is the soul, the consciousness itself. What is as<sup>59</sup> past *is* a dream; what will come is the hope. What one experiences seems real, *but it is only* a suggestion. *The* soul is real. Its aim is to realize itself, the more will touch reality<sup>60</sup>. Its liberation, its freedom, *its* harmony, *its* peace, all depend upon its own unfoldment. No experience outside can make *the* soul realize the real.

And to the question, "Why cannot we see *the* soul, for we can see *the* body. *From our* thought, from that<sup>61</sup> we can think that we have a mind because thought manifests to us in *the* form of a mental picture. Why do we not see *the* soul?" *The* answer is, "*The* eyes cannot see themselves. *They* see all things but themselves." So *it is with* the soul. It is sight itself. Therefore *it* sees all. But<sup>62</sup> *the* moment *it* closes its eyes to all *it* sees, then *its* own light makes it manifest to its own view. *It* is therefore *that* people take the path of meditation, that path

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56. Km.hw.: "But" omitted

57. Km.hw.: "to" instead of "at"

58. Km.hw.: ". In that sphere he will" instead of ", but will in that sphere"

59. Km.hw.: "as" omitted

60. Km.hw.: ", the more will touch reality" omitted

61. Km.hw.: ", from that" omitted

62. Km.hw.: "But" omitted

by which *they* get in touch with themselves. With their soul they realize the continuity of life which is *immortal* life; and<sup>63</sup> *they realize the independence* of life by getting in touch with their soul.

But now you will ask, “But<sup>64</sup> what about those who come in this world in *a miserable condition*, and others in *a good condition*? Is it not *something that is in the soul*, has innate<sup>65</sup>?” *It is not what<sup>66</sup> the soul brings<sup>67</sup> in it. It is something it has carried along with it, like the load of the camel which is on its back and not within itself. And so it is with the load of the soul which it brings with it.*

And there is *a question that*, “If the soul is wakened, how does *it* waken and who wakens it?” *We see that the time for nature to waken is the spring. It is asleep all year long and it wakens in the spring. And there is a time for the sea when the wind blows and brings good tidings as if it wakens from sleep. Then the waves rise. All this shows struggle, shows that something has touched it that makes it uneasy, restless, fits not in its place,<sup>68</sup> that makes that it wants liberation, release. Every atom, every object, every condition, and every living being has a time of awakening. Sometimes there is a gradual awakening and sometimes there is a sudden awakening. To some persons it comes in a moment’s time by some blow or by a disappointment or because their heart has broken by something that happened suddenly. It looked cruel. But at the same time, as the result a sudden wakening came and this wakening brought a blessing beyond praise<sup>69</sup>. The outlook became changed, the insight deep; joy, grief, independence<sup>70</sup> and freedom were felt, and compassion showed in the attitude.<sup>71</sup> A person who would never forgive, who would like to take revenge, who would be easily displeased, cross,<sup>72</sup> a person who would measure and weigh, would,<sup>73</sup> when his soul be<sup>74</sup> wakened,*

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63. Km.hw.: “and” omitted

64. Km.hw.: “But” omitted

65. Km.hw.: “, has innate” omitted

66. Km.hw.: “something” instead of “what”

67. Km.hw.: “has” instead of “brings”

68. Km.hw.: “fits not in its place,” omitted

69. Km.hw.: “words” instead of “praise”

70. Km.hw.: “indifference” instead of “independence”

71. Km.sh.: here appear a few indecipherable sh. symbols

72. Km.hw.: “cross,” omitted

73. Km.hw.: “would,” omitted

74. Km.hw.: “is” instead of “be”

in one moment *he* is a different person. As Emperor Gasnawi<sup>75</sup> of India has said in a most beautiful line, “I, the Emperor, who has thousands of slaves *who are* waiting my command, the moment love has sprung *in* my heart, I consider myself *the* slave of my servants.” The whole attitude *becomes* changed.

Only the thing is to what one awakens, in which sphere, *in* what plane, *to which* reality one awakens. Sometimes after a mistake *one has* done and *by the* loss that mistake has caused, then<sup>76</sup> outlook *becomes* quite different. In business, *in* profession, in worldly life, a certain experience, just like a blow, *has* broken something in a person *and* with *that* breaking of that,<sup>77</sup> light has come, a new light<sup>78</sup> has come. *But it* is not always<sup>79</sup> *necessary* to awaken by a mistake. No doubt, *awakening* very often comes by a blow, *by a great* pain, by painful condition<sup>80</sup>. *But* at the same time *it is* not necessary to look for a blow. Life *has* enough blows for us, yet looking<sup>81</sup> for them.

There is a story that a peasant girl was passing through a farm *while* going to another village. And there was a Muslim offering his prayers on *his* prayer rug in the open. The law is *that* no one should cross that<sup>82</sup> place where anyone is praying. When this girl returned from *that* village, this man was still sitting there. *He said*, “O girl, now<sup>83</sup> what a terrible sin *have you* committed!” “What *did I do*?” *said she*. “I was offering prayers here,” *he said*, “and you have passed from<sup>84</sup> this place”. *The girl asked*, “What you mean by prayer?” “Thinking of God,” *he said*. *The girl said*, “Yes? You were thinking of God? I was thinking of my young man *whom I was* going to meet *and* I did not see you. *Then* how did you see me *while you were* thinking of God?” That shows what wakening means, what sleep means. She was asleep to him *and* awakened to *the* object<sup>85</sup> *she was*

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75. Mahmud of Ghazni? (family known as the Ghaznavid)

76. Km.hw.: “the” instead of “then”

77. Km.hw.: “of that,” omitted

78. Km.hw.: “life” instead of “light”

79. Km.hw.: “always” omitted

80. Km.hw.: “, by painful condition” omitted

81. Km.hw.: “we need not look” instead of “yet not looking”

82. Km.hw.: “the” instead of “that”

83. Km.hw.: “now” omitted

84. Km.hw.: “over” instead of “from”

85. Km.hw.: “one” instead of “object”

going to meet. *And* this man *was* wakened to something else which<sup>86</sup> *was* the object of *his* prayer. *He* is<sup>87</sup> asleep *and* she *was* wakened.

One's heart is where one's treasure is<sup>88</sup>. If *it* values a treasure, *it* is wakened to it. If *it* is not wakened to a treasure, *it may be* wakened to some misery. If *its treasure* is on earth, *it* is on earth rather than wakened to something else.<sup>89</sup> With treasure something else is<sup>90</sup>.<sup>89</sup> In spiritual wakening the first thing that comes to man is a lifting of a veil and that lifting of a veil is *the* lifting of *an* apparent condition. *Then a person* does not see every condition as it appears to be, *but he* sees behind every condition its deeper meaning.

As<sup>91</sup> *what* man generally does is this, that every day *about* everything that appears before him *he has an* opinion. *He does* not wait one moment to look or *to* have patience; *he* immediately forms *an* opinion upon<sup>92</sup> every person, every action he sees, *whether it is* wrong or right, *he* immediately *forms an opinion* without knowing what is behind<sup>93</sup>. It takes a long time for God and weigh and measure, *but* for man *it takes* no time without<sup>94</sup> judge all wrong<sup>95</sup>. When this<sup>96</sup> veil of immediate reason is lifted, then one reaches the cause, is another veil<sup>97</sup>; *then* one is not wakened to *the* surface but to what is behind the surface.

*Then there* comes another step of awakening. In that, *man* does not even see the cause, but he comes to the realization of the adjustment of things, how every activity of life, whether *it* appears to be wrong or right, adjusts itself. By *the* time a person arrives at this condition he has lost much of one's<sup>98</sup> false self. That is what brings him there. The more *one is* conscious of *the* false self, the further *one* is removed from reality. Two things *cannot* go together. *It is* dark or

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86. Km.hw.: "than what" instead of "which"

87. Km.hw.: "was" instead of "is"

88. See Matthew 6:21

89. Km.hw.: "With treasure something else is ." omitted

90. Km.sh.: an indecipherable sh. symbol

91. Km.hw.: "As" omitted

92. Km.hw.: "about" instead of "upon"

93. Km.sh.: two indecipherable sh. symbols, possibly "every cause"

94. Km.hw.: "to" instead of "without"

95. Km.hw.: "all wrong" omitted

96. Km.hw.: "the" instead of "this"

97. Km.hw.: ", is another veil" omitted

98. Km.hw.: "his" instead of "one's"

*it is light; if it is light, there is no darkness. As much is broken of the false conception of self, as<sup>99</sup> much of that is broken, so much<sup>100</sup> more light is thrown<sup>101</sup>. Therefore, on the path a person sees life more clearly. This is one form of awakening.<sup>102</sup>*

Another *form of wakening is the awakening of the self, that one begins to see, "What does my thought mean, what does my feeling mean, what does wrong mean, what does right mean? What is it, after all?" He begins to weigh and measure all that springs within itself and begins to see correctly<sup>103</sup>. The further one goes, the more one sees behind, the more one is not only living on the surface of life but attached with<sup>104</sup> all planes of existence. This is a new awakening. Then a person has only to be awakened to the other world; he need not go there. He need not experience what is death, but he can bring about a condition what<sup>105</sup> rises above life. Brings one<sup>106</sup> to the conclusion that there are many worlds in one world, but all is forgotten, length, depth, call it reality<sup>107</sup>; then he closes his eyes to the dimensions of the outer world and finds within his own self, in his own heart, you are<sup>108</sup> the centre of all worlds. And only what is necessary is turning; it is not wakening, but it is turning.*

Man has become motionless, stagnant, by fixing *himself* to this world in which he is born, in which he has become interested. If he makes his soul more subtle<sup>109</sup>, to turn away from this, he can experience all that is said of different planes, of different worlds, different planes of consciousness. The whole mystery he will find within himself, only by being able to make his soul subtle<sup>109</sup>, soul that can turn, can move.<sup>110</sup>

And you may ask, "How can one make the soul subtle<sup>109</sup>?" The character of the soul is like water. By being stagnant it becomes

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99. Km.hw.: "so" instead of "as"

100. Km.hw.: "of that is broken, so much" omitted

101. Km.hw.: "there is" instead of "is thrown"

102. Km.hw.: this sentence omitted

103. Km.hw.: "and begins to see correctly" omitted

104. Tp.: "to" instead of "with"

105. Km.hw.: "where he" instead of "what"

106. Km.hw.: "Then one comes" instead of "Brings one"

107. Km.hw.: ", but all is forgotten, length, depth, call it reality" omitted

108. Km.hw.: "you are" omitted

109. Km.hw.: "supple" instead of "subtle"

110. Km.hw.: "by making his soul able to turn" instead of "soul that can turn, can move"

frozen like ice, not move, so with soul<sup>111</sup> *it becomes* bound to *this* world *to which it* is conscious, cannot move<sup>112</sup>. *The soul is* not unable to move, but *it becomes* conscious of what *it is* conscious and that consciousness holds *it*. *It is like a captivity without understanding*<sup>113</sup>.

A Sufi poet says *the way out of it*: “You yourself *it is* who has<sup>114</sup> made yourself *a captive*, if<sup>115</sup> you yourself who will try to make yourself free.”

God bless you.

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111. Km.hw.: “not move, so with soul” omitted

112. Km.hw.: “cannot move” omitted

113. Km.hw.: “without understanding” omitted

114. Km.hw.: “have” instead of “has”

115. Km.hw.: “and it is” instead of “if”

Kismet Stam's shorthand and typed reporting

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Lennox Theatre, New York  
Thursday, January 28, 1926

### The Continuity of Life

Beloved ones of God,

I will speak this evening on the subject of<sup>1</sup> the continuity of life. Life as we understand *it* in our everyday life is something quite different from what life is in reality. The part<sup>2</sup> of life we recognize as life is that part<sup>2</sup> which is subject to change, and what is called death is nothing but *a* change. All that exists is existing and it<sup>3</sup> is beyond destruction; in other words, not only living beings but even objects, in reality, are not subject to destruction, only to change. *We* call *it* destruction because *things* go<sup>4</sup> from one form to another form; is a change<sup>5</sup> because we do not see *the* continuity of one form turning into another *form*. Therefore, *it is* that gap<sup>6</sup> between one thing and another thing, is that gap<sup>6</sup> which makes us think that *one form* is<sup>7</sup> finished and another thing is another thing<sup>8</sup>. For an instance, we recognize a tree when *it* is in *its* original form; when it is dried up and

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.tp. = Kismet Stam's typed transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the type which do not appear in the shorthand are in *italics*.
- Sk.tp. = an exact copy of Km.tp. made by Sakina Furnée. It contains a few editorial corrections in ink, which are noted.

#### Notes:

1. Km.tp.: "the subject of" omitted
2. Km.tp.: "form" instead of "part"
3. Km.tp.: "is existing" instead of "exists is existing and it"
4. Km.tp.: "are changed" instead of "go"
5. Km.tp.: a comma instead of "; is a change"
6. Km.tp.: "between one thing and another thing, is that gap" omitted
7. Km.tp.: "has" instead of "is"
8. Km.tp.: "and another thing is another thing" omitted

*its wood is chopped and made into pieces, we call it dry wood*<sup>9</sup> no more a tree. But *it is the same thing which continues*. Perhaps<sup>10</sup> in *the form of a tree, form of life,*<sup>11</sup> *we accept it as something living, in*<sup>12</sup> another form *of life is the wood of it, but something living still*<sup>13</sup>. If *the life had gone out of it, sandalwood could not be fragrant, not have effect it has,*<sup>14</sup> *shows that it has gone through a change. It is no longer a tree, but it lives as sandalwood. The same quality was perhaps richer*<sup>15</sup> *when it existed as a tree, but when it has dried up, it has become more fragrant. At the same time it seems to be*<sup>16</sup> *dried up,*<sup>17</sup> *it is of it*<sup>18</sup> *different thing. This*<sup>19</sup> *process that it has gone through we have overlooked. What we see is the gap between the sandal tree*<sup>20</sup> *and the piece of*<sup>21</sup> *sandalwood. What we see is the two things. And therefore what escapes our eyes, that continuity, we do not recognize and call it destruction, we*<sup>22</sup> *call it death. But there is not one single object that can ever be destroyed, it is only turned from one thing into another thing. As*<sup>23</sup> *snow has disappeared is*<sup>24</sup> *become water; when there is no more water in earth turned into water*<sup>25</sup>, *it has in earth turned*<sup>26</sup>; *when the fire has gone out, there was*<sup>27</sup> *smoke; when the water disappeared*<sup>28</sup>, but<sup>29</sup> *there was*<sup>27</sup> *vapour. It has not gone, it appears again; it only disappears for a while. And as we do not see the continuity of it, we say it has gone. Therefore, we do not relate*

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9. Km.tp.: "dry wood" omitted
  10. Km.tp.: "Perhaps" omitted
  11. Km.tp.: ", form of life," omitted
  12. Km.tp.: "but" instead of "in"
  13. Km.tp.: ", but something living still" omitted
  14. Km.tp.: ". Its fragrance" instead of ", not have effect it has,"
  15. Km.tp.: "there" instead of "richer"
  16. Km.tp.: ", when it is" instead of "to be"
  17. Sk.tp.: "that" added in ink
  18. Km.tp.: "a" instead of "of it"
  19. Km.tp.: "But the" instead of "This"
  20. The tree which provides sandalwood (*Santalum sp.*) is also called "sandalwood"
  21. Km.tp.: "piece of" omitted
  22. Km.tp.: "and" instead of ", we"
  23. Km.tp.: "When the" instead of "As"
  24. Km.tp.: ", it has" instead of "is"
  25. Km.tp.: "in earth turned into water" omitted
  26. Km.tp.: "turned into earth" instead of "in earth turned"
  27. Sk.tp.: "was" crossed out and "remains" substituted in ink
  28. Sk.tp.: "disappeared" changed to "disappears" in ink
  29. Km.tp.: "but" omitted

one thing to another *thing* because of *the* gap. *But it is by* the lack of our seeing.

There is no intelligent<sup>30</sup> person in the world who does not ask in<sup>31</sup> some time or *the* other to himself if this life is going to continue. *There is* no person with some feeling who ever remains without *the* feeling that death is a terrible thing. One day *we* will<sup>32</sup> have to leave *this life*. Every thoughtful person sometime or *the* other thinks about it. *And the* first impression *he* has is *the* dread of dying, because for life *it* is not natural to die, not natural to be non-existent, not to exist. This you can see even with *the* smallest insects and germs and worms; *they* escape your touch, *they* run away from you, protecting their life; that<sup>33</sup> they are as desirous to live as *a* human being. *Their* life may be for *a* few hours, or<sup>34</sup> *for a few* days, but *they* want to live, *they* will try to live; their effort is to protect their life and continue to live. Besides, all different occupations that<sup>35</sup> man is busy with, he afterwards<sup>36</sup> becomes absorbed in. But *the* main thing in *his* occupations is *the* struggle of life. If *it were* not for this, there would be many people who would not do any work. Every labour could continue<sup>37</sup> only to live, but because<sup>38</sup> in order to live they must toil, and<sup>39</sup> *they* cannot help *it*, therefore *they are* absorbed in it. But at the same time, whether *man is* absorbed and does not think or whether *he* thinks about it, sometime or *the* other this question comes and *man* thinks very<sup>40</sup> seriously whether this<sup>41</sup> life is to continue or not. *For* many material people, who at times seem to be quite happy and contented, comes a time when they begin to wonder, and as *they* see death approaching the more and more they wonder if there is anything to hope for, if *there is* any experience to look forward to. *They* may not believe in *the* soul or in *the* hereafter, *but* at the same

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30. Km.tp.: "intellectual" instead of "intelligent"

31. Sk.tp.: "in" crossed out and "at" substituted in ink

32. Km.tp.: "shall" instead of "will"

33. Km.tp.: "that" omitted

34. Km.tp.: "or" omitted

35. Km.tp.: "that" omitted

36. Sk.tp.: "afterwards" crossed out and "later" substituted in ink

37. Km.tp.: "Labour is continued" instead of "Every labour could continue"

38. Km.tp.: "but because" omitted

39. Km.tp.: "and" omitted

40. Km.tp.: "very" omitted

41. Km.tp.: "this" omitted

time *they are* craving to find some proof, some sign in order to believe that there is something after death.

I have had very often *a* discussion with some material scientists who very proudly are inclined to disbelieve in *the* hereafter; *they* do not believe what is not proved. *It* is pride<sup>42</sup> of their principle, “We shall not believe in anything that does not prove to be real.” Nevertheless, behind that pride there is a deep desire to find some proof somewhere that can give some hope that life will not finish after *a* few years, but will continue, existence will continue<sup>43</sup>. The man who has no hope of existing after death has no satisfaction, he cannot be satisfied. And<sup>44</sup> *it* seems as if there is *a* wall behind which *he* cannot see and *he* does not know what is there. *He* is not really willing to believe *that* there is nothing after death. And yet, since there is no proof, he does not wish to give in to *the* belief held by *the* majority that there is *a* hereafter.

When Buddha went in search of truth, thought upon<sup>45</sup> *the* main thing his mind was engaged with was to relieve man of this great anxiety that<sup>46</sup> comes to him when *he* thinks of that day when *he* will have to leave this place where *he* has experienced the joys and sorrows. The life, however<sup>47</sup> *may have been*, the<sup>48</sup> life of riches or poverty, in spite of *the* difficulties and sufferings one had, one wants to still have<sup>49</sup> more experiences, to exist longer, one does not wish that life must be ended.

I know of a scientist who used to speak with his wife, the day when he was in<sup>50</sup> his deathbed. *He* used to ask her, “Do you really think that there is such a thing as *the* soul or *the* hereafter? I cannot believe it.” *He* would ask<sup>51</sup> her just the same, *he* wanted to speak of it because *he* was in<sup>50</sup> his deathbed, looking to that moment when *he* thought *he* would be nonexistent. “If there really was something,

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42. Km.tp.: “part” instead of “pride”

43. Km.tp.: “, existence will continue” omitted

44. Km.tp.: “And” omitted

45. Km.tp.: “thought upon” omitted

46. Km.tp.: “which” instead of “that”

47. Km.tp.: “It” instead of “The life, however”

48. Km.tp.: “a” instead of “the”

49. Km.tp.: “have still” instead of “still have”

50. Sk.tp.: “in” crossed out and “on” substituted in ink

51. Km.tp.: “asked” instead of “would ask”

what proof have you?" *he* asked her. "Have any proof<sup>52</sup>?" She said, "I do not want<sup>53</sup> proof. *I* believe *it*, *I* feel it is so." "How wonderful," *he* said, "I wish I could believe as you." She said, "I have no other proof, I feel there is a soul, *there* is a life *after this life*, I feel it." He said<sup>54</sup>, "If<sup>55</sup> I could feel it." And this man in the end said to her, "Well, though I do not believe in *a* soul and<sup>56</sup> in the hereafter, *I am* glad that you believe in it. At least I have some hope in your belief, that you believe." He kept to *his* belief, but at the same time *he* clung to her, hold his hand, but<sup>57</sup> her belief *was* not his scientific discovery; *what* supported her *was* her intuitive belief, that was the protection, that he always believed<sup>58</sup> him her belief<sup>59</sup>.

Buddha engaged himself all through life just<sup>60</sup> to see this problem more clearly. It is therefore *that* his teaching is more scientific and more logical than many other dogmas that religious people hold. He did not teach there is a soul. This does not mean he did not believe *it*. He had *the* same tendency as *the* scientists today. *He did* not wish to admit what *he* did not see. Buddha does not preach the hereafter in *the* same way as many others do; Buddha did not teach the ideal of God in *the* same way as others. He put<sup>61</sup> *his* teaching in a scientific, logical form and real Buddhism is a scientific, logical *and* psychological way of looking at life. He<sup>62</sup> first wanted every man to prove to himself that there is a continuity of life, and<sup>63</sup> to be relieved of *the* anxiety: there will come a day<sup>64</sup> that I will no more exist. Buddha did not want to give as *an* intellectual conception what *the* intellect cannot touch. *For this the* intellect must not be used, *it* cannot reach it. That<sup>65</sup> is what *the* scientist today does want to know,

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52. Km.tp.: "What proof" instead of "Have any proof"

53. Km.tp.: "ask a" instead of "want"

54. Km.tp.: "answered" instead of "said"

55. Km.tp.: "I wish" instead of "If"

56. Km.tp.: "or" instead of "and"

57. Km.tp.: a full stop instead of ", hold his hand, but"

58. Km.sh.: an indecipherable sh. symbol follows "believed"

59. Km.tp.: ", that he always believed [?] him her belief" omitted

60. Km.tp.: "just" omitted

61. Km.tp.: "gave" instead of "put"

62. Km.tp.: "Buddha" instead of "He"

63. Km.tp.: "and" omitted

64. Km.tp.: it appears that first "time" was typed, and then "day" typed over it (or *vice versa*)

65. Km.tp.: "This" instead of "That"

but intellectually. But *the* intellect cannot touch it. Do I do touch it.<sup>66</sup> Then<sup>67</sup> *one might* say, “But *then* how can one know about it?” In *the* first place, today’s conception of mind is wrongly formed. *The* conception of mind is much larger *than what the scientist of today* conceives of, is made by scientist today<sup>68</sup>. *He thinks mind to be* something which is in the brain, that there are small atoms which are impressed by *the* pictures one has seen *which* bring about a thought. And that means, after the death of *the* brain, the mind dies. When we look at it from a physical point of view, mind expresses itself through *the* brain. *The* brain makes *the* mind clear to the senses. The body is the very<sup>69</sup> medium of the mind to express to oneself and to another the contents of *the* mind.

The other day a learned person asked me if spirit was in the inside nerves. I said, “<sup>70</sup>If spirit was so thin as in inside nerves would not spirit call it, not call it spirit. But<sup>70</sup> spirit is inside all things and outside all things.” Spirit is not closed in the body, but is inside the body just the same. But *spirit is* not imprisoned in *the* body, *it is* not closed *in the body*. Just like *the* light is not closed in the globe, but<sup>71</sup> *the* light shines outside the globe as much as inside. So spirit *is* inside and outside.<sup>72</sup> Spirit apart, mind as much inside as outside the body<sup>72</sup>. Mind<sup>73</sup> is just like the light.

If mind was<sup>74</sup> so small as to be locked up in brain, *it* would be very small thing,<sup>75</sup> would be less important<sup>76</sup> than the body. It is not the body which is,<sup>77</sup> *but the* real man is mind. “Man” comes from

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66. Km.tp.: “Do I do touch it.” (the meaning of which is unclear) omitted

67. Km.tp.: “Then” omitted

68. Km.tp.: “, is made by scientist today” omitted

69. Km.tp.: “very” omitted

70. Km.tp.: “If spirit was so thin as in inside nerves would not spirit call it, not call it spirit. But” omitted

71. Km.tp.: a semi-colon instead of “, but”

72. Km.tp.: “Spirit is outside the mind as much as inside” instead of “Spirit apart, mind as much inside as outside the body”

73. Km.tp.: “It” instead of “Mind”

74. Sk.tp.: “was” crossed out and “were” substituted in ink

75. Km.tp.: “would be very small thing,” omitted

76. Km.tp.: “of less importance” instead of “less important”

77. Km.tp.: “It is not the body which is,” omitted

*mana*<sup>78</sup>, the Sanskrit word means<sup>79</sup> mind.<sup>80</sup> In other words, the ancient people considered mind as man, not his body. Since today man has understood that mind *is* enclosed in *the* brain, *he* considers the body everything that man has, *he* identifies himself with *the* body instead of with<sup>81</sup> *the* mind. *He* does not see that *the* mind *is* independent of *the* body. That is where comes the difficulty to understand the continuity of life, because *man* limits life into<sup>82</sup> this form of life which is more limited. Mind *is* not so much limited as the body. For an instance, a person who is deficient, deaf *or* blind or without hands or feet, *he* is capable of thinking, of imagining; *he is* capable of<sup>83</sup> grief, *to have* power, he feels things; *he* can be *an* inventor, *a* great scientist<sup>84</sup>. *This* shows that mind is independent of the body. There is *a* connection between *the mind and the body*; as dependent on body, inspiration limited also<sup>85</sup>. *But* in reality mind is independent of a<sup>86</sup> body. As soon as one realizes this, one begins to see that one does not live in the body, but *that* one lives in *the* mind. That even when *the* body rests when man is asleep, then<sup>87</sup> mind works; and what one calls dreams, they are the action of *the* mind. “But” one says, “is not *the* brain working in *the* sleep?” Yes, sometimes, or very often *the* brain is the medium through which we make what is going on in *the* mind more clear for ourselves. But *mind* is not imprisoned in *the* brain. You will see many people who have their intuitive quality developed seeing what is going on in another country, or what is going to happen, or what is past, in their dream<sup>88</sup>. *Is it the* brain which has left *the* body and *has* gone to see? *No, it is the* mind, and<sup>89</sup> independent of *the* brain. *The* brain cannot go out of *the* head and go in another country *to see* what has happened. During the war, how

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78. For *mana*, see Glossary

79. Km.tp.: “for” instead of “means”

80. This etymology is not standard

81. Km.tp.: “with” omitted

82. Km.tp.: “to” instead of “into”

83. Km.tp.: “to have” instead of “of”

84. Km.sh.: the word “scientist” (Km.tp.) is oddly written, the end looking like “ims” rather than “tist”

85. Km.tp.: “; as dependent on body, inspiration limited also” omitted

86. Km.tp.: “the” instead of “a”

87. Km.tp.: “the” instead of “then”

88. Km.tp.: “in their dream” moved to earlier in the sentence, after “developed seeing”

89. Km.tp.: “which is” instead of “, and”

many mothers knew on the day when *their* son was wounded, did actually see<sup>90</sup> *their* son in that condition *and the telegram about it was* sent afterwards. *How many* wives of soldiers have seen the tortures that<sup>91</sup> *the* soldiers went through *in* the war? There are many sympathetic souls who saw<sup>92</sup> from *a* distance, sympathetic, good person with<sup>93</sup> tender heart, kind feelings, is<sup>94</sup> really open to those impressions which come. It is not *the* work of *the* brain, *it is the* work of *the* mind.

If *the* real man is mind, then after *the* death of *the* body, mind<sup>95</sup> does not die; as after the sleep of *the* body, mind is still working. But one will say, "Can mind live independently of *the* body? Can mind work independently of *the* brain?" *The* answer is yes.<sup>96</sup> *You* will say *that* life *is* not interesting. But *you* do not know that.<sup>96</sup> *The* position is different. If *an* Eskimo had to put on another dress in *a* tropical country in India, he need not be worried about it. In *the* tropical country *he* may walk with<sup>97</sup> *the* dress of that country. What is *the* physical body? *It* is a dress; *it* is *a* dress which *the* spirit has put on itself. When *the* dress has worn out, *it* does not mean *that the* spirit is dead. But since man identifies himself with the dress—I mean with the body—<sup>98</sup> he cannot see himself in *a* different form *than* what *he* knows himself to be: a physical body. May<sup>99</sup> intellectually know differently from it,<sup>100</sup> and yet he<sup>101</sup> depends upon the physical body to believe that *he* is living. In *the* absence of *the* physical body *he* cannot believe *that he* lives; *he* does not know life without *the* physical body. But at the same time, if the Eskimo was sent to *the* tropical country, *he* would be very glad to adopt the dress *of that country* and to get rid of *his* dress as *an* Eskimo.

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90. Km.tp.: "; they had actually seen" instead of ", did actually see"

91. Km.tp.: "that" omitted

92. Km.tp.: "know" instead of "saw"

93. Km.tp.: "those who have a" instead of "sympathetic, good person with"

94. Km.tp.: "they are" instead of "is"

95. Km.tp.: "man" and "mind" both typed, one over the other

96. Km.tp.: these two sentences skipped in the tp., added later by hand

97. Sk.tp.: "with" crossed out and "in" substituted in ink

98. Km.tp.: "—I mean with the body—" omitted

99. Km.tp.: "Many" instead of "May"

100. Km.tp.: "from it," omitted

101. Km.tp.: "man" instead of "he"

As further a<sup>102</sup> soul approaches towards his<sup>103</sup> source, so it has to give up all that belongs to the place where it first lived, because the man's<sup>104</sup> life is such that in every plane the soul comes to live, *it* borrows a garb from that plane in order to live there. Therefore, *the* soul knows its life after *the* garb it has put on itself and lived<sup>105</sup> with it and forgets its identity. Because *the* soul knows that garb, sees the<sup>106</sup> garb; and *the* condition is that as soon as *the* soul has to go to another plane of existence, condition,<sup>107</sup> *it* must throw off the garb *belonging to the* other plane of existence. *The* soul *does* not become any less, *it* is the same soul. Its senses, *its* workings are the same *as they were in the* other country. *But it* is capable of doing more, *of* perceiving more, *it has* a greater freedom, because *the* garb of *the* lower world makes more limited as<sup>108</sup> *the* garb of *the* higher world. The higher *the soul rises*, the more independent it becomes; the lower it comes, the more dependent it is. The picture of Christ on the cross *with* hands nailed and feet nailed, what does it mean? *It* means the soul, who was independent, who was free to act freely, to move freely, on this material plane has become crucified, hands and feet nailed. That is *the* symbolical meaning of Christ on *the* cross. Everyone has to go through *this* more or less. The more *the* soul *is* wakened, the more *it is* in *the* same position. The less *the* soul *is* wakened, the less *it* is aware of that secret. That is the picture of the soul's limitation. *The* soul is *as* helpless on this plane, *as* imprisoned and limited, as free it is<sup>109</sup> by nature; in other words, a king who is exiled from his kingdom.

Naturally, as *the* soul proceeds toward the goal, its freedom becomes greater, *its* joy *becomes* greater, *it becomes* more able to do things. There is *a* saying of a lover who says, "I reach thee before my feet can reach thy dwelling place, and I see thee before my eyes can reach thy spheres." What does *it* mean? *It* means *that the soul*

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102. Km.tp.: "the" instead of "a"

103. Km.tp.: "its" instead of "his"

104. Km.tp.: "its" instead of "the man's"

105. Km.tp.: "lives" instead of "lived"

106. Km.tp.: "that" instead of "the"

107. Km.tp.: "condition," omitted

108. Km.tp.: "than" instead of "as"

109. Sk.tp.: the word order changed to "it is free" in ink

identifies himself<sup>110</sup> as<sup>111</sup> *the* spirit and says that I can see further than *my* eyes can see, *I can go* further than<sup>112</sup> *my* feet can reach.

All limitation one experiences belongs to *the* physical world and on the physical world *one* can experience it<sup>113</sup> by living in the heart. A wakened heart is able to experience to some degree the same life when<sup>114</sup> one lives in the hereafter. The one who can see without eyes, *who can see* more than *the* eyes can see, *who can* hear without ears, who can enjoy more than *the* senses permit to enjoy, that person begins to experience here what is *in* the hereafter. *He* experiences his life more keenly and *more* freely, *his* experience is more profound than *the* experiences gained by *the* senses.

Nevertheless, *the* question remains, “Are we going to exist in the hereafter without this body?” Many will think, “If we exist with *the* mind, has the heart,<sup>115</sup> still we are not the same. *It* is very sad.” But *it* is not sad. *It* is only sad when *we* see *it* in that way, when *we* identify *ourselves* with *the* body. But the more we can experience life independent of *the* senses, the more we are able to think and know that we have our being there as complete as *it* is here, and *that it* is even more complete. Because, *after we* have been here, all the experience gained from here has made *us* more complete. But one asks, “Has one eyes *there* to see, has one ears to hear, has one there<sup>116</sup> this same magnetism by which *we* can<sup>117</sup> feel an individuality, or does *it* become *nirvana*<sup>118</sup>, that is, nothing?” Many are frightened by *the* word nirvana. *But it* need *not be* entering into nirvana immediately passing after<sup>119</sup> this world. <sup>120</sup>All can reach in nirvana here in physical life, one need not go out of individuality,<sup>120</sup> as

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110. Km.tp.: “itself” instead of “himself”

111. Km.tp.: “with” instead of “as”

112. Km.tp.: “than” instead of “that”

113. Km.tp.: “the life of the soul” instead of “it”

114. Km.tp.: “which” is written by hand above “when”

115. Km.tp.: “has the heart,” omitted

116. Km.tp.: “there” omitted

117. Km.tp.: “can” omitted, but added by hand

118. For *nirvana*, see Glossary

119. Km.tp.: “after passing away from” instead of “passing after”

120. Km.tp.: “One need not go out of the individuality, one can reach nirvana here in the physical life” instead of “All can reach in nirvana here in physical life, one need not go out of individuality,”

Buddha experiences<sup>121</sup>. Yet *he* was divided<sup>122</sup>, as Jesus Christ and *all* prophets and masters reached nirvana *while the* body was there. *They were* recognized as *a* distinct entity; *they were not in*<sup>123</sup> *the* clouds or *in a* mist. *One* need not become nothing. Nothing becomes<sup>124</sup> nothing.

But then one asks, “Is there any<sup>125</sup> end to *the* hereafter, or *does it* continue always?” My answer is that birth and death is<sup>126</sup> not only such as we recognize on this earth. *There* is birth *and* death at every hour of the day; at every minute *there is a* suffering through which *we* enter and pass and we do not know. This life is such an intoxication for many, *they are so* absorbed *that they* do not know the thousand births and deaths *they* pass through. *A* keen observer of life *sees* that every moment *of life* is a birth and every moment *of life* is a death. The one who lives a deeper life and sees life more keenly will know how many times *he* has died and *how many times* *he* was born. In one moment we lose our courage, in another moment *we feel* disappointed or *full of*<sup>127</sup> enthusiasm, raise voice<sup>128</sup> *in another moment* dumbfounded<sup>129</sup>, all hope and enthusiasm, *they have* all gone. What is it?<sup>130</sup> Then the change *of* experiences in life: springs and falls, successes and failures. Then *the* emotions, *the* affairs of *the* heart: hopes, experiences<sup>131</sup> *and* feelings *are* reared and destroyed by conditions, by people. If we go through all these births and deaths and continue to live, *there is* no doubt *that we* shall continue to live.

And<sup>132</sup> the life of the other side<sup>133</sup> *is* comparatively much longer than *the*<sup>134</sup> *life*<sup>135</sup> here because of *the*<sup>136</sup> limitation. One will not doubt

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121. Sk.tp.: “experiences” altered to “experienced” in ink

122. Km.tp.: “living on earth” instead of “divided”

123. Km.sh.: a sh. symbol written here which could be “favour” or “suffer”

124. Km.tp.: “will become” written by hand above “becomes”

125. Km.tp.: “an” instead of “any”

126. Km.tp.: “are” instead of “is”

127. Km.tp.: “all” omitted

128. Km.tp.: “raise voice” omitted

129. Km.tp.: “dumbfounded” typed by mistake, corr. in Sk.tp. to “dumbfounded”

130. Km.tp.: “What is it?” crossed out in type

131. Km.tp.: “, experiences” omitted

132. Km.tp.: “And” omitted

133. Km.tp.: “body” is handwritten above “side”, and “body” instead of “side” in Sk.tp.

134. Sk.tp.: “the” crossed out in ink

135. Km.tp.: “of the body” added in hw.

136. Km.tp.: “its” handwritten above “the”

if I say *that the* life of snow *is* shorter than *the* life of *the* water.<sup>137</sup> Has become snow for some time, runs into water.<sup>137</sup> So life in *the* hereafter is the real life, *it is like* the water, and life *here* is like *the* snow. One has experienced this life which is in the form of snow, *and* one thinks, when *the* snow will<sup>138</sup> end? But *the snow* will become water, *it will become the* same as *it was* before. And if one says, *does the life of the*<sup>134</sup> water last longer, *the answer is* yes, longer than snow, it is water<sup>139</sup>. But very often people say, but what will be the end? But<sup>140</sup> *they* do not know *that* they are asking *the* end of something *which has* no beginning. End belongs to something *that* begins, *but* something that has never begun will never end. End is only *a* conception of change. We call death of the body *something* and<sup>141</sup> *is the*<sup>142</sup> change. *What* we recognize as death is only the end we know<sup>143</sup> is no end because *there is* no beginning. The life has never begun *and* will never end. This is *the* conception of eternity. *But* at the same time, this is rising above *a* conception because<sup>144</sup> our knowledge is<sup>145</sup> limited. *Knowledge* is made of conceptions<sup>146</sup>, *and if we rise above it then we rise to the* knowledge beyond it, that is *the knowledge* of eternity.

One will ask, “How *can we* partake<sup>147</sup> of this knowledge?” My answer is, “You *can* attain to<sup>148</sup> this knowledge by looking at life in *the* face.” But when<sup>149</sup> *the* wrong method he<sup>150</sup> learns a wrong thing, a wrong knowledge. If *a* person wants to look at *the* moon, *he must not look* at *the* earth but *at the* sky. If *one wants to attain* spiritual knowledge, *one* must not attain to knowledge<sup>151</sup> by *the* same

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137. Km.tp.: “Has become snow for some time, runs into water.” omitted

138. Km.tp.: “will *the* snow” instead of “*the* snow will”

139. Km.tp.: “, it is water” omitted

140. Km.tp.: “But” omitted

141. Km.tp.: “which” instead of “and”

142. Km.tp.: “only a” instead of “the”

143. Sk.tp.: sentence ended at “we know.” and “There” added to begin a new sentence in ink

144. Sk.tp.: “because” crossed out and “by which” substituted in ink

145. Km.tp.: “becomes” written above “is” in hw.

146. Km.tp.: the “s” at the end of “conceptions” crossed out in hw.

147. Km.sh.: “attain” is written above “partake”

148. Km.tp.: “to” omitted

149. Km.tp.: “by” instead of “when”

150. Km.tp.: “one” instead of “he”

151. Km.tp.: “it” instead of “knowledge”

intellectual knowledge as learning history *and* grammar. That is where people make a mistake; especially those<sup>152</sup> in an intellectual way *they try to* attain spiritual knowledge. They are looking at *the* earth in order to see *the* moon. *But the moon is* seen in the sky. *It* necessary is<sup>153</sup> to raise the sight<sup>154</sup> and *to* look in<sup>155</sup> *the* sky.

In order to get spiritual knowledge *one must* close *the* eyes to *the* outer world, *one must* let *the* sight see the inner life. But one says, “*There is* nothing to be seen. Thousand times *I* close my eyes in the church. *I* sit there for a long time.” I say *you have not been* sufficiently patience<sup>156</sup>. *It* is closing the activity of the mind. If *the* mind *is* active *when the eyes are* closed, then *there is* not<sup>157</sup> concentration. The spiritual knowledge is reached by closing the eyes and *the* mind at the same time. In *the* Eastern imagery they call it “diving into *the* depths of *the* heart”. In order *to get the* spiritual pearls *one must* dive deep within<sup>158</sup> oneself. All concentrations *and* meditations *are* taught as a process, as a way to reach that experience, to get<sup>159</sup> in touch with *the* innermost self. And *the* benefit one derives by it is more than words can say. Inspiration, power, courage, joy, strength, guidance, all comes once a person has understood and practised the way of diving deep within himself.

God bless you.

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152. Km.tp.: “especially those” omitted

153. Km.tp.: “is necessary” instead of “necessary is”

154. Km.sh.: the sh. symbol for “sight” (also in Km.tp.) could also be read as “head”

155. Km.tp.: “at” instead of “in”

156. Km.tp.: “patient” instead of “patience”

157. Km.tp.: “no” instead of “not”

158. Km.tp.: “into” instead of “within”

159. Km.tp.: “come” instead of “get”

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Sufi Centre<sup>1</sup>, New York  
January 29<sup>th</sup>, 1926

**Mureeds Class: Attitude<sup>2</sup>**

Blessed *mureeds*<sup>3</sup>,

I would like to speak a few words on the subject of our attitude<sup>4</sup> towards others as the members of the Sufi Movement.

Our attitude towards these societies as occult, mystical, or philosophical societies, must be a Sufi attitude. If not, we shall be the same and act the same as everybody else. If we look at them with critical eye, there are many things that we shall criticize, and by doing so we shall hurt their members in some way. *Then there* are those who look at them with a friendly idea which shall change their minds. Also we shall be answered in the same way as we speak. To throw a stone in *the* mud is to get splashes upon oneself. At the same time *there* is good in everything; nothing can exist without some good in it because *it is the* power of good that allows everything to exist. Even what we call devil cannot exist if *there were* not some good part in him. *It is the* little good in him that makes him exist. If *he were* altogether devil, *he* could not exist. If there is *a* little society, or *a* movement are<sup>5</sup> twenty<sup>6</sup> hundreds *and* thousands *of* members

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Km.hw.: "Reported by Kismet" instead of "Sufi Centre"
2. Km.hw.: "Mureeds Class" instead of "(Class-lecture)", and "Our attitude towards others as the members of the Sufi Movement." added as a title
3. Sufis use the word *mureed* (or *murid*) to indicate an initiate (see Glossary)
4. Km.hw.: the word "attitude" is underlined for emphasis
5. Km.hw.: "with" instead of "are"
6. Km.hw.: "twenty" omitted

attracted to it, *that* means there is some good. If *it is* not honey, it is gum *or* glue; *it is* something. *If* you do not look at it as honey, others do it; let them take it.

Besides, we can respect ourselves by proving that we respect others. We do not need to follow the teachings of other societies or other people. *We do* not need to admire them; *we need* not be insincere about it, not try<sup>7</sup> to say good things about<sup>8</sup> people *we do* not know. Nevertheless, *we should* always avoid speaking against them. And if anyone spoke about our movement and *about the* teachings given in *the* Sufi Movement favourably, so much the better *if* they are pleased; and unfavorably—*then it* is time *that we are* put in<sup>9</sup> a test whether we can prove better than *the* person thinks. If *we* give way, *it* proves *that* his criticism is right. We ought to prove by our example, by what say, act<sup>10</sup> what we are, not by words. *If they* do not know us, *if they* cannot understand us, *they might* live three hundred years in order to understand us. We only have to take it all, *to* assimilate it all.

There are two qualities, the *quality* of earth and the quality of sky. If *it is* earth, whatever *you* throw in it, *it* brings out. *If it were* fruits<sup>11</sup> *or* grains *or* thistles, all come out, because it is hidden dense<sup>12</sup> beneath our feet. But *the* sky which stands over our head, *its* character is different: whatever goes into assimilates, it is gone. The<sup>13</sup> man is both, earth and heaven. *His* earthly qualities - - - - -<sup>14</sup> *but* *his* heavenly *part* takes all as it comes<sup>15</sup> *that is* undesirable, assimilates it<sup>16</sup>. *It does* no<sup>17</sup> longer exist, no longer take seedling,<sup>18</sup> *it* has disappeared, *it has* gone, eliminated<sup>19</sup>.

The other day I had a dinner *and* I was asked what do I mean by

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7. Km.hw.: "nor" instead of "not try"

8. Km.hw.: "of" instead of "about"

9. Km.hw.: "to" instead of "in"

10. Km.hw.: "our actions" instead of "what say, act"

11. Km.hw.: "flowers" instead of "fruits"

12. Km.hw.: "dense" omitted

13. Km.hw.: "The" omitted

14. Km.hw.: "part gives back all as it comes," instead of "qualities - - - - -"

15. Km.hw.: "all" instead of "takes all as it comes"

16. Km.hw.: "it" before "assimilates"

17. Km.hw.: "not" instead of "no"

18. Km.hw.: "no longer take seedling," omitted

19. Km.sh.: the word is not clear; Km.hw.: "eliminated" omitted

spiritual attainment? *It is a* deep question to be put at *a* dinner table. Instead of telling them in big, thick words of occultism and psychology and deep mysticism, I answered in the appropriate words of the evening and said, spiritual attainment is for a man to become a person. A soul is born an individual, but that individual is not necessarily a person. It is *the* evolution of individual which culminates in<sup>20</sup> *a* personality. But you might say, is a<sup>21</sup> personality such a great thing as that? What we have read in books is to get out of a<sup>21</sup> personality. That too. But out of which personality? Out of the false conception of personality. Development of true personality is going towards the fulfilment of the purpose of life. Our great poet Ghalib<sup>22</sup> says that, “No doubt everything is difficult, however simple *it* may seem to be. *But it* is difficult even for a man to become a person.<sup>23</sup>” To become *a* hermit, *a* monk, or very<sup>24</sup> orthodox person, *or to know* of dogmas *and* rituals, all these things are for some purpose. But the way is not the goal. *I* do not mean *that* all these things *are* wrong. Only all these things are the way, *they* lead to something. But if, in spite of taking of<sup>25</sup> all different ways, *one does* not arrive at that goal, *he* has lost his time, *he* has lost *his* time, *he* has fooled of his time and lost his opportunity. The further *one* advances, the more *one* comes to understand that there *are* many opportunities in life, but life itself is the greatest opportunity. And the further we go in the path, the more we can look at the time we have passed with repentance, and that is the real repentance; and the<sup>26</sup> repentance *is* that, why did I not consider the value of opportunity?

Childhood, youth, middle age, age, all is opportunity. Life is not without opportunity. Whatever be *the* condition, poverty, riches, failure, success, all *is* opportunity. *A person may* profit more by pain than by joy, even sometimes more if *he* takes that opportunity, *if he* appreciates it. Therefore, in *the* path of spiritual attainment, the life becomes such an opportunity that its value is much greater than *a*

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20. Km.hw.: “into” instead of “in”

21. Km.hw.: “a” omitted

22. For Ghalib, see List

23. Km.sh.: here appear four sh. symbols, possibly meaning “is [?] is spiritual”, omitted in Km.hw.

24. Km.hw.: “an” instead of “very”

25. Km.hw.: “of” omitted

26. Km.hw.: “that” instead of “the”

person can conceive of. And to lose that opportunity by meaningless doubt, useless thought, fanciful feelings, worthless actions, is undesirable. The more we value the opportunity of life, the more we can profit by it. We must be conscious of this fact *from* morning till evening, that we are placed in life to become fully profited; and in all situations of life, if *we* can watch for this opportunity, the purpose of our life becomes fulfilled. Those who do not understand this principle, *for them* life is a burden. But for *those* who understand, this burden is ease<sup>27</sup>. *He* thinks, this burden is my opportunity. *You may* ask what opportunity is, what comes out of it? But as soon as a person *begins* to know his opportunity, *there* can come nothing else but benefit out of it. Whatever came out of it will be your benefit. As *the* wise have always said, all that happens, always happens for the best. *Sometimes things seem* how<sup>28</sup> worthless, sometimes things against *our* desire, sometimes *they are* as we wish them to be. This<sup>29</sup> at the same time which<sup>30</sup> point of fact, they all are fulfilling the message of destiny and therefore *it* is the only thing that is best for us. *But this* we only *realize* if *we are* wakened to this<sup>31</sup> secret of life.

And now about your attitude to those around you. What you think about that? Those who do not value your point of view, *who* do not appreciate your efforts in *the* spiritual path, *who* cannot understand you, and yet *you are* placed in that surrounding, in *your* home *or* in *the* place where *you* work, *or they* are your friends around you. You must not urge upon them your point of view, not show your attitude. *That* is a wrong tactic. To show in every way *that you are* more evolved than *they*, that *you are* different from them, that your ideals are loftier than theirs, *to be* exclusive, is *not* the right thing to do. If *your* ideal is loftier, *if your* feelings are deeper, *your* thoughts higher, be thankful that *you* have them. *But do* not show your treasures, “look at my diamond” *or* “my ruby” *or* “my emerald”. If *it is* appreciated *you do* not need to say this diamond *is* so valuable.

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27. Km.sh.: “ease” written in lh.; Km.hw.: “easy” instead of “ease”

28. Km.hw.: “how” omitted

29. Km.hw.: “But” instead of “This”

30. Km.hw.: “as a” instead of “which”

31. Km.hw.: “the” instead of “this”

*You do not need to talk and<sup>32</sup> others diamond so valuable<sup>33</sup> about it, you may just as well not show them if they are greater or better qualities. By acting as they all do, by being friends, or chum or equal, certainly you will win the heart<sup>34</sup> affection. And that will do much more good than by keeping aloof and exclusive, thinking<sup>35</sup> different from others. The more we are evolved, the more we must bend like a fruitful tree. The tendency of the tree that bears fruit is to bow low.*

And now your attitude to those to whom you have a certain duty. If you considered it only a duty, it is nothing but captivity, slavery. But if duty becomes your pleasure, then it is a virtue. Then if you please others, you satisfy yourself. But one might think, If I do not consider it my duty, you must awaken to the fact that it is your duty. It is of no use ignoring that there is such a thing in life as duty. But you will say, "Why? I do not need to consider my duty to those around me," then what about others? And my answer is you have a duty towards all, not only to your relations and to your friends, but to strangers and to everyone you meet in life there is a duty; and<sup>36</sup> to all those with whom you have to do in life, whether they seem more living or fixed in a place, you have to take it all smoothly and with great pleasure. Then you will look at it differently and find pleasure in duty. It is very easy to say, I do not like duty, I go away from it. It is also easy to say, I do not consider my duty towards this person. But that does not take you away from the fact that somewhere you are bound by duty. It means only<sup>37</sup> a regard, a regard to what is right. And if one asked, Well, but what is right? The answer is that whatever you consider at a certain time right is right.<sup>38</sup> If not, discuss about right the whole life, never to understand of right.<sup>38</sup> Right of today is not right of tomorrow. Therefore, for today there is a right and for tomorrow there is another right which tomorrow will just<sup>39</sup>. In this world we are evolving every day, evolved conception, right

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32. Km.hw.: "with" instead of "and"

33. Km.hw.: "diamond so valuable" omitted

34. Km.hw.: "others" instead of "heart"

35. Km.hw.: "showing" instead of "thinking"

36. Km.hw.: "and" omitted

37. Km.hw.: "only means" instead of "means only"

38. Km.hw.: this sentence omitted

39. Km.hw.: "which tomorrow will just" omitted

and wrong different<sup>40</sup>. *It is not necessary that the today right<sup>41</sup> is the right of tomorrow at the same time<sup>42</sup>. As<sup>43</sup> sincerely we see a thing right, then that is right just now.*

And now coming to *the* question of our attitude toward those who belong to *the* Sufi Movement, members<sup>44</sup>. *This attitude should necessarily be more tender, more gentle, and more sympathetic for the very reason that destiny has brought us together. That is the reason behind it. Destiny has not brought us together without purpose. And even<sup>45</sup> our sympathetic attitude towards one another shall become a power without this great struggle<sup>46</sup>. We should not look for struggle; life itself is struggle. And if we allow the struggle to be greater, it only means that we are going backwards. Among mureeds there is this opportunity of practising right manner, right attitude. So do others in world.<sup>47</sup> You will find some who appeal to you, others<sup>48</sup> not do not come up to your ideal; there will be some who will seem to have shortcomings, some will think much of their talent, of their evolution. But if<sup>49</sup> you will think that they all have gathered<sup>50</sup> together to be benefited by one another's evolution. If you are more evolved you will be thankful that they may share your evolution. If you are less evolved, you will share their evolution, more evolved<sup>51</sup>.*

*The sign of the evolved one is modesty, humility, gentleness. By that a person shows evolution, not by saying that I know this or that<sup>52</sup>, I have read twenty thousand books, and by disputing about all those matters. Sympathy is the key to all things. And if we waken that heart quality within us in everyday life, we shall be profited by*

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40. Km.hw.: "from one conception of right to another conception of right" instead of ", evolved conception, right and wrong different"

41. Km.hw.: "right of today" instead of "today right"

42. Km.hw.: "at the same time" omitted

43. Km.hw.: "And when" instead of "As"

44. Km.hw.: ", members" omitted

45. Km.hw.: "even" omitted

46. Km.hw.: "without this great struggle" omitted

47. Km.hw.: this sentence omitted

48. Km.hw.: "some who do" instead of "others"

49. Km.hw.: "if" omitted

50. Km.hw.: "come" instead of "gathered"

51. Km.hw.: ", more evolved" omitted

52. Km.hw.: "I know this or that" omitted

it so much *as* words cannot explain. Because by sympathy and goodwill *we* partake *of* all that is worthwhile in *this* world; *from* morning till evening *we are* making *a* profit, we do not know what *it* will amount to. A person can calculate *the* interest *that* comes from *his* money in *the* bank, but *he does* not know *the* interest from<sup>53</sup> sympathetic attitude that *is* shown to all those *around him* from morning till evening<sup>54</sup>. No wealth can be compared with it. No one can steal *it*, *it* is your own, and<sup>55</sup> *you* can depend upon it. *It is* a living wealth which is a phenomenon<sup>56</sup> itself.

My mureeds, therefore *I* wish to emphasize again to you *that this* is not *a* movement of occult powers *or of* psychic phenomena...<sup>57</sup> in the mist. *Those are* all secondary things behind<sup>58</sup>, *and you*<sup>59</sup> are not pursuing them. That<sup>60</sup> we have united together in *the* initiation of *the* Sufi Order in order that we may come to that stage one day, quickly or slowly, how *it* happens to *a* person, that stage where *we* begin to express that divine personality, the spark of which is hidden in our hearts. If we have attained this, we have fulfilled the purpose of being human beings, and what else do you want? We do not wish to perform wonders; *that* is not our wish or aim. *It* is to become what our deepest feeling wants us to be one day. We must become that to what our soul is guiding us and yearning to be one day. *We must* work towards *the* fulfilment of that particular desire.

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53. Km.hw.: "of" instead of "from"

54. Km.hw.: "from morning till evening" omitted

55. Km.hw.: "and" omitted

56. Km.hw.: "phenomena" instead of "phenomenon"

57. Km.hw.: a row of dots indicates missing text

58. Km.hw.: "behind" omitted

59. Km.hw.: "we" instead of "you"

60. Km.hw.: "But" instead of "That"

Yes, you will continue your practices, your meditations *and* studies, and use them in your everyday life, and know that *the* blessing of your *Murshid*<sup>61</sup> is always with you.

God bless you.

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61. Sufis use the word *murshid* to indicate a spiritual guide; here, it refers to Inayat Khan himself, and thus the upper case *M*; for *murshid*, see Glossary

A typescript prepared by Kismet Stam

Detroit, February 1<sup>st</sup>, 1926

### Message Given over the Radio by Inayat Khan

Beloved ones of God,

The message that I am destined to bear to you is not the message of the East to the West but the message of heaven to the earth, the message of God to man. It is time now that humanity may be warned, not necessarily by a particular creed but by wisdom's message, which is the essence of all religions, to waken to that reality which is the underlying truth of all religions.

What humanity has needs no increasing, for it increases all the same. The plant of wealth bears fruits in abundance if only it was reared attentively. What we need to<sup>1</sup> consider today is the question, what makes us poor in spite of all treasures that the earth can hold for us?

Man knows so little about the purpose of his life, and so, through success and failure both, he remains discontented, and yet he does not know what his soul is yearning for, what really the purpose of his life is. The one who really knows the purpose of his life is really blessed. Some think duty is the great virtue, others think riches is the greatest boon; some, thinking life here is for four days, prepare for the hereafter, and some think, who knows what will come after this? The only thing is to make the best of the present. Each of these have their own way and that is the best for them, but each individual has a certain purpose in life peculiar to himself. His heart cannot rest until this purpose is realized. Even the knowing of one's<sup>2</sup> life purpose

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#### Documents:

- Km.tp.= a typescript my Kismet Stam. Most likely, a text was prepared in advance for this radio address, and therefore it did not need to be taken down in shorthand, and Km. made this typescript from that text.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, almost identical to Km.tp.
- br. = a printed brochure, with a lightly edited version of the talk, followed by some explanatory material.

#### Notes:

1. Sk.tp., br.: "to" omitted
2. Br.: "his" instead of "one's"

gives a soul a renewed inspiration and power to accomplish it. As it is said, "Blessed is he who seeth the star of his soul as the light that is seen in the port from the sea."<sup>3</sup> The ultimate purpose of all souls is one and the same; that is, to realize the inner being, thereby to rise above the limitations of the life on earth.

An instinct is an inborn wisdom in the lower creation, so is intuition in man; the finer the man the greater is his intuition, though every fine soul more or less gets an impression of persons and conditions and of affairs. No dream, how much<sup>4</sup> meaningless it may seem, is ever without meaning. But vision which is manifest in sleep or in wakened condition often illustrates the actual condition. It is the intuitive which<sup>5</sup> are inspirational. Without inspiration art, poetry, music are as nothing. It is the inspired ones whose works live for centuries and retain the same charm forever. Revelation is the culmination of knowledge. Life is communicative, but there is no communication between the soul and life when we do not see and hear with the eyes and ears of our heart. Once we begin to see and hear, we shall say with the Sufi that every leaf of the tree becomes a page of the holy scriptures<sup>6</sup>, for the soul has opened its eyes and has begun to read.

Much on this subject can be said and it is never said enough. But time is limited. So now I must thank you for your response, my invisible audience.

God bless you.

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3. Inayat Khan is quoting his own saying (*Complete Works*, Sayings II, 230, Sura 4 from the *Gayan*)

4. Br.: "however" instead of "how much"

5. Br.: "who" instead of "which"

6. Br.: "scripture" instead of "scriptures"

Kismet Stam's shorthand and longhand reporting

The Twentieth Century Club, Detroit

February 1<sup>st</sup>, 1926

### The Freedom of the Soul

Beloved ones of God,

It is my privilege to speak to you this evening on the subject of the freedom of the soul—man in pursuit after freedom seeks captivity<sup>1</sup>.

The more we study life the more we shall find that the various ways that we adopt in order to come to freedom very often lead to a greater captivity. Leaving the life of individuals we come first to nations. The life as *it* is today, a person cannot go from one nation to another nation<sup>2</sup> without showing *his* passport. *He* is not free; *he* is a captive. <sup>3</sup>There are a thousand conventionalities which is to meet before can enter other country.<sup>3</sup> And one might ask, is one at home in his own country? Does *he* feel free there? *But* even there *he* is not quite free. There are conventionalities, rules,<sup>4</sup> regulations made by<sup>5</sup> convenience of mankind, at the same time making *the* life of man more and more difficult. <sup>6</sup>Today an architect is not free to express his soul's freedom, is to abide by the laws of that particular town. A composer has to keep within the rules of harmony that the other writers of music have recognized, cannot express himself free. A play

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Documents:

Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.

Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Km.hw.: the phrase "—man in pursuit after freedom seeks captivity" omitted
2. Km.hw.: "nation" omitted
3. Km.hw.: this sentence omitted, which accounts for its fragmentary wording
4. Km.hw.: "and" instead of ", rules,"
5. Km.hw.: "for the" instead of "by"
6. Km.hw.: this entire passage omitted, accounting for its fragmentary wording

writer has to keep to the technique, poet to observe the poetic rules, anyone has limitation, cannot express himself freely. Reason: not yet understood the real meaning of freedom.<sup>6</sup>

They say in the East that an infant cries the moment it is born on earth and the reason of its cry is that the soul finds itself in another world, a world of captivity. The ancient Hebrew traditions have pictured it more<sup>7</sup> beautifully. They say God made the body<sup>8</sup> of man first from clay and then commanded the soul to enter into this statute. And the soul refused to enter *into* this prison saying, "I have always been free. *I* will not be imprisoned in this prison." God said to *the* angels, "Sing and dance." Hearing the songs of angels, the soul went in ecstasy, and in its mad ecstasy it entered this captivity.

If one were to ask me what is the reason of the misery one experiences on earth, for each misery one will give a certain cause. But if I were to answer in one answer<sup>9</sup> the reason of all miseries, it is limitation. If one has freedom on one side, there is limitation on the other. And it is the limitation of every kind which can keep man miserable in spite of all things of this earth he may have.<sup>10</sup> But the greatest limitation is not to be able to express one's predisposition. In other words, the soul is able to see more than the eyes can see. The soul is able to hear more than ears can hear. The soul is able to extend much further than man can journey. The soul is able to dive deeper than the depth that man can ever touch. Soul able to reach higher than man can reach by any means. It is therefore the soul realizes continually through life a limitation, as a fish would realize being out of water and a bird would realize being its wings trimmed.<sup>10</sup> How much man is absorbed in his everyday life, *he* is almost drunken by all that he sees and perceives and by all that he occupies himself with, and yet with that drunkenness ask him to sit quiet and feel himself and be sober for a while and say if you are<sup>11</sup> really happy, the answer will be, "No, there is something lacking." You can ask a man living in a palace or in a hut, ask *a* wise man or *a* foolish man, whatever be *his* profession *or* occupation, if *he* is

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7. Km.hw.: "more" omitted

8. Km.hw.: "statue" instead of "body"

9. Km.hw.: "word" instead of "answer"

10. Km.hw.: this entire passage omitted

11. Km.hw.: "he is" instead of "you are"

really contented. *The* answer will be no, although *he* does not yet know what it is that keeps him discontented. It will be difficult for a thoughtful soul to answer. Perhaps thoughtless ones<sup>12</sup> will be ready to say something. As reason is at the call of man, as soon as *a* person thinks, “Why am I discontented?”, the reason tells him something: because you have not as much money *as you* should have, *or as much* comfort *as you* ought to have, *or because you have not got the* position which<sup>13</sup> you should have, or <sup>14</sup>your friends are not convenient, *your* enemies are troublesome, or because *you are* not in *the* environment in which *you* ought to be. But there is always a reason behind a reason. And what is this<sup>15</sup> reason? Reason is a screen. Behind it there is something else hidden. As long *as a* person depends upon reason *he* does not know his mind. Reason changes; point of view changes too<sup>16</sup>. Today *this* is his<sup>17</sup> reason while<sup>18</sup> so unhappy, *and* then *he will* find another reason why *he* is so unhappy. And if you find behind all different reasons that man can give for *his* discontentment, *it* is one reason, a continual yearning of the soul to experience that life of fullest expression in this outer<sup>19</sup> sphere, which in this captivity on the earthly plane the soul is deprived of.

Rumi<sup>20</sup>, the great poet of Persia, whose book *Masnavi* is considered a living scripture—in the East from childhood Rumi’s scripture is taught, in Arabia, Persia, Egypt, a living scripture which always touches the deepest depth of man—he says that the soul is likened to a reed. This reed which<sup>21</sup> is made into a little flute, holes *are* made into<sup>22</sup> its heart. And it cries remembering that day when *it* was one with the stem, when *it* was attached to its source and when it drew its life from that source to which it was attached. The day it was separated from it, the first thing man did was to make holes in

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12. Km.hw.: “a thoughtless one” instead of “thoughtless ones”

13. Km.hw.: “which” omitted

14. Km.sh.: here appears a shorthand symbol meaning “to” or “do”, which, however, does not seem to belong here

15. Km.hw.: “this” omitted

16. Km.hw.: “; point of view changes too” omitted

17. Km.hw.: “the” instead of “his”

18. Km.hw.: “why he is” instead of “while”

19. Km.hw.: “another” instead of “this outer”

20. For Jalal-ud-Din Rumi and his *Masnavi*, see List

21. Km.hw.: “which” omitted

22. Km.hw.: “in” instead of “into”

his<sup>23</sup> heart, and that made it cry. And its cry became that music which pierced into the souls of those *who* heard it. *It* made them cry also. And furthermore, Rumi says, “Why do people weep over my words? It is for the same reason that as a piece of reed I have become separate from my source. And mankind has made holes into<sup>22</sup> my heart. Therefore, what comes out of me is that lamentation which becomes the music which appeals to the waking souls.” Is it not true, the great musicians of all ages and the great poets and thinkers<sup>24</sup>, mystics and prophets who have made appeal to the human heart, is it not that it is the power<sup>25</sup> that they had in the depth of their heart which has come from realizing that separateness and from discovering that natural yearning which is in every soul?

And now one may ask, But what is the soul? Today in this world of science and when materialism *him*<sup>26</sup> is so much prevailing, that<sup>27</sup> *there* are fewer every day who even believe in such thing as soul. They say, “Is it not the body? That is the only thing about us that we know. And after death what is there? And if there is soul, we have never seen it.” My answer to them is that nothing comes out of nothing. This *is the* idea, that human being is the flower of this tree of manifestation, and that intelligence has developed gradually through mineral, through vegetable *and* animal kingdom, and so has manifested more fully through man. But is it not intelligence, after all, which was the source of all things? How can matter develop into intelligence? If they take half the process, half *they* forget. *It* is intelligence which is the source. And it is the captivity of intelligence in the matter which we see. Therefore, we see manifestation begins<sup>28</sup> from matter. And as *it* manifests in man we think man is a development of matter. In reality, man identifies himself wrongly with the material part of his being, for the body is only *a* cover over *the* real man. Real man is soul itself. But one says, “I don’t see soul, I see my body.” *My* answer is, the eyes can never see themselves; *they* can see all other things. As soul is intelligence, it can see all

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23. Km.hw.: “its” instead of “his”

24. Km.sh.: the sh. symbol could also be “writers”

25. Km.hw.: “pain” instead of “power”

26. Km.hw.: “him” omitted

27. Km.hw.: “that” omitted

28. Km.hw.: later changed to “beginning”,

other things, but cannot see itself. The very fact that *it* cannot see itself makes it the real self. Besides, all things that we can point out, *which are* intelligible to ourselves, we call them “my table,” or “my chair,” so we call our body “my body”. Naturally the body is not the self. *But as* man does not know himself, *he* thinks the body is the self. If *an* actor were to play on the stage with *a* mask, those who will recognize him will recognize *him* with *the* mask. *They* don’t know what *is* behind. So *it* is with the soul. Manifestation of *the* soul *is* only seen through the body. Therefore, *one* identifies oneself with the body, which keeps *one* ignorant with<sup>29</sup> soul.

Now coming further into *this* subject, if soul is intelligence, where does *it* come from, what is *it* in essence? All the scriptures of *the* past agree, as well as *the* philosophers of all countries, that *the* source and goal of all things is the intelligent one. But if it is the intelligence itself, why call it intelligent one? Because it is a being; it is not a thing, not a condition. It is first the<sup>30</sup> being, and then all conditions and all things. It is a great mistake when man considers himself a being, a person, and recognizes his own personality, and when *it* comes to *the* source and goal of all things, *he* says it is a force, it is an intelligence. And a person wants<sup>31</sup> to go away so much from *the* idea of recognizing *a* person behind all, that *they* like to say gods instead of God. Instead of calling *him* *the* divine being, *they* say the<sup>32</sup> forces. *They* would like to turn into plurality the source and goal and<sup>33</sup> which remains through *the* whole process and all stages of evolution one and the same. The oneness of the spirit is so great that even in this world of variety, where *there* are millions and billions in *the* form of man, yet every man is unique. No one has his like anywhere to be found in the world. This nature is the proof that behind this manifestation, behind this world of variety, there is one spirit and *there* is one being.

One might ask, what relation then *the* soul has with this being whom we call God? The relation between a soul and the spirit is the same as there is between the sun and the rays. There are many rays

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29. Km.hw.: “of the” instead of “with”

30. Km.hw.: “a” instead of “the”

31. Km.hw.: “people want” instead of “a person wants”

32. Km.hw.: “the” omitted

33. Km.hw.: “and” omitted

and yet it is the same sun. Only *it* is a manifestation of the sun which has taken a form of variety. In the centre it remains the same one being, but in spreading out *it* becomes many. You may call *it* many rays, *but* at the same time *it* is the same sun, *it* is one. But then one will say, Then what is this individuality? Individuality is a condition which the soul goes through, it is three conditions that soul passes in order to become a finished human being. The first condition may be called the angelic world, a world which is closest to the sun. Man has pictured angels in *his* own form and attached two wings and put them on clouds, but what else could *he* do? Everyone is capable of imagining anything according to *his* own way of thinking. No one can think of a new thing. *There* is no such thing as new. According to *the* saying of Solomon, *there* is nothing new under the sun. It is the novelty of imagination that is new.

In reality it is every soul who has to pass through *the* angelic plane. *There* is no soul, however wicked, who has not the effect of that plane through which it has passed. The character of that plane is innocence, joy, love, sympathy, harmony, beauty. Those who are more impressed by that plane show on the earth also angelic qualities. Sometimes we call them simple people. Sometimes we say they are innocent. And sometimes we call them old souls. And they show the traits of goodness and beauty throughout life. A clever man says, "*He* is too good to live." Perhaps *they* are not so perfect in this world as this world wants them to be. But at *the* same time there is much one can appreciate in those people who have innocence as their principal quality. When *we* study the life Christ and *the* great ones, the greatest thing in *their* personality was innocence and simplicity. We are in *a* habit to seek for complexity, greater learning, greater wisdom in complexity. *We* ignore the beauty of sympathy and *the* virtue of innocence. If anyone were to ask me to tell what is the sign of spirituality, I would say innocence.

As *the* soul projects itself further, it touches that plane of genius. Inventive quality, poetic gift, music, inspiration, talent of writing, and all such<sup>34</sup> things, they belong to the plane of genius. There are many in this world who are genius. But at the same time, *they* cannot make a success because they are not practical, *although* they are

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34. Km.hw.: "all these" instead of "and all such"

qualified enough to live in this world; nevertheless, they are great just the same in the work that they are gifted<sup>35</sup>. In my travelling throughout the Western countries *I* had the privilege of meeting some great personalities, specially some musicians. And *they* impressed me as<sup>36</sup> just the same thing that is in the East: *that a great person is great person*<sup>37</sup> all over, not *only* in what he does, but in what *he* is. Perhaps<sup>38</sup> in action is<sup>39</sup> done something great, but by doing that *he* has become great in his person. That *is a* most interesting thing to notice. I saw the wife of Debussy<sup>40</sup> telling me, "I have to see the publisher for him, interesting to see the publisher to see<sup>41</sup>. *He is* only capable of writing." The worldly things *he* could not manage perfectly.

Scriabin<sup>42</sup> was not a rich man, but his soul<sup>43</sup> was *so* engrossed in music, so interesting to talk on *the* subject of music and<sup>44</sup> connection to spirituality. But at the same time, on *the* question of worldly things, *he* knew very little about it. *I do* not mean to say that *man* must be angel or genius, *I* only mean to say that *there* are persons who show the deep impression they have on *their* soul on<sup>45</sup> planes they have passed through. One has *a* deeper impression and shows *the* qualities of that plane; another one *does* not, not<sup>46</sup> show those qualities.

And so, by<sup>47</sup> passing through these two planes, *the* soul manifests on the surface that is the physical plane. The soul that functions perfectly on *the* physical plane is *the* well-balanced soul. I do not mean by well-balanced soul what is called a practical man or man of common sense. For a man to *be* a complete personality *it is* not sometimes the common sense and practicality *which* is necessary, but

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35. Km.hw.: "in the work that they are gifted" omitted

36. Km.hw.: "with" instead of "as"

37. Km.hw.: "person" omitted

38. Km.hw.: "Because" instead of "Perhaps"

39. Km.hw.: "he has" instead of "is"

40. For Debussy, see List

41. Km.hw.: "interesting to see the publisher to see" omitted

42. For Scriabin, see List

43. Km.hw.: "he" instead of "his soul"

44. Km.hw.: "in" instead of "and"

45. Km.hw.: "of the" instead of "on"

46. Km.hw.: ", not" omitted

47. Km.hw.: "after" instead of "by"

an insight into the deeper life that is wanted in order to give man balance.

The greatest error of the modern education *is* that it qualifies<sup>48</sup> man to become qualified to guard<sup>49</sup> his own interest in *the* life of competitions. But are<sup>50</sup> what are *they* doing? *They are* making life more and more difficult. Imagine! In this country, *the* United States, *which is a* happier country than many in the world, what struggle it is for every person, rich and poor both; how *the* minds *are* absorbed from morning till evening in order to keep *the* little work they have. *Their* nerves *are* shattered, *their* lives become short, and at *the* end of *their* life *they* begin to think, "Have we lived? We don't know the world, *we* don't know life." *The* amount of struggle to go through for everyone is a great question to consider, unless studies life<sup>51</sup>. Numberless persons I have met who do not know what *they* do next week. Today is all right. Next week *they* do not know. Life *is* becoming uncertain, *the* burden *is* becoming greater. What *do* *they* say? *That we are* progressing. But towards what? Freedom? No, towards captivity. The<sup>52</sup> greater and greater load of duty and responsibility *is put* on our shoulders. Perhaps *it is* worst<sup>53</sup> in Europe, perhaps *it is* worst<sup>53</sup> in *the* East, greatest of all<sup>54</sup>.

*And the cause of it all is the lack of the understanding of freedom. One must see* in another direction in order to see *the* moon; *one must* not see *the* Earth, *one must* see in another direction. You will read in the Bible, also in Qur'an, also in Vedanta, one and the same thing, and that is: die before death. What is it? It is something that the man today does not know, *he* does not care to know. *The* central theme of today's life is self-asserting. When a person speaks about himself *he* wants to make *himself* ten times more important than *he* is. *He* cannot help *it*; if *he does* not do *so*, *the* others will not understand. I have heard one man *say* to *the* other, "Your modesty is your greatest misfortune." Every man has to be self-asserting, continually *to* guard

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48. Km.hw.: "prepares" instead of "qualifies"

49. Km.hw.: "by guarding" instead of "to guard"

50. Km.hw.: "are" omitted

51. Km.hw.: "unless studies life" omitted

52. Km.hw.: "A" instead of "The"

53. Km.hw.: "worse" instead of "worst"

54. Km.hw.: ", greatest of all" omitted

his interests in order to live only. For<sup>55</sup> there are many who toil from morning till evening and guard self-interest and think about nothing else. *And what is it all for?* In order to exist. Even germs and worms exist and enjoy life much better. Birds fly in *the* air; *they are* quite happy. Man *is* loading his heart with thousand troubles, making *his* responsibilities greater, *and what does he gain?* Nothing in *the* end. *His* health *is* spoiled, *his* spirit wrecked. In *the* end *he does* not know where *he* is. *He does* not know where is *his* spirit. If *he has* nothing here, *he has* not anything in *the* hereafter. *The* whole thing is nuisance. Many die in this spirit<sup>56</sup> *and* have never given thought to *the* deeper side of life. Not that *they did* not care for it, *but they* could not do it. *They had too* much to do in life. That die *before* death, that does not mean making a suicide. It only means to play death. And by playing death one can soften that self-asserting ego which is man's worst enemy. And no one can imagine, unless *he* had practised, what benefit *he* had derived by crushing this worst enemy. If thoughtfully said: to make war with another is war, and to make a war with oneself is peace. To play death means self-denial; I do not mean by self-denial to deny all the beauty and all the comfort and happiness of this earth, for if a person denied all the beauty and comfort of this earth, still *he* may remain egoistic<sup>57</sup> what denied his ego.

There is a story which explains this idea more clearly. A king had a pet parrot. The king and queen loved it, admired it, took great care of *it*. One day *the* king was going in *the* woods for shooting. *He* said, "Please, parrot, *I am going* in *the* same woods from where you were brought, *is there some message I can said*<sup>58</sup> to *your* fellow creatures?" *The parrot said*, "Yes, *I would be* much obliged if you take my message. Tell them please that I am very unhappy since I have left you all. *I long* for that freedom which I experienced in the woods and association with my fellow creatures. Although *the* king and queen *are* both sympathetic to me, *they* keep me in a golden cage." On arriving in *the* woods, *the king* looked and said, "Parrots, one of your brothers is in my palace and it has sent you a message. *It is* unhappy since *it* has left *you* and longs to be in this sphere *where*

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55. Km.hw.: "For" omitted

56. Km.hw.: "in this spirit" omitted

57. Km.hw.: "ignorant" instead of "egoistic"

58. Km.hw.: "say" instead of "said"

*it was free to dwell. But it does not know that ever it shall be free.*" On hearing this, the parrots dropped on the ground one after the other. And the king was so impressed by it. Instead of killing more birds, *he went home. He said, "So many lives I have ruined by giving this message."* The king came near the parrot *and said, "How foolish to give these<sup>59</sup> this message! When I told it, one after the other they dropped on the earth and were dead."* The parrot looked up, heaved a sigh and dropped. *The king said, "I thought the parrot was foolish, but I think I am foolish to say this. Now I have lost the last one."* The king commanded that *the parrot be taken and buried in ground, taken to bury<sup>60</sup>. The servants came with a gold tray and took the dead bird out of its cage. But as soon as it was out of the cage, it flew and sat on the roof. The king asked, "What is it, parrot, you surprise me."* The parrot said, *"My friends did not die. They played death. They gave me the lesson which I asked them to give."*

There is no freedom without death. This is the secret of the Sufis, of thinkers, of mystics, of those who have arrived at the knowledge of reality. Instead of waiting till after death, *they have played death here is<sup>61</sup> on earth. And they have arrived at this knowledge by experiencing actually this condition, playing, dying before death. And you may say<sup>62</sup>, Is it so difficult? Is it really difficult? In answer I say no. In the first place a good actor on the stage is one who forgets himself entirely. A good musician is he who forgets himself. At the time when he is in music, his soul becomes music. He is not there. Everyone who has done great works in life has practised self-denial. Without self-denial no one has attained. Is it not playing death? It is. It is a sort of death when a person does not think of himself, but of the thing that he wants to accomplish. There are many in this world who do not know how far they have reached spiritually, even in doing material things.*

One day in my travellings I was the guest of a man who was a businessman. All his life he did nothing but making a success in his business. When I came I talked with him and he spoke with me the deepest philosophy one could speak. This gave me the proof of what

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59. Km.hw.: "these" omitted

60. Km.hw.: "in ground, taken to bury" omitted

61. Km.hw.: "is" omitted

62. Km.hw.: "ask" instead of "say"

I have always believed, that whatever you do, whatever *you* do thoroughly, *it* means *you* have played death. What patience is needed to accomplish anything, what sacrifice *is* needed. How much *one has to be* absorbed in it, how much *to* think about *it*. The one *who* does *it* knows it. Even through worldly things *a* person comes to understand philosophical ideas, spiritual truth. *If things are* done thoroughly. But jack of all *trades* and master of nothing accomplishes nothing, whether *it is* material<sup>63</sup> *or spiritual*.

Nevertheless, *the* time has come that the deeper side of life must not be denied. One must not keep ignorant of something most interesting, *most* important: *that is*, to know the real meaning of freedom and to understand the purpose of life.

God bless you.

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63. Km.sh.: after "material" appear two sh. symbols, which might be read as "any more", which, however, does not fit in the context

Kismet Stam's shorthand and longhand reporting

Twentieth Century Club, Detroit  
February 2<sup>nd</sup>, 1926

### The Purpose of Life

Beloved ones of God,

I will speak *on* the subject of the purpose of life. I must apologize, having forgotten *my* subject yesterday; therefore, today I must speak on the subject of yesterday, the purpose of life.

It is said in the Persian literature by the great poet Sa'di<sup>1</sup> that every soul is born with a certain purpose and the light of that purpose is kindled in that soul. Therefore, every person comes in the world with this purpose to accomplish and when he cannot accomplish that purpose, how much successful he may be, he remains discontented. In the first place, success is difficult to be obtained if that was not the purpose of that soul. But even if a soul who was not purposed to take a certain line, and if was successful *in that line*, it means that *he* could have done better in another line. There *are* hundreds and thousands in this world who never think about the purpose of their life. *They* toil from morning till evening unceasingly *and* remain discontented and grudging about *the* work *they are* doing. And perhaps *they* never might have success and even *to this* day wonder if this is the purpose of their life. And no one can ever be content, even if *he* lived for five hundred years in this world, if he does<sup>2</sup> not know the purpose of his life.

There are four different ways that people take in order to

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. For Sa'di, see List
2. Km.hw.: "did" instead of "does"

accomplish something in life. One way is the way of duty. This<sup>3</sup> person attaches a great importance to something that he considers his duty and he recognizes *what is* right and wrong from that point of view. He considers his duty as the great virtue; the accomplishment of it is the greatest acquirement, be it a worldly duty or social work, or a work of another kind, *e.g.* a political work. But as long as one is absorbed in the idea of duty, he considers that *accomplishment of duty* as an attainment.

And *there* is another way, which is the way of pleasure. Man says life on earth is four days, a transitory condition and passing state. Why not enjoy *ourselves* and be gay? As they say it, drink and make merry. What one has enjoyed, that is his own; what one has experienced, *that* he has seen. He does not know what will happen, *what is* to follow, *he* is concerned with the moment, the present and that he considers his life's purpose.

And there is a third person who has another way, that is the way of religion. He things that life in this world, anyway, will pass, but *that it is the* hereafter that he must think about. If *we* prepare for *the* hereafter we have accomplished something, but *what is* attained on *the earth must be all* left here. *We* go there empty handed. *It* is natural *that* in youth, *the* thoughtful earns for *his* age; therefore, in *his* lifetime the thoughtful soul works for *the* hereafter.

But then there is the fourth way, and that is the way of collecting wealth. One says, "If there is anything important, that is to collect wealth." If *one is* rich, *one* can give to others to get things, spend one's money for charitable purposes, enjoy life, accomplish *one's* duty with greater facility. *So* that is best.

But in reality each of these four ways is right for the one to whom it belongs. It is in vain that *the* man who has one of these ways criticizes the others. *He* does not know his<sup>4</sup> way is better for him<sup>5</sup>. Naturally a religious man would criticize a person who collects money all his life. "What is *he* doing, collecting *money*? *He* ought to be religious *and* godly also!" And *the* man of pleasure will be criticized by the man who loves his duty and sacrifices all comfort

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3. Km.hw.: "A" instead of "This"

4. Km.hw.: "that their" instead of "his"

5. Km.hw.: "them" instead of "him"

and convenience of life in order to accomplish it. Those who are made for *a* certain life are made for it. The horn is not made to sound as *the* clarinet, and the flute is not made to sound like a drum. Each instrument is for its own purpose, used for that particular sound which *the* musician expects from them<sup>6</sup>. From each *we must* expect to accomplish *the* purpose of *his* life *and* not *to* look at others. That is where we make mistakes, and we very often criticize the others not knowing the right way. Even a person who enjoys a glass of wine, he criticizes the other one who lives on vegetarian diet. *He* says, “How foolish to give up this pleasure. Imagine what is the use of it all, *to* sacrifice it all! We are here for four days only. Why trouble about it?”

And now coming to the question if these ways are the only ways in each soul’s journey towards the purpose of life. Now these are *the* four royal roads, but each person has his own way. Each person is as *an* instrument that has to play its part in *the* symphony of life, and when *he* is not in *his* proper place and not doing *his* proper work, *he* is not satisfied, nor *are* the others satisfied with him. There are many people in this world who are wrongly placed in life. All tragedy in life is being wrongly placed. *People* may be in comfortable surroundings, highly placed, *they may have* wealth, all the qualifications, ability, education, and yet either they are discontent or *they* make others uncomfortable. Why? Because *they* are wrongly placed, in the factory, in the office, in the house, in *their* business place. However *much* this person is occupied, if that is not his proper place, if *he is* not accomplishing the purpose of his life, *he* is doing wrong without knowing it, *he* creates unhappiness for himself and others. Do *you* not hear *your* friends say, “*I am* not content with *the* work *I am* doing, or with *the* life *I have*,” compelled to leave<sup>7</sup> if not tired<sup>8</sup> of life, that, “I have everything and yet I am not content.”

In answer to all these things, if were to explain why, I will say they are not on that line where *they* are accomplishing the purpose of their life. *It* is just like *the* flute played in the place of *the* baritone, and *the* drum played in the place of *the* cymbals; *it* is out of place.

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6. Km.hw.: “it” instead of “them”

7. Km.sh.: “leave” could also be “live”

8. Km.sh.: “tired” could also be “pride”

When man is out of place, *he* does not feel at home. *He* may be at home, but *he* is not at home. *He* may be in *his* own country, but *he* is not in *his* place. Many leave *their* own country for *the* same reason. *They* feel, “*It* is not my place.” Many are quite happy away from *their* country, *their* birthplace. What does it show? *It* shows that *the* situation in life which enables one to accomplish *his* life’s purpose is *his* home. *He* is at home in that situation. <sup>9</sup>May be comfortably housed, in wonderful office.<sup>9</sup>

Right and wrong, good and bad also can be interpreted according to the purpose of life. That which leads to *the* purpose of life is right, and that which takes one away from *the* purpose of life is wrong. All that enables man to arrive at *the* purpose of life is *good*, and all that pulls man back from arriving at *the* purpose of life is evil. For instance, there were two students; one was a student of literature and the other was a student of medicine. Both were preparing for their examination. There was a play in that town where *they* lived. Both wished very much to go and spend a pleasant evening, but since for both *their* examination was before them, *one of them* said, “We cannot spare *one* moment.” *The* other one said, “What does *it* matter?” *They* did go one evening, and that evening was spent in *the* pleasure of looking at *the* play and *it* was lost for study. One felt the loss; the one who was student of medicine gained nothing by it. *The* other was inspired, was helped by it, and got many ideas from the play he saw. Is on the action, action which draw<sup>10</sup>, leads you.<sup>11</sup> If a certain action leads you to *the* purpose of your life, *it* is good, but if *it* draws you away from *it*, *it* is evil. Apparently one thing may seem evil, but in reality *it* is different; *one thing may seem good, but in reality it is the opposite*<sup>12</sup>.

Very few will look at right and wrong by this point of view. Those whose beliefs are fixed by principles prescribed to them by religion follow *the* law of *the* community. But one comes to *the* right point of view when *one* looks at evil, good, right and wrong from *the* point of view of *the* purpose of life. Then alone *there is a right*

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9. This sentence omitted in hw.

10. Km.sh.: the symbol could also be “drew” or “true”

11. Km.hw.: this sentence omitted

12. Km.sh.: “opposite good” instead of “one thing may seem good, but in reality it is the opposite”

conception of *the* distinctions man has made between good and evil.

There is a story that a religious man was offering his prayers to the God of heavens in an open field and a village girl was passing by that way. And the rule of *the* orthodox is that no one must pass where a religious person is praying. When after some time the girl returned by *the* same way, this man, as *he* had finished his prayers, said to *the* girl, "How foolish, oh girl, to have passed by this way while I was praying!" The girl was astonished, *and* said, "Did I? *I* did not know. But," she said, "what were you doing?" "*I* was praying to God." *She* said, "Praying to God? I was going to see my young man, *and* in his thought *I* could *not* see you and *I* cannot understand how could you see me when you were thinking of God." One lost his purpose, *the* other got it. Her sin was virtue and *the* virtue of this man was sin, for *he* did not pursue sincerely *the way he* had taken. She accomplished *the* purpose of her life and *the* man did not.

There is another angle of looking at this, that even little things that one takes in hand to finish *them* during the day, which amount to nothing, if impatiently *one* does not finish them, *and* puts them away, *one* loses even more himself<sup>13</sup> than actual loss. The value is not in action doing<sup>14</sup>, but in accomplishment of it. These little things accomplished give greater energy and power and inspiration than *the* thing itself. It is the spirit with which we work and it is the thought and inspiration put into it, with which *we* will and hope to accomplish it, *it* is that which counts, and *the* person who cannot do little works cannot do big things also<sup>15</sup>. Besides, those who do big things, the best way for them is to make them small, and those who do small things, the best way for them is to make them big. The secret of success and failure from a psychological point of view is very subtle. Often *it* is failure which brings failure; often *it* is success which leads to success. *It* is *the* impression of success which adds to a person a greater *power* to accomplish something, and it is *the* impression of failure which takes away from *the* inspiration, from *the* power of man, and makes him feel two times worse. The person who fidgets about his work and thinks, "I am not content with it, not

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13. Km.hw.: "oneself" instead of "even more himself"

14. Km.hw.: "doing the action" instead of "action doing"

15. Km.hw.: "either" instead of "also"

satisfied, not interested in it," lives a useless life. Whatever work one has *undertaken* one should accomplish *it*. But at the same, time *the* wisest thing possible *is* to distinguish that work which calls from *the* innermost being.

*One may ask, Why should only the religious man, the priest be called for religious, spiritual work? Why should not every soul be called for a certain work? In reality, every soul is called. Not every soul hears, not every soul is hearing of*<sup>16</sup> *the call. It is most important; it is never too late and never too early to hear that call. It is worthwhile even*<sup>17</sup> *to hear that call of the purpose of life even at the end of one's life; even then one can accomplish something. It is better than not hearing it at all.*

And now coming to the purpose of the collective life. Each person has a particular purpose in his life to accomplish, but there is a purpose that can be accomplished by all. *There is no soul who can remain without accomplishing that purpose sooner or later. That purpose is spiritual attainment. It is a great mistake when people say that the unbelievers and wicked ones and the materialistic people will remain backward on the religious and spiritual path to the purpose of life. No, they are born for it. Sooner or later they will be attracted to it. That purpose for every soul is one and the same purpose, that is returning to that divine glory and spiritual grandeur, returning to that heavenly splendour and to that eternal peace. That is the purpose of every life, and it is in returning towards that purpose that our lives are occupied. Often we do not know it. Do you think that those who never think about spiritual attainment remain in the same place where they are? No, they are going forward, even if they do not know it. If one does not seek spiritual attainment, the spirit seeks him; he is not left out.*

Only, there is a difference of<sup>18</sup> *his* coming to the spiritual realization *and* the other four different ways. One person comes to spiritual attainment just like<sup>19</sup> *a drunken man who has drunk and is walking through a certain road, he does not know which road it is and where it leads to, he cannot enjoy all that is around him, he is*

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16. Km.hw.: "of" omitted

17. Km.hw.: "even" omitted

18. Km.hw.: "between" instead of "of"

19. Km.hw.: "One person comes to spiritual attainment just like" omitted

only taken by intoxication. He knows only what *he* knows, what *his* mind is focussed to; *he* is deprived of that beautiful journey he could had made if *he* were sober. At *the end he has* arrived at *the* same place. Is *this not the* condition of many persons going through life: through success, failure, sorrows, pains? And yet *the* conditions of *their* life *are* pushing them on going, not knowing where *they* are going. Yet life is pushing them forward, bringing *them* to *the* end to which *they* are bound. *There are* not many ends; the final end is the same. The most wicked, *the* greatest sinner is only<sup>20</sup> deprived of his pleasure, of *the* way *he* would have seen, of *the* state of the place. *He could have* valued things of value, admired things of art, enjoyed beauty and harmony. Instead of that *he* was drunk, *he* was intoxicated. Perhaps *he* fell down twenty times *and was* lifted up; *perhaps he was* laughed at by people in that way *that* was taken. That is the same picture of <sup>21</sup> life. *Who* does not know where *he* goes *is* pushed by destiny, *but* must arrive at *the* same end where all must come.

And there is another way, which is the way of the businessman. He buys and sells; what he gives is returned to him in some way. He is interested in buying and selling, he passes his time *in business*, and *the* honesty and intelligence and wisdom he shows in business, that brings<sup>22</sup> him to *the* same point. And that is the way of a good person, a person who is quite sympathetic *and* honest, *he* who wants to do what little good he can to *his* fellowmen, is the businessman. Because, even if *he* will not search for good, he sells *at a just* price, *he* will be keen, *he* loves business as such.

No soul can get away with anything that does not belong to him, and if one gets away the higher government will trace him. If *he* goes away from one country in<sup>23</sup> another country, *it* is the same government there. And therefore immediate success and failure must not be regarded. Really speaking, the law of giving and taking is so great and so true that *we must* always take what is given and give what we take. Nothing *we* can take from this world without paying *the* price for it. If not advanced in cash, if not in cash, *the bill will be*

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20. Km.hw.: "only" before "is"

21. Km.sh.: an illegible sh. symbol

22. Km.hw.: "bring" instead of "in business, that brings"

23. Km.hw.: "to" instead of "in"

presented to us sooner *or* later. Whatever we borrow of whatever worth from this earth, *we* shall have to pay in thousand different ways. *We* do not know *it*. If *we* knew it, *we would* first *have* to recognize *the* justice of all things. So *one* person goes on further. The more honest *one is* in business, the better *one* goes; the less honest *one is*, the less *one is* to favour. But with give and take *one* makes *the* journey, *and one* arrives at a stage where *one* finds spiritual attainment.

Yes, there is one remark one can make on this subject: There are those who are in habit to attain success by dishonesty, by injustice, and *there will be* punishment. *And there are those who* cannot make success by honesty and with goodness. If *they* want to be honest and good, *they* will have failure. Share<sup>24</sup> their own success,<sup>25</sup> *there* will be punishment. What is earthly success? *It is* a robe given to him *who is* deprived of goodness. Those who make a success with honesty and with justice, their success depends upon *the* amount of justice *they* put in *their* work. If *it is* less, success is less also.

Once I had a wonderful conversation with a businessman who told me his business philosophy. He told me he took precious stones to sell in rich people's houses and sometimes, he said, there was a temptation, especially when *he* took *them* to a rich man's house, *and* a lady was especially pleased with a stone. Then *he* thought, "I want to ask much more money for it than *its* real value." "And," *he* said, "whenever *I* did it, that day *I* could not sell, *I* could not have success, because something within myself when asked that price. Not influence of selling. *Furthermore* *he* said, "I cannot understand *it*. *There are* so many businessmen who would never allow *such* a success and opportunity *to* be lost." I said, "Yes, it is so. They who are<sup>26</sup> who can attain success in that way; *they* can be successful, but not you. But your success, even if was less than *that of* others, *as the success of an* honest man is *as* good." A man whose conscience is satisfied and *whose* heart *is* contented is much greater, incomparably greater than others.

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24. Km.sh.: "share" could also be "sheer" or "chair"; it could also be a symbol that has been crossed out

25. Km.hw.: "Share their own success," omitted

26. Km.sh.: a word missing after "They who are"; Km.hw.: "There are people" instead of "They who are"

What is worldly success, after all? One day *you may have* gold and silver in *the* hand; *it is* snatched away *another* time. Purse of man a thousand evils has<sup>27</sup> cost<sup>28</sup> every day and has never *been* anyone's friend. One day man *has* to leave all *there* from where *he* has got it and success *is* nothing if a person loses that great wealth which *one* finds within oneself, that restful condition of one's conscience, *that* comfort of *one's* heart, *that* power and enthusiasm to do greater and better work. If that *is* lost, what *is the* use of earthly success?

The third kind of person who goes *towards* a spiritual attainment is like a person who is asleep. There are many who know not where *they* have come from and where *they* are going. Many there are *who are* so much unsure of life, *who* do not know even *what they* are living for and what *they* must do. Perhaps *they* work all day long, perhaps *they know their* responsibility, perhaps *they know their* duty, perhaps *they* make a success, and yet *they* do not know what *they* are doing. *This is* not an example<sup>29</sup> rarely to be found. Among one hundred persons, *there are* perhaps ninety who do not know their life, *who* do not know what is before them in store. *What* does our modern education provide for this lack of knowledge? We are taught history, grammar, geography, mathematics. *This* is our qualification. Are we taught what is in us, how treat<sup>30</sup> us, to bring about rest, comfort, peace, how *to* bring about inspiration, how *to* develop at least that power which can help us to go further? Education does not help us. And then, those who wish to know this knowledge, they wonder about *it* and want to see how *to* attain to it. If *he is* a simple person, *he is* led *into* wrong things, *into* spirit communication, where tables move, lanterns fall down, *or into* clairaudience. Sometimes, as long as their curiosity is satisfied, *they* go there and think *it* is something. The intelligent ones will say *it* does not satisfy *them*. *They* want to read, not what is *taught* in the university, *that* not will satisfy *their* curiosity. *They want to* read about a mahatma<sup>31</sup> who for twenty years in the Himalaya has *sat in* meditation in a remote place. <sup>32</sup>*They*

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27. Km.sh.: "has" could also be "days" or "as"

28. Km.sh.: "cost" could also be "cast" or "caused"

29. Km.sh.: after "example", two illegible sh. symbols

30. Km.sh.: the symbol for "treat" is unclear; it could be "read"

31. For *mahatma*, see Glossary

32. Km.sh.: an illegible word

influence from planets, great influence. And that in Atlantis<sup>33</sup> *there is something wonderful*<sup>34</sup> <sup>35</sup> after hundred years man's face becomes face of bird. Say something new, not in university, is interesting those who cater, give something to make success. Spiritual ideal ruined in one side road <sup>36</sup> by<sup>37</sup> those wonders or curiosity. <sup>38</sup> persons who think that read some occult<sup>39</sup>, psychic book, have read this book, have read Yoga book. Do you believe in this or other useless talk?<sup>35</sup> Nothing is accomplished by it; such is *the* condition, and that is where the seekers after truth have to go. Therefore, *it* is natural that those who are sincerely wanting to attain *spirituality* become tired, disappointed, *and* rather do everyday work in *the* factory *or in the* office than do something useless. Nor testify reason nor spirit.<sup>40</sup> *The* actual condition, therefore, *is that the* hunger is ever so great *for* spiritually in America, where materialism has taken hold of *the* country *and* commercialism is prevailing. People have enough of it, *to* think *that* all is comfort, convenience *is all*. *They* must have something different, and yet *they* do not know what we must have. When this *is the* condition, *the* purpose of life, naturally, is not satisfied, is not accomplished.

Now to say, in conclusion, what can satisfy the purpose of life? *The* first step must be taken *towards the* purpose of our individual life, be it a profession, a business, or whatever enterprise *it* may be; *to* go through it, never *to* sacrifice it, never *to* leave it, never *to* get tired of it. Once accomplished, this gives greater power and greater inspiration to accomplish that purpose of life which is *the* purpose of all life.

Now *you may* ask how *to* attain to that purpose of life? My answer will be<sup>41</sup> that what you are seeking for is in yourself. Only instead of looking outside *we* must look within ourselves, and how *we can* proceed to this accomplishment is that all your senses, such

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33. For Atlantis, see List

34. Km.sh.: an illegible word or words

35. Km.hw.: this passage omitted

36. Km.sh.: a symbol that could be "have", "with" or "after"

37. Km.sh.: "by" could also be "be"

38. Km.sh.: a symbol that could be "Tired" or "Dread"

39. Km.sh.: this symbol is not clear

40. Km.hw.: "Nor testify reason nor spirit." omitted

41. Km.hw.: "is" instead of "will be"

as sight, hearing, smell, touch, taste, must be suspended for some moments in order to put a screen before the life which is outside. And by getting into concentration and by developing that meditative quality, sooner or later *we* will get in touch with *the* inner self, which is more communicative *and* talks louder than all noises of *the* world, which gives joy and which creates peace and produces in you a self-sufficient spirit, *a* spirit of independence, of true liberty, the wisest democracy and best aristocracy. The moment *you* get in touch *with yourself* within yourself, you are in communion with God. *It* is in this way, if God communication is ever sought rightly, that the spirituality is attained.

God bless you.

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Twentieth Century Club, Detroit  
February 3<sup>rd</sup>, 1926

### The Secret of the Spirit

Beloved ones of God,

I will speak this evening on the subject of the secret of the spirit.

I must explain first what is meant by spirit. There are four different explanations of the same word. One explanation is the essence. The spirit of rose means the essence of rose. The spirit of camphor means essence of camphor. And the second meaning of the spirit is as understood by many who call the soul that has left *the* body on earth, *who has* passed to *the* other side, *they* call it spirit. And the third<sup>1</sup> meaning of the spirit is the soul and mind working together make spirit. It is used in this sense when a person says, "The fellow seems to be low-spirited," which means his mind and soul both are depressed. The one who says it may not define *it* in this way, but *it* is meant in this way. *And* the fourth<sup>2</sup> meaning of the spirit is the soul of all souls, the source and goal of all things and beings from *which* all comes and to which all returns.

And now coming to the first meaning of the word spirit, the essence. The essence of flowers is honey, the essence of milk is butter, the essence of grapes is wine, and the essence of learning is

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Km.sh.: a note by the shorthand transcriber indicates that this passage was originally the fourth rather than the third meaning; however, in Km.hw. it appears as the third, and in the lecture which follows it appears as the third, and so it has been left that way
2. Km.hw.: the same note mentioned above indicates that this was originally the third meaning and two paragraphs have been inserted

wisdom. Therefore wisdom is as sweet as honey and as nourishing as butter and as exalting as wine. Because in this essence which is wisdom there is honey, there is butter, there is wine.

There is a difference between intellect and wisdom. And very few define it, as very often people muddle these two words. Instead of saying wise they say clever. Instead of saying clever they say wise. Wise and clever are two persons. Perhaps the wise one is clever, but the clever one is not wise. A person can be intellectual and yet not wise. But the wise can be intellectual also. Wisdom is composed of two things, outer experience and inner intuition. Outer experience is learning, inner intuition is inspiration. Learning and inspiration is wisdom. Learning alone is intellectual knowledge.

I was amused hearing a person say that, "I have written fifty books on philosophy and *I* have read perhaps five hundred books of all sorts and *I* have not yet come to understand, what do you mean by truth." I said, "I am not surprised. Perhaps *the* more books you will read, the further *you will* be removed from truth. And the more books you will read the more *your* intelligence *will* be covered by veils of darkness." *I* said, "Is truth in a book? Has anyone learnt truth from a book?" *I* do not mean to say learning has no place. Learning has *its* place in life. But learning is not all. There is something besides to perceive in order to realize wisdom. It is the book learning that makes people think very often they must know something new. When I speak like this, as I am speaking, do you think *it is* not something which *you* have always heard, always known? Is *it* not simple? They make their own difficulty. Solomon has said, "*There is nothing new under the sun.*"<sup>3</sup> So *it* always is and *always* will be. The higher <sup>4</sup>truth, the simpler it is. The simplest thing in life is the ultimate truth. As people make a confusion between clever and wise, between intellect and wisdom, so people make a confusion also between facts and truth. Everyone is ready to defend his argument from the knowledge that he has received from one moment's experience. But what is a fact? Fact is a transitory truth. In other words, fact is a cover over truth. As long as *a* person is finding truth in facts *he* is groping *into* a darkness. *One* may say, "*Has* fact some

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3. Ecclesiastes 1:9

4. A typed version of Km.hw. suggests adding "the" here, which seems right

relation with truth?" Yes, fact is *the* shadow of truth, as pleasure is *the* shadow of happiness. Neither is pleasure happiness, nor is fact truth. Often I have been asked by inquisitive *people*, "But can you explain what is truth?" And after trying hard *I* thought the last thing was to write on *a* little brick "truth" for *them* to hold in *the* hand, *and to say*, "Here is truth,"<sup>5</sup> tangible truth *your* hands can feel." Do not consider *it* an exaggeration if I say that truth is that which cannot be spoken in words. And that which is spoken in words is not necessarily truth.

And now coming to the other meaning of the word spirit, this mechanism of the physical body, which works from morning till evening without winding, as a machine, and which stands through all the turmoil of life and which bears all the difficulties and which endures through everything that falls on it, one day falls flat, and that steam or electricity, whatever there was which kept it going, seems to depart suddenly. A physician says, "His heart failed, he died," or, "*The* person was ill, *he* died," or, "*He* could not endure *the* pressure of blood, or tension," or something you like, *as* an explanation of death. *It* means the<sup>6</sup> person who was active and sensitive is no longer active nor sensitive. The most important thing that was in him has left. So far the physician tells you. But what was there, he does not know. He will say heat, electricity, or something which has left him. And now from *the* point of view of a mystic what has left this<sup>7</sup> body was the person. This body was not the person. This body was a mask over that person. And when this mask is thrown, that invisible person has become visible. Not he, *but* only the mask has been thrown. He already is what he was. If there is a death it is the removing of the mask.

And now comes a question, how does it take place, how does it happen? And *the* answer is that there is a magnetic action between the person and the mask. It is the strength of the physical body which holds the spirit, and it is the strength of the spirit which holds the body. The physical body holds the spirit because it only lives by the life of the spirit and without spirit it is dead. And as every being,

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5. Km.hw.: "truth," omitted

6. Km.hw.: "a" instead of "the"

7. Km.hw.: "the" instead of "this"

however small, struggles for life, this physical body tries to hold on to the spirit, and it holds on to the spirit to the last, as a lover of gold would *hold* it tight in his hand until *his* hand was paralyzed and *he* can no longer hold it *and* lets *it* drop. *It* does not mean *he* does not want *it*, *it* only means *he* cannot hold *it* any longer. And now from the part of the spirit, as long as the spirit was interested in the physical body, it held it, it permeated through it, embraced it. But no sooner it felt that it does not want it any more, it dropped it. It found that it has<sup>8</sup> no purpose with it. And these both tendencies can be seen among persons, studied by understanding persons. There are persons who have perhaps reached an old age when they are doing nothing in the world, and yet each atom of their body is consciously holding the spirit or unconsciously to live any moment that *they* can possibly prolong their life. And so long as *their* strength allows *them* to hold the spirit, they live, and *they* live to a very old age. And there is another tendency to be seen, that there are some tired of life. *They* see no importance in this life of the earth. *The* value of things has become less in their eyes. *They* are disappointed in this transitory and changeable condition of the life on the earth. In the spirit *they* are feeling something quite different. Their tendency *is* to give up their<sup>9</sup> physical bondage of the body. They would be glad if the spirit was separated from it. And yet the body unconsciously clings to the spirit just the same *and* keeps them as long as *it* can hold. This unwilling spirit, imagine, is held by the body.

In conclusion, death means separation of the body which is nothing but a garb over the spirit. The separation is between the body and the spirit. And now a person asks, "After this separation<sup>10</sup> what follows?" The body which is left on the earth by *the* spirit is no longer living in the sense we understand life. And yet it is living. It is as if the fire was in the stove and even after the fire was extinguished the warmth was there. There is the smallest degree of spirit, but there is a life in it. Where there is no life, life cannot be created there. Life must come out of life. Life cannot come out of death. Even living creatures, worms and germs *are* coming out from

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8. Km.hw.: "had" instead of "has"

9. Km.hw.: "this" instead of "their"

10. Km.sh.: a note by the sh. transcriber indicates that here the word "supression" is added in lh.

this dead body. How can life come if *there* was no life? There is a life, not in *the* sense we understand, but *it is* living just the same. I bring it to your notice in order to say *there is* nothing in *this* world which we can call without life, or dead. Every thing, every object that seems without life has somewhere some life there. And even after it is destroyed *it* is still living. If germs and worms manifest out of *the* dead body, *we* think *it is* finished. No, *it* is continued still; life is continued in various forms. *It is* never ended. *It is*<sup>11</sup> ended that imprisonment that we recognize as such and such *a* person. But *its* existence is still going on, even *its* mortal existence, even the mask which was nothing.

And now we come to the spirit. That was the living part and *it* goes on living. When *we* say, "*He* has gone to *the* other world," the other world<sup>12</sup> is our conception and *it* is a beautiful conception too. If I said that there is a great revolution taking place in the scientific world, *it* does not mean that *the* scientific world is outside of this world. Our great development in *the* mystical world *does* not mean *that we are* out of this globe. *It is a* conception, *it is* a beautiful way of putting it, and *it is the* best way one can do. "In *the* other world" means a world which is veiled from our eyes, our physical eyes, but that world *does* not mean *a* world far away from us and that which is not within our reach. The living and *the* dead, all are in the same space; we all live together, we all are together. Any<sup>13</sup> veil separates us, the veil of this physical body. Separation is of not being able to see one another; *there is* no other separation.

One need not reach *the* seventh heaven in order to reach those who have passed. The one who really cares for them where *there is* a connection of love and sympathy, that itself causes nearness. Maybe two persons *are* living in *the* same house, working together, speaking together, seeing *each other* every day, every hour, yet *they* may be as far apart from one another as North Pole and South Pole. Two persons thrown by destiny miles away so that *they* cannot reach one another by life's difficult situations, and yet they can be closer by one another than anyone outside can ever be. If that is true, that

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11. Km.hw.: "has" instead of "is"

12. Km.sh.: the sh. symbol looks like "word" here, but the lh. transcription has "world" which fits the context

13. Km.sh.: the word could be "Any" or "Every"; Km.hw.: "Only a" instead of "Any"

gives a proof that those united together in their spirit, they may be thrown apart in the world, yet close together, that nothing stands between them. And therefore those who have departed from this earth, when *there* is a connection with someone on earth *they are* close together just the same. Nearness is nearness of the spirit, not of *the* physical body.

There was a talk *about* the<sup>14</sup> *sati*<sup>15</sup>. Sati in India was a custom that some wives devoted to *their* husbands used to be cremated with the husband. And there was a great horror about it. People thought differently. Someone spoke to me about it. I said, “Whether a person is cremated or buried, when two souls have become one, whether *they* are on earth or whether one is<sup>16</sup> gone to *the* other place, still *they* are united. If person<sup>17</sup> was living, that living person was dead here, living there where *there* is real unity. *There is* no separation. Nothing can separate two souls if *they are* really united.”

And now coming to *the* third meaning of the spirit, the mind and the soul together. One might ask, is the mind and soul together which makes the spirit, is *that the* part of one’s being which lives? I say not a part, but all. Overcoat is not a part of *our* being; *it is an* overcoat, *it is an* extra thing. *It becomes* a part, *but it is* not necessarily a part. Real being is the spirit, the mind and the soul together. And if I were to explain further what mind means, I would say mind means a<sup>18</sup> thinking quality, the reasoning quality, *the quality* of retaining thought, memory, and feeling. And if you were to ask what difference *is there* between mind and heart, *I would say the* surface of heart is mind, *and the* depth of mind is heart. *It is the* same thing. When *we* realize mind profoundly, *it is* heart; when *we look* at heart superficially, *it is* mind. In other words that which profoundly touches the deepest depths of being is action of heart, which *we* feel in *the* centre of *the* body. That which makes our brain act is our mind. Nor mind is brain, nor heart is this piece of flesh in the breast. Heart and mind is one and the same thing. Soul together with the<sup>19</sup>

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14. Km.sh.: “the” omitted

15. For *sati*, see Glossary

16. Km.hw.: “has” instead of “is”

17. Km.hw.: “one of them” instead of “person”

18. Km.hw.: “the” instead of “a”

19. Km.hw.: “the” omitted

heart or mind makes spirit. But one might say *it* is uninteresting to live as spirit and not as a body. It might seem uninteresting because the person has not experienced on this earth how to be able to live independent of *the* physical body. *It is* on this ground that all mysticism has been based, how to be able to live independent of *the* physical body, how to live on earth as spirit, even for five minutes a day. This gives *a* conviction of being able to live and yet independently of *the* physical body. *It is an* experience unlike any other experience in life, *an* education in *the* highest knowledge. *It produces* faith that gives ultimate conviction *which* nothing can change once a person has realized how, without *the* physical body, *he* can exist. *It is* not only *a* matter of existing, but existing completely, fully. Soul is not dependent upon *the* eyes to see. *It* sees more than *the* physical eyes can. *It is* not dependent of<sup>20</sup> ears; *it hears* more than *the* ears can. Therefore, the knower<sup>21</sup> of spirit masters *a* far greater inspiration, deeper,<sup>22</sup> by being able to exist independent of *the* physical body.

Yes, it is very easy for *a* person having material knowledge *to speak of those* fanatics who sat in *the* mountains, wandered about thinking on spiritual things, *who lived* in the dreams and veems<sup>23</sup>. *It* might appear so. *But they* did not do what everyone does. They left the life of business and profession and politics and social life for *the* sake of deeper experience. It is not necessary that *everyone* follows their example, but *one might* benefit by what *they* brought us. This is the time when West and East are coming closer together. It is the communication of ships and railway train, post office, wireless which brings us together. It is not *only* that, but now *there is an* interest for Eastern philosophy, especially for literature *and* poetry. I am sure the more East and West will come closer together the more there will be an appreciation for *the* music of the East, which is *spiritual and which stands* for the mystical idea and loftier ideals of the East. Although, *it* seems to<sup>24</sup> still some time we have to wait.

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20. Km.hw.: "upon the" instead of "of"

21. Km.sh.: the words "the knower" unclearly written in sh.

22. Km.hw.: ", deeper," omitted

23. The word appears as "veems" both in sh. and lh., but the word is unknown; Inayat Khan uses the word again in his lecture of February 7, 1926, q.v.

24. Km.hw.: "to" omitted

There was an attempt in New York to put Buddha's statue somewhere in New York, a very good attempt even from a social point of view. Imagine for Western people to admire a thinker of the East who lived thousands of years<sup>25</sup> before Christ and an impression left<sup>26</sup> on millions of people who adhere him as lord and saviour. It could establish a greater friendship, a noble idea. But there was opposition from a larger number of people who did not want it. This will pass. It is necessary now that we must waken to be benefited by the fruits of the lives of people in East and West. There is much that the West can give to the East. It has laboured along certain lines and the fruits of this work to<sup>27</sup> use of<sup>28</sup> East. And there are fruits which Eastern people have won<sup>29</sup> for years and years which will be of greater and greater<sup>30</sup> use and<sup>31</sup> once people will have realized more, as years will pass.

And the special thing that can be learned from the experience of those who have investigated life's secret in the East is the way of getting in touch with the spirit, realizing spirit. Someone asked me, "What do you mean by spiritual attainment?" I said, "By spiritual attainment I do not mean wonder-working or communicating with spirits. It simply means to become conscious of one's own spirit." No doubt, those who wish to mystify things make out of simple things complexities. But those who wish to serve the world in the path of truth change complex things in simplicity. In simple form we have to realize the truth.

And now we come<sup>32</sup> to the fourth meaning of the spirit, the meaning of the spirit as the source of all things and goal of all things, something to which all are bound and to which all will return. It is that spirit which is called by religion God. And the best way of explaining spirit is that it is likened to the sun, the center of all life. But is the sun so small as it appears to be? No. Then what is the sun?

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25. This date inaccurate, as the Buddha lived around six hundred years before Jesus Christ

26. Km.hw.: "left" moved to before "an impression"

27. Km.hw.: "can be of" instead of "to"

28. Km.hw.: "to the" instead of "of"

29. Km.sh.: the sh. symbol could also be read as "done"

30. Km.hw.: "and greater" omitted

31. Km.hw.: "and" omitted

32. Km.hw.: "coming" instead of "we come"

The sun is all. The part of sun that we recognize as sun is *the* centre of it. But sun is as far as its light reaches. Therefore, real sun is the light itself. But because there is a spot which is *the* central spot we call *it* sun. *The* light has centralized itself there. But then the sun has other aspects, such as the rays. Our souls are rays of that sun. Is the ray different from the sun? No. *It* is the sun itself. And what are we? We in our inner being are source and goal itself. It is only our ignorance of it that keeps *us* ignorant of our own being. And the idea is that every atom of the universe, having come from the sun, in other words, from the divine sun, makes every effort to return to it. The tendency of the waves *is* to reach upwards, and<sup>33</sup> mountains pointing upwards, *of* birds flying upwards. *The* tendency of animals *is* standing on *their* hind legs. *The tendency of man is* standing upright, ready to soar upwards. *The* expression of man is angel<sup>34</sup> with two wings ready to fly upwards. In spite of *the* law of gravitation, we are attracted upwards. The science has known the law of gravitation, but *the* mystic knows the other law, *which* is a law gravitation too, but in *the* other direction. Not only every soul is attached to that direction, but every atom of this world going through all different processes known by biology in order to come to that state, to return to the spirit. Therefore, *it is* not necessary to be frightened by going towards God, or by trying to attain *the* spirit to lose *one's* identity, *one's* individuality. A fear like this is *the* same as <sup>35</sup>*the experience of someone on the top of a mountain. A kind of fright comes to the mind when a person is looking at the immensity of the spirit. It is the immensity of it that gives a fright. In the same way a soul is frightened of spiritual attainment, because of the immensity, of the largeness and depth it has. It frightens the soul. It thinks, "Am I going to lose myself?"*, because *it has this* false conception of *its* smaller self. The other day I said mystics<sup>36</sup> try to die before death. *And I explained, to die before death is to play death. That means to get above this fright. This fear only comes from the false conception of self. The day it is removed from one's eyes one begins to see the*

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33. Km.hw.: "of the" instead of "and"

34. Km.hw.: "an angel is man" instead of "man is angel"

35. Km.sh.: here appears a word which could be "never" or "nerve"

36. Km.hw.: "mystics" omitted

immensity of life, all that one sees is nothing but one simple<sup>37</sup> vision  
of God's majesty.

God bless you.

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37. Km.hw.: "single" instead of "simple"

Twentieth Century Club, Detroit  
February 4, 1926

### The Art of Personality

Beloved ones of God,

I will speak this afternoon on *the* subject of *the* art of personality. There is a difference between individuality and personality, as there is a difference between nature and art. As much as nature is near to man's soul, the art is closer to his heart. If it were not so, man would have preferred to live in the forest, *he* would have roamed about in nature<sup>1</sup> and *would have been* quite satisfied in the wilderness, *he would have found* the greatest charm wilderness can offer and<sup>2</sup> *in the beauty which is to be seen in the forest. But* instead of all that, *man* has created a world for himself, a world which *he* has made for himself, and in that world is<sup>3</sup> made a nature of his own imagination, a nature which he calls art. If that is art,<sup>4</sup> on the art much depends, and<sup>5</sup> people may say, "Is it not *an* imitation of nature?" Yes, *it is an* imitation of nature. You might say, "Then *it* is not as great as nature." But I may<sup>6</sup> say, "Both nature and art, both are made by *the*

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the typescript. Where the two actually differ, the shorthand is placed as the text and the typescript is indicated in a footnote.
- Km.tp. = Kismet Stam's typewritten transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the typescript which do not appear in the shorthand are in *italics*.
- Sk.tp. = a typescript made from Km.tp. by Sakina Furnée, showing only two minor differences, which are noted.

An edited version of this lecture appeared as "The Art of Personality" in the revised vol. 8 (pp. 136-143) of the Sufi Message series (Element, 1991).

#### Notes:

1. Km.sh.: by the word "nature" is written in lh. "wilderness"
2. Km.tp.: "wilderness can offer and" omitted
3. Km.tp.: "he has" instead of "is"
4. Sk.tp.: "then" added later in ink
5. Km.tp.: "and" omitted and a new sentence started here
6. Km.tp.: "may" omitted

same artist.” The nature is made directly by the artist *and* the<sup>7</sup> art is made indirectly through the pen of the artist. Nevertheless, art is *the* finishing of that beauty which begins to manifest in nature. A person who has not come to this conception of art, *he* does not yet know the divinity of the<sup>7</sup> art.

And now coming to the question, what art has to do with personality? Personality is art itself and the greatest art. Once a lady told<sup>8</sup> me *and said*, “My parents brought me up just like a plant in *the* wilderness, *naturally growing*.” I said, “*It is a great pity*,” and she was surprised. What is education, what is culture, what is self-development? It is all art, *it is all the way* for individuality to culminate into personality. In the ancient times, the religious education and human culture in every form mainly had personal culture as the central theme of education. And today we are expected to learn mathematics, geography, history, and something else, and never the art of personality, which is of the greatest use in life. Apart from its spiritual significance, in our everyday life we see a salesman who is pleasant, who is courteous, whose manner is well, be *a* successful salesman. If *a seller* lacks *manner*, *he may* have all beautiful things in *his* shop, seller will be repellent<sup>9</sup>, *he will have no success*. *If* in the office a clerk<sup>10</sup>, a secretary, an assistant, a supervisor, if his personality is charming, if he has a kindly manner, if is<sup>11</sup> a sympathetic attitude, *he* will win the affection of all, *everything will be* light, *everything will* go smoothly. If that<sup>12</sup> person lacks the art of personality, with all qualifications he may have, the most capable person he may be, yet things will not run smoothly. And so it is at home. Whether man or woman,<sup>13</sup> *a person may be* a barrister, *a* solicitor, or<sup>14</sup> doctor, or<sup>15</sup> most qualified person, but if

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7. Km.tp.: “the” omitted

8. Km.tp.: “person came to” instead of “lady told”

9. Km.tp.: “if he is repellent” instead of “seller will be repellent” and moved to after “lacks manner,”

10. Km.tp.: reordered to read: “a clerk in the office”

11. Km.tp.: “he has” instead of “is”

12. Km.tp.: “a” instead of “that”

13. Km.tp.: “Whether man or woman,” omitted

14. Km.tp.: “a” instead of “or”

15. Km.tp.: “a” instead of “or”

there is no *art of* personality, if that art is not developed, he can<sup>16</sup> be disagreeable *and* unpleasant in his own home *and* in all walks of life.

The art of personality is the main thing to develop, and if that is not developed, *a* person has missed a great deal.<sup>17</sup> In the old countries, especially in the East, they lived on tradition and their regard. Their ancestors have not titles for<sup>18</sup> great works, but especially for art of personality. Today, during this time of modern civilization, man has become regardless of this art of considering equality of man, but is working in other direction. Instead of raising above this reasoning level of best man, wants to go below and join level of worst man. When you hear worldly quality is beautiful thing sounds very nice, religious, philosophical. But what is life? Is life not a symphony, every person not a note in this symphony? Suppose want to hear music, every note the same note, and when note person played on violin same note, how would have enjoy that music? Is equal to all notes, equal, no music. If all persons the same, no symphony. The way of understanding equality is different way, a way of rising to best, highest pitch. Everyone can rise to that pitch, if want to. But since man takes way of least resistance, falls to level which is level of average person. And it must be remembered that disregard of this principle, which is called art of personality, may lead the present generation.

This modern civilization, where can be nothing but disappointment, especially where materialism is prevailing all over, nothing to think but matter, and in itself keeps person away from the art of personality. Then if this art was not introduced<sup>17</sup> and *if the* love of this art *has not been* given, then what happens? *The* human beings<sup>19</sup> *becomes* not any better than *the* lower creation. Is *a* human being greater because *he* possesses wealth, *or* because *he has* read many books, *or because he has* learned much, or because capable in one's size, and<sup>20</sup> *is he therefore* greater *as a* human being? No. This

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16. Km.tp.: "will" instead of "can"

17. Km.tp.: this entire long passage ("In the old countries...was not introduced) is omitted from the typescript, possibly in consultation with Inayat Khan

18. Km.sh.: the symbol for "for" could also be "or"

19. Km.tp.: "being" instead of "beings"

20. Km.tp.: "or because capable in one's size, and" omitted

all side things.<sup>21</sup> Man *is greater* as<sup>22</sup> from *an* individual *he* has become a person.<sup>23</sup> If *a* tree in<sup>24</sup> *the* forest *grew* in the garden in *the* same way, *the* gardener would say, “*You are* not welcome here, *you do not* fit in with *the* surroundings here; this is *a* garden, *this is* not *a* forest.”

But besides *that*, the art of personality is not only something that *a* person should learn in order to become pleasant to others; the art of personality fulfills the purpose of life. And now comes the question, what is the art of personality? Do you call art of personality mannerism? People who put<sup>25</sup> on different ways of expression, an extra politeness, a society rhythm? Not at all. That is a falsehood that people adopt and<sup>26</sup> being unnatural and acting unnaturally. Instead of giving *a* better impression, *they* give *a* worse *impression*. *It* is something which spontaneously expresses itself. *You* do not need to act in *a* certain way, *you do* not *need* to put on something. *It* is *the* expression of yourself and yet will express<sup>27</sup> the art of personality. Besides, the sign of the great is<sup>28</sup> *to express* the art of personality. Whether knowingly or unknowingly, *a person may have* developed themselves<sup>29</sup> to that manner and *it is* wonderful to watch.<sup>30</sup> Without having learned to come to it, have arrived at that stage.<sup>30</sup> When<sup>31</sup> in India I was very fond of seeing the celebrities known in our country. And one day I heard that *a* great wrestler was visiting our town. Myself,<sup>32</sup> I never had approved of something that makes one win and the other fail, but because this man was *a* celebrity, *I* wanted to see

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21. Km.tp.: the sentence, “This all side things.” omitted

22. Km.sh.: the symbol of “as” could also be “has”; Km.tp.: “when” instead of “as”

23. Km.tp.: here appears a passage not in the sh.: “Very few of us distinguish between individuality and personality. Individuality is that which we have brought with our birth. We are born as a separate entity, that itself makes us an individuality. But personality is something that is acquired; it has not come with us, it is something we gain.” This may have been added in consultation with Inayat Khan

24. Km.tp.: “from” instead of “in”

25. Km.tp.: “Is it putting” instead of “People who put”

26. Km.tp.: a comma instead of “and”

27. Km.tp.: “which is” instead of “and yet will express”

28. Km.tp.: “it is the sign of the great” instead of “the sign of the great is”

29. Km.tp.: “himself” instead of “themselves”

30. Km.tp.: this sentence omitted

31. Km.tp.: “When” omitted

32. Km.tp.: “Myself,” omitted

him, and went to see him<sup>33</sup>. *One* could have expected very little from *the* personality of a wrestler. But in this personality, instead<sup>34</sup> of all strength, muscular and nervous *strength*, *there was* such a kindly manner, *such a* sympathetic look, attitude,<sup>35</sup> *such an* outgoing attitude, and there was *such* a serenity that I thought, even a wrestler, *who does the* most material and physical work, everything of<sup>36</sup> could show that *it is his* personality *and is*<sup>37</sup> not *something* material that<sup>38</sup> has made him great. *It is his* personality.

And<sup>39</sup> one thinks<sup>40</sup>, “If a person has a personality, why must he develop it?” But even a diamond must be cut. *It has the* light in it, yet cutting is required, wakened<sup>41</sup>. *It* cannot show that glow and that brilliancy *before it has been cut*. *The* same thing with personality.

Now<sup>42</sup> one may ask, “<sup>43</sup>How personality is regarded, in how many different aspects<sup>43</sup>?” *The* first aspect of personality is the action, the movement. Very often, before a person has spoken a word, *he is*<sup>44</sup> achieved a movement *which* has caused a jar upon *the* delicate sensibility of a person who sees that<sup>45</sup> *and who may* have founded<sup>46</sup> an opinion of *that* person before *he has* known about him, only by his movement. In one’s own movements<sup>47</sup> a person shows *his* state of mind person is<sup>48</sup>, unless *he has the* power to control. One can always show it that<sup>49</sup> stubbornness, weakness, foolishness; all things can be traced even<sup>50</sup> when a person walks, *or* sits, *or* stands up. Those

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33. Km.tp.: “, and went to see him” omitted

34. Sk.tp.: a pencil note in the margin suggests “in spite” instead of “instead”

35. Km.tp.: “attitude,” omitted

36. Km.tp.: “everything of” omitted

37. Km.tp.: “is” omitted

38. Km.tp.: “which” instead of “that”

39. Km.tp.: “And” omitted

40. Km.tp.: “might ask” instead of “thinks”

41. Km.tp.: “, wakened” omitted

42. Km.tp.: “Then” instead of “Now”

43. Km.tp.: for the question, Km. originally typed “How is personality required”, but then wrote in hw. “regarded, in how many different aspects” above the crossed out “required”

44. Km.tp.: “has” instead of “is”

45. Km.tp.: “it” instead of “that”

46. Km.tp.: “formed” instead of “founded”

47. Km.tp.: “one movement” instead of “one’s own movements”

48. Km.tp.: “person is” omitted

49. Km.tp.: “show” instead of “always show it that”

50. Km.tp.: “even” omitted

who can recognize a person in *the twinkling of an eye, for them it is not necessary to study physiognology*<sup>51</sup>. One movement *to them* shows whether *a* person is evolved or unevolved. And when this is<sup>52</sup> not directed and not taught, and when this science is<sup>53</sup> not understood,<sup>54</sup> naturally a person acts outwardly, for this was even all that he does in every movement he makes till his outer movement makes an impression upon his spirit, turning his whole being into wrong personality.<sup>54</sup> Very little attention has been given *to this* by the education to this fact<sup>55</sup>.

And now coming to the other aspect of personality which belongs to speech. The more we understand about speech<sup>56</sup>, the more *we* shall know *that* for every word there is a time *and that* you cannot speak every word at every time<sup>57</sup>; for every thing one says<sup>58</sup> there is a place. The very thing<sup>59</sup> you say in *its* own place and which is *a* fitting thing, *it* would be good. *But it becomes* wrong when *it is* spoken in *a* place *which is* not its place. People do not generally<sup>60</sup> think about it. Very often people<sup>61</sup> are outspoken, *they* do not mind when *they* speak, what they speak, where they speak. A person who has no control over his speech *becomes like a* kind of machine *which* goes on and goes on and goes on, without any will at *the* back of it. Remember *that* not only this,<sup>62</sup> they do not gain the affection of *others* and<sup>63</sup> *the* approbation of others, but *they* repel others,<sup>64</sup> become

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51. The word appears in this form both in the sh. and the tp.; it is apparently a conflation of "physiology" and "physiognomy"; Sk.tp.: corrected in ink to "physiognomy"

52. Km.tp.: "his movements are" instead of "this is"

53. Km.tp.: "when this science is not taught," instead of "and not taught, and when this science is"

54. Km.tp.: "A person may make such movements that will make an impression upon his spirit and turn his whole being into wrong." instead of this passage ("naturally a person...into wrong personality.")

55. Km.tp.: "education" instead of "the education to this fact"

56. Km.tp.: "this" instead of "speech"

57. Km.tp.: "you cannot speak every word at every time" omitted

58. Km.tp.: "word" instead of "thing one says"

59. Km.tp.: "And everything" instead of "The very thing"

60. Km.tp.: "generally do not" instead of "do not generally"

61. Km.sh.: here appears a symbol representing the sound "er", the placement of which seems uncertain

62. Km.tp.: "this," omitted

63. Km.tp.: a comma instead of "and"

talkative, things kept secret, any word give out<sup>64</sup>. *They* cannot keep any secret because *they have to say it, they have* the habit to say, *they have* no control about it.

Once a woman went to a healer and said, "Can you help me, I am in a distress?" *The healer asked*, "What is *the* matter?" *She* said, "When my husband comes home, *he is* in such a state that *there* is always<sup>65</sup> a disagreement." "Oh," said *the healer*, "that is *the* easy<sup>66</sup> thing to do. I will just give you these magnetized lozenges. When *your* husband comes home, *you take one* in the mouth and keep it." When *the husband* came home, tired and fatigued, and<sup>67</sup> *he* was inclined to war as usual, *but* she was quiet and did not answer. *He* was grumpy for a little while, *but* then became quiet. And so the home *became* more harmonious. Then, before *the lozenges were finished*, she went to that<sup>68</sup> healer and said, "Give anything,<sup>69</sup> give me one more packet of these," and *he answered*, "Lady, learn from this that it is not *the* lozenges, it is the keeping quiet, it is *the* lips closed against man<sup>70</sup>. When *your husband is* tired, *he* does not know his mind. And when *you* do not encourage him to quarrel, *he* will not quarrel."

*The art of personality is not so difficult to learn. It is to learn to be thoughtful. Those who say much very often say so little. Others who say little, but<sup>71</sup> they say much. It depends upon how it is said. In the Bible is said, "First was the word and the word was God."<sup>72</sup> That shows what power the word has. If we control our own<sup>73</sup> speech, if we know how to use a word, we know the chemical science of life and utilize<sup>74</sup> it to the best purpose in life. Sometimes a person can change a situation by one word and others cannot change it by*

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64. Km.tp.: "become talkative, things kept secret, any word give out" omitted, and therefore the filled-in words that would make sense of the passage missing

65. Km.tp.: "always is" instead of "is always"

66. Km.tp.: "easiest" instead of "easy"

67. Km.tp.: "and" omitted

68. Km.tp.: "the" instead of "that"

69. Km.tp.: "Give anything," omitted

70. Km.tp.: "closed lips" instead of "lips closed against man"

71. Km.tp.: "but" omitted

72. See John 1:1

73. Km.tp.: "own" omitted

74. Km.tp.: "use" instead of "utilize"

hundred hammers. There is a way to hammer and break the<sup>75</sup> rock that is the way of the hammer,<sup>76</sup> and there is *the* way of *the* water. If *the* rock is in the way, *the* water will not hammer, *the water* will surround it, *will* run smoothly over the rock<sup>77</sup> *and* make the<sup>78</sup> way on *the* top of *the* rock, and in this way the waves *will* proceed.

If *one* only knew the art of personality. If a person is upset, among ten people *who want to console him there are* nine who will upset *him more and there is* rarely one who will console him. That also belongs to *the* art of personality.

And then we come to another aspect of the art of personality *and* that is sympathetic and right thinking. By right thinking, all that one says and does naturally becomes right, because the root of every speech and action is in the mind. Naturally, by right thinking one speaks rightly and acts rightly; one cannot do otherwise. But what generally happens *is* that one never thinks about right thinking in connection with oneself; always one thinks about *it in connection with* others. If *there is* any wrong, *it* is in the other one. And the most wonderful thing *is that* the one who is most in *the* wrong is the one who sees most *the* wrong in others. That person *who* is full of wrongs, you will see, that person *knows* thousand wrongs about thousand people. That is person who is most wrong.<sup>79</sup> Besides, our experiences make us so pessimistic that if anyone said that<sup>80</sup>, “I have seen someone, such a nice person<sup>81</sup> *and* kind and good person,” *we* begin to doubt and think<sup>82</sup>; unconsciously *our* first thought *is*, “Can it be true? *It* cannot be true; *there is* no such a thing as good in this<sup>83</sup> world.” *And* as soon as a person says, “I have seen *such* a wicked person,” everybody is interested, because *they* believe it, it can be<sup>84</sup>.

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75. Km.tp.: “a” instead of “the”

76. Km.tp.: “that is the way of the hammer,” omitted

77. Km.tp.: “it” instead of “the rock”

78. Km.tp.: “its” instead of “the”

79. Km.tp.: the preceding sentence omitted

80. Km.tp.: “that” omitted

81. Km.tp.: “person” omitted

82. Km.tp.: “and think” omitted

83. Km.tp.: “the” instead of “this”

84. Km.tp.: “, it can be” omitted

<sup>85</sup>That shows that our experience always with wrong and hardly expect after having experience that there<sup>85</sup> can ever be right.

And now coming to *the* fourth aspect of *the* art of personality; it<sup>86</sup> is feeling. The great drawback of modern civilization is that man today thinks what is balanced and what is practical is to think with *the* brain, to reason out things. But to feel with the heart, *he* thinks, that is not practical, *that* is not a<sup>87</sup> common sense. Therefore, today a normal and balanced person is the one who lives in his brain and the one whose heart is developed *is* called a fanatic or impractical. Imagine, after reading the lesson<sup>88</sup> in *the* Bible that God is love, we come to realize *that* the one who has less God in him is more practical and who has more God in him, *he* is good for nothing. When there is a discussion among intellectual *persons* arises<sup>89</sup>, *it is understood* to keep apart sentimentality, “Just discuss on the point, recite facts,<sup>90</sup> that keeps your reasoning clear.” *But* this takes away the beauty of life. The art of personality is in that profound deep feeling which directs every thought, speech, *and* action of man. When Jesus Christ told to the fishermen that, “Come hither *and* I will make you the fishers of men,”<sup>91</sup> *he spoke to* those who were absorbed in catching fishes at *the* seashore brought with him<sup>92</sup>. “Come here, I will teach you (in other words)<sup>93</sup> the art of personality.” It is therefore not a subject which I bring before you, *it is a* subject which Christ taught. And<sup>94</sup> it is the art of personality which the prophets proved in their own lives to be of the greatest importance and impression<sup>95</sup>. The impression Buddha has left upon millions of people in *the* East, who

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85. Km.tp.: “That shows that we hardly expect any experience that” instead of “That shows that our experience always with wrong and hardly expect after having experience that there”

86. Km.tp.: “, which” instead of “; it”

87. Km.tp.: “a” omitted

88. Km.sh.: “lesson” difficult to decipher; Km.tp.: “the lesson” omitted

89. Km.sh.: after “arises” is an unclear symbol which might be “unanimity”; Km.tp.: “arises” and following unclear symbol omitted

90. Km.tp.: “recite facts,” omitted

91. See Mark 1:17

92. Km.tp.: “brought with him” omitted

93. Km.tp.: these parentheses in the tp., apparently indicating these words not part of the quotation

94. Km.tp.: “And” omitted

95. Km.tp.: “and impression” omitted

keep *his* statue<sup>96</sup> in their<sup>97</sup> temple and see *the* expression of God in Buddha, what is *it*? Is *it the* theories and dogmas *and* teachings *he* has given? No, *it is his* personality *which has* given *such a* deep impression upon people *that* for centuries they have held it sacred. It has proved to be more precious than anything in *the* world.

*It is not a* subject of *which one can say it is* no lighter<sup>98</sup> than any other subject. On *the* contrary, *it is a* subject of *the* greatest importance. There are millions of Muslims; on hearing *the* name of *the* Prophet, hearts touched,<sup>99</sup> *their eyes are* full of tears. What is *it*? Is *it the* teaching the Prophet giving same fundamental teaching, not everyday<sup>100</sup>? What touches is *the* personality of *the* Prophet; *his personality has* given one *the* deep impression which never can be erased, which remains there still. The art of personality, therefore, is a magic. The fishermen among whom Jesus Christ had to walk *were* incapable of knowing *the* greatness of *the* master and not ready to understand the message he had brought. And yet *they* used to stand spellbound in *the* presence of the master; *they* used to be deeply impressed by *the* personality of *the* teacher. What was it? *It was* not a new teaching they received. *It was the* example before their eyes.

The Sufis in<sup>101</sup> all ages considered this<sup>102</sup> of the greatest importance. The Yogi theory of asceticism *has* nothing to do with *the* art of personality. *It is* another thing. But *the* wise of all ages who thought that God himself has manifested in *the* form of man, and<sup>103</sup> from *an* individual *develops into* a person, and he develops as a soul and in that is<sup>104</sup> the fulfilment of life's purpose.

<sup>105</sup>Is not therefore the main education but the central point in religion and in whole life. What is religion taught for? In order make man a personality. For every man is not a personality.

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96. Km.tp.: "image" instead of "statue"

97. Km.tp.: "the" instead of "their"

98. Km.sh.: the word is unclearly written, and could be "later"; Km.tp.: "better" instead of "lighter"

99. Km.tp.: "hearts touched," omitted

100. Km.tp.: "has given" instead of "giving same fundamental teaching, not everyday"

101. Km.tp.: "of" instead of "in"

102. Km.tp.: "the art of personality" instead of "this"

103. Km.tp.: "who" instead of "and"

104. Km.tp.: "they see in this" instead of "he develops as a soul and in that is"

105. Km.tp.: this entire sketchy passage (2 paragraphs) omitted, possibly an editorial decision of Inayat Khan and Kismet

And now coming further on this subject, I will come to that metaphysical point whether man can be divided into two aspects, a machine and an engineer. The part in man which is a machine may cover that spark which may be called an engineer, and in that case man may be subject to all influences, such cold and heat, wind and storm. All are condition, person's success, failure, difficulty is because own a machine often. When any way machine is turned, at that moment happiness comes to him, if not is happy. Is quite natural, is end<sup>106</sup> of conditions. But then there is another part in man that is a divine spark, is that spark which makes him engineer, which gives command over this machine instead of allowing machine subject outer influences. Gradually gets any time own influence upon this instrument. In this the art of personality lies, in this secret of art of personality. One condition is slavery, other mastery. In first condition one is naturally placed; in next condition, one is brought by a development.<sup>105</sup>

And now one might ask, how does one learn the art of personality? You must learn art of personality<sup>107</sup> in the same way as one learns the art of painting or drawing. In *the* first place, first<sup>108</sup> *one* learns how to draw *a* straight line, *a* horizontal *line*, *a* circular<sup>109</sup> circle, *a* curve. And in learning the art of personality *it* is the same. How to say a thing, and how not to say a thing, *and* how to avoid *to* say a thing, and how *to* say a thing and not *to* say a thing, and how to say without saying *it* a thing<sup>110</sup>.

Then one learns the art of light and shade, *which* is the next thing. And that light and shade is how to hide a certain part in conversation or in action<sup>111</sup> and how<sup>112</sup> to make the other part brought to prominence. And then there is colouring. There is a great variety of colours. The artist has not seen it.<sup>113</sup> Every feeling, every thought, every idea has its particular colour. And when *a person* knows how

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106. Km.sh.: "end" or "ends" unclearly written

107. Km.tp.: "You must learn art of personality" omitted

108. Km.tp.: "first" omitted

109. Km.tp.: "circular" omitted

110. Km.tp.: "to say a thing without saying it" instead of "to say without saying *it* a thing"

111. Km.tp.: "or in action" omitted

112. Km.tp.: "how" omitted

113. Km.tp.: this sentence omitted

many of *these* colours *there are* and when *he* composes it in<sup>114</sup> all *he* says or<sup>115</sup> does in life, *then it* becomes an art of personality. It is nothing if *a* person has collected diamonds, or *if he* has got pearls, or *if he* has got rubies. What is it if *he* has not developed in *his* personality that precious quality which makes *a* person precious? What is it? All those things are nothing.

There are four different<sup>116</sup> grades through which one develops in the art of personality. One grade is when *a* person has become thoughtful. Then thoughtfully<sup>117</sup> *he* begins to observe his thoughts, *to* see his actions. The second grade is that not only *he* observes *his* thoughts *and* sees his actions, but he is able to control it<sup>118</sup>. The third grade is that a spontaneous outflow of sympathy comes from the person, that *it* is natural, *that his* attitude is outgoing, that his personality attracts and *that* his personality becomes *a* blessing. And the fourth grade is a grade where no effort *has to be* made to make the art of personality by the artist<sup>119</sup>. In this grade *the* artist becomes art itself, and whatever he did, it all becomes a beautiful picture.

God bless you.

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114. Km.tp.: "with them" instead of "it in"

115. Km.tp.: "and" instead of "or"

116. Km.tp.: "different" omitted

117. Km.tp.: "thoughtfully" omitted

118. Km.tp.: "them" instead of "it"

119. Km.tp.: "by the artist to make the art of personality" instead of "to make the art of personality by the artist"

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Evening, Detroit  
February 4, 1926

### Inspiration<sup>1</sup>

Beloved ones of God,

This evening I will speak on the subject of inspiration. Inspiration comes from intuition and intuition in man is the same which we recognize in the lower creation instinct. The tendency of a bird to fly without having been trained in it, a tendency of a fish to swim, the tendency of bull to defend itself with its horns, a tendency of a serpent of attract its food by breathing deep, all these things were never taught to the lower creatures, they are born with it, they have in them, and it manifests as instinct. Intuition, therefore, is not a rare gift, it is a natural thing in man, and it is the same thing which we recognize as instinct in the lower creation.

We hear in the ancient stories that the horse used to give warning of death and danger, theft and robbery, and that dogs and cats used to give signs of different happenings. Is not a thing of the past; we do not know it because live far of nature. Those whose life is agriculture in the East or West, and those who live close to nature, they believe, even today, that the animals know of a death, of a danger beforehand. It is not that know of death and danger beforehand, but they know even more than that. A horse rider of long experience told me one day, it was so interesting to hear, that as whenever this person was in danger the horse sought him by its restiveness. The horse was restless, tried to let rider know that was a danger before him.

He who lives in the cities does not know about it because mind so absorbed in things and because we have so little intuition that even we helped pet animals in house to be less inspirational. Dogs and cats

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Documents:

Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later.

Notes:

1. Exceptionally, there seems to be no transcription of this shorthand in either handwriting or typing; because of this, the text is fragmentary, although it is possible to make out much of what was said

living in cities, moving in crowd, tuned to such vibrations that also lose intuition because are away from nature, are not in their place. But we human beings were not made to live in crowded cities as we live. Life not natural in way far from that life which was meant for us and which would have kept us natural and normal beings. But condition in which live at present not natural, not be called normal beings when look at laws of nature. Imagine those who have to work and toil, have to be most of the day in artificial atmosphere made by steam heat, do not know what fresh air is. If for two or three hours in day is not enough. At night must also sleep in place where atmosphere is artificial. Covered and overtly, covered by artificial clothes, eating food after having boiled, having taken strength out of it. Weaker and weaker in digestive powers; cannot even digest cooked food. Not only that, but we who are offspring of nature or perhaps are the finishing of manifest human beings are far removed from nature. It is perhaps worse than the exile of Adam and Eve from Garden of Eden. Their exile not in crowd as we are, we in crowded city, they only on the earth.

Naturally, therefore, that among one hundred persons hardly one who believes in such a thing as intuition, and among those who believe that is such a thing as intuition do not always follow intuition. Are afraid their intuition may lead them wrongly. In order to be practical, a man of common sense must have feet on ground, in other words not believe in such thing as intuition. Nevertheless, intuition is natural faculty in man, is inborn and without this nothing is accomplished. Art, music, and poetry apart, even scientific discoveries have intuition at the back of it. The inventor may not know it, but get by intuition just the same. In this wonderful country where so many inventors discovered wonderful things, maybe do not know where comes from, perhaps outcome of study and brain, but is not always that. Their brain has worked under direction of intuition, do not know it. There are rarely some great inventors in the world because some have natural intuition and the others have too, but do not know.

A person says, "I once thought that could use my intuition and thought some certain things felt came from intuition, in end found that was not my intuition." But need not be effort of a mystic, is from mystic that we learn, if did not sacrifice our benefit in order to get

self-confidence, greater benefit still, lose that faculty of intuition. Effort not be really intuition. Very often intuitive people, by fearing maybe intuition not right, have lost, faculty has become blunted.

And now the question is what sort of person is more capable of intuition? It is the fine person, sympathetic person, sensitive person, concentrated person who is more capable of intuition. And a gross person, dense person, material person, person who is confused, his intuition is buried within himself. One may ask, Where does intuition come from? Intuition belongs to the inner planes of existence, but intuition is felt in certain part of one's nervous centres. A person who makes his body dense by unwholesome food and by an irregular life, the fluids in nervous centres where intuition manifests become frozen. Therefore, he has intuition but cannot perceive it because nervous centres become dense, cannot respond to call of intuition. And you will see the truth of this, that some days a person is more intuitive than others, whether because dense food or life not regular or that person who never had intuition received a blow from life and there was something that was frozen becomes melted and liquid which was in nervous centres was quitted and suddenly became intuitive.

Woman by nature is more intuitive than man because her principle, her natural principle is receptivity, she receives intuition. And man with fine qualities, sympathetic, artistic, poetic, musical, of fine perception, can receive intuition more than others. There is another reason also why a person cannot feel intuition clearly; mind is likened to a pool of water, and when water in pool disturbed not take reflection clearly. It is in the calm water that reflection is clear. When person is worried and troubled and when mind is not tranquil and is disturbed cannot receive intuition for is in a confusion. And the life today causes this confusion to everybody. This life of turmoil from morning till evening, one has to fit in with time. As soon as one awakes in morning, one thinks about time, and life as busy as is today, one cannot even have his meals with rest, with tranquil. Must look in watch three times in meals, has to catch train or tram and put his mind to that. Shows that mind is torn to pieces by life that one leads today. There is no such thing as peace and tranquil, and since one does not experience it, one does not ask for it. One does not know the joy of it. When children are born and brought up in that, do

not know anything else but that turmoil, do not know what life of peace means, are deprived of that great bliss which is inner knowledge. Comes by the source of intuition.

And now we shall inquire if intuition is a gift that can be found in some few people or intuition is thing that can be found in everybody. There is a form of intuition which you can see in every person, which is called impression. Every person more or less gets an impression on seeing another person. He gets an impression whether this person likes me or does not like me, friendly inclined or antagonistic, good person or whether wicked. In order to get an impression one needs not be very intuitive. A normal amount of intuition in person makes him see, but at the same time sympathetic person who is honest and person who loves truth and is straight in his feelings, that person is naturally intuitive.

When we go a step forward, the next step to intuition is inspiration. What can musician without, do without inspiration? It is not only a musician or poet but a writer, a scientist, a teacher, a professor, a doctor or lawyer, politician, all these need inspiration. In all walks of life inspiration of greatest importance and yet how few think about it. I was most surprised the other day in Paris, talking with some literary persons, a very well-known writer in France asked me a question, "Do you think that there is such a thing as inspiration?" Imagine, this shows to what extent has penetrated through the mind of people. The writer who could make a name through the whole country and yet not be sure that there is such a thing as inspiration. Often it is so, because music or poetry or writing or anything, it is all food before the market, it is all used in the form of commercial. As soon as writer begins to write the agent who sells writing says, "It will not take, you must write something that will take, that will bring us some money. If is too deep, too high, not give success, must not write." Naturally writer writes something to please every man in the street, remains there, not pursue inspiration. Therefore, instead of going upwards, humanity is going downwards. I then was keen about knowing what is the cause of it all. Let us see in their writings, and when I saw it seemed is more form than style. Ancient people had quite different, not they write opposite meanings, put in blurry words, pleased before the market. If success has come then success leads to success, a writer becomes great.

During my visit I frequented in New York in order to see all the theatres, sought what is the note of the stage. And to my great surprise what did I find is limited pitch, neither does play writer strike a deeper note, nor high note, keeps to limited pitch. Why? Because to please the audience. The whole thing depends upon making a success, making a success with generality. Therefore, have to squeeze any inspiration. Then play before people that people may like it. People will like what can but by that not elevated, there is no progress in it. To make progress is one thing, to help to make progress another thing. No attempt by writer, readers, philosopher, by anyone, in everyone, in what work of life to give push to humanity to rise her and go further. Then will not be a better day. Yes they will make success, but how long that success last? That success is feeble, is always confronted with competitions, does not depend upon real merit. Or perhaps merit has become something that is recognized by everyone or is no merit. Merit is limited.

A poet may write a poem for months and cannot be satisfied, nor others can be satisfied by it and the same poet perhaps may receive by intuition in two minutes a poem which is poem satisfactory to him and to all those who will read it. There is no effort spent over it, has come just like a stream of water has uplifted the poet who has received it. That is what is called inspiration. When writer says have worked hard, writes so many lines. May dig the ground, do better by working hard, will be profitable. Inspiration does not want working hard. By inspiration working becomes smooth, inspiration gives ease, neither is hard to express inspiration nor hard to read inspiration. In both cases gives ease, uplift, happiness. The great musicians, Wagner,<sup>2</sup> Beethoven<sup>3</sup>, whose music today we hear and want to hear, why? Because has come from inspiration. The words of Shakespeare very living, you cannot correct, improve them, cannot do any better. We had in the East writers like Jalal-ud-Din Rumi<sup>4</sup> and Hafiz<sup>5</sup> of Persia who have once written a thousand of poems, imitate that style but no one could produce that inspiration. Today is living

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2. Km.sh.: probably the name of another composer appears here, but it cannot be deciphered; the sh. symbol looks like "always" or "real"

3. For Beethoven and Wagner, see List

4. For Jalal-ud-Din Rumi, see List

5. For Hafiz, see List

and after three thousand years will be living still. The older it is, the more precious will become, as the old wine, for what comes from inspiration is living, comes from the spirit; that is why source is different from the source that one gets other knowledge from.

One might ask, Where does one get inspiration from? In order to make it more intelligible I would picture it in form of room where are all things, beautiful imageries, wonderful symbols, beautiful verses, there are splendid themes. What has to do is to throw searchlight in dark room. With poet in dark room, inspiration of music on that department, because searchlight, which is the art<sup>6</sup> of the poet or musician, has a connection with the store of music or poetry or whatever be the seeking of the soul and that connection automatically brings one in contact directly with the things one seeks for. In order to make this idea more simple, I will say that inspirational person wanted a special desk for his room to write. He got a fancy of going to find this desk and he followed his impulse immediately and as goes out he did not to go two blocks, saw in showroom, saw desk wanted that not be found in whole city. That was the desk for him. Is not accident that one brought there, is his desire, one's contact with a particular thing of his desire, that magnetic attraction this person and object he wanted, both together. The other day someone asked me, "But what about those who have not got what they want?<sup>7</sup> What they want if have not?" I said, "Do you really think not got? If really wanted would have got it." You do not need to pity a musician have not inspiration, beam in darkness; if wanted inspiration would have had it. Wanting is not other thing, but do not know how to want. We think we want things but do not know how to want them. Inspiration is birthright of every man and yet every man has not got it. It only means either does not believe in it, if believes does not look for it, or if looks for it he looks for it as man who looks for the moon on the ground instead of looking in the sky. Those who say inspiration can be got from beauty outside in nature, not at all, is not the source, but that helps one to rise to that condition where one can receive an inspiration. But the source of inspiration is within oneself, not without; the harmony and beauty outside help one to come to that

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6. Km.sh.: the sh. symbols could also mean "heart"

7. Km.sh.: four shorthand symbols, which seem to be "have which the that"

pitch where inspiration becomes easy.

There is another form of intuition which may be called dream, and there is another form of dream which may be called vision. There are four aspects of dream. One aspect is the production or reproduction of the same impression which one had during the day in the exact form or in an irregular form. The second aspect is the opposite picture of the actual condition. If one is going to be happy, sees himself unhappy in the dream; if successful, sees failure in dream, and that is the opposite condition of mind. And the third aspect of dream, which is symbolical, is a very wonderful aspect. This person symbolically sees the past, present, and future in accordance to his particular stage of evolution. The finer, the subtler the symbolism, and the grosser, the grosser the symbolism. For a poet there will be a poetical symbol, which he alone can understand better. For mystic will be mystical symbology; for musician, musical symbolism. But so interesting to think that one begins to know different languages, a language which conveys much more than words can say.

In the fourth aspect of dream is seen the actual occurrence from distant past or present or future. Vision is special gift and greater gift. It has special nature and character, it may appear when person is in wakeful state or when half asleep or in the dream. Vision has special mission and special significance; may be warning, teaching, consolation, it may mean uplift and initiation in deeper, greater mystery.

But the best and highest form of inspiration is called revelation, when the whole life becomes communicative. But life is, if we only knew it, that not only human beings who stand before you, like reading letters can see what person was, is, will be, but you can hear the trees sing and the rocks cry. Do you think that stories of the past, such as we hear, that the saints spoke with trees and plants, were only legends of the past? No, are legends of the past which have gone out of the favour of the most, but who still remain in favour is not past, is present, is quality of the soul or rather the opening of the soul that communicates with all things, with all beings, because all things, all beings are communicative. And one might ask, How can one prove it, how is it possible that things and beings should communicate? We can see it in a small way, how person who is sympathetic, kind,

sacrificing, loving, deep in feelings, feels with his friend, the pleasure and displeasure of the friend become manifest to the heart of friend, need not be spoken in words. Why? Because is a link of sympathy, of there can be link of sympathy between two devoted persons, and if by that opened condition of their heart those able to perceive the state of one another, is it not possible for loving and sympathetic person who extends his sympathies to all, even germs and worms? Will not perceive condition, need not have magic power in order to communicate with things, one has only to let the natural growth of sympathy extend. What is generally done in life that conditions of life and interest in life influences the outspreading of sympathy in certain direction, stopping it from spreading and from extending. But those who know the value of the expression of the heart, they understand what it means. It means to become one with all beings and with all things and it is the oneness with beings and with things that brings about a communication, this communication which is called revelation.

God bless you.

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Twentieth Century Club, Detroit  
February 7<sup>th</sup>, 1926

### The Control of the Mind

Beloved *ones of God*,

This afternoon I will speak on the subject of the control of mind.

The tendency to be worried over nothing and the tendency to become anxious for little things, to be fidgety, and to be restless, to be afraid, and to be confused, and the tendency of moving about without any reason, the tendency of speaking without purpose, the tendency of being sad without any motive at the back of it, all these things come owing to the lack of the control on mind. And now you will ask, is there any other effect besides the effect that is made upon one's own personality? Yes, all weaknesses, errors, and mistakes that man makes against his own wish, *all* these come from the lack of control over his own mind. And if there is a secret of success, the key to it is the control of mind. Intuition, inspiration, revelation, all come when mind is controlled. And all worries, anxieties, fears, and doubts come from the lack of control.

One might ask, what is mind? Today the idea of mind is divided into two different parts. There is one part of humanity which considers mind as something still<sup>1</sup> inexplicable, *and* another part of humanity who considers mind as an action of brain. All that is registered in *the* brain is impressed on the atoms of brain. And *it* is *the* composing and decomposing of these little pictures in the brain that brings about a thought. It is a very limited conception of mind. If voice is such a great thing that *it* reaches through the wireless miles

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text, the longhand in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: "still" omitted

beyond, mind is finer than the voice. It cannot be limited and restricted to the brain, although brain is the medium by which thoughts are made clear. Mind according to the mystic is the real man; the body is a garb which man wears. This word comes from Sanskrit origin; in Sanskrit *it* is called *mana*. They call it *marn*<sup>2</sup> also. And from that comes man. In other man<sup>3</sup>, man means mind. It is true too. When a person says the fellow is sad, the man seems downhearted, the man seems courageous, seems enthusiastic, well-balanced, all these attributes belong to his mind. What a person is, is not his body, but it is his mind. As there is a saying, what you are speaks louder than what you say. That means the voice of mind reaches further than the spoken word and has greater effect than a spoken word, as<sup>4</sup> it is mind which creates atmosphere. One often wonders why it is that *one* feels uncomfortable in *the* presence of someone without having done any harm, *or that* one feels excited in the presence of someone, and *that* one gets out of tune in the presence of someone<sup>5</sup>, or tired, or confused in *the* presence of someone. Why is it? It is the effect of that person's mind. The mind that is going into a fire, that mind creates the fire in the atmosphere. Everyone in that<sup>6</sup> atmosphere is burning also in the same fire. The mind that is restful and peaceful, it emits its effect giving rest and peace to those coming in *the* atmosphere of *that* mind.

Once I asked my spiritual teacher how we can recognize the godly. And my teacher replied, "It is not what he says and *it* is not what he seems to be, but it is the atmosphere that his presence creates. That is *the* proof. For no one can create an atmosphere which does not belong to his spirit."

The first thing about the mind we can learn is to know that mind is independent of the body as far as its existence is concerned. But mind is enriched by the experience man gets through his senses. No doubt, mind is within the body, but without the body also, just like the light is within the lantern and without the lantern also. The body is the lantern in which there is the light. But the light is not covered

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2. For *mana* and *marn*, see Glossary

3. Km.hw.: "words" instead of "man"

4. Km.hw.: "as" omitted and a new sentence started here

5. Km.hw.: "in the presence of someone" omitted

6. Km.hw.: "the" instead of "that"

by the lantern, but the light is independent of the lantern. It shines out. And so does mind. Neither the brain is mind, nor the piece of flesh in *the* left breast of man is the heart. Only, the feeling is felt more deeply in the breast, and the thought is made more clear in the brain. In other words, spectacles are not necessarily eyes; spectacles only enable one to see things more clearly. But the sight is independent on<sup>7</sup> *the* spectacles. But the spectacles are dependent upon *the* sight. So the body is dependent upon mind, but mind is independent upon<sup>8</sup> the body. Body cannot exist without mind, but mind can exist without the body. The mind is *the* invisible being of the body. It is as<sup>9</sup> its seat in the physical being, *and it* is that seat which is called brain, as the seat of feeling is the heart. Neither mind therefore is visible, nor is heart. Mind is the surface of the heart, and heart is the depth of *the* mind. It is two aspects of one and the same thing. Very often we confuse these two words, the heart and the mind, not knowing that they are one and the same, only they are distinct in this way, that thinking belongs to mind, and feeling belongs<sup>10</sup> to heart.

Mind can be explained as<sup>11</sup> five different aspects. The first aspect is the power of thinking. And thinking can be divided into two parts: automatic thinking *and* intentional thinking. Automatic thinking is imagination, and when we think with intention that is called thought. Both thought and imagination have their place in life. A person who does not allow his imagination to work is as much mistaken as a person who does not allow a<sup>12</sup> thought to act. Many laugh at *an* imaginative person. *They* say *he* is in the sky, *he* is in *the* clouds, *he* is floating<sup>13</sup> in *the* air, *he* is flying in the space, *he* is in his dreams and veems<sup>14</sup>. But all works of art and music and poetry, they all come from imagination because imagination is a free flow of mind. Mind is allowed to work by itself and brings out the beauty and harmony

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7. Km.hw.: "of" instead of "on"

8. Km.hw.: "of" instead of "upon"

9. Km.hw.: "has" instead of "is as"

10. Km.hw.: "belongs" omitted

11. Km.sh.: the symbol could also be read as "has"; Km.hw.: "in" instead of "as"

12. Km.hw.: "his" instead of "a"

13. Km.hw.: "floating" instead of "floating"

14. This word, used by Inayat Khan in an earlier lecture (February 3, 1926), is unattested in the OED and has not been found in any other dictionary to date

it has. And when *it* is restricted by a certain principle or rule, then *it* does not work freely. No doubt, among artists and musicians you will find many who are dreamers and impractical people. But that does not mean they are backwards in their gift. Perhaps their impracticality in a way is a great help that they accomplish something practical people cannot accomplish. One need not follow their example, but one can appreciate it just the same. Besides, no one has believed in God, no one has loved God, and no one has reached the presence of God who has not been helped by his imagination. Those who come with arguments before *the* believer and say, "But where is God? Can you show me? How can you conceive of God? How do you explain God?", they are the ones without imagination. And no one can give them one's own imagination. And can anyone believe in the belief of another? If *one* believes in anything *one* must do *it* oneself. And that belief is formed of what? Of imagination. A philosopher says that if you have no God, make one. And no one has ever reached God who has not been able to make God. Those who trouble about the abstract God, they have no God. They only use word God. They have the truth, but they have not God. But truth without God is not satisfying. You ought to reach truth through God. It is that which gives satisfaction. All the strength that one derives from food, if *it is* given in one pill, perhaps *it* would keep *a* person alive, but *it* would not give the joy of eating. If one took the pill of truth, maybe that a part of his being would be satisfied, but that is no satisfaction. *The* idea of God fills<sup>15</sup> *a* person. That idea *he* first must<sup>16</sup> make in himself, *he* must make *it with his* imagination. If *he is* not willing to imagine, if *he is* only waiting for *God* to come before him, he ought to wait a long time. And if he wants to find *the* truth of life without *the* idea of God, *it is* having<sup>17</sup> a pill which will keep him alive, but *it is* not food.

The next aspect of mind is memory. *Memory* is likened to a photographic plate. It takes impressions, and the impressions are there. And when *a* person wishes to recollect something, this faculty helps him. It is within his reach. As soon as *he* wants to recall *an*

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15. Km.sh.: the sh. symbol could also be read as "feels"; Km.hw.: "feeds" instead of "fills"

16. Km.hw.: "must first" instead of "first must"

17. Km.hw.: "having" omitted

experience, he, so to speak, puts *his* hand on *that* particular plate which had taken *the* impression of *a* certain experience. There is no experience taken from the sight of<sup>18</sup> smell, or hearing, or touch, or taste which is lost. But every little experience gained once, be it for a moment, is impressed upon the memory, and the plate of that picture is there. But some say, My memory is not good, I cannot remember things; *I am* absent-minded. *The* reason is that they have lost the control over this faculty. But *the* impression is there. Very often *a* person knows<sup>19</sup>, I know it, but *I* cannot recall it to my memory. In other words, in *his* mind *he* knows it, but in *his* brain *it* is not yet clear. For instance, the name of a person, the face of a person, that<sup>20</sup> *a* person has lost *his* memory then he says, I think I know it and yet and<sup>21</sup> *I* cannot make it clear. That means that my mind that knows it, it is there, but *I* cannot make it clear in my brain.

The third aspect of the mind is the retaining quality, to retain a thought. Those who concentrate, they practise to retain a thought, an impression. But those who do not practice concentration, they automatically retain things of great interest, things that impressed their mind most. *It* is therefore that some carry with them a fear which perhaps from childhood is there. *It* is carried along through life. Some *have a* sad impression of disappointment. They carry it throughout life, *they* retain *it* in *their* mind. Mind is keeping it alive by revivifying it, by keeping that impression, *an impression* of revenge, of gratefulness, of success, of failure, of love, *of* admiration. *It* is kept there, and the mind cells *give* food and means for it to be living. Sometimes this is helpful and sometimes this is against one's life<sup>22</sup>. Now the psychologist calls it *a* fixed idea, and is always ready to call *it* insanity and also<sup>23</sup> *to put it* on *the* list of *the* insane. But *it* is not insanity, it is<sup>24</sup> everyone has got it. It is one of the attributes of mind. *It* is *a* faculty, *a* quality, to retain what likes to retain or happens to retain<sup>25</sup>. No doubt, sometimes *it* is *a* fact *that it* may seem

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18. Km.hw.: “, or” instead of “of”

19. Km.hw.: “says” instead of “knows”

20. Km.hw.: “if” instead of “that”

21. Km.hw.: “and” omitted

22. Km.hw.: “oneself” instead of “one's life”

23. Km.hw.: “also” omitted

24. Km.hw.: “it is” omitted

25. Km.hw.: “a thought” instead of “what likes to retain or happens to retain”

to be insanity. But insanity only comes from *the* abuse of that faculty. But *it* is not only that. But any faculty can be abused and *a* person can become unbalanced *by it*.

The fourth faculty of mind is reasoning. This is a department of mind which is always balancing and which is always enlightening, enlightening in this way, *that mind asks* why has *that person* done it? Mind says, That person is senseless, that is why *he* has done wrong. That is what mind says as reason. What mind knows it says immediately. Person can often show has been so.<sup>26</sup> *But what* mind says because<sup>27</sup> may not always be right. *It* may be *a* wrong reason also. But at the same time, *there* is some answer all the time. And it is very wonderful to watch the trick of the reasoning faculty, that when another person has done something wrong<sup>28</sup>, *reason* says because that person is wicked; *he* has done ten wicked things, *now he* has done another wicked thing. And when oneself<sup>29</sup> *has done* a wicked thing, *reason says*, because it<sup>30</sup> could not have done otherwise. *I could not* help it. *Reason* takes side of *the* ego. Reason is a slave and *a* servant of mind. *It is* ready at the call. Mind only has to turn *its* face to reason, and reason stands there as *an* obedient servant<sup>31</sup>. *It* may not be right at all, but *it* is always there. No doubt, there is always a reason behind a reason, and if we penetrate the thousand veils of reason we can touch the reason of all reasons, and we can come to an understanding that the outer reasons cannot give. And by that we understand all beings, those who are in *the* right and those who are in *the* wrong. They say the apostles in one moment's time were inspired to speak in many languages. It was not the English language, *the* Hindustani or Chinese language, *it* was the language of every soul. When a person has reached that state of mind where it touches the essence of reason, then it communicates with every soul. It is not a great thing to know thirty languages. If *a* person knew hundred languages and did not know the heart of man, *he* knows nothing. But there is a language of the heart. Heart speaks

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26. Km.hw.: this sentence omitted

27. Km.hw.: "because" omitted

28. Km.hw.: "wrong" omitted

29. Km.hw.: "a person himself" instead of "oneself"

30. Km.hw.: "I" instead of "it"

31. Km.hw.: "slave" instead of "servant"

to heart. That communication makes life interesting. Two persons may not speak, but their sitting together is *an* exchange of lofty ideal and harmony.

And<sup>32</sup> *it* will interest you to know that when first I became initiated in *the* hands of *my* spiritual teacher<sup>33</sup> in India, I was as eager as any man could be to assimilate, *to* grasp as much as can. Day after day *I* was in *the* presence of *my* teacher. *But he did* not once talk on spiritual matters. Sometimes *he spoke* about herbs *and* plants, *about* milk *and* butter. I went there *for* six months continually every day to see if *I could* hear anything about spiritual things. After six months, one day the teacher spoke to me about the two parts of a personality, the outer and the inner. And I was overly enthusiastic. The moment *I* heard *I* took out *a* notebook and pencil. As soon *as I did it*, *my* teacher changed *the* subject, go on to<sup>34</sup> other *things*. I understood what *it* did mean. *It* meant in the first place that *the* teaching of *the* heart must be assimilated in *the* heart. *The* heart is the notebook for it. If *it* remains<sup>35</sup> in *the* outer notebook, *it* will remain in *the* pocket. If *it is written* in *the* heart, *it will* remain in *the* soul. Besides this, one *has* to learn that lesson of patience, to wait, for every knowledge comes in *its* own time. *I* asked myself further, in six months time to come in *a* place *after a* long journey to make, was it worthwhile going *there* every day and having heard of nothing but trees and butter? *And my* deepest self answered, yes, more than worthwhile, *for there is* nothing in *the* whole world more than *the* presence of *the* holy person<sup>36</sup>. If *it is* not *said* in theories, *it is* in *the* atmosphere. That is a living teaching and which is the real upliftment.

And now we come to the fifth aspect of mind, the heart, which is the feeling. But thought, reasoning, maintaining of thought, and memory, all these faculties are nourished by this one faculty, and that is feeling. People divide today intellectuality and sentimentality. But in reality intellectuality cannot be perfect without sentimentality. Not<sup>37</sup> *the* thinking power *can* be nurtured, nor *the* faculty of reasoning can

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32. Km.hw.: "And" omitted

33. Abu Hashim Madani (see List)

34. Km.hw.: "and spoke about" instead of " , go on to"

35. Km.hw.: "is written" instead of "remains"

36. Km.hw.: "one" instead of "person"

37. Km.hw.: "Neither" instead of "Not"

be sustained without a continual outflow of feeling. In this age of materialism we seem to have lost the value of feeling. We know the name heart, but we have never seen such a thing. We don't know of its existence. We don't use it. We don't see its importance. But really speaking that is the principal bank, that is the root of the plant of life. The heart quality is something that sustains the whole life. All virtues such as sincerity, respect, thoughtfulness, consideration, appreciation, all those qualities come by heart quality. If *he has* no heart, a person is not capable of appreciating, nor of being grateful, nor capable of expressing *his* own soul, nor of receiving favour,<sup>38</sup> goodness, and help from another. A person without heart quality remains selfish, even foolishly selfish. If *he was* wisely selfish *it* would be worthwhile. People say very often, "But we have no time to show our heart quality, *we have no* time to allow the heart to develop. *We are* so busy." But one<sup>39</sup> can be busy every day long, every moment of life, every minute from morning till evening, *but everything we do we can do it with our* whole heart, express *it* from the depth of *our* heart. When *the* heart quality is shut out, then all one does is lifeless.

Mind is likened to pool of water. *When* the water in *the* pool is troubled, *it cannot* take reflection. So is mind. When mind is troubled, *it is* confused, *it cannot* take reflection. *It is the* stillness of mind that makes one capable of receiving impressions and of reflecting them. In the Persian language the mind is called a mirror. Everything that stands before the mirror appears, reflects *in* it. But when *it* is taken away *the* mirror is pure. *It* does not remain. *It* is so long in *the* mirror, as long as *the* mirror is focused to it. So *it* is with the mind.

They develop<sup>40</sup> by concentration, contemplation, meditation, that quality in mind which makes it still at times and active at other times, which makes it reflect what *it* sees at one time, and makes it avoid every reflection, that no outer influence<sup>41</sup> can touch it. The mind is trained by the master trainer by diving deep, by soaring high, by expanding widely, and by centralizing the mind on one idea. And once the mind is mastered, a person becomes a master of life. Every soul born, from the time it is born is like a machine, subject to all

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38. Km.hw.: "favour," omitted

39. Km.hw.: "we" instead of "one"

40. Km.hw.: "It develops" instead of "They develop"

41. Km.hw.: "reflection" instead of "influence"

influences, influences of weather, of all that works through one's five senses. For instance, no one can pass through a street without seeing the placards and advertisements. His eyes are commanded<sup>42</sup> by what is before him. *He has* no intention of looking, but everything outside commands the eyes. So one is constantly under *the* influence of all things of *the* outside world, which govern without him knowing. *A* person says, "I am *a* free man, *I* do what *I* like." But *he* never does *it*. *He* always does what *he* does not like, many times. The ears are always subject to hear anything that falls on them, *whether it is* harmonious *or* not,<sup>43</sup> disharmonious. *And* when<sup>44</sup> *he* sees, goes,<sup>45</sup> *he* cannot resist. And so man is always under the influence of life. Then planetary influences, then living influences of those around. And yet man says, "I have free will, and I am a free man." If *he* knew to what extent *he is* free, *he* would be frightened of his life<sup>46</sup>.

But then there is one consolation, that in man there is a spark somewhere written<sup>47</sup> in his heart which alone can be called a source of free will. If this spark is greater<sup>48</sup> a person has a greater vitality, *a* greater energy, *a* greater power. All he thinks comes true, all he says has impression, all he does will make an effect. What does a mystic do? *He* blows this spark in order to bring this spark to *a* flame, till *it* comes to a blaze. This gives him that inspiration, that power which *enables him* to live in this world the life of free will. It is this spark which may be called the divine heritage of man, in which *he* sees the divine power of God, the soul of man.

Spiritual quality, therefore, is the developing of this spark. To become spiritual means by blowing this spark you produce light from

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42. Km.hw.: "compelled" instead of "commanded"

43. Km.hw.: "not," omitted

44. Km.hw.: "what" instead of "when"

45. Km.hw.: ", goes," omitted

46. Km.hw.: "himself" instead of "his life"

47. Km.hw.: "hidden" instead of "written"

48. Km.sh.: the word "greater" is not clear; Km.hw.: "tended" instead of "greater"

it, and see in this light the whole life. *And one is* more able to think, to feel, and to do by bringing the inner light to a blaze.

God bless you.

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Kismet Stam's shorthand and longhand reporting

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 Aldon Manor, Jefferson 8100, Detroit  
 February 7<sup>th</sup>, 1926 (evening)

*Murshid's words after the service of Universal Worship<sup>1</sup> at the apartment of Mr. and Mrs. Low.*

I would first like to answer *a* few questions. If you all will write down any questions concerning *the* lectures I have given, written in *a* few words.

*Q.: How can one learn to gain control of the emotional self?*

*A.: By developing will power. You might ask how to develop will power. I answer: by little practice of self will every day. For instance, if you have to make a choice between resting comfortably in the day or going to the office if something is pressing, to attend to your work. By that<sup>2</sup> little self-discipline, self-control, this<sup>3</sup> will power will develop. Or when you are placed in circumstances which you wish to put off with food or room, not help or train,<sup>4</sup> such circumstances under which you are compelled to live, to take them easily, to go through it. By meeting difficulties, will power becomes stronger and you get a greater power and control over the emotional self. Then,<sup>5</sup> besides, balance between action and repose is also very necessary.*

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Documents:

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- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. For the Universal Worship Service, and Mr. and Mrs. Low, see List
2. Km.hw.: "that" omitted
3. Km.hw.: "this" omitted
4. Kh.sh.: the word "train" could also be "turn", and is followed by three more sh. symbols, possibly "are cannot sees"; Km.hw.: "not help or train," and what follows omitted
5. Km.hw.: "Then," omitted

*Q.: What is the secret of the spirit?*

A.: The secret of the spirit is to discover *the* soul within. Once *it* is discovered *the* secret is found. That secret is to identify *oneself* with *the* spirit rather than with *the* body. Naturally, the greater *the* inspiration and power and influence, *the* greater *things* one accomplishes, great things<sup>6</sup>; as well as *that*, one reaches *the* highest goal.

*Q.: You stated that the object is distinct from the mind. Is this so?*

A.: Yes, it is so. All that the senses can perceive is outside, but all that *the* mind can perceive is inward. That means imagination rises from *the* mind and *the* mind can perceive it. Feeling, memory, concentration, reason, all these things are felt by mind. And *it* is therefore that mind is not only *the* brain. Mind is *the* invisible being of man, and you can call mind more of<sup>7</sup> *the* being of man than *the* body. When we compare body with mind, *it* is just like a coat a person wears.

*Q.: When a person sees many visions in sleep, is that any development?*

A.: *When* a person who<sup>8</sup> sees visions, *it* is a type of person, a peculiarity of a person. Every person is not visionary. *It* is a particular type of person. If *he* develops thinking, visions *may* manifest. It can benefit the person very much. But in order to read *visions*, one must have mystical light to throw upon life and understand the meaning of visions.

And now a few words: this<sup>9</sup> *I* want to say about the Sufi work in America. It must be understood that Sufi Movement is not a creed, nor we have any desire to form into a creed. But *it* is the message, a message which must be given at this time, which belongs to this time. And *the* fulfilment of this message is the purpose of world recreation, a world reconstruction. That being the case, those belonging to *the* Sufi Order not only wish of developing themselves, but serving

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6. Km.hw.: "great things" omitted

7. Km.hw.: "of" omitted

8. Km.hw.: "who" omitted

9. Km.hw.: ": this" omitted

humanity.

This message has three aspects. One aspect is Universal Worship<sup>1</sup>, *which* three years ago *has been* introduced in America. And today, lately when<sup>10</sup> *I* visited in<sup>11</sup> New York, something *which was* perhaps going on taking place before four or five persons, now *took place* before hundreds of people. Everyone who comes and sees it says that this is the service, the form which is for this time. Those who *have no special interest*<sup>12</sup> *for religion*, even they *are* interested. And what is the reason of it? The reason is *that* for each time *there is* a particular form of worship. Universal Worship is the form of this time. It is meant by *the* embodiment of all the masters that now this form of worship must have universality<sup>13</sup> made. Besides that, this is something which has the blessing of Christ and the help of all the great ones who have come on the earth. Whether *they were* appreciated or not, *they* have done their duty. *It is the* same message which Christ has brought. And now *it* is the broadening of *the* outlook of humanity to appreciate it. This *will* be the form of worship in the whole world. Never imagine for one moment that something which *takes place before* five persons is something *which* no one knows in the world. *This* is to be the worship of the whole world. *It* is only a matter of time. My *mureeds*<sup>14</sup> will realize *that* this day will pass. The more *the* inspiration and sacredness of this form which is<sup>15</sup> recognized, that<sup>16</sup> it will spread through the whole world. It now<sup>17</sup> is spreading *in* Switzerland, *in* Norway and Sweden, *in* Germany, *in* England. The reason is not only *the* form; *it is the* magnetism, *the* blessing, *the* sacrament which comes of it, which is for the world<sup>18</sup>.

Everything in its beginning is small, is *it* not so? When Buddhism started in India, people wanted to sweep away and bit from it.<sup>19</sup>

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10. Km.hw.: "when lately" instead of "lately when"

11. Km.hw.: "in" omitted

12. Km.sh.: "are interested" written, which does not make sense; Km.hw.: "have no special interest"

13. Km.hw.: "be universally" instead of "have universality"

14. Sufis use the word *mureed* to indicate an initiate; see Glossary

15. Km.hw.: "will be" instead of "which is"

16. Km.hw.: "the more" instead of "that"

17. Km.hw.: "Just now it" instead of "It now"

18. Km.hw.: "which is for the world" omitted

19. Km.hw.: ", people wanted to sweep away and bit from it." omitted and sentence continued

Buddha had to leave his country. *And the time came when* whole India searched after Buddha. The message left with *the* fishermen, intellectual had crucified the master,<sup>20</sup> that message, *it* did not die, *it* lived; but<sup>21</sup> *it* reached the whole world, if not directly, indirectly. *It* cannot help reaching. The Ten Commandments of Moses give with Chr. have forgotten<sup>22</sup>. *Now* the foundation of the whole national law *is* built upon *those* Ten Commandments. When Muhammad's head was bleeding when *his* own people stoned him while *he was* preaching, and killed some of *his* disciples, and when *he* was going to be exiled, he said, "On this very earth, a house will be built where God's prayer will be inaugurated." Remember, therefore, that *the* beginning of everything is small. That which is truth and comes from God has *a* greater power behind it than anyone can imagine. Universal Worship in however small *a* way is *the* beginning of *a* new era which is meant for *the* world, to unite in it Jewish people, Muslims, Christians, Hindus, Buddhists, all, uniting *them* in praying *to* one and *the* same God, respecting one another's scriptures, regarding one another's teachings, able to appreciate their own faith much more, seeing one fundamental one. In all ages fights and wars *have taken place* for *the* reason of difference of religion. Today differences and distinctions still exist, *keeping* people prejudiced against one another. In order to get above, *there is this* universal understanding of all religions *which* Universal Worship is something to promote<sup>23</sup>.

In all periods *people have* sacrificed *their* lives and stand<sup>24</sup> in battles. My friends and mureeds *will not have* to *do* that. *They will have an easier time*. In *this* time of civilization, if people do not like *it*, at least *they will not exile them* from *their* country. *Our difficulties are* less in some way, in some way *they are* more. In *this* way *the* difficulties are greater, *that the* hearts are hardened more than before.

A spiritual call in ancient periods *used* to appeal to many. *And* those to whom *the* appeal *reached*, *they* gave themselves

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20. Km.hw.: "who intellectually had grasped the most" instead of "intellectual had crucified the master,"

21. Km.hw.: "but" omitted

22. Km.hw.: "were given to a few Israelites" instead of "give with Chr. have forgotten", where "Chr." is probably an abbreviation for "Christians"

23. Km.hw.: "promotes" instead of "is something to promote"

24. Km.hw.: "stood" instead of "stand"

wholeheartedly. But today in order to penetrate persons, *one has to* penetrate *their* brains first, *and it takes* a long time to reach their hearts. *They have* enough reason, argument, logic. *But* by penetrating *their* brains *one does* not get in touch with them. *It* is outside. *It* is not *the* profound depth of *their* being. Our difficulty is *that* we have to stand before iron walls. They had to stand before loving hearts or prejudiced hearts. Just now *it is* not *the* same thing. Just now *a* person says, “Is it true, is it not true? Am I going that way?” *And it takes him* perhaps ten years *to find out*. Even mureeds *may be* in this thought, “*Is it the right or the wrong path, or is it all right that I am in this path?*” This is another time when *the* mind has its work, *the* heart works very little. Nevertheless, what is meant to spread in *the* world will spread. Therefore, remember that Universal Worship, which *has been* just now performed here, *is* of a very, very<sup>25</sup> great significance. *It* will be inaugurated before thousands. You will see before long.

*Then there are* two other activities. *One is* the brotherhood, *which is* necessary more than ever before. At *the* same time, many people *are* tired of hearing *about it*. *They say*, “*There are* so many brotherhoods, no more shall be brothers in end<sup>26</sup>. If all these brotherhood divide us, where will *it* end?” *That is* true too. But our idea of our<sup>27</sup> brotherhood *is* not only *brotherhood* in name, but to see from *a* spiritual point of view. Looking for<sup>28</sup> a spiritual point of view, *we cannot be but* brothers. *But* in order to realize *this*, *we* ought to practise *it* in *our* own spheres.

*And the third and* most important thing in *the* Sufi Movement is *the* esoteric part. *The* first initiation is only *a* blessing. After *having* received *that* blessing, *there is* a second *and* third initiation, *and so it* goes on. As more and more initiations *one receives*, the closer *one is* taken in *the* confidence of *the* teacher, *the more one is* given exercises, practices of breathing, *of* concentration, of contemplation, that you may express divine personality. Of course, this is the greatest opportunity. If *one* looks at it and values it, to *the* extent sacred is

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25. Km.hw.: one “very” omitted

26. Km.hw.: “no more shall be brothers in end” omitted

27. Km.hw.: “our” omitted

28. Km.hw.: “from” instead of “for”

sacred, the more sacred the more<sup>29</sup> it proves to be sacred. *It is more sacred than anything else in the world, think<sup>30</sup> to be united with Murshid<sup>31</sup> in the thought of light and truth.*

Murshid's duty toward *his mureeds* is like the duty of parents towards their children: mother's compassion and father's interest. Not only in spiritual growth, but also in worldly affairs, remember of<sup>32</sup> Murshid *is* with you. But when *Murshid is* away, *he is with you* still more. For *the very fact that* Murshid goes away so much more near *he is* to his pupils. *One might do<sup>33</sup> think, "Murshid takes<sup>34</sup> so many pupils in the world to think of."* From a spiritual point of view, this does not count. As large is *the* circle of mureeds, so large *is the* heart of Murshid. *As it is* not true *that* parents many children<sup>35</sup> *give all their* love to one child. *Their* love to each one *is* the same, also not love diminished<sup>36</sup>. *The* same thing is with the teacher. There may be thousands of pupils. In *the* spiritual sphere *there is a* wider scope, *and* the heart of Murshid *is* not limited to *a* certain number. Therefore, you must know that Murshid is joyous in your joy, and sorrows in your sorrow, but is with you.

After this, I shall say God bless you.

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29. Km.hw.: "one sees the sacredness of it," instead of "sacred is sacred, the more sacred the more"

30. Km.hw.: "think" omitted

31. For *Murshid*, see Glossary (here referring to Inayat Khan himself)

32. Km.hw.: "that" instead of "of"

33. Km.hw.: "do" omitted

34. Km.hw.: "has" instead of "takes"

35. Km.hw.: "many children" omitted (perhaps "of many children" was said)

36. Km.hw.: "although they may have many children, it does not diminish their love" instead of "also not love diminished"

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Twentieth Century Club, Detroit  
February 8<sup>th</sup>, 1926

### Mystic Relaxation

Beloved *ones of God*,

I will speak on the subject of mystic relaxation this evening. Call it mystic relaxation or meditation, *it* is one and the same. I have called it mystic relaxation in order to make less complicate,<sup>1</sup> more explanatory. Very often people are puzzled about the word meditation because so often *it is* used and by so many people who have different ideas about it. By mystic relaxation the meaning becomes simple and clear.

From a physical point of view there is one condition, the condition of contracting and stretching, which enables man to bring the inner vitality outside. Relaxation is a contrary condition<sup>2</sup>. Either the energy is brought on *the* outer plane or the energy is put to repose in its natural, normal condition. When a person lifts something heavy, does something with determination, he brings that energy which is within into his physical body. It expresses through his muscles and nerves. When a person is asleep, that energy is put to repose. This energy being valuable, most precious, when *it* is used outwardly it brings outer gains; when *it* is used inwardly, it brings about inner attainments.

Meditation is reached by two stages. The first stage is concentration and the next stage is contemplation. After having

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Documents:

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Notes:

1. Km.hw.: "complication" instead of "less complicate,"
2. Km.hw.: "action" instead of "condition"

reached these two stages, the third stage is meditation. What comes after is the realization.

Nothing in this world can be thoroughly accomplished without a concentration, whether *it is* business *or* profession, or whether *it is* spiritual work. Those who cannot make a success in life, in business or profession, are the ones whose concentration is not right. And many of those who have succeeded in their lives, the mystery is that their concentration is great<sup>3</sup>. They may not know it. There have been so many great inventors in the United States who have produced wonderful works. Perhaps they themselves do not know that it is from their concentration that they have been able to produce wonderful things. Some are naturally born with that gift, and it is because of that gift that whatever they *have* undertaken, they make a success of it. If one is an artist, by the help of concentration he can produce wonderful works. If one is a scientist he can accomplish wonderful things in science. If *one* is a poet, poetry will be easy for him to write. If *one is a* mystic, mystical inspiration will flow to him. But without concentration, how much qualified *a* person may be, in *the* first place *he* cannot be qualified, but if *he* were, *he* cannot make the best use of *the* qualification *he* has. *It is by the* power of concentration *that he* can express himself fully.

Concentration can be regarded from a metaphysical point of view in three aspects: reflecting, constructing, improvising. The first kind of concentration is to reflect any object that one has placed before oneself. This is the mirror quality of mind that enables one to concentrate in this way. A person who is impressed by *a* certain thing *he has* seen without him, trying to concentrate upon it, he holds it in mind. In other words, he has focussed his mind on that object with which *he* is impressed, and his mind is doing nothing but reflecting it.

The other kind of concentration is constructing, in other words composing. For instance, if *an* artist was told to make a most fanciful picture, he creates in his mind the face of man with the horns of the buffalo and with two wings of a bird. The material is there in his mind. He has only to put it together in order to produce a certain form. This is constructive concentration. This is visualizing, in other mind<sup>4</sup>

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3. Km.hw.: "good" instead of "great"

4. Km.hw.: "words" instead of "mind"

making mind to produce something under the direction of the will.

The third aspect of concentration is improvising. If a poet is asked to write a poetry on the rosebud, the poet begins to improvise. He brings there a dewdrop, and he produces the picture of dawn, and he brings there a gentle stream of water, and builds a beautiful background to it. This is the third stage<sup>5</sup> of concentration.

Very often what people think about concentration is closing the eyes and sitting quiet in the church, and that also once in a week. And while doing it they don't know where *their* mind is going out. They themselves *are* in *the* church, but *they* don't know where their mind is.

There is a story of a teacher. He had many disciples working under him. He taught them concentration. To each *he* gave a different work. A new disciple came, *a* good and simple and innocent sort of man. The others thought, "What can he learn in the spiritual path?" And when the teacher asked him, "Is there anything you like, that you can call your favourite?" "Yes," he said, "There is a cow in my house." "Yes," the teacher said, "then think about that cow. The other pupils are sitting in their room. You have a room, sit there *and* think about it." The other pupils *can*<sup>6</sup> closed *their* eyes five *minutes*, ten *minutes*. *Then they were* annoyed *and* got away. This man *sat* for a very long time. The pupils could not understand why they did not see this new man in all their games, conversations, plays that they had around there. One day *the* teacher asked, "Where it is *that* new pupil? Where is *he* gone?" *They said*, "*We have* never seen him, only *the* first time he came." *The* teacher said, "See in *his* room." *They* went. *But they got* no answer. *The door was* closed. *The* teacher went there, and what does he see? This pupil was sitting concentrating on *the* object given to him. *The* teacher called him by his name. He answered in the tone of the cow. *The* teacher said, "Come out." He answered, "My horns are too large to come out of this door." *The* teacher said to his pupils, "That is called concentration."

In the Bible it is written, "self-denial". What people think *is that it* means not to eat, not to drink, to give up all that is beautiful and good in life, to go somewhere in solitude never to appear again. *It* is

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5. Km.hw.: "kind" instead of "stage"

6. Km.hw.: "can" omitted

a wrong interpretation of a true teaching. Self-denial is self-effacing; *it* comes from self-forgetting. If you will study the man<sup>7</sup> of our<sup>8</sup> surroundings, *you will* find that those *who are happy are happy* because *they have* less thought of self. If *they are* unhappy *it is* if *they* think of themselves too much. A person is more bearable when *he* thinks less of himself, and a person is unbearable when *he* always thinks of himself. There are many miseries in life, but *the* greatest *misery* is self-pity. That person is heavier than rock, heavy for himself and heavy for others. Others cannot bear him. He cannot carry himself. When this disciple thought of the cow he had no thought of himself. There was no other than *the* cow. *It is no* easy thing to do, to forget oneself to that extent. If one did it, what a wonderful power one has created within oneself. *It is* a great mystery. *It gives* power over heaven and hell. Omar Khayyam<sup>9</sup> says in *his Rubaiyat* that, "Heaven is a<sup>10</sup> vision of fulfilled desire; hell is *the* shadow of a soul on fire." Where is *that* shadow? Where is *that* vision? *Is it* not within ourselves? *It is* we *who* hold it. Therefore, heaven and hell *are* what we have made for ourselves. And if this can be changed, *it* cannot be changed by something else but concentration.

But *there is* even a greater significance of concentration than this. *It is* that the<sup>11</sup> creative power which man possesses and which man has as a heritage from<sup>12</sup> God, that creative power begins to work wonders. For instance, when a person thinks that, "I should like to eat fish at dinner," when *he* comes home *his* housekeeper had cooked fish that evening. And when *he was* thinking of apple pie, when *he* came home he found it; *it* was ready there. That is *the* phenomena<sup>13</sup> of concentration. *He* does not know, but *it* worked in that way. The man who thought of those dishes, his thought struck the mind of *the* housekeeper. *And the* housekeeper brought it for him. Imagine what great power it is. One need not think on one's desires. The very fact of having *the* desire, concentration works it out and materializes it.

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7. Km.hw.: "people" instead of "man"

8. Km.hw.: "your" instead of "our"

9. For Omar Khayyam and his *Rubaiyat*, see List

10. Km.hw.: "the" instead of "a"

11. Km.hw.: "the" omitted

12. Km.hw.: "of" instead of "from"

13. Inayat Khan characteristically used only the plural of this word

I knew a person in India, a sage; to him many people used to go. And he would treat *them* so coldly *that they would* go away, because *he* did not want publicity. Nevertheless people went. *And someone would* say, "I have got a case in *the* court *and I have* no money. *I am* in great distress. *I am* a poor man." *The* sage says, "Tell all about it." *The* man told everything about it. There was a pencil and paper. *The* sage wrote, "I don't see any fault of this person. Therefore, the case must be dismissed." *The* sage said to this man, "Go." *This man* was surprised *the sage* did not say any prayers for him, *that he* did not bless him, *but that he* sat *there* and wrote down a sentence and then told him to go away. And when this man goes to the court, to *his* great surprise, what *does he* find? *That the* judge says *the* same words this man had written. *The* words were written in *the akasha*<sup>14</sup>, means in the spheres.

Such is the power of concentration. There are many stories told at<sup>15</sup> the East about *fakirs*, dervishes, sages, *mahatmas*<sup>16</sup>. Many ask if *they* are all true. *And if they* are true, how *it can* be done. *They* want scientific explanation. In *the* first place *they* say something scientific has not *been* discovered (in their accomplishments). *But* maybe one day *it will* in science be discovered<sup>17</sup>. Nevertheless, as much *there is* truth, so much *there is* falsehood also, because anything *can be* imitation. *There is* gold and *there is* imitation gold. *There is* silver and imitation silver. *So there is* imitation of truth also. Therefore, naturally all that one sees *as a* most wonderful, surprising thing, *it* is not all so wonderful. *But* at the same time *there are things* which are more wonderful than *one* can imagine. *And where does it* belong? *It belongs* to *the* power of mind. *And where does it* come from? From *the* source of all things. *It is the* power of God.

But even in the attainment of the union with God it is concentration which helps. There is a story of a boy who was sent to the school. And the teacher gave him *the* first lesson, which is the figure 1. In Eastern language *it* is called *alif*<sup>18</sup>, which means "one"

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14. For *akasha*, see Glossary

15. Km.hw.: "in" instead of "at"

16. For *fakir* and *mahatma*, see Glossary

17. Km.hw.: "be discovered in science" instead of "in science be discovered"

18. For *alif*, see Glossary

and “a”<sup>19</sup>. The other students learned it, and many other letters. But the boy *was* drawing the same figure all the time. *The teacher saw him do it for two, three any*<sup>20</sup> days. *He was surprised. The third day teacher*<sup>21</sup> asked, “*Now have you finished the lesson? Shall I give you another lesson?*” *But the boy said, “It is not yet complete, this”*<sup>22</sup>. *The teacher was annoyed with him. He said to the parents, “This boy will never learn. It is better to take him away. He is stupid. He continues to write the same thing for three days, and he refuses to learn further.” The parents brought him home. They were very annoyed with the lad. When the lad saw that the parents were so annoyed and displeased with him, one day he escaped and ran away. He did not show himself for a very, very long time. And one day he appeared in the same school where he had learned his first lesson. He said to the teacher, “You don’t recognize me. Now”*<sup>23</sup> *you will be surprised that I am still writing the same first lesson. I have not yet taken the second lesson. I come for it now. I have been practicing the first. Shall I write it?” When he made this*<sup>24</sup> *sign there came a split in the wall. The teacher said, “For God’s sake, don’t write again!” The meaning is that he contemplated on that form. And he saw that form in the tree, in the plant, in the whole nature he saw that one figure. By that his concentration became perfect, and his power became so great that there was nothing he could not do. Very few know what secret is hidden behind the power of concentration.*

And now coming to the contemplation which is *the* second stage of concentration. Contemplation is the repetition of a certain idea, and this repetition produces the materialization of that idea, in other words materializes that idea. Those who have been able to make great works in the world have been contemplative people. Often *they* don’t know it. It is a continual repetition of *a* certain idea which creates that idea, which brings it about in *the* physical world. For an instance, those who can contemplate on health can bring about that perfect health which

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19. In Arabic (and also Farsi and Urdu), the first letter of the alphabet is also used for the number one

20. Km.hw.: “any” omitted

21. Km.hw.: “teacher” instead of “he”

22. Km.hw.: “, this” omitted

23. Km.hw.: “Now” omitted

24. Km.hw.: “the” instead of “this”

no medicine, nothing can give. Those who contemplate upon inspiration will show great inspiration. Those who contemplate upon strength and power develop strength and power. *One* cannot arrive at this stage unless one had accomplished concentration, because concentration is the first stage. And one must proceed gradually to the stage of contemplation. The idea that now Coué<sup>25</sup> preaches about saying that, “In every way, every day, I am getting better,” it is something he discovers today which has been known to the thinkers for thousands of years. *Upon this the* whole method of mysticism has been based. And *he* skips the first part, concentration, because other part is contemplation, if not accomplished first stage, concentration<sup>26</sup>.

One might ask to what extent contemplation can help? In answer to that I will say nothing in the world is impossible for *the* contemplative person to accomplish if only *he* knew how to contemplate. No doubt it is gibberish to those who don't understand on the subject. *People* say, “What relation man's mind has with affairs outside? Perhaps one can heal oneself from illness. But if there is *an* affair outside which is going wrong, a monetary affair *or a* business *or* industry, what connection that has with the mind?” And my answer is that all that exists, whether *it is* business *or* commerce, all that is visible and invisible, all *that* seems to be outside is in reality in your mind. It is outside because your eyes see it outside, but *it* is within you because mind surrounds it. *It is* accommodated in your mind. Mind is *an* accommodation of *the* world which is outside.

A Hindustani poet says wonderfully about this. He says, “The land and sea are not too large for the heart of man to accommodate.” In other words, the heart of man is larger than *the* universe. If *there were* twenty thousand<sup>27</sup> universes, *the* heart of man could accommodate *them*. But man, unaware of *his* inner being, impressed by outer limitations, remains under the impression of his weakness, limitation, smallness. And that keeps him from using that great power which *he* can find within himself, this great light with which *he* can see life more clearly, only because *he is* unaware of himself.

And the third stage is meditation. This stage has nothing to do

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25. For Coué, see List

26. Km.hw.: “contemplation is the second part” instead of “other part is contemplation, if not accomplished first stage, concentration”

27. Km.hw.: “a thousand” instead of “twenty thousand”

with the mind. This is the experience of the consciousness. Meditation is diving deep within oneself, and soaring upwards in the higher spheres, expanding wider than the universe. *It* is in these experiences that one attains the bliss of meditation.

And one might ask, “By attaining all these things, what benefit do we get *by it*?” Perhaps<sup>28</sup> *we are* more concerned with benefit *than ever* before. In no age *people have been so* anxious of making benefit as today. *They say*, “Time is money. If *there is a* benefit *I will* give my life to defend a piece of ground, sword and gun<sup>29</sup>. *I will take the* life of *my* fellow men to save a little<sup>30</sup> ground under his feet. *That is a* tangible benefit. *It* remains for *my* children to hold, to touch, to feel *that it* is there.” *They* will give his<sup>31</sup> life for it. Tell something *which is* beneficial *and everyone will listen*, but *if it is* in the clouds *they* do not know it. Time is precious. Something *they* don’t know, *they* can’t believe in it. It does not mean *that* man today *is* less inclined to make a sacrifice. *It* is not so. *He is as* ready to make sacrifices same<sup>32</sup> as before thousand years, or even greater sacrifices man can make today. Only man is not<sup>33</sup> sure what *he can* get by it. *He is* so concerned with gain. *He always has* gain before his view. That which does not show immediate gain and that of which *he* does not know properly what it is and how much it is, he thinks, “Well, perhaps there is something without sacrifice. I shall get it<sup>34</sup>.”

*It is* strange. When people go to *the* voice producer in order to develop a tenor voice, *they* work six, nine years *and* listen to everything *the voice producer* says. *They* make grimaces, everything, all sorts of noises *they* will make in order to develop tenor voice. But when *they* come to a spiritual man, *they ask him whether he* can tell of concentration on<sup>35</sup> tea table. Taking tea *they ask*, “What about meditation?” In one sentence *they* want *the* answer. I have seen it

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28. Km.hw.: “Because” instead of “Perhaps”

29. Km.sh.: “sword and gun” unclearly written (“gun” could be “gain”); Km.hw.: “sword and gun” omitted

30. Km.sh.: the symbol for “little” is unclear, and “(little?)” in the margin in Km.hw., with a series of dots in the text

31. Km.hw.: “their” instead of “his”

32. Km.hw.: “same” omitted

33. Km.hw.: “must be” instead of “is not”

34. Km.hw.: “that” instead of “it”

35. Km.hw.: “at the” instead of “on”

travelling all these years. *They consider it* like a newspaper talk. It is not gained in this way. The<sup>36</sup> knowledge is attained in accordance to one's ideal about it. It is greater than religion, more sacred than anything in the world. The knowledge of self is like union with God. Self-realization is spiritual attainment. Can this be gained by a light conception of it? *It is* the deepest thing one *can* get, *the* highest thing *one can* reach, *the most* valuable thing *to* attain to. It is therefore that in *the* East a person does not look for these things in a book, nor a real teacher writes a book on these things. Yes, *he* writes philosophy, *he* prepares minds to appreciate. *But he does* not say how to do it.

To my greatest regret<sup>37</sup> I saw while travelling in *the* United States people looking for books on<sup>38</sup> this kind, wanting to buy *books* about Yoga, Yogis, some attainment. Many lost *their* head *by* reading such books. *They* cannot keep balance. *They* try to do what is in *the* book. It is just like going in *the* drug store *to get some* pills of<sup>39</sup> Yoga *to* attain spirituality. As there are many who look in *the* mirror to be clairvoyant, *who* cut<sup>40</sup> crystal or something in order to see the depth of life. They make something light of the highest and best and most sacred things<sup>41</sup>.

This path is only pursued by those *who are* serious. These<sup>42</sup> ones *who go* to this society, this institute, that occultist group, *they* don't know what *they are* doing *and what they are* looking for. High knowledge *is not to* be got going *in* twenty places *and* being disappointed in *the* end, because *they went into it* lightly, *came went* foolish seem go how stupid it was<sup>43</sup>.

*There is a* story of a Brahmin *to whom a* Muslim said, "I am a worshipper of God who is formless, *and here you are* praying *to this* idol of God." What<sup>44</sup> Brahmin said, "If I have faith *in* this idol *it will*

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36. Km.hw.: "This" instead of "The"

37. Km.hw.: "surprise" instead of "regret"

38. Km.hw.: "of" instead of "on"

39. Km.hw.: "on" instead of "of"

40. Km.sh.: the sh. symbol could also be read as "get"

41. Km.hw.: "thing" instead of "things"

42. Km.hw.: "The" instead of "These"

43. Km.hw.: "came went foolish seem go how stupid it was" omitted, and therefore the filled-in words which would make sense of this phrase missing

44. Km.hw.: "The" instead of "What" omitted

answer me. *But if you have not<sup>45</sup> faith, even God of heaven will not hear you.*” If *we don’t attach ourselves* seriously to things, then those things laugh at us. Even the things of *the world, if we take them* seriously *we will* gain serious results.

*There cannot be anything more serious than spiritual attainment. If that is taken lightly, a person does not know what he is doing. One must not go into these things, rather than go and come back empty-handed. To come<sup>46</sup> back disappointed from the spiritual path before reaching the final goal, to come back for<sup>47</sup> that power<sup>48</sup> is the worst possible thing. To go bankrupt does not matter. One can pick up again what one has lost of the world. It does not matter. But the man who has gone into the spiritual path and has turned back, that man is to be pitied. It is the greatest loss, a loss that can never be repaired.*

God bless you.

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45. Km.hw.: “no” instead of “not”

46. Km.sh.: “one” written; Km.hw.: “one” omitted

47. Km.sh.: “for” could also be read as “more”; Km.hw.: “from” instead of “for”

48. Km.hw.: “power” omitted

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 On the train from Chicago to San Francisco<sup>1</sup>
**[India, India]**

India, India, the land of my birth,  
 To compare with you there is no place on the earth.  
 In the spring I left home and I come in the fall,  
 In my deepest despair I heard your call.

Your sacred river, your holy shrine  
 Your sublime nature, your spirit divine,  
 Your moonlight night and your glorious dawn  
 Your beautiful sunset and your promising morn,  
 Your wonderful landscape and your blue sky,  
 They touch my innermost and I heave a deep sigh.

Dreams of your poets and your singers' cry  
 Still ring in my ears and lift my soul high.  
 Grandeur of your princes, wisdom of your sage,

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 Documents:

- nb.1 = a working version of the poem written in one of Inayat Khan's notebooks.
- nb.2 = another, slightly later version of the poem, also in one of Inayat Khan's notebooks.
- SK.hw.1= a version of the poem in Sakina Furnée's handwriting.
- SK.hw.2= another, later version of the poem in Sakina Furnée's handwriting, indicating various versions, showing alternatives.
- Sk.tp. = a typewritten version of the poem by Sakina Furnée, existing in two different, identically worded copies (except the second indicates "Murshid Inayat Khan" at the end).
- Km.tp. = a typed version of the poem made by Kismet Stam, indicating the final version of the poem. This version of the poem is first presented without footnotes, and the in presented again with footnotes to indicate all the variations in wording.
- er.tp. = an early typescript of unknown provenance

## Notes:

1. A note by Kismet Stam reads: "This poem on India was begun and mostly made in the train from Chicago to San Francisco in the beginning of 1926," on which Sakina Furnée has added: "The original in Murshid's handwriting was sent to Saint Cloud" (Inayat Khan's residence, now part of Suresnes, was originally part of Saint Cloud); we have put the finished poem first, followed by the footnoted comparative version

Ideal of your women, their dignity of age.  
 Angels would humbly bow low if they saw my land,  
 If the world knew her spirit, all would kiss her hand.

I have for many years wandered away from home;  
 Dear, dear India, soon to you I come.  
 Take me in your arms, my motherland so blessed,  
 Away from worldly strife in your bosom to rest.

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India, India, the land of my birth,  
 To compare with you there is<sup>2</sup> no place on the earth.  
 In the spring I left home and I come<sup>3</sup> in the fall,  
 In my deepest despair I heard your call.<sup>4</sup>

Your sacred river<sup>5</sup>, your holy shrine,  
 Your sublime nature, your spirit divine,  
 Your moonlight night<sup>6</sup> and your glorious dawn  
 Your beautiful sunset and your<sup>7</sup> promising morn,  
 Your wonderful landscape<sup>8</sup> and your blue sky,  
 They touch my innermost and I heave a deep sigh<sup>9</sup>.

Dreams of your <sup>10</sup>poets and your singers cry  
<sup>11</sup>Still ring in my ears and lift<sup>12</sup> my soul high.  
 Grandeur of your princes, wisdom of your sage,

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2. Nb.1, nb.2, er.tp.: "there's" instead of "there is"

3. Nb.1, Sk.tp.: "back" added

4. Nb.2: these two lines omitted

5. Nb.1,2, Sk.tp., er.tp.: "rivers" instead of "river"

6. Er.tp.: "nights" instead of "night"

7. Nb.1: "your" omitted

8. Er.tp.: "landscapes" instead of "landscape"

9. Nb.1, Sk.hw.1: "They all draw me so much that I wish I could fly"; Sk.tp.2: same as Sk.tp.1, indicated as an alternative; Sk.tp.: "They draw me so much that I wish I could fly" instead of "They touch my innermost and I heave a deep sigh"; nb.2: "They all touch my innermost, I heave a deep sigh"

10. Nb.1,2, er.tp.: "great" before "poets"

11. Nb.1: "that" before "still"

12. Nb.1, 2: "lifting" instead of "and lift"

Ideal of your women, their dignity of age.<sup>13</sup>  
 Angels would humbly<sup>14</sup> bow low if they saw my land,  
 If the world<sup>15</sup> knew her spirit, all would kiss her hand.

I have for many years wandered away from home;  
 Dear, dear India, soon to you I come.<sup>16</sup>  
 Take me in your arms<sup>17</sup> my motherland so blessed,  
 Away from worldly strife in your bosom to rest.

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13. Nb.2: this line omitted; Sk.hw.1: indicates that before the preceding two lines were composed, first was written "Spirit of you sages, grandeur of Maharaj,/ Ideal of your people, your modest women's *laj*."; nb.1, Sk.hw.2 gives "Spirit of your fakirs [later crossed out and "sages" substituted], grandeur of Maharaj,/ Ideal of your people, your modest women's *laj*." as an alternative reading; nb.2: same as nb.1, except "sages" instead of "fakirs"; er.tp.: the same as Sk.hw.1, with a note to indicate "*laj*" as meaning "modesty, shame, honour"

14. Nb.1: "humbly" after "bow low"

15. Nb.2: "people" instead of "the world"

16. Nb.1, Sk.hw.1: "I have wandered away from you for many years,/ In my longing for you I have shed many tears" instead of "I have for many years wandered away from home;/ Dear, dear India, soon to you I come"; Sk.hw.2: the same as in Sk.hw.1 presented as an alternative

17. Nb.2: "o" before "my motherland"

18. Sk.tp.: "Murshid Inayat Khan"; er.tp.: "Hazrath [*sic*] Inayat Khan"

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Sufi Centre, San Francisco  
February 16, 1926

### The Sufi Movement

Blessed *mureeds*<sup>1</sup>,

I wish to express my great joy in finding myself here<sup>2</sup> in *this* centre in San Francisco among you all. I have *a* special respect and value in my eyes of this centre because this<sup>3</sup> is the first centre, established by our blessed Murshida<sup>4</sup>.

Since the message has been given in *the* Western World, since then *the* Sufi Movement has spread throughout Europe, and now this particular society of ours is spreading<sup>5</sup> also in *the* East.

For some time in England *the* Sufi Movement has worked. And then the International Headquarters of *the* Sufi Movement were established in Geneva. Geneva, being *the* centre of international organizations, such as *the* League of Nations, made *it* easy for us to choose *this* place like Geneva,<sup>6</sup> where *the* representatives of all nations come together. As I have established in France, *I* have travelled throughout the whole year; *I*<sup>7</sup> stay in Suresnes during the summer. And we have summer school there for three months where *the* members from different countries come to know one another and

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Sufis use the word *mureed* to indicate an initiate; see Glossary
2. Km.hw.: "here" omitted
3. Km.hw.: "it" instead of "this"
4. Murshida Rabia Martin (see List)
5. Km.sh.: the phrase "of ours is spreading" repeated
6. Km.hw.: "like Geneva," omitted
7. Km.hw.: "and" instead of "; I"

study and practise.

We had the great happiness of having Murshida Martin visit the summer school year before last on *her* way back from India, where she has received such a cordial welcome from Sufis and others, that which all in *the* Sufi Movement must be proud of it<sup>8</sup>. Besides, Murshida is pioneer in *the* Sufi Movement in every way; *she* is the first mureed after my coming to *the* Western world, the beginning of the whole movement. And now that the movement is established and spreading, we recognize her importance *to be* greater and greater. We have the privilege of being with Murshida in San Francisco. Often,<sup>9</sup> as they say, a *prophet*<sup>10</sup> is not worshiped in his own place<sup>11</sup>. She has to make great efforts<sup>12</sup> in making a way, whereas a foreigner could do the same more easily. Nevertheless, you will recognize the value of Murshida's stay here, *the* spiritual value. And for *the* very reason that such a soul is here, you will try your best to support the movement and further the cause in this part of the world.

It is three years, a long time, since I was here. But at the same time, my thoughts were here. Those who have felt them, they know it. The very fact that my being away keeps me closer to my mureeds. *But* I could not have<sup>13</sup> let it go longer. Therefore, this year, in spite of many difficulties, I determined to come to the States and today I am here.

During this<sup>14</sup> past three years I went to Germany and the centre is created in Berlin. <sup>15</sup>In France some lectures were given, interest created, are some mureeds.<sup>15</sup> Other mureeds are scattered in different places in Germany. But in Munich a centre has been established. In Germany in<sup>16</sup>, however, *the movement is in its* infancy. Nervous conditions of people in Germany, mind sensitive, difficult life<sup>17</sup>. At the

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8. Km.hw.: "it" omitted

9. Km.hw.: "Often," omitted

10. Km.sh.: the word looks like "worship"; Km.hw.: "prophet"

11. See Mark 6:4

12. Km.hw.: "a great effort" instead of "great efforts"

13. Km.hw.: "have" omitted

14. Km.hw.: "the" instead of "this"

15. Km.hw.: this sentence omitted

16. Km.hw.: "in" omitted

17. Km.hw.: "The people there are in a nervous condition" instead of "Nervous conditions of people in Germany, mind sensitive, difficult life"

moment *the* Sufi message comes there as *a* healing for many souls.

I went also to Sweden and Norway and Denmark, where centres have been established, all three places<sup>18</sup>. *The* response in Norway *was* very keen, in Sweden slow but sure. In Denmark it is easy to work. In short, Scandinavia is *a* very good field for spiritual work. People are away from the midst of *the* commercial world; *their* vibrations are different. *They* readily respond to *the* spiritual call. *The* only difficulty *there* was<sup>19</sup> *the* winter—I wanted to get away as soon as *I* could. Therefore, after *a* short stay, *I* came back to France. Our movement *there* is doing very well.

In Holland the Universal Worship is organized in different places. The esoteric work is going on very well. Baron van Tuyll<sup>20</sup>, *the* national representative, is working wonderfully well. *The* services *the* people of Holland have rendered to us *are* worth recognizing.

Not only *from* Holland *but from* many other parts of *the* world mureeds have been sent on mission *and they* have carried on that mission most faithfully.

Other efforts are<sup>21</sup> been made in Belgium and further the cause. In England *the movement* is growing. In Switzerland *it* is progressing very well. Mrs. Meyer<sup>22</sup>, *the* national representative,<sup>23</sup> has *had* this year for Christmas more than seven thousand Sufi pamphlets *spread* throughout Switzerland and Germany as *a* gift from<sup>24</sup> people to *become* acquainted with *the* movement. And my books have been translated and published in German language. There is a book “Notes of *the* Unstruck Music” *translated* in Italian language which is spreading very well. You will be surprised to know *that* in Italy *there* was a great success, specially success I had was<sup>25</sup> in Rome. You might think Rome, where is *the* Vatican and *the* Roman Catholic atmosphere, how *could* free thought enter *there*? But *a* spiritual centre *had been there* for many years and *the* atmosphere *had* been prepared

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18. Km.hw.: “all three places” omitted

19. Km.sh.: “was” written twice

20. For Baron van Tuyll, see List

21. Km.hw.: “have” instead of “are”

22. For Mrs.Meyer, see List

23. Km.sh.: after the word “representative” is written something in longhand, indecipherable

24. Km.hw.: “for” instead of “from”

25. Km.hw.: “success I had was” omitted

there<sup>26</sup>. *It* gave me the right setting as if the word spoken there resounded and reached every corner.

On coming to<sup>27</sup> New York I have given three<sup>28</sup> lectures in New York and some more lectures in another part<sup>29</sup> of the city. A new interest has been created for the Sufi Movement. Universal Worship *was* inaugurated *and* has been brought before *the* public. And then *I* visited Detroit, where *an* interest has been created ten times more than *it* was before when I visited Detroit.

Only our difficulty is that we are in need of workers. And it is now for you, my blessed mureeds, to be ready and to see your way how you can be of service to the cause. In San Francisco we hope and we wish that the cause will spread. Though our success must not be compared with the worldly success of those working on these lines. A success that comes today and tomorrow disappears is not our success. We do not care for it, *we* do not work for it. In principle, our success is *our* own satisfaction of having done spiritual work. Besides this, something will remain and will continue for centuries. *We* cannot expect *it to be* as<sup>30</sup> successful as business or industry which begins to show fruits in *a* little while. Our work is to cultivate *the* ground, to sow the seed and leave the harvest to *the* owner of the farm.  
<sup>31</sup>Murshida is living example all difficulties, standing before stone walls, have all patience can ever have, she has got.<sup>31</sup> Now is *the* time for the mureeds to stand by her and<sup>32</sup> do everything possible to make *the* message known in all parts of *the* United States. When you have once done that, *the* second duty *that* comes is to try and spread *it* in other parts of *the* world. But *the* first work *is* to spread it in United States.

I need not tell you how much important it is for the message to be spread at this moment. But for *the* very fact that *the* message has come

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26. Km.hw.: "there" omitted

27. Km.hw.: "in" instead of "to"

28. Km.hw.: "several" instead of "three"

29. Km.hw.: "different parts" instead of "New York and some more lectures in another part"

30. Km.hw.: "as" omitted

31. Km.hw.: "Murshida is living example all difficulties, standing before stone walls, have all patience can ever have, she has got." omitted

32. Km.hw.: "stand by her and" omitted

at this<sup>33</sup> moment *when it* is needed by humanity; that is why it is sent. Therefore, *you* will not look upon Sufism as *a* matter of study or research. Our occupation is much more than that. *Our occupation is the spreading of the* <sup>34</sup>message. It is God's message which must be given to the world. <sup>35</sup>We have not before us such motives as wonderworking or occult powers or bigoted beliefs or dogmas.<sup>35</sup>

Our work has three aspects. One aspect is the individual progress. Today education has ignored that progress. *Education today is* just like *is*<sup>36</sup> mass production. So there is uniformity. *They* do not think about individual progress. And therefore, instead of going upwards they are going downwards. Individual progress means spiritual progress. And each must have his own particular way of developing. And with the guidance, with *the* spiritual teacher, *there* is that facility given by Sufis.

*The* other aspect is unification of religions, *the* study of *how* unity and tolerance is created in *the* minds of people, that may tolerate one another's religion<sup>37</sup>. At this time, when<sup>38</sup> people do not seem to be bigoted, but at the same time *they* are not very tolerant unconsciously. If *you* ask *them*, "Are you *tolerant*?"", they say, "Of course I am." But if *it comes* to action, collective action, then comes prejudice. Just now in New York there was *a* proposition made to make *a* statue of Buddha. And if perhaps fifty persons<sup>39</sup> *said* to *has*<sup>40</sup> be built, perhaps thousand *said* it must not be done. Imagine, America, which stands for international ideal, made of people of different nations, <sup>41</sup>envied centre of all different countries to seek<sup>42</sup> own religion<sup>41</sup>, *who could* respond to *the* call of no matter which denomination. Then *if* such *a* thing is happening here, how much more *it* must be in other countries. And yet *for* a person who<sup>43</sup> studies life, sages *are* not less *than* any other

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33. Km.hw.: "this is the" instead of "at this"

34. Km.sh.: the word "pitch" or "touch" appears before "message"

35. Km.hw.: this sentence omitted

36. Km.hw.: "is" omitted

37. Km.hw.: ", that may tolerate one another's religion" omitted

38. Km.hw.: "when" omitted

39. Km.hw.: "people" instead of "persons"

40. Km.hw.: "it must" instead of "to has"

41. Km.hw.: "envied centre of all different countries to seek own religion" omitted

42. Km.sh.: "seek" could also be read as "speak"

43. Km.sh.: "does not" written, but it makes no sense in context

people. But there is<sup>44</sup> thousands of statues of generals, politicians, statesmen. And what *they* all said? Make a war. And what *the* statue of Buddha suggests? Peace. If *there are* a hundred<sup>45</sup> statues of generals to give *the* inclination of war, one statue of Buddha *would* give a little balance. That is all. *To* give gratitude to rest with<sup>46</sup> and to appreciate *a* man from another country who lived perhaps before Christ and *who* gave *his* whole life to *the* service of divine wisdom. Is it not therefore necessary that the world be awakened to spiritual ideal?

Very often people say *that* I speak simple subjects, simple things. *But it* is never spoken enough. Even if *they* know it, thousand times *it* must be brought to *their* ears in order to know<sup>47</sup> and *be* impressed by it. Even simple things *are* never spoken too often. My mission this time in America is no doubt for my mureeds. But the same time I have come with *the* intention to give the message to *a* larger public. And every effort has been made and everything that can be done we try to do in order to bring the message to *a* larger number of people. *It does* not matter *if they do not come to the* Sufi Movement. If one<sup>48</sup> heard of *the* teaching and *if they are* of some use in *his* life, our mission is fulfilled. *We are* not working to make new members. *We are* working to bring divine wisdom to *the* ears of people. Our society<sup>49</sup> is a means to make to ourselves more convenient to give *the* message to people. *Our* society is *a* means by which *it is* easier to give *the* message.

God bless you.

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44. Km.hw.: "There are" instead of "But there is"

45. Km.hw.: "thousand" instead of "a hundred" (actually written as an Arabic numeral, 100)

46. Km.hw.: "rest with" omitted

47. Km.hw.: the word "know" was written twice, and one later crossed out

48. Km.hw.: the word "one" is underlined to indicate it was emphasized while speaking

49. Km.hw.: "movement" instead of "society"

Kismet Stam's shorthand and longhand reporting

Fairmont Hotel, San Francisco  
February 18<sup>th</sup>, 1926

### The Vision of God and Man

Beloved ones of God,

It is my happiness and privilege to give my first address before the citizens of San Francisco, on *the* subject of *the* vision of man and the vision of God. By men we understand individuals, but by God each person has his own meaning. *To* one *God* means *the* abstract, *to* another *God* means a personal God, *and according to* another<sup>1</sup> *there is* no God. In this age of materialism, an ever-growing materialism, ideal *has become* so obscured that *the* light of it *is not to be found as* in any period of history. People in *the* past *had* wars and battles, *they* killed and robbed, and in many ways showed primitive nature. But when *it* came to ideal, to God, they all surrendered to it, *they all* believed it. Today *many* question as soon as *there* comes the idea of God. Among *the* so-called civilized nations today, *there are* some where word God *is* erased from the textbooks, that in no school word God may be mentioned. And those who have been trained in those schools have grown up with *the* idea there is no God. And when there comes a thought there must be something, or even when *there* comes in *their* mind a conviction of being some God, *they* call it, in everyday language, powers, higher powers, or gods, turning it into plural which is singular, bringing *the* highest nature of humanity to variety. Many others, after having *been* educated in science and literature, think it is

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

A highly edited form of this lecture appeared in volume 12 (1967) of the Sufi Message series, first chapter, "The Vision of God and Man" (pp. 11-15).

#### Notes:

1. Km.hw.: "others" instead of "another"

unintelligent to believe in God or to use word God. *They think it is used by so many primitive and simple people who are not intelligent. We must forget the name of God ideal. Or perhaps they call it by some other name. And so a way which has been made for thousands of years by great masters has been blocked by the pride of man.*

The other day I was lecturing in Europe somewhere, *and after a series of lectures a man comes to me and says, "All your lectures appeal to me most. I think every word was<sup>2</sup> true. I always thought so. And I would be most happy to follow your guidance, on one condition: that you did not use name God. For a man like you, who can touch the depth of life, a man of high principle and lofty ideal, you don't need that old name which every simpleton knows and believes in. We are making a new life today; we look at it in a different way."* And<sup>3</sup> I said, "New? There is nothing new under the sun.<sup>4</sup> The new is *in* your conception. It is new to you because *you* did not know *it* before. He why<sup>5</sup> new to you, to someone else *it is* not new." Besides, a material scientist finds out one thing today *and* says, "Here is a new discovery." Another says, "No, *it is* not true, *here is* another discovery." *And* so it goes on. Every ten years, twenty, fifty years *there is* a new discovery. One scientist *does* not think like *the* other one. They belong to *the* same school sometimes, and yet each has *his* own idea which does not agree with *the* other. When *we* come to *the* mystics *and* thinkers *who* looked at life from a spiritual point of view, *they* all agree, be *it* Yogi, Sufi, Hindu, Christian, *it* does not matter. *Whenever they* arrive at a certain stage of understanding *they* all agree, *they all have the* same experience, *they* all have *the* same realization to which *they* all come in spite of all differences. In dogmas such as Buddhist, Hindu, Muslim, Jewish religion<sup>6</sup> and Christian religion, the differences are of forms. Those who look at them on the surface, *they* see differences. *But* the one who sees behind the surface, he sees one and *the* same truth hidden behind all different religions *which* were given at different times by different masters. Therefore, naturally, *the* expression *is* different. But *when one* comes to *the* essence *it is* all one

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2. Km.hw.: "is" instead of "was"

3. Km.hw.: "And" omitted

4. See Ecclesiastes 1:9

5. Km.hw.: "If it is" instead of "He why"

6. Km.hw.: "religion" omitted

and *the* same. Those who *are* spiritually evolved, *they* come to *the* conclusion *that they* do not differ in beliefs.

No doubt, one must understand the real meaning of belief. Very often it is belief that keeps man back from spiritual attainment. Very<sup>7</sup> most often it is belief which helped man to go forward. Belief is like a staircase. Each step takes you *to* go forward. But when you stand at a certain place of *the* staircase *you do not* progress. Belief feet on the ground nailed<sup>8</sup> *and* keep *them* on a place *where there* are millions of believers in God. So *there are* many simple ones who do not get a full benefit out of belief. But *it* does not mean that belief has not its place. *It* only means they do not understand *the* real meaning of belief. What *they* understand is to stand on a certain place of a staircase is not a belief<sup>9</sup>. As a person evolves, so *his* belief evolves, goes to one another,<sup>10</sup> *until he comes* to that stage of belief that he harmonizes with them<sup>11</sup> all different believes them all<sup>12</sup>, *that he* is not against any belief. Yet *he is* not nailed down, *he* is above all different beliefs. Very often a person says, “Well, I cannot understand what is God. Can you explain God to me?” If God were to be explained *he* would not have been God. To explain God is to dethrone God.

Besides that, God apart, anything fine and subtle, gratitude, love, devotion, can you explain it in words? How much can be explained? Words are too small to explain great feelings. And how can God be explained in words? Nevertheless, in *the* language of metaphysics, the absolute is *the* omniscient spirit, the essence of intelligence, or intelligence itself in *its* original condition. In *the* East *they* call it *nur*<sup>13</sup>, which means radiance. And *the* nature of radiance is to centralize. *And it is the* centralizing of *the* radiance which illuminates. Physically expressing, one can say the sun is the centralized all-pervading radiance. Therefore, the sun we can point out is only the centralizing of that light. In reality sun is all. In *the* form of light *it* is the sun, and sun not only in that centre. But in our houses *and* outside *our* houses,

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7. Km.hw.: “But” instead of “Very”

8. Km.hw.: “may nail the feet on the ground” instead of “feet on the ground nailed”

9. Km.hw.: “is not a belief” omitted

10. Km.hw.: “, goes to one another,” omitted

11. Km.hw.: “them” omitted

12. Km.hw.: “beliefs” instead of “believes them all”

13. The word *nur* means “light” in Arabic; see Glossary

in window,<sup>14</sup> *wherever the light reaches it is sun*. Only *its* manifestation *is* indirect, but *it* is all sun. The all-pervading intelligence, when we look at that as centralized intelligence, *we* call it God, because *it is the* centralizing which is *the* first point. From that manifestation begins. In order *to* manifest *it must* first be centralized. *It is* that which makes it an entity, which *the* wise have called God. But that does not make it *a* separate being from the manifestation, as the sun cannot be a separate being from the sunlight. Light *is* as much the sun we point out before us. Therefore, manifestation is God as much as God is *the* origin and source of manifestation.

Now when we study the sun, there is the sun and there are rays. In *the* rays the sun is manifest in variety. But what are the rays? It is the sun. It is only an action of the sun after<sup>15</sup> the radiance has been centralized. *The* first action is to project itself, manifests<sup>16</sup> in the form of various rays. And if *I* were to explain what are we, human beings, and what is God, *I would say* our relationship with God *is the* same as the rays with the sun. Each soul is a ray of the sun who is God. But one might say, what part of our being is the ray? Is it our body, *our* mind, *our* soul? *My* answer is, *it* is our soul which is the ray. *Its* nature is, whichever sphere it touches it attracts from that sphere a garb in order to cover itself, to make a life in that particular sphere. Therefore the soul, in order to make its life on *the* physical plane, borrows a garb *and* covers itself in that garb. And it is this garb which we call our physical body, a clay which has been made for many centuries, *which has* been kneaded for many centuries in order to make *the* body of man, a clay *which has* once been a rock, *which has* once manifested as the tree, the vegetable kingdom, the<sup>17</sup> clay which came once as animals and birds, that same clay which in finished form has given the soul of man a garb which *he* calls his body.

It is in this belief that *the* mystic differs from the scientist, but not in *the* understanding of the process. The scientist believes in *the* same process: from dense earth has gradually developed mineral *and* vegetable. Biology *is* formed on this principle. *The* origin of *the* body

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14. Km.hw.: “, in window,” omitted

15. Km.hw.: “where” instead of “after”

16. Km.hw.: “to manifest” instead of “manifests”

17. Km.hw.: “a” instead of “the”

which *the* soul takes for *its* use *the* mystic *does* not attribute<sup>18</sup> to *that* garb, but also attributes<sup>19</sup> to that spirit which takes *the* garb upon itself. *It* does not belong to dense earth. *It* belongs to God. *It* is the ray of the sun. And is the ray separate from the sun? Never! So man *is* not separate from God. One only sees in this material world that one lives on food, *that* one eats, *that* one needs air and water. *One* does not see any other source of one's life. But in reality all these things which sustain man's body only sustain the garb which is earthly. *Its* real sustenance is different and belongs to *that* source from where *it* comes and to which *it* is attached. *It is from there that* man draws every moment of his life all the strength, life and illumination. Therefore, *the* proper name for God is origin. Word God comes from *jod*<sup>20</sup> in Arabic, which means origin. When man neglects *the* knowledge of self and of God he only knows about *the* garb he has, *then* he does not know about himself. Whatever *be* his knowledge and qualification, *it* all is pertaining to *the* garb *he* is wearing. And it is in the understanding of the spirit and soul that man really acquires the knowledge of self and of God.

*The* question is, is this only the one garb that<sup>21</sup> soul wears, the physical garb? No. In order to come to this plane of earth the ray, the soul, must pass through two different spheres. The first sphere may be called angelic sphere, *the* next the sphere of the genius. But one may ask, *I* do not see it, if *I* have got a garb also from these other spheres. Yes, one can see it also if one studied human nature minutely. Eating, drinking, sleeping, all these faculties come from the physical world. But then *there* are other faculties, the appreciation of poetry, love for music, *the* tendency to invent wonderful things, all intellectual pursuits and phenomena come from the world of genius. In ancient books *they* speak about the jinns. That sphere of genius is called *jinn*<sup>22</sup>. Poet, thinker shows the garb of that sphere in his work, *the* work *he*

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18. Km.sh.: in the sh. "at" appears, probably an abbreviation for "attribute"

19. Km.sh.: again "at" appears as an abbreviation, here for "attributes", the verb; Km.hw.: "attributes" omitted

20. *Yod*, which is probably what Inayat Khan had in mind, is a Hebrew rather than an Arabic letter, and is the initial letter in the divine name, which Orthodox Jews never pronounce; it is not, however, etymologically related to the word God, which is of Germanic origin

21. Km.hw.: "the" instead of "that"

22. For *jinn*, see Glossary

does in *the* physical world. *That* garb *is* hidden. But where? *It* has become his mind. Therefore mind is *the* inner garb, body is *the* outer garb which covers it. The mind is the garb which man has brought from the sphere of genius. But even before this we had one garb: it is from the angelic sphere. Saw<sup>23</sup> any sign of it? Yes. The love nature in man, the devotion, the idealistic tendency, innocence man shows, all these qualities together with love of beauty, the love<sup>24</sup> belong to *the* sphere of angels, *the* angelic sphere. Always innocence goes together with loving nature. *A* person who is very loving is very innocent. *A* person who is very clever is least loving. For *the* very fact *that* *he* is very clever *he* has no love; *then* love *is* buried in cleverness. I do not mean to say that innocence is the most valuable quality. Every quality *is* valuable in *its* place. Nevertheless, innocence is *an* angelic quality. Great prophets, saints, sages, those who have healed the wounds of humanity were most innocent people. Innocence is the proof of spirituality. A person, how much clever *he* may be, without innocence *he* cannot be spiritual. *Spirituality* produces innocence. The garb that man has brought from *the* angelic sphere shows in *the* form of unselfish love, devotion, high ideal, worshipful attitude, love for beauty. For every infant, from *the* time it opens its eyes, the first tendency *it* shows is love for beauty; beautiful colours, beautiful things, all attract it. Perhaps *it* does not *see* beauty as we do, because our sense is spoiled by experience and ideas. But *the* infant comes with *a* natural sense of beauty. That which is really beautiful strikes the infant and *it* loves it.

Rumi<sup>25</sup> says in his great book called *Masnavi*<sup>26</sup> that the reason why *a* child cries *the* first thing after it is born on earth is because it realizes its exile from *the* higher spheres. Because *it* finds itself in *a* different sphere, in<sup>27</sup> different world, *it* is unhappy. *Then* *the* soul seems captive in *this* mortal body. There is a beautiful Oriental story, a story which explains symbolically *the* idea of captivity of *the* soul in *the* body. They said God made a statue of man, of *the* first man, and asked the soul to enter into this body. And *the* soul refused, saying,

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23. Km.hw.: "Do we see" instead of "Saw"

24. Km.hw.: "the love" omitted

25. For Jalal-ud-Din Rumi, see List

26. For the *Masnavi*, see List

27. Km.hw.: "a" instead of "in"

“Lord, I do not seek imprisonment in this physical body.” Then God asked angels to sing and dance. And on hearing the song and with *the* rhythm of *the* dance *the* soul went to ecstasy *and* in that condition entered the body. Rumi says that why every soul longs to attain something is because *it is an exile, it is a captive* in this physical body which it has considered for *a* while itself, *with which it has* identified itself, *but which* is not itself. *It is only a garb.* But because *it* has identified *itself* with this garb, *it is unhappy. It has lost that freedom which belonged to it, which* was its own.

And now coming to the vision of man. *The* vision of man is small, is narrow, because of his limitation in this physical body. In other words, the eyes cannot see further than the mind can, and the mind cannot see further than the soul can. Because *the* soul is dependent upon *the* mind, *the* vision becomes limited. *And* because *the* mind is accustomed to experience through *the* body, *the* vision of mind is limited. *It is the* vision of *the* perfect one, by this captivity, which has made individual. In other words individual means the limited experience of the soul. Whether man knows it or does<sup>28</sup> not, *whether he* believes it or does not believe *it*, there comes a time that he finds nothing pleases him. He once thought *it was because he* had no money *that he got*<sup>29</sup> unhappy, *or because he had not*<sup>30</sup> comfort. *He thought that if he had a comfortable home, everything nice, congenial surroundings, it would be all right. But when it comes he is* dissatisfied just the same. Does that dissatisfy is in<sup>31</sup> innermost of man’s being *that* outer reasons only for *a* moment *satisfy him.* But there is that continual *craving which is the* lack of freedom; *the* soul *which is a* captive in mind and body and cannot express itself fully, not experience life fully, because *it has* accustomed itself by identifying *itself* with *its* garbs *to be* ignorant of oneself<sup>32</sup>. What is spiritual attainment therefore? The<sup>33</sup> attainment is *the* discovering of the secret by uncovering the soul from these garbs.

No one can say how God looks upon the world, how God sees

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28. Km.hw.: “does” omitted

29. Km.hw.: “was” instead of “got”

30. Km.hw.: “no” instead of “not”

31. Km.hw.: “It is because of the” instead of “Does that dissatisfy is in”

32. Km.hw.: “itself” instead of “oneself”

33. Km.hw.: “Spiritual” instead of “The”

life. But at the same time there are souls who attain to the divine vision. In other words, their outlook becomes God's outlook. In Hindu<sup>34</sup> language it is called *akhlak Allah*<sup>35</sup>, which means the manner of God. When man has reached *the* stage of spiritual attainment where *he* has got the outlook of God, then *his* manner becomes the manner of God. The grade of<sup>36</sup> man's evolution, *the wider his* outlook on life. The wider his outlook, *the higher* he stands. But at the same time, as we see all men, *they* care little to distinguish *themselves* as life *is* today. We see *it* in this world, in *the* modern world. It seems the pitch is<sup>37</sup> become smaller and smaller, *the pitch* of human understanding. Why it is so? Because of the lack of individual progress. As man is busy with mass production, *the general tendency is to have* all on the same level of understanding. *They all read the same newspaper as if that person*<sup>38</sup> *were* afraid *that an idea should be* thought out. Place be afraid<sup>39</sup> remain in *the* same pitch. *And even if there is a person* who had *the* tendency to go forward, *he* is considered dreamy, funny, strange. In same place,<sup>40</sup> *there is* no encouragement to individual development. Therefore, society keeps the progress of the whole<sup>41</sup> within *a* certain pitch *and* does not allow *it* to progress more.

And now *the* question comes that if God is absolute, what is the use of worship, of praying, of believing in some God in *any* form of king or judge *or* creator, of superior being? What is *the* use of it? This<sup>42</sup> is very easy to read in *the* book of belief *that it is the* absolute which is God; it is abstract. That means no one or nothing or everything and all things. Yes, this idea is true. But *this* idea is larger than *the* mind. *Mind* wants to understand. The brain cannot understand it, *cannot* realize it. Many intellectual persons lost *the* way by reading in *the* book "God is abstract." *That* means move where come<sup>43</sup>

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34. Inayat Khan uses the word "Hindu" to mean "Indian" and not just for the religion; here he must refer to Urdu, a language spoken in his home as he was growing up, where this term (originally Arabic) appears

35. For *akhlak Allah*, see Glossary

36. Km.hw.: "greater" instead of "grade of"

37. Km.hw.: "has" instead of "is"

38. Km.hw.: "they" instead of "that person"

39. Km.hw.: "So they all" instead of "Place be afraid"

40. Km.hw.: "In same place," omitted

41. Km.sh.: the sh. symbol is oddly written, and could also be "soul"

42. Km.hw.: "It" instead of "This"

43. Km.hw.: "move where come" omitted

nothing, because they have not arrived at that stage of evolution where *they* can assimilate such idea. Before getting at that stage they have swallowed *a pill they* can never digest. On top *there* come people *who* have<sup>44</sup> new ideas and thoughts, and they<sup>45</sup> give *the* same kind of lesson. *They* say that, “You are God, I am God.” In that way *their* insolence *becomes* more and more. *The* lofty ideal of God, *the* ideal which lifted seekers of all ages, is being lost. Those who have come to *a* conclusion, *who* arrived at realization, *they* do not speak *about* such things in connection with God ideal. *They* realize *it* in *their* heart and keep quiet. But those who have just God idea in *the* brain, *who* speak about *it* and touch it, *they do* not touch ideal. *And* where *do they* go? *They go* to nothing. There is a saying that if *you* have no God you must make God.

There is a story of the prophet<sup>46</sup> who was passing through the fields. *And he* saw *a* young shepherd boy saying to God, “Since I have heard your name, God, *I* felt such love *and* devotion *that I am* longing to see you once. If *I* saw you, if *I* found you once in my life, *I would* cover *you* in *a* warm blanket, and guard *you* against cruel animals in *the* forest. In *the* pool of water and<sup>47</sup> *I would* give *you* *a* bath. *I would* look *after you* and *do* everything possible to keep *you* pleased and happy.” *The* prophet heard and said, “How foolish, oh boy, to think you will protect God from cruel animals, *God who is the* creator of *the* whole manifestation, that you will feed God. God is *the* source of nourishment to all, *the* sustenance of all.” And this boy became horrified. *He was* trembling *because he* did not know what to think about it. Not big enough to<sup>48</sup> understand *the* prophet’s language. Now *he* did not know, “Where is he?” A few steps further *a* voice from within came, “Oh prophet! We have sent you on this earth to bring our friends to us, not *to* separate them. It does not separate our friend, he worshiped us in *his* own way. So all our worshipers do.”

In *the* first place, man can only conceive of *a* certain idea in the way *he* is able to conceive. For instance, if *you* tell about fairies, no one *will* think *them* like trees or plants, *but* like human beings. If *an*

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44. Km.sh.: “have” could also be read as “with”

45. Km.hw.: “they” omitted

46. The prophet in this story is Moses (see List)

47. Km.hw.: “and” omitted

48. Km.hw.: “He did not” instead of “Not big enough to”

artist is told to paint *the picture of an angel he will paint it in the form of a human being. He will put two wings, but his thought it is to paint it as a human being. He will conceive it in the same form with which he is accustomed, which is dear and near to his mind.* Naturally, every man conceives *the idea of God differently. One conceives of God as the judge. He does not see justice in the world, so he sees it in God. Another conceives of God as the creator. Man knows himself is<sup>49</sup> a creator, so he thinks God is the perfect creator. It is natural that man makes God, thinks God the best. Therefore, really speaking, whether people of<sup>50</sup> the same religion or not, of<sup>51</sup> the same nation or not, each person has his own God, the God the way he looks at him. It is the first step in the spiritual path, it is the first way to proceed: to have one's own belief. It is not right on the part of one person saying, "Believe in my God." Perhaps another person is not capable to believe in the same way as he does. But he believes in his own way. Let him believe that way. After all, it is a first belief in God. It is nothing than a garb. That garb is made by our own idea.<sup>52</sup> Man who such makes stand before us. Is not capable, or imagination before primitive statues, do not want God high. Here is statue of God. In order to kindle that tendency to imagine, idealize, to worship, wise have used. Would thoughtful person have with standing this? Chinese mistaken, Greek, Hindus?<sup>52</sup> No. If anyone believed that there are as many gods as many people there are in this world, it is true too. Each person's God is as he looks at him. Behind is God, one and the same God of all. In this way everyone proceeds. First of all there is the conception, first the imagination. If he wants<sup>53</sup> to use another person's imagination, the wise said, "Well, take this little picture I will give you. There is your God." Because he saw this person had no imagination. And it is a pity that it is not only in the past that people were primitive. Today the imagination is still worse. Man has become a machine. From morning till evening he toils; he has very little time*

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49. Km.hw.: "to be" instead of "is"

50. Km.hw.: "belong to" instead of "of"

51. Km.hw.: "or to" instead of "of"

52. Km.hw.: instead of the passage in the sh.: "In order to kindle that tendency to imagine, to idealize, to worship, in olden times the wise and said to those who were not capable of imagination, 'Here is a statue of God.' Those who used these statues, the Chinese, the Greek, the Hindus, were they mistaken?"

53. Km.hw.: "A person wanted" instead of "he wants"

to imagine. *He* would be another man, fancy<sup>54</sup>. *To* the present<sup>55</sup> people, if *there has been* made any scientific discovery, *it is* most wonderful, secret of nature<sup>56</sup>. *But it* perhaps give<sup>57</sup> in a simple statement. *Formerly things* they<sup>58</sup> were expressed in the realm of poetry, in the form of music, in symbolical pictures, something that a person should think and this person<sup>59</sup> should penetrate and understand, *that his* soul should be touched after it unfolded itself by the fineness of it. The great scriptures of the past were given in the form of poetry, of music, never in crude form.

Today a man comes and says, “Will you tell me truth. I want truth in simple words.” *But truth is* never been<sup>60</sup> told in simple words. Besides that, that which can be spoken in words cannot be truth. *Truth* must be distinguished from facts. *When it* comes to truth, words cannot explain it.<sup>61</sup> Who claims does not explain; cannot be explained in words.<sup>61</sup> *It is* something which must be realized, *which must* be discovered. *Sometimes when I meet* those who want to find tangible truth *I feel inclined to write new that*<sup>62</sup> on a piece of stone “truth”, and to give it to them and to say, “Hold it fast! Here is tangible truth!”

Now coming to the question, how do we benefit by the belief of God, how is the knowledge of God acquired, if belief in God is sufficient. The thousands and billions<sup>63</sup> of people who believe in God, are they all progressive and all<sup>64</sup> happy? It is not so. *Belief is* the first step. But<sup>65</sup> the second step is to know the relation between God and man. In order to understand this, one must be able to concentrate, to contemplate, to meditate in order to forget that false identity which one has conceived in one’s mind from the time one is born on earth. All different methods that sages and seers have given to humanity help one to forget that false conception of oneself. And the best method

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54. Km.hw.: “, fancy” omitted

55. Km.sh.: “present” is poorly written

56. Km.hw.: “secret of nature” omitted

57. Km.hw.: “must be given” instead of “perhaps give”

58. Km.hw.: “they” omitted

59. Km.hw.: “that he” instead of “this person”

60. Km.hw.: “been” omitted

61. Km.hw.: this sentence omitted

62. Km.hw.: “new that” omitted

63. Km.hw.: “millions” instead of “billions”

64. Km.hw.: “all” omitted

65. Km.hw.: “But” omitted

adopted in order to discover truth is the knowledge of God. By making proper use of it in prayers one says, in concentration, one practises. In one's concentration, meditation, *one* benefits by means of God ideal, *and* one comes to the self-realization which is the fulfilment of life's purpose.

God bless you.

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Kismet Stam's shorthand and longhand reporting

Sufi Centre, San Francisco

February 19, 1926

### Mental Purification I

While speaking on mental purification I should say that as much necessary it is that the body *is* cleansed and purified, so necessary or perhaps more necessary it is that the mind is cleansed and purified. All impurities cause<sup>1</sup> disease; also the irregularity of the working of *the* physical system. *The* same thing is with mind. There are impurities *which* belong to mind *which* cause different diseases also, and by cleansing the mind one helps to create health in body and mind both. I mean by health natural condition. And what is spirituality? To be spiritual means to be natural. Very few think so<sup>2</sup>. *So* many think to be spiritual means to be able to work wonders, to be able to see strange things, wonderful phenomena. And very few know how simple it is, *that* to be spiritual means to be natural.

Mental purification, therefore,<sup>3</sup> can be made in three different ways. The first way is the stilling of the mind, because *it* is the action<sup>4</sup>

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Od.tp. = a typescript of uncertain provenance, possibly from Km. but showing uncharacteristic editorial changes. It contains all the material filled in in Km.hw., which are not noted, and other changes which are.
- Sk.tp. = a typescript made by Sakina Furnée or under her supervision, made from od.tp. and containing all the changes there, which are not noted, and some further editorial changes in ink, which are.

A highly edited form of this lecture formed the basis of the first two chapters (pp. 99-107) in *Mental Purification* in volume 4 (1961) of the Sufi Message series.

#### Notes:

1. Km.hw.: "impurity causes" instead of "impurities cause"
2. Km.hw.: "like this" instead of "so"
3. Km.hw.: ", therefore," omitted
4. Od.tp.: "activity" instead of "action"

of mind which very often produces impurities. *The* stilling of the mind replaces<sup>5</sup> impurities out of it. It is like tuning the mind to its natural pitch. Mind is likened to a pool of water. If<sup>6</sup> *the water*<sup>7</sup> in the pool is undisturbed, the reflection *is* clear. And so it is with mind. If *the* mind is disturbed, you do not get intuition, inspiration clear in it. Once *the* mind is still, it takes a clear reflection as the pool of water does when the water in the pool is still.

This condition is brought about by the practice of physical repose. By sitting in a certain posture a certain effect is created. Mystics had in their science different ways of sitting in silence and each way has a certain significance<sup>8</sup>. And it is not only imaginary significance<sup>8</sup>. It produces a certain result. I had met<sup>9</sup> personally and through other persons many experiences of this question, that<sup>10</sup> how a certain way of sitting changes the attitude of mind. And the ancient people knew and they found different ways for different persons to sit. *There was the warrior's way, the student's way, the way of the meditative person, the way of the businessman, of the labour man, the lawyer, of the judge, of the inventor.* Imagine for the mystic to find out this for ages<sup>11</sup> and to have had<sup>12</sup> the experience of this for thousands of years, that<sup>10</sup> what a great effect it makes on such<sup>13</sup> a person, specially<sup>14</sup> on his mind, the sitting in a certain posture. We experience it in our everyday life, but *we* do not think about it. In a certain way we happen to sit and feel restless. *And in a certain way we happen to sit and we feel peaceful.* In<sup>15</sup> *a certain* position sit<sup>16</sup> *makes us* feel inspired, certain way gives enthusiasm,<sup>17</sup> and certain<sup>18</sup> way of sitting makes one<sup>19</sup> feel

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5. Od.tp.: "deplaces" instead of "replaces" (the OED shows "deplaces" as a "very rare" form, and perhaps "displaces" was intended)

6. Km.hw.: "When" instead of "If"

7. Km.sh.: "it" written here; Km.hw.: "the water" instead of "it"

8. Od.tp.: "signification" instead of "significance"

9. Km.hw.: "met" omitted

10. Od.tp.: "that" omitted

11. Km.hw.: "for ages" omitted

12. Km.hw.: "had" omitted

13. Km.hw.: "such" omitted

14. Od.tp.: "especially" instead of "specially"

15. Km.hw.: "In" omitted, but there in od.tp.

16. Km.hw.: "sit" omitted

17. Km.hw.: ", certain way gives enthusiasm," omitted

18. Km.hw.: "another" instead of "certain"

19. Km.hw.: "us" instead of "one"

unenergetic, no<sup>20</sup> enthusiasm. By stilling the mind by the help of a certain posture, one is<sup>21</sup> able to purify *it*.

The second way of purifying the mind is the way of breathing. It is very interesting for an Eastern person to see how sometimes in the West in their inventions they apply those principles unknown to them in mystical realms. They have got a machine which sweeps carpets, which sucks up the dust. It is the same system inside out. The proper way of breathing sucks up the dust from the mind and puts it out. The scientist goes so far saying that the person exhales hydrogen<sup>22</sup>, the bad gasses are thrown out by exhaling. *The* mystic goes further *saying* not only *from the* body, from *the* mind also. If one knew how to take out, *one* can take out more than *one* can imagine. *Impurities of mind* can be thrown out by the right way of breathing. Therefore, mystics combine breathing with posture. Posture helps the stilling of mind, breathing helps cleansing of mind. Therefore, *these* two things go together.

And<sup>23</sup> the third way of purifying *the* mind is by attitude, by right attitude towards life. That is the moral way and the royal road to purification. A person may breathe and sit in silence with a thousand postures, but if *he does* not have the right attitude towards life *he* will never develop. That is the principal thing. And one might ask, what is the right attitude? The right<sup>24</sup> attitude is this, that how favourably one regards one's own shortcomings. Most often one is ready to defend oneself of one's faults and errors<sup>25</sup> and very often, even knowing that is shortcoming, fault, is ready to defend himself<sup>25</sup> and *is* willing to make his<sup>26</sup> wrong right. But *one* has not that attitude towards the others. He<sup>27</sup> takes them to task when *it* comes to judge them. It is so easy to disapprove of others. *It* is so easy to take a step further and to dislike others, and not at all *difficult* to go<sup>28</sup> a step further and to hate

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20. Km.hw.: "without" instead of "no"

21. Km.hw.: "was" instead of "one is"

22. Sk.tp.: "hydrogen" crossed out and "carbonic acid" substituted in ink

23. Km.hw.: "And" omitted

24. Sk.tp.: "right" crossed out and "usual" substituted in ink

25. Km.hw.: this passage omitted

26. Km.hw.: "one's" instead of "his"

27. Km.hw.: "One" instead of "He"

28. Km.hw.: "take" instead of "go"

others. And while<sup>29</sup> one is active<sup>30</sup> in this manner, one does not think to do<sup>31</sup> any wrong. *It is* a condition that develops within. *One* only sees it without. All the bad *that* accumulates within, *one* sees in another person. Therefore a<sup>32</sup> man is always in an illusion, *he is* always pleased with himself and always blaming another<sup>33</sup>. And the most wonderful thing is this, that it is the most blameworthy who blames most. But if it is<sup>34</sup> said in the other way, <sup>35</sup>because one blames most, one becomes most blameworthy.

There is beauty in form, *in* colour, in line, in manner, in character. And in some persons it lacks, in other persons it is more. And it is only the comparison that makes us think that this person is better than the other. If *we did* not compare, then every person would be good. It is the comparison *that* makes us think *one thing* more beautiful than the other. *But* if ever see at his<sup>36</sup> see the beauty that is in it. Very often our comparison is not right for the very fact that what we determine today in our mind as good and beautiful, we are liable to change that conception with<sup>37</sup> a month's, a year's *time*. That shows us when we look at it, *we are* capable of appreciating it, *if* that beauty manifests to our view.

There *is nothing* to be surprised<sup>38</sup> *when* one arrives at a stage that *one says*, "This all I see in this world, *it is* all worth while; *I love it all* in spite of all pains *and* struggles *and* difficulties; *it is all* worth while." Another says, "*It is* all miserable, life *is* ugly; *there is* no speck of beauty in this world." These both are right from their point of view. They are sincere. But *they* are different because they look at it like this. Each of these two<sup>39</sup> have their<sup>40</sup> reason to approve of life and to disapprove of it. Only *the* one benefits himself by the vision of beauty

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29. Km.hw.: "when" instead of "while"

30. Km.hw.: "acting" instead of "active"

31. Sk.tp.: "to do" crossed out and "one does" substituted in ink

32. Km.hw., od.tp.: "a" omitted

33. Km.hw.: "others" instead of "another"

34. Sk.tp.: "if it is" crossed out and "it can be" substituted in ink

35. Sk.tp.: "it is" added in ink

36. Km.hw.: "we looked better we should" instead of "ever see at his"

37. Sk.tp.: "in" added to make "within"

38. Sk.tp.: "at" added in ink

39. Km.hw.: "persons" instead of "two"

40. Km.hw.: "has his" instead of "have their"

*and* the other loses by not appreciating it, and<sup>41</sup> not seeing the beauty in it. By a wrong attitude, therefore, a person accumulates in his mind undesirable impressions coming out of people, since no one in this world is perfect. Everyone has *a* side which can be criticized and wants repairing. When *one* looked<sup>42</sup> at that side, *one* accumulates impressions only<sup>43</sup> *which* make us more and more imperfect, because *they* collect imperfection, *and then that* becomes our world, accumulated shortcomings, errors<sup>44</sup>. *And* when *the* mind has become a sponge full of undesirable impressions, then what emits from it *is* also<sup>45</sup> undesirable. No one can say ill of another person<sup>46</sup> without making it is own, while<sup>47</sup> *the one* saying ill of others is ill himself.

The purification of mind, therefore, from *a* moral point of view must be learned in one's everyday life, to try and look at things sympathetically, favorably, *by looking at other* persons<sup>48</sup> as *one* looks at oneself, putting oneself in *their* position instead of accusing them<sup>49</sup> at *the* sight of their infirmities. Souls on earth are born imperfect *and* show imperfection, and for<sup>50</sup> this they develop naturally, coming to perfection. If all *were* born perfect, there would not have been the purpose of this creation. And manifestation has taken place so that every being here may from imperfection rise towards perfection. That is the object and joy of life, and for that this world was created. And if we expect every person to be perfect and conditions to be perfect and all things to be perfect, then *there would be* no joy in living and no purpose in coming here.

Purification of mind, therefore, is to purify *it* from all undesirable impressions, not only of the shortcomings of others, but *we* must arrive at that stage *where one* forgets one's own shortcomings too<sup>51</sup>. *I have* seen some righteous ones accusing themselves of their errors

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41. Km.hw.: "and" omitted

42. Km.hw.: "looks" instead of "looked"

43. Km.hw.: "only" omitted

44. Km.hw.: "accumulated shortcomings, errors" omitted

45. Km.hw.: "also" appears after "undesirable"

46. Km.hw.: "person" omitted

47. Km.hw.: "because" instead of "while"

48. Km.hw.: "others" instead of "other persons"

49. Km.hw.: "others" instead of "them"

50. Km.hw.: "from" instead of "for"

51. Km.hw.: "too" omitted

*until they* have become<sup>52</sup> error themselves. All the time concentration of error, it means engraving upon *the* mind the error. The best principle, therefore,<sup>53</sup> is to forget others and *to* forget ourselves and *to* put our mind to accumulate all that is good and beautiful.

There is a very significant occupation of the street boys in India. They take the earth from a certain place and they have a certain way of finding in that earth some metal such as gold and<sup>54</sup> silver. And all day long their hands are in the dust. But looking for what? Looking for gold and silver. In this world of imperfection, when we seek for all that is good and beautiful, there are many chances that we become disappointed. But at the same time, if we keep on looking for it, not looking at the dust but looking for the gold, we shall find it. And once we begin to find it, we shall find more and more. *There* comes a time in the life of man where he can see some good in the worst man in the world. And when one has reached that point, if the good was covered with a thousand covers, he will put his hand on what is good, because he looks for good and attracts what is good.

And now we come to the phenomena of the pure mind. The pure mind does not create phenomena only<sup>55</sup>, but is phenomena itself.<sup>56</sup> A man who thinks of having a good fish, nice fish fried, in his office, finds cook did the same thing, made a nice fried fish. What is it? Reflection of the pure mind. It was just a thought, this man was not concentrated; a thought just passed through his mind, but it took the right direction. In other words, struck the mind which was responsible for it, to prepare it.<sup>56</sup> A man who wanted to look for *a* certain bracket for his room, who<sup>57</sup> did not know where to go in *the* city and where to find *it*. He had his idea *it* should be like this. *And* as soon as *he* goes out, the first shop that his eyes fall upon has that bracket there. That is the only thing necessary for him. Perhaps throughout *the* whole city *he could not have* found it. *But* his mind brought him to *the* object he desired. Where all comes<sup>58</sup> from? *It* all<sup>59</sup> comes from purity of mind.

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52. Km.hw.: "became" instead of "have become"

53. Km.hw.: ", therefore," omitted

54. Km.hw.: "or" instead of "and"

55. Km.hw.: "only" omitted

56. Km.hw.: this entire passage omitted

57. Km.hw.: "he" instead of "who"

58. Km.hw.: "does it come" instead of "all comes"

59. Km.hw.: "all" omitted

Besides that, mind is likened to *the* water. Even to look at *a* stream of pure water, running in all purity, it is a<sup>60</sup> greatest joy one can have. Drinking the pure water is the greatest joy. *And* so it is with the mind. The contact with *the* pure minded, association with *the* pure minded is the greatest joy, whether *he* speaks or not with you. *There* comes out of him a purity, *a* natural purity *which is* not man-made *but* which<sup>61</sup> belongs to the soul and gives you the greatest pleasure and joy. There are others who have learned to speak and entertain and *their* manner is polish and fineness and *their* wit exaggeration in artistic speech<sup>62</sup>. What is *it* all? If *there is* no purity of mind, nothing *can* give that exquisite joy *after* which every soul yearns.

And now coming to the question, they say <sup>63</sup>pure minded were<sup>64</sup> very often seems to be too good to live and very often seems to be void of common sense. Very often <sup>65</sup>pure minded seems not belonging to this world. Yes, *it* is true. But *it is* not *the* fault of *the* pure minded, but<sup>66</sup> *it is* *the* fault of the wicked world. That world has gone from bad to worse. Anyone that<sup>67</sup> shows purity of mind begins to be an outcast and shows to be incapable of doing whatever *he* can do. But what does *it* matter? One can just as well be pure minded and wise at the same time. <sup>68</sup>The difference between wise and clever is this: the clever cannot be wise, but the wise can be clever.<sup>68</sup> The pure minded can work in worldly matters also, as thoroughly, as capably as a worldly man. But the one without the<sup>69</sup> pure mind may be able to make a success in the world, but not *an* everlasting success.

When we come to the question of success and failure, there is no principle upon which this is based. It is not true to say you must be honest and good and pure minded in order to make *a* success. Very often the opposite, but the same time not the opposite, in order to be

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60. Km.hw.: "the" instead of "a"

61. Km.hw.: "which" omitted

62. Km.hw.: "their wit exaggeration, and their speech is artificial" instead of "and fineness and their wit exaggeration in artistic speech"

63. Sk.tp.: "a" added in ink

64. Km.hw.: "person" instead of "were"

65. Sk.tp.: "the" added in ink

66. Km.hw.: "but" omitted

67. Sk.tp.: "that" crossed out and "who" substituted in ink

68. Km.hw.: this sentence omitted

69. Sk.tp.: "the" crossed out and "a" substituted

successful. Very often the dishonesty and lack of purity of mind brings one to a great failure. And if there can be said any rule pertaining to this, that rule is that the one who makes a success through honesty and through goodness, his success depends upon honesty and goodness.<sup>70</sup> The day he will lack, it will go down.<sup>70</sup> And the one who makes a success without honesty and goodness, the day *he is* honest and good, he will have a failure. Because their paths are different. *The* whole attitude of mind works upon one's life's affairs. It is most wonderful to watch. The more *you* think about it, the more *it* will prove to you that the<sup>71</sup> success and failure absolutely depend upon one's<sup>72</sup> attitude of mind.

I was very interested in hearing from a friend who was a seller,<sup>73</sup> salesman of a big firm of jewellers. He used to come to me to talk philosophy. He said, "It is very strange. *I* have seen so often on arriving in a house where I thought they are able to pay more than *the* actual price of things, *when I was* tempted to ask a much greater price than what I knew the price to be, and<sup>74</sup> every time I gave in to this temptation, I did not succeed. And again I was encouraged to do the same when *I* saw *my* fellow salesmen, who sold a stone to someone who took a liking to it, perhaps for a<sup>75</sup> four times more price than *it* had<sup>76</sup>. Why did they succeed and *why* do *I* not succeed?" I told *him*, "Your way is different. Their way is different. They can succeed by dishonesty; you can succeed by honesty. If you take their path, *you* will not succeed."

Therefore, sometimes the one who is busy developing mentally, by mental purification may have to go through little sacrifices, little failures. But *they* are only a process towards something really substantial, really worth while. If *he is* not discouraged by a little failure, *he* will certainly come to a stage when success will be his. Purity of mind sets forth springs of inspiration which otherwise are kept closed. And it is through inspiration that one enjoys and

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70. Km.hw.: this sentence omitted

71. Km.hw.: "the" omitted

72. Km.hw.: "the" instead of "one's"

73. Km.hw.: "seller," omitted

74. Km.hw.: "and" omitted

75. Sk.tp.: "a" omitted

76. Sk.tp.: "more price than it had" crossed out and "its worth" substituted

appreciates all that is beautiful and creates all that is good for the joy and pleasure of others.

Once I visited the studio of a painter. *I have*<sup>77</sup> sat there for fifteen minutes *and* such a depression came upon me that I asked the widow of the painter that, “What was the condition of your husband, who made these pictures<sup>78</sup>?” And she said, “A terrible condition, his spirit was torn to pieces.” I said, “That is what his pictures show,” and the effect *is* that whoever sees those pictures gets the same influence.

If we have the purity of mind *we* create purity. In all we do, art, politics, business, music, industry, we pour out the purity of mind even to such *an* extent that those around us, when *we* see strangers, friends, they all *have* part in our joy. They say diseases are infectious. But I say the purity of mind is infectious. Also its effect creates purity in others. Some keep it for *a* long time, others keep *it* for *a* short time. *It* depends upon the mind.

And now coming to the idea, what are the ways that the Sufis prescribe towards the purification of mind? Repetitions of the sacred names of God, prayers, sitting in *a* certain posture, breathing in *a* certain rhythm, focussing one’s mind on *a* certain object of concentration in order to become single-minded, and the changing of the attitude towards life. All these things *are* practised to bring about desired results.

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*Q.: Murshid, would you please repeat what you said about the searchlight?*

*A.:* What *I* said, the mind is a storehouse, a storehouse of all the knowledge that one has accumulated by studies, by experiences, by impressions, through any of the five senses. In other words, every sound, even once you have heard it, is registered there. Every form that your eyes have seen, only a glimpse of it, is registered there. And when our heart is pure, it projects the light of the soul just like the light is projected from the searchlight. And the most wonderful

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77. Km.hw.: “have” omitted

78. Km.hw.: “who made these pictures” omitted

phenomena<sup>79</sup> *is* that this<sup>80</sup> light is thrown by the power of will on that particular spot in *the* storehouse I call mind, on this<sup>81</sup> spot which you want to find. For an instance, you have seen a person ten years ago once and this person comes before you and *you* look at this<sup>82</sup> person and *you* say, I have seen this person, where? *In* that moment your will throws the light of your soul on that picture that was once made on your mind ten years ago. *It* still is there. *You had* all forgotten *it*, but the picture is there. The moment you have desired to see it, the light of your soul projects its light on that particular spot, and *the* most wonderful thing is *that there are* perhaps a million of<sup>83</sup> pictures. Why must your light be put on that particular image? That is the phenomena<sup>84</sup>. *It* is that the inner light will have<sup>85</sup> a great power; it is a power which is creative by nature. And therefore, when it throws light, *it* throws *it* on that particular spot.

*Q.: Murshid, would you kindly help me? What subconscious mind is?*

*A.: I very seldom use<sup>86</sup> word subconscious mind. But by<sup>86</sup> word mind I mean subconscious mind. What I have said just now, there is a storehouse. That storehouse is the subconscious mind. In that storehouse there are things and they live, living things. And so all thoughts and impressions are living also. There is nothing in the mind that dies. It lives and lives long. But when we are not conscious of it, it is in our subconscious mind. For an<sup>87</sup> instance, a person was told that he must go and see his friend on such a day on this<sup>88</sup> time. He had written it in his notebook. But then he forgot it. In his daily occupation there comes a moment when he thinks, "I ought to be in that place! I have not gone there. I have quite forgotten. I must<sup>89</sup> have been there.*

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79. Inayat Khan characteristically used only the plural of this word; Sk.tp.: "phenomenon" instead of "phenomena"

80. Km.hw.: "the" instead of "this"

81. Km.hw.: "the" instead of "this"

82. Km.hw.: "that" instead of "this"

83. Od.tp.: "of" omitted

84. Inayat Khan characteristically used only the plural of this word; od.tp.: corrected to "phenomenon"

85. Km.hw.: "has" instead of "will have"

86. Sk.tp.: "the" added in ink

87. Sk.tp.: "an" omitted

88. Sk.tp.: "on this" crossed out and "at such a" substituted in ink

89. Km.hw.: "should" instead of "must"

Why *am I* not there? Why *did I* forget it?" Now this idea that has come to his memory was in his subconscious mind. *And* as his will wanted to know, *it* came up. *He* knew without doubt *that he* had an engagement, *that he* was meant to be there. Only, for *the* time being, been<sup>90</sup> forgotten. Where *was it*? In that part of *his* mind which some call subconscious mind. The more words, the more complications make<sup>91</sup>. Higher mind, lower mind; *I* should say, mind.

*Q.:* What becomes of this storehouse after death?

*A.:* It comes to greater life, a *life* more real than here. For an instance, a pupil who was very interested in spiritual exercises *and* metaphysical questions once went away from me *and* then became a businessman. All his time *was* taken in business. *He* forgot *me* altogether. For ten years *he* never *did his* practices. One day *I* happened to go in *the* city where he lived. *And then he remembered his* old teacher who had come again. After he heard the lecture, all things which *he* was *taught* ten years before, it all became living for him; must<sup>92</sup> too eager to come, but<sup>93</sup> *it* all became alive in one<sup>94</sup> moment's time. *He said*, "It is all living to me. Please tell *me* what to do." *He was* so eager to do things now. And so it is. All that is in the mind, all *one has* never thought about, *all one* never troubles about, is there and when one has leisure from worldly occupations (at death comes leisure), *it* all becomes living. Therefore, *the* realization *they* say about heaven and hell, have made in ourselves what<sup>95</sup> *we have* accumulated in our mind, in *the* hereafter mind<sup>96</sup> will be all<sup>97</sup> *our* own. Today our mind is in us. In *the* hereafter we shall be in our mind. And therefore that mind which is mind just now, in *the* hereafter will be the world. *If it is* in<sup>98</sup> heaven, is<sup>99</sup> heaven; *if it is* in<sup>100</sup> the other place, is<sup>99</sup>

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90. Km.hw.: "he had" instead of "been"

91. Km.hw.: "make" omitted

92. Km.hw.: "it was" instead of "must"; od.tp.: "it was" instead of "must", then changed to "he" in ink; Sk.tp.: "it was" instead of "must", changed in ink to "he was"

93. Km.hw.: "but" omitted

94. Km.hw.: "a" instead of "one"

95. Km.hw.: "have made in ourselves what" omitted

96. Km.hw.: "it" instead of "mind"

97. Km.hw.: "all" omitted

98. Km.hw.: "in" omitted; Sk.tp.: "the" in ink instead of "in"

99. Km.hw.: "it will be" instead of "is"

100. Km.hw.: "in" omitted

*the other place. It is what we have made it. No one is attracted<sup>101</sup> and put there. We have made it for ourselves, for our own convenience. What we have sought after we have collected. A valuable dress, if it was really important, it is there. If you find out that it is not important, that it is foolish, it is there just the same.*

*Q.: Do useless things take a form in the mind?*

A.: Well, everything has a form. But it has a form akin to the source of impression. Now, for an instance, a painting, a picture is a form. Not only, but music also is a language that *the eyes do not see, but the ears see it*. So mind accumulates all such forms *as sour, sweet, bitter, pungent, all different tastes*. We do not see them, *but they are in a form distinguished by us, in the mind registered<sup>102</sup>*. *The eyes do not see that form. But mind sees them actually in the same way as one had once tasted*. In mind, they are all intelligible to mind *in the same way, exactly the same, as intelligible to mind as when it came through different senses*.

*Q.: Do various impressions remain together<sup>103</sup>?*

A.: *Yes, they do*. Because, what is individual? Individual is a unit<sup>104</sup>. When different physical organs cannot any longer hold the spirit, then they fail and the spirit has finished with them. *The body departs, the spirit remains. The spirit is as much of individual as much<sup>105</sup> the person was individual in the physical body. After the physical body has gone on, the contrary impressions are more distinct because the limitation of the physical body has fallen away. The physical body is a great limitation. If<sup>106</sup> it has fallen away, individuality becomes more distinct, more capable of working than on the physical plane.*

<sup>107</sup>*Q.: End to growth then?*

A.: Yes, there is nothing which begins and does not end. All that

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101. Km.sh.: the symbol could also be "attached"

102. Km.hw.: "registered in *the mind*" instead of "in *the mind* registered"

103. Km.hw.: "together" omitted

104. Km.hw.: "mist" instead of "unit"

105. Km.hw.: "much" omitted

106. Km.hw.: "When" instead of "If"

107. Km.sh.: this final qa. appears only in the sh., not in the hw. transcription

begins must end, but at the same time, no comparison of age of physical body have as one experiences in hereafter. The same three stages one has experienced forward, the same three stages one has to go back. Is not go back, but going forward in order to come to physical world, penetrate the angelic, jinn, and then the physical. If the physical body keeps away, then one is in the jinn sphere just the same, got to go, is there. If the genius keeps away then angelic sphere. Therefore, age of inner sphere, inner sphere incomparably longer than ages one experiences in physical body. Of course, idea more stated by reading *The Soul: Whence and Whither*<sup>108</sup>.

God bless you.

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108. A book made from lectures of Inayat Khan in 1923 (see *Complete Works*, 1923 II); see List

Kismet Stam's shorthand and longhand reporting

Headquarters<sup>1</sup>, San Francisco, 2 p.m.  
February 19, 1926

**Mind Distractions Removed  
by Superior Concentration**

Beloved Ones of God,

When speaking on the mind and how to keep it away from disturbing thoughts by the power of concentration, I would like to explain first what do I mean by mind. There is a great confusion on this subject. Material minded person says the mind is brain and brain is the mind. And those who claim spirituality, they have their different ideas about mind. In reality, mind is apart from the brain, mind is separate and independent of the brain. Mind works through the brain, and mind uses the brain. Brain<sup>2</sup> is registered by the mind in *the* brain; its<sup>3</sup> action of *the* mind is made clear *by the brain*. Nevertheless, mind is not limited or restricted by the brain except that we are accustomed to work *with* our mind through the medium of the brain. Mind is the surface of the heart, and the heart is the depth of the mind. Therefore, mind and heart are two names of the one thing. If you call it mind, that<sup>4</sup> its depth is heart; if *you* call it heart, then its surface is mind.

And now I must explain the five distinct qualities of the mind. The first and principal quality of the mind is thinking. And thinking is of two kinds, that is imagining and thinking. Often people confuse these two words also. *They* say, "I imagine so," and "I think so." These two

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Km.hw. "Sufi Center" added
2. Km.hw.: "Thought" instead of "Brain"
3. Km.hw.: "the" instead of "its"
4. Km.hw.: "then" instead of "that"

things are distinct and different. Automatic action of mind is creative of imagination. And when mind is directed with will, it is thinking. Imagination, therefore, is an outcome of *the* automatic action of mind. Thought, therefore, is a result of intentional thinking. Thoughtful man, therefore, is not imagination<sup>5</sup>, nor imaginative man is thoughtful. Both things have their place. *A* person who is accustomed to think and *who is* not capable of imagination is removed far from that beauty which is expressed in poetry *and* music. *It* comes from imagination. When mind is given a free hand to do as it likes, it, so to speak, dances and out of its gestures creates a picture, call it art, poetry, music. In whatever form *it* expresses itself it is beautiful. Therefore, behind art and creation, music and poetry, there is imagination as the source and power of creation. And when a person thinks, that is another action. At that time he controls his mind, either consciously or unconsciously, and directs it according to his own will. He becomes reasonable, exact, and thoughtful. Both an imaginative and thinking *person* may go to extremity and may fail. To keep the balance which<sup>6</sup> brings about desired results. An imaginative person can become a dreamer and may not use *his* will in thinking. And so many times artists, poets, and musicians too, they lose their balance, they no more are practical, *they* lose *their* common sense. At the same time, in *their* particular work they too are wonderful. It is not to be surprised, therefore, that *a* most wonderful artist, or *a* great poet, or *a* splendid musician has not a common sense. He has not the common sense because *he has* not learned to think<sup>7</sup>. *He* has practised imagination, and that which imagination gives he has got.

A thinking person also may think and think and *may* be confused by his own thoughts. As the other day I was amused seeing in a park in San Francisco Rodin's *Thinker*<sup>8</sup>. In his form and feature there was anything but thought. And on further reflection still *one* can call him a thinker because he thinks hard. So there are many thinkers who think hard and by that they become thoughtless.

And now we go further in explaining what is the second aspect of mind. That is memory. The work of memory is not creative but

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5. Km.hw.: "imaginative" instead of "imagination"

6. Km.hw.: "is what" instead of "which"

7. Km.hw.: "two things" instead of "to think" (the sh. is the same)

8. For Rodin and his famous statue, see List

perceptive. *Its* work is to take impressions and *to* gather them. So far as science goes, scientist says *that the* atoms of *the* brain *are* impressed by every impression that comes through the senses. And it is that which is kept in the brain, and one gets them when one wants them. But *it* is not true. At the same time *it* is a symbological explanation. *The* scientist has pictured *it* as it is in the inner plane. But because *they* do not admit *the* inner plane *they* want to explain *it* in physical terms *and they* call it brain cells. It is true in essence, but *it* is not in *the* brain, it is in the mind. But that does not mean that the body is not impressed by *the* mind. Everything that goes on in the mind, it has its effect upon every atom of the body. In that sense, if *the* brain is impressed by *a* certain impression it is not wrong. But *the* real impression is in *the* mind. Mind is a storehouse. In one's storehouse memory is a department that gives all that once in<sup>9</sup> *the* senses; as every experience through life, all that the eyes have seen, and one has smelled, or one has heard, or tasted, or touched. And if we go little<sup>10</sup> further, even there are impressions in the memory which do not belong to this earth. But that is another subject and should be treated on another day.

And now coming on the third aspect of the work of mind, and that is the mind control, the thinking, the concentrating power. This is done in two ways: by *the* help of memory and by *the* help of mind. The concentration that is done by *the* help of memory is a negative or passive concentration. It requires little effort to concentrate by *the* help of memory. The Hindus taught this concentration by placing certain gods and goddesses before man and telling him to look at it and, "Close your eyes and think about it." By looking at *a* certain object the memory was reflected by it. Memory reflected it, and that reflection was the concentration. That is one kind of concentration: to take an object from the outside, and to hold that reflection in one's memory. *It* is the negative concentration.

And then there is positive concentration. That is creative. This concentration comes by thinking. When you say, "Think of a tree, or plant, or flower," mind has to create atoms in order to make that form. Therefore, *it* is positive. *It* wants will power, *a* greater action of mind

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9. Km.hw.: "entered" instead of "in"

10. Km.hw.: "still" instead of "little"

to concentrate *upon* an object which mind has to make. *Mind* has to work; *it is* not *only* concentrating, but creating and concentrating.

There are some who have a natural power of concentration and there are others who lack it. But the mystery of success<sup>11</sup> in all directions of life and the secret of progress is to be found in *the* power of concentration. It is not only progress and success that is gained by it, but spiritual attainment is<sup>12</sup> the result of concentration. And very often one sees that there are those who make efforts to concentrate and cannot concentrate well, and others who do not know that *they* concentrate, be *it* in business, *and who* do it. They do much better than *they who* close the<sup>13</sup> eyes in *a* church or room in order to do concentration. By prayer and by meditation *and* by different other exercises, religious or spiritual, is meant to develop the power of concentration.

There is a very amusing story I remember now, in *the* East, *a* custom in *the* Muslim church, that one man leads the prayers and hundreds and thousands of men stand behind him. And they make *up* their mind first before offering their prayers that, "We join the thought of our leader." And there was a great mystic who would not go in *the* church to pray. He was always in prayer. *He* did not need to go to church. But *there was an* orthodox king reigning *who had decreed that* all must attend to the prayers. So this man was compelled by *the* police to go and join. When *he* was praying, half went<sup>14</sup>, in *the* middle of *the* prayers, *he* went out. And that was a great crime. *He* was brought before *the* court to be judged. *He said*, "I could not help it. *The* leader went to his house because *he had* forgotten his keys. When *I* was praying, I was without this<sup>15</sup> leader in *the* mosque. So *I* went out." That showed<sup>16</sup> that what external form is *and* what *the* inner spirit.

If there is no life the body is a corpse. And so the form is for the spirit to use. And as long as *there is* spirit in *a* religious form *it is a*

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11. Km.sh.: an illegible symbol that looks like "grown", but nothing in Km.hw.

12. Km.sh.: "are" substituted for "is", but "is" in a.o.d.

13. Km.hw.: "their" instead of "the"

14. Km.hw.: "way" instead of "went"

15. Km.hw.: "a" instead of "this"

16. Km.hw.: "shows" instead of "showed"

beautiful form, and when<sup>17</sup> *that* religious form has life in it. But if *there is* no spirit at *the* back, how much beautiful *the* form is, *it is of* no use. That *is* what *the* saying in *the* Bible indicates, “*It is the* spirit that quickeneth, *the* flesh profiteth nothing.”<sup>18</sup>

Now I come to *the* fourth aspect of the mind, and that is the reasoning. This is a mathematical faculty, *a* faculty which weighs *and* measures and sees angles, whether they are right or wrong. And it is this faculty which makes man responsible for *his* actions. If *he is* not individual *he* is nothing but an atom moved by influences. Weather conditions move him, *or* climatic influences, or personal influences, *he* is nothing but *an* instrument. But if *he is* held responsible for *his* actions *it is* for this one faculty of mind that weighs and measures and reasons out things. Nevertheless, *the* reasoning of one person *is* not *the* same as *the* reasoning of another *person*, and *the* reason of this<sup>19</sup> moment *is* not the same as<sup>20</sup> reason of another moment. Something *that is* right just now not right tomorrow, maybe not<sup>21</sup> because reasoning will change. And they who dispute over reasonings, they do it in vain because *the* reasoning of every person is different, and the reasoning of every person is good for him at that time when *he* reasons. And to urge and force one’s own reason on *the* mind of another is *an* unnecessary thing. The best way to educate *a* person is to develop reasoning instead of urging upon him one’s own reason. And that is what many do.

And now coming to *the* value of reason. Reason is *the* most valuable thing and at the same time *the* most worthless thing. *It* is worthless for this reason, that *it* is a slave of mind. And as soon as mind says, “Have I not done it right?”, reason comes before this<sup>22</sup> mind *and* says, “Yes, you have done right, because *you* ought to have done it.” That is the<sup>23</sup> reason. *It* gives mind reason to do right or wrong both. If one went and asked criminals in *the* jail *their* reason of<sup>24</sup> having done wrong, each *one would* have *a* reason. At the same time,

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17. Km.hw.: “then” instead of “when”

18. See John 6:63

19. Km.hw.: “one” instead of “this”

20. Km.hw.: “same as” omitted

21. Km.hw.: “tomorrow may not be right” instead of “not right tomorrow, maybe not”

22. Km.hw.: “the” instead of “this”

23. Km.hw.: “the” omitted

24. Km.hw.: “for” instead of “of”

*if one is accused for a crime or not accused is just the same. And if we go further in looking at reason we shall see that reason is nothing but a veil and a series of veils, one veil with another veil at the back. Lift veils and even<sup>25</sup> at the end there is reason just the same. But as further you go in reason, the more thorough and the more substantial reason there is. It is the surface of the<sup>26</sup> reason which is unreliable, but the depth of reason is most interesting. Because the depth of reason is the essence of wisdom. The more you understand reason, the less reason you will seek, because there is nothing to reason. You know it already. It is the unreasonable man who always accuses every person's reason. The more reasonable a person is, the more he understands the reason of everyone. Therefore the wise can get along with the wise and foolish both, but the foolish one cannot get along with the foolish and the wise one. The essence of reason is the knowledge of God. And therefore if there is any divine knowledge to be found it is in the essence of reason that one can find.*

And the fifth aspect of mind is feeling. If this faculty is not open, then how much clever and wise a person is, *he is incomplete, he is not living. Mind begins to live from the moment that feeling is wakened in it. Many use word feeling, but few of us know it. And the more you know it, the less you speak of it. It is such a vast thing that if there is any sign of God it is in feeling.*

A person came to me, "Oh, I have been very sympathetic once, but some way or the other I have become hardened. What is the reason of it?" I said, "You tried to get the water from the bottom of the earth. But instead of digging you dug in the mud and you were disappointed. If you have patience to dig till you reach the water then you will not be disappointed." Very often a person imagines that he is<sup>27</sup> feeling, that he has sympathy. But if he had it, he would be the master of life. Then he would want nothing. When this spring which is in the heart of man is once open, it makes one self-sufficient and it takes away that continual tragedy souls have to meet with in life. And that tragedy is limitation. Very often it is the lack of feeling that paralyzes the four other aspects of mind. It is the feelingless person who is incapable of

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25. Km.hw.: "And even when the veils are lifted," instead of "Lift veils and even"

26. Km.hw.: "the" omitted

27. Km.hw.: "has" instead of "is"

thinking freely. What makes one thoughtful is feeling. A man may be of powerful mind, but if *he* cannot feel, the power of his mind is limited. Because power is in feeling, not in thinking.

Very often people come to me and say that, "I have thought about it and I have wanted it, but *I* never got it." And I have answered, "You have never wanted. If *you* had wanted you would have got it." *They* do not believe. *They* say, "I think that I have wanted it." Yes, but to want it enough is another thing. If *a* person went and stood before a bank *and said*, "All the money, come to me," will it come? He imagines it that *he* wants it, because<sup>28</sup> he does not believe it. If *he* believed it, *it* would come. But who wants it, *he* believes it. *And it is* that belief that brings it.

There is a story of Shirin and Farhad<sup>29</sup>, a very well-known story of Persia, that there was a stonecutter and *he* was labouring in making a memorial for somebody. And there he saw a lady who was to be the future queen of the Shah. And he said to this lady, "I love you." A stonecutter, a labourer in the street, to have asked for the hand of a lady who was to be the future queen. It seems, a man without reason, but not a man without feeling. Feeling was there, and *the* claim came with feeling. This lady said, "Yes, I will wait and see if *your* claim is true and tell *the* Shah of Persia to wait if your claim is true." She told him to make *a* way through the mountains. *He* went, one man with hammer and chisel. *He did not ask* if *he* was able to do *it* or not. *There was* no reason; *there* was feeling. *And he* made the way which hundreds<sup>30</sup> of people would not have made in a year. Because every time he hammered *the* rock he called out the name of Shirin, the one he loved. He made the way. And when *the* king asked, "Is it made?" "Yes," they said. *The* king said, "Alas, I have lost my chance, what shall I do?" Someone in *the* presence of *the* king said, "I will see what can be done." *He* said to Farhad, this stonecutter, "How wonderful is your love and devotion. *It is a* phenomena<sup>31</sup>. But have you heard anything? Shirin is dead." "Is she dead?", he said. "Then I cannot be living." He fell dead too on the news, on<sup>32</sup> hearing it.

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28. Km.hw.: "but" instead of "because"

29. For the story of Shirin and Farhad, see List

30. Km.hw.: "thousands" instead of "hundreds"

31. Inayat Khan customarily used only the plural of this word

32. Km.hw.: "the news, on" omitted

*The connection of this story only<sup>33</sup> is in the power of feeling. That at this time what is lacking in people<sup>34</sup> is the feeling quality. That they all wish to think from their brain, to work from their head, not from the heart. Neither can one imagine and create beautiful art nor think and make wonderful things, nor can one keep in memory something beautiful, nor retain thoughts and concentration, if there is not the feeling at the back of it. Besides, all these words, as gratitude, or thanks, or appreciation, if *there is* no feeling behind, how much politeness comes in this world without spirit behind<sup>35</sup>. Today fineness is so misunderstood. People only learn the outer manner. If *there were* feeling behind all they say, life would be worth living.*

*By concentration what we achieve<sup>36</sup> is to direct one's thoughts to a spiritual object, that worries and anxieties may vanish and man may become single-minded, poised, and balanced. And it is in this way that his insight will become keen and his powers will become great.*

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*Q.: What is doubt?*

*A.: Doubt is a destructive element. It is likened to the shadow that produces dampness, that takes away sun. The sun has no choice of searching<sup>37</sup> that place. It is covered from the light. Doubt is a darkness which covers the sun.*

*Q.: Are the Sufis concerned to attain feeling?*

*A.: Yes. Sufis are most concerned with feeling. Rumi's system from beginning to end is the development of that sympathetic faculty, not only concentration. We must practice day and night in every little thing we do. Suppose everything we do not like it. If we did everything we had to do willingly, with pleasure, if we would answer everyone from friend to foe, that sympathetic faculty develops. The power of sympathetic nature stands through all tests and trials of life.*

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33. Km.hw.: "only" omitted

34. Km.hw.: "in people" omitted

35. Km.hw.: "these words are without spirit; they become mere politeness" instead of "how much politeness comes in this world without spirit behind"

36. Km.hw.: "one achieves" instead of "we achieve"

37. Km.hw.: "reaching" instead of "searching"

If *we are* evolved or not, *there is* no end of the tests and trials.

*Q.: Would you give a definition of concentration?*

*A.: As I have said, thinking hard, rigid thinking, is a wrong thing. When a person thinks of a table or chair, it does not give anything. I should think, why not think upon things one does it life? That is the best way of concentrating<sup>38</sup> upon things one is doing? That is the first step. To put mind and heart in it. It will make the weight of life lighter and it will light one up. But if a person is displeased with anything and he does it, well, that is the beginning of destruction. Because he has to do it, if he is not pleased in a condition and must do it, if he is not willing to do it, that is the tragedy of life. If one is powerful enough to throw it out of one's life and not to do it, still better. But if one is not powerful enough to throw it out, then to take patiently. That is the difference of the master and the saint. The character of the saint is to take the cross and carry. And the work of the master is that false<sup>39</sup> he throws it away and pushes it away and goes alone. It does not matter what he sacrifices and what he meets. Both ways are beautiful. Anyone can take, but taken<sup>40</sup> willingly, sympathetically.*

*Q.: What is the best remedy for a wandering mind?*

*A.: Natural concentration. That is<sup>41</sup> not to force the mind. To let mind work naturally first, and to let mind think on things that mind is*

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38. Km.hw.: "concentrate" instead of "concentrating"

39. Km.hw.: "false" omitted

40. Km.hw.: "If one takes, then to take" instead of "Anyone can take, but taken"

41. Km.hw.: "means" instead of "is"

inclined to think. Why must mind think on things *on which it is* not inclined to think? *It* is unnatural. *It* is like eating things *one does* not like to eat. *It* will not assimilate, not give good results. Anything *one* loves, to have such things must<sup>42</sup> think about. Then *one* can concentrate.

God bless you.

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42. Km.hw.: "to" instead of "must"

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 Oakland, California

February 20, 1926

### Spirituality, the Tuning of the Heart

Beloved Ones of God,

It is my happiness and privilege to address the people of this city for the first time, speaking on the subject of spirituality, *the* tuning of the heart. Before speaking on spirituality I must first explain what do I mean by spirituality. There are people who consider spirituality as orthodoxy, or piety, to be religious, to *be* a priest, to be a monk, *a* hermit, to fast, or to live *a* life of a certain discipline, to adopt of<sup>1</sup> certain form of worship. All these outer forms, *a person* may have all these forms<sup>2</sup> and not be spiritual, and nothing of these *a person may have* and be spiritual. And *those who seek spirituality in* such outer forms *are* mistaken, because spirituality *is* far from that. Real spirituality, therefore, is spirit consciousness. To be spiritual means to be conscious of spirit, as a material person means *a person who is* conscious of matter. Therefore, it is not a religion, or orthodoxy, or outer form, or *a* certain kind of life which means spiritual life. It is to be conscious of the spirit that makes one spiritual.

Then there are others who think those who perform phenomena, miracles, wonderworks, are spiritual. *It* is not so. Many *who are* capable of performing phenomena *are* not different from *a* magician. Then *there are* others who say to be spiritual means to tell fortunes, or be clairvoyant, or *to* see wonderful things. It is not necessary that

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: "a" instead of "of"
2. Km.hw.: "all these forms" omitted

one ought to do wonderful things, *to* see wonderful things in order to be spiritual. Then there are others *who* imagine to be spiritual *means* sitting in the caves of mountains, or roaming about in forests, or *to* appear and disappear. All these things are but fancies of the imaginative. To be spiritual means to be oneself, to be one's natural self. And that shows how many of us are ourselves. If we were ourselves *we* would all be spiritual. But *we are not ourselves*, are<sup>3</sup> far from ourselves, is it not true? The way a great Indian poet expresses this idea that, "To accomplish things apart, for man to be a man is *the* most difficult thing." *That* means for a human being to be a human being is *the* greatest difficulty. Yet *he* is born a human being. *The* first thing *he* ought to be *is the* thing *he* is not. *He is* anything but a human being. *He* is willing to be a solicitor, a doctor, a professor, but a human being, that is a thing *he* thinks of last, and even mostly of *which he* does not think.

People say that nowadays there is a great tendency in *the* world to discover spiritual truth, that *there is an* inner spiritual awakening. Yes, I admit it. And then again *they* say that in America there is to be found a great thirst for spiritual attainment. *That is* true also. But what direction it takes? Very often *it* takes wrong directions. Those searching after truth either think that *the* best thing to find a belief in *the* spirit and in *the* hereafter is mediumship, to become ourselves a medium or to go to a medium, and when *he* has found *the* proof, to communicate with *the* dead, then *he has* found *the* proof of the spiritual. *They* wreck *their* nervous system; many go out of balance. *They think that in*<sup>4</sup> *that is the* way which leads to spirituality. *But it* leads to destruction.

Then there are others who wish to pursue the spiritual in *the* same way as *the* person in *the* university and college. *They* want to read all things in *the* book. *They* think if *there is* anything like a spiritual attainment, one book must tell us about it. If *they* go to *the* library and read all *the* books there are throughout *the* whole life, *they* cannot touch spirituality, because *it* does not come from books<sup>5</sup>. Reading helps one sometimes to waken and yet every person does not know

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3. Km.hw.: "or" instead of "are"

4. Km.hw.: "in" omitted

5. Km.hw.: "a book" instead of "books"

what<sup>6</sup> to read. And what is happening today? There are thousands and thousands of people in *the* United States *who are* reading one book and another book and another book till *their* mind is so confused *that they do* not know what to believe and what not to believe. Among them *there* are many who think *what is the* best way *is the* intellectual way. But *what* is intellectual? Is reading really intellectual? And are all books the same? They only confuse a person. Very often *they read* the books of ten horrors on *the* same lines<sup>7</sup> *which* puzzle a person's mind so much that *he* does not know where *he* is. Often people have come to me and said, to help me<sup>8</sup> to have confidence in them *because for* ten years *they have been* reading *occult*<sup>9</sup> books. Instead of confidence, I have to guide them on the path to erase *what they have* learned first<sup>10</sup>. Perhaps *they are* not willing to *have it* erased. *They* think *they have* gained a<sup>11</sup> knowledge *by reading* hundred books. What knowledge? Is it spiritual? Besides that, very often intellectual pursuit gives *them* whether<sup>12</sup> *the* idea that there are such masters and such *mahatmas*<sup>13</sup> and such saints in *the* Himalayas, in *the* caves of *the* mountains. *They* never think *he* can be in *the* crowds. But *it* interests them most *when he is* in a place where nobody can reach. *They* think *he cannot be* in *the* restaurant to take his dinner, *he* must be in *the* cave of a mountain, one on outside<sup>14</sup>. Imagine! Why was this world created, *why are we* born in this world, among this world, if this world *were* not a school to develop *the* soul and arrive at a stage which is life's purpose! Man *has* lost confidence in *his* fellow man. *He expects* spirituality from *the* dead, from *the* trees, not from man. *He has* no confidence in *his* brothers.

And there are others who are interested in *the* meaning of symbology. The<sup>15</sup> particular symbol means this, another *gives* a great

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6. Km.hw.: first "it" instead of "what", then "it" placed in parentheses and "how" substituted

7. Km.hw.: "line" instead of "lines"

8. Km.hw.: a note says to move "to help me" to before "and said"

9. Km.sh.: "my" written; Km.hw.: "occult" instead of "my"

10. Km.hw.: "first" omitted

11. Km.hw.: "a" omitted

12. Km.hw.: "whether" omitted

13. For *mahatma*, see Glossary

14. Km.hw.: "one on outside" omitted

15. Km.hw.: "This" instead of "The"

revelation, another *is a* great mystery. Where *is spirituality* to be found? *Is it* not in *the* heart of man? Instead *of* in *their* own heart *people* want to look in different places, or certain symbols. Yes, *symbols are* expressive of that<sup>16</sup>, but *the* direct way is within oneself.

One day I was very amused. In *an* English<sup>17</sup> traveling near Bournemouth, *I was* brought in<sup>18</sup> a place where they said I must speak and that it was *an* important place. So *I* went there. And *the* man who brought me there, *he said*, “Now here in this corner you can feel, that is the secret.” Imagine, *in* that place was and there<sup>19</sup> spirituality, not in man!

Those who make *an* occupation of spirituality take advantage of *people’s* ignorance. Then *they* cater, *they* feed them.<sup>20</sup> Come along, are gay, fanciful, that have more spiritualism, willing to.<sup>20</sup> *They* say to any person, “You are *a* medium.” So those who take this as *a* profession, *they* work to tell everyone, “Come along! Be more fanciful, more imaginative, more superstitious.” *They* feed curiosity. *Does it lead* anywhere? *They are* lost. *They are* never<sup>21</sup> spiritual. *It is* everywhere to be found, not only in America; also in Europe *it is the* same condition.

And now coming to *the* actual subject, the difference between spirit and matter. Once a young Italian who did not believe in God or soul was traveling with me in<sup>22</sup> the ship, and *he* thought perhaps *I* was a priest. *He* said, “What is,<sup>23</sup> do you believe in anything?” *I* said, “Yes.” *He* said, “What is *your* belief?” *I* said, “It cannot be said.” Since *he was* antagonistic *he* said, “I don’t believe in anything. Quite natural, nor do so wish.<sup>24</sup> If *in* anything I believe *it* is in eternal matter.” *I* said, “My belief *is* not far from yours. What you call eternal matter, *I call* eternal spirit. *What* you have named matter, *I have* named spirit.” *It is a* dispute over words, *the* understanding is the same. *The* difference has come by disputing over words. What is spirit

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16. Km.hw.: “of that” omitted

17. A word seems to be missing after “English”, perhaps “train”

18. Km.hw.: “in” crossed out, and “to” in margin

19. Km.hw.: “and there” omitted

20. Km.hw.: this sentence omitted

21. Km.hw.: “not” instead of “never”

22. Km.hw.: probably “on” instead of “in” (difficult to read)

23. Km.hw.: “What is,” omitted

24. Km.hw.: this sentence omitted

is the fine matter, *and what is matter is the dense spirit*. In other words, there are two names and one subject, call it water, call it snow. When *it is* crystallized, *it is* snow. If *you don't like to call it* water, call its snow, *if you wish to distinguish*. *You may call it* with two names. *There is no objection*. *It is a matter of choice*. If one chooses, no matter.<sup>25</sup> In Christian Science<sup>26</sup> also<sup>27</sup> *it is said that* matter is spirit just the same. If *you choose to call it* no<sup>28</sup> spirit, then matter is spiritual<sup>29</sup> just the same. If *you say both things*, *it is* right too. Truth is in understanding, not in expression. Men who<sup>30</sup> have strengthened their truth *and have fought, and arrived at nothing*. And very often those who do not more<sup>31</sup> *understand the subject, they argue for the reason that they want to know it*. But *they don't want to know honestly about it*. *It is another way, to argue, then they know the other idea also*. *They oppose the other one to see what the person says*. *Then they know the other idea also*. It is a kind<sup>32</sup> of robbery. *They have a now<sup>33</sup> thirst for argument*. Who will not understand *will never understand, how much it is true*. *He who understands, you tell him and he will understand*. It is the<sup>34</sup> matter of evolution. Besides, there is a tendency *in everyone to think that, "The other one must look at things as I do."* But *it is impossible*. If *it is a friend, if it is a wife, a husband, a brother, a sister, or a companion, the other one must understand as I*. But maybe *they are at different stages of evolution, they cannot understand*. Leave them alone. For some *it is good to sleep, for others it is good to waken*. If<sup>35</sup> *it is no virtue to waken everybody*. *It is the greatest crime to make<sup>36</sup> awake those who ought to sleep*. To make everyone spiritual is not a right mission. *The best would be to do<sup>37</sup> help wherever a*

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25. Km.hw.: this sentence omitted

26. For Christian Science, see List

27. Km.hw.: "also" omitted

28. Km.sh.: the symbol could be "no" or "now"; Km.hw.: "no" omitted

29. Km.hw.: "spirit" instead of "spiritual"

30. Km.hw.: "People" instead of "Men who"

31. Km.hw.: "more" omitted

32. Km.sh.: an unclear sh. symbol which looks like "honest", omitted in Km.hw.

33. Km.sh.: "now" could also be "no"; Km.hw.: "now" omitted

34. Km.hw.: "a" instead of "the"

35. Km.hw.: "If" omitted

36. Km.hw.: parentheses around "make", indicating Km. thought to omit it

37. Km.hw.: "do" omitted

person is, not try to bring to pitch<sup>38</sup>. *He* will come naturally. *To* put *one* on *the* right track, *that* is enough. Very often people *who are* interested in spirituality urge on those in *their* surroundings. *They are* mistaken. Those *who are* urged *are* sometimes more spiritual. Man is a great mystery, and we know so little about it.

During my travellings in India, for nine years *I* travelled in *the* pursuit of *the* illuminated ones, to *the* living wise men of the East. And you would be surprised to know that<sup>39</sup> how different illuminated souls live under the guise of *an* ordinary person, that no one can ever distinguish *them* as different from others. Many of them *are* bearing in *the* same way as everybody does, sitting in *the* same places, saying *the* same things that anyone else would say. Neither *they show any difference* in outward appearance *nor* in speech or claims. Find that great beings.<sup>40</sup> *And* at the same time, if *you* could see them, they are so<sup>41</sup> different from others as there is difference between earth and sky.

*I will* tell you about my own teacher. Once I met a learned man, a doctor of philosophy with *a* great many degrees. And I spoke to him on the deeper side of life. And *he* became so interested in me that he thought much about me. And I thought if *I* were to tell *him* about *my* teacher, how much more interesting *it would be for him*. If I *make* such impression on this man, how much more my teacher will be for him, and<sup>42</sup> *how he* will appreciate my teacher<sup>43</sup>. I told him, "There is *a* wonderful man in this city; *he has* no comparison in *the* whole world." "Yes," *he said*, "are there such people?" "Yes."<sup>44</sup> "*I would* so much *like* to see *him*. Where does he live?" And *I* told him in such and such *a* part of *the* city. *He said*, "I live there also. Where is *his* house? I know all *the* people there." "Well, I know that house."<sup>45</sup> "What *is his* name?" *So I told him*. He said, "*For* twenty years *I* have known this man, *and you are* telling me about him." *I thought*, "*For*<sup>46</sup> hundred years *you would* not *have been* able to know him." *He was* not ready

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38. Km.hw.: a blank instead of "to pitch"

39. Km.hw.: parentheses around "that", indicating Km. thought to omit it

40. Km.hw.: this sentence omitted

41. Km.hw.: "so" crossed out and "as" substituted

42. Km.hw.: "and" omitted

43. Abu Hashim Madani (see List)

44. Km.hw.: "Yes." omitted

45. Km.hw.: this sentence omitted

46. Km.hw.: "In" instead of "For"

to know him. If *people are* not evolved enough *they cannot* appreciate, and<sup>47</sup> *they cannot* understand persons. *The* greatest souls *they cannot* understand. *They* sit with them, talk with them; *there is* the contact of the whole life, *but they* do not see. Use<sup>48</sup> another person, in one moment, if *he is* ready to understand, he do make<sup>49</sup> a benefit out of it. Imagine, *he* had known my teacher for twenty years and did not know him. I saw him once and became his pupil forever. *One might ask*, “Was *this man* not learned, not intellectual?” I say yes. *Then* what was lacking? He saw him with his brain. I saw my teacher with my heart. We pursue after<sup>50</sup> spirituality with brains; that is where we are mistaken. Spirituality is attained by the heart.

And now coming to *the* question, what do I mean by heart? Is this<sup>51</sup> the nervous centre in *the* midst of *the* breast, *the* small piece of flesh that doctors call heart? No. The definition of heart is: heart is *the* depth of the mind; mind *is* the surface of heart. That which feels in us is heart, *what* thinks is mind. *It is* the same thing which thinks and feels, *but* the direction is different. Feeling comes from *the* depth, thought from *the* surface. But when the thought is not linked with the feeling, *it* is just like a plant rising up from *the* earth, yet *its* root *has* not gone deep in *the* earth. Thought without feeling is powerless, thought<sup>52</sup> just like a plant without a deep root. A tree, the root of which *has* gone deep in *the* earth, is stronger, more reliable. So the thought deeply rooted in *the* heart has greater power. Therefore, the heart is the factor through which spirit and spirituality is to be attained. Man’s being can be divided into three aspects: the body, the heart, and the soul. The heart is a globe on the soul, and the body is a cover over the heart. But one might say, “Is soul so small as to be covered by the heart, and *is* heart so small as to be covered by *the* body?” *It* is not so. The soul is within and without.

For an instance, the light is covered by the globe, and *the* globe is covered by another cover. And yet, *is* *the* light covered? The light shines out just the same. *The* light *is* not under the cover. *It* looks to

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47. Km.hw.: “and” omitted

48. Km.hw.: “Use” omitted

49. Km.hw.: “makes” instead of “do make”

50. Km.hw.: “after” omitted

51. Km.hw.: “it” instead of “this”

52. Km.hw.: “thought” omitted

be under *the* cover, but *it* shines out. So is the soul. *The* globe does not shine out. *It is the* light that takes the colour of *the* globe. *It is the* soul that is larger. At the same time, *the* light *is* within the globe. *The* soul *is* within the body just the same; it is exactly the same thing as the light within the globe and *the* globe within the cover. And<sup>53</sup> at the same time, *the* light is outside the cover. And the power of the globe *is* shining outside the cover just the same. Therefore, the power of the heart is greater than the power of the body, *and the* power of the soul is still greater. But as long *as* one is ignorant of it, *one does* not realize the truth. Imagine what power heart quality has. *The* little hen with its young ones, if there comes a horse or elephant, *it* is ready to fight. Otherwise, *it* will run away, but with *its* young ones *it* is ready to fight with *the* elephant. Heart quality at that time is blooming. *It is* feeling. At that time *its* power *is* so great *that it is* ready to fight with anyone. A hunter's story is told in India, that he was after a she-deer, and *it* ran far into the woods. And this hunter pursued it. And when she comes near *her* young ones *who were* waiting for it<sup>54</sup>, *she did* not run further. *She* forgot the hunter. At that time *she* has<sup>55</sup> no fear, as soon as *the* heart quality *is* wakened in *the* presence of *her* little ones. That<sup>56</sup> is nothing *one will* not sacrifice, not accomplish, one will not face when heart quality is wakened. All cowardliness and weakness, misery and wretchedness *comes* when heart quality is covered and man begins to live in *his* brain. Lions turn into rabbits when *the* heart is not living. Very few understand the power of the heart. If once the heart is wakened, *there* is nothing that one does not accomplish. *It* gives all the force and<sup>57</sup> power that one needs, *besides* inspiration and illumination too<sup>58</sup>, to attain anything one wants.

One might ask, Is *it* not natural to attain spirituality? *Does it not come* without any effort on our part? And if it was not natural, then what is *the* use of attaining spirituality? This is a right argument. But my answer is, spirituality *is* not only for human beings, but also *for the* lower creation, for every being. Not spirituality in *the* sense we

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53. Km.hw.: "And" omitted

54. Km.hw.: "her" instead of "it"

55. Km.hw.: corrected by hand to "had"

56. Km.hw.: "There" instead of "That"

57. Km.hw.: "force and" omitted

58. Km.hw.: "too" omitted

understand, but *in the sense of* being tuned to one's natural pitch. Even birds have their movements<sup>59</sup> of exaltation. *At the setting of the sun, the rising of the sun, the breaking of dawn, or in moonlight, there come times that even birds and animals feel exalted. They sing and dance and sit on the branches of the tree in exaltation. Every day this exquisite joy they feel. And if we go still further and if we have eyes to see in those forms in which others do not see life, in the rock, or the tree, we find that there are times that even the trees are in a complete state of ecstasy. Those who move in nature, who open the doors of their heart, whose soul by<sup>60</sup> coming in contact with nature, they find nature singing, nature dancing, communicating. It is not only a legend, a story of the past that saints used to speak with the tree. It is an actual fact. It is the same today as in the past. Souls are of the same nature. It is the same. Only as this day<sup>61</sup> we have become unbelievers, we have no confidence in life. We have become material, we have closed our eyes to what comes before us. Today souls can become saints and sages just as before. Are the stars not as before? They communicate today also with the one who is able to understand. But we have turned our back to nature; we live on<sup>62</sup> an artificial world; there is no self-confidence in us, no belief. Naturally we have not become material, but we have become matter. Therefore, those who ever have attained to spirituality, they have attained by awakening the quality of heart.*

Sufis in all ages, mystics of India, Persia, Egypt, have considered the wakening of *the* heart quality as *the* principal thing in life. For all virtues that *the* priest can teach, realize<sup>63</sup> and prescribe, *the* virtues told to practise in life, *they* come naturally when *the* heart becomes open. *You* need not learn virtue. Then virtue becomes one's own. All virtues as *they* are taught by people, how long do *they* last? People practise difficult.<sup>64</sup> If there is any virtue *it* must come by itself. Therefore, spirituality is natural. And if animals and birds can feel spiritual exaltation, why not we? Except this, we don't live a natural life. I

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59. Km.hw.: "moments" instead of "movements"

60. Km.hw.: "is" instead of "by"

61. Km.hw.: "as this day" omitted

62. Km.hw.: "in" instead of "on"

63. Km.sh.: "realize" could also be "religion"; Km.hw.: ", realize" omitted

64. Km.sh.: "difficult" could also be "different"; Km.hw.: this sentence omitted

cannot take time by<sup>65</sup> explain what *I* mean by natural life. In short, *I* must say we have tried in civilization, in life, to be as much removed from nature and natural life as much<sup>66</sup> possible, breathing artificial atmosphere against climatic influences, eating food which we have made and improvised in making *it*, turning *it* quite different from what nature had made it. We made it by cooking, and making *it* different, quite different from *the way* nature has given *it*. Besides that, the deeper *we* go into *the* life of *the* community and study<sup>67</sup>, the more *we* find *that we are* not on the track as *we* ought to be. We seem to have lost in<sup>68</sup> *our* own individuality. *We have* called *it* progress, a progress to a certain condition. And there *we* begin to feel that *we* are in a puzzle. And now has come a time, and every day *it comes* more and more, *that there is* a realization of this fact, that thinking people and wise people *who are* just and honest *say we are* not progressing, but *we are* in a puzzle. And *the* door of this puzzle *we are* looking for. *I* spoke with a great scientist *and* in spite of *all his* knowledge, *what did he* say? *He said* we don't know where we are. This invention *we have* discovered, *but we* don't know how to control *it* to *the* best advantage of life.

Inventions apart, first question<sup>69</sup> how to make the life as best<sup>70</sup> as we can, how to make the best of this opportunity *which is* passing from us. Every moment lost, it is not that the money *is* lost, but a moment lost *is* now<sup>71</sup> incomparably more valuable. As more and more<sup>72</sup> man will realize, so more and more *he will* come to *the* conclusion and to *the* realization that *he has* gone and gone thinking *that he was* progressing, but *that he has been* moving in *the* same puzzle. If *he found* the door only<sup>73</sup>, that *door* which is called by the wise spiritual attainment. How much educated one *may* be, progress made,<sup>74</sup> *how much one has* collected, accomplished, *how much* power

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65. Km.sh.: "by" could also be "with"; Km.hw.: "to" instead of "by"

66. Km.hw.: "much" omitted

67. Km.hw.: "and study" omitted

68. Km.hw.: "in" omitted

69. Km.hw.: "first question" omitted

70. Km.hw.: "best" corrected to "good"

71. Km.hw.: "now" omitted

72. Km.hw.: "more and more" omitted

73. Km.hw.: "only" appears before "*he found the*"

74. Km.hw.: "progress made," omitted

and position gained, it will not keep everlasting except one thing, and that is spiritual attainment. Without this *there will always be dissatisfaction, incompatible*<sup>75</sup> feeling.

No knowledge, power, position, no wealth *can give* that satisfaction *which* spiritual attainment can give. *There is* nothing more easy, *and* nothing more difficult in the world. Difficult because *we have made it difficult*. Easy because *it is the easiest thing possible*. All other things *one has* to buy and pay. *We have* even to buy the water. *But for spiritual attainment we do not need to pay a tax. It is ours, it is our self. It is discovering our self, finding our self*<sup>76</sup>. And yet what one values is what one gets with difficulty. Man loves complexity so much. *He* makes a thing big *and* says that is valuable. If *it is* simple *he* says it has no value. And ancient people, therefore, knowing human nature, when a person says<sup>77</sup> *he* wanted spiritual attainment, *he was told*, yes, for ten years go around the temple, *walk around it* hundred times in the morning and hundred times in the evening, *and go to the Ganges and fill your pitcher, fill*<sup>78</sup> *with the water of the Ganges* for five or ten years<sup>79</sup>, then *you will* get inspiration.” That is what must be done with people who will not be satisfied with a simple explanation of truth, who want complexity.

Very often having been asked, “You must show us a tangible truth,” as *they* say in American language, “you must show us...” I very often thought how would *it* be if *I* wrote a little brick, “Truth,” *and if I gave it to them saying*, “Hold it fast! Here is tangible truth.” The fine people, when *they* write a letter, they expect their friend to read between *the* lines. Even the subtle feelings of *the* human heart *cannot be* expressed in words. How *then can* anyone expect truth to be spoken in words? That which is spoken in words *can* never be truth. People do not distinguish the meaning of fact and truth. *They* always muddle between truth and fact, and<sup>80</sup> very often the greatest error one makes. Says<sup>81</sup> if *a person has* a crude nature, or insolent

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75. The word “incompatible” is unattested (OED), possibly a mistake for “incompatible”; Km.hw.: “uncomfortable” instead of “incompatible”

76. Km.hw.: “finding our self” omitted

77. Km.hw.: “said” instead of “says”

78. Km.hw.: “fill” omitted

79. Km.hw.: “for five or ten years” omitted

80. Km.hw.: “and” omitted

81. Km.hw.: “Says” omitted

nature, or a stone brain, *he says*, “What *do I* care? What *do I* care how anybody takes it? *I* simply tell *the* truth. *It does* not matter if person<sup>82</sup> hurt.” *But* truth is *the* finest thing and most beautiful. If *you* tell the truth, must *it* hurt anyone? If *it* hurts anyone, can it be the truth? The truth must raise a person, must illuminate a person, must be *the* most beautiful thing on earth, harmonizing, uplifting, inspiring; *it* cannot be hurting, *it* cannot be hurtful. If *it is* truth, *it is the* greatest healing there is. Therefore, people interpret truth in *the* form of facts, and they muddle between<sup>83</sup> word truth and fact as between pleasure and happiness. When *they are* pleased *they say* happiness<sup>84</sup>, and when *they are* happiness<sup>85</sup> *they say*, “*I am* pleased.” But pleasure is far from happiness. A small *thing* can give pleasure, but in order to be happy *one* ought to get at that pitch where there is the everlasting happiness. Pleasure comes and goes. *It is the* shadow of happiness. *It is* not happiness. So people muddle between cleverness and wisdom. *Of a* wise person *they say*, “What a clever man!” *And of a* clever man *they say*, “How wise *he* is.” A worldly *person is* not wise, *he* is clever. And a wise man *is* not necessarily clever, although *he* is perfect<sup>86</sup> wisdom. Cleverness is a shadow of wisdom. Wisdom is the light.

No doubt, in all ages in the East seekers after truth have sought the direction of those who have already acquainted themselves with the path in order to tread the path in that direction with<sup>87</sup> their guidance. Today a man comes and says, “I do not wish to follow any guidance or advice. If *the* book *can* tell me, *I* shall read it. Tell me just now. *I* shall do it.” Imagine! In order to develop your voice you went to *the* teacher of voice culture and *do a* thousand practices before<sup>88</sup> with open mouth, and sing<sup>89</sup> thousand kinds of different grimaces *you would* never like to do<sup>90</sup>. In order to develop voice *you* have to do thousand things *which* sound foolish to do<sup>91</sup>, in order to sing one day.

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82. Km.hw.: “whether person is” instead of “if person”

83. Km.hw.: “between” placed in parentheses, and “the” written

84. Km.hw.: “I am happy” instead of “happiness”

85. Km.hw.: “happy” instead of “happiness”

86. Km.hw.: an elipsis (...) instead of “perfect”

87. Km.hw.: “they sought” instead of “in that direction, with”

88. Km.hw.: “before” omitted

89. Km.hw.: “make” instead of “sing”

90. Km.hw.: “make” instead of “do”

91. Km.hw.: “to do” omitted

*And what comparison is there between spiritual attainment and singing? If singing rightly takes so many years practice and so much concentration and so much discipline to the orders of a teacher, how can a spiritual teacher tell at the dinner table what spirituality means? They ask, "Will you tell in one word how can one attain spirituality?" Is it such a simple thing?*

Besides, who can tell it, and how can it be told? It is something to discover from oneself. The teacher can only put on the track to attain to that realization which is called spirituality. No doubt, according to the idea of the people of the East, the responsibility of the spiritual teacher is greater still than of parents to their children. From the time of birth their thought is centered in the well-being of the child. Even when one<sup>92</sup> is grown-up, in the heart of the parents the child is the same; they are interested in everything the child does. The child may not care for them, but they will understand. He may be far away, yet the heart of the mother will always be craving for the welfare of her child from the distance. So with the teacher. The spiritual teacher under whose guidance a pupil places himself will be fulfilling to them like<sup>93</sup> the place of mother and father<sup>94</sup> both, and even more. Their welfare is his religion. It is his spiritual responsibility. For the spiritual teacher there is no other religion. He is not necessarily a priest. All the duty he has is to be anxious about the welfare and well-being of those who sought his guidance, who go under his direction. It is therefore that the great ones, such as Jesus Christ, Buddha, Moses, Muhammad, or any others who come from time to time to serve humanity in a small way or great way, their service has been a service of love and affection to raise humanity by their own example, by their own ideas, by their own love. That<sup>95</sup> what they have taught is not so important. It is given beyond words as love and light. That is the sacrament in the church. It is a same in the form of love and wisdom. What has come in words or by the lips is very little, so simple<sup>96</sup>.

Now<sup>97</sup> if you compare the Bible or any spiritual book with a writer

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92. Km.hw.: "he" instead of "one"

93. Km.hw.: "him" instead of "them like"

94. Km.hw.: "father and mother" instead of "mother and father"

95. Km.hw.: "That" omitted

96. Km.hw.: ", so simple" omitted

97. Km.hw.: "Now" omitted

of today, *there is* no comparison, because *the* value it *is* not in *the* capacity of *the* writing<sup>98</sup>, its value *is* in *the* personality of *the* teacher, the wonderful soul who from time to time served humanity to progress. Whether *they are* known or unknown, whether mankind *has* forgotten *them* or holds them still, *they have* done their duty and always do. And those who take such *an* opportunity of benefiting by their teaching, by their thought, are the blessed ones.

God bless you.

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98. Km.hw.: "writer" instead of "writing"

Sufi Centre, 1373 Post Street, San Francisco  
February 21<sup>st</sup>, 1926

### Universal Worship<sup>1</sup>: The Divine Grace

Beloved Ones of God,

I would like to speak to you on *the* subject of the divine grace. In all religions it is mentioned *there* is such thing as divine grace, and very seldom the right explanation of divine grace is given. And therefore the idea of divine grace, which is central and most important in life, specially in *the* spiritual path, remains obscure. And in this age when science is on the foremost, and reason and logic are the wings to progress, at modern times naturally an idea like divine grace is left in the church. If anyone asks, "Where is divine grace?", *the answer is*, "It is in the church," because *one* does not know where it is. By *the* increase of intellectuality, books have become intellectual explanations *which have* swept away that idea which prophets *and* saints gave to people as *a* hope to look forward to something worthwhile. Today in books, as *there is the* constitution of states, *the* rules of *the* community, so there are laws of God, *which* at once makes *a* rigid picture of God to be subject of law. That God is sitting, so to speak, on a throne just like a judge in the court, whose work it is to observe *the* law which *he* is reading in the book. *He* cannot do anything except observing that law. So *one* pictures God subject to his laws, *who* must punish, *who* must do according to that law, whatever *it* be, whether *it is a* religious law, there is a law to which God has to submit. Do not think for one moment that I wish to tell you by this

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Documents:

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Notes:

1. For Universal Worship, see List

that *there* is no such a thing as law. For all the science and knowledge that comes to us is all the knowledge of law, *the* hidden law or *the law which is* manifest. *It is* by learning *this* law *that* we acquire *what* we call learning. Law governs nations, *and law is* given in religion. But at the same time, is law the only thing there is, or *is there* anything else? *There* is love above law. They read in *the* Bible that God is love<sup>2</sup>. *But that they* forget. What *they* remember is the law.

Then again *there is the* intellectual pursuit of man *who* thinks<sup>3</sup> that, how can God punish, or how can he give a reward? It is the *karma*<sup>4</sup>. What one has done in *the* past, that we have to pay in this life. If we suffer *it is* owing to karma. Therefore, *our* punishment we have made *ourselves*. But now comes a question, if there is a punishment we have to accept without knowing *our* fault, *it* is unjust. *We* don't know what *we have* done in *the* past. *We* only see *the* punishment. *We* don't see the fault. Even in *this* court of man *there is* that justice that a criminal is told *that for* this crime, this punishment *is* inflicted *upon you*. But when *it* comes to the karma of *the* past, *a person* has come here because *he* happens to be here; then for him to go into a punishment because *it* is the law of karma, suffering<sup>5</sup> for something *he* does not know, *it* seems to be *a* great injustice, seems to be no law about it<sup>6</sup>.

Besides that, according to *the* psychological point of view, when *a* person justifies *the* miseries of life *by saying* because *it* is of my past actions *I* must go through it! The other day *I* met a person who was going through an illness, *a* suffering, and we had a conversation. *He* said, "*I* take it all kindly, knowing that it is the karma of *the* past *I* have to bear." *I* said, "*It is* always good to bear. But to justify a misery to continue *it* in life is just like disarming oneself against *one's* worst enemy." After all, *the* soul is happiness himself<sup>7</sup>. Why *one* seeks for happiness *is* because *one* seeks for itself<sup>8</sup>. Unhappiness is unnatural self. If *a person is* not himself *he* is unhappy. Happiness, therefore, is

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2. See 1 John 4:8

3. Km.hw.: "those *who* think" instead of "man *who* thinks"

4. For *karma*, see Glossary

5. Km.hw.: "to have to suffer" instead of "suffering"

6. Km.hw.: "seems to be no law about it" omitted

7. Km.hw.: "itself" instead of "himself"

8. Km.hw.: "oneself" instead of "itself"

not acquired, *it* is realized, *it* is discovered. Anything that is against happiness, *a* person thinks *it* is law. He only holds fast on that misery in order to continue throughout<sup>9</sup> life. Many think, “*It* is the law. Because *it is* on my shoulders, *I* must carry *it* on through life.” *It* is wretched. And when we come to understand *the* nature of love, *it* is quite different. *A* friend you love, his faults you do not observe. You do not exact his doings. And you always wave *off* all the little things he does. *You* even defend *him* for his faults. Why? Because *you* love, *you do* not see them. And *it* is a little spark of love *which* manifests in man. When *he* is kind and loving to someone, *he* forgets<sup>10</sup> everything *he* does. *He does* not judge that person with a rod. And when *a* person is unfavorably inclined, even *when a* person does right *he* says it is wrong. *He* has a thousand reasons to give because *it* is wrong. *It is* lack of love. When *there is* love *he* does not see *wrong*. Then *it is* lack of love *which* makes everything wrong. Besides that, is there anyone with thought and wisdom who can stamp actions, making them wrong and right? It is the time and place which makes each action right and wrong. *An* action *which is* placed in *a* wrong time is wrong, *and the* same action in *the* right time is right. And *an* action in *the* wrong place is wrong, *and the* same action in *the* right place is right. It is not the action; *it is* the time *and the* place that makes it right or wrong.

Besides that, *according to* what law do we judge? Every person have always either<sup>11</sup> *the* law of *the* community, *or of the* nation, *or the* law of religion, or certain law,<sup>12</sup> but which law is *the* divine law? In order to see *the* law of God *one must be* God himself; *it can* only be seen by the one who is perfect. Besides, that man who looks from *a* higher point of view, whose outlook is right<sup>13</sup>, *whose* look into life is deep, do you think who<sup>14</sup> judges? *It is* the most foolish person *who* judges first; the wiser *you* become, the less you judge. What does it show? The higher you go, the less becomes the law, the more becomes your love.

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9. Km.hw.: “a wrong” instead of “throughout”

10. Km.hw.: “forgives” instead of “forgets”

11. Km.hw.: “Whatever it be, whether it is” instead of “Every person have always either”

12. Km.hw.: “or certain law,” omitted

13. Km.hw.: “wide” instead of “right”

14. Km.hw.: “he” instead of “who”

And now coming to *the* question what does *it* mean by<sup>15</sup> the grace of God? The grace of God is *the* love of God. And what is *the* love of God? God's own nature, *his* own being. If anything, God is love. *And* what is love? *Love is* that *which* stands above law. Can anyone say that my good actions, my virtues, *my* piety or spirituality has won the grace of God? Nothing. Do you think that *a* little praise can please God so that *his* grace can fall upon man? That *he* can win the affection of God, or can man<sup>16</sup> be so pious that *his* piety *is* so great that *he* can win God? What is man in comparison to God? *He* is like *a* drop in the ocean.

There is an Oriental story that makes this idea clear. Once Moses<sup>17</sup> was passing through a town going to Mount Sinai. *And he* saw a man who was pious and who was performing his prayers always punctually, and who was observing the laws of God. He asked Moses, "Why is it that I am so wretched in life, doing everything to please God? I observe my prayers and try to do all that is good in my everyday life." Moses said, "I will ask about you." And as *he* goes further there is a drunken man with *a* bottle in *one* hand *and* *a* glass in *the* other. *He* says, "*Moses*, come here! Where *are you* going?" Moses says, "To *the* mountains." *So this man* says, "Ask God also<sup>18</sup> what *he is* going to do with me. *I have* never done one good thing in *my* life, except this *that* I am thinking<sup>19</sup>." *The* prophet went and brought *the* messages from there. *He* saw the pious man *and* said, "For you, there is the best place. Be not afraid." *The pious man* says<sup>20</sup>, "Certainly! What else could I expect?<sup>21</sup> All my life *I have* tried to be good." And<sup>22</sup> to *the* other man *the* prophet said, "For you *there* is the worst place." "Is it?", said he, *and* with *his* bottle and glass in *the* hand *he* began to dance. "God knew that I exist, such *a* sinner as I am, *and* yet God remembers me. What wonderful thing it is." *And he* jumped and danced and laughed and was gay. And *there* came the time when *the* places of both were exchanged. *The* prophet said, "God

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15. Km.hw.: a colon instead of "by"

16. Km.hw.: "that man can" instead of "can man"

17. For Moses, see List

18. Km.hw.: "also" omitted

19. Km.hw.: "drinking" instead of "thinking"

20. Km.hw.: "said" instead of "says"

21. Km.hw.: "That is quite what I had expected." instead of "What else could I expect?"

22. Km.hw.: "And" omitted

promised one thing....” “Yes,” *God said*, “it was so. This man *thought he could please us* because of his virtues and prayers and goodness. *But* what does it amount to *in comparison* with<sup>23</sup> one moment’s grace and the favour of God!” Imagine, if *there were not the air to breathe, no water to drink, no space for us to be in, no sun shining!* Do we pay tax for us<sup>24</sup>? *For* good health, *and* joy, and peace, do we pay? Everything for us, is *it not the* grace of God? Imagine our actions from morning to<sup>25</sup> evening, *and* at the same time every moment, directly or indirectly, *the* support, *and* protection, and life-giving influence which comes from *the* source and goal of all things. Can we pay for it? And if, what can we pay?

About the other man, said God, “Yes, he was pleased and that is what pleased us. It was not his action, *it was* his pleasure, *his* gratitude, *his* thankfulness. *That is what pleased us. We do not make a law for ourselves.* What pleases us sometimes, pleases sometimes for<sup>26</sup> one moment we can *be* pleased. *And* sometimes *we are* displeased. Nobody can understand.” If our pleasure is so subtle and so fine and so difficult to conceive, for one moment *think of the* pleasure and displeasure of God; imagine what pleases God and what displeases him. If *it is* such thing as good health, exaltation, spiritual evolution, if *it is* any such thing as soul’s unfoldment, as *the* opening of *the* heart, *the* deepening of *the* soul; if *it is* such thing as *the* clearing of *the* vision, *the* understanding of life, it all comes with one thing, and that is the divine grace.

God bless you.

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23. Km.hw.: “to” instead of “with”

24. Km.hw.: “these” instead of “us”

25. Km.hw.: “till” instead of “to”

26. Km.hw.: “Sometimes in” instead of “What pleases us sometimes, pleases sometimes for”

Kismet Stam's shorthand and longhand reporting

Sufi Centre, San Francisco

February 22<sup>nd</sup>, 1926

## Mental Purification II

This should<sup>1</sup> repeat or perhaps add *something* to the same subject which I spoke the other day, on mental purification.

It is the most difficult thing to forget what one has once learned. There is one thing, learning, and another thing, unlearning. The process of spiritual attainment is in unlearning. People consider their belief their religion. Really speaking, belief is a stepping-stone to religion. Besides, if I were to picture belief, it is just like a staircase that leads to a<sup>2</sup> higher realization. But instead of going upon the staircase, if a person should rise, then his belief is no good<sup>3</sup>. It is just like flowing water *that* does not run any more. People have made their belief rigid, crude,<sup>4</sup> and therefore instead of being benefited by *their* belief, *they* are going backwards. If not, I should have thought that all those believers in God, in truth and hereafter, should be better off<sup>5</sup> than *the* unbelievers. And what happens is that they are the worst,

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- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, made from Km.hw. and therefore showing all the differences there, which are not noted, and some additional editorial changes, which are noted.

A highly edited version of this lecture appears in the Sufi Message volumes, vol. IV, part 3 (London, 1961), which, because of the many editorial changes, is not included in these notes.

### Notes:

1. Km.hw.: "I should like to" instead of "This should"
2. Sk.tp.: "on" instead of "a", reordered in ink to "on to"
3. Km.hw.: "people stand on it" instead of "if a person should rise, then his belief is no good"
4. Km.hw.: "crude," omitted
5. Km.hw.: "off" omitted

because they have nailed their own feet with<sup>6</sup> their belief.

And<sup>7</sup> very often *I am* in a position where I can say very little, specially when *a* person comes to me with his preconceived ideas and wants to take my direction, *my* guidance on the spiritual path. And at the same time his first intention is *to see* if his thoughts fit in with mine and *if* my thoughts fit in with his thoughts. *He* cannot make himself empty to *the* direction given, wants to see if it fits in my thoughts with his<sup>8</sup>. *He has* not come to follow my thoughts, but *he* wants to confirm to himself that his idea is all right. *Among* hundred persons *who come* for spiritual guidance, ninety *come* out of that tap. What *it* shows<sup>9</sup>? *That they* do not want to give up *their* idea<sup>10</sup>, but *they* want to be confirmed that *the* idea they have is all right.

Spiritual *attainment* from beginning to end is unlearning what one has learned. But how *to* unlearn? What *one* has learned is in oneself. Yes, one can do it by becoming wiser. The more wise you become, the more you are able to contradict your own ideas. The less wisdom *you* have, means<sup>11</sup> *the more* you hold a fast grip on your own ideas. In *the* wisest person *there is* willingness to cede by<sup>12</sup> others. And the most foolish person *is always* ready to stand to support his own ideas. *The* reason is that *the* wise person can easily give up his thought; *the* foolish holds on to it. *That is* why *he* does not become wise, *because* he sticks to *his own* ideas. That is why *he* does not progress.

Mental purification, therefore, is the only condition by which one can reach this<sup>13</sup> spiritual goal. In order to accomplish this, one has to look at another's<sup>14</sup> point of view. <sup>15</sup>Whether that person is less in evolution or more does not matter. One can easily let oneself go for a moment and try to see from another's point of view. And that is what a person does not do. Man always rejects that one thing and that is to

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6. Km.hw.: "on" instead of "with"

7. Km.hw.: "And" omitted

8. Km.hw.: "wants to see if it fits in my thoughts with his" omitted

9. Km.hw.: "does it show" instead of "it shows"

10. Km.sh.: here in the sh. appears the word "have", but it is not apparent where it should go

11. Km.hw.: "means" omitted

12. Km.hw.: "submit to" instead of "cede by"

13. Km.hw.: "the" instead of "this"

14. Km.hw.: "another person's" instead of "another's"

15. Km.hw.: these four sentences ("Whether that...point of view.") omitted

have to look from another person's point of view.<sup>15</sup> *For*<sup>16</sup> in reality, every point of view is our point of view. The vaster we become, the greater realization comes<sup>17</sup> to us, the more *we see* that every point of view is all right.<sup>18</sup> And the more we see from the point of view of others, the more<sup>18</sup> *we are* able to expand ourselves to *the* consciousness of another,<sup>19</sup> it does not mean that limit ourselves to our own point of view, able to expand to others<sup>19</sup>. *Our consciousness becomes* as large as two persons. *And so it* can be as large as thousand persons when *we* accustom ourselves<sup>20</sup> of seeing from another point of view, always to try and see what he thinks about it. And by that do not necessarily have to lose own point of view. Do not mean to say that we must lose, only tell to see from point of view of another. By that we do not lose ourselves. And comes by moving<sup>21</sup> habit every day to try and see how another person looks at the same thing, when we look at from certain point of view.<sup>20</sup>

And the next step in mental purification is to be able to see the right of the wrong and the wrong of the right, and the evil of the good and the good of the evil. *It is a* difficult task, but once *one has* accomplished *this*, *one* rises above good and evil. You must be able to see the pain in pleasure and *the* pleasure in pain, and<sup>22</sup> *the* gain in *the* loss and *the* loss in *the* gain. And<sup>23</sup> what generally happens *is that* anyone<sup>24</sup> is blunted to one thing and *that* his<sup>25</sup> eyes *are* open to another *thing*. And<sup>26</sup> *that one* does not see the loss *or that one* does not see the gain of it<sup>27</sup>. If *one* recognizes the right, *one* does not *recognize the wrong*, if the good, not know the good of it<sup>28</sup>. That is mental

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16. Km.sh.: "But" written

17. Sk.tp.: altered in ink to "the realization which comes"

18. Km.hw.: "If" instead of "And the more we see from the point of view of others, the more"

19. Km.hw.: "person" instead of ", it does not mean that limit ourselves to our own point of view, able to expand to others"

20. Km.hw.: "to try and see what others think" instead of "of seeing from... certain point of view."

21. Km.sh.: the word "moving" is not clear in the sh.

22. Sk.tp.: a semicolon (;) instead of ", and"

23. Km.hw.: "And" omitted

24. Km.hw.: "one" instead of "anyone"

25. Km.hw.: "one's" instead of "his"

26. Km.hw.: "And" omitted

27. Km.hw.: "of it" omitted

28. Km.hw.: "if the good, not know the good of it" omitted

purification, *that* impressions such as good *and bad* and wrong and right *and* gain and loss *and* pleasure and pain, these opposites which block the mind, must be cleared, can be cleared<sup>29</sup> out by seeing the opposite of these things. Then you can see the enemy in the friend and *the* friend in the enemy. When you can recognize poison in nectar and nectar in the<sup>30</sup> poison, *that* is the time when death and life become one too. Opposites no more remain opposites before you. That is called mental purification. And those who come to this stage, those *are* the living sages.

And now the third field of mental purification. It<sup>31</sup> is to identify yourself with what you are not. By this you purify your mind with<sup>32</sup> impressions of *your* own false identity. I will give you an example. There is *a* very interesting<sup>33</sup> story of a sage in India. The story begins by saying that a young man in his youth asked his mother, who was a peasant woman living in a village, “What was<sup>34</sup> the best occupation, mother?” And *the* mother said, “I do not know, son, except that those who searched after the highest in life, *they* went in the search after<sup>35</sup> God.” “Then where must I go, mother? In anything in the world, I would rather pursue God<sup>36</sup>,” *he* said. Intuitively felt what Christ has said, “Seek ye first the kingdom of God and...”<sup>37</sup> “Yes, son<sup>38</sup>,” *she* said, “I do not know whether *it is* practical or not, but so they say,<sup>39</sup> the best pursuit is the pursuit of God.” He said, “Well, mother, give me leave, I will go somewhere in the pursuit of God. Where must I go, mother?” “I have heard<sup>39</sup> in the solitude, in the forest.” So *he* went *there* for a long time *and* lived *a* life of patience and solitude. And once or twice in between *he* came to see his mother. Sometimes his

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29. Km.hw.: “, can be cleared” omitted

30. Sk.tp.: “the” crossed out in ink

31. Km.hw.: “That” instead of “It”

32. Km.hw.: “from” instead of “with”

33. Km.hw.: “very interesting” omitted

34. Km.hw.: “is” instead of “was”

35. Km.hw.: “of” instead of “after”

36. Km.hw.: “In anything in the world, I would rather pursue God” omitted

37. Km.hw.: “Intuitively felt what Christ has said, ‘Seek ye first the kingdom of God and...’” omitted; see Matthew 6:33

38. Km.hw.: “, son” omitted

39. Km.hw.: this entire passage, “the best pursuit is the pursuit of God’. He said, ‘Well, mother, give me leave, I will go somewhere in the pursuit of God. Where must I go, mother?’ “ I have heard” omitted

patience *was* exhausted, his heart broken. Sometimes *he was* disappointed in not finding *God*. *And* each time *the* mother sent him *back* with a stronger advice. When<sup>40</sup> *at the* third visit he paid<sup>41</sup>, “Now *it is a* long time since *I am* there.” “Yes,” said *his* mother, “now I think that you are ready to go to a teacher.” So *he* went to see a teacher. And there were many pupils learning under that teacher. Every pupil had a little room to himself for meditation. *And* this pupil *also* was told to go in *a* certain room to meditate. *The* teacher asked, “Is there anything you love in the world?” This young man, from childhood being away from home, having not seen anything from *the* world, could know no one except that *he* knew the little cow that was in the house. *He* said, “I love the cow in our house.” *The* teacher said, “Yes, *then* think of the cow in your meditation.” All *the* other pupils came and went, *and* sat in their room for fifteen minutes *for a little meditation*; then<sup>42</sup> they got tired and went away. But this young man was sitting there from *the* time *the* teacher told him. *The* teacher said, “Where is he?” *They* said, “*We* don’t know. *He* must be in his room.” They went to see him; *the* door was closed and *there* was no answer. *The* teacher went himself and opened the door and there he sees the pupil sitting in meditation, fully absorbed in it. And when *the* teacher called him by his name, he answered him<sup>43</sup> in the sound of the cow. *The* teacher said, “Come out.” *He* said, “My horns are too large to pass through the door.” The teacher said to his pupils, “Look here, this is the living example of meditation. You are meditating on God *and* you do not know where God is. *He* is meditating on *the* cow and *he* has become *the* cow. *He* has lost his identity. *He* identifies<sup>44</sup> himself with *the* object before him, object<sup>45</sup> on which *he* meditates.” That is our difficulty, friends, that *we* cannot come out of *a* false conception. All the difficulty in our life is that.

I will give you another example, that once I was interested in helping a person who was ill, who had gout for twenty years. And for

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40. Km.hw.: “When” omitted

41. Km.hw.: “said” instead of “paid”

42. Km.hw.: “then” omitted

43. Km.hw.: “him” omitted

44. Km.hw.: “has identified” instead of “identifies”

45. Km.hw.: “object” omitted

twenty years<sup>46</sup> this woman was in bed; *she could* not move her joints. I came to her and told *her*, “Now as<sup>47</sup> *you* will do this and I will come after two weeks.” And *when* after two weeks I came, already *she* begins to move her joints. And I said, “Now after six weeks I will come.” And in six weeks begins to move her joints much better,<sup>48</sup> *she* got down from the bed and had a still greater hope of being cured. Nevertheless, *her* patience was not so great as it ought to be. One day *she* was lying in bed and thought, “Can I ever be cured?” The moment she had cared with<sup>49</sup> that thought, *she* went back in the same condition, because *her* soul had identified *itself* with a sick person. For her to see her self<sup>50</sup> well-being, *she* could not imagine it, that she could<sup>51</sup> be quite well. She could not believe her eyes that *her* joints could be moving; *she* could not believe it. *People* can be well in *their* bodies but not in *their* minds. Very often, therefore,<sup>52</sup> *they* hold to an illness which they could get rid of. And the same thing is with misery. Very often<sup>53</sup> a person who is conscious of misery attracts miseries. They are their own misery. It is not that misfortune is interested in them, *but* they are interested in misfortune. Misfortune does not choose people; people choose misfortune. *They* hold that thought and that thought becomes their own. When a person is impressed that he goes downwards, he goes downwards; weight<sup>54</sup> is helping him to sink.

Therefore, the third aspect of mental purification we have just now explained is to be able to identify oneself with something else. Of course the Sufis have their own way of teaching it. Very often one has the idea of one’s spiritual teacher, and with that idea one gains the knowledge and inspiration and power that *the* spiritual teacher has. *It* is just like a heritage.<sup>55</sup> There is a story of a pupil and a teacher, that a candidate came to a great teacher and said, “Will you accept me as your pupil?” Said, “Yes, why not?” He said, “Perhaps you do not

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46. Km.hw.: “And for twenty years” omitted

47. Km.hw.: “as” omitted

48. Km.hw.: “begins to move her joints much better,” omitted

49. Km.hw.: “cared with” omitted

50. Km.hw.: “own” instead of “self”

51. Km.sh.: “not” written, but omitted in Km.hw., and apparently a mistake

52. Km.hw.: “, therefore,” omitted

53. Km.hw.: “Very often” omitted

54. Km.hw.: “his thought” instead of “weight”

55. Km.hw.: this entire passage (“There is a story...the idea.”) omitted

know, I have great many faults.” Said, “Do not mind, what faults have you?” “Great gambler.” “Does not matter at all, does not matter.” Then he said, “But I get drunken, teacher!” Said, “Oh, that is all right.” Just two, three faults he explained, said, “Does not matter.” Teacher said, “Will you accept my condition now? I have accepted all your faults, you must accept my condition.” “Yes.” Teacher said, “You may not do any of your faults in my presence. In my absence, you may do it.” “Quite easy, can manage it,” and so he went. And after some time he once wanted to go to the tavern, and as soon as comes near tavern, saw the face of his teacher. Then he went one day, he thought, “Well, have not gambled for long time.” To gambling house, sees the face of the teacher, could not go there. Comes back to teacher. Says, “Have you done any faults anymore?” “Could not do it, could not get rid of you, wherever went, you were also.” That is the idea.<sup>55</sup> The one who cannot concentrate himself so much as to forget himself and go deep into the object *on which he concentrates, he will not succeed in mastering concentration.*

The fourth mental purification is to free oneself from a form and have the sense of *the* abstract and abstract sense<sup>56</sup>. Everything suggests to *the* eyes a form, everything does<sup>57</sup>, even so much that *a* person whom *one* has not seen, if *his* name is mentioned, *one* makes a form. Even such things as fairies and spirits *and* angels, as soon as name is<sup>58</sup> mentioned, *they are* always *pictured* in a certain form. *It is* that which gives you *a* hindrance to attain to *the* presence of the formless. And therefore this mental purification is of *a* very great importance, that is to be able to think of an idea without form. This of course<sup>59</sup> is attained by great concentration and meditation. But once *it* is attained, *it* is most satisfactory.

And the fifth way is to be able to repose your mind. In other words, to relax your mind. Imagine, after having toiled for the whole day, how much *the* body stands in need of rest, and how much more mind must stand in need of rest; has worked too, brain, mind has worked<sup>60</sup>. Mind works much faster than the body; naturally, the mind

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56. Km.hw.: “and abstract sense” omitted

57. Km.hw.: “does” omitted

58. Km.hw.: “they are” instead of “name is”

59. Km.hw.: “Of course this” instead of “This of course”

60. Km.hw.: “; has worked too, brain, mind has worked” omitted

is much more tired than the body. And every person does not know<sup>61</sup> how to rest one's<sup>62</sup> mind. <sup>63</sup>When you are asleep the mind goes on just the same. What you call dream is nothing but the action of mind. Mind is busy<sup>63</sup> and therefore mind has never a rest. *And then* what becomes<sup>64</sup> after a little time *is that* mind becomes feeble; having no rest,<sup>65</sup> *it* loses memory, *the* power of action, *it* loses reason. And<sup>66</sup> mostly the worst effects are brought about by not giving the mind proper repose. If such infirmities *as* doubt *and* fear happen to enter in *the* mind, then *a person becomes* restless, *he* never has a rest. *For* at night *mind* goes on the same impressions,<sup>67</sup> *the* track of the same impressions. Very few *know*, as simple as *it* seems to be, *the* resting of mind *and* how wonderful it is in itself. And what power, what inspiration comes as a reaction from it, and what peace *one* experiences by it. And how *it* helps for the body and mind, that the spirit is picked up once *the* mind has had its rest. And<sup>68</sup> the question how to rest the mind will be answered that the first step toward it is the relaxation of *the* body. If one is able to relax one's muscular and nervous system *at* will, then mind automatically is refreshed with the body<sup>69</sup>. Besides that, by the power of will *to* throw away anxiety, worries, doubts, fears, putting oneself in a restful state, it is<sup>70</sup> accomplished by the help of breathing properly.

There is a great magnetism produced by having stilled and purified *the* mind. And the lack of it produces the lack of magnetism. Those whose mind is not purified and stilled, their presence becomes a source of unrest for others and for themselves. And they attract little because the power of attraction is lost. The<sup>71</sup> person is tired by their presence, and their atmosphere causes uneasiness, discomfort. *They are* a burden for themselves and for others.

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61. Km.hw.: "not every person knows" instead of "every person does not know"

62. Km.hw.: "his" instead of "one's"

63. Km.hw.: this passage ("When you are... is busy.") omitted

64. Km.hw.: "happens" instead of "becomes"

65. Km.hw.: "having no rest," omitted

66. Km.hw.: "And" omitted

67. Km.hw.: "the same impressions," omitted

68. Km.hw.: "And" omitted

69. Km.hw.: "with the body" omitted

70. Km.hw.: "this will be" instead of "it is"

71. Km.hw.: "Every" instead of "The"

Once *the* mind is purified, the next step is the cultivation of the heart quality, which culminates into spiritual attainment.

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<sup>72</sup>*Q.*: *What to do if one has the desire to go into these things, but if one's life is too busy?*

*A.*: I have heard from many person saying they have the greatest desire to give their time and thought to spiritual things, but because they have not attained to the manner of living so that their mind will be free to keep these things, still<sup>73</sup> *they think they cannot* take up anything spiritual. And I saw the reason of their argument, that it is quite true that in this world as life is today, *it* is difficult to move without money. Material things apart, even spiritual things *one* cannot do without money. If *I* were to give you the same lecture and *if I would* not be sitting in a room, *it* would not person come<sup>74</sup>. And so it is if *the* newspaper had not the advertisement, if *a* notice *was* not printed, you would not be<sup>75</sup> known; perhaps two persons<sup>76</sup> or three persons obliged<sup>77</sup> me to be kind enough to listen to me. It is therefore natural that *a* person thinks like this *and he is* not to be blamed. *But* at the same time, when *we* look at *it* from *a* different point of view, we shall see that every moment lost in waiting for spiritual attainment is the greatest loss conceivable. And besides, one may go on thinking that, "The day will come when I shall<sup>78</sup> change my life *and* give in to<sup>79</sup> something higher, spiritual," and that day will never come. I should say that<sup>80</sup> what one has today, just now, instead of saying, "Tomorrow I will do it." If not one repents. Life is assimilating; time passes. Hours, months, years slip by before *one* realizes that they have

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72. Km.sh.: none of the questions in this section appear in the shorthand, but are in hw. only, and they are on separate papers from the main lecture

73. Sk.tp.: "still" crossed out in ink

74. Km.hw.: "become" instead of "person come"; Sk.tp.: "become" altered to "be becoming" in ink

75. Sk.tp.: "be" crossed out in ink and "have" substituted

76. Km.hw.: "persons" omitted

77. Km.hw.: "would oblige" instead of "obliged"

78. Km.hw.: "will" instead of "shall"

79. Sk.tp.: "give in to" altered in ink to "go into"

80. Km.hw.: "that" omitted

slipped. And *to* the one who understands the value of time, spiritual attainment is first. As Christ *has said*, “Seek ye first the kingdom of God and all these things shall be added unto you.”<sup>81</sup> *I do* not say, let all things go in order *to pursue* spiritual things. But at the same time, that<sup>82</sup> spiritual attainment does not deprive one of material gains. One has only to fix before one the spiritual things first; the other comes along<sup>83</sup>. And in order to become spiritual *it is* not necessary that you must give up worldly things or all that is good and beautiful and valuable from *the* point of view of *the* material world. Solomon with all his wealth *was* not less wise. *You* need not give up all you have in order to become spiritual. If *you think that, it*<sup>84</sup> is a great pity. But to wait, saying, “Till my ship comes I shall wait, then *I shall become* spiritual,” who knows when *the* ship will come? It is never too late to go into the spiritual path, and<sup>85</sup> it is never too early. The best thing, therefore, is the moment you think that, “It is already too late, I must begin,” one must begin and go through all the tests and trials of this path, confident that *there* is nothing *that cannot* be accomplished once *the* spiritual path is taken.

<sup>86</sup>A.: Mental purification is to be able to see the two opposite things, good in evil and evil in good. Why is evil a greater reality than good? Both the same, is we who have made it evil and made it good; is our conception, is our way of looking at it. We can look at good and make it evil as<sup>87</sup> is our conception. Therefore to say is no such thing as evil, call it all good, is one and the same thing; we turn it into two things. Besides, as have said, everything in its wrong place is evil, everything in its wrong time is evil. Is time and place that turns things from good to evil and from evil to good.

*Q.: Is it the right thing to do to see ideal in a picture?*

*A.: It is natural to see ideal in a picture. But to get above it is to try*

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81. See Matt. 6:33

82. Km.hw.: “the” instead of “that”

83. Km.hw.: “the other comes along” omitted

84. Km.sh.: in place of “*you think that, it*”, the word “have”

85. Km.hw.: “but” instead of “and”

86. Km.sh.: in the middle of the previous answer appears another answer, without any question, not included in Km.hw.

87. Km.sh.: “as” is followed by two sh. symbols which appear to be “we days” or “we dies”, but this does not make sense in the context

and get to the essence. In other words, there is one way of hearing the musician<sup>88</sup> *which* is to think of the form, the technicality, the form of it. *And* the other way *is* to grasp the feeling, the sense that *it* suggests. So it is with life: that we can look at life in one way and see *it* in different forms and make *a* rigid conception of it, or *to* see it so that this<sup>89</sup> could suggest the essence of it. Now, for an instance, a person comes to you and speaks a thousand false things. And then you go over it and think, “This was false because *it was* composed like this. *It* cannot be true, *it* cannot be reasonable.” *That* is one way. *The* other way of seeing it is *when one says*, “*It* is false from top to bottom,” and not *to* see it in detail. *This* is quite enough, and *it has* saved a great trouble of your mind, not trouble mind,<sup>90</sup> because *you have* just seen it. Sometimes *a* person says, “You are my friend, *my* acquaintance. All right, I am going to find out how you work.” *That* is one way of realizing<sup>91</sup>. *The* other way *is to* see *the* person and by *one* glance to know what *the* person is. And *then it* is finished. That is the idea. Very often *mureeds*<sup>92</sup> come to me for the spiritual training and those who are not sure of their mind come to me and say, “*I was* very interested in what you said, *but I* want to read more of your books, *of your* teachings, before *I give myself* under your guidance.” *It* amuses me very much. This person has seen me and had *an* impression, whether wrong or right, whatever impression. And now that impression is not enough for this person, and *he* wants to read my books. What is *a* book? After all, *it is* a dead thing. The living book this person has seen and that *has* not given confidence to that person. But perhaps in six months’ time, when *I* have gone to Europe, that<sup>93</sup> this person will fit in *with* this idea, “*It is* that,” or “*It is* not that.” *This*<sup>94</sup> is called not being sure of oneself. *It* is looking at anything in form instead of looking in spirit. Once *he* sees, *he knows*, “*This* is my friend.” If *he* waits *for* six months time, *he will* not find *his* friend, *he* will not find *him* in all *his* life, the one *who is not* sure of himself. *If* in one glance

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88. Sk.tp.: the “ian” at the end of “musician” crossed out, to make “music”

89. Km.hw.: “it” instead of “this”

90. Km.hw.: “not trouble mind,” omitted

91. Km.hw.: “looking” instead of “realizing”

92. Sufis use the word *mureed* to indicate an initiate; see Glossary

93. Km.hw.: “that” omitted

94. Km.sh.: “Does” instead of “This” (Km.hw.), which, however, does not make sense in context

*one* says, "This is my friend, I can trust him," *it* makes one brave, venturous, and that makes one come nearer to *the* essence. *It will* give generosity, liberality. If not, one is small and narrow *and* confused. *One* does not know oneself. So thousands and millions of souls *are* buffed<sup>95</sup> along in *the* sea of life, not knowing where *they are* going, looking,<sup>96</sup> not sure of themselves. The moment *a* person says, "I don't know you, perhaps I will know you someday," that person will never know you, or all *his* life *he* is not sure.

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95. Although the sh., hw. and tp. all have "buffed", none of the meanings of the verb "buff" (OED) fit the context, and it seems likely that "buffeted" was said

96. Km.sh.: or "longing,"; Km.hw.: "looking," omitted

Kismet Stam's shorthand, longhand, and typewritten reporting

Headquarters, San Francisco

22<sup>nd</sup> February, 1926

### The Value of Repetition and Reflection

Beloved Ones of God,

I would like to speak on the subject of the value of repetition and reflection, that for special thousand<sup>1</sup> of years the secret of repetition has been known to the mystics, that they found<sup>2</sup> the greatest mystery *was hidden* of<sup>3</sup> the form of repetition and on that a<sup>4</sup> science, called *mantra yoga*<sup>5</sup>, was formed<sup>6</sup> by the Yogis in India<sup>7</sup>. The Sufis, at the same time, have worked for ages in the lands of Syria, Palestine and Egypt on the question<sup>8</sup> of the repetition of words.

In the first place, what attracts us most is the repetition of any experience that we have made. If you are in *the* habit to go to the park,

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.tp. = Kismet Stam's typewritten transcription of the body of the lecture, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the type which do not appear in the shorthand are in *italics*.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand of the qa.s, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, which follows the Km.tp., but also has some editorial suggestions in ink, which are noted.

#### Notes:

1. Km.tp.: ". For thousands" instead of ", that for special thousand"
2. Km.tp.: ". They found that" instead of ", that they found"
3. Km.tp.: "in" instead of "of"
4. Km.tp.: "a" omitted
5. For *mantra yoga*, see Glossary
6. Km.tp.: "founded" instead of "formed"
7. Sk.tp.: "of the form of repetition and on that a science, called mantra yoga, was formed by the Yogis in India" reordered in ink to read "the Yogis in India founded thereupon that science called mantra yoga"
8. Km.tp.: "with the science" instead of "on the question"

you have perhaps made<sup>9</sup> an association with *a* little bench in that park<sup>10</sup>, *and you will be* always<sup>11</sup> attracted to it whenever *you* go there<sup>12</sup>. *You have* experienced the magnetism of the place in whole park<sup>13</sup>. *There* may be *a* better place, but that place where once *you* sat, *you* will sit there again, *and* the oftener *you* sit *there*, the oftener *you* will *be* attracted to sit there. Then there are simple songs that one has heard in one's childhood. They are already lost from *your* memory. *You* may become *a* great lover of music, but when that song is sung which once you have lost<sup>14</sup> in *your* childhood, it brings to you *a* new joy and such a desire to hear it again. And *you* cannot compare it with *the* best music in *the* world. There are things one eats or smells as a perfume<sup>15</sup>, after having experienced them once *or* twice *or* thrice, they grow with one, one begins to like them so much that the one who has never experienced them *is* surprised to think what joy there is to like a thing like this. That is also repetition. Friendship, familiarity, acquaintance, all these are repetitions. Sometimes one is very uncomfortable in *the* train, going with strange people one does not know<sup>16</sup>, *but* after *having* seen *them* once *or* twice, one becomes so accustomed to their presence that sympathy wakens *and* one becomes friends. Therefore, *the* whole life is based upon the principle of repetition.

Therefore, things that help one to be illuminated and to attain to<sup>17</sup> spirituality are prescribed by the wise to be repeated. Therefore,<sup>18</sup> Brahmins have repeated their mantras, Jewish people, Muslims also,<sup>19</sup> *have* repeated their chants. *It is by a* misunderstanding afterwards from which<sup>20</sup> Protestant religion comes that<sup>21</sup> *they* stuck on<sup>22</sup> that one

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9. Km.tp.: "made" omitted

10. Km.tp.: "there" instead of "in that park"

11. Sk.tp.: reordered in ink to "always be"

12. Km.tp.: "to the park" instead of "there"

13. Km.tp.: "in whole park" omitted

14. Km.tp.: "heard" instead of "lost"

15. Km.tp.: "as a perfume" omitted

16. Km.tp.: "one does not know" omitted

17. Km.tp.: "to" omitted

18. Km.tp.: "Therefore," omitted

19. Km.tp.: "Muslims also," omitted and "and Muslims also have made use of the science of repetition" added at the end of this sentence, after "Jewish people have repeated their chants"

20. Km.tp.: "that in the" instead of "from which"

21. Km.tp.: "comes that" omitted

22. Km.tp.: "to" instead of "on"

hint against vain repetitions<sup>23</sup>. But it is not against repetitions, it is against vain repetitions. The Protestant clergy took it up and made *it* against repetitions.<sup>24</sup> Science of repetition remains with Protestants<sup>25</sup>, just as well not repeated, there was nothing to repeat.<sup>24</sup> Therefore, very often in country<sup>26</sup> like Switzerland and other places *where there is a Calvinistic spirit they do not understand this*. And yet *they do not know that on repetition the whole life is based*. Even going to *the church and saying the prayers is repetition*. And that<sup>27</sup> saying of Christ not to make vain repetitions, that<sup>28</sup> *was because* in ancient times in *the Orient there existed a custom of using the name of God in every little thing that<sup>29</sup> *they said*. *It almost became a slang*. Every truth or lie, in order to support *it*, they said “by God”. Therefore, *the God word*<sup>30</sup> became so cheap that Christ had to say avoid vain repetitions. But when a repetition is used for a<sup>31</sup> spiritual realization, *it is quite a different thing*. And<sup>32</sup> now there is going<sup>33</sup> a wave in this material age when people are beginning to recognize from a psychological point of view such an idea as Coué<sup>34</sup> has used, that by repeating you are well, *you are well, be*<sup>35</sup> *well, one becomes well*. People come at<sup>36</sup> home with *this idea, about what*<sup>37</sup> *the mystics of all ages have thought, and they say it is useful somewhere*. But the more they will understand, the more *they will find that there is much in repetition if one only explored it*.*

*There was a Mugal emperor, Zafar*<sup>38</sup>, who was an exquisite poet,

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23. See Matthew 6:7

24. Km.tp.: this sentence omitted

25. Km.sh.: the abbreviation “Prot.” could mean “Protestants” or “Protestantism”

26. Km.tp.: “countries” instead of “country”

27. Km.tp.: “The” instead of “And that”

28. Km.tp.: “, that” omitted

29. Km.tp.: “that” omitted

30. Km.tp.: “word God” instead of “God word”

31. Km.tp.: “a” omitted

32. Km.tp.: “And” omitted

33. Km.tp.: “coming” instead of “going”

34. For Coué, see List

35. Km.tp.: “you are” instead of “be”

36. Km.tp.: “at” omitted

37. Km.tp.: “which” instead of “what”

38. Km.tp.: “Zafa” instead of “Zafar”; for Zafar, see List

the greatest *poet* of the<sup>39</sup> time. He wrote sad poetries<sup>40</sup> and *he* died in the<sup>41</sup> utter sadness. <sup>42</sup>And if I were to tell you my own experience. Imagine that while travelling in Holland, a friend, very practical and wide-awake, was taking me to country home to lunch. And when sat in train told him how once I lost the station and went far away from place to get down, and while telling lost that station. Instead of coming there for lunch, we arrived at dinner. This will show you that<sup>42</sup> there is a psychological action of everything we repeat. Good omen and bad omen also depends<sup>43</sup> upon repetition. A person who *is* just going in *his* automobile, if *you* tell him about *an* accident, it means to put *the* wheels of *his* automobile on *the* same track leading to an accident. And why does success repeat *itself* and why does failure repeat itself? There is always success after success and failure after failure. *It* is repetition too. It forms a rhythm. There is nothing that succeeds as success, *and once you have failed, again you will fail and again*. And if I were to go deeper into this subject, I should say that the moving of the world is also<sup>44</sup> a repetition and is that repetition that forms a rhythm<sup>45</sup>. And *the* rising and setting of the sun, and<sup>46</sup> *the* waning and waxing of *the* moon, the changing of the seasons, and<sup>46</sup> the rhythm that the waves take and *the* speed with which the wind blows, all this works according to the law of repetition. Since repetition is a movement, is a mobile movement—it is mobile because *it* goes forward—so even for the spiritual progress or for material success, and<sup>47</sup> *it* is used by the mystics as the greatest secret.

There many ways of concentration, but the best way of concentration is the repetition of a word. For an instance, if a person wants to concentrate on balance, he cannot make a form of it before his mind because *it* is *an* abstraction. But if *he* closes his eyes from all other things and repeats to himself balance, balance, balance, balance,

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39. Km.tp.: "his" instead of "the"

40. This plural of poetry, in the sense of "poems", is unattested in the OED

41. Km.tp.: "the" omitted

42. Km.tp.: this entire passage ("And if I... you that.") omitted

43. Sk.tp.: the "s" at the end of "depends" crossed out in ink

44. Km.tp.: "also is" instead of "is also"

45. Km.tp.: "by which a rhythm is formed" instead of "and is that repetition that forms a rhythm"

46. Km.tp.: "and" omitted

47. Km.tp.: ", and" omitted

balance, naturally each time he repeats balance it makes a picture in his innermost, a picture of balance. And in everything *he* does, he sees that picture reflected in it. Therefore, his life becomes balanced. Very often parents, not knowing this, call a child naughty. It<sup>48</sup> is impressed by it; *it* knows *it* is naughty, so *it* goes on to be naughty. So *it* is with friends and relations and *with* those around us, when<sup>49</sup> not knowing the psychological effect of our speech with them, *we* turn them from bad to worse. If you said to *your* business partner, “Is it not dishonest, which<sup>50</sup> you did?”, that means you have made that person dishonest. The first *thing* he did was less; you have completed it by saying. Every kind of accusation of dishonesty, of lack of kindness *or* affection *or* love, if *you* make that accusation, *you* make a person that of which *you* accuse *him*, ignorant of this fact<sup>51</sup>. Very often people enjoy<sup>52</sup> saying to another person something *they* want to be changed *in that person*. If you said to anyone<sup>53</sup>, “You have been very unkind to me,” or that<sup>54</sup>, “You have not been just,” *or*, “Very cruel,” you have made that person more unkind, more cruel, more unjust. And that person cannot help being more unkind, will be worse<sup>55</sup>. It would have been much better not seen,<sup>56</sup> *to have* not<sup>57</sup> said *anything*, *not to have taken*<sup>58</sup> a chance of making that person better. *For* all that you acknowledge, by repetition of words you make it *worse*. Acknowledging is giving light<sup>59</sup> to something. If you do not take notice of things, things die because *you* have not given them life. By noticing *you* give life to things *which* may not be profitable to you. There is the simple one, the clever one, and the wise one. The simple one does not see into human nature. And the clever one, he sees it, and what he sees, he says. And the wise one, he sees and he does not say, and it is that which makes him wise.

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48. Km.tp.: “The child” instead of “It”

49. Km.tp.: “when” omitted

50. Km.tp.: “what” instead of “, which”

51. Km.tp.: “, ignorant of this fact” omitted

52. Km.tp.: “rejoy” [sic] instead of “enjoy”; Sk.tp.: “rejoy” expanded to “rejoice” in ink

53. Km.tp.: “someone” instead of “anyone”

54. Km.tp.: “that” omitted

55. Km.tp.: “will be worse” omitted

56. Km.tp.: “seen,” omitted

57. Km.tp.: this “not” omitted

58. Sk.tp.: “away” added in ink

59. Km.tp.: “life” instead of “light”

In the East they give a great consideration in giving names to children, to horses, to animals, because that word is repeated so many times. <sup>60</sup>The name of a person is repeated so many times<sup>60</sup> and that repetition brings about the same result as the name is. <sup>61</sup>For instance, if you give a person name Lucky, always called him Lucky, he must become Lucky one day. By this I do not mean to say Armstrong is always a strong man. I only wish to say that<sup>61</sup> the name has a great effect for the very reason that it is repeated. But then,<sup>62</sup> there are sages, there are those who have concentrated and whose mind is powerful, and if they give a certain name to someone with *a* certain meaning, that name has a great effect; *it* is like giving a life which is in that name and that life begins to grow in that person. <sup>63</sup>I myself had experience in giving certain names to certain people.<sup>63</sup> *It* is like throwing *a* certain<sup>64</sup> seed in *the* ground *and that* seedling bears fruits and flowers<sup>65</sup>. The meaning that<sup>66</sup> is in the name works after days and years and brings about most wonderful results, not seen by one person but by hundreds of people<sup>67</sup>. From *the* moment *the* name is given, *the* whole life is changed, because name is a thing by which from morning till evening person is called and suggestion is there<sup>68</sup>. If *it* is given by *a* person with power and inspiration, *it* has a wonderful effect.

And now coming to the spiritual development. There are different influences which may be considered as spiritual influences, and such we need in our life, such as the influence of kindness, the influence of compassion, *the influence* of providence, inspiration, cure, health, wisdom, power, and so forth. And these influences being spiritual influences, the mystics have names for them, for each of these influences, and they call them *the* sacred names of God. There are perhaps hundred such names, or more, that<sup>69</sup> *the* mystics use, and each

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60. Km.tp.: this passage omitted

61. Km.tp.: this passage omitted

62. Km.tp.: "But then," omitted

63. Km.tp.: this sentence omitted

64. Km.tp.: "certain" omitted

65. Km.tp.: "flowers and fruits" instead of "fruits and flowers"

66. Km.tp.: "which" instead of "that"

67. Km.tp.: ", not seen by one person but by hundreds of people" omitted

68. Km.tp.: ", because name is a thing by which from morning till evening person is called and suggestion is there" omitted

69. Km.tp.: "which" instead of "that"

of these names have been practised by *the* mystics for thousands of years, and the effect of these names sometimes works most wonderfully.

In Hyderabad<sup>70</sup> it so happened that a sage wanted to meet the king and he could not. The secretary said, "The king is too busy to meet everyone who comes." The sage said, "All right, as *the* king will not receive me, I will receive the king." By the repetition of *a* certain sacred name for about six weeks, a condition was brought about that *the* king came to visit the sage. I have seen it myself.

There was just a few months ago a case where a young man<sup>71</sup> was to be engaged to be married to a princess. But it was all in his mind, nothing was outside. The state was against it, the church was against *it*, the family *was against it*, and *the* man's own financial condition was against it. So *there was* no chance from anywhere. This person, in utter despair, wanted to make a suicide. And<sup>72</sup> *then he* came in contact with *a* spiritual teacher, and he<sup>73</sup> said *to him*, "There is no other way, not<sup>74</sup> in the world, except suicide." *The teacher* said, "There is a way, repeat *this word and* it all will be well." In three months time all difficulties and troubles fell away; *he* got his heart's desire. *There is* nothing that cannot be accomplished *if a* person has faith. *When he* takes that direction, *he* knows that<sup>75</sup> benefit that comes from the law of repetition.

The thing is this,<sup>76</sup> that when a person repeats to oneself<sup>77</sup> something, whether *a* good word or *a* bad word, whatever *it* is, he is engraving that idea in his innermost; and that idea engraved in *his*

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70. For Hyderabad, see List

71. A note in the file in the Biographical Department says: "In the paragraph 'And now coming to the spiritual development...' is written the story of a young man who wished to marry a princess. All circumstances were against. By repeating a sacred word given by Murshid a way was opened and he got his heart's desire. The photo of this young man, Prinz... (German prince) exists in the Biographical Department"; to date, this photograph has not been found

72. Km.tp.: "And" omitted

73. Km.tp.: "the young man" instead of "he"

74. Km.tp.: "not" omitted

75. Km.tp.: "will know the" instead of "knows that"

76. Km.tp.: "this," omitted

77. Km.tp.: "himself" instead of "oneself"

innermost, is reflected in <sup>78</sup>*akasha* <sup>79</sup>, in *the sphere* <sup>80</sup>. On every person that person meets *it will be reflected*. For an instance, a person who repeats kindness, kindness, kindness, kindness, kindness, kindness, if he meets the most cruel man in the world, the kindness that is engraved upon his heart will be reflected upon the man, *and that man cannot do* <sup>81</sup> but kindness to this man <sup>82</sup>. Besides this <sup>83</sup>, a person who has repeated kindness so many times in his life, whoever he will meet will say, “That is *a kind person*,” because by saying kindness *he* has become kind.

Of course one may overdo it, and one may do it wrongly; and that must be avoided. And one may try to experience it before one is ripe enough to experience *it*. For an instance, one may hear this lecture *and go before the bank and may* <sup>84</sup> say money, money, money, money, money, *and one may come to me and say*, “*I repeated thousand times money, but money has not come*”; *that person* has not proceeded <sup>85</sup> rightly. Besides that, to make use of such a wonderful thing for *the attainment of earthly things* is very foolish, because life is *an opportunity, and when that time* <sup>86</sup> is lost, it is lost forever. *And when we use this knowledge for things not worth while, again* <sup>87</sup> then the time is lost.

Therefore, it always <sup>88</sup> proves worth while if *it* is used towards <sup>89</sup> *the attainment of spiritual knowledge*. We do not know, if *we use this secret by attaining* <sup>90</sup> of earthly things, whether *they are* good for us or *whether they are* bad for us. Very often we love to have this or that, but *if it* is not good for us, *we may* just as well not have it. There is the best moral principle which we read in the Bible, “Seek ye first the

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78. Sk.tp.: “the” added in ink

79. For the word *akasha*, see Glossary

80. Km.tp.: “space” instead of “sphere”

81. Km.tp.: “do” omitted

82. Km.tp.: “act kindly” instead of “kindness to this man”

83. Km.tp.: “this” omitted

84. Km.tp.: “may” omitted

85. Km.tp.: “profited” instead of “proceeded”

86. Km.tp.: “opportunity” instead of “time”

87. Km.tp.: “again” omitted

88. Km.tp.: “only” instead of “always”

89. Km.tp.: “for” instead of “towards”

90. Km.tp.: “for the attainment” instead of “by attaining”

kingdom of God, and all these things shall be added unto you.”<sup>91</sup> In order to seek the kingdom of God, *it is not needed* giving up *the* things from *the* world. Whether *we* have *them* or do not have *them*, are above things,<sup>92</sup> *the* first thing *is* to seek *the kingdom of God*. Here in America<sup>93</sup> I heard many people tell, “If my financial situation *will be* right, for *my* whole life I will set to work on spiritual lines.” Many wise people told me,<sup>94</sup> “If *the* money situation *is* all right, I will do it.” I quite understand that *it* is true, and *that it is necessary*<sup>95</sup> in country like this, where cannot exist for one moment without being in financial obligation, is reasonable person says, not wrong<sup>95</sup>. *But* at the same time, when we look at life which is passing—this moment we *have* once passed<sup>96</sup> will never come *again*—*when* we think *that* if<sup>97</sup> we let our life pass in *the* pursuit of earthly things alone, *and* wait *before looking at* something higher, *it will* perhaps *be* too late. *Earthly things* only last as long *as the life* of this<sup>98</sup> body lasts. *In a moment it* has gone. Who knows, *the wealth one has* collected by someone<sup>99</sup>, in whose hands it goes? *At the same time, we must remember* that Solomon with all his wealth *was* not less wise. *We need* not give up all these things; only mean<sup>100</sup> by pursuing God *we need* not lose *the* things of the earth; they all follow. *But* one need not absolutely find upon spiritual path, not<sup>101</sup> say, “After I have finished the acquirements, then *I shall* take *the* spiritual path.” That is a dream *which* may never be accomplished. If *you* want to take the spiritual path, *you* must take *it* just now, at this moment, and at the same time think about worldly obligations. One may just as well earn money *and* make a<sup>102</sup> profit *by it* and experience all the comfort, goodness,<sup>103</sup> that is there; *it* does not

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91. Matthew 6:33

92. Km.tp.: “are above things,” omitted

93. Km.tp.: “Here in America” omitted

94. Km.tp.: “Many wise people told me,” omitted

95. Km.tp.: “to think of the financial situation; it is reasonable” instead of “in country like this, where cannot exist for one moment without being in financial obligation, is reasonable person says, not wrong”

96. Km.tp.: “once passed” omitted

97. Km.tp.: “if” omitted

98. Km.tp.: “the” instead of “this”

99. Km.tp.: “by someone” omitted

100. Km.tp.: “only mean” omitted

101. Km.tp.: “absolutely find upon spiritual path, not” omitted

102. Km.tp.: “make a” omitted

103. Km.tp.: “, goodness,” omitted

matter, as long as you pursue *the* spiritual path.

And now you will ask, "In what way by repetition one attains<sup>104</sup> to spiritual knowledge? Is it that<sup>105</sup> by repeating *the* name of God *that one* comes to spiritual knowledge?" Not necessarily. But at the same time, by repeating a certain thing, you forget yourself and at the same time<sup>106</sup>, in forgetting yourself you *are* forgetting *the* false self, and it is in forgetting *the* false self *that* there is the secret of spiritual attainment. Spiritual attainment apart, even great musicians and poets, those as Beethoven and Shakespeare,<sup>107</sup> the secret of *their* great work was that *they* forgot themselves in *their* work. In order to give life to anything, you must make a sacrifice, and in spiritual attainment, *it* is by *the* sacrifice of *the* false self *that* one comes to the real self. And<sup>108</sup> *there are* many who are so afraid and say, "If we lose ourselves, what do we gain? *It is* only a loss." *It* is not losing *the* real self, but *the* false conception of oneself. Even something<sup>109</sup> like a person *who* is dreaming. *He is* so interested in *the* dream *that* if *somebody* comes to waken *him*, *he* says, "No, no, let me sleep." *He* forgets *that* wakening<sup>110</sup> will be another experience. *But his* great interest is in *the* dream, still same experience<sup>111</sup>. So *it* is with some people; *they are* afraid to lose themselves and *they* forget *that* *it is* only *the* false conception of themselves. Many people at the imagination of the spiritual idea<sup>112</sup> are very afraid, as been<sup>113</sup> afraid on *the* top of a high mountain *when* looking back on *the* immense space. *It* makes him fear *because he* has always seen narrow horizons. *The* wide horizon *has* an effect which gives *him* a shock. *The same* *it is* with those who are accustomed of<sup>114</sup> *the* false conception of self.

*The* best way of losing self is by *the* repetition of a certain sacred word, *which* one gradually loses<sup>115</sup> the conception of *the* false self,

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104. Km.tp.: "does attain" instead of "attains"

105. Km.tp.: "that" omitted

106. Km.tp.: "at the same time" omitted

107. Km.tp.: "those as Beethoven and Shakespeare," omitted

108. Km.tp.: "And" omitted

109. Km.tp.: "It is" instead of "Even something"

110. Km.tp.: "waking" instead of "wakening"

111. Km.tp.: ", still same experience" omitted

112. Km.tp.: "ideal"

113. Km.tp.: "someone is" instead of "been"

114. Km.tp.: "to" instead of "of"

115. Km.tp.: "gradually makes one lose" instead of "one gradually loses"

expressing at *the* same time the idea of the real self, a foundation upon which life will be built for ever and for eternity.

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Q.: *Ask to*<sup>116</sup> *explain about personality and individuality?*

A.: Individual *is* born individual; a person is made. Personality is an art, individuality is nature. If *an individual* has brought on earth no goodness, *no* kindness, no evil, *there is* nothing good or bad about him at all. But that is not what man is meant to be. Man is meant to be what it<sup>117</sup> is intended to be. *And* now leaving this question here *and* must proceed<sup>118</sup> on *the* question of art: what is the<sup>119</sup> art? Not only *an* imitation of nature, *art* is *the* finishing of nature through man is the art<sup>120</sup>. Therefore, what individuality does not express is finished in personality. <sup>121</sup>Is wrong which say contrary, is made by man; yes, crowded city, but<sup>121</sup> whatever man makes in *the* form of art, beauty and harmony is *the* polishing and finishing of the creation. *It* is made by God through man. Certain things God makes and other things man makes. What God makes through man *is to the* greater perfection of art. And so is personality. Man is not meant to be born only individual, separated from another. *He is meant to have* regard for another, care for another, *to* sacrifice his life for another. It is for this that man was born. If *he* had *only* to be *a* living creature, *there are* dogs and cats, tigers and lions enough. Man is born to finish an art, a beauty, which is created in this world. It finishes not by only being man, but by being personality.

Q.: *What is the meaning of false and real self?*

A.: *The meaning* is this, that there is an actor who is acting on *the* stage the role of a slave. He acts on *the* stage in that form. But in reality *he is* not conscious of being *a* slave. It is but as he acts. That is

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116. Km.hw.: "Would you please" instead of "Ask to"

117. Km.hw.: "he" instead of "it"

118. Km.hw.: "proceeding" instead of "must proceed"

119. Km.hw.: "the" omitted

120. Km.hw.: "is the art" omitted

121. Km.hw.: "Is wrong which say contrary, is made by man; yes, crowded city, but" omitted

necessary for every soul. Also,<sup>122</sup> that is *why* every soul is here. In its real condition *it* is what it is. But outwardly it is different, *a painter, or actor, tall, or short, or whatever it is outwardly. That is only the outer self. If then*<sup>123</sup> *one is only conscious of that, then one is only conscious of the false self. The moment one becomes conscious of the real self, one lives like an actor, inwardly conscious of what he is, outwardly acting what he has to play.*

*Q.: Is reflection included in repetition?*

*A.: Yes. But repeating is like recording on a talking machine. It goes on repeating. The same things can be repeated thousand times if they are repeated hundred times. These words automatically repeat afterwards. Naturally the effect comes out. It is not only reflection, but it gives power at the same time.*

<sup>124</sup>*Q.: Even mechanical repeating has effect?*

*A.: The repeating of the word mechanically has not effect to have the word*<sup>125</sup>. *But at the same time, when the thought is put into the word, it becomes limited, but more powerful. It is*<sup>126</sup> *finished. For instance, if one thinks about goodness in thought*<sup>127</sup>, *in the first place, one cannot picture it, one cannot make it move in the mind. But as soon as one repeats goodness, goodness, goodness, goodness, the idea of goodness becomes perhaps limited by putting it into words, but by the very fact of repeating that*<sup>128</sup> *power will manifest in thousand different ways. Wherever one will go, before the most wicked person, one will see goodness coming out of this person, because it reflects and projects goodness in the heart of the wicked person. He cannot help being good, because it is reflected in him.*

*Q.: How to attain freedom?*

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122. Km.hw.: "Also," omitted

123. Km.hw.: "then" omitted

124. Km.sh.: this question and all the following questions are omitted from the shorthand (but not the answers)

125. Km.hw.: "no effect" instead of "not effect to have the word"

126. Km.hw.: "becomes" instead of "is"

127. Km.hw.: "in thought" omitted

128. Km.hw.: "its" instead of "that"

A.: All<sup>129</sup> freedom will come. Besides,<sup>130</sup> freedom *is your* nature, freedom to come<sup>131</sup>. Freedom is there within your reach. *It is* most difficult and *the* easiest thing at the same time.

*Q.: Is it necessary to repeat the word loudly?*

A.: Audible repetition *has* a great effect, although *it is* not convenient. For instance, if *a* person is repeating *a* certain word, others in the same house may hear it. But at the same time, if *he* whispered *it* softly *it* has also effect. The louder it is said the more effect it has, *but one has to* consider those around one. *Besides it is* a secret *which is* not for everybody, because not everybody understands. *It may* just as well not be ridiculized<sup>132</sup>.

*Q.: Which punishment would you advise for a child who has fits of unkindness?*

A.: *It is* good for children *to repeat* "I will be kind" a hundred times<sup>133</sup> before *being* allowed to go out. *It is the* best punishment. *It is a* great punishment to do<sup>134</sup>. *The child* does not like *to do it*.

*Q.: What is meant by the word akasha<sup>135</sup>?*

A.: *Akasha* in English language is the sky. In Oriental language *it is* not only sky, *it* means accommodation. For instance, *the ear is an* akasha for *the* word to enter and echo, *the eyes are an* accommodation for objects *which* stand before *them to be* reflected, *the heart is an* accommodation. *These are* all akashas.

*Q.: Could one not just as well make a child write a hundred times "I will be kind", as to let him repeat it?*

A.: Writing *has* not that powerful effect as *there is* in repetition.

*Q.: If one repeated the word destroy, one would be destroyed by it?*

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129. Km.hw.: "All" omitted

130. Km.hw.: "Besides," omitted

131. Km.hw.: ", freedom to come" omitted

132. This is a rare but attested form (OED)

133. Km.hw.: "a hundred times" appears after "to repeat"

134. Km.hw.: "to do" omitted

135. For *akasha*, see Glossary

A.: Instead *of* word destroying...*we* do not need to use *it* nor *to* think about it. *There are* so many things *which* destroy in life *that we may* just as well *not* destroy ourselves. *The only thing is* to always think a right thought, put into *a* word and *to* repeat that right word against.

God bless you.

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Kismet Stam's shorthand and longhand reporting

San Francisco, Sufi Centre

February 23, 1926

### **Insight: the Realization of the Higher Self**

Beloved Ones of God,

I am going to *speak* on the subject of insight, seeing the higher self, this afternoon.

Insight is likened to a telescope. From a distance you can get a wide horizon before you, and when *you are* close to things you get a limited horizon. By getting a smaller scope of horizon things are clearer because *you see* things<sup>1</sup> in detail; and when *there is* a larger horizon then things *are* not in detail, but *then there* is a general outlook. And the same law must be considered with the insight. When you look at a person you get a glimpse of the person's character, and when you look at *an* assembly you get a feeling of the assembly. And as there is a long sight and short sight developed in a person, so *there are* persons who have<sup>2</sup> one of these two qualities. *There is* one who sees deep in the character of man, *and* another who gets a general feeling. And those who can get a general feeling, they have only to visit a country, a city, a place, and *the* vibrations of the whole city can be felt by them. But the

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Some of the material in this lecture, highly edited, along with material from other lectures, forms the chapter Mental Purification, Insight 1 (pp. 215-220), in Volume IV of the Sufi Message series.

Notes:

1. Km.hw.: "them" instead of "things"
2. Km.sh.: the sh. reads "has", but the hw. reads "have", which is correct and was probably said

balance can be achieved by developing these two views: the closer examination of persons and objects, and a general idea of things.

The heart is the telescope of the soul, and the eyes are the telescope of the heart. Just like *when* seeing through the spectacles it is the eyes which see, not the spectacles, so *when* seeing through the heart and through the eyes, what sees is the soul. The eyes have no power to see; the eyes have the power to help the soul to see. The moment the soul departs the eyes do not see. And so even the heart is a telescope which helps one to perceive, to conceive all that one seeks. But at the same time the heart does not see; is the soul which sees.

The faculty of seeing needs direction. For instance, in order to look at the right side or left *side* or before or behind, you ought to direct the eyes. And this directing is the work of the will. In twenty-four hours of the day and night, it is perhaps five minutes or fifteen minutes the most that we see under the direction of the will. But all the other time we automatically see. In other words our eyes are open, our heart is subject to all that can be seen and we catch unknowingly the different things that attract our eyes and mind. All we see during day and night is not all we intended to see, but *we are* compelled by *the* life around us to see. *It* is therefore that the thinkers and sages of *the* East in ancient times used to have mantles put over their heads. And they did not see anything or anybody in order to control the sight. The Sufis of the ancient times used to keep their heads covered for many, many years. And in doing so *they* developed such powers that their one glance would penetrate rocks and mountains. It is only the control of the sight. Yogis in all ages have worked not only with their mind but even with their eyes to attain to a stability of glance, that they go<sup>3</sup> direct their sight to anything they wished to examine, they wished to penetrate. Eyes, therefore, are the representatives of the soul of<sup>4</sup> the surface, and they speak to a person more than words can speak, and they are signs to one who reads *at* what plane of evolution the person is. A person does not need to speak with you. His eyes tell you whether *he* is pleased or not, willing or unwilling, whether *he is* favourably

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3. Km.hw.: "could" instead of "go"

4. Km.hw.: "at" instead of "of"

inclined or unfavourably inclined. Love or hate, pride or modesty, all can be seen in the eyes, even so much the<sup>5</sup> wisdom and ignorance, anything, manifests through the eyes. The one who can trace the condition and character in the eyes certainly communicates with the soul of another person.

It is not very long ago in Hyderabad there was a *mureed*<sup>6</sup>, a pupil, rather an intellectual pupil, and *he* liked to talk. And the teacher was interested in his intelligent inquiries. And so *the* teacher helped him to talk, whereas *it is the* custom in *the* East that *the* pupil holds his tongue before his teacher. One day the teacher was in a condition of exaltation and this pupil as usual wanted to discuss and argue, which was not agreeable to *the* teacher in<sup>7</sup> that time. *He* said in Persian language *khamush*<sup>8</sup>, which means silence. And *the* pupil became silent; and *he* went home from there and was silent, and when after week silent<sup>9</sup>. And no one since then heard him speak, no one in *the* house, outside, nowhere *he* ever spoke. Years passed by, and the man was still keeping silent. And there came<sup>10</sup> a time when his silence began to speak aloud. His silent thought would manifest *and* his silent wish would become granted; his silent glance would heal, his silent look would inspire. His silence became living. *It were*<sup>11</sup> the spoken words which kept him dead all this time. The moment the lips were closed, the silence in him began to live; his presence was living. In Hyderabad people called him Sheikh Khamush, the king of silence, or the silent king.

By this I wish to say that everyone has the eyes, but to make the eyes living, it takes a long time. For eyes see so far and no further; it is the heart connected with the eyes that can see further still. If the soul sees through them, *it* sees still further. But now how to get them focussed?

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5. Km.hw.: "that" instead of "the"

6. Sufis use the word *mureed* to indicate an initiate; see Glossary

7. Km.hw.: "at" instead of "in"

8. For *khamush*, see Glossary

9. Km.hw.: "and when after week silent" (the meaning of which is not clear) omitted

10. Km.sh.: the sh. reads "can", but the hw. reads "came", which was probably said

11. The ungrammatical construction "it were" is a common error in Dutch speakers of English, but not in Indian speakers of English, and so may come from Kismet rather than Inayat Khan

And now coming to entirely another question. If you wish to look at the moon you must look at the sky instead of looking on the earth. And if one wants to look<sup>12</sup> heaven one must change the direction of looking. That is where many make a mistake. And today in the United States where there is a very large number of students seriously<sup>13</sup> engaged in finding the truth, many among them are mistaken in this particular thing, that in order to see what can be seen within they want to look without. But that is a natural tendency. When a person looks for anything he wants without, he naturally looks for inner attainment also on the outside. And one will say, "How can we look within and what shall we see?" In the first place, to a material person "within" means in the body, inside the body. In reality "within" means not only inside but also outside the body, both. This can be seen by the light inside the globe. The light is inside the globe, and it is outside the globe too. So is the soul: it is inside and outside too. So is the mind: *it* is inside, and outside too. *It is* not restricted inside the body. In other words, the heart is larger than the body, and the soul is larger still. Still the soul is accommodated with the heart, and the heart is accommodated with the body. That is the greatest phenomenon<sup>14</sup> which it is very difficult to explain in words.

There are intuitive centres, and in order to see into the intuitive centres one has to turn the eyes back, *to* turn the eyes within. Then the same eyes which are able to see without, *they* are able to see within. But that is only one phase of seeing. *The* other phase of seeing within *the* eyes cannot see; *it* is the heart which sees. And when you are able to see that *way*, the pain and pleasure and joy and sorrow of every person that comes before you manifests in your own heart, you actually see it. You see it even more clearly than your own eyes can see. But that is the language of the heart. *The* eyes do not know it.

Besides, when once *the* heart begins to live, another world is open for experience. For generally what one experiences in one's

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12. Km.hw.: "seek" instead of "look"

13. Km.hw.: "eagerly" instead of "seriously"

14. Km.hw.: "phenomena" instead of "phenomenon"; Inayat Khan characteristically used only the plural of this word, so this is an unusual instance

everyday life is all that the senses can perceive and not beyond it. But when once a person begins to feel and experience subtle feelings of the heart, one lives in another world, walking on the same earth and living under the same sun. Therefore, be not surprised if you find any beings walking on this earth, living in another world. *It* is as natural as anything can be for man to live in his heart instead of only living on the earth. The people in the East call it *sahab-i-dil*<sup>15</sup>, that is, master minds.

And then if one goes still more within, one begins to live in the soul. Inspiration, intuition, vision, revelation are natural to this person. The soul begins to become conscious of its own domain. And it is the same kingdom *of which is spoken* in the Bible, “Seek ye the kingdom of God first.”<sup>16</sup> *It* is the soul which begins to see. Seeking<sup>17</sup> further, what enables one to attain to this stage *is* the way of meditation under the guidance of the right teacher.

*The* first thing to do is to get the control of the glance. *The* next thing to do is to get the control of feelings. *And* the third thing to do is to get a<sup>18</sup> control of the consciousness. If these three things are attained, then one begins to look within. Looking within helps so much for a person to look without, that the same power with which the heart and eyes are charged begins to manifest outward. And the one who looks *within*, *when he* looks without, all that is within manifests without. *His influence* is healing *and* consoling, influence<sup>19</sup> uplifting *and* soothing. Besides, the sight becomes penetrative, that not only human beings but even objects begin to disclose to this person their nature, character and secret. As Sa’di<sup>20</sup> says that, “Each leaf of the tree becomes a page of the sacred book the moment your vision is clear and your eyes can read.”

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15. For *sahab-i-dil*, see Glossary

16. See Matthew 6:33

17. Km.sh.: this word could also be read “Speaking”; Km.hw.: “And one can see still” instead of “Seeking”

18. Km.hw.: “a” omitted

19. Km.hw.: “influence” omitted

20. For Sa’di, see List

*Q.: What is psychism<sup>21</sup> being to experience<sup>22</sup>?*

A.: These are new terms, psychism. And therefore in making use of this term, myself I do not know. Very often people claim *being clairvoyant, seeing spirits, is psychism*. If I were to give my explanation I would say that psychic is the soul bound to *the* earth longing to free itself. Psychism therefore, if I were to give *an* explanation of it, would be the process by which a soul can unfold itself, that its wings may no longer be bound, but become free to fly upwards.

*Q.: Why is it that psychic people are mostly negative people?<sup>23</sup>*

A.: The idea is this, that generally a person is coarse and dense on this earth. *That is the* general type. And in that coarseness and denseness is<sup>24</sup> no inclination for spiritual attainment. If *he* is not coarse and dense, then perhaps *he* is ignorant of the other path. *He* is capable of something, but *he has* not yet taken a step in that path. Then there remain some who are not coarse and dense but who are fine, fine by nature, nervous temperaments, keenly intelligent. Well, such persons are called negative, specially when *they* become gentle. Either *they are* self-assertive, powerful, or *they are* gentle. But if *one* understands what power *there* is behind gentleness, mastery in fineness. *It* is the sharpness that makes the soul a sword. The power of the sword is *that it is* fine *and that it is* sharp.

*Q.: When the eyes are not in good working order, does that hinder the development of the soul? Have the Sufi practices connection with the cure of the eyes?<sup>25</sup>*

A.: *It* deprives the soul from free expression. Just like the body is a vehicle for *the* soul to experience life, so the eyes are the direct<sup>26</sup> vehicle to direct itself<sup>27</sup>. Suppose if the pen of the writer is blunt, *it*

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21. The word "psychism" was used with various meanings in the latter half of the 19<sup>th</sup> century (see OED), but is rarely used today

22. Km.hw.: "being to experience" (the meaning of which is not clear) omitted

23. This question does not appear in the sh.

24. Km.hw.: "he has" instead of "is"

25. This question is not in the sh.

26. Km.hw.: "direct" omitted

27. Km.hw.: "it" instead of "itself"

is not *the* writer's fault; *it does* not make the qualification of the writer any less if *the* pen is blunt. Specially for the development of spiritual attainment the practices *which* are given have not<sup>28</sup> connection with *the* cure of *the* eyes. *That is* another department.

*Q.:* Is your object to make all those who come to you your pupils, and to gather them in your movement?<sup>29</sup>

*A.:* When I look at the world with the idea I have these goods to sell,<sup>30</sup> I see that everyone in the world is my customer. *There is* not one person who *is* not. *That is* the picture<sup>31</sup>. The second point<sup>32</sup> is this, that there comes the psychology of different persons. There comes a person and<sup>33</sup> says, "Well, that is something very beautiful *which* concerns the deeper side of life will help<sup>34</sup>. I would like to be benefited by it. *But I do* not wish in any way *to be* affiliated with you or *with the* organization<sup>35</sup>. *I am* against societies and organizations." *The* most wonderful thing is that he could be against something I, with my spiritual attainment, would *not* be promoting if *a* society *was* such a bad thing. I would *be* the first thing<sup>36</sup> to run away from it. Besides that, *it is* a little vanity for people to think that, "I am free." *They* do not know the sense of freedom. If *they* knew what freedom is! The very fact that *you* cannot attach yourself is the lack of freedom. *I will* tell you my story. *I was* invited to speak at<sup>37</sup> a church. When *I* went in that church the priest of that church *thought it the* best occasion to advertise his church; *he thought it was a best*<sup>38</sup> advertisement than anything else. *Because he thought I* can do my word *in the*

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28. Km.hw.: "no" instead of "not"

29. This question does not appear in the sh.

30. Km.hw.: "with the idea I have these goods to sell," omitted

31. Km.hw.: "first thing" instead of "picture"

32. Km.hw.: "point" omitted

33. Km.hw.: "who" instead of "and"

34. Km.hw.: "will help" omitted

35. Km.sh.: after "organization" is a passage very difficult to make out, and which does not appear at all in the hw.; it seems to say: "Why did got this society field or something. Some sense turned against society, organization. Wonderful [?] is the only be against it."

36. Km.hw.: "thing" omitted

37. Km.hw.: "in" instead of "at"

38. Km.hw.: "better" instead of "best"

conversion<sup>39</sup>. *So he said, "Will you be anointed?" I asked, "What is it?" He said, "To put some oil." I said, "Put some oil, or water, or anything." So oil was put on my head and I was confirmed in that particular religion. This man was pleased because he gained his object, and I thought, "I joined not<sup>40</sup> a new church, I am a member of all churches." Can anyone change us if we do not change? What can join us we do not want to join? We are at the same time joined with heaven and hell both, with the worst and the most virtuous person. We are linked with one another. If the races and lands are different, what does it matter? In spirit, in consciousness we are all one. We cannot be different. Those who say, "I do not want to join, but I want to get all the benefit," it is all<sup>41</sup> unfriendliness. We cannot help them. They are not ready to be helped. Besides, if they do not want to join, what do I care if they joined a society or class? I come to gather people, if to society is for humanity<sup>42</sup>. If I gather them in a society or movement convinced<sup>43</sup>, it is that it may spread throughout the whole world closer to<sup>44</sup>. For the same reason the ship exists, and the post office, and the telegraph, and the radio is going<sup>45</sup>. All these things help. It is all organization. And the East has understood and it will understand more and more the benefit of it, the benefit to broadcast the teaching. That is the idea of a society. We who are working to try to make the different creeds meet, we do not want to form another creed to add to the creeds. That is<sup>46</sup> lost work, if we did worthless things, if we meant or thought to do business or money making. But to do higher things, and not doing the higher things is the worst thing possible.*

Besides, there are mureeds who come to a teacher and then they think, "It is very interesting, but I shall<sup>47</sup> or shall I not join?" And then some have said, "Yes, I am very interested in your lectures and

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39. Km.hw.: "convention" instead of "conversion"

40. Km.hw.: "have not joined" instead of "joined not"

41. Km.sh.: a word written, possibly "village" (not clear)

42. Km.hw.: "not for the sake of a society, but for humanity" instead of "if to society is for humanity"

43. Km.hw.: "convinced" omitted

44. Km.hw.: "closer to" omitted

45. Km.hw.: "is going" omitted

46. Km.hw.: "would be" instead of "is"

47. Km.hw.: "shall I" instead of "I shall"

*I have read your books, but I am not yet sure. I want to read more of it in order to become your pupil.*” That surprises me more than anything else. That a dead book will convince them more than my living self, in<sup>48</sup> my presence. The dead book will one day convince them, a day not before *I am* gone to another country. Besides that, the one who does not trust in the living person but in the book, this person is not yet deep enough. I think, spiritual teaching apart, even in friendship, if there is anything that binds two persons it is trust. In order to trust *you do* not need to be acquainted for six months. *Then you* can wait for the whole life. The real friends, *they* are either<sup>49</sup> friends in one moment time<sup>50</sup>. That is *the way* that<sup>51</sup> friendship is. The spiritual guidance is a friendship too, however, a spiritual teaching journey<sup>52</sup>. Once my *murshid*<sup>53</sup> told me, “*There are* many things that cause friendship between different persons. But the friendship in the spiritual path is the greatest friendship. *It* cannot be compared with anything else. *It is* above all things of the earth, which<sup>54</sup> will always last.” If *one does* not take *it* in this way, then a spiritual teacher is like *a professor* in *the university*. *He is* for *a certain time* there. *There is* not that sacred, deep feeling. For a deeper character and nature, *there is* a deeper friendship connection. Therefore, in the East they look at it from a different point of view.

There is a story of a pupil in the East who was a villager *and who was* very interested in spiritual things. *He was the* pupil of a teacher. *One day there* came another teacher in that village, and the villagers were made known *that*, “Those who come to hear this teacher, *they* will have the doors of heaven open for them.” This wonderful young man did not come. All *the* others came to see this new teacher. *This teacher was* wondering why this young man did not come. *He said*, “*I would* like to see him.” And *he says to this*

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48. Km.hw.: “than” instead of “in”

49. Km.hw.: “either” omitted

50. Km.hw.: “time” omitted

51. Km.hw.: “that” omitted

52. Km.hw.: “in the spiritual journey” instead of “too, however, a spiritual teaching journey”

53. Km.hw.: “teacher” instead of “murshid”; the word *murshid* is used by Sufis to indicate a spiritual guide; see Glossary; here Inayat Khan speaks of Abu Hashim Madani (see List)

54. Km.hw.: “and it” instead of “which”

*young man*, “Everyone in *the* village talks about you; you seem very interested in this idea, and you *did* not come to see me.” He said, “Teacher, forgive me. It is not antagonistic toward your teaching. Only that my teacher has passed away from this earth. I do not know yet if *he* is in heaven or in hell. If by your kindness *I* went to heaven, *and if I did* not find my teacher, *heaven would be* hell for me. Whatever that place would *be*, *it would* become my hell.” *If there* were not that confidence and faith, then a person may read many books and discuss *over them* the whole life till *he* became deaf and dumb, and not arrive at that stage. Is easy and yet so difficult.

God bless you.

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Kismet Stam's shorthand and longhand reporting

Sufi Centre, San Francisco

February 23<sup>rd</sup>, 1926

**Mental Purification III<sup>1</sup>:  
The Distinction between the Subtle and the Gross**

Beloved ones of God,

I am *to* speak this evening on the distinction between the subtle and gross. There is a verse in the Bible, "It is the spirit that quickeneth, the flesh profiteth nothing."<sup>2</sup> So what we call living is subtle, what is death<sup>3</sup> is gross<sup>4</sup>; in other words, what is dense is gross<sup>4</sup>, and what is fine is subtle.

It is true as *it* is said among Hindus *that there* was a golden age, then a silver age, a copper age, *and an* iron age. Certainly we are in *the* iron age. So much grossness we find now that never before in

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Km.tp. = a typescript made by Kismet Stam from her handwritten transcription (Km.hw.). It shows all the differences from the sh. noted under Km.hw., which are therefore not noted, and a few additional differences, which are. The typescript does not include any questions and answers.
- Sk.tp. = a typescript made by Sakina Furnée from Km.hw., showing all the differences from the sh. in Km.hw., which are therefore not noted, and a few more, which are. Sk. also made some further changes and suggestions in ink on the typescript, which are also noted. The typescript does not include any questions and answers.

This lecture, highly edited, forms the basis of Chapter IV, "The Distinction between the Subtle and the Gross" (pp. 113-119) of *Mental Purification* in volume IV (1961) of the Sufi Message series.

Notes:

1. Km.tp., Sk.tp.: "III" added (meaning this is the third lecture in the series on Mental Purification)
2. John 6:63
3. Km.hw.: "dead" instead of "death"
4. Km.hw.: "coarse" instead of "gross"

any period of history *there was* such grossness *and* denseness as mankind shows today. And how it has come is by the law of gravitation. When the consciousness is absorbed in the gross matter, then the<sup>5</sup> person gravitates towards the earth. When the consciousness is released from the gross matter, then *it* gravitates<sup>6</sup> towards heaven.

*I* do not mean to say that people were not gross before two thousand or three thousand years. But when you study traditions, you will find that they were very fine and subtle in perception, *more* than we are today. Our contact with earth and earthly things has made us more rigid. They were more placid. And if you want to find it out, you have only to study ancient language, such as Sanskrit, Zend, Persian, Hebrew, and see the manuscripts of the ancient times and the way they explain things. Maybe that they are quite strange to our mentality and perception as *it* is today<sup>7</sup>, and yet their fineness is beyond words.

And I am afraid we are going from bad to worse, and that we are becoming grosser<sup>8</sup> every day. If we only realized that how far we are removed from what may be called fine perception. No sooner a person has come to understand subtle things only by mathematical calculations, he has come in a<sup>9</sup> dense sphere. He does not want to become fine. And the spirit, which is *the* finest thing, *he* wants to make it gross to make *it* intelligible.

Friends, therefore *it* is of *the* greatest importance to develop<sup>10</sup>, in order to attain *to* spiritual attainment, to develop fine perception. I have seen some people going into a trance or diving into a deep meditation, and yet lacking fine perception, and *then* it is of no value. They are not really spiritual. <sup>11</sup>Really spiritual person must have a mentality like <sup>12</sup>liquid, not like a rock, something that is moving, not crude and dense.

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5. Km.hw.: "a" instead of "the"

6. Km.hw.: "soars" instead of "gravitates"

7. Sk.tp.: "as it is today" omitted

8. Km.hw.: "coarser" instead of "grosser"

9. Km.hw.: "the" instead of "a"

10. Sk.tp.: "to develop" crossed out in ink (as it is repeated later in the sentence)

11. Sk.tp.: "A" added in ink

12. Sk.tp.: "a" added in ink

And now I come to the metaphysical side of it. There are two experiences of life. One realm of experience is sensation; the other realm is exaltation. And by these two things, what is experienced? *By these two experiences* one tries to experience happiness. But by sensation or in the form of sensation what is experienced is not necessarily happiness; that is pleasure. It might give a moment *the* appearance of happiness, but it is only a suggestion of happiness. Now<sup>13</sup> exaltation is something that the mystic experiences. And those who have not been mystics, they experience it also, but *they* do not know what it is, and<sup>14</sup> *they cannot* distinguish between sensation and exaltation. Furthermore, sometimes exaltation is the outcome of sensation. It is possible. But at the same time, exaltation that depends upon sensation is not an independent exaltation.

As much we need sensation in life to make our experience of life concrete, so much or even more we need exaltation in order to live life fully. The lower creation, such as birds and beasts, also have glimpses of exaltation. They do not only rejoice in grazing and in picking grains, in making nests or in flying<sup>15</sup> in the air, in singing and in running about in the forest, but there are moments when even birds and beasts feel exaltation. And if we go into this subject deeper, we shall say the same as<sup>16</sup> *what* Prophet Muhammad has said in Qur'an. There is a most wonderful couplet, *a sura*<sup>17</sup>, which says that there are moments when even rocks become exalted and trees fall in ecstasy<sup>18</sup>. If that is true, man, who is made to complete the experience that any living being can have, *he* must experience exaltation as much as he experiences sensation.

And now coming to the idea, what do I mean by sensation? The admiration<sup>19</sup> one has of line and colour, the preference one has of softness in structure, the appreciation one has of fragrance and perfume, the enjoyment one gains by tasting sweet *and* sour and

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13. Km.hw.: "And" instead of "Now"

14. Km.hw.: "and" omitted

15. Km.hw.: "playing" instead of "flying"

16. Km.hw.: "as" omitted

17. For *sura*, see Glossary

18. The closest verse in the Qur'an to this seems to be sura 55 verse 6, which reads (in the Yusuf Ali translation, see List): "And the herbs and the trees - both (alike) prostrate in adoration."

19. Km.hw.: "impression" instead of "admiration"

pungent, the joy one experiences in hearing poetry, chanting, and music, all these experiences are manifest in the realm of sensation. Therefore, the world of sensation is one world; the world of exaltation is another world. And these two worlds are made for man to experience and live life on earth fully. And imagine with this possibility and this opportunity in life, man continues to live <sup>20</sup>life of sensation, forgetting that *there* is a life besides it, a life that can be experienced here on earth, and something that completes life's experience.

And now I shall explain to you, what do I mean by exaltation? There is a physical aspect of exaltation which comes as a reaction or result of having seen *the* immensity of space, having looked at the wide horizon, or having seen the clear sky, the moonlight night, and<sup>21</sup> the nature seen<sup>22</sup> *at* the<sup>23</sup> dawn. Looking at the rising sun, watching the setting sun, looking at the horizon from the sea, being in the midst of the<sup>23</sup> nature, looking at the world from the top of the mountain, all these experiences, even such *an* experience as watching the little smiles of an innocent infant, these experiences lift you up and give you a feeling which you cannot call sensation. It is exaltation.

And a still higher aspect of exaltation is a moral exaltation: when you are sorry for having said or done *something* you did not like to do; when you have asked forgiveness, and humbled yourself before someone before whom you were inconsiderate. You have humbled your pride then. *Or* if *you* felt a deep gratitude for someone who has done something for someone<sup>24</sup>; you have felt love, sympathy, devotion which seems endless and which seems so great that your heart cannot accommodate *it*; when you have felt pity for someone so much that *you* have forgotten yourself; when you have found a profound happiness in having<sup>25</sup> a humble service to someone in need; when you have said a prayer which has come from the bottom of your heart; when you have realized your own

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20. Sk.tp.: "a" added in ink

21. Sk.tp.: "and" crossed out in ink

22. Km.hw.: "seen" omitted

23. Sk.tp.: "the" crossed out in ink

24. Km.hw.: "you" instead of "someone"

25. Km.hw.: "rendering" instead of "having"

limitedness *and* smallness in comparison to the greatness of God; all these experiences give man a lift up. And the moment when<sup>26</sup> one feels these experiences, one is not living on earth, one is living in another world, the joy of such experiences is so great. And yet these experiences can be gained without paying anything, *and* sensations cost something. We have to go to *the* theatre, pay in order<sup>27</sup> to go to entertainments. They all cost something; *they* cost more than they are worth. And exaltation, which is beyond price, comes by itself, no sooner you have shown a leaning towards it. That is all. It is a matter of changing your attitude.

Once I visited a great sage in Bengal *in* India. I said to him, "What a blessed life is yours, that gives pleasure *and* happiness to so many souls." But he said that, "How privileged I am myself that a<sup>28</sup> thousand times more pleasure and happiness comes to me."

Exaltation is a purifying process. A moment's exaltation can purify the evil of many years, because it is like bathing in *the* Ganges, as Hindus say. *It* is symbolical; exaltation is *the* Ganges. If *one* bathes in *it*, *one* is purified from all sins. *It* does not take much to feel exalted<sup>29</sup>: *a kind* attitude, *a* sympathetic trend of mind, *and* *it* is already there. If *you* took notice of it, the moment your eyes shed tears in sympathy with another, you are already exalted, your soul has bathed in the spiritual Ganges.

It comes by forgetting self and *by* destroying selfishness. But remember, we can never claim ourselves<sup>30</sup> to be unselfish. How much we may<sup>31</sup> be *unselfish*, *we* are selfish just the same. *There* only is wisely selfish. If *we* show to be selfish, *it* is just as well to be wisely selfish, profited by it<sup>32</sup>. *It* is the same as we call unselfish. *It* is profitable to be that instead of being foolishly selfish, because the former gains and the latter loses.

And now coming to the third aspect of exaltation. The third aspect of exaltation comes by touching the reason of reasons and by

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26. Km.hw.: "when" omitted

27. Km.hw.: "pay in order" omitted

28. Km.hw.: "a" omitted

29. Km.tp., Sk.tp.: "exaltated" typed, later corrected to "exalted"

30. Km.hw.: "ourselves" omitted

31. Km.hw.: "may" crossed out; Km.tp., Sk.tp.: "may" omitted

32. Km.hw.: "profited by it" omitted

realizing the essence of wisdom, by feeling the depth, the profound depth of one's heart, by widening one's outlook on life, by broadening one's conception, by deepening one's sympathies, and by soaring upwards to those spheres where the spiritual exaltation manifests.

Today a man of common sense or a person who is called a practical man is<sup>33</sup> *the* habit to laugh at *the* idea that a certain person *has* dreams, that a certain person has *the* experience of ecstasy, that a certain person experiences what they call trance. But there is nothing to be surprised<sup>34</sup>, nothing<sup>35</sup> to laugh at. And yet all these things are laughable when done by those undeserving, and mostly those<sup>36</sup> claim such things, <sup>37</sup>say gone into trance or wonderful vision and so they show themselves extraordinary<sup>37</sup> and look for approbation into<sup>38</sup> others, do exaggerate<sup>39</sup> *their* experiences. Those who really experience *these things*, *they* do not need to tell people, "I had this or that experience." Their own joy is *their own*<sup>40</sup> reward. No one should recognize *it*; the less others know, the better it is. Why must person<sup>41</sup> show ourselves to be<sup>42</sup> different from others? It is only vanity. And the more vanity, the less progress in *the* spiritual path, because *it* is the worst thing in *the* spiritual path to try and show oneself to be different from others. <sup>43</sup>Would you believe, if I were to tell you that some of the great masters of humanity I have seen walking in a religious procession with anyone else. And most of those walking around quite ignorant, and quite enthusiastic procession. I knew met this<sup>44</sup> master procession. Masters do not wish to know it.<sup>43</sup> *Those who are really evolved, they are glad to act as everyone else acts.*

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33. Km.hw.: "has" instead of "is"

34. Sk.tp.: "at" added in ink

35. Km.sh.: the word "nothing" written twice

36. Sk.tp.: words added around "those" to read "it is those who" in ink

37. Km.hw.: "say gone into trance or wonderful vision and so they show themselves extraordinary" omitted

38. Km.hw.: "in" instead of "into"

39. Km.hw.: "to" instead of ", do exaggerate"; Sk.tp.: "to" changed to "of" in ink

40. Km.hw.: "own" omitted

41. Km.hw.: "we" instead of "person"

42. Km.hw.: "to be" omitted

43. Km.hw.: this entire passage, "Would you believe... wish to know it." omitted

44. Km.sh.: "met" could also be "might" or "make"; "this" could also be "a"

For the novelists this make coarse<sup>45</sup> it is beautiful for them<sup>46</sup> to explain masters to be in the caves of the Himalaya or to be moving about in *the* forest somewhere where *one* cannot go and find them, always keeping aloof and remote<sup>47</sup>, that no one can reach them, always may have curiosity about them<sup>48</sup>. But, friends, every soul has a divine spark. And therefore, if there is any higher stage of human evolution, *it* is for human being, not for those outside of *the* human world. And if *they are* outside *the* human world, there is no relation between us and them. The great spiritual souls have lived in the world, in the midst of *the* world, and proved to be the greatest masters. Imagine the life of Abraham, of Moses, the life of Jesus Christ, and again *the* life of Muhammad in wars and battles, and yet *as* exclusive *and* remote, as spiritual as anyone could be. *And* Krishna, picture him in Brindaban<sup>49</sup>, *and the*<sup>50</sup> fighting in *the* battle, giving a scripture of the world<sup>51</sup>. If *they had* all lived in *the* caves in<sup>52</sup> *the* mountains, *we would not have been* benefited by them. What *is the* use of those holy ones *who* never see, never experience from morning till evening the tests and trials in<sup>53</sup> *the* dense world, *where at* every move *there are* thousand temptations *and* difficulties, thousand problems. What can they do, *those* who are outside the world, for us, we who are exposed to thousand difficulties at every moment of our life? *And* they are increasing. With *the* evolution of *the* world, the<sup>54</sup> life is becoming heavier, more difficult. No, the mastery, the holiness, *the* evolution must be shown here on earth. It is very easy to be exalted<sup>55</sup> in the seventh heaven. But exaltation experienced and imparted to the others *here* on the earth is exaltation which is worthwhile.

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45. Km.hw.: "this make coarse" omitted

46. Km.hw.: "for them" omitted

47. Km.hw.: "apart" instead of "remote"

48. Km.hw.: "always may have curiosity about them" omitted

49. Km.hw.: actually "Brindawana" written; Km.tp., Sk.tp.: "Brindawana" typed, then changed to "Bribdaban" in ink; for Brindaban, see List

50. Sk.tp.: "the" crossed out in ink

51. Km.hw.: "world scripture" instead of "scripture of the world"

52. Km.hw.: "of" instead of "in"

53. Km.hw.: "of" instead of "in"

54. Km.hw.: "the" omitted

55. Km.hw.: "evolved" instead of "exalted"

And now coming to the grossness and subtleness of human nature. The heroes, kings, masters, prophets, those who won the heart of humanity, they have been fine in perception and fine in character. They have not been gross, crude<sup>56</sup>. And at the same time, their fineness was simple; there is a side to it always so simple. And at the same time, it is so subtle; that is the beauty of it. A person who can say without saying and one can do without doing is a subtle person, and that subtlety is worth appreciating. One who sees and does not see, knows and does not know, the one who experiences and does not experience at the same time, *the* one who is living and yet dead, that is the soul who experiences life fully.

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*Q.: Is horoscope a science?*

A.: Yes, horoscope is a science, *there is* no doubt about it. And there is a science of numbers and its mystical significance. But at the same time, I considered it as one of the fine sciences.

*Q.: It has become so popular that one can hardly imagine that it is really a science.*

A.: That<sup>57</sup> there is always something false standing by the side of *the* real. And there can be nothing existing in *this* world that has not false side to it. Both *are* existing at the same time. And so there, as there<sup>58</sup> is *a* possibility of astrology being real science, also of astrology not knowing that science. That is with all things.

*Q.: Is the knowledge of astrology intuition or knowledge?*

A.: Well, now coming to this subject, not only astrology, but even *an* as concrete science and as medicine, its beginning is always intuition. I can show a thousand proofs that medicine today we have as a science, promoted and improved by scientists who perhaps never think about intuition, that this had its origin<sup>59</sup> in intuition. If

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56. Km.hw.: “, crude” omitted

57. Km.hw.: “That” omitted

58. Km.hw.: “as there” omitted

59. Km.hw.: “its origin is” instead of “that this had its origin”

such a science as medicine can come from intuition, it must be very fine perception which with<sup>60</sup> the science of astrology was learned. It is a science *which* has come, as many other sciences, from intuition. Now the other idea is that every soul has its relation with the cosmic mechanism which is working, and in relation with that cosmic mechanism a<sup>61</sup> soul continues to live, each<sup>62</sup>. Therefore, the soul is always under the influence of this whole cosmic influence working. And those who have gathered some experience, no doubt they have perhaps one thousandth of the real science, or even less than it<sup>63</sup>. But still it is a science, if really studied. *The* third part<sup>64</sup> is that I would rather not ask anybody what would happen to me next year. Perhaps the less known, the better it is. To know that something evil will come, that means it is an impression which grows and works. Maybe that brings a worse result than if *one had* not known it. But *I* would be very interested if someone said, because<sup>65</sup> last year this happened because *the* planets *were* in this condition. But *I would* not like to hear about it a year before, unless *the* astrologer *had* a very good news. But *he has* not always a good news. On *the* contrary, if *there are* fifteen bad remarks, *there are* perhaps five remarks that make hopeful. Because life is such. *There are* more pains than pleasures. Now the fourth idea about the same question, I want to tell you that one need not be a seer in order to make astrological predictions. If *it* were so, every astrologer would be a seer. But if *one is* a seer and astrologer at the same time...<sup>66</sup> because intuition helps in every science. But if a person were a real seer, he need not have the help of astrology. He knows it. He need not be dependent upon the calculation of numbers to throw his *own* light on present or future. *He knows* more than *the* astrologer knows. *He does* not only know, but *he* can change it too. Therefore, seer is one thing and astrologer is another thing.

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60. Km.hw.: "with which" instead of "which with"

61. Km.hw.: ", each" instead of "a"

62. Km.hw.: "a soul continues to live, each" omitted

63. Km.hw.: "that" instead of "it"

64. Km.hw.: "point" instead of "part"

65. Km.hw.: "because" omitted

66. Km.sh., Km.hw.: a series of dots indicate missing words

*Q.: Is it better to have desire, or is indifference preferable?*

*A.: It depends upon what we desire. If we much<sup>67</sup> cherish a desire, we must keep away from indifference. Desire is fulfilled by motive power. Motive power is at the back of it. Indifference is the weakening of motive power. If a person wants to have money, and if he says, "What does it matter?", his indifference will ruin his motive power. And whether indifference is right or wrong depends. If you wish something and you are indifferent to it, then you are your own enemy. But if you are indifferent to something that wants you, then indifference is the best thing to help.*

*Q.: But as a general rule is it better to have desire, or interest?*

*A.: It all depends. That is why I say a living person is better than a book. One may perhaps show in my books a thousand contradictions in my own words. That is the large of.<sup>68</sup> If you pin yourself to the words, it is small, if to all corners of world<sup>69</sup>. Indifference is as good as interest, only it must be used when it is required. Sometimes interest is required, sometimes indifference is profitable. For instance, you are in a situation where people laugh at you. Something that you want to accomplish, and people mock<sup>70</sup> at you. Or perhaps people antagonize you,<sup>71</sup> don't like you, or people are apt to criticize you. If you put<sup>72</sup> interest in all these things, you will lose you work, lose your way. You should have not<sup>73</sup> interest in it. Be indifferent in that situation. But then you have a business, you have to see someone to promote your business, to get more customers, to advertise it, to get connections. It all will come about according to your interest. The more you will have interest, the more profitable it will be. If you are indifferent about it, then you defeat your own cause. I was very amused visiting a certain province in India, that I went in a shop to buy something, and the man in the shop was smoking his pipe, sitting with cushions*

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67. Km.hw.: "much" omitted

68. Km.hw.: "That is the large of." omitted

69. Km.hw.: ", if to all corners of world" omitted

70. Km.hw.: "laugh" instead of "mock"

71. Km.hw.: "antagonize you," omitted

72. Km.hw.: "have" instead of "put"

73. Km.hw.: "no" instead of "not"

in *his* shop, cross-legged. I said, "Have *you* got this thing?" *He* thought for *a* minute or two *and said*, "I don't think I have it." *He did* not take the trouble *to* make himself sure, yes or no. I should have thought *he would have* some enthusiasm *to have* a chance of selling. *I asked*, "Where can one get such *a* thing?" *He* said, "I don't know." *I said*, "I *would* like so much to get this." *He* says, "I don't know." *He* would not bunch<sup>74</sup>. *He remained* quite comfortable in *the* place *where* *he* was sitting. I greeted him *and* thanked him for this kind silence *and* indifference, and I went *to the* next shop *to* him<sup>75</sup>. *And there* I found what I wanted. Imagine, shopkeeper easily knew in shop of other man, eager to sell, but<sup>76</sup> that lethargy, *that* indifference. It is all right, indifference, *if you sit* in thought in a forest, not care for shop.<sup>77</sup> But if one has *a* shop, *or if one has* to do *a* business, no interest is foolish. Indifference and interest must be studied, used properly. Both are useful.

*Q.: Do Orientals not promote desirelessness?*

A.: Well, I should think whether Orient or Occident, the moment *you come* to desirelessness, *you must* go in *the* forest, *you* must not live in the world. At the same time, desirelessness is a sign of evolution. But at the same time,<sup>78</sup> a person who has to live in *the* world, if *he has* no desire, *he* must act as if *he* had desire. A seer, a sage acts like *an* actor on *the* stage; *he* must play the rôle, whenever rôle *he is* put into. *That is what makes him*, of course,<sup>79</sup> superior to others, that others who are also playing the rôle, now that are there<sup>80</sup> if *there* are in *a* wretched condition, *in an* inferior condition, *they think*, "I am inferior." But this blessed soul does not think so. In all conditions, *he* keeps *his* spirit high. *He knows*, "I am playing a rôle. It is all right."

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74. Although "bunch" appears in both sh. and hw., it seems likely that Inayat Khan said "budge", a word which may not have been familiar to Km.

75. Km.hw.: "to him" omitted

76. Km.hw.: "shopkeeper easily knew in shop of other man, eager to sell, but" omitted

77. Km.hw.: "not care for shop" omitted

78. Km.hw.: "at the same time," omitted

79. Km.hw.: ", of course," omitted

80. Km.hw.: " now that are there" omitted

*Q.: How could one cultivate intuition?*

A.: By having self-confidence *and* trust in intuition. Very often people who are fine and are capable of intuition lose that faculty by not having confidence in intuition. Sometimes *they are* doubting, fearing, thinking, “My intuition *will* not come right, *I shall be* put to a loss.” And in order to escape that position of having the loss, *they* lose their intuition. And their loss is greater. If *they* sacrificed their gain once or twice or thrice, *if they would* hold on to intuition, *they would have* success in life, whatever *they* will do...<sup>81</sup> so developed in the depth of their hearts. In other words, in order to follow intuition, to be brave, *to be* courageous. *A person who* says, “Is it *true?* *I don’t* know,” *he* confuses himself, *he* makes *the* intuitive faculty blunted. This<sup>82</sup> is not everyone who is ready to lose. *They will* rather lose intuition than lose anything in the world. I have heard from many people, “*It is* too dangerous to follow intuition.” I say, “Yes, *it* is true, when *you* do not distinguish between imagination *and* intuition. *But it is the* only way to come to *that* stage where *you* can trust intuition.” If have this,<sup>83</sup> *a person learns* riding on the bicycle by falling once or twice or thrice. *The* same thing with intuition. If *a person* fears, then *he* loses that faculty. Besides, *it* is the<sup>84</sup> fineness, sympathetic nature, good action, right thinking, fineness of perception, all *these* things help a person to be intuitive.

God bless you.

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81. In both sh. and hw., a series of dots indicate missing words

82. Km.hw.: “It” instead of “This”

83. Km.hw.: “If have this,” omitted

84. Km.hw.: “the” omitted

Kismet Stam's shorthand and longhand reporting

Sather Gate<sup>1</sup> Bookshop, Berkeley, California  
 Wednesday, February 24<sup>th</sup>, 1926

### The Mystic Poets of Persia

Beloved Ones of God,

I consider it my privilege to speak on the question of the Persian mystic poets to the citizens of Berkeley.

Persia is known for its mystical poets and in the East the first and the last education is to study the Persian poets, to understand them and to follow their philosophy.

Among *the*<sup>2</sup> Persian poets, Jalal-ud-din Rumi<sup>3</sup> is considered to be the greatest. Then there is Hafiz, Jami, Firdausi and Omar Khayyam, some<sup>4</sup> very well-known to the people in Europe. Although<sup>5</sup> Omar Khayyam is known to people so much that almost

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw.1 = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Km.hw.2 = a second longhand transcription made by Kismet Stam, with a note at the end: "copied from the stenographic notes by Kismet, Territet, 21 Nov. 1958". As the differences from the shorthand here are editorial, they appear only in the notes.
- Km.tp. = a typescript made from Kismet Stam's second handwritten transcription, and identical with it (and therefore not noted), with the same note at the end.
- Sk.tp. = a typescript made by Sakina Furnée or under her supervision, copied from Km.hw.2 and nearly identical with it, with the same note at the end. It is noted only in the two instances where it differs from Km.hw.2.

#### Notes:

1. Sather Gate is the main entrance to the campus of the University of California at Berkeley
2. Km.hw.2: "the" omitted
3. For Jalal-ud-din Rumi, Hafiz, Jami, Firdausi, Omar Khayyam see List
4. Km.hw.1: "who is" instead of "some"
5. Km.hw.2: "Often" instead of "Although"

in every house there is the *Rubaiyat* of Omar Khayyam by FitzGerald<sup>6</sup> to be found. But<sup>7</sup> at the same time, he is not always understood rightly. They enjoy reading his poems, but very often they misunderstand. The style which Omar Khayyam has adopted is a Persian style, which was adopted by Hafiz and by other poets also. But this<sup>8</sup> style came from the time of Solomon, only in Persia it was given in <sup>9</sup>Persian language. If you read the Songs<sup>10</sup> of Solomon, you find the same symbology, the same way of expression: “the divine beloved” and “the glass of wine,” and “the spring”. And the same style was adopted by Persians and even till now by the poets of India. By “wine”<sup>11</sup> it is meant *something*<sup>12</sup> quite different from what people understand. By “beloved” is meant *something*<sup>12</sup> quite different, by “countenance of beloved” is meant *something*<sup>12</sup> quite different.

In the first place, the reign of Islam prohibited every free expression of philosophical ideas. It was against religion to speak esoteric or mystic things plainly. Besides that, in the East they do not appreciate if a fine idea of philosophy, of mystical thought, is expressed in plain words. They say, therefore,<sup>13</sup> *what*<sup>14</sup> is most beautiful must be expressed beautifully. It is *all right for*<sup>15</sup> things of *the world to*<sup>16</sup> be expressed rigidly. But something fine *and* elevated must be expressed in *a right*<sup>17</sup> form. Therefore all beautiful things in *the East are* in poetic form.

Now coming to Jalal-ud-din Rumi, who was a most educated, cultured soul, and who occupied a very high position in the state. He was inclined to write<sup>18</sup> poetry and was a great student of ancient

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6. For Edward FitzGerald and his translation of the *Rubaiyat*, see List

7. Km.hw.1: “But” omitted

8. Km.hw.1: “the” instead of “this”

9. Km.hw.2: “the” added

10. Km.hw.1: “psalms” instead of “songs”; the book of the Old Testament is called “The Song of Solomon”

11. Km.hw.2: “which” instead of “wine”

12. Km.hw.2: “something” missing

13. Km.hw.1: “, therefore,” omitted; Km.hw.2: “something” instead of “, therefore,”

14. Km.hw.2: “that” instead of “what”

15. Km.hw.2: “all right for” missing

16. Km.hw.2: “that may” instead of “to”

17. Km.hw.2: “that” instead of “a right”

18. Km.hw.2: “that” instead of “write”

manuscripts. One day in his house there came a dervish, a wanderer, *while*<sup>19</sup> Rumi was busy with his manuscripts. The first thing this wanderer did was to take away these manuscripts and asked to talk with him. Rumi *was greatly*<sup>20</sup> surprised by an action of this kind. *He was a* man of manner, *of*<sup>21</sup> fineness, *of*<sup>21</sup> politeness. But at the same time, he was tolerant and he tried to understand what this man wished to say. He said, “Are you looking for truth in these books<sup>22</sup>? And how long will you look for it? *You have*<sup>23</sup> looked for it so long. And<sup>24</sup> *will the* remaining of your life also *be*<sup>25</sup> looking for truth in manuscripts? Truth is living. Books are dead. Have you thought about the source and goal of your being? Have you considered the purpose of life? Have you observed the inner laws, the hidden laws of nature? Have you thought about life? Have you dived within yourself in the profound depth and found some mystery hidden there? Have *you* penetrated this world which is called matter, *this* world of illusion? Have you tried to see what is hidden behind?”

And Rumi, who was so cultured, so educated, was bewildered to hear these sincere words coming from the lips of the wandering dervish. *The* dervish said that, “If God is anywhere to be found, it is in the heart of man. If *there is* anything that has inspired<sup>26</sup>, it is the glance of the master. If there is anything that is exalting, it is the realization of the spirit. If there is anything that gives happiness, it is the realization of self.” Rumi heard it with modesty, with humility, and wanted to hear more. This dervish said, “What is spoken in words is not necessarily truth; truth cannot be spoken in words. Truth is not taught or learned. Truth is discovered. It is the tuning of the soul, it is the raising of the consciousness that makes one realize truth.”

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19. Km.hw.2: “and” instead of “while”

20. Km.hw.2: “very” instead of “greatly”

21. Km.hw.2: “of” missing

22. Km.hw.1: “this book” instead of “these books”

23. Km.hw.2: “have” missing

24. Km.hw.1: “And” omitted

25. Km.hw.2: “the remaining of your life also will you keep on” instead of “*will the* remaining of your life also *be* given”

26. Km.hw.1: “is inspiring” instead of “has inspired”; Km.hw.2: “is inspired” instead of “has inspired”

Rumi then followed this dervish. And everyone in the family of Rumi and of his friends, they were all against this, because <sup>27</sup>mystic to the people is a queer person, one who is quite strange<sup>28</sup>, who is not of this world, and whose ideas are different. The language of the mystic is quite different. His ways are strange. His ideas do not correspond *with* the ideas of the practical man. Naturally, they thought Rumi was going backwards instead of going forwards. Rumi had to give up his position, and wandered with this wanderer, whose name was Shams Tabriz<sup>29</sup>. After following Shams Tabriz for some months, when<sup>30</sup> everyone blamed Rumi for his action full of error in following Shams Tabriz, then one day the master disappeared, and it left Rumi in a very great sorrow. On one hand he gave up his position and his work; on the other hand, the teacher whom he followed had left him. But that was the initiation, that was the birth of the soul for Rumi. He looked at life then from the<sup>31</sup> quite a different point of view. And his heart which had listened to his master so attentively became a reproducing and talking-machine record. All that was once spoken began to repeat itself. And Rumi experienced wonderful upliftment, great joy, great exaltation. And in order to make this exaltation complete, Rumi used to write verses, and the singers used to sing *them*<sup>32</sup>; and then, when Rumi heard the beautiful verses sung by the singers with their *rabab*<sup>33</sup>, the Persian instrument, he experienced such stage<sup>34</sup> as known by Yogis *as*<sup>35</sup> *samadhi*. He distinguished then in<sup>36</sup> different kinds of experiences. *In* Persian language it is called *wajd*<sup>37</sup>.

Man today has become so material that *he* is afraid of any other experience than *the*<sup>38</sup> experiences of *the* senses. He thinks what *he*

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27. Km.hw.2: "a" added by hand

28. Km.hw.2: "someone quite strange" instead of "one who is quite strange"

29. For Shams-i Tabriz, see List

30. Km.hw.2: "while" instead of "when"

31. A.o.d.: "the" omitted

32. Km.hw.2: "them" omitted

33. For *rabab*, see Glossary

34. Km.hw.2: "states" instead of "stage"

35. Km.hw.2: a colon instead of "as"

36. Km.hw.1: "in" omitted

37. For *samadhi* and *wajd*, see Glossary

38. Km.hw.2: "the" omitted

can experience through *the*<sup>39</sup> senses is a<sup>40</sup> real experience. And what *is* not experienced by *the*<sup>41</sup> senses he thinks that *it*<sup>42</sup> is something unbalanced<sup>43</sup>, something to be afraid of, going into deep waters, something not normal, at least it is<sup>44</sup> untrodden path. Very often man is afraid that one falls into a trance or a feeling which is abnormal. And those who experience them are fanatics, *who*<sup>45</sup> have gone out of their minds. *But*<sup>46</sup> *it is* not so. Thought belongs to mind, feeling to<sup>47</sup> heart. Why must one think that thought is the right thing and feeling is wrong? All different experiences of the meditative persons are of thought and of feelings. But I should think every poet who receives inspiration experiences a joy which others cannot experience. It is a<sup>48</sup> joy which belongs to inspiration, and the poet knows it. A composer, after having composed, is filled with a certain joy, a certain upliftment. The others, they do not know<sup>49</sup>.<sup>50</sup> Do you think a poet, of<sup>51</sup> musician, by this has lost his mind? On *the* contrary, *he* becomes more complete. His experiences wider, deeper insight, keener<sup>52</sup>, <sup>53</sup> fuller life than *the* life the other man lives. A life<sup>54</sup> of sensation *is* void of the experience of exaltation. Even religions<sup>55</sup>, prayers, rituals, ceremonies<sup>56</sup>, they were intended to create exaltation, because that is the need of life.

Exaltation is as much necessary or perhaps more necessary than cultivating thought, thinking. Rumi therefore had many disciples

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39. Km.hw.2: "the" omitted

40. Km.hw.2: "a" omitted

41. Km.hw.2: "he does not experience with" instead of "is not experienced by *the*"

42. Km.hw.2: "it" omitted

43. Km.hw.2: "unpleasant" instead of "unbalanced"

44. Km.hw.2: "an" added

45. Km.hw.2: "who" omitted

46. Km.hw.2: "But" omitted

47. Sk.tp.: "the" added

48. Km.hw.2: "this" instead of "a"

49. Km.hw.2: "don't" instead of "do not know"

50. Km.hw.2: "Now" added

51. Km.hw.1: "or" instead of "of"; Km.hw.2: "or a" instead of "of"

52. Km.hw.1: "He experiences a wider, deeper, keener" instead of "His experiences wider, deeper insight, keener"; Km.hw.2: "His experience is wider, deeper, his insight clearer" instead of "His experiences wider, deeper insight, keener"

53. Km.hw.2: "He experiences a" added

54. Km.hw.2: "This love" instead of "A life"

55. Km.hw.2: "religion" instead of "religions"

56. Km.hw.2: "symbolologies" instead of "ceremonies"

seeking guidance under him. And<sup>57</sup> through this deep sorrow and then a<sup>58</sup> bewilderment that came to Rumi, and<sup>59</sup> from that another outlook came to him. His vision became different. At that time he wrote that most valuable work which is studied in all countries of the East<sup>60</sup> called *Masnavi e Manavi*<sup>61</sup>. In this work, Rumi as<sup>62</sup> his peculiarity has<sup>63</sup> tried in his verse<sup>64</sup> to show the mystic vision, and to explain what prophetic mission means. Many in the Western world have never thought on the subject of the prophet and his work in the world. What they know about<sup>65</sup> prophet is those mentioned in the Old Testament, who prepared the world for the message of Christ. But the meaning that Rumi wishes to express of prophethood<sup>66</sup> is the meaning of that word which Christ has said that, "I am Alpha and Omega, I am first and last."<sup>67</sup> Rumi wishes to express that the one who is "first and last", was, and is, and will be. And you must not limit him in one period of history.

And then he explains *that* the words of the prophet are the words of God himself. That it is one end of the flute of reed which is open outside, and one *end*<sup>68</sup> is in the mouth of the musician, the player. He wishes to say with this explanation that the flute is in the mouth of God, and the other *end* of the flute is the lips of the prophet. For the Muslims have never called the mission<sup>69</sup> that came from Muhammad, Muhammad's mission<sup>69</sup>. *They*<sup>70</sup> always *speak of*<sup>71</sup> *kab Allah*<sup>72</sup>, means 'word of God'. The person of the prophet has been removed, the meaning of the message is there. Therefore the Muslims also never call their religion Muhammadanism. *They*

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57. Km.hw.1: "And" omitted

58. Km.hw.1: "the" instead of "a"

59. Km.hw.1: "and" omitted

60. Km.hw.2: "which is" added

61. For *Masnavi e Manavi*, see List

62. Km.hw.2: "has" instead of "as"

63. Km.hw.2: ". He" instead of "has"

64. Km.hw.2: "verses" instead of "verse"

65. Km.hw.2: "the" added

66. Km.hw.2: "the prophet" instead of "prophethood"

67. Revelation 21:6

68. Km.hw.2: "end" missing

69. Km.hw.2: "teaching" instead of "mission"

70. Km.hw.2: "They" missing

71. Km.hw.2: a colon instead of "speak of"

72. Km.hw.2: "*Kalamuillah*" instead of "*kab Allah*"; see in Glossary *kalam Allah*

*do not wish to call<sup>73</sup> it with the name after<sup>74</sup> the Prophet. They call it Islam; it<sup>75</sup> is 'peace'. And they are very offended if you call their religion Muhammadan religion. They say the Prophet was the<sup>76</sup> instrument through whom God expressed himself<sup>77</sup>. God is capable to speak by<sup>78</sup> any instrument, all are his instruments. They do<sup>79</sup> not bring the personality forward, they say,<sup>80</sup> it is the spirit of God which must be brought forward. The original words of Rumi are<sup>81</sup> so deep, so perfect,<sup>82</sup> so touching that when one man repeats the words of Rumi, hundreds and thousands of people are moved to tears<sup>83</sup>. They<sup>84</sup> cannot help penetrating. That<sup>85</sup> shows how Rumi was moved, to have given the living word. Yet many wanted to make him a prophet. But he said, "No, I am not a prophet, I am a poet."<sup>86</sup> Hafiz has written about Rumi when he says that, "I am not capable of writing the verses<sup>87</sup> of Rumi. What I can say is that<sup>88</sup> he is<sup>89</sup> not a prophet, but the one who brought the sacred book." In other words, he wants to say that he was<sup>90</sup> a prophet. No poet of Persia has given the picture of metaphysics, <sup>91</sup>the inner<sup>92</sup> path of evolution and higher realization so wonderfully as Rumi has, although<sup>93</sup> his poetry is not so beautiful as the poetry of Hafiz.*

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73. Km.hw.2: "name" instead of "call"

74. A.o.d.: "of" instead of "after"

75. Km.hw.1: "that" instead of "it"

76. Km.hw.2: "an" instead of "the"

77. Km.hw.2: "Through God he expressed himself" instead of "through whom God expressed himself"

78. A.o.d.: "through" instead of "by"

79. Km.hw.2: "One must" instead of "They do"

80. Km.hw.2: "they say," omitted

81. Km.hw.2: "word of Rumi is" instead of "words of Rumi are"

82. Km.hw.2: "so perfect," omitted

83. Km.hw.2: "lifted to prayer" instead of "moved to tears"

84. Km.hw.2: "One" instead of "They"

85. Km.hw.2: "This" instead of "That"

86. Km.hw.2: "That is why" added

87. Km.hw.2: "verse" instead of "verses"

88. Km.hw.2: "is that" missing

89. Km.hw.2: "was" instead of "is"

90. The word "was" underlined in all documents, indicating it was emphasized while speaking

91. Km.hw.2: "and" added

92. Km.hw.1: "inner" omitted

93. Km.hw.2: "often" instead of "although"

In explaining about the soul, Rumi says that the melodious music that comes as a cry from the heart of the flute of reed brings to you<sup>94</sup> a message. *The* flute wants to say that, “I was taken away from the stem to which I belonged. *I was*<sup>95</sup> cut apart from that stem and several<sup>96</sup> holes were made in my heart. And it is this that made me sad. And my cry appeals to every human being.” He means by the flute soul, the soul which has been cut apart from its origin, from the stem. And that stem is God. And that the cry of every<sup>97</sup> soul, whether *it*<sup>98</sup> knows or does not know, is constantly to again find that stem from which it is cut apart. And it is this longing which those who do not know interpret as the lack of wealth, *or*<sup>99</sup> position, or something else. But those who understand it<sup>100</sup>, they find the real meaning of this longing, and that real meaning is coming nearer, closer to the source, that the branch longs to find its stem.

The poetry of Hafiz has inspired the poets of Persia as well as *of*<sup>101</sup> India. Our great poet Rabindranath Tagore<sup>102</sup> also gives the Persian colours<sup>103</sup> sometimes in his poems. And it is that colour which has made his poems so popular.

They say Hafiz was a disciple<sup>104</sup> of a master, and some of the disciples were told to meditate at certain times of the night. And while in meditation, the teacher called Hafiz, and *it* was *at* that time that *the* teacher inspired him. He had reached that moment where *he* could inspire anyone in a moment. And they say there were ten others whose name<sup>105</sup> were<sup>106</sup> Hafiz too. So the teacher called ten times “Hafiz”. But each *time* this one Hafiz came. <sup>107</sup>*The* others

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94. Km.hw.2: “us” instead of “you”

95. Km.hw.2: “am” instead of “was”

96. Km.hw.2: “several” omitted

97. Km.hw.1: “the” instead of “every”

98. Km.hw.2: “he” instead of “it”

99. Km.hw.2: “or” omitted

100. Km.hw.1: “it” omitted

101. Km.hw.2: “of” omitted

102. For Rabindranath Tagore, see List

103. Km.hw.1: “colour” instead of “colours”

104. Km.hw.2: “pupil” instead of “disciple”

105. Km.hw.2: “names” instead of “name”

106. Km.hw.1: “was” instead of “were”

107. Km.hw.2: “The others were sleeping.” added

were sleeping instead of meditating. *This is* symbolical. *The* inspirer is calling us from every corner. But we all do not<sup>108</sup> respond. The voice is always there. The light is there. The guidance is there. But we are not always ready to respond, not always willing to respond, and not always open to the call. It is not only *the* story of Hafiz, *but*<sup>109</sup> I think it is the story of every soul on earth. Hafiz proved to be the example of this story *in which it is said that he was*<sup>110</sup> inspired ten times. But I should say, *he was* inspired<sup>111</sup> hundred times. The peculiarity of his work is that *he* is an artist. He makes word-pictures. He has insight into life and looks at life from *a* psychological point of view. *But*<sup>112</sup> at the same time, he sees the whole of life as the phenomenon of love, harmony and beauty, and sees all the different aspects of love, harmony and beauty. Whatever<sup>113</sup> they be, he weaves them so beautifully in the form<sup>114</sup> that *it* makes a most beautiful picture. From beginning to end his phraseology is peculiar. *He* uses words such as “wine,” “bird,”<sup>115</sup> “the goblet,” “the beloved,” “the beautiful countenance of the beloved,” “the running river,” “*the* rising spring,” “*the* clear sky,” “*the* moon,” “*the* sun”. And then<sup>116</sup> in *these*<sup>117</sup> poem *there*<sup>118</sup> is *a*<sup>119</sup> continual reproach of the lover *to the* beloved. *And*<sup>120</sup> there is the indifference. This<sup>121</sup> indifference of the beloved,<sup>122</sup> so beautifully<sup>123</sup> expressed that *it* almost seems that while writing these poems *the* poet’s soul was dancing. *There is* such musical<sup>124</sup> inspiration that

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108. Km.hw.2: “don’t” instead of “do not”

109. Km.hw.2: “but” omitted

110. Km.hw.2: “He is said to be” instead of “*in which it is said that he was*”

111. Km.hw.2: “a” added

112. Km.hw.2: “But” omitted

113. Km.hw.2: “However” instead of “Whatever”

114. Km.hw.1: “a form” instead of “the form”; Km.hw.2: “the poem” instead of “the form”

115. Km.hw.1: the word “bird” is omitted in the hw., but included in Km.hw.2

116. Km.hw.1: “then” omitted

117. Km.hw.2: “his” instead of “these”

118. Km.hw.2: “there” omitted

119. Km.hw.2: “the” instead of “a”

120. Km.hw.1: “And” omitted

121. A.o.d.: “The” instead of “This”

122. Km.hw.2: “is” instead of the comma

123. Km.hw.2: “keenly” instead of “beautifully”

124. Km.hw.2: “The dance of the soul...such mystical” instead of “There is such musical”

every line of his poetry is a strain of music. And the word “wine” is used in different moments. But according to the mystic, the life is wine. And at the same time<sup>125</sup> each person drinks<sup>126</sup> a wine peculiar to himself.

Hafiz pictures that the whole world is *a* winepress, and every person takes *a*<sup>127</sup> wine akin to *his* own evolution. The wine of one *is* not *the wine* of another. Besides that<sup>128</sup>, *he* wishes to express that *every*<sup>129</sup> person who is quite<sup>130</sup> more evolved, *or*<sup>131</sup> ignorant, honest *or* dishonest, all<sup>132</sup> of them *whether he has the*<sup>133</sup> realization of it *or*<sup>134</sup> not, *whether he has a*<sup>135</sup> great belief, *or whether he has*<sup>136</sup> no belief. In every case he has taken<sup>137</sup> a certain wine. And *it* is that<sup>138</sup> intoxication of that wine which is his individuality, and that, as a person changes, so he changes by drinking another wine, that it is the certain wine which changes the outlook on life. So every change in life is like taking a different wine.

Then Hafiz praises those who have come to *a*<sup>139</sup> high realization. He says that, “Be not fooled by the patched garment<sup>140</sup> of the wandering dervish,” that<sup>141</sup> “under the patched sleeves *most*<sup>142</sup> powerful hands are hidden.” Then he says, “The bareheaded, without a hat,<sup>143</sup> have a crown over their head, if you knew.” By this he means that once a person has taken into him the thought of reality, it is not only that it ennobles the soul, but it gives to him a

125. Km.hw.1: “to him” instead of “at the same time”

126. Km.hw.2: “brings” instead of “drinks”

127. Km.hw.2: “a” omitted

128. Km.hw.1: “Besides that” omitted

129. Km.hw.2: “a” instead of “every”

130. Km.hw.1: “be he” instead of “who is quite”; Km.hw.2: “good,” instead of “quite”

131. Km.hw.2: “or” omitted

132. Km.hw.1: “each” instead of “all”

133. Km.hw.2: “will have” instead of “*whether he has the*”; Km.tp.: “will (may) have” and “(may)” is written in the margin

134. Km.hw.2: “others” instead of “*of it or*”

135. Km.hw.2: “they may have” instead of “*whether he has a*”

136. Km.hw.2: “whether he has” missing

137. A.o.d.: “is taking” instead of “has taken”

138. Km.hw.1: “the” instead of “that”

139. Km.hw.2: “a” omitted

140. Km.hw.2: “garments” instead of “garment”

141. Km.hw.1: “for” instead of “that”

142. Km.hw.2: “most” missing

143. Km.hw.1: “without a hat,” omitted

spirit which is a<sup>144</sup> kingly spirit. It is like being crowned. It is an inspiration and<sup>145</sup> power which he calls in his poetry “intoxication”.

Then among the great poets of Persia there was Sa'di<sup>146</sup>, who has written among many other works the most popular work, his *Rosegarden*<sup>147</sup>, *Gulistan*, and<sup>148</sup> *Bustan*<sup>149</sup>. Sa'di<sup>150</sup> was a different temperament. Sa'di was a lover of humour, and was most simple. He begins<sup>151</sup> simply in his *Gulistan* a prayer, in which he says that, “Let me not show my infirmities to others but to you, Lord, my judge. For you are the judge, and you are the forgiver. You<sup>152</sup> choose whatever you like, whether to be<sup>153</sup> judge or forgiver.” The way in which<sup>154</sup> beautifully he proceeds in this prayer, which<sup>155</sup> he writes in *Gulistan* is wonderful, and so<sup>156</sup> simple, and yet it<sup>157</sup> has touched thousands and thousands<sup>158</sup> of people.

Once, someone went to a<sup>159</sup> bookshop where Sa'di was sitting, and the bookseller was not present. And when<sup>160</sup> asked for *The Rosegarden* of Sa'di. And he said, the Sa'di asked him<sup>161</sup>, “Do you like it?” He said, “He is really a frivolous poet.” And Sa'di<sup>162</sup> liked it so much that Sa'di<sup>163</sup> presented him with that book. He wanted to

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144. Km.hw.2: “the” instead of “a”

145. Km.hw.2: “, a” instead of “and”

146. For Sa'di, see List

147. Km.hw.2: “*The Rosegarden*” instead of “his *Rosegarden*”

148. Km.hw.2: “and” omitted

149. Sk.tp.: “and *Bustan*” omitted; for *Rosegarden*, *Gulistan*, and *Bustan*, see List under Sa'di

150. Km.hw.1: “He” instead of “Sa'di”

151. Km.hw.2: “pictures” instead of “begins”

152. Km.hw.2: “You” missing

153. Km.hw.2: “to be” missing

154. Km.hw.2: “in which” missing

155. Km.hw.2: “the way” instead of “which”

156. Km.hw.2: “and so” missing

157. Km.hw.2: “it” missing

158. Km.hw.2: “and thousands” omitted

159. Km.hw.2: “this” instead of “a”

160. Km.hw.1: “someone came who” instead of “when”; Km.hw.2: “then they” instead of “when”

161. Km.hw.2: “the Sa'di asked him” omitted

162. Km.hw.2: “so he” instead of “Sa'di”

163. Km.hw.1: “he” instead of “Sa'di”

give book<sup>164</sup>; *he* said, the word “frivolous” was the praise<sup>165</sup> of it. That shows that from the beginning till *the* end in *the* words of Sa'di there is no such <sup>166</sup>thing as assuming to be a philosopher, or a thinker. There is simplicity, *it is* natural, and yet so mirthful.

After these poets there came many others, and they adopted the same methods. But the living words of these three poets have always lived among *the*<sup>167</sup> mystic poets.

Firdausi has proved himself to be a very great mystic. There was a need of a book of traditions in Persia. And<sup>168</sup> *the* Shah of Persia asked for such a book. *But*<sup>169</sup> *it was* not to be found; then *he* asked Firdausi if he could write it. And by his mystic powers proved<sup>170</sup> *he* could send his soul into<sup>171</sup> the past and get glimpses of the past, and write a tradition of Persia. And the whole *Shah Nameh*<sup>172</sup> *has been written*<sup>173</sup> by the help of *the*<sup>174</sup> inner vision. *But*<sup>175</sup> *that*<sup>176</sup> proved not only to Persia, but *to all* human beings, that *the* soul is more capable than man knows it to be. Once *the* soul has penetrated this dense matter and lifted the veil of the<sup>177</sup> world of illusion, the soul can reach further than man can ever imagine. The whole *Shah Nameh* makes the ancient history of Persia, and gives *an*<sup>178</sup> account how shah after shah came and reigned over Persia, and all about their lives.

The idea that *the* Sufi poets are the<sup>179</sup> poets of Persia were Sufis, is true. But those who have thought into these subjects, they never had any sect. *They* were above any sect. As Hafiz again says

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164. Km.hw.1: “and while giving it” instead of “he wanted to give book”; Km.hw.2: “and” instead of “he wanted to give book”

165. Km.sh.: the word in sh. could be “price”, but a.o.d. have “praise”

166. Km.hw.2: “a” added

167. Km.tp: “the” omitted

168. Km.hw.2: “And” omitted

169. Km.hw.2: “But” missing

170. A.o.d.: “proved” omitted

171. Km.hw.2: “in” instead of “into”

172. For *Shah Nameh*, see List

173. Km.hw.2: “has been written” missing

174. Km.hw.2: “the” missing

175. Km.hw.1: “But” omitted

176. Km.hw.2: “he” instead of “that”

177. Km.hw.2: “this” instead of “the”

178. Km.hw.2: “keeps” instead of “gives *an*”

179. A.o.d.: “Sufi poets are the” omitted

that, “The temple of the deity<sup>180</sup>, *the*<sup>181</sup> Hindu deity, and *the*<sup>182</sup> mosque of *the*<sup>183</sup> Muslim, <sup>184</sup>are one and *the* same.” *They* never had such differences as *the* followers of religions have. *They* always have the influence that attracted<sup>185</sup> the people of all different denominations to the central truth beyond the boundaries of caste and creed.

God bless you.

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180. Km.hw.1: “the deity” omitted  
181. Km.hw.2: “whether it is a” instead of “the”  
182. Km.hw.2: “or a” instead of “and *the*”  
183. Km.hw.2: “the” omitted  
184. Km.hw.2: “they” added  
185. Km.hw.2: “attracts” instead of “attracted”

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San Francisco, Wednesday  
February 25<sup>th</sup>, 1926

### Man the Master of his Destiny

Beloved ones of God,

It is my great privilege and happiness to speak to the audience of San Francisco again at this platform invited by our most sympathetic friend Mr. P. Elder<sup>1</sup> who always has *given*<sup>2</sup> accommodation for those interested in philosophy<sup>3</sup>.

I will speak on man, the master of his destiny. If you say, as the Hindus of ancient times said, that man brings with him his *karma*<sup>4</sup> of the past, that is true. And if you say that before coming the destiny was designed for man, that is true also. That is the conception of the religion; the other is the conception of Hindu philosophy. As anything man makes is intended for a certain purpose, naturally all that God makes is intended also for a certain purpose. As Sa'di<sup>5</sup> says, that "Every soul in this world was born for a certain purpose, and the light of that particular purpose was kindled in that soul." And then again we see that however good or bad *a* person there is in this world, a very much important or useless person there is<sup>6</sup>, each has its<sup>7</sup> place in the scheme of the

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. Inayat Khan had given a series of lectures at the Paul Elder bookstore (see List) in 1923
2. Km.sh.: "acted" written; Km.hw.: "given"
3. Km.sh.: an illegible word, which could be "science"
4. For *karma*, see Glossary
5. For Sa'di, see List
6. Km.hw.: "there is" omitted
7. Km.hw.: "his" instead of "its"

universe. Some are tortured and some torture, and some are pleased and some are the source of pleasure. It all fits in when *you* look at this whole manifestation as one scheme, working at<sup>8</sup> a certain purpose. Each being is *a* part in a great scheme of the creation; when once you look at the life and you<sup>9</sup> will see that each person by his merits and faults, and<sup>10</sup> by his right doings and wrong doings, is accomplishing the purpose of the whole scheme of life. No doubt, *the* one is working like a poison would work in the system, and the other is working like nectar. The work of the one is goodness and compassion and forgiveness; *the work* of the other crudeness, coarseness, tyranny, and yet each is doing his part without knowing *it*, contributing *to* what is wanted to be done in *the* scheme of nature. Therefore, the idea the Orientals have *had* in all ages, that *the* fate of *a* person was made before *his* coming *on earth*, it shows that every person was made to fit in with the mechanism of the universe. He was made just so that *he* would take *the* place which was intended for him to take<sup>11</sup>; whether deserving *or* undeserving, *whether* pleasant or unpleasant, he takes that place.

But then there is a question that,<sup>12</sup> Why must God be good to one *and* cruel to the other, in order to make one happier, and<sup>13</sup> some give happiness to others and some cause misery to others. Why is it? Why *is there* no justice? Why *are* not all persons the same? But we see this according to *the* human point of view. We take each individual before us and see his life, not connecting him *with*<sup>14</sup> the whole scheme of nature. *We are* not capable of *understanding* what *is the* purpose *of*<sup>15</sup> *the* whole manifestation; not thinking about *it* from another point of view, *we* sometimes misjudge *the* creator. As Jesus Christ was asked, "*Master, who did sin, this man or his*

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8. Km.hw.: "towards" instead of "at"

9. Km.hw.: "life you" instead of "the life and you"

10. Km.hw.: "and" omitted

11. Km.hw.: "to be taken" instead of "to take"

12. Km.hw.: "that," omitted

13. Km.hw.: "in order to make one happier, and" omitted

14. Km.sh.: "in" written; Km.hw.: "with"

15. Km.sh.: "for" written; Km.hw.: "of"

parents? Why person blind to wrong or<sup>16</sup> <sup>17</sup> ?”<sup>18</sup> The master answered, “No, *it* is only that *the* works of God may be become manifested.”<sup>19</sup> The work of God is the whole scheme of nature. In order that *the* whole scheme of nature may work harmoniously and bring about that result, *it* is therefore that every person was made such as he is. That was the answer of the master and no one can give a better answer.

And now coming to the Hindu idea that every person who is placed in *a* certain place in life is *there* because he has<sup>20</sup> done something wrong in the past; that is why *he* is placed in worst condition, *it* is his karma according *to which he* is put in *a* place where *he* is to pay *his* debt. *It* is more consoling to certain temperaments. *They say*, “*I am* content with my condition, perhaps *I have* done something in *the* past *which is* not right; therefore *I am* placed in this *condition*.” Many people going through illness or misery or suffering *are* yet content, thinking, “This punishment *is* inflicted because we have done wrong in the past.” No doubt *there are* arguments for and against it. In *the* first place, *it* relieves God of his responsibility, which man puts upon God, that God *in* heaven *is* kind to one and not to another. But then there is another side of<sup>21</sup> *it*, that<sup>22</sup> even man, if he gives a punishment to another person in court *says*, “You have done such and such things, which was wrong according to this law, do you admit it? *It* is therefore that this punishment is given to you.” But we do not know what we have done in the past life, for which we are given a certain punishment. In this way the law of God becomes feeble, *becomes* wrong *to* those who do not know what they have done in *the* past, *why they* deserve such a thing, *such* a miserable life. They become very much perplexed; they would like to know what they have done.

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16. Km.sh.: “or” could also be “other”

17. Km.sh.: an illegible word that could be “parents”, “brands”, “prints”, or “friends”

18. Km.hw.: “that he was born blind” instead of “Why person blind to wrong or ?”

19. See John 9:1-3

20. Km.hw.: “had” instead of “has”

21. Km.hw.: “to” instead of “of”

22. Km.hw.: “that” omitted

Then there is another side of it,<sup>23</sup> to the question that<sup>24</sup> what we call right or wrong, or good or bad according to our idea, may not be<sup>25</sup> *the* same according to the divine law, because we make our own right and wrong according to our own conception, and it is we who estimate, *who* value a person as we see that person from our own limited idea of good and bad. And therefore, according to God, the sins and virtues and right and wrong may not be the same, and man, who does not know about that right and wrong, is not responsible for having done it, does not deserve that punishment, not even knowing what *he* is going through or why *he* is having that punishment.

And now, if we throw a little more light upon the subject of the<sup>26</sup> karma, the real karmic exchange is the meeting of the souls in the higher planes; for instance, the soul coming to manifestation and *the soul* going from manifestation. These souls meet; there is exchange of what this soul *coming* from the source brings and *what the* soul coming from *the earth and going* towards heaven gives what *he* has brought from the earth to *the* soul coming towards the earth. For instance, there was a man who was<sup>27</sup> running away with a purse of gold on horseback and many rode after him. There was police coming. He stopped at a place and could not take this purse of gold farther and there came along an acquaintance *who said*, "Where are *you* going?" *He said*, "Take this horse and *this* purse also." *The acquaintance* was glad to take *the* horse and the purse both, and by the time he went *farther* on *the* horse with *the* purse, *until he* was captured by *the* police. *The* police said, "You have taken it, you are arrested *as you are* coming on the same horse." This is the picture. The law is that everything that we possess and that belongs to *a* certain plane must be left in that plane. For instance, when the soul returns to *the* higher spheres *coming* from *the* earth, *it* must leave this garb, *the* physical garb borrowed from the earth, *it* must leave on *the* earth.<sup>28</sup> But with earthly body not go

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23. Km.hw.: "of it," omitted

24. Km.hw.: "that" omitted

25. Km.hw.: "mean" instead of "be"

26. Km.hw.: "the" omitted

27. Km.hw.: "who was" omitted

28. Km.hw.: these two sentences missing

in the other plane, must go with<sup>29</sup>. Same thing is the law of karma.<sup>28</sup> All good and bad experiences made, one goes back with *them*, souls coming from earth take up this,<sup>30</sup> and this soul must unload itself in order to go further, and *it* gives *them*, hands *them* over to an eager soul in order to go further. *This soul* takes, therefore, good or bad or whatever *there* is; *it* takes it, and what *it* takes, *it* has to pay for it<sup>31</sup>. When *it* comes on earth *it* must pay for it. This is *the* philosophical part of it<sup>32</sup>. *The* soul who has handed over *this load* is purified by it. *It* leaves its body purified from the earthly burden which *it* had carried on throughout *its* life on earth. But *the* burden remaining is given to *the* soul coming this way. *When it* is poetical, people call it a reincarnation of Shakespeare, because same speaking,<sup>33</sup> who has got the burden of Shakespeare on earth, all *this* knowledge got as a heritage of Shakespeare. When *he* comes on earth *he* comes with *the* quality of Shakespeare, *his* tendency is the same. Not only an offshoot of Shakespeare, but his image. Therefore, Hindus call it reincarnation.

And now coming further on the same subject, the question if free will has to do anything in life, or *whether* it is only that the destiny works and *the* free will does nothing. A very difficult question to explain in words. In *the* first place *it* is true that a design which is once made does not keep the same as time goes on. It changes, time changes it and the working of it changes it, and at the same time what changes in it is the embroidery of it, the design remains the same. If an artist planned in his mind to make a certain picture and before putting it on the canvas has the whole idea in his mind, that is the first design. *Then he* takes pains to draw it; as *he* draws it, the lines inspire him to do it differently from what *he* had first planned. No doubt, the purpose for what<sup>34</sup> *he* is making is not yet altered, *the* inspiration is there, *but* every line suggests him some improvement, to add something or to make some change in it. *It is possible that the picture becomes* entirely different from what

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29. Km.sh.: two slashes, the meaning of which is unclear

30. Km.hw.: "souls coming from earth take up this," missing, just a series of dashes

31. Km.hw.: "it" omitted

32. Km.hw.: "this question" instead of "it"

33. Km.hw.: "same speaking," omitted, just dashes

34. Km.hw.: "the object" instead of "what"

*he had* thought before, making *it while being* inspired by *the* picture, changes his plans. So it is with man. It is our thought, speech and action which has the influence of changing the plan by being more harmonious, more enthusiastic, good, patient, persevering. Sometimes when *it is* accomplished, *we* obtain *something* much better than *we* intended *it* to be, *we obtain a* success greater than *we* had imagined. Or sometimes *the* action, thought and planning, these all heighten and widen, *making it different* from what *we* had intended once. Every success and failure *has* much to do with our own life also and opens before us the possibility of *changing* life.

When *we* look at life from *a* metaphysical point of view, *we see* in every soul a divine spark, *and* this spark, which represents the creator, may be called the<sup>35</sup> free will, independent of the plan of destiny. We can have influence,<sup>36</sup> if not to<sup>37</sup> this flame and blaze, that would have a power to change the plan made before<sup>36</sup>. But those who only believe in free will and do not think about the<sup>38</sup> destiny, *they are* very often mistaken because very often a most scientific person, *a* persevering one, most qualified, has no success. *He* may work for years; the<sup>37</sup> success is not his portion. Something *is* missing there. Very often in business, *in* industry, in worldly matters, people *who are* simple *and* unqualified do<sup>39</sup>, at the same time success comes to them without ambition<sup>40</sup>. They do not pursue success, but success follows them. There are many instances such as these to *be* found, and that shows that destiny has a great deal to do on<sup>41</sup> one's life, that one is bound to destiny in every movement *one* makes in life.

And there is a side question if planetary influences have anything to do with destiny? Yes, it is true, the whole scheme of nature is<sup>42</sup> linked with human beings as well as with planets. There

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35. Km.hw.: "the" omitted

36. Km.hw.: "if not to this flame and blaze, that would have a power to change the plan made before" missing, just a series of dashes

37. Km.sh.: "to" could also be "do"

38. Km.hw.: "the" omitted

39. Km.sh.: an illegible symbol that could be "scientific"

40. Km.sh.: "ambition" could also be "invitation"

41. Km.hw.: "in" instead of "on"

42. Km.sh.: a word that looks like "such" follows

is a particular relation between a man and *a* certain planet because every planet extends its light currents on the earth and is connected with every soul in some way or the other, and therefore the whole cosmos *is* so made that every planet is working in accordance with each soul. And there is a question if souls have *an* even power on *the* planet as *the* planet on *the* soul. Planets have *power* on<sup>43</sup> souls because planets are stronger in spirit than souls, because *it* is *a* collective spirit *which* has a greater power over *the* individual spirit. But at the same time, *an* individual, spiritually evolved, who has attained to *a* certain mastery over *his* personality<sup>44</sup> and has a great influence upon the planet also. In *the* Orient there are stories about the prophets, that at *the* death of *a* prophet or *the* death of *a* great sage, the planetary system was in many ways affected, and soothsayers saw *this* great change coming to the whole cosmos. But this shows *that* when *an* individual expands his soul towards perfection, the soul can grow so strong and powerful, *so* illuminated, *that it has* power even on<sup>45</sup> planets. But at the same time, I would never advise anyone to depend entirely upon the prediction made by anyone on a horoscope. I think *that in order* to reconcile oneself *with* what has happened in the past, one can *be* consoled with the horoscope. But when *it* comes to see the future, very often it has *an* effect upon a person and his future if something bad is predicted by *the* astrologer, and *if he* goes on by<sup>46</sup> that impression, *it* becomes more concrete<sup>47</sup>, avoid it<sup>48</sup>. *It* comes true because thoughts and fears and doubts bring it about, *working* together with the prediction of the astrologer. Nevertheless, *astrology* is a science, *and* must be recognized as such. Those who know *it* rightly can find out things that are of great importance.

Man is an engineer and at the same time a machine. A part of his being is machine, especially when free will is absent in him, *when he is* moved by influences, subject to climatic changes, *when he* feels influences, planetary influences, *when he is* subject to

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43. Km.hw.: "over" instead of "on"

44. Km.sh.: the shorthand could also be read "over persons"

45. Km.hw.: "over" instead of "on"

46. Km.hw.: "with" instead of "by"

47. Km.sh.: an illegible symbol that could be "stones" or "changes"

48. Km.hw.: ", avoid it" omitted

conditions in order to speak or feel. And that part which is engineer in man is his divine heritage and is his soul, his spirit. If the soul is awakened, illuminated, then man has a deeper insight, a deeper power to meet with influences opposing his plans. And in our language we call this as<sup>49</sup> free will, but very often people understand it wrongly. Very often people are impressed by another, *by* what others have said, and then *they* say, “*It is our free will.*” They are working under influences of others and think it is free will. Very often, many who claim free will are *the* least free in life. *They* only claim free will, but do not know what *it* means. *There are* many influences they do not know, thinking *they* are working by *their* own free will. In reality, *it* is not such a simple thing as that. In order to have the engineer part in man, that divine spark must be blown *to a* fire that it may blaze and illuminate the path in life.

Very often people think that by being *a* positive person, by acting powerfully, by being determined and having *a* strong will, we can surmount above<sup>50</sup> all difficulties. *It* is not always so. Very often by fineness, gentleness, stillness, by still perception one can accomplish greater things *that* we can accomplish by strength or power. There are very few who understand today<sup>51</sup> and value the fineness, gentleness, the value of still perception. They only believe in power, *in* determination, and it is because materialism has made people so rigid and crude that *they* have almost lost the fine way of working. The other day I looked at Rodin’s<sup>52</sup> statue of a thinker. I was amused to see that with musculature such as he had, and *the* expression, *the* hard expression he had, *he* did not know what is thinking<sup>53</sup>. That is called hard thinking. That is what many people do, as also *they* attach value to hard working, *saying*, “I worked hard.” Is it hard working that brings about wonderful results? Sometimes soft work is needed and there hard work is not wanted. Hard thinking *is* not necessary there; maybe is this not necessary to be exerting one’s will. Will has *its* place, thought has *its* place,

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49. Km.hw.: “as” omitted

50. Km.hw.: “above” omitted

51. Km.hw.: “today” omitted

52. For Rodin and his *Thinker*, see List

53. Km.sh.: “thinking” followed by two illegible symbols

action has *its* place, feeling has *its* place. *They should be* kept in *their* own place, as *a* wise engineer utilizes steam power, *and* makes use of different instruments. <sup>54</sup>If only people strong will, then may loose his will <sup>55</sup> with same force wants to rise, may fall.<sup>54</sup> Mastery, therefore, is the understanding of life more and acting wisely.

And now coming to *the* question, what the spiritual thought or what spirituality has to add to the<sup>56</sup> mastery in life. Spiritual attainment is the real mastery and gives mastery on<sup>57</sup> life, and *the* person who has conquered the whole world is not yet a conqueror. Who has conquered himself is the conqueror who possesses all the world and *has* got the treasure which is his own, a treasure which no one can ever take away and that treasure is the knowledge of the self.

By spiritual attainment there comes a power which one need not draw from any other source except from within, which gives one confidence in doing anything worldly or spiritual. Spiritual attainment gives one an<sup>58</sup> inspiration and wisdom, *it gives* insight into life *and* clear understanding, which enables to understand life's situations much better than one would do otherwise. Besides, anything outside, a business or industry or anything<sup>59</sup> mastered, but<sup>60</sup> that is not enough. The self must be mastered first in order to accomplish anything else to a greater advantage. No doubt it is true that the one who wishes to attain to spiritual mastery must do anything, the littlest thing in the world, thoroughly and with patience. That which works against mastery is the<sup>61</sup> doubt, and lack of self confidence, lack of trust. And what helps mastery is the intention of finishing every little thing one takes *on* to finish<sup>62</sup>, and *the* confidence of being able to finish it, whatever be the conditions,

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54. Km.hw.: this sentence omitted

55. Km.sh.: a symbol that could be "do", "to" or "too"

56. Km.hw.: "the" omitted

57. Km.hw.: "over" instead of "on"

58. Km.hw.: "an" omitted

59. Km.sh.: "anything" followed by two illegible symbols

60. Km.hw.: "but" omitted

61. Km.hw.: "the" omitted

62. Km.hw.: "to finish" omitted

and perseverance which does not fail and which withstands all arrests with patience.

Those who have attained spiritual realization, they have not only been able to accomplish all things for themselves, their conduct, *their* thought has helped many to accomplish things in their lives. There is a story of Shivaji<sup>63</sup>, a young Indian venturer who started his life as a robber, and one day came to a great sage and master and asked his blessing, that *he* may<sup>64</sup> be successful in his next trip. The sage looked at this young man *and said*, “Yes, you have my blessings, but come again.” So *he* went *away* and succeeded, and *the* enthusiastic young man arrived *and said*, “*I had* success in *my* robbery by your blessing. Will you bless me for *the* next trip?” *The* sage said, “You must become more powerful, a little robbery *will* not do. *Get* three or five other men together. Going together, a greater robbery *will* so *be* gathered.” Some friends of his *were* inclined to *the* same things, and *he* took them for *the* next trip. When *he* came back, *he said*, “By your prayers and blessings I am very successful.” *The* sage said, “*It* is still not yet powerful enough. *Get* a hundred robbers to work in *the* next trip.” *These* hundred robbers became so powerful that *on hearing* the name of the gang, generals and all those in that country shook and trembled when hearing of them. *The* sage said, “Now make an attack on the Mughal<sup>65</sup> possessions. Why must they have Mughal possessions? *Go* there and take it.” So *he* went and took the Mughal possessions, and so in a few years time made a little kingdom. The next intention *he* had *was to conquer* whole of India as an empire. This robber *was* a young man, *but* he did not live *long*. If not<sup>66</sup>, *he* would have established an empire throughout the whole country. In *the* history of India, this remains as an example of an ordinary man *who came* to accomplish great things. *Mastery was learned* from a master, who brought him to that stage. But if *he had been* discouraged at that time, that force and courage which was to make a kingdom *was lost*. *It was the* preparing of that soul, it *was* an

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63. For Shivaji, see List

64. Km.hw.: “might” instead of “may”

65. For Mughal, see List

66. Km.hw.: “Otherwise” instead of “If not”

action which *was* only a cover over something *that was* to come from this young man; sustained, it developed to accomplish great things. If *it* was<sup>67</sup> another person, a<sup>68</sup> righteous and pious *person*, *the sage* would have seen *it* and *said*, “Come here and sit, meditate, the world is nothing.” The sage saw that<sup>69</sup>, “There is power, energy, will, youth, determination; something can be accomplished from<sup>70</sup> it.” *He* made the machinery go on working and *a* great thing was accomplished.

This proves that spiritual attainment in all aspects, whether individual for himself,<sup>71</sup> will always help to accomplish great things, because the mystery of mastery in life is in spiritual attainment.

God bless you.

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67. Km.hw.: “had been” instead of “was”

68. Km.sh.: a word which looks like “slave”, but could also be “self”

69. Km.hw.: “that” omitted

70. Km.hw.: “with” instead of “from”

71. Km.hw.: “, whether individual for himself,” omitted

Kismet Stam's shorthand and longhand reporting

Sufi Centre<sup>1</sup>, San Francisco  
February 26<sup>th</sup>, 1926

### **Mental Purification IV: Mastery<sup>2</sup>**

Beloved ones of God,

I will speak on the subject of mastery. The<sup>3</sup> life is purposed to attain to the<sup>4</sup> mastery and it being<sup>5</sup> the motive of the spirit, *and* it is by this motive at the back of it that the whole universe is created. Through<sup>6</sup> different stages from mineral to vegetable and from vegetable to animal kingdom and from animal to man is *the* continuing<sup>7</sup> waking of the spirit towards mastery. Man shows in the first place by his using the mineral kingdom and utilizing the vegetable kingdom *and* controlling the animal kingdom for his service, he shows<sup>8</sup> that in him that spirit is wakened by which the

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Km.tp. = a typescript probably prepared by Kismet Stam, closely following Km.hw. and noted only where it differs.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, closely following Km.tp., but with some editorial suggestions in ink, which are noted.

This lecture, highly edited, forms the basis of Chapter IV, "Mastery" (pp. 119-126) of *Mental Purification* in volume IV (1961) of the Sufi Message series.

Notes:

1. Km.sh.: "Headquarters Evening class" added in longhand above the text; Km.hw.: "(evening)" added
2. Km.sh.: "from the smallest atom to the greatest magnitude" added in longhand after the title
3. Sk.tp.: "The" crossed out in ink
4. Sk.tp.: "to the" crossed out in ink
5. Km.hw.: "This is" instead of "and in being"
6. Km.hw.: "The" instead of "Through"
7. Km.hw.: "continuing" omitted
8. Sk.tp.: "he shows" crossed out in ink

whole universe was created. His power of knowing, *of* understanding, *of* utilizing to the best advantage, this<sup>9</sup> is the sign of mastery. <sup>10</sup>In the whole creation man shows in his life that mastery.<sup>10</sup> But at the same time, it must be known that<sup>11</sup> there is one enemy that man has, and that enemy is limitation. And in any<sup>12</sup> realizing the spirit of mastery and in practising *it*, this spirit of limitation always is a hindrance.

Those who have realized some time or *the* other in their lives<sup>13</sup> this principal object with which man is born, they have then tried to develop that spirit *of mastery* in order to perfect<sup>14</sup> themselves. And the process of going from limitation to perfection is the process which is called mysticism. Repeating it again, I will say that mysticism means developing from limitation to perfection.

All pain and failure belongs to limitation; all pleasure and success belongs to perfection. Among those *whom* you know in your own surroundings<sup>15</sup>, you will find some<sup>16</sup> who are unhappy, dissatisfied with their lives<sup>17</sup>, who make others unhappy, are those who are more limited. And those who can help themselves and help others and those who are happy and bring pleasure in the life of others, are those<sup>18</sup> who are nearer to perfection.

And by knowing this, we must now find out what do I mean by limitation and what do I mean by perfection? These are only conditions of the consciousness. When one is conscious of limitation, *one* is limited; when one is conscious of perfection, *one* is perfect. Because it is the same one who is limited in the limited consciousness *who* is perfect in *the* perfect consciousness. In other words, there was a son of a rich man who had plenty of money put in his name in the bank. But *he* did not know, and when he had the

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9. Km.hw.: "this" omitted

10. Km.hw.: "In the whole creation man shows in his life that mastery." omitted

11. Km.hw.: ", it must be known that" omitted

12. Km.hw.: "any" omitted

13. Km.hw.: "life" instead of "lives"

14. Km.hw.: "defend" instead of "perfect"

15. Km.tp., Sk.tp.: the "s" at the end of "surroundings" omitted

16. Km.hw.: "that those" instead of "some"

17. Km.hw.: "life" instead of "lives"

18. Km.hw.: "the ones" instead of "those"

desire to spend some, he found in his purse<sup>19</sup> very little money. *This* made him limited. In reality, his father had put a very large sum in the bank. *But he was* not conscious of it. *It is* exactly the same case with every soul. Every soul is conscious of what it possesses and is unconscious of what is put in his name. In other words,<sup>20</sup> what one has<sup>21</sup> within one's reach, one *is* conscious to be<sup>22</sup> one's own. But what does not seem to be within one's reach, *one* considers *to be* outside. *It* is natural also. But wisdom opens a door to look out, to see, "*If* it is not meant or if it is also meant if<sup>23</sup> I knew it." Sometimes *the* mystery<sup>24</sup> of life is known to any<sup>25</sup> person; he may not be *a* mystic, *but* if *his* time comes, he knows it.

One day I was very interested that a man who did nothing but business all through life and made himself rich—*he was* perhaps one of the richest men of the country— wanted to show me his park. *A* beautiful park he had around his house in the open<sup>26</sup>. While I was his guest we were taking a walk. He said, "This is a park I have; it is wonderful to come here in the morning and evening." I asked him, "How far does your park extend?" And he said to me, "Do you want to know it? Do you look at *the* horizon from here?" I said, "Yes." *He* said, "All this ground is mine and the sea besides. All that you see." It was a wonderful answer. This answer was the example of the theory I have spoken; *he* was not only conscious of what *he* possessed, but of all that was there. *He* did not make a dividing line between what was his own and what was besides. It is a mystery and for every person it is difficult to look at life in this way. But I wish to tell you that even<sup>27</sup> *this* man, who was *in* business, *this* man *who* never thought of mysticism, also could arrive at that conception which *the* mystic finds out after *the* meditation of years. It was purely a mystical conception.

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19. Km.hw.: "dress" instead of "purse"

20. Km.hw.: "In other words," omitted

21. Km.hw.: "is" instead of "one has"

22. Sk.tp.: "to be" crossed out and "of being" substituted in ink

23. Km.hw.: "that" instead of "if"

24. Km.tp., Sk.tp.: "mastery" instead of "mystery" (probably a misreading)

25. Km.hw.: "a" instead of "any"

26. Km.hw.: "in the open" omitted

27. Km.hw.: "even" omitted

When *dervishes*<sup>28</sup> address to<sup>29</sup> one another—sometimes dressed in this patched coats<sup>30</sup>, and sometimes *they are* scantily clad, sometimes *they have* food and sometimes not—they address one another saying, “O king of kings, emperor of emperors.” *It is the* consciousness of what is king or emperor which is before them, as<sup>31</sup> *the* boundary of their kingdom is not limited. All *the* universe is their kingdom. *It is* in this way that a soul proceeds towards perfection by waking<sup>32</sup> *the* consciousness, raising it higher. <sup>33</sup>When you are standing at foot of mountain, what you see is narrow horizon compared with horizon you look at from the top of mountain, is exactly the same.<sup>33</sup> When *the* soul evolves spiritually, *it* rises to a height where it sees a wider horizon. Therefore, its possession becomes greater. But you might say, “By looking at *the* horizon, *it does* not *become* our possession; what *we* possess is what *we* call our own.” Now coming to other question.<sup>34</sup> *But* first Columbus saw America. *He* did not possess *it* first. But<sup>35</sup> *the* possession came afterwards. *The* first thing is to see. Afterwards *one* does possess<sup>36</sup>. But if *we* do not see, how to<sup>37</sup> possess? And without seeing *your* possessed<sup>38</sup>, *it* is not your possession.

There are two different ways, or perhaps<sup>39</sup> two different angles from which you must look at perfection. One way is likened to a straight<sup>40</sup> line and the other way is likened to a horizontal line. The way which is likened to a straight<sup>40</sup> line is the raising of the consciousness<sup>41</sup> within. And one might say, “How does one raise this consciousness<sup>42</sup>?” First of all by concentration one raises

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28. For *dervish*, see *darwish* in Glossary

29. Km.hw.: “to” omitted

30. Km.hw.: “they have patched sleeves sometimes” instead of “sometimes dressed in this patched coats”

31. Km.hw.: “as” omitted, and a new sentence begun

32. Km.sh.: the symbol is not very clear; Km.hw.: “opening” instead of “waking”

33. Km.hw.: “When you are standing...is exactly the same.” omitted

34. Km.hw.: “Now coming to other question.” omitted

35. Km.hw.: “But” omitted

36. Km.hw.: “possesses” instead of “does possess”

37. Sk.tp.: “to” crossed out and “can we” substituted in ink

38. Km.hw.: “possession” instead of “possessed”

39. Km.hw.: “or perhaps” omitted

40. Km.hw.: “perpendicular” instead of “straight”

41. Km.hw.: “reaching of the knowledge” instead of “raising of the consciousness”

42. Km.hw.: “reach the knowledge” instead of “raise the consciousness”

consciousness<sup>43</sup> within, which means one is able to see concretely and to be conscious of something which is apart from one's physical body. *A person* may be conscious of a poetry<sup>44</sup>, a word, a picture, an idea, or something. *A person* being conscious of it, if one can be so conscious of it that *one* can lose one's limited body out of one's consciousness for a moment, that is *the* first step. Although *it* seems very easy, *it* is not so easy. When a *person* begins to do *it*, no sooner *person*<sup>45</sup> closes his eyes in order to concentrate *than* thousand things come before him. Besides, this physical body becomes to be<sup>46</sup> restive. *It* says, "This *person* is not conscious of me." And then a *person* getting<sup>47</sup> nervous and twists and turns in order to be conscious of the body. *The* body does not like a person to be unconscious of it. Like a dog or a cat, *it* likes that *one* is conscious of it. Every<sup>48</sup> kind of nervous action comes in the body. *It* feels like moving, turning, scratching, or something. As soon as one wants to discipline the body, *the* body does not want to take discipline.

The second stage is that instead of being conscious of a thought, one is conscious of a feeling which is wider still. Because thought is a form, and even mind sees the form. But feeling has no form. Therefore, to fix your mind on a feeling, and to keep it with *the* intention of keeping it, *is* not an easy thing. If once a person has done it, and one has not given oneself to the restiveness of mind, then no doubt one feels uplifted and has gone further<sup>49</sup>.

This is the boundary of human progress and further than that is divine progress. And you may ask me, "What is divine progress?" When you go further still, then instead of being active, you become passive. That is a state to be passive. There *you* do not need concentration; what *you* need there is meditation. *There* you get in touch with that power which is audible and visible within you, and yet one is ignorant of it, that power *which* is busy moving toward

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43. Km.hw.: "reaches the knowledge" instead of "raises the consciousness"

44. Inayat Khan often used the word "poetry" in the sense of "poem"

45. Km.hw.: "he" instead of "person"

46. Sk.tp.: "to be" crossed out in ink

47. Km.hw.: "gets" instead of "getting"

48. Km.hw.: "Then a" instead of "Every"

49. Km.hw.: "and has gone further" omitted

materialising its intended object. And once you come in contact with this experience, you no more<sup>50</sup> can say once in your life that there is such a thing as an accident. That<sup>51</sup> you will see that all what happens is destined and prepared, when you catch it in its preparatory condition before *it* has manifested on the earthly plane.

*And* if you go further, there is consciousness in its aspect of being pure intelligence. It is knowing and yet knowing nothing. And knowing nothing means knowing all things, because it is the knowing of things that blunts the faculty of knowledge. In other words, when a person is looking in a mirror, his reflection covers the mirror and in that mirror nothing else *can be reflected*. Therefore, when the consciousness is conscious of anything, it is blunted; at that moment it is blunted, or, in other words, *it* is covered by something that is conscious of. The moment that cover is taken away, *it* is its own self, it is pure intelligence, *it is* pure spirit. And in that condition its power, life, magnetism, force, its capacity, is much greater, incomparably greater than one can imagine what it is<sup>52</sup>, except that one by *the* help of meditation reaches that condition. And if you go higher still, it is not even consciousness. It is a kind of omniscient condition which is the sign of inner perfection.

This is one direction of progress I have explained. There is another direction of progress, that is to see oneself reflected in another. When you are friends with another person, naturally your sympathy, love, friendship, makes you see in another<sup>53</sup> yourself, *and this* gives a person<sup>54</sup> *the* inclination to sacrifice. No one will make<sup>55</sup> sacrifice for another except when *he*<sup>56</sup> is oneself. If this feeling develops, *it* extends further, not only with friend, with neighbour, *but* with stranger, with anyone,<sup>57</sup> with *the* little beast and bird and insect, <sup>58</sup>as Buddha has said that harmlessness is the

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50. Km.hw.: "longer" instead of "more"

51. Km.hw.: "Then" instead of "That"

52. Sk.tp.: "what it is" crossed out and "it to be" substituted in ink

53. Km.hw.: "the other" instead of "another"

54. Km.hw.: "you" instead of "a person"

55. Km.hw.: "make" omitted

56. Sk.tp.: "he" crossed out and "the other" substituted in ink

57. Km.tp., Sk.tp.: "with anyone," omitted, perhaps inadvertently

58. Km.hw.: "as Buddha has said ... not help being harmless," omitted

essence of religion<sup>59</sup>, not help being harmless,<sup>58</sup> once<sup>60</sup> in at-one-ment<sup>61</sup> with all living beings. And it gives you insight into another as much as the other person knows about himself. You know about him as much as he knows, or<sup>62</sup> even more. This is *the* simplest phenomena<sup>63</sup> of this consciousness, not to work wonders. *It* brings you a quick proof that about another person *one* knows as much as *he* knows himself.

But then<sup>64</sup> there is another moral proof, that you become friends with the wise and foolish, *with the* virtuous and wicked more and more, like<sup>65</sup> you attract *them* to you. *You* cannot help it. Sympathy *is* so powerful that *even* enemies sooner or later *become* melted. It is not only *a* story when *they* say *that* Daniel was sent to the cave of the lions<sup>66</sup> and the lions were calmed. But<sup>67</sup> in order to see *this* phenomena<sup>63</sup>, one need not go to the mountains; in this world *there are* worse than lions: good natures and bad natures, possible and impossible people, and if you can tame them, *you* have accomplished something; *for it* required<sup>68</sup> a greater power than calming lions. One can think of the different ideas, agitated ones, antagonized ones, blunted ones, ignorant ones, drunken with falsehood *or with* jealousy, all sorts of<sup>69</sup> poisons; *there are* many<sup>70</sup> in this world. And it is only one power, the power of your sympathy, that assimilates all poisonous influences. It assimilates *them*; *it* takes away their poison, and it does not hurt you. You sooner or later purify them, revivify them, melt them, mould them, and direct them toward their purpose of life.

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59. Km.sh.: "religion" could also be "realization"

60. Km.hw.: "one is" instead of "once"

61. Inayat Khan used this word in its etymological sense, at-one-ment, and it is typed in this way in both typescripts

62. Km.hw.: "or" omitted

63. Inayat Khan characteristically used only the plural of this word; Km.tp., Sk.tp.: "phenomenon" instead of "phenomena"

64. Km.hw.: "then" omitted

65. Sk.tp.: "like" crossed out and "as" substituted in ink

66. Km.hw.: "mountains" instead of "lion"; Km.tp., Sk.tp.: "mountain" instead of "mountains"

67. Km.hw.: "But" omitted

68. Sk.tp.: the "d" on the end of "required" crossed out and an "s" substituted in ink, making "requires"

69. Km.hw.: "how many swords and" instead of "all sorts of"

70. Km.hw.: "many" omitted

The world seeks for complexity. If I were to give a lecture<sup>71</sup> how to get this magnetism in order how<sup>72</sup> to make people listen to you, tamed by their piety,<sup>73</sup> *and in order to draw them to you, if I were to give twenty exercises to do these things, there can be a great success for me. But if I told you simple things like this, that is, the deepening of your sympathy, the wakening of that sympathetic spirit in you, which is every power and magnetism there is<sup>74</sup>, and the expansion<sup>75</sup> of which means spiritual unfoldment, then there will be few to understand. For human beings, they do not want simple teaching, they want complexity.*

And then there is another stage of expansion and that stage<sup>76</sup> is trying to look at everything from another's point of view also, also trying to think as the other person thinks. This is not an easy thing also<sup>77</sup> because from one's childhood one learns to think so that one stands upon his<sup>78</sup> own thought. One does not move<sup>79</sup> so whether own right or wrong<sup>79</sup> *to another thought*; the very fact that<sup>80</sup> oneself has thought it, one must keep on it<sup>ff</sup>. Therefore, know *that it is a sign of expansion to be able to see from the child's point of view, or from the point of view of the foolish person, how he looks at things. And the most interesting thing there is only needs<sup>81</sup> one to be tolerant in order to see from point of view of another<sup>82</sup> and to be patient. In that way one extends one's knowledge to such a degree that no reading can give that knowledge. Then you begin to get from all sources; from every plane you will attract knowledge as soon as the mind becomes so pliable that it not only sticks to its own point of view.*

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71. Km.hw.: "lectures" instead of "a lecture"

72. Km.hw.: "how" omitted

73. Km.hw.: ", tamed by their piety," omitted

74. Km.hw.: "there is" omitted

75. Km.sh.: "expansion" could also be "expression"

76. Km.hw.: "stage" omitted

77. Km.hw.: "also" omitted

78. Km.hw.: "one's" instead of "his"

79. Km.hw.: "so whether own right or wrong" omitted

80. Km.hw.: "one has a thought oneself, keeps one on it" instead of "oneself has thought it, one must keep on it"

81. Km.hw.: "is that it brings" instead of "there is only needs"

82. Km.hw.: "in order to see from point of view of another" omitted

In my books I have called it unlearning. If you say, <sup>83</sup>“This is a very nice person,” and another who <sup>84</sup> comes *and* says, <sup>83</sup> “This is not a nice person, you are quite wrong,” *the* general tendency is to stick to that idea. But the greater evolution is to see from his point of view also. *He* has a reason to <sup>85</sup> it; maybe *he is too* unevolved to see, or *he is* more evolved, or less interested in *the* other *person*, or something. But by seeing from his point of view you do not lose your own; *your own point of view* is there. *But* the other point of view is added to yours. Therefore, your knowledge becomes greater. It wants a great tolerance and *it* wants <sup>86</sup> a great <sup>87</sup> stretching of the heart, and sometimes *it* pains when you stretch it. But by stretching the heart and *by* making *it* larger and larger, *you turn out* of your heart the sacred book.

And the third aspect is to feel another, because a person is different from *what* he appears very often and from what he thinks as soon as you get to his feelings very often <sup>88</sup>. *Sometimes* a person that <sup>89</sup> acts quite different to <sup>90</sup> his feelings, and says quite differently about the <sup>91</sup> feelings. And if your feelings can <sup>92</sup> the feeling of another, it <sup>93</sup> is a high aspect. You become a very <sup>94</sup> high personality and <sup>95</sup> *the* feelings of another can tell you much more than his words and actions can; and sometimes *they* can give you quite a different opinion of a person than if *you had* only seen *that* person and heard that person speak.

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83. Km.tp., Sk.tp.: “‘This is a very nice person,’ and another who comes and says,” omitted, probably inadvertently

84. Km.hw.: “person” instead of “who”

85. Km.hw.: “for” instead of “to”

86. Km.tp., Sk.tp.: “a great tolerance and *it* wants” omitted

87. Km.tp., Sk.tp.: “greater” instead of “great”

88. Km.hw.: “as soon as you get to his feelings very often” omitted

89. Km.hw.: “that” omitted

90. Sk.tp.: “different” changed to “differently” and “to” crossed out and “from” substituted in ink

91. Km.hw.: “from his” instead of “about the”

92. Km.sh.: an symbol that could be “blunted”, but that does not fit the context; Km.hw.: “know”

93. Km.hw.: “this” instead of “it”

94. Km.hw.: “very” omitted

95. Km.hw.: “when” instead of “and”

And if one has arrived here, human evolution finishes and divine evolution begins. Then *a* person no doubt<sup>96</sup> gets insight in what happens in *the* spirit in<sup>97</sup> man. *If he is* going to succeed or what happening, going to be happy<sup>98</sup>, or what is he<sup>99</sup> *going* to accomplish. Because there is something going on within that person preparing his plan of<sup>100</sup> tomorrow. And you begin to touch it and begin to get *the* impression of it. And that impression *is* so clear sometimes as anything visible and audible could be.

And if *you* go further, then you unite with everything<sup>101</sup>. In *this* consciousness distance remains no distance; if you can extend your consciousness so that *your* consciousness *touches* of<sup>102</sup> the consciousness of another, then not only *the* thoughts of that person but *the* whole spirit of that person *is* reflected in your spirit. Space *does* not matter; *your* consciousness can touch every part in<sup>103</sup> the world and every person *at whatever distance he may be*.

And if you go still further, then *you* can only realize that you are connected with all beings, that there is nothing or no one who is divided or separate from you. And that you are not only connected by chains with those you love, *but with all those you had*<sup>104</sup> known and do not know, but connected by *a* consciousness by<sup>105</sup> *which* binds you faster than any chains. Naturally, one begins to see then the law working in nature, one begins to see *that this*<sup>106</sup> whole universe is *a* mechanism working towards *a* certain purpose. Therefore, the right *and* wrong one, *the* good and bad, they are all bringing about one desired result, by wrong *power* and *by* right power, *a* result meant to be, which is the purpose of life.

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96. Km.hw.: "no doubt, a person" instead of "person, no doubt,"

97. Km.hw.: "of" instead of "in"

98. Km.hw.: "not, if he is going to be happy or not" instead of "what happening, going to be happy"

99. Km.hw.: "he is" instead of "is he"

100. Sk.tp.: "of" crossed out and "for" substituted in ink

101. Km.tp., Sk.tp.: "anything" instead of "everything"

102. Km.hw.: "of" omitted

103. Km.hw.: "of" instead of "in"

104. Km.hw.: "have" instead of "had"

105. Km.hw.: "by" omitted

106. Km.hw.: "the" instead of "this"

*Then*, naturally, one holds oneself back from that priestly spirit, “You are wrong,” *and* “you are right.” But one gets the sagely spirit, *saying* nothing, knowing all, doing all, suffering all things. This makes one friend of all and servant of all. And with all the realization of mystical truth and spiritual attainment, what *one* realizes is one thing, the only thing worth while, and that is to be of some little use to one’s fellow men.

God bless you.

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Kismet Stam's shorthand and longhand reporting

Sufi Centre, 1373 Post Street, San Francisco

February 26, 1926

**Sublime Knowledge and the Removal  
of Barriers in the Path of Life<sup>1</sup>**

Beloved ones of God,

I will speak on the subject of the result that is attained by the sublime knowledge. In the first place, the result of spiritual attainment is so vast and great that words can never explain it for the very reason that all that words can explain is limited, is learned or taught *or* bought or sold, and that which cannot be learned or taught and which cannot be<sup>2</sup> bought or sold is something higher, which cannot be put into words. Only, the first thing one begins to see in oneself is that words such as "I cannot" or "It is impossible" or "I am helpless" or that "It cannot be done," these thoughts cease to exist. Naturally, a soul becomes positive. He says, "If it is difficult today, tomorrow it will be easy," "If *it* cannot be done just now, afterwards *it* can be done." This optimism comes not only in imagination, but in the spirit it springs; its root is in the spirit and it strengthens man immensely in accomplishing things. The fear of death that every person has, more or less, disappears, and if fear of death disappears, there is no other thing that frightens the<sup>3</sup> person,

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Od.tp. = a typescript of unknown provenance, identical in wording to Km.hw., and therefore not mentioned in the notes.

Notes:

1. Km.hw.: a note says: "(name given by Murshida Martin)"; later, this long title was altered to "The Result that is Obtained by the Sublime Knowledge"
2. Km.hw.: "or" instead of "and which cannot be"
3. Km.hw.: "a" instead of "the"

for that is *the* thing that frightens one most. Many say, “I am not frightened of death,” but they will not continue to say that when death is before them.

A story is taught<sup>4</sup> in India, that a woodcutter used to *say* in his times of self-pity, after having worked all day long, *he* used to say, “Oh, what life! What a terrible life, having to work all day long in the hot<sup>5</sup> sun cutting *the* wood; I wish I were dead.” And sometimes he used to say, “Oh death, why do you not come? I would rather die than live such a life.” And one day death got pity on him and appeared before him. And the moment he looked at the death, he was so frightened that he began to beg him to leave him for some time in this world, that *he* would never invoke his name again, *that he* very much liked to live *a* few days more on earth. So it is with everyone. They call death when death is not present, *but* when death comes, then they are frightened. It is the spiritual soul who as a result of spiritual attainment begins to come above all fear. As Ali<sup>6</sup> has said, “Fear no longer remains in the heart of the spiritual ones.” For fear is like the darkness, and the illumination is light. When illumination comes, obscurity disappears.

The person who has arrived at spiritual attainment, his doubts cease to exist. And without spiritual attainment, however intelligent man may be, he still has doubts. And very often, the more clever *a* person, the more doubting he is<sup>7</sup>. And you will find among the most intelligent ones, they cannot make a decision. They *cannot* make up their mind, for they doubt. And doubt is the decay which destroys every action. And there is only the<sup>8</sup> thing that raises one above doubts, and that is not belief, but conviction. And conviction comes by spiritual attainment.

You will very often see a most learned man, who has studied several<sup>9</sup> books and *who* is most intelligent, say, “I suppose it is so” or “It can be so” *or* “It may be so.” The mystic never says that. *The mystic* says, “It is so” or “It is not so.” There is conviction. It is

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4. Km.sh.: “taught” could also be “told”

5. Km.hw.: “open” instead of “hot”

6. For Ali, see List

7. Km.hw.: “doubts he has” instead of “doubting he is”

8. Km.sh.: “the” could also be “a”; Km.hw.: “one” instead of “the”

9. Km.hw.: “many” instead of “several”

spiritual attainment that gives conviction to a person. Have prophets and sages said, “There may be a hereafter, there may be a soul,” or “Perhaps there is a Judgment Day,” or “Perhaps there is a God”? No. They have said, “It is so.” It is not *that* they have said, but they have known. Besides that<sup>10</sup>, the soul begins to see a way to immortality, and *it* therefore does not doubt or fear. It looks open-hearted to what is coming.

Spiritual attainment also makes the sight penetrating. In other words, before the eyes of the spiritual person, objects and people unfold themselves. They reveal their nature and character and secret. *It is* just like a master chemist; whatever drug, everything that is there, *he* knows how to utilize it, how to make medicine out of it, how to prescribe *it*. So before a<sup>11</sup> spiritual soul everyone stands with the record of his nature and character together with his past and present and future. Every person is as a written letter. But *a* letter is no comparison, for *a* letter is dead; here is something living, something more communicating, most revealing. *A* letter can reveal very little, but a person reveals thousandfold more. All that the words can never express is confided to the spiritual soul in the twinkling of an eye.

Very often people are deluded by the great compassion, by the graciousness, fineness, saintliness of a spiritual soul. But<sup>12</sup> they see *in* their negativeness a lack of power, but it is not truly so. On the contrary. Even behind the refinement, behind that saintliness and marrowness<sup>13</sup> and behind *that* sympathetic and compassionate attitude, a great power *is hidden*, a power of resistance, a power of accomplishment. Only they do not make *the* most of their powers. But the greater you are, *the more spiritual you are*, the less you use your powers too<sup>14</sup>. It *is* like a child soul and the<sup>15</sup> ripened soul. *If you* give money in the hand of a child soul, and<sup>16</sup> that person will

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10. Km.hw.: “that” omitted

11. Km.hw.: “the” instead of “a”

12. Km.hw.: “But” omitted

13. Although “marrowness” is not established (OED), it appears in all documents, but its meaning is not clear in context

14. Km.hw.: “too” omitted

15. Km.hw.: “a” instead of “the”

16. Km.hw.: “and” omitted

go in the shops and different places and will buy things that when attracting<sup>17</sup> him and<sup>18</sup> waste that money *and* in a short time *he will have* over nothing. *And* a ripened soul *who has got* the same amount of it, *he will* use it more slowly, more thoughtfully, *and* make the best of it, give happiness to himself and to others by it. And so the spiritual person neither makes use of his inspiration nor of his power for any<sup>19</sup> little worldly things. *He* is more economical than if the same power, or one hundredth of that power, were in the hands of an unrefined soul. For an instance, a person who would know about all his surroundings, and if he were still inquisitive and still so small as to speak about it to everybody what he saw, would be abusing of that insight. And it is the same thing which everybody does. Man is most inquisitive of knowing about another; he cares very little of knowing about himself.<sup>20</sup> And if bad is spoken of anyone, everybody listens, not only but with it<sup>21</sup>. But if good is spoken of anyone, then everybody begins to doubt, because think no such thing as goodness, we have never heard. That is human nature.<sup>20</sup> Therefore, the smallness of nature is first to be shaken off, has to get rid of it<sup>22</sup>. When morally one rises above the tendency of giving one's thought and time in knowing people's conditions *and* affairs without having to do anything with it, speaking about them, forming opinions about people, all this when *it* is given up, then *a* person rises above and<sup>23</sup> becomes entitled to spiritual attainment. And a person who is childish *enough* to use *them*, if *he* had any powers, in wonder workings or in accomplishing things of everyday worldly nature, he abuses spiritual power too.

The other day a scientist asked me if there were any way of raising a pen which is lying on the table higher by spiritual

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17. Km.hw.: "will attract" instead of "when attracting"

18. Km.hw.: ". He will" instead of "and"

19. Km.hw.: "in" instead of "for any"

20. Km.hw.: this passage ("And if... human nature.") omitted

21. Km.sh.: "but with it" is not clear in the sh., and could also be read "but after it" or "bad after it"

22. Km.hw.: "has to get rid of it" omitted

23. Km.hw.: "rises above and" omitted

magnetism. I said, “Nothing *to a* mystic<sup>24</sup> is impossible. *But why to spend* time to raise the pen, *where there are* so many human beings to be raised higher? This would bring about a much better result that raising the pen higher.”

What people wish<sup>25</sup> to do today *is* that *they* want to get spiritual insight and power and use it towards their material advantage. They think, “If that<sup>26</sup> can make was<sup>27</sup> more profitable in our worldly things<sup>28</sup>, that is worth gaining.” That is like spending pearls to buy pebbles.<sup>29</sup> Therefore, cannot buy good pearls and cannot pay pebbles.<sup>29</sup> They could better pay pebbles with pennies than to spend spiritual pearls for pebbles.

What business and industry and all other things require is effort, perseverance, qualification, intelligent working. If *you* do it that way, you are successful. But to try and think that spiritual attainment must be only for worldly success is a very small aim to be accomplished, have very great<sup>30</sup>. Spiritual attainment is success itself. All things come to him<sup>31</sup>; *if he is a* businessman, he is bound to<sup>32</sup> be more successful. But *he must not try to* attain spiritually because<sup>33</sup> succeed in business. *The* accent must be on spiritual attainment, other thing follows<sup>34</sup> as a matter of course.<sup>35</sup> But on the other hand, businessman can be successful without spirituality. There are many very successful. Spirituality must not be used or must not be attained with any other intentions, must be attained for sake of spirituality. Other things must come behind.<sup>35</sup> As Christ *has* said, “Seek ye first the kingdom of heaven and all these things shall be added unto you.”<sup>36</sup> Therefore, in all professions, *for a*

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24. Km.sh.: after “mystic” appears an illegible sh. symbol which could be “said” or “that”

25. Km.hw.: “want” instead of “wish”

26. Km.hw.: “we” instead of “that”

27. Km.hw.: “things” instead of “was”

28. Km.hw.: “life” instead of “things”

29. Km.hw.: this sentence omitted

30. Km.hw.: “have very great” omitted

31. Km.hw.: “the spiritual person” instead of “him”

32. Km.sh.: “bound to” could also be “found to”; Km.hw.: “will” instead of “is bound to”

33. Km.hw.: “in order to” instead of “because”

34. Km.hw.: “and all things will follow” instead of “other thing follows”

35. Km.hw.: this passage (“But on... came behind.”) omitted

36. See Matthew 6:33

writer *or a poet*, industry<sup>37</sup> *or a political person*, or in *any other* profession, or if you are *an* inventor, spiritual attainment will always help in every direction. But it must not be attained because you must be successful in *a* certain direction,<sup>38</sup> not because wanted to help something. Helps person spiritually.<sup>38</sup> Because that makes the course longer; *then it* takes a longer time. Besides, spiritual attainment is success itself,<sup>39</sup> *there is* no greater success than spiritual attainment because it is the finer success, a success which reflects in everything you do and brings about fruitful results. Therefore the ancient people have called it *the* philosopher's stone, that whatever *the* philosopher's stone touches, whether *it* is steel,<sup>40</sup> iron, *or* copper or brass, *it* turns into gold. In other words, whatever the heart of *the* spiritual person touches, it turns into life.

Morally a person who has attained spirituality<sup>41</sup> need not cultivate sympathy, for sympathy comes without his cultivating, as a matter of course. A spiritual person cannot be other than sympathetic. It is a continual outpouring<sup>42</sup> of love that manifests by spiritual realization. It goes out to the wise and foolish both, *to* good and wicked both, as Christ's forgiveness was always ready for the wicked, his affection always for the good.

*It is* love manifesting in different aspects, as compassion, forgiveness, kindness, graciousness, as affection, as sympathy, it is one and the same. And in the end a spiritual person does not see in another person a separate entity. His realization makes him feel, "It is myself." Therefore, *he* cannot wrong another person once he begins to see the other person as himself. And no one in the world seems to him different and distinct to himself, but he sees in him the various aspects of his own being. It is in this way that *the* spiritual soul expands and attains to perfection.

God bless you.

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37. Km.hw.: "industry" omitted

38. Km.hw.: this passage ("not because...spiritually.") omitted

39. Km.hw.: "spiritual attainment is success itself," omitted

40. Km.hw.: "steel," omitted

41. Km.hw.: "spiritual attainment" instead of "attained spirituality"

42. Km.hw.: "outflowing" instead of "outpouring"

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Sather Gate<sup>1</sup> Bookshop, Berkeley, California  
February 27<sup>th</sup>, 1926

### The Secret of Breath

Beloved Ones of God,

This evening I am to speak on the subject of breathing. It is very little known in the world what mystery lies in breath. Since the last religious conference which took place in the Chicago exhibition<sup>2</sup>, since that time, after the lectures of Vivekananda<sup>3</sup> have been heard, there has come an inquiry, a tendency to know what is meant by Yoga. And some uninitiated who did *not* know *the* importance and sacredness of *the* idea, gave out books, gave something in the form of books which cannot be given in books, which has been taught for thousands of years in the East, handed down from teacher to pupil, trusted to those who were initiated. Initiation means a trust. Therefore do not, please, think that I am speaking this evening<sup>4</sup> on the subject of the science of breath. I am speaking on *the subject of* the mystery of breath.

In the first place, it is clear to those who know or do not know medical science that after<sup>5</sup> the whole mechanism of the body

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*. Towards the end of the lecture extensive revisions were made, undoubtedly in collaboration with Inayat Khan, and so the text is difficult to decipher.

#### Notes:

1. Sather Gate is the main entrance to the campus of the University of California at Berkeley
2. The World's Parliament of Religion, where Swami Vivekananda spoke, took place as part of the Columbian Exposition of 1893 in Chicago
3. For Swami Vivekananda, see List
4. Km.hw.: "this evening" omitted
5. Km.hw.: "after" omitted

becomes a corpse being that<sup>6</sup> the breath may depart<sup>7</sup> and the body may...<sup>8</sup>. That means that, however much perfect the mechanism of the body *may* be, in the absence of breath the body is a corpse. In other words, what is living in the body, or *what* makes it living, is breath. And how few of us realize this fact. *We* go on day after day working, busy with everyday life, absorbed in the thoughts we have before us, occupied with business, pursuing motives before us<sup>9</sup>, and yet ignoring the principle upon which the whole life is based. And if one comes out and says, "Prayer is a very important thing," people begin to think, "Yes, perhaps." *If one* says, "Meditation is a great thing," *people say*, "Yes, it is something." *But* when *one* says, "Breathing is a great secret," one says, "Why, I have never thought about it. What is it, after all?"

As far as science goes, one knows of breathing as air breathed in and breathed out. When *it is* breathed in, *one* gets oxygen from *the* space, and *when it is breathed* out, *one* throws hydrogen<sup>10</sup> *into* *the* space. When *one* goes still further *one knows that* breathing keeps the lungs' capacity<sup>11</sup> and the organs of breath going, and<sup>12</sup> that digestive gasses are drawn in, and that one gets a greater digestive power. And<sup>13</sup> *on the basis of* that principle now it is seen some years that<sup>14</sup> people are beginning to use breathing in the physical exercises; also the latest discovery that physical exercises without not efficient<sup>15</sup> together with breathing exercises make *the* body healthier, greater profit doing physical exercises together with breath<sup>16</sup>. It is for some years that voice-producers have given greater importance to breath. In reality, the breathing itself is voice and the whole voice-construction depends upon breathing. Then

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6. Km.hw.: "when" instead of "being that"

7. Km.hw.: "has departed" instead of "may depart"

8. Km.hw.: "and the body may..." omitted

9. Km.hw.: "before us" omitted

10. Km.hw.: "hydrogen" underlined; in a later typed version made from Km.hw., "hydrogen" crossed out and "carbon dioxide" written in the margin as a correction

11. Km.hw.: "capacity" omitted

12. Km.hw.: "and" omitted

13. Km.hw.: "And" omitted

14. Km.hw.: "now it is seen some years that" omitted

15. Km.hw.: "on the discovery that physical exercises" instead of "the latest discovery that physical exercises without not efficient"

16. Km.hw.: ", greater profit doing physical exercises together with breath" omitted

again, some physicians begin to see that many different illnesses of nerves, character,<sup>17</sup> or of lungs or different nervous centres can be often helped by breathing. This is coming out as *a new culture*. *People* find out that<sup>18</sup> wrong or right cultures. *There* seems to be a general awakening towards the science of breath. And<sup>19</sup> those who have practised breathing in connection with physical culture or for the improvement in their particular condition, illness or weakness, they have found wonderful results, every day are finding wonderful results<sup>20</sup>. *As a* now<sup>21</sup> invention *they* say that *breath* is connected with everything *on* earth: *with* voice-production or healing, or curing *of* the<sup>22</sup> nervous conditions, or developing *the* muscular and nervous system. And that<sup>23</sup> is so far that the science of breath has reached.

But when *we* come to *the* mystery of breath, *it* is another domain, altogether different. In order to come first of all *to the* meaning of breath according to *the* mystic's<sup>24</sup> point of view, *the* perceptible breath which *the* nostrils and hand<sup>25</sup> can perceive as air drawn in and air going out, this breath is only an effect of breathing. *It* is not breath. For *the* mystic *breath* is that current which takes the air out and brings the air in. The air is perceptible, not the current. *The current* is imperceptible. This is what the mystic calls *nafs*<sup>26</sup>, which means the self, not called breath, is<sup>27</sup> the self, the very self of man. Besides *atman*<sup>28</sup> is the soul and means soul<sup>29</sup>. In German the same word is used for breath<sup>30</sup>. *They* do not know, but it is the same word. *The* word of *the* mystics, the self,

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17. Km.hw.: “, character,” omitted (perhaps “of a nervous character” was said?)

18. Km.hw.: “that” omitted

19. Km.sh.: after “And” there are two shorthand signs, the first one looks like “divide” the second one could be “that” or “right”

20. Km.hw.: “every day are finding wonderful results” omitted

21. Km.hw.: “new” instead of “now”

22. Km.hw.: “the” omitted

23. Km.hw.: “it” instead of “that”

24. Km.hw.: “mystical” instead of “mystic's”

25. Km.hw.: “and hand” omitted

26. For *nafs*, see Glossary

27. Km.hw.: “not called breath, is” omitted

28. For *atman*, see Glossary

29. Km.hw.: “means ‘the soul’” instead of “is the soul and means soul”

30. The German word for breath is “Atem”

*the soul*, and<sup>31</sup> in Germany is used the soul<sup>32</sup> without *them* knowing; still is the soul<sup>33</sup>. That shows, if *there* is any trace of *the soul*, it is to be found in breath.

Naturally, it being the self, it is not only the air which one exhales causes that action in the air,<sup>34</sup> but *it* is a current which, according to mystics, runs from *the* physical plane into *the* innermost plane, a current which runs through the body, mind *and* soul, touching the innermost of life and at the same time coming back, *a* continual current perpetually moving in and out. This gives quite *a* different explanation of the breath and gives you the importance of something which very few people consider so important. And *it* makes you understand *that* the most important part of being is breath, a being which reaches the innermost of life and reaches outwards on the surface, that means touching the physical planes<sup>35</sup>. Only, the direction of breath is in such dimension, that dimension which today science does not recognize, a dimension which is recognized by mystics, *a* dimension which is mentioned by mystics by saying “within”.

The other day I was lecturing in England, and there came a very wonderful scientist, and he heard the lecture and was very interested by lecture<sup>36</sup>. *He* comes and asked<sup>37</sup>, “I am very interested, *but there is* one thing *that* puzzled<sup>38</sup> me very much.” *He* said, “I cannot understand word ‘within’. What *do you* mean? Within the body? We can only understand inside the body.” That is where comes the difficulty of a common understanding between science and mysticism. *It* will finish. *It is* only *a* momentary difficulty. *It will* only take *a* few more years<sup>39</sup>. Once scientists mystics....<sup>40</sup>

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31. Km.hw.: “and” omitted

32. Km.hw.: “for ‘breath’” instead of “the soul”

33. Km.hw.: “still is the soul” omitted

34. Km.hw.: “causes that action in the air,” omitted

35. Km.hw.: “plane” instead of “planes”

36. Km.hw.: “by lecture” omitted

37. Km.hw.: “asks” instead of “asked”

38. Km.hw.: “puzzles” instead of “puzzled”

39. Km.hw.: “years more” instead of “more years”

40. Km.hw.: “Once scientists mystics ...” omitted

If I were to give a philosophical *explanation* of this dimension, I would give as an example the simile of the eyes, that what is *it* in the eyes of ours which can accommodate the horizon of so many miles? The size of *the eyes is* so small, and *they* can accommodate such a large horizon. Where does it accommodate? It accommodates within. That is only the example one can give. It is a dimension which cannot be measured, but which is accommodating, *which* means<sup>41</sup> *an* accommodation. *The* accommodation of *the eye* is not *a* recognized dimension. Yet it is a dimension, the same way there is a dimension of mind. One can think deep, feel profoundly. One can be conscious of life and still more deep. And one cannot point it out, because *it* is being<sup>42</sup> abstract. If *there is* any word, *it can* only *be* said as far as I am saying, that there is *a* dimension which can only be called “within”. And through that dimension *a current* runs from *the* innermost plane to *the* physical plane, and there it keeps life living. And therefore, if I were to say that breath is the soul and soul is the breath, *there is* nothing wrong about it.

The picture of God and of souls is that of the sun and its rays. The rays are not different from the sun, *the sun is* not *different* from the rays. Yet there is one sun and many rays. The rays *have* no existence of their own; *they are* only *an* action of the sun. *They are* not separate of the sun, and yet the various rays make an appearance of so many different things<sup>43</sup>. The one sun gives *the* idea of one centre. So it is with God and man. What is God? The spirit which projects different rays, and each ray is a soul.

Therefore, the breath is that current which is a ray, a ray which comes from that sun which is the spirit of God. And with this ray there is the sign of life. And what is the body? The body is only a cover over this ray. When this ray has withdrawn itself from this cover, *the* body becomes a corpse. Then there is another cover *which is* *the* mind. *The* difference between mind and heart is as *the* surface and the bottom. *It is* the surface of *the* heart which is mind, *and it is* *the* depth of the mind which is heart. Only, *the* mind

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41. Km.hw.: “is” instead of “means”

42. Km.hw.: “being” omitted

43. Km.hw.: “rays” instead of “things”

expresses *the* faculty of thinking, *the* heart of feeling. That is a garb within, a garb worn by the same thing which we call<sup>44</sup> breath.

Therefore, if the ray which is the breath has withdrawn itself from the body, it still exists, because *it* has another garb, *it* has a garb within. *The* outer *garb* was the body, *the* inner garb is the mind. *It* still continues to exist. And if it is lost in that garb which is called mind, then there is another garb, finer still, called the soul. Because breath runs ever<sup>45</sup> through all these things, body, mind, and soul.

The Yogis, they say, have learned very much of the secret of breath from the serpent. *It* is therefore that there came a custom that they called *the* serpent *the* sign of wisdom. Shiva<sup>46</sup>, the lord of Yogis, has in his neck a necklace of serpent. That shows it is the sign of mystery, a sign of wisdom. There are cobras in the forests of tropical countries, specially in India, who<sup>47</sup> sleep and rest<sup>48</sup> for six weeks. And then one day it wakens and it breathes because *it* is hungry, *it* wants to eat. And its thoughts attract food *from* wherever *it may* be. From miles food *is* attracted from<sup>49</sup> *its* thoughts. *The* breath of *the* cobra *is* so magnetic so<sup>50</sup> that *the* food is helplessly drawn, a doe<sup>51</sup> or deer or any animal *is* drawn closer, fowl even<sup>52</sup>. *It is* so strongly drawn that even from the space *it* comes down, helplessly drawn, and falls into its mouth. *It* makes no effort. It just breathes, *it* opens its mouth and there comes its food in its mouth. And then *it* rests for eight<sup>53</sup> weeks again. Besides this, it shows such a might in its construction that without wings it flies, and without feet it walks. And if there is any animal which can be called the healthiest animal, *it* is the serpent. It is never ill. Before it is ill, it dies. And if *there is* any animal that lives long, *it* is the serpent.

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44. Km.hw.: "is called" instead of "we call"

45. Km.hw.: "ever" omitted

46. For Shiva, see List

47. Km.hw.: "which" instead of "who"

48. Km.hw.: "and rest" omitted

49. Km.hw.: "by" instead of "from"

50. Km.hw.: "so" omitted

51. Km.hw.: "fowl" instead of "doe"

52. Km.hw.: "fowl even" omitted

53. Km.hw.: "six" instead of "eight"

And it is said by those living in the country places in the tropical countries that cobras can take revenge after twelve years. It remembers. If you once hit the cobra, it always remembers. That shows its memory, its mind. It has a mind. *It* knows the person. Besides, music appeals to the cobra, and music appeals to intelligent men. The more unintelligent the man, the less *music* appeals to him; music *has* such relation with intelligence. That shows that every sign of intelligence, of wisdom, of power is to be seen in the cobra. The mystics have then studied the life of cobras. *And they have* found two wonderful things. One thing *is that it does* not waste energy. *The* birds fly until *they are* tired. Animals *are* running here and there. *The* cobra does not do it. *It* builds a hole where *it* lives and rests. *It* knows *the* best way of repose, a repose which *it* can continue as long as *it* wishes. We cannot do it. We human beings are the least of all creatures who know about repose. *We* only *know* about work, not about repose, because *we attach* all importance to the work, never to rest. Because *we do* not find anything in rest, but everything in work. *The* world<sup>54</sup> of rest *we* do not see.

Besides that, the breathing capacity of *the* cobra is naturally such that<sup>55</sup> no other creature shows. That capacity goes as a straight line throughout its body that gives<sup>56</sup> its energy. Cobra straight...<sup>57</sup> The current which *it* gets from the space, that runs through it, and<sup>58</sup> gives it all the<sup>59</sup> light and energy and radiance and power. And compared with *the* cobra, all other creatures are awkwardly built, cobra<sup>60</sup> straight line....<sup>61</sup>

*The skin of the cobra is so soft and of such silky structure. And in a moment's time it goes out of its skin and is new, just like born anew. The mystics have learned from it. They say, "We must go out of the body just as the cobra goes out of its skin; we must go*

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54. Km.hw.: "work" instead of "world"

55. Km.hw.: "as" instead of "that"

56. Km.sh.: it is not clear whether the sh. symbol means "gives" or "keeps"

57. Km.hw.: "that gives its energy. Cobra straight..." omitted

58. Km.hw.: "and" omitted

59. Km.hw.: "the" omitted

60. Km.sh.: an indecipherable shorthand symbol

61. Km.hw.: "cobra [indecipherable] straight line ...." omitted

out of *our* thoughts, ideas, feelings, like<sup>62</sup> *the* cobra does with its skin." *They say* that<sup>63</sup>, "*We* must be able to breathe so<sup>64</sup> rhythmically, to control *our* breath as *the* cobra does. *We must be able to* repose and relax in *the* same way as *the* cobra can. And then *it is*<sup>65</sup> possible that<sup>66</sup> to get all we want." As Christ has said, "Seek ye first the kingdom of God and all things shall be added unto you."<sup>67</sup> *The same thing that* is at least<sup>68</sup> added to *the* cobra: all that it needs, to man also can be added if *he does* not trouble about it. As Sa'di<sup>69</sup>, our great poet, has said ever<sup>70</sup>, "Myself," he says, "you worry so much over things that you need, but know that the one who works for your needs is continually working for them. But you worry over them because *it is* your disease, your person<sup>71</sup>, that makes you worry all the time." And when *we* look at life more keenly, *it is* the same thing. Our worry about things, it seems, is our nature, *our* character; we cannot help *it*. Sometimes if *we did* not worry, *we think we were*<sup>72</sup> not living. *It* becomes such a part of our nature to worry that if we had no worry, *we* doubt if we are really living. Mystics therefore have for thousands of years practised it, practised<sup>73</sup> the control of it<sup>74</sup>, the balance of it, *the* rhythm of it, *the* expanding of it, *the* lengthening of breath<sup>75</sup>, *the* broadening of it, the centralizing *of it*. By this great phenomena have been accomplished. All the Sufis in Persia, *in* Egypt, *in* India, have been great masters of breathing. And there are some masters who are conscious of their spiritual realization at every breath they take in and take out. With every breath a consciousness of their plane of realization is attached.

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62. Km.hw.: "just as" instead of "like"

63. Km.hw.: "that" omitted

64. Km.hw.: "as" instead of "so"

65. Km.hw.: "will be" instead of "is"

66. Km.hw.: "that" omitted

67. Matt. 6.33

68. Km.hw.: "at least" omitted

69. For Sa'di, see List

70. Km.hw.: "ever" omitted

71. Km.hw.: "passion" instead of "person"

72. Km.hw.: "are" instead of "were"

73. Km.hw.: "it, practised" omitted

74. Km.hw.: "breath" instead of "it"

75. Km.hw.: "it" instead of "breath"

A person who really knows how to work with breath, and if *he* is not lazy, *there* is nothing *he* cannot accomplish, if<sup>76</sup> cannot say *of anything that it is impossible, he cannot say it*. Only it requires work; *it is not only a matter of knowing the theory, but it requires the understanding of it*. The adepts, mystics, therefore *do not* consider breathing as a science or *as an exercise; they consider it as the most sacred thing*. It is like religion. *And in order to accomplish that practice any<sup>77</sup> discipline is given by a teacher, obey it, do it<sup>78</sup>*.

*But there is the great difficulty*. I found sometimes in my travellings and<sup>79</sup> teaching<sup>80</sup> *when I had been speaking about these things, that people come with preconceived ideas. They are just<sup>81</sup> willing to learn, but they do not want any<sup>82</sup> discipline about it<sup>83</sup>. But to work in the military there is a discipline, in the factory, in the office there is a certain discipline, in the study in<sup>84</sup> the university, everywhere there is discipline.* <sup>85</sup>*But person will have everywhere any<sup>86</sup> discipline, but not in spiritual things.* <sup>85</sup> *If the voice producer says them to make such grimaces, such faces,<sup>87</sup> “Open your mouth so much, stand before the mirror and make this terrible face or not<sup>88</sup>,” people will do it. But when it comes to spiritual attainment<sup>89</sup> they make difficulties. They think so little of it that they do<sup>90</sup> not want to make any sacrifice, thinks to the least*

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76. Km.hw.: “he” instead of “if”

77. Km.sh.: “any” could also be read as “when”; Km.hw.: “a” instead of “any”

78. Km.hw.: “, obey it, do it” omitted

79. Km.sh.: “and” could also be “this” or “a”

80. Km.hw.: “and teaching” omitted

81. Km.hw.: “just” omitted

82. Km.hw.: “a” instead of “any”

83. Km.hw.: “about it” omitted

84. Km.hw.: “at” instead of “in”

85. Km.hw.: “But in spiritual things people do not want it.” instead of “But person will have everywhere any discipline, but not in spiritual things.”

86. Km.sh.: “any” could also be “every”

87. Km.hw.: “such faces,” omitted

88. Km.hw.: “or not” omitted

89. Km.sh.: “attainment” could also be “difficulty”; Km.hw.: “things” instead of “attainment”

90. Km.sh.: “does” instead of “do”, indicating that the (missing) subject of the sentence must have been singular

for<sup>91</sup>. *Because they* do<sup>90</sup> not know where *it* leads to, *they have* no belief. On top of it, there are false methods which are taught here and there, *and people are* commercializing that which is most sacred<sup>92</sup> and beautiful and joyous people find out majority can be pleased, work with imaginations if think that majority fanciful. Make out of it a business when person<sup>93</sup> ever another thing. Have gone in from<sup>94</sup> much appear in factory. I got nothing from it all, it is case. Today there is so much said that people in America lingering with truth. No doubt about it. Doubt it not because people in America so much of materialism, already tired of it. Experience something else, but at the same time the situation is such that greater demand, what is new keeps mostly. Quite different then from what seeking after on one said spirit communion people say no, much better if communicate with those who have gone<sup>94</sup> are wrecked every person spiritual communication. Is not right<sup>95</sup> may be many who are only pretending to do so, only business. Are who come out as clairvoyants, see future?<sup>92</sup> In that way the higher ideal is brought down till the last depth. And it is this<sup>96</sup> time that the real thing should be introduced, seriously studied, experienced, realized by practice.

That<sup>97</sup> a great service to humanity can be done<sup>98</sup> here in this land of America, such a service can be rendered<sup>98</sup> if a few people with real sincere desire of searching, with patience, *with* endurance, with full confidence to<sup>99</sup> esoteric teaching came. *It would be* of such great use to *the* whole land, a service to God beyond price<sup>100</sup>. And the one who seriously does it, *to him* the

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91. Km.hw.: “, thinks to the least for” omitted

92. Km.sh.: This passage (“and beautiful...see future?”) was not transcribed in the longhand version, and therefore the connective words which would make sense of the passage are missing.

93. Km.sh.: “person” could also be “be”

94. Km.sh.: an indecipherable sh. symbol

95. Km.sh.: “right” could also be “that”

96. Km.hw.: “this” omitted

97. Km.hw.: “That” omitted

98. Km.hw.: “here in this land of America, such a service can be rendered” omitted

99. Km.hw.: “in” instead of “to”

100. Km.sh.: in longhand “praise” written above “price” in sh.

doing of *this* service is *a* greater pleasure than anything in the world. And I do not think that there is a small number among people who would be quite willing to give their lives, *their* thought, and their time, if they knew *what* they can accomplish. But to make them know is the difficulty. *To* have that confidence and trust of<sup>101</sup> the study of breath. *It* wants only patience. *And it* wants, before *all*, confidence.<sup>102</sup> If no confidence cannot develop, that is what Catholic Church called faith. The real faith is confidence, when person has confidence is the faith. Even no medicine of doctor could if no confidence in doctor. In East secret of spiritual attainment have great confidence, before begin with confidence in spiritual things, the first they are ready for it.<sup>102</sup> In other things, yes, *they* will doubt, *in* business, *in* industry, if *a* person says. But in spiritual things there is no question. In the mind of the wise and *of the* foolish and could be<sup>103</sup> *there is* no question about the value of spiritual attainment.<sup>104</sup> If you ask wicked<sup>105</sup> person say, “Yes is something more spiritual, only I am unfortunate cannot do has confidence in it, recognize it.”<sup>104</sup>

And<sup>106</sup> what is today necessary<sup>107</sup> to have wakened first, is the<sup>108</sup> confidence.<sup>109</sup> First thing missing, at least one thousand seekers, have truth and would you believe they<sup>110</sup> at<sup>111</sup> most who see that...<sup>109</sup> *When a* person comes with doubt and confusion<sup>112</sup> and suspicion, *he* does not know what is true and what *is* not.

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101. Km.hw.: “in” instead of “of”

102. Km.hw.: “The secret of spiritual attainment is in confidence. In the East the spiritual things are considered first. The people are ready for it.” instead of this whole passage, “If no confidence... they are ready for it.” This passage was not transcribed in the longhand version, and therefore the connective words which would make sense of the passage are missing.

103. Km.hw.: “and could be” omitted

104. Km.hw.: This whole fragmented sentence, “If you ask wicked...recognize it.” omitted

105. Km.sh.: “wicked” could also be “waked”

106. Km.hw.: “And” omitted

107. Km.hw.: “necessary today” instead of “today necessary”

108. Km.hw.: “the” omitted

109. Km.hw.: “First thing missing, ...most who see that...” omitted

110. Km.sh.: “they” could also be “that”

111. Km.sh.: “at” could also be “what” or “without”

112. Km.hw.: “and confusion” omitted

<sup>113</sup>Perhaps read fifty books, perhaps five of some use, all are not. Mind confused. Book of Yoga at drugstore, this kind of object can buy anywhere, bottle of something, so many bottles. Perhaps has gone to twenty different societies, perhaps visit six or ten mediums, such confusion about does not know which to believe, which not.<sup>113</sup> *True, his mind is not yet clear.* <sup>114</sup>What can I do with him or he with me? Is the condition said, no call<sup>115</sup> spiritual progress.<sup>114</sup> *When there is a*<sup>116</sup> confusion, when twenty or hundred thoughts are muddled up, nothing is clear then<sup>117</sup>.

The Buddhists, for thousands of years, have taken one line, studied *it* with patience, *with* endurance, nothing to keep up in it<sup>118</sup>. *The Hindus, the same thing.* What is required today is *a* constant effort on a single line with patience and endurance to attain to the realization of truth.

God bless you.

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113. Km.hw.: this whole passage, "Perhaps read fifty books, ...to belief, which not." omitted

114. Km.sh.: the whole passage "What can I do...spiritual progress" is unclear

115. Km.sh.: "call" could also be "goal"

116. Km.hw.: "a" omitted

117. Km.hw.: "then" omitted

118. Km.hw.: "nothing to keep up in it" omitted

Kismet Stam's shorthand reporting

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Headquarters, San Francisco  
February 28, 1926

### Belief

Beloved ones of God,

I would like to speak a few words on the subject of belief. Many understand by belief a certain conception they have about things of earth and of heaven. And some understand by belief their particular religion and some understand by belief their particular opinion on a certain question. And very often people mix the two words, sometimes use word faith for belief and sometimes word belief for faith. And in reality both these things are one, but belief culminates into faith; therefore, belief is not necessarily faith.

When a person considers the belief of another he looks upon it and especially in this material age, as an imagination. He does not give any greater value to the belief of another except that thing that is his personal opinion. And even this may extend to such degree that even if person meet the greatest master or *mahatma*<sup>1</sup> in world, conversation by him would be to see whether belief of mahatma same as his own. Has been great interest to me.

I meet generally people of all different grades of evolution and talk with them, and out of hundred persons I see there are ninety-nine who when having conversation with me want to know if I believe the same as they believe. They have not the least desire to try and know my belief separately, without comparing or turning to fit in with their own. Ninety-nine wish to know if their preconceived idea fit in with their belief, not alone with me, but with everybody they see. What does show? Does show progress,

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Documents:

Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. However, in this case apparently no longhand transcription was made, or it has been lost, and therefore the text is fragmentary.

Notes:

1. For *mahatma*, see Glossary

evolution or involution. And how does it come? It comes from the present tendency that every man has, that what he knows is all there is. Or at least what he conceives of is all there is and what perhaps he imagines or speculates is all there is. And if other person's idea fits in it, if not such, they believe in something different.

Today man is more stuck to his belief than person in ancient times. Nevertheless, if we were to describe this belief, we shall divide it into four different grades. There is one belief which is based upon the belief of majority that, if majority believes there is some such a thing as God, then majority believes it, many of them believe it. If ask upon, cannot say anything else, then only this, "Because all others believe it." A belief of this kind is to be found more among people than the beliefs of other kinds. And to what extent that temperament is to found in world? Cannot imagine unless special study of psychology of the crowd. How one person can become the man of the day in one moment, and after falling of the eve this person can fall beneath the eyes of everyone. Last morning so popular that called him the man of the day, and is not six beat over that thrown on the ground. Knowing, understanding? Never! All go like sheep, is just like kind of mechanism working, making all crowd going together, believing in something, all do. Do not think for one moment this was the condition of the past, but the very condition exists today; this day same thing.

And when we come to the religious belief, this belief has been the means to arrive at the fulfilment of life's purpose. That belief has been fought for these last few years so much by material world, that of ever growing commercialism. This belief seems to be swept away. I do not mean to say where is right or wrong life for you. Do wish to say, among civilized nations today name God erased from the books in the school. No allowed to read the name God in the school, is antagonize against God not church. By that think we have become more civilized, advanced than people of the past, but I do not see what civilization that can be when look at it from moral and social<sup>2</sup> point of view.

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2. Km.sh.: "soc." abbr. for "social"

Today capable of causing more deaths than ever before. Imagine lives lost in the war past, just like a nightmare to whole humanity. Imagine, mothers not brought up children in order to lose them. Peace being lost not only of nations but of heart. A sweetness<sup>3</sup> should exist between man and man. Lost even among neighbour nations, alliance only for interest of each nation. No such alliance that could sustain itself beyond the differences. All based on physical, material conditions.

What come from, from the lack of belief? We are going from bad to worse. Other day, lecturing in Europe, intelligent man came to me, all search<sup>4</sup> of lectures. Observed closely, first do come to us to acquire the knowledge of spiritual attainment, come to acquire the knowledge. One condition, if not teach the name of God. Not dispute with him, not refuse him. But at the same time, what does it show? It shows and means that wise of all ages have adopted the method which has been called the royal road. No one had against anything, against God, whether Moslems, Jews, Christians, Parsis, when God's name<sup>5</sup> said all believed in one God. That link to rub it out because more advanced shows a method, a way built and made by humanity. Centuries and centuries rubbed out, do not know another way worth attaining.

Now coming to explain what next belief is. Another belief is based on authority. I say, "I believe in Muhammad, or Christ, or in particular script<sup>6</sup>, I have trust in it." Is belief as an anchor, does not move in a moment by the movement of the crowd. Anchored in certain particular belief. Provide more than wise person whose belief moves about by the moving of the wind.

Then third kind of belief and that belief rests on reason. One says, "I do not believe because crowd believes." Another, "because said in script<sup>6</sup> but because I reason it, which is my reason for my belief." Is a greater belief but at the same time that is not all the belief there is. But even reason changes. Today reason says one thing, after these months are gone down this reason changes again.

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3. Km.sh.: the word "sweetness" is difficult to decipher

4. Km.sh.: the word "search" is unclear

5. Km.sh.: "God's name" is not clear; it could be "God and man"

6. Km.sh.: "script" is probably and abbr. for "scripture"

Reason after all? Is servant of mind. If person wants to do right reason comes as his side, says, "Yes, you are quite right"; reason supports both, right and wrong. Do you suppose those criminals say, "We have no reason"? They have their reason. Does not fit with the judge, law. Therefore, always the belief of the one which is based upon the reason is changeable. At the same time is superior at the second belief, spoken just before.

But if you go further, there you come in the realm of intuition. It is not only intuition, but something more than intuition. Not reason, but more than reason. There comes a time in our life when soul touches something within, gives a belief, not a belief but conviction. Not any reason can take away from you something established on a much more strong basis than reason. And may come early in life or later in life, but the one who enquires spiritually, he will arrive at that belief. When this comes is that tone<sup>7</sup> which may be called faith.

That is not a faith which today person has and tomorrow something different taken it away. Faith is something which always remains. Besides, the power of faith is such that in all things, in everything, you try to do right, pure work, and it enables one to accomplish one's life purpose. Very often there are people who do not know that the other person is more evolved than them, want to force their own belief upon other. It may be the wife or husband, think, "My friend got not spiritual enough, what I believe is something much greater than friend believes."

Really speaking, one must leave the other person alone; if helps, help so gently. If not, only antagonizes person. Very often seen people who have tried to make the belief of friend or relation better or greater or deeper. Instead have antagonized so much that left what little belief had already. In East story is told that a wife was one day very joyful and was preparing feast in the house. Husband asked her why preparing feast? Wife said that, "I am very happy to have discovered a truth which never knew before." Husband said, "I would like to know." "I have discovered you are spiritual also." He was very surprised. "To think that you believe

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7. Km.sh.: a question mark in the transcription of the sh. indicates uncertainty about "tone"

it.” “How it happens?” She said, “Heard you say in sleep the name of God. I never had that joy on hearing in my whole life, always thought did not believe in God.” Said, “Did you hear it? Alas!” He was fast dead, for the name of God was the deepest thing in his heart and greatest emotion for him, most sacred thing, greatest secret he had. Every moment in his life loved God, was just like Majnun for Leila. For him to know that secret was found, that was too much for him to bear, lost his life.

Friends, we do not very easily judge others of their belief, do not know that person may be in outward experience, may not seem to be religious, spiritual. May have some certain belief, some tender feeling about higher things which never can express. Yet is there; one has to go so gently when comes to the question of belief. Besides that, belief is like a staircase, each step on staircase is belief, from one step to another. We do not know from which belief person has evolved to another by progress. Besides that, to stick to one belief and not to move is worse than changing belief. Because when person sticks to belief and is not evolved then his feet are nailed down to floor or on steps. So are thousands and thousands of people, even with belief in God, not progressing. That<sup>8</sup> keeps a <sup>9</sup> to those not believe. Do not progress, how do think belief in God of great help? And truth is that those with certain belief and dogma’s feet are nailed down to steps, whole life stay there. And it is just like water turning into snow.

Yes, one comes to this condition also when comes to faith, but is much higher and never can put your belief in words then. Your belief is all belief; no belief in world do not believe. No doubt, not satisfy person who wants to know. Every day ask same thing, in a particular thing, or that, or in third thing. And what do I say? Believe in all things, in most simple one and of wisest person, for touch faith, then there is no such belief do not believe. In every see truth, interpreted to own wisdom. Did defend that belief then <sup>10</sup> of <sup>11</sup> . When once you come to faith, all beliefs are your beliefs, all

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8. Km.sh.: after “That” are two symbols, one over the other

9. Km.sh.: a longhand word which cannot be deciphered

10. Km.sh.: a symbol of unknown meaning

11. Km.sh.: after “of”, a crossed-out symbol, indecipherable

religions your religion, because touched the essence of wisdom. What we want to seek by belief in God to acquire, by taking the power of religion as one thing, and that is that realization brings to such conviction that wisdom is the final thing. Nothing else to look for, search after; that wisdom can satisfy you more than anything else in the world.

God bless you.

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Kismet Stam's shorthand and longhand reporting

California Hall, Palace Hotel, San Francisco  
March 3<sup>rd</sup>, 1926

**Murshid's Words to the Members  
of the Women's Press Club**

Dear President and ladies and gentlemen,

It is my happiness and privilege to have this occasion to speak to *the* Press Club and friends something about my work in the world, also something about the Persian mystic poets.

The good words with which Mrs. Martin<sup>1</sup> has presented me, I am not worthy of that. But at the same time I thank her for her kindness.

In the first place, before introducing to you the poets of Persia, I should like to explain, what do I mean by mystic poets of Persia? It is not only the poets of Persia who have been mystics, but *the* poets of the whole world. That<sup>2</sup> there cannot be a poet, a true poet and<sup>3</sup> *who is* not a mystic, whether *he* is mystic knowingly or unconsciously. As soon as *the* heart of the poet is connected with the source of wisdom, beauty, and harmony, then the poetry springs out of that heart on a spring.

Therefore, if I were to say what is poetry, I would say poetry is the dancing of the soul. The soul inspired by nature's beauty, intoxicated by life's harmony, touched in its deepest being, reacts in the form of poetic expression. And it is that which *is* to be called

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Documents:

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- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. For Mrs. Martin, see Murshida Rabia Martin in List
2. Km.hw.: "That" omitted
3. Km.hw.: "and" omitted

poetry. And the one who writes that poetry is the poet, the explanation of prophet and poet<sup>4</sup>. Very often people connect these<sup>5</sup> two words, *poet and prophet*. The difference is that the prophet is a poet; poet is not necessarily a prophet. But anyway, poet is connected with the source, whether *he* is conscious or unconscious. And by that source *he* is inspired to write his poem.

I was very surprised the other day, travelling in Europe, a very well known poet asked me if it were true that poetry needed inspiration. I was surprised for *a* poet to ask *a* question like this. That shows today how far<sup>6</sup> materialism and all prevailing commercialism is dragging even poetry and music downwards instead of raising it higher. After that I began to inquire into the poetry of the country, and what did I find? I found that the most popular writers and those who have made name or *a* little success, their writings have been nothing but *an* effort to touch the mass mind. The tendency today is that *a* person says, “Yes, I wish to write, but will it take, will I succeed, will publishers accept it, will people like it?” But for *a* real poet *it* is not necessary that *he* should think about it<sup>7</sup>. *He* should think, “Am I satisfied, have I given an outlet to what comes from within?” If that feeling comes, that is all he needs. And this same thing with music. Imagine the music of Wagner and Beethoven<sup>8</sup>. And<sup>9</sup> even today we are hungry for that music. *We* don’t find it so much in the modern time. Even the musical inspiration *is* commercialized in *the* same way as music<sup>10</sup>. To me music and poetry *are the* two wings *which* fly to spiritual attainment. What we hear about what takes and what is popular, that being the seeking of generality, instead of going<sup>11</sup> upwards *drags* downwards.

And now coming to the poets of Persia. Their style, their way has been that of an artist. In the first place, their style is that of

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4. Km.hw.: “the explanation of prophet and poet” omitted

5. Km.hw.: “the” instead of “these”

6. Km.hw.: “how far today” instead of “today how far”

7. Km.hw.: “that” instead of “it”

8. For Wagner and Beethoven, see List

9. Km.hw.: “And” omitted

10. Km.hw.: “poetry” instead of “music”

11. Km.hw.: “taking” instead of “going”

Solomon<sup>12</sup>, symbolical expression. For instance, in *the* poetry of Hafiz<sup>13</sup> we read very often of “*the* Beloved’s countenance,” of “wine,” of “*the* goblet”. These terms *are* nothing but different colours *which* a<sup>14</sup> poet takes these different colours and paints<sup>15</sup> different colours of life. *The colours* which Hafiz has used in his works that gives<sup>16</sup> a picture of a certain aspect of life. In this way, from beginning to end, you come to *the* conclusion that life is a picture, a picture which is a sacred book, that *you* can go on from one to another picture<sup>17</sup> being inspired by it *and* uplifted by all it suggests. *You can* go on looking at this picture seeing that life is one sublime immanence of God’s being, *that it* is a spiritual wine.

Very often people have misunderstood *the* poetries<sup>18</sup> of Omar Khayyam<sup>19</sup>, although in every house *the* book of Omar Khayyam *is to be found*. But<sup>20</sup> at the same time the misunderstanding makes it lower, the wrong interpretation of “wine”, “beloved”, making something most beautiful very<sup>21</sup> material. *The* poet’s intention was to give in beautiful words and<sup>22</sup> in a certain symbology, expression to *the* soul, which cannot be given in simple words.

Besides that, friends, *there is* always a tendency, specially today, among people to have everything explained in plain words. And I wonder if we can call this tendency the fineness or grossness of mind, going forward or going backwards? Why is there art, why is there beauty, harmony, subtlety of thoughts and expression? If there was no curve, no colour, no beauty of line and no subtlety of expression, *there* would be no beauty, *no* art. And therefore, the work of poetry, the mission of poetry, is that which cannot be accomplished by a plain statement. That which cannot be expressed in a plain statement is expressed in the form of rhythm

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12. For Solomon, see List

13. For Hafiz, see List

14. Km.hw.: “the” instead of “a”

15. Km.hw.: “to paint” instead of “these different colours and paints”

16. Km.hw.: “give” instead of “that gives”

17. Km.hw.: “picture to another” instead of “to another picture”

18. Inayat Khan often used this plural for poetry

19. For Omar Khayyam, see List

20. Km.hw.: “But” omitted

21. Km.hw.: “very” omitted

22. Km.hw.: “and” omitted

and music of words. What is poetry? *It* is music of words. The rhythm in music too. Therefore, when *the* heart becomes musical, so touched by *the* music of life, *it* begins to dance, to speak, which makes a poetry. That poetry you read is *the* poetry of Hafiz, Sa'di, Rumi, Jami<sup>23</sup>.

But when we see the other poets of *the* Occident, so *we* think poets have been inspired, no matter what be their language, since their heart *has* touched the profound depth of life. Moved by *the* ecstasy that *the* harmony of life suggests, *they were* able to give bread and wine, which symbolically is given in *the* church as a sacrament.

And *the* word prophet which has been so little known by *the* world today, why? *There are* many reasons. In *the* first place *people have* mapped out the traditions of those prophets who came thousands of years before and today people forget, nothing to be<sup>24</sup>. In reality *prophet is* not a soothsayer, a fortune-teller, but that poet who is born with the gift of interpretation of divine wisdom, that who learns from the source, who draws his<sup>25</sup> knowledge from within and expresses it in human tongue that man may understand the hidden laws of life.

Now when we come to *the* traditions of India and Persia, mostly<sup>26</sup> books of philosophy, works on mysticism and even scientific works *were* written in poetic form. One might say, "Why not *in* plain form of writing them?" *Because it* takes away something which poetry expresses. For instance, how *to* explain gratefulness, devotion, appreciation, deep-felt joy? All subtle feelings cannot be expressed in words; in prose *you* cannot write them down. Only one thing *expresses them and that is* poetic inspiration. You cannot put *them* in words; yet in *the* rhythm of words, in *the* atmosphere *that*<sup>27</sup> suggestion gives, you can put that inspiration which cannot be put in simple words.

And now coming to the word Sufi. Most of the Persian poets were called Sufis. What is it? Was it a creed as many

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23. For Sa'di, Rumi, Jami, see List

24. Km.hw.: "and today people forget, nothing to be" omitted

25. Km.hw.: "this" instead of "his"

26. Km.hw.: "most of the" instead of "mostly"

27. Km.sh.: "of" written here; Km.hw.: "that"

encyclopaedias put, *a* creed of Muslims? No, on *the* contrary. Muslims had *a* certain law to<sup>28</sup> which nations were governed, and these<sup>29</sup> freethinkers and souls who dived deep within themselves and brought pearls from there to present to *the* world in *the* form of words, thought *they gave them* in *the* form of poetry that *they* may not be condemned in *the* world of Islam. *They* speak of “*the* Beloved,” “*the* cup,” “*the* wine,” “*the* rose,” *that the law may* not persecute them, *that they may* not *be said to be* against religion. *They* said<sup>30</sup> *the* philosophy of life *in poetry that it might* reach<sup>31</sup> other minds. At the same time, *the* inspired mind who<sup>32</sup> took it as sustenance and means to go forward in the spiritual path.

But Sufis existed in all times. Those who meditated in caves of mountains and those in *the* midst of the crowd, they have been Sufis. For word Sufi means *sophos*<sup>33</sup>, wisdom. By this I do not mean worldly wisdom, for there is a difference between intellect and wisdom. Intellect is knowledge gained from the world. But wisdom is completing this knowledge from within. Therefore, *it is the* knowledge learned from within mixed with *the* experience from without. Experience connected with inner knowledge, that is called wisdom, very often misused, instead intellect say wisdom<sup>34</sup>. Sufi word therefore expresses a form of wisdom, intellect enriched with the light from within.

Now at this time while<sup>35</sup> humanity has evolved in many different directions, in science, *in* education, in all different walks of life *it* has shown itself much further than humanity has ever been. At the same time, it seems no greater bloodshed *has* ever been caused worse than this time<sup>36</sup>. This shows we organize much better than before. At the same time, we can cause destruction much greater than ever before. If that can be the outcome of our going forward, *it* shows there is something missing, and that which

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28. Km.hw.: “by” instead of “to”

29. Km.hw.: “the” instead of “these”

30. Km.hw.: “gave” instead of “said”

31. Km.sh.: “reached” written here; Km.hw.: “reach”

32. Km.hw.: “who” omitted

33. For *sophos*, see Glossary

34. Km.hw.: “very often misused, instead intellect say wisdom” omitted

35. Km.hw.: “while” omitted

36. Km.sh.: “times” instead of “time”; the reference is to World War I

is missing added to it would make progress complete. That missing is *a* part of understanding of life *which is* often<sup>37</sup> neglected. *We* think of business, material life. *But* one side of life we neglect very much, *the side* of which *the* prophets have spoken, philosophers have thought about, thinkers have disputed over that question. Today *we have* less time to give to it. But at the same time, today is the time that has never been before, that *the* world may unite not only in business or in political federations, but in *the* understanding of spiritual wisdom.

Sufi Movement, therefore, is intended for this purpose, *to unite* those who have *the* intention to bring humanity to any<sup>38</sup> better understanding, in that consciousness which is behind all our lives. *It unites* and deepens<sup>39</sup> those, no matter what religion *or what* country *or* class from different countries<sup>40</sup>, by joining *them* to<sup>41</sup> this Movement has come up, this Movement<sup>42</sup> which is called Sufi Movement. In different places just now in Europe *and* America also<sup>43</sup> *the Movement is* spreading. The work of this Movement is the service of God in the service of man.

God bless you.

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37. Km.hw.: "often" omitted

38. Km.sh.: "any" could also be "in"; Km.hw.: "a" instead of "any"

39. Km.sh.: "deepens" could also be "tunes"

40. Km.hw.: "from different countries" omitted

41. Km.hw.: "in" instead of "to"

42. Km.hw.: "has come up, this Movement" omitted

43. Km.hw.: "also" omitted

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 Sufi Centre, San Francisco

 March 3<sup>rd</sup>, 1926

***Murshid's*<sup>1</sup> Last Words to the *Mureeds*<sup>2</sup>  
before Leaving for Los Angeles**

Blessed mureeds,

*The first thing I want to tell you is my grateful thanks for what you have done for my cause and Murshida*<sup>3</sup>. *Through* all the difficulty there is in advancing the cause in the world, you have stuck to Murshida, you have proved yourself faithful to her and you are doing your very best to help Murshida and *to* further the cause. And this<sup>4</sup> is my part to tell you also *about* the privilege of having Murshida here. I repeat the same that, "Prophet is not worshipped in his land."<sup>5</sup> The same condition is the case of Murshida. And *the* same with me if I would have remained in Baroda. *My* first teaching *was the* suggestion that *I* had in my visit to Madras. When *they* gave me *an* address, *they* wrote *it* down and said, "O shining soul, adopt the manner of the moon, for it is by progressing *that* it becomes the full moon." Taking that suggestion

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Documents:

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- Km.hw.= Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, identical in wording to Km.hw. and therefore not mentioned in the notes.

Notes:

1. Sufis use the title *Murshid* to designate a spiritual guide; in this case, it refers to Inayat Khan; see Glossary
2. Sufis use the word *mureed* to indicate an initiate; see Glossary
3. Murshida is the feminine form of Murshid, here referring to Murshida Rabia Martin (see List)
4. Km.hw.: "it" instead of "this"
5. A reference to the saying of Jesus, "A prophet is not without honour, except in his own country" (Mark 6:4)

at heart, I travelled as I *have* travelled, *and* so the light came out. As long as I remained, there was standstill; as I went out, things began to open themselves. *And* as I went further, *they* opened further.

So that is.<sup>6</sup> Be thankful today *to have* Murshida with you. *For* now there is her work to go out to the East, to Asia, *and thus* will leave in your hands to further the cause. Your responsibility *will be* greater in order to give her that opportunity. *There is so* much more<sup>7</sup> to do when<sup>8</sup> strengthening of the Movement. As much *you* need Murshida here, so much *she is needed* in<sup>9</sup> the other side, in Europe and *in the* East. *She was the* first one follow impression upon the East, perhaps wants more<sup>10</sup>. I was prepared<sup>11</sup> here, the East *had* not yet received *the message and there was* nobody better as<sup>12</sup> Murshida to go. Europe, the Summer School, needs Murshida as well.

*It* will be your courage and strength in tilling the movement *which will* give Murshida *the* opportunity to go out. When we<sup>13</sup> are tilling here, Murshida won't go. Besides that, our work before us, *which* is tilling in *the* United States, *is* suggestive of many difficulties. *But* there is a<sup>14</sup> power of God which is moving behind the whole thing<sup>15</sup>.

If you had seen how has worked out<sup>16</sup> all these years. In *the* first place, all these years of the war I was there but did not do many things. Then after the war the reaction, so many years. So *you* can see, being in *the* work for fifteen years, *I have* really worked *only* for three years.

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6. Km.hw.: "So that is." omitted

7. Km.hw.: "more" omitted

8. Km.hw.: "for the" instead of "when"

9. Km.hw.: "on" instead of "in"

10. Km.hw.: "to go there" instead of "follow impression upon the East, perhaps wants more"

11. Km.hw.: "preparing" instead of "prepared"

12. Km.hw.: "than" instead of "as"

13. Km.hw.: "Till you" instead of "When we"

14. Km.hw.: "the" instead of "a"

15. Km.hw.: "it" instead of "the whole thing"

16. Km.hw.: "the work has gone on" instead of "has worked out"

Really speaking,<sup>17</sup> our work is pioneer work. *Our Movement is an infant movement, just beginning to move hands and legs, and cannot yet stand on its own feet.* Our conception is that this is the divine infant and those who rear it and bring *it* up, *it* is their opportunity. If<sup>18</sup> successful, many will come *and* work. But *in* these days we have to work against iron walls, *to* knock against iron walls. These days will be remembered with praise because others will not have to withstand this.

You have *a* living example in Murshida. I left San Francisco *for* twelve years *and* Murshida *was* left alone. Who on earth would do such a thing? *It is the* rarest thing. Twelve years Murshida stuck to her task with all despondency, no help of any kind. You have a living example before you for the whole world Sufi Movement. Not other being<sup>19</sup> who can do it, *for it is the* greatest test put on *a* human being. And the more *you* value it, the more *you will* value Murshida.

And now only I tell you that my blessings be with you more and more. The further I go, the more close *I am* to you. And have courage and hope and look forward to life with a greater hope, and the work will certainly succeed. *It* is only a matter of time. Spare no effort to do everything possible in your hands to accomplish it. So now I bless you all: God bless you and make your life happy and *your* efforts fruitful.

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17. Km.hw.: "Really speaking," omitted

18. Km.hw.: "When it will be" instead of "If"

19. Km.hw.: "It is the rarest person" instead of "Not other being"

Kismet Stam's shorthand and longhand reporting

Recreation Centre, Santa Barbara, California

March 3<sup>rd</sup>, 1926

### The Purpose of Life

Beloved ones of God,

It is my great pleasure and privilege to address the audience of Santa Barbara after three years now.

I am going to speak this day on the subject of the purpose of life. There is an individual's life purpose<sup>1</sup> and there is an ultimate purpose of the life of every individual. The first purpose is the minor purpose, the other is the major purpose. The first purpose is when a person begins his life, the other purpose is *that* which fulfils the purpose of one's life. As Sa'di<sup>2</sup>, our great poet of Persia, says that, "Every soul is born in this world with a certain purpose to accomplish, and the light of that purpose is kindled in that soul." Now this is said in connection with the first purpose, that of the life of the individual. In *an* Indian language there is a saying that you can read the life of a soul from its infancy. In other words, it is said *that* you can recognize the fate of the infant from its cradle. And the more we<sup>3</sup> think about it, the more it will prove to be true that every child is born with a certain purpose, and those who can see it can see even from his infancy the mark of the purpose, whether *he lives* in good or in bad surroundings, no matter in what conditions the child is. Every soul is born to accomplish a certain

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

#### Notes:

1. Km.hw.: "individual purpose of life" instead of "individual life purpose"
2. For Sa'di, see List; the source of this quotation, frequently cited by Inayat Khan, has not been found
3. Km.sh.: one transcription of the sh. has "we", the other has "you"

thing in life and every tendency is given to that soul in order to accomplish it.

In accordance to this theory we can look at life just<sup>4</sup> like a symphony, that many different instruments, horn, trumpet, flute, drums, cymbals, violins, 'cellos, bass, each have their part to play. And that at once makes us close our lips saying, "Why is the sound of *the* drum so hard?" It is a sound of drum; it is made for it. "Why is the sound of piccolo flute so high?" It is made for it, *it* has certain octaves of music to play on it. One might say, "Why *is the* bass so low?" Because it fits in with the orchestra, it has its purpose in the orchestra just the same, if not so melodious, not so sweet as *the* little sound of *the* piccolo. Everything has its purpose. Even such an orchestra as a jazzband has its place. When not at first people love it, now people like it. *It* has taken its place, everything has its place. If it *be* low or high, good or bad, *it* does not matter, *it* has its place, *it* has to fit in somewhere in order to make the whole harmonious. If there were all flutes and no drums, all violins and no 'cello, it would not have been interesting. If in the piano there were no sharps or flats, no high or low *notes*, the piano would not have been interesting. *It* is interesting because *there are* high and low notes. Each has its place. If *they are* unharmonious *it* is because we strike them wrongly; they in themselves *are* not wrong, we make them wrong or we make them right. And so it is with people: we make people wrong and we make people right. Especially our favour and disfavour count much, every day making *our* opinion about everyone in the world. *We* favour *someone* when we are favourably inclined and *he* is our friend, even *in* his errors.

That is the right thing. And the one whom we do not like, even if *he* does right *we* say it is wrong, *it* cannot be right. It is the same thing when *we* approve of certain things, *when we* like certain things. *We* make things as we look at them, wrong or *right*, as we see them. But we see them in *the* same way as our attitude is towards them. *Our* attitude makes them right or wrong, high or

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4. Km.sh.: "just" could also be "for instance"

low. In reality, *in the* symphony all fits in; *it* seems however a harmonious whole.

Therefore, when *a* mystic looks at life *he* sees there are four different lines that people take essentially, and each of these lines seems to be the purpose of certain people's life.

One *purpose* is the observation of duty. That a person concentrates *on* his duty is something most important in life, something very great, even so much that *he* may consider his duty to be the most sacred. *It* is a spirit which gives people even the courage to risk their lives in wars and battles, because it is the consciousness of duty. Everything a man will sacrifice if *he* is conscious of *his* duty. *In* everything such *a* one will succeed with patience, only with this one consciousness, this is my duty. No doubt, it is a great thing.

And then there is another object one has. That object is to collect the riches of this world. *One* gives his time, thought, energy, intelligence to it. It demands great deal of intelligence, endurance, patience, wisdom in order to collect the earthly wealth. Besides, if one knows how to use it, one can use it to the best advantage. Also it is only a different line. Those who have done great things in this world, hospitals and orphanages, which are *a* convenience for humanity, *it is* they who had patience, endurance, with thought and wisdom, in order to make that much money, which enables them to support those organizations. *There is* nothing wrong in it.

And then *there is the* third line, and *the* person takes that line is a young person, *who* thinks, "I must earn enough to provide *for* myself with the means for my *old* age." So naturally this person thinks that, "I must earn that goodness and that virtue, or that right attitude perhaps, by prayer or by life of piety, perfection or righteousness, that after I die that I will have a better *life*, since that is the religious path. *This* is right also, when you see thousands and millions of people who never think about tomorrow. And if it is wise to think in the youth for the *old* age, it is right also to think here about the hereafter. This person is quite satisfied according to his point of view.

Then there is a fourth line and that is the line of the one *who*, as Omar Khayyam<sup>5</sup> says, “drinks the cup of life just now.” In a quatrain he says, “O my Beloved, fill the cup that clears today from past regrets and future fears. Tomorrow? Why tomorrow I shall be myself, with yesterday’s seventy thousand years.”<sup>6</sup> *This* is another point of view of the man who thinks that yesterday will never come again; about tomorrow I do not know, I make the best of life just now. *He* has a reason too.

Now these four persons, you may criticize them. *There are* a thousand things to criticize *in* them, but at the same time they have their reasons. You cannot give preference to one over another, all seems reasonable. Each person *has his* own point of view, looks at life according to *his* own point of view. *Can you say to* a man who is *at* peace, who just now is enjoying life, that, “Why not wake up and think about the future and make your face long?” He will say, “What do I care? This is the moment to make the best of it. You *may* think about tomorrow.” A man conscious of *his* duty comes and says, “*Those who are* making money, what a foolish thing *are they* doing, going after material things. I have a high ideal, look at me.” *The other one* says, “Yes, I look at you, you have no sense!” They each are right and yet they each criticize the other. They each have reason to criticize the other. Each *has his* reason to have the point of view they have, and if you look at it straightly, no one of us with any thought would be able to criticize the life of another; *we* do not know what is behind it. Each person *has* his way *which is* the best for him. And those who interfere with *another* person’s way lose *their* own way, hinder his progress, and hinder his way too.

And now come *to look* from a metaphysical point of view on the subject. *We see* that very often it happens that a person does not know his own purpose of life. And that is the most beautiful start there may be, a person who knows his purpose of life from early youth. *There is* another person who even in the last days of *his* life *does* not find the purpose of *his* life, and he is the most unhappy man, no matter what position *he* occupies in life, how

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5. For Omar Khayyam, see List

6. *Rubaiyat*, trans. FitzGerald, XX (“O” should be “Ah” and “seventy” should be “sev’n”)

much comfort and convenience *he has* in life, *what* means he possesses, what rank: *it* does not matter. If that is not the purpose of his life, nothing will please him, *he will* always be unhappy.

*They say that* the Shah of Persia<sup>7</sup>, since *he was* on the throne, was restless. *He* only breathed the breath of relief when *he* came to the south of France and *he* never returned again. *He was* put in that isolated position, *which* hundreds and thousands would like to have, *would consider the* greatest fortune. But because *this* particular person was not made for it, *he was* not happy in it. And therefore all things that look *like* pride and beauty from the outside, *the* person in that particular position *may* not perhaps be fit for it if *it is* not *his* life's purpose.

And the one who has found his life's purpose, no matter how difficult life is for him, how many hindrances, what difficulty has to go through, the moment *he is* conscious of a purpose of life, *there is* nothing he will not withstand, no sacrifice *that he will* not make, nothing *that he will* not endure. *He* will wait with patience for *his* whole life, and if *he does* not attain *his purpose* in this life, *he will* wait even till the hereafter. *He is* happy because *he* is accomplishing *his* life's purpose. Many will say that, The unhappiness in my life, *the* discontent of my life, *comes* from this reason, or from that reason, because *I have* not a got particular position, no friends, no congenial surroundings, or a thousand other things. If *we* move all *these reasons* aside and look at life deeply, *if we* think more keenly, *then we* find out that the whole cause of dissatisfaction in life most often is that a person is not fulfilling the purpose of his life for which *he* was born.

In the East there are different stories told about sages and saints who have awakened a person to the purpose of his life, and the moment that person was awakened, his whole life changed. There is an account of the life of Shivaji<sup>8</sup> in the history of India, that there was a young robber, and he used to attack travellers passing by that way where he lived, and robbed from them whatever he could. One day before going to his work, *he* came to a

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7. For Ahmed Shah Qajar, Shah of Persia, see List

8. For Shivaji, see List (the story told here is not part of the standard biographical account)

sage, greeted him, and said, “Sage, I want your blessing, *your* help in my occupation.” *The* sage asked what was his occupation. *He* said, “I am a little robber.” *The* sage said, “Yes, you have my blessing.” *The* robber *was* very pleased and, as he went, had greater success. He *became* so happy with the success *that he went* to the sage, and greeted *him* at *his* feet and said, “What wonderful blessing it is to be so successful.” *But the sage* said, “I am *not* yet satisfied with *the* success. I want *you* to be more successful. Find out three *or* four more robbers and unite together and then go for your work.” Then *he* united with four or five different ones who went with him and had great success again. Again *he* came to the sage and said, “I want your blessing.” *The* sage said, “You have it, but I am not satisfied. Four robbers is very small. *You ought to make a* gang of twenty robbers.” *So he* found out twenty robbers, and *so they* increased and increased into hundreds of robbers. And then the sage said, “*I am not* satisfied with *the* little work *you do*. *You are a* little army of young men; *you* ought to do something great yet *for* our country<sup>9</sup>. Why not attack the Mughal stations and push them off, that in this country there may be our reign?” And so *he* did and a kingdom was established. *The* next move of *which the* robber *would* think was *that he* was going to form an empire of the whole country, but *he* died. If not, *he* would have formed an empire. *His* name was Shivaji. If *the* sage would have said, “What a bad thing, *what a* wicked thing *you are* doing! Go in *the* factory and work.” *But the* sage saw what *he* was capable of. Robbery was his first lesson, *his* abc. *He had* only a step to go forward to going to defend his country, to *be* going to be a king, to release first his people from *the* Mughals. *The* robbers did not see it, *the* young man *did* not think about it, *he* was pushed into it by *the* sage. *The* sage *did* not think of pushing him into robbery. *He* was preparing him for a great work. That is the idea.

Why do we in the East give most importance to *the* teacher in *the* spiritual path? For this reason, as Hafiz<sup>10</sup> has said, “If your teacher says, ‘Sprinkle your prayer-rug with wine,’ do it.” *The*

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9. Km.sh.: “country” could also be “community”

10. For Hafiz, see List

prayer rug *is a holy*<sup>11</sup> thing, wine *is* considered unwholesome. But Hafiz says, "For the knower knows best which way to go." Very often, therefore, *the* help of the spiritually illuminated personality is *a* great help on the path of fulfilling the purpose of life. Very often one sees that a person by honesty *is* successful, when *he is* dishonest *he* fails. At the same time, *one* also sees there is person *who* when dishonest *is* successful, when *he is* honest, *he* fails. For *they have* different purposes in life. No doubt, *for both the* worldly purpose is different because *each has* his own way. The success of one is transitory success, but transitory lessons are to teach *us* our spiritual lesson by their success. I had *a* friend, *a* businessman, *a* jeweller, *who* used to take jewels to sell to rich people's houses. *He* came one day to me *and* said, "*It is a* great surprise to me that most often *I* succeed selling jewels. And those times *I* do not succeed, *I* found that *I had a* change of attitude. There came *a* thought, perhaps a person *was* able to give *a* little more than *the* price of it, *and I* thought to ask them a greater price than really *the* stone was worth. And every time," he said, "if *I* made *such* an attempt, I have failed." And that was right. Honesty *is* not only *a* lesson one has to learn, *which* perhaps one has learned, but it is something living, *it* has its effect upon the whole life. But then he said, "*I* cannot understand. Why should I fail and many others of *the* same profession *should* be successful, *many* by deceit and *their* falsehood succeed." *I* told him, "Yes, *that* is their path, you do not know what is *the* ultimate end, *what* is the way *in which these* succeed. Your way is the way of honesty; keep to it *and you* will succeed. *The* moment *you* fail, *you* fail in everything." Besides that, *it* is not *a* certain occupation, *a* certain way of working, dealing, which brings about success or failure. Only that what pulls one back from the purpose of life is wrong, and what helps one towards the purpose of life is right. When person is in *the* wrong, *it* is not what he does, *it* is what relation *it* has with the purpose of his life.

There is a story of two students, one was studying literature and *the* other medicine, and there was a play going on. Both said,

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11. Km.sh.: actually "wholy" written in longhand here

“*We are going to see the play and amuse ourselves.*” *They* said at the same time, “Our examinations *are* next week, *we have* lots of study to do.” One *of them* said, “What does *it* matter, perhaps this play goes out of *the town.*” So both of them went. They were both pleased but lost the time *in* which *they* could have studied and prepared for *their* examination. But the student of literature was inspired by what *he* saw, *and* therefore, on other hand, *was* gaining from it. *The other one, the medical student, did* not gain anything out of it. *He had* not finished *his work, and* failed. The same act helped *the* one and the other failed. Therefore, everything one does in life that has a relation with the purpose of his life *is good.* If one’s life’s action is not in harmony with the purpose, then *it is a* wrong action; if *it* harmonizes with the purpose, *it is* the right action.

And now coming to the ultimate purpose of life, the purpose of every life is one and the same. We all have come from *the* same source and return to *the* same goal. Therefore, whatever be *the* occupation, desire, or ambition in life, whatever *the* vocation in life, we all have one and the same purpose, whatever *we* think of the worldly purpose of life.

Now *you* will ask what that purpose is. Rumi<sup>12</sup>, the great Persian poet<sup>13</sup>, has explained in *a* most beautiful way. He says, “Always the flute of reed has a melodious sound. Why? What does *it* say? *It* says, because it cries, its music is its cry, that is *what* appeals to us. *It* has holes made in its heart, *it* was cut away from *its* original stem, and it longs and yearns again to be together with that stem *with which it was* once connected.” Such is the life of man. The soul, which was once connected with *its* source, became captive in a mortal body. *It* has lost even the consciousness of its real being, deluded completely in the limitation of life. And what is the limitation of life? If there is any cause behind all the various causes of wretchedness, *that cause* is one, *it* is our limitation. Anything that brings misery to us, sadness, unhappiness, all comes by one thing, *and that is* our limitation. And what is the purpose of every soul? Every soul’s purpose is to come above that limitation.

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12. For Rumi, see List

13. Km.sh.: this symbol is unclear

But one might say that, “Why we were put into this limitation?” As very often people have asked me why *the* perfect God made us imperfect beings? It is a very good question, but is innocent<sup>14</sup>, difficult just the same. When the Prophet<sup>15</sup> was asked what was the purpose of life, he said that the divine spirit, the spirit of God, who was lonely, wanted to know his own nature. It is a desire of knowing *his* own nature *which* is manifested into nature. And after that nature was manifested, the One became many, and yet *it was* one mind, *it was* one just the same. And in this world of variety the soul lost its original freedom, its innate peace, *its* natural harmony, its inmost power, its profound wisdom. And therefore, every man in this world is limited and it is this limitation which makes him discontented. There are few people in this world *who* say, I have no complaint to make. And even if they have none, still *they* find some complaint to make just the same. There are some *who are* proud, *who are* satisfied to do so, but at the same time no soul is absolutely contented with his life. What *does this* come from? From the limitation of life.

Now *the* question is, how can one arrive at perfection? In other words, how can one arrive at *a* stage such *that* this yearning diminishes, accomplishing the ultimate purpose of life? It is by spiritual attainment that one fulfils the purpose of life. And alas, today we see *that* a larger and larger number of humanity is becoming far removed from *the* spiritual ideal. There are many reasons for it. In first place, from childhood on education keeps *man* along those lines. *The* child is brought up *well* when *the* education is given along spiritual lines. *But how often it is* on the contrary. Many nations in the world *are* erasing the name of God from the textbooks of the education. I have seen very often mothers *who* asked me, saying that, “I have never believed in anything. *I* do not want to give any belief to my child. I want to let my child grow as a plant, but give the education of the child of future, train him for worldly things.” But *I* think *it is a* great responsibility. Very often they are backward about it, *they* do not want to listen. Yet *their* soul is craving *for it*. A man attended our

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14. Km.sh.: this symbol is unclear, it could also be “unanswered”

15. The reference is to the Prophet Muhammad, see List

lecturing in Europe; the man was deeply impressed, "I got no rest till I saw you." What did he want? He wanted guidance on the path. He said, "Every word *you* said went to bottom of *my* heart; it all fits in with my ideas. I would like to have guidance. But," *he* said, "*there is* one condition." I said, "What is it?" He said, "I do not wish to hear the name of God." Poor man, he was prejudiced, *his* soul was yearning for it. Sometimes people *have* a broader idea, a more sound idea, but perhaps *they should* keep their sound idea to themselves, but *they* want to give it to someone *else who is* incapable of understanding *it*. Then he is ruined for *his* whole life.

Once in England I *met* a girl working in a factory. *She* was very devotional, always reading the Bible, always thought about Christ. One day *the* director of *the* factory came and *found* her in her spare time reading *the* Bible. "What are you doing?" "Reading *the* Bible; all the love I have is all for Christ." The man said, "*It is* your fanaticism. Hear, I am reading a book, *it* says *there* never was such person as Christ, never was. People have made it up. In history *there* never was such a person." And this girl was shocked. *It was* such a shock to *her* that *she could* no more work, no more read. *The* director was a man of education, position, strength, and power; when he said something, *she* was a poor, working woman with a simple faith, *who could* not argue, not resist; *she* became half mad. One of *the* other directors of *the* factory so brought *her* to me and she came in tears, *saying* that, "I do not know where I am." *What I did* was tell her, "*They* cannot remove your faith, *if you have enough* strength. Then *you would have considered* it foolish talk." *She* was glad *I* said foolish talk. After five minutes conversation with her, *I* made her think what was the purpose of her life. Devotion kept her happy. Through devotion *she came* to spiritual advancement.

No doubt, when we come to beliefs, beliefs are just like a staircase with so many steps, *it* is to progress, to go upwards. Very often people say that there are so many, *many* believers in God, mostly in most uncivilized countries. *So* where is their progress? Do they progress? Are they more spiritual? This is true too; this argument is quite true. When a person has belief *and* stands there, *there is* no progress. *It* is like captivity, like nailed feet, *he cannot* go any further. What does life mean? *It* does not mean stillness; *it*

*is* motion, movement, evolution, going forward. If *we* do *that*, our belief is *a sign of* progress. By belief, I mean progressing, going forward. What is belief? *It is a* conception, one day *a* certain conception that is the conception for that day, not for *the* next day; *it* may be evolved. If *it* remains a certain conception, then *it* is stagnant, *it* is worse than going backward. *It is* better to go backwards and the next day going still. So millions and millions of people in this world who are just contented with *the* belief *they* had all their life. *They live in that belief and* do not move from it. *They do not move* forward, *they are* just as dead in their belief. Then *there are* others who take *their* belief as *a* step on *the* staircase, each step *bringing them* closer to that plane where *they* have to arrive. *This is* the right way.

And now one might ask, “What is the purpose of life, in what words *to* explain what is it?” *It is* so difficult to put *it* into words. In *the* first place we do not make a proper use of our language, our words *are rather* mixed up, because words such as pleasure and happiness, *we* do not distinguish them, what pleasure suggests or happiness. We confuse such words as wisdom and cleverness. Cleverness is *an* imitation of what is wise; wise is living wisdom. *A* clever person *is* not necessarily wise. And in *the* same way we mix up words such as truth and fact. Very often *we confuse* fact *with* truth and truth *with* fact. *It is the* greatest confusion there is, keeping many people backwards *because they* do not distinguish between fact and truth. What is fact? Fact is *a* suggestion of truth. *You* might say, “What is truth?” Can truth be taught in words? If *a* word spoken *can be* truth, can *it* remain truth? If *it is* spoken in words, *it* cannot be truth. Truth *is* something above words. *Truth* must be realized, discovered. As soon as truth *is* put into words, *it* becomes a fact. Can *we* put *the* ocean in a bottle? Truth *put* into words is impossible. *The* ultimate truth *is* never learned, *never* taught, it is discovered.<sup>16</sup> If *a* teacher says *he* will tell *you* *what* *is* truth, *he* is telling a lie. Truth can never be told. And *it is the* same thing with spirituality. If *a* person says *he will* make you spiritual, *it* is not true. No one can make another one spiritual. Only what

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16. Km.sh.: three illegible shorthand symbols

*one* can do is to help, *to* help one to find himself. But the act of finding oneself must be done by oneself; nobody else can do it.

And if *I* can explain in any way what it means *for a* person to fulfill the purpose of life, it can only be said *that it* is the deepening of the thought, *the* widening of *the* outlook on life, seeing from all points of view, diving deep into oneself, getting in touch with *the* self. *It* means harmonizing with all the life that is outside. It is loving others; in other words, practising the presence of God, realizing the self, getting in touch with the whole being. It is the realization of the absolute, raising of the consciousness. It is stilling the mind and it is attaining to that. It is that; nothing else in the world *except* spirituality can give *it*.

God bless you.

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Kismet Stam's shorthand and longhand reporting

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Khalif Connaughton's<sup>1</sup>, State Street 1725  
 Santa Barbara, March 7<sup>th</sup>, 1926

### Universal Worship: God's Grace

Beloved ones of God,

I would like to speak this evening on *the* subject of God's grace, a word that is so much spoken and heard, and so little realized and understood. The real meaning of God's grace is God's love. It is God's love which in its various forms, such as compassion, such as forgiveness, such as mercy, such as illumination, such as divine blessing, descends upon a person. Can God's grace be taught or learned? Never. If any spiritual teacher says, "I will bring upon you God's grace," *he* is very much mistaken. If anyone says, "I will learn the way of God's grace," he is mistaken too. Neither by learning nor by teaching God's grace is gained.

In this present time of materialism, people have become very logical, and depend upon human reason even to such extent that when *there is a* question of God's grace *they* want to find out the law *which* governs it. Not only in *the* government laws *are* made and changed every year, but *it* seems that even in spiritual things people are inclined to give greater importance to the law than to love. And yet we read *in the* scriptures, "God is love."<sup>2</sup> Often God *is* recognized as the judge, as someone who is strict, *who makes*

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Notes:

1. For Khalif Connaughton, see List
2. I John 4:9,1 16

hard, cut and dried regulations, and who gives as justly as *a* merchant who weights his gold by every little grain and gives exactly the measure. If that is *the* condition, *then* what difference is *there* between human beings and God? If God *is* subject to law, then law is greater than God. And if God has to act according to rules, as any human beings, *then* what difference there is<sup>3</sup> between God and ordinary man? Even a man of better quality is not weighing and measuring, is more forgiving and overlooking. The greater the man, the more *he* overlooks the little faults and mistakes of human beings. The lower the person, the more exacting is<sup>4</sup>, the more criticizing is<sup>5</sup> the acts of others. The more foolish *a* person, the more *he is* ready to form *an* opinion in an instant. The more *he* waits to form an opinion, *the less he* is tended<sup>6</sup> about judging a person. It is not *only* that people act in this way, measuring and judging, but *they* turn God also in *the* same form. *They* make of this<sup>7</sup> God a strict judge, an autocrat king.

And then again there are others who say, “God has nothing to do with our actions.” Or if *he has* to do anything<sup>8</sup> *with them*, *it has*<sup>9</sup> only to give us the reward or punishment according to what *we* have done, there have<sup>10</sup> a rule<sup>11</sup>. If not in this life, perhaps in *a* past life, according to that *it* comes here. And<sup>12</sup> *we* have to pay all *the* wrongdoings of *our* past life. *We* have to pay in this life, pay for them<sup>13</sup>. And if that is so, where is the justice? That<sup>14</sup> in this world, in the court, if *a* person is proved guilty of any crime, *he* is told, “Now you know that you have been guilty. *It has been* proved in the court *with* witnesses before you that *you* have done this particular wrong. And for that this particular punishment is

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3. Km.hw.: “is there” instead of “there is”

4. Km.hw.: “he is exacting” instead of “exacting is”

5. Km.hw.: “he is criticizing” instead of “criticizing is”

6. Km.hw.: “inclined” instead of “tended”

7. Km.hw.: “this” omitted

8. Km.hw.: “anything to do” instead of “to do anything”

9. Km.hw.: “is” instead of “has”

10. Km.sh.: “have” could also be “with”

11. Km.hw.: “, there have a rule” omitted

12. Km.hw.: “And” omitted

13. Km.hw.: “pay for them” omitted

14. Km.hw.: “That” omitted

inflicted upon you.” Naturally *he* expects it, willingly or unwillingly. But if *a* person is born in *a* difficult situation, and when people say, “Because *he* had done something *he* is given by God this particular punishment,” the first thing is that, “What an injustice it is, that *the person* does not know what act *he* has done and why *he* is punished.” In *the* court of man, *he* knows. *There is* justice here, *but* not in *the* court of God. *There he does not know* for what *he* is punished. *It is*<sup>15</sup> *a* great injustice.

Besides, very often people create by the law of *karma*<sup>16</sup>. *They* remain where they are. I have seen a person telling me, “Because in the past *karmas* I have done something, for which I have to suffer, says<sup>17</sup> everything goes wrong in my life, and I must go through it.” I said, “*It is a* good quality to be contented. I would not be contented.” I said, “You are given a choice. *Your* real place in life *is* happiness. If *you have* not<sup>18</sup> happiness, *it is* not your place. *That is* why *you* do not like it, *you* ought not to be there. If *you* think that, ‘I must be contented with it, go through it,’ then *you are* holding *it* fast in *your* own hands.” *It is* not only for one life *that they* would carry it along with it<sup>19</sup>, *it is* *their* past *karma*, *they* must carry it through. *Might as well*<sup>20</sup> for fifty or hundred times, still *they would* go on with it if *they* had that belief. No, when Jesus Christ was asked<sup>21</sup>, “Why this person is blind?”, *he* did not say, “For *his* past *karmas*.” *He* said, “Because the act of God may be known.” In other words, it is a symphony. Everyone has to contribute to it something. In order to contribute something<sup>22</sup> *he has to contribute sometimes* painful experiences, sometimes pleasant *experiences*. *And* at the same time, free will *is* given *to* use our choice in the matter.

And now coming to examine human nature in connection with the nature of God. When a human being sees in his friend a

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15. Km.hw.: “would be” instead of “is”

16. For *karma* see Glossary

17. Km.hw.: “says” omitted

18. Km.hw.: “no” instead of “not”

19. Km.hw.: “them” instead of “it”

20. Km.hw.: “If it were” instead of “Might as well”

21. See John 9:1-41

22. Km.hw.: “In order to contribute something” omitted

beloved friend, who has done something wrong, he overlooks it. Every shortcoming of *the* beloved, he makes it better, he waves it off, *he* defends it. *He* does not use justice there, not rules and regulations. *He* just waves it off. Be it a mother to *her* child, a wife to *her* husband, a friend toward his friend. Where there is love, there is that tendency to forgive. And you think God, who is love itself and who is all love and perfection of love, can be so strict that *he* can correct every action you have done, *can* be so exact to judge mankind so severely. *I* do not mean to say *there is* no such a thing as law. There are rules, even in physical life not rules disadvantageous<sup>23</sup>. *I* mean to say God is above law, *God is* not subject to law. God has the power of forgiving. God's natural tendency is forgiveness.<sup>24</sup> There is a story of a pious man who in his prayers, and piety and life of great virtue which always throughout his life. One day speaking in his prayers and there passed Moses<sup>25</sup> by that way and asked Moses, "I pray now that are going on Mount Sinai to communicate with Lord, will you not ask what will become of me? All through life worked hard and done all right as man should do, in which praying and living life of virtue and righteousness." Moses said, "Yes, will ask." And as Moses goes a little further there was a drunken man. Drunken man said, "Come here, Moses, are you going to ask God about me also? Look how jolly I am, drinking, enjoying life, wonderful! I would like to know what going to do with me." Moses, amused, took his message also. Answer was that, "You know Moses, the man who has done good naturally has great results of it. Have best place. One led his life in this way, his way, worst place." Moses came and told. This pious man said, "It is worthwhile, something better in hereafter although many hardships in this life is a..." Moses comes to this man, said, "Tell me, Moses, what did God say?" Said that, "You are leaving this life, worst place for you." "Is it? I am so happy." Got up with glass and bottle, dances. "How happy I am, worst person in world not would look at me and God remembers

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23. Km.hw.: "even in physical life not rules disadvantageous" omitted

24. Km.hw.: as this whole passage "There is a story...Not at all what means" has not been transcribed in the longhand version, the connective words which would make it more readable are missing

25. For Moses, see List

me. I am so happy!" So joyous, danced and was happy. End was that place was exchanged. When Moses enquired, "That was the reaction of word you took to them that man thought goodness, piety, righteousness, best place. Not at all, what means<sup>24</sup> *besides even now* righteousness, goodness, piety. *What are they* before one little favour of God. Imagine *the air we breathe, the water we drink, the grains we take for our life's sustenance.* Imagine nature *we look at, this canopy of the sky under which we live.* Can our piety, virtue, goodness pay for it? Can one deserve God's grace by doing so much good in life? What is it! *It is* like bringing a pitcherful of water before *the ocean and saying,* "Lord, what contribution for you." What is *it to the ocean?* <sup>26</sup>But this man who was happy with all his faults, made him humble. Happy that was thought about. That pleases God.<sup>26</sup> *And then* we do not know what pleases him<sup>27</sup>. Since *we* do not know what pleases and displeases our friend, how can we know what pleases God? *It is* only our little attempt that we can make.

No doubt, we each having our power, as much is our power to win the affection of *our friend, we will*<sup>28</sup> *win the* affection of God. *But not*<sup>29</sup> goodness, *no* prayer, *no* virtue win God; however<sup>30</sup>, nothing *can* claim to win God's grace. *It comes as it comes in the form of love that does not see what is lacking, that does not see what is wrong and what is right. It comes when it comes. How it comes? In the form of illumination, ecstasy, in the form of upliftment, it comes in the form of a different outlook on life, it has*<sup>31</sup> thousand different forms. But in every form when *it* comes, it becomes manifest in *a* most wonderful way.

The difficulty in the present time is such, that belief has become obscured. Therefore, many are capable of believing, but very few know how to believe, and very few *are* clear about their belief. But here<sup>32</sup> in America so many people say that America is

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26. Km.hw.: "But this man ... That pleases God" omitted

27. Km.hw.: "God" instead of "him"

28. Km.hw.: "can" instead of "will"

29. Km.hw.: "no" instead of "not"

30. Km.hw.: "win God; however" omitted

31. Km.hw.: "in" instead of "it has"

32. Km.hw.: "There" instead of "But here"

wakening toward spiritual attainment. I have no doubt about it. But at the same time you see here three kinds of persons. One person is an intellectual book fiend. *He* goes in a library *and* reads occult books. In that library *he goes* from one book to another book. Every day *the* present book he recommends *to the*<sup>33</sup> others, “Have you read it. That is *the* best book.” Tomorrow *he* finds another book better than that. *He* reads and reads and reads till his head is all puzzled. *He* does not know what *he has* read and what *he has* learned. He goes in this society, *in this*<sup>34</sup> institution, *and he has*<sup>35</sup> seen everything and nothing. *In every institution he has* gone into *he has* found fault in it. Before *he has* dug deep *he* finds mud, finding mud appear<sup>36</sup>. *He* never touches the depth, and *he is* never coming to *the* water. *He* goes from one thing to another thing. I myself *have* seen persons<sup>37</sup> *who had read* perhaps thousands of books *and had* written fifty books himself. *He* came to me *and said*, “I can’t understand what life is.” That was the end to it all<sup>38</sup>. Many people *he* must *have* made crazy, fifty books himself<sup>39</sup>, *he* did not know *it* himself. *But the fifty books he had written himself*, many *had* read his books<sup>40</sup> and recommended this books<sup>41</sup> to the<sup>42</sup> others. And so it is.

And there is another person there<sup>43</sup>, what *he* is interested is in the wonder-working. *The other day I* went to *a* very intelligent man. *He* said, “Well, I would like to know if *it is* possible by spiritual power *to raise a pen* above the table.” *I said*, “Nothing *is* impossible for *a* mystic. But think, to raise<sup>44</sup> *a* pen from the table, *even if he* raises *it* high, yet *it is a* pen from a table, *it is*<sup>45</sup> putting life into something which is dead. He accomplishes no purpose.

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33. Km.hw.: “the” omitted

34. Km.hw.: “that” instead of “this”

35. Km.sh.: “to” written before “seen”, but omitted in Km.hw.

36. Km.hw.: “finding mud appear” omitted

37. Km.hw.: “a person” instead of “persons”

38. Km.hw.: “all” omitted

39. Km.hw.: “fifty books himself” omitted

40. Km.hw.: “them” instead of “his books”

41. Km.hw.: “them” instead of “this books”

42. Km.hw.: “the” omitted

43. Km.hw.: “there” omitted

44. Km.hw.: “if he raises” instead of “think to raise”

45. Km.sh.: “to” written, but omitted in Km.hw.

But by giving the real life to the living *is* accomplishing a much greater purpose.”

There are those who are hankering after phenomena, spirit communications, something that can give *them* the proof of *the* hereafter, the proof of *the* soul. Do you think that *they will find it* in juggling, wonder-working? If *a* person *has* no belief, never *it* will come. *He* will go from one thing to another till *his* nervous system *is* wrecked and *his* mind in darkness, serves no one<sup>46</sup>. Many say, “I am going to *a* clairvoyant,” and are getting crazy every day more and more instead of being spiritual. But<sup>47</sup> there is *a* visionary kind. *They* say, “*I have* seen a wonderful light,” or “*a* fairy,” or “*a* ghost”. And *they* think that *that* is spiritual.

And then there is *a* third kind. *They* say, “I do not want to join anything. I want to have my freedom.” And this mania *goes* to such *an* extent, specially in America, where democracy ...<sup>48</sup> *that* *he* so much wanted to be free *that* *he is* free of everything except himself.

*The* other day *I* was in a church in England. *I* was invited to speak there. And *the* priest of *the* church said when *I* was waiting in the resting room, “Will you be confirmed?” *I* did not understand the meaning, what *it* means to be confirmed. *I* did not know *the* term. *I* said, “What do you mean?” *He* said, “Will you be anointed?” *I* said, “What do you mean?” *He* said, “Putting some oil.” *I* said, “Put some oil, or water, anything you like. All right.” So *he* brought me in *the* meeting and gave me a confirmation. And then knew what was doing.<sup>49</sup> And when *I* came back, *my* pupils and friends said, “*Murshid has been* confirmed in *that* creed.” *I* said, “Look here, what did *he* do with *me*? Has he made *me* something different from what *I* already was? I belong to all churches and religions. Has *he* made me something new? *He* made *me* the same what *I* was already. *Should* *I* perhaps say, ‘*I* shall not join, *I shall* keep my liberty?’ *But* are we not all joined, all one?”

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46. Km.hw.: “serves no one” omitted

47. Km.hw.: “Then” instead of “But”

48. Km.hw.: ellipsis indicated in hw.

49. Km.hw.: “And then knew what was doing.” omitted

Very often many<sup>50</sup> people come to me very interested in *my* teachings, interested in<sup>51</sup> *and they say*, “*I am so much inclined to go further, but I am not going to join.*” *I say*, “*You don’t want to be a Sufi, you don’t want to be not<sup>52</sup> wise?*” That is all. *They have such narrow ideas about take<sup>53</sup> away liberty.* If you have liberty, no one can take *it* away. I have not taken it away.<sup>54</sup> What does not<sup>55</sup> belong to *you, that takes it<sup>56</sup> away.* That is the kind of mania of freedom which among thousands of people I have seen. On one side *they are* going from one thing to another. On *the* other side *they are* sitting apart. *They say*, “Give us that without us affiliating with you in any way. Give us that. We remain where we are.” By going to *the* teacher of voice production, *a person is told to put his* in this way lips<sup>57</sup> *and his* face in this way, *and he* listens to it whether *it is* agreeable or disagreeable. *It is* just the same. *He* listens to it. In order to attain to spiritual attainment, *he does* not want to listen. In order to attain to freedom *he* wants to keep *his* freedom first. *It is the* wrong interpretation of freedom.

When *a person* believes *he may have* four kinds of belief. *The* first kind *is the* belief of average man, a man whose belief is just like a sheep. “What everyone believes, I believe also. Because everyone believes in God, I *also* believe *in God.* Because everyone believes in *the* hereafter, I believe *it* too.” *It is* sheep’s belief. Where one sheep goes *the* others go also. Do not *think* this *kind of* belief *is* rare. *It is* the prevalent belief. Everyone *has the* same tendency except some rare cases. For instance, God’s belief apart, in *the* political world *when* one<sup>58</sup> man comes to prominence, as long as all<sup>59</sup> *the* newspapers say<sup>60</sup> *of him*, everyone holds *him* in high esteem. *But it* does not take *them* one minute to change. *And if*

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50. Km.hw.: “many” omitted

51. Km.hw.: “interested in” omitted

52. Km.hw.: “not” omitted

53. Km.hw.: “taking” instead of “take”

54. Km.hw.: “I have not taken it away.” omitted

55. Km.hw.: “not” underlined, indicating that it was emphasized while speaking

56. Km.hw.: “can be taken” instead of “takes it”

57. Km.hw.: “lips in this way” instead of “in this way lips”

58. Km.hw.: “a” instead of “one”

59. Km.hw.: “all” omitted

60. Km.hw.: “speak” instead of “say”

one man<sup>61</sup> changes, *the* others follow. *The* same man *they* all held in great esteem, *he* is thrown down in *the* depths of *the* earth. *They* do not care for him. Perhaps one person has judged according to<sup>62</sup> *his* point of view, that when *the* more see *the* man<sup>63</sup> *and* *the* man of *the* day *is* therefore<sup>64</sup> *thrown* to *the* depths in one moment's *time*. It is a foolish *illogical* and<sup>65</sup> *illusional belief*, *when* people all at the same time *act and react* *the* same thing with religion. *It is* a stagnant belief.

*Then there is* a second kind of belief, *that* is the belief in authority. "I believe in this because *it is* written in *the* Bible, in Qur'an, *because it are* Krishna's words, Buddha's<sup>66</sup> words find and<sup>67</sup> ..." That belief is more authentic. *It is* in belief of<sup>68</sup> a living *person* in whom *one* can trust. One cannot live in this world without trusting.

*Then there is* a third kind of belief *and* that third kind of belief<sup>69</sup> is the belief of reason. That person believes in a certain thing, whether in God, soul, or hereafter, not because that<sup>70</sup> *he* has read it in a book or *because* a teacher has said, or *because* others believe it. Only *he* believes it because his reason says that it is so. But at the same time this belief is liable to change also. Next day *the* same reason says differently. Or after a month, perhaps a person says, "My reason has changed."

*Then there is* a fourth kind of belief which only belief<sup>71</sup> may be called conviction. *This belief is* not only founded on reason. *It is* natural belief, to which<sup>72</sup> a person has come to *this belief* then nothing in the world can change it. That belief is called faith. *That* means the culmination of belief *at its* highest zenith has become

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61. Km.hw.: "man" omitted

62. Km.hw.: "changed" instead of "judged according to"

63. Km.hw.: "that when the more see the man" omitted

64. Km.hw.: "therefore" omitted

65. Km.hw.: "and" omitted

66. For Krishna and Buddha, see List

67. Km.hw.: "find and" omitted

68. Km.hw.: "belief in" instead of "in belief of"

69. Km.hw.: "third kind of belief" omitted

70. Km.hw.: "that" omitted

71. Km.hw.: "belief" omitted

72. Km.hw.: "when" instead of "to which"

faith. That is the greatest belief, *that* is the highest belief. People, not knowing this, have made belief a kind of something that is stagnant, something that never moves. Belief is just like a staircase. *It* is made in order to go up, *to* climb up. *It* is not made for you to stand. If *you* stand on a staircase, *that* means your feet are nailed to that step. *But it has not to be used it*<sup>73</sup> as such; *it has not to be used* to stand there. If a person stands on a certain belief, naturally, however high *his* belief, *his*<sup>74</sup> is not progressing. *He should go* from one belief to another. *I do* not mean by this that *he should go* from one religion to another religion, *that he should go from the belief* in one thing to *the belief* in another thing. My meaning is *that he should go* from one conception to a higher conception. It is only climbing in order to come to such place where *he* never changes, where *he* touches reality which always is *and* always will be the same. No prophet, no wise man, neither reason nor any scientific or mystical attempt *can change one* when one is established in reality. It is arriving at life's purpose.

Sufi Movement has opened the<sup>75</sup> facility for seekers after truth who do not stick to any particular belief, but who are pliable, ready to go forward in order to come to that belief which is the fulfilment of life's purpose.

God bless you.

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73. Km.hw.: "it" omitted

74. Km.hw.: "he" instead of "his"

75. Km.hw.: "a" instead of "the"

Kismet Stam's shorthand and longhand reporting

Casa de Mañana, La Jolla, California  
Thursday evening, March 11<sup>th</sup>, 1926

### Spirituality, the Tuning of the Heart

<sup>1</sup>Beloved ones of God,

It is my great privilege to give the address before the people of this city on the subject of spirituality, the tuning of the heart.<sup>1</sup>

The tuning of the heart must be looked at in the first place as the tuning of the self, what they call in <sup>2</sup>English language "pulling oneself together". Most often what happens is that we are occupied<sup>3</sup> in our everyday life *is that* every influence from within or without has *an* effect upon us, and that effect, so to speak, breaks one to bits<sup>4</sup>. And when *a* person is upset, disturbed, out of rhythm, then *a* friend says, "You must pull yourself together." That means, you must tune yourself. *It* is just like *a* string of *the* violin becoming loose. By tuning *it* to *the* pitch where *it* ought to be, *you* get the whole violin in tune. Apart from others outside, one's own life,<sup>5</sup> even for one's own self, *one's* own peace and rest and illumination, it is necessary that the heart must be tuned.

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.
- tp. = three identical typescripts showing differences from the shorthand and the handwritten version. One of the typescripts, which was distributed as Social Gatheka, Number 51, starts with the Sufi Invocation (see List).

#### Notes:

1. Tp.: "Beloved ones...the tuning of the heart" omitted
2. Tp.: "the" added
3. Km.hw., tp.: "is that we are occupied" omitted
4. Tp.: "to bits", in two of the typescripts later crossed out
5. Km.hw., tp.: "one's own life," omitted

And now one may ask, “What do you mean by heart?”<sup>6</sup> Heart is a word of<sup>7</sup> dictionary and very few really understand the meaning of it. Some think *it is a* piece of flesh in *the* breast, other times<sup>8</sup> *the* heart is *an* object of the fairytale<sup>9</sup> about which is so often said, “Love and imagination and feeling! But *it* is only *a* fairytale.” For many people, *it* is not clear what does *the* word “heart” mean<sup>10</sup>. If I were<sup>11</sup> to explain it in simple terms, I would say the depth of the mind is the heart, and the surface of the heart is the mind. The reasoning faculty is *the* surface of *the* same object, the depth of which is the faculty of feeling. And<sup>12</sup> therefore it is not true that *the* heart is enclosed in the physical body. Only there is a seat of the heart in a certain part of the body, as there is a seat of thought in another part of the body,<sup>13</sup> just according to the modern science, brain is everywhere in the body at the same time<sup>13</sup>. The seat of the<sup>14</sup> thought is called brain and the centre of the brain is the head. And so naturally one points to *the* breast<sup>15</sup> when *there* is *a* thought of the heart. Really speaking *it* is not the body which envelops *the* heart, but *it is the* heart which envelops *the* body. There is a saying of *one of the* great poets of Hindustan who says<sup>16</sup>, “If the heart was<sup>17</sup> large enough, it could accommodate the whole universe.” When the heart is developed and becomes living, the physical body seems too small and too limited in comparison with it. For *there* is no comparison with<sup>18</sup> *the* physical body and *the* heart. The relation of *the* heart with *the* outside world, for an<sup>19</sup> instance with conditions, is so great that it is the condition of the

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6. Tp.: “What is meant by heart?” instead of “And now one may ask, ‘What do you mean by heart?’”

7. Tp.: “in the” instead of “of”

8. Km.hw., tp.: “others think” instead of “other times”

9. Tp.: “fairytales” instead of “fairytale”

10. Tp.: “what the word ‘heart’ means” instead of “what does *the* word ‘heart’ mean”

11. Tp.: “If I were” omitted

12. Tp.: “And” omitted

13. Km.hw., tp.: “just according...at the same time” omitted

14. Tp.: “the” omitted

15. Tp.: “heart” instead of “breast”

16. Tp.: “who says” omitted

17. Tp.: “were” instead of “was”

18. Km.hw., tp.: “between” instead of “with”

19. Tp.: “an” omitted

heart that influences one's life's affairs. When the heart is out of tune, everything goes wrong. One need make things wrong but<sup>20</sup> it makes the whole atmosphere out of tune.

Once a lady told me<sup>21</sup>, "Some bad luck has come to me this week." "What *is it?*", I<sup>22</sup> asked. She said, "Many things are lost, or glasses break<sup>23</sup>, everything tears, breaks<sup>24</sup> and becomes destroyed." So<sup>25</sup> I<sup>26</sup> said, "*There* is something wrong with yourself, *you* yourself are out of tune. Specially this week, something has upset your rhythm." And on thinking on *the* subject a little more, *she* found out, "Yes, it is so." <sup>27</sup>Now what effect the heart has *with*<sup>28</sup> *the* outer conditions. But<sup>27</sup> you will see, the more keenly one watches<sup>29</sup> life, the more one will find that the heart has influence upon failure *and* success, rise and fall, favourable and unfavourable conditions in life. No sooner the heart has been<sup>30</sup> tuned, <sup>31</sup>conditions in life become better, ill luck *is* averted, wrong reasoning *of* people <sup>32</sup>becoming tired and discouraged<sup>33</sup> with one, things going wrong, losses, all these things disappear no sooner the heart becomes tuned. But, at the same time, how difficult<sup>34</sup> it<sup>35</sup> is to keep the heart tuned, when it is so difficult for a delicate instrument like *the* violin to keep always tuned! The heart, *which is* incomparably is<sup>36</sup> more delicate, is *the* instrument upon<sup>37</sup> which the soul, the spirit plays. *It* is the heart on the model of which<sup>38</sup> the

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20. Km.hw., tp.: "One need make things wrong but" omitted

21. Tp.: "a wise man" instead of "me"

22. Tp.: "he" instead of "I"

23. Km.hw., tp.: "I lose or break" instead of "are lost, or glasses break"

24. Km.hw., tp.: "breaks" omitted

25. Km.hw., tp.: "So" omitted

26. Tp.: "He" instead of "I"

27. Tp.: "Now what...conditions. But" omitted

28. Km.hw.: "upon" instead of "with"

29. Km.hw., tp.: "studies" instead of "watches"

30. Tp.: "has the heart been" instead of "the heart has been"

31. Tp.: "than" added

32. Tp.: "their" added

33. Km.hw., tp.: "disappointed" instead of "discouraged"

34. Km.hw., tp.: "the whole difficulty" instead of "at the same time, how difficult"

35. Tp.: "it" missing

36. Km.hw., tp.: "is" omitted

37. Km.hw., tp.: "on" instead of "upon"

38. Tp.: "on the model of the heart that" instead of "the heart on the model of which"

harp which we know has been made. The ancient artists have given<sup>39</sup> *the* harp or lute in the *hands* of angels. Symbolically, *it* means *the* heart; angels mean heart, heart quality. Besides this<sup>40</sup>, the reason why the heart has influence upon our life is because<sup>41</sup> the heart is as the seed out of which the plant has grown which we call our self. <sup>42</sup>The fruits and flowers effect of heart, same thing is produced which is already in person heart<sup>43</sup>, thought, speech and action.<sup>42</sup> For an<sup>44</sup> instance, a person cannot conceal his feelings always. He may play *to be*<sup>45</sup> a friend, *he may play to be*<sup>45</sup> a brave person, whatever *he* plays no longer<sup>46</sup> a person *is* able to sustain, *to* maintain so long *and* not<sup>47</sup> longer, because what is in the heart must come out some time or *the*<sup>48</sup> other in *the* form of action or words, from *the* lips or in *the* expression or in *the* form of atmosphere. But<sup>49</sup> the heart never fails to express itself in some form or the other. And what *does it* express? What it<sup>50</sup> possesses, what it is. A person may be our bitter enemy and for a long time may try to hide *it*, in some form or *the* other *it* will come out. If<sup>51</sup> a person *may* be our friend *and* like to show indifference in some form or the other, *but his* love will leap out. If a person has something against you, or *has*<sup>52</sup> admiration for you, it cannot be hidden. A person<sup>53</sup> will close his lips, not show *anything* in *his* actions *and* never say it, but even through the eyes *it* will come

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39. Tp.: "put" instead of "given"

40. Km.hw., tp.: "this" omitted

41. Tp.: "that" instead of "because"

42. Km.hw., tp.: "Thought, speech and action are as fruits and flowers which are the effect of the heart. The same thing is produced which is already in the heart." instead of "The fruits and flowers effect of heart...speech and action."

43. Km.sh.: "heart" could also be "art" or "all"

44. Tp.: "an" omitted

45. Tp.: "at being" instead of "to be"

46. Km.hw., tp.: "no longer" omitted

47. Km.hw., tp.: "no" instead of "not"

48. Tp.: "the" missing

49. Tp.: "But" omitted

50. Km.sh.: "has", which does not make sense in context; Km.hw., tp.: "it" instead of "has"

51. Km.hw., tp.: "If" omitted

52. Tp.: "an" added

53. Tp.: "He" instead of "A person"

out, through *the* expression it will show, through *the* atmosphere it will manifest. Heart will speak louder than words.

Now<sup>54</sup> the relation of the heart to the persons we meet, *this relation*<sup>55</sup> is so great that in the life of industry, business, profession, science, *in* politics and domestic life, in every aspect of life, the people you meet *are* influenced and affected<sup>56</sup> by the condition of your heart. If the heart is out of tune, let *a* person go in *his* office, *to the* factory, *at*<sup>57</sup> home, among friends, in *the* club, in society gatherings will upset condition<sup>58</sup> what<sup>59</sup> *he* will say or did<sup>60</sup> not say or do, still his very presence will upset *the* condition wherever *he* will go. Therefore, the secret of magnetism, the mystery of attraction in *a* person is solved in the study of the heart. Very often a person is incomparable<sup>61</sup> in the presence of someone, or *the* presence of someone draws you quite near without that person having said one word. *One may feel* in the presence of someone *as if one had* always known the<sup>62</sup> person, *as if one had* always *been* friends,<sup>63</sup> this presence shows if whole life known that person,<sup>63</sup> *although*<sup>64</sup> *one had never seen that person*, would rather not see that person<sup>65</sup>. <sup>66</sup>What is it? *It is the* condition of *the* heart of *that* person.<sup>66</sup> If *one is* in tune, *one* tunes *others* also. But if *a* person's heart *is* not in tune, then anyone in *that* person's presence, that person<sup>67</sup> goes out of tune. That is the mystery of attraction and repulsion. But very often *one* will see that people attract one day or<sup>68</sup> perhaps next week or *a* month or *a* year later, there is repulsion. *The reason why that person for a moment attracted was*

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54. Tp.: "Now" omitted

55. Tp.: "this relation" missing

56. Tp.: "affected and influenced" instead of "influenced and affected"

57. Tp.: "at" missing

58. Km.hw., tp.: "gatherings will upset condition" omitted

59. Tp.: "whatever" instead of "what"

60. Km.hw., tp.: "did" omitted

61. Tp.: "uncomfortable" instead of "incomparable"

62. Km.hw., tp.: "that" instead of "the"

63. Km.hw., tp.: "this presence shows if...that person" omitted

64. Tp.: "though" instead of "although"

65. Km.hw., tp.: "would rather not see that person" omitted

66. Tp.: "What is it? It is the condition of the heart of that person." omitted

67. Tp.: "that person" omitted

68. Km.hw., tp.: "and" instead of "or"

*that his* heart was in tune. But then, after *a week or a month or a year his* heart has become out of tune. *It* is therefore that *a person who is* attracted once *will* feel repulsion another time, and because *they* do not know the reason, they always blame the other. The<sup>69</sup> human nature is such that *he*<sup>70</sup> sees himself the last. Specially *if* one<sup>71</sup> comes to blame, he never thinks of himself, *he* first blames another.

And<sup>72</sup> *if* one goes<sup>73</sup> still deeper *into this subject*, then *we* shall find that not only with human beings, but *with the* atmosphere, *with* the weather, *with* the climate, there also is the tuning of *the* heart. With all those things that comes<sup>74</sup>, even so much that<sup>75</sup> with nature, *there is* the tuning of the heart. Even flowers feel *it*. Many people can keep flowers in *the* hands<sup>76</sup>, and *with* others, no sooner *they have*<sup>77</sup> touched *a* flower than *it* fades. *The* fading of *the*<sup>78</sup> flower means that *it* becomes out of tune. We have<sup>79</sup> stories of the sages in the East that some of them, after having left that place of rest and peace where *they* were staying, perhaps under *the* shade of *a* tree, or in *a* village in *a* certain place, after they had left for<sup>80</sup> ten years perhaps, when *they* came *back*,<sup>81</sup> the place was in *a* bad condition. But the moment *they* had come and *their* presence was there, it became fertile and *the* place was flourishing *again*. What *does it* mean? They are in tune. You may have heard in *the* stories of *the* East of what *they* call philosopher's stone. Whatever *it* touches *it* turns into gold. But there is no such *a*<sup>82</sup> thing as<sup>83</sup> philosopher's stone. If *there is*, *it is the* heart of man. If *the* heart

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69. Tp.: "The" omitted

70. Tp.: "man" instead of "he"

71. Km.hw., tp.: "it" instead of "one"

72. Tp.: "And" omitted

73. Km.hw., tp.: "we go" instead of "one goes"

74. Km.hw., tp.: "that comes" omitted

75. Km.hw., tp.: "so much that" omitted

76. Km.hw.: "hand" instead of "hands"; tp.: "their hand" instead of "the hands"

77. Tp.: "have they" instead of "they have"

78. Km.sh.: "is" before "flower"

79. Tp.: "There are" instead of "We have"

80. Tp.: "when they came back after" instead of "after they had left for"

81. Tp.: "when they came back," omitted

82. Tp.: "a" omitted

83. Tp.: "the" added

*is* in tune, whatever *it* touches *it* turns into gold. The sages have not only healed people, but tuned people, because all ill-luck, sorrow, failure, disappointment, all these things<sup>84</sup> come from one reason, *that* is the heart being out of tune. The moment *the* heart is tuned, one rises above all these things. Conditions begin to change.

And if *we* go still further, we come on a religious ground, not on religious, more than religion,<sup>85</sup> spiritual ground, and that is *the* effect of another person's feelings on us. Very few at this modern time know, as<sup>86</sup> occupied as they are in worldly affairs, what effect the feeling of another person brings<sup>87</sup> upon us, what influence it has upon us. A<sup>88</sup> central teaching of all religions and *the* philosophy of all prophets and philosophy of all things<sup>89</sup> *has been* one and the same, and *that* was consideration of<sup>90</sup> the feeling of another, and if anyone has touched this<sup>91</sup> true religion, or if anyone has understood the mystery of all mysteries, *it* is this one thing, and that<sup>92</sup> one thing is regard for the feeling of another. The<sup>93</sup> life such<sup>94</sup> as we live<sup>95</sup> from morning till evening, busy occupied<sup>96</sup> and interested in *our* own motives, persevering *to* get our object accomplished, we become regardless of *the* feelings of another. Sometimes *the others* do not say *it*, and *we* become still more ignorant of it.

There is a fable that once there was a dispute between a man and a lion. This<sup>97</sup> dispute was *on the question* who was superior. *The* lion said *the* lion, *the* man said man. "So," *they* said, "we shall find out. We must ask three<sup>98</sup> beings." So *they* first came near the<sup>99</sup>

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84. Km.hw., tp.: "all these things" omitted

85. Km.hw., tp.: "a religious ground, not on religious, more than religion," omitted

86. Tp.: "as" omitted

87. Tp.: "has" instead of "brings"

88. Km.hw., tp.: "The" instead of "A"

89. Km.hw., tp.: "and philosophy of all things" omitted

90. Km.hw., tp.: "for" instead of "of"

91. Tp.: "the" instead of "this"

92. Km.sh.: "is" after "that"

93. Tp.: "In" instead of "The"

94. Km.hw., tp.: "such" omitted

95. Tp.: "it" added

96. Km.hw., tp.: "occupied" omitted

97. Km.hw., tp.: "The" instead of "This"

98. Tp.: "three" crossed out by hand and "two" written above the line in one tp.

99. Tp.: "a" instead of "the"

tree, and *they* asked the tree, “What you have<sup>100</sup> to say, is <sup>101</sup>lion superior, or man?” *The* tree said, “<sup>102</sup>Lion is much better than man. Men walk when journeying under our shade, and they sit under our shelter. And when man is rested under our shade, then his first thought is about the fruits. Then *he* throws stones at us. *He* is ungrateful. *He* does not think that we are<sup>103</sup> standing in *the* sun and *that* he has had his rest, but *he* throws stones at us and gets our fruits. *He* never thanks us, *he* never thinks about it.” So *the* lion said, “Now look here, here is your praise.”<sup>104</sup> Man said, “Come to someone else.” *When they* went further, there *they* meet a cow, and both asked<sup>105</sup> the cow what *it*<sup>106</sup> thinks, “*Is* the lion superior, or man?” *The* cow says, “Please do not talk about man. When I was young they cared for me, and I gave milk, and my little calves were taken and used on *the* ground to work. And when *they* died, man used its<sup>107</sup> skin for his purpose, for his food *he* has used *the* flesh of my children. My milk *has been* taken by him. And when now<sup>108</sup> I am old and of no use, now<sup>109</sup> *he* throws *me* away in the forest, *where* any lion or tiger may meet me and eat me one day.” And there was another proof.

When *we* begin to think *about* and study human nature more, *we* begin to find *that* there is no creature as selfish as man can be. With all *his* intelligence *and* goodness and greatness<sup>110</sup>, if there is *any* creature most unjust and inconsiderate, it is man.<sup>111</sup> And as<sup>112</sup> such naturally talented<sup>113</sup> person<sup>114</sup> his motives, whether wrong or right, small or great, man very often is<sup>111</sup> inconsiderate about the

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100. Tp.: “have you” instead of “you have”

101. Tp.: “the” added

102. Tp.: “The” added

103. Km.sh.: “been” instead of “are” (possibly Inayat Khan said “have been”)

104. Tp.: “The” added

105. Km.hw., tp.: “ask” instead of “asked”

106. Tp.: “she” instead of “it”

107. Tp.: “their” instead of “its”

108. Tp.: “now when” instead of “when now”

109. Tp.: “now” omitted

110. Km.hw., tp.: “kindness” instead of “greatness”

111. Km.hw., tp.: “And as such...man very often is” omitted

112. Km.sh.: “as” could also be “has”

113. Km.sh.: “talented” could also be “blinded”

114. Km.sh.: “person” could also be “be”

feeling of *his* fellow man, with *a* relative who depends upon him, who waits upon him, *who* cares for him, someone who relies *upon* his word in any case. Man has always his<sup>115</sup> motive, his convenience, his joy, his object before him, all else *is* aside. Always *he is* victim to his inconsideration. *He* does not know it, *that it* all means of<sup>116</sup> failure, ill luck, difficulty, trouble, problems, anything is<sup>117</sup> to face very often because of his inconsideration.<sup>118</sup> And you may ask, “What do *I* mean by inconsideration?” Friends,<sup>118</sup> we have<sup>119</sup> so many debts to pay in life, not only necessary<sup>120</sup> the money to pay, but there are obligations to those around us, obligations to those who expect something from us, thought, consideration, love, service, justly or unjustly, foolishly or wisely, our obligations towards friends and acquaintances and<sup>121</sup> obligations to *pay to* strangers. And<sup>122</sup> today *the* life we live keeps our mind so much with work doing<sup>123</sup> that *it* takes away that thought from us. Every day *we become* less and less considerate, less and less thinking. Therefore, the unknown influences which come upon us and bring about changes in our life are such that *we* blame this person<sup>124</sup> or that person, or stars, or planets, or different things. But in reality it all belongs to the world of hearts. As soon as one knows it, then *one* considers one’s relation *towards* another our duty, our interest; *our* virtue in *the* world is to be thoughtful, to be considerate about every word one says, every thought one thinks, every feeling one has, thinking what influence *it* will have upon another, *if it will* bring pleasure *to another*.<sup>125</sup> Besides that,

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115. For emphasis “his” is underlined here and in the three following instances in all documents, indicating it was emphasized while speaking

116. Km.hw., tp.: “of” omitted

117. Km.hw., tp.: “he has” instead of “is”

118. Tp.: “And what is meant by inconsideration?” instead of “And you may ask, ‘What do I mean by inconsideration?’ Friends,”

119. Km.hw., tp.: “there are” instead of “we have”

120. Km.hw., tp.: “necessary” omitted

121. Km.hw., tp.: “and” omitted

122. Tp.: “And” omitted

123. Km.hw., tp.: “at work” instead of “with work doing”

124. Km.hw., tp.: “person” omitted

125. Km.hw., tp.: this whole passage, “Besides that, when studied human nature...possible is worthwhile” omitted. As it was not transcribed in the longhand version, the connective words which would make sense of the passage are missing

when studied human nature to be as such, we find that human beings in the world may be pictured as rose plant. And few roses and so many thorns. What shall we choose to be? When ignorant of the fact, naturally thorn. If not choose, we are chosen by the plant to be thorns. First it is in our power if thought about it, that could develop from the thorn to a flower. Is not for our vanity, not for ourselves better than thorn? No, is only because are so many thorns. By changing ourselves from thorn to flower if that is possible, is worthwhile.<sup>125</sup> If *there is* any religion or spirituality, it is in this.

The education today begins with the children by teaching them figures, how to count money, and when *they are* grown up they are best qualified to guard their interest. If that is the only education, we cannot expect a better time to come in the world. There is no longer religious education. No doubt, *the* absence of religious education has broken down to *a* very great extent the error of creeds. Nevertheless, *there is* nothing to take the place of it. And<sup>126</sup> children come to youth and become men and women, *and* what *has there been* in *their* education which has something to do with heart quality? There is *an* old saying of Persia that, “<sup>127</sup>Good manner brings good fortune, bad *manner* attracts bad fortune<sup>128</sup>.” I was wondering<sup>129</sup> about it, how far *it* can be true, there are so many ill-mannered people, thoughtless, with little feeling, *who are* well off in the world, but *by* studying human nature and life *I* found<sup>130</sup> *it* is quite true. In *the* first place *one* cannot judge, if<sup>131</sup> *a* person being rich or in *a* high position, *whether* that person is happy. I think<sup>132</sup> good fortune is more happiness than *to have a* great deal of money and really are deprived of good fortune<sup>133</sup>. *What is* happiness? It is *a* flourishing condition of *the* soul,<sup>134</sup> and<sup>135</sup> outside

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126. Km.hw., tp.: “And” omitted

127. Tp.: “that” omitted and “A” added before “good”

128. Tp.: “bad manner attracts bad fortune” omitted

129. Tp.: “One may wonder” instead of “I was wondering”

130. Tp.: “one will find” instead of “I found”

131. Km.hw., tp.: “if” omitted

132. Tp.: “I think” omitted

133. Km.hw., tp.: “and really are deprived of good fortune” omitted

134. Km.hw., tp.: “, and outside life that never is there” omitted

135. Km.sh.: “and” could also be “this”

life that never is there<sup>134</sup>. *A child who has begun to be ill-mannered, hurtful and destructive, the same power he attracts, and<sup>136</sup> the same things come to him. What he gives, it is rebound<sup>137</sup>, and takes<sup>138</sup> the same which he gives. And if he goes on giving, the same things he gets back. How many are ignorant of<sup>139</sup> that fact? They never think that they can be hurt by their own word or act or thought, or by<sup>140</sup> feeling. They go on doing and at the same time it comes again to them, sweeping them off from the ground of happiness.*

And now coming to the religious<sup>141</sup>. What do we mean by prayer, or meditation, or concentration, or by praying with the congregation, or by sitting in the church? What is gained by the<sup>142</sup> prayer? The same thing. The influence of prayer is the tuning of the heart. What is gained by concentration? Again, the tuning of the heart. *By meditation? Again, the tuning of the heart. All different ways given by religion or esoteric sources<sup>143</sup> in whatever religion, it is all given toward that accomplishment, the tuning of the heart. So long as the heart is not tuned, what<sup>144</sup> form of piety we show, it has no meaning. If it is not done with that object, it has no meaning, nothing is accomplished. Are there not many<sup>145</sup> millions of people, apart from those who do not believe in prayer, who pray every day at least once, millions<sup>146</sup>? But not knowing the fact, that it is the tuning of the heart, they are not directing their heart toward it, and therefore they get a very small benefit. If they do not know concentration they may sit in the church at least once in<sup>147</sup> a week, but they may sit there week after week, they have*

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136. Km.hw., tp.: "and" omitted

137. Km.hw., tp.: "rebounds" instead of "is rebound"

138. Tp.: "he gets" instead of "takes"

139. Km.hw., tp.: "acquainted with" instead of "ignorant of"

140. Km.hw., tp.: "by" omitted

141. Km.sh.: "religious" could also be "realize"; Km.hw.: "religion" instead of "religious"; tp.: "And now coming to the religious" omitted

142. Tp.: "the" omitted

143. Tp.: "cults" instead of "sources"

144. Tp.: "whatever" instead of "what"

145. Km.hw., tp.: "many" omitted

146. Tp.: "millions" omitted

147. Km.hw., tp.: "in" omitted

nothing accomplished<sup>148</sup> that which by concentration only the first knowing,<sup>149</sup> *if they do not know the* object of concentration *which* is again, the tuning of the heart.

There is a story of the Shah of Persia. He used to spend most of the night in prayer. Once his minister begged *him* and said<sup>150</sup>, “King<sup>151</sup>, *there is* so much to do all day long, for you to do<sup>152</sup> so much time of the night is not right.” And he said, “Please do not advise me on that question. *You* do not know. In the night I pursue God, in the day God follows me. In everything I do, there is God with me.”<sup>153</sup> That is the meaning of the tuning of the heart. When *the* heart is not tuned, then no prayer is of any use.

In the Muslim prayer there is a custom that the leader stands before them<sup>154</sup> and leads the prayers<sup>155</sup>. During the time of Aurangzeb<sup>156</sup>, *the* last Mogul emperor of India, *a* very great sage was compelled by the state to go and join in the prayer. He always said, “Leave me alone in my solitude.” *But* they forced *him* to go among *the* people *and* they said, “No, no. *You* must go,<sup>157</sup> *follow* the example taken<sup>158</sup> by the others.” He was seer<sup>159</sup> *and* he went and stood *there*,<sup>160</sup> custom is puts<sup>161</sup> heart to heart of leader<sup>160</sup>. And in *the* midst of *the* prayer, this great seer went out of the mosque. *And*<sup>162</sup> *the* police brought *him* in the court, *saying*, “*He* ran away in *the* midst of *the* prayer.” *And*<sup>163</sup> when court<sup>164</sup> asked, “Why did *you* do this sacrilege?”, “Oh,” *he* answered, “I could not stand there.

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148. Tp.: “accomplished nothing” instead of “nothing accomplished”

149. Km.hw., tp.: “that which by concentration only the first knowing,” omitted

150. Tp.: “saying” instead of “and said”

151. Tp.: “Sire” instead of “King”

152. Km.hw., tp.: “pray” instead of “do”

153. Km.hw., tp.: “In everything I do, there is God is with me.” omitted

154. Km.hw., tp.: “the congregation” instead of “them”

155. Km.hw., tp.: “prayer” instead of “prayers”

156. For Aurangzeb, see List; he was the sixth and last of the “Great Mughals”, but the line continued into the Nineteenth Century

157. Km.hw., tp.: “go,” omitted

158. Km.hw., tp.: “given” instead of “taken”

159. Km.hw., tp.: “He was seer” omitted

160. Km.hw., tp.: “custom is puts heart to heart of leader” omitted

161. Km.sh.: “puts” indistinctly written

162. Tp.: “And” missing

163. Tp.: “And” omitted

164. Km.hw., tp.: “he was” instead of “court”

*The leader went home, he had forgotten his keys. So I had to go home with him.*” *The mind of the leader was in his keys, and while conducting the prayer, his mind was in his pocket. The seer knew and ran away. Is it the closing of the eyes and sitting in a religious attitude which makes concentration? Very often they<sup>165</sup> think to do that<sup>166</sup> certain formality<sup>167</sup> with closed eyes think<sup>168</sup> is concentration. It is the absence of knowledge of concentration and<sup>169</sup> that deprives one of the<sup>170</sup> progress.*

Now one will ask,<sup>171</sup> “What is *the* way of tuning the heart, how to do it<sup>172?</sup>” There are four different ways. The first way is the stilling of the mind. A person whose mind is not still, whatever be his qualification, *he*<sup>173</sup> is incapable of accomplishing anything. *He* will always show to be restless, thoughtless, and full of errors. It is too much activity of mind which works against it<sup>174</sup>. And how<sup>175</sup> stilling of<sup>176</sup> *the* mind *how is it*<sup>177</sup> to be accomplished? By concentration. And how *is* concentration to be done? Very often people, not knowing *the* way of concentration, strain their mind too much *and* instead of accomplishing, *they* destroy. *They* become weak because *their* mind *is* strained too much.

For instance,<sup>178</sup> *the* other day in San Francisco I saw Rodin’s statue of *the* Thinker.<sup>179</sup> *It* amused me<sup>180</sup> very much *to* see *how*

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165. Tp.: “people” instead of “they”

166. Km.hw., tp.: “recite a” instead of “do that”

167. Tp.: “form” instead of “formality”

168. Km.hw., tp.: “think” omitted

169. Km.hw., tp.: “and” omitted

170. Tp.: “the” omitted

171. Tp.: “Now one will ask,” omitted

172. Tp.: “how can it be done” instead of “how to do it”

173. Tp.: “he” missing

174. Km.hw., tp.: “him” instead of “it”

175. Tp.: “is” added

176. Km.hw., tp.: “of” omitted

177. Tp.: “how is it” missing

178. Km.hw., tp.: “For instance,” omitted

179. Tp.: “A man with insight saw Rodin’s statue of the Thinker in San Francisco.” instead of “the other day in...statue of *the* Thinker.”; for Rodin and his famous statue, see List

180. Tp.: “him” instead of “me”

Rodin has made<sup>181</sup> it a hard expression and a stiff body<sup>182</sup>. And<sup>183</sup> then<sup>184</sup> made the remark first wonder how made it a thinker<sup>185</sup>, “That means thinking hard.” If one thinks hard,<sup>186</sup> by hard concentration *much* is spoiled. And very often among<sup>187</sup> hundred persons *who* concentrate<sup>188</sup> *there are* at least ninety persons who “think hard”.<sup>189</sup> Therefore, end of accomplishing destroy. And once so amused see wrong method, instead of developing something, destroying something. While travelling in Europe saw occult school train children to concentrate. Teacher brought me to see it all, trained them and ten or twelve children sitting there. Asked each of them, “Look there, do you see what is?” A child says, “I see a lily”; there was nothing. Asked other one says, “There is a rose.” Honest of all, “I see nothing.” So teacher very disappointed in him. I was so surprised and disappointed, to think that these ten or twelve children will come to this person, that they will be misguided from childhood to tell a lie. Think developing concentration. In them making eccentric training wrong method.<sup>189</sup> Then there have come others who, instead of doing *it* themselves, take a sensitive, nervous, fine person as *a* medium, *and* make *him* concentrate. *They* wreck his brain, and then<sup>190</sup> think *they have* accomplished something.

Besides that<sup>191</sup> by taking *an* object before us, we do not only accomplish concentration, but partake something of the<sup>192</sup> object. Just like<sup>193</sup> it is according the point of view of *the* mystic about diet

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181. Km.hw., tp.: “given” instead of “made”

182. Km.hw.: “and I wondered how he made it a thinker” added; tp.: “and he wondered how he made it a thinker” added

183. Km.hw., tp.: “But” instead of “And”

184. Tp.: “he” added

185. Km.hw., tp.: “first wonder how made it a thinker” omitted

186. Km.hw., tp.: “If one thinks hard,” omitted

187. Tp.: “a” added

188. Km.sh.: “concentration” instead of “concentrate”

189. Km.hw., tp.: this whole passage : “Therefore, end of accomplishment...training wrong method.” omitted; as the passage was not transcribed in longhand by Kismet, the connective words which would make sense of the passage are missing

190. Km.hw., tp.: “then” omitted

191. Tp.: “Besides that” omitted

192. Km.hw., tp.: “that” instead of “the”

193. Km.hw., tp.: “as” instead of “like”

that everything we eat, it<sup>194</sup> has not only *an* effect upon our body, but *also upon* our character. It is therefore that the Brahmins had a certain idea of<sup>195</sup> food. *They did not touch* other<sup>196</sup> food *which had a bad effect upon the character. The Muslims, the ancient Jews, they all had a certain way of eating, they did not eat all things. They knew what effect it has upon the character of man. Today we do not think about it; today we have gone so far that we do not question about food. What comes free could<sup>197</sup> man on<sup>198</sup> that we want new means<sup>199</sup> do no know<sup>200</sup> what it contains. This<sup>201</sup> same thing is with concentration. Upon what we concentrate<sup>202</sup> has a similar effect upon us. If we concentrate upon a flower, a rock, a stone, a tree, a living or a dead *thing*, whatever we concentrate upon, that effect one draws from it, if<sup>203</sup> it gives power, inspiration, spirituality, or stupidity and cruelty.*

Besides that, *there is the* natural way of doing things. If *one* concentrates longer than *one* should begin<sup>204</sup>, he<sup>205</sup> loses by it. It is just like<sup>206</sup> a person strains his voice if *he* sings too long. The master-singers always say, “Do not sing any more *than* so much.” Concentration does not any more than that.<sup>207</sup> Very often people say they have bad effects<sup>208</sup> by concentration, by any meditative practice. *It is* because they *do not do*<sup>209</sup> it under a certain direction. What is happening today *is* that people take books to guide them.

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194. Tp.: “it” omitted

195. Km.hw., tp.: “about” instead of “of”

196. Km.hw., tp.: “other” omitted

197. Km.sh.: “could” could also be “good”

198. Km.sh.: “man on” could also be “mean of” followed by an illegible word written in longhand, which could be “have”

199. Km.hw., tp.: “free could man on...that we want new means” omitted

200. Km.hw., tp.: “is taken without knowing” instead of “do not know”

201. Km.hw., tp.: “The” instead of “This”

202. Tp.: “What we concentrate upon” instead of “Upon what we concentrate”

203. Tp.: “whether” instead of “if”

204. Tp.: “begin” omitted

205. Km.hw., tp.: “one” instead of “he”

206. Tp.: “as” instead of “like”

207. Km.hw., tp.: “Concentration does not any more than that.” omitted

208. Tp.: “get bad effect” instead of “have bad effects”

209. Km.sh.: “done” instead of “do”

*They find*<sup>210</sup> *it is* as much easier than<sup>211</sup> *a teacher. They say, “Where to*<sup>212</sup> *find a teacher to listen to?” A teacher, that one does not want. Then what do they want? What they want is to ask for a book or something that can give guidance. Do you think that in the East any sage publishes a book,*<sup>213</sup> *writes in a book about the way of attaining spirituality? Never. They never make*<sup>214</sup> *such a thing. It is not so cheap as that.*

With the<sup>215</sup> Chicago exhibition<sup>216</sup>, where *all the world religions* where represented, Vivekananda<sup>217</sup> came from India, and the word Yoga became very well-known. Others wrote<sup>218</sup> some books, and now many who want to know something, *they go to the book as to the drugstore and according to that book they begin to practise. If everyone went to the chemist and bought the*<sup>219</sup> *medicine, there would be no*<sup>220</sup> *necessity of the physicians*<sup>221</sup> *any more. And in such a delicate, important matter as spiritual attainment, the tuning of the heart,*<sup>222</sup> *if one took*<sup>223</sup> *the aid of books, where will it lead one to? It does not mean that books are not inspiring and a great help on the path, but at the same time, when it comes to practice, it must be done under the personal instruction of someone who knows affair*<sup>224</sup> *and to whom one can give all the confidence one has.*

Besides that,<sup>225</sup> the present age has lost one great quality that man always had and valued, and that quality is patience. The

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210. Tp.: “think” instead of “find”

211. Km.hw., tp.: “as” instead of “easier than”

212. Tp.: “can one” instead of “to”

213. Km.hw., tp.: “publishes a book,” omitted

214. Tp.: “do” instead of “make”

215. Tp.: “holding of the” added

216. The World’s Parliament of Religion, where Swami Vivekananda spoke, took place as part of the Columbian Exposition of 1893 in Chicago

217. For Vivekananda, see List

218. Km.hw., tp.: “He wrote” instead of “Others wrote”

219. Tp.: “the” omitted

220. Km.sh.: “not” instead of “no”

221. Km.hw., tp.: “physician” instead of “physicians”

222. Km.hw., tp.: “the tuning of the heart,” omitted

223. Tp.: “that as spiritual attainment, if one took” added

224. Km.sh.: “affair” could also be “ever”; Km.hw., tp.: “affair” omitted

225. Tp.: “Besides that,” omitted

quicker activity becomes today this<sup>226</sup> great virtue, *and* people have anything but patience.

It was so amusing the other day. There was a ferry that goes from one post to the other in San Francisco, crossing the bay, and so many automobiles *had* one minute stopped<sup>227</sup>. *And*<sup>228</sup> every person was blowing horns<sup>229</sup>, a thousand motors not staying one moment, all together *blowing horns*. What is it? *It* is collective impatience. *And* where will *it* lead? *It* may show a great quality, *it* is a sign of great strength and energy, an outbursting of energy. But at the same time everything *has* a limited purpose<sup>230</sup>, and when something *is* not under control, especially human nature and character, some day or *the*<sup>231</sup> other *it* must get *loose*<sup>232</sup>. And when *it* has got *loose*<sup>232</sup>, *it* will result into a great disaster.

For instance, who could for one moment think that such a war as this<sup>233</sup> could have come in this time of great civilization, *when there are* so many universities *and* colleges, *when there is* so much spoken about goodness and kindness, uniformity and humanity, with all this progress, how *could it come*? *That it* has come is collective impatience, a lack of general spirituality. And if *it* goes on like this, perhaps *there* will be *still*<sup>234</sup> a great material invention, still scientific invention<sup>234</sup>. But what is it? <sup>235</sup>All different inventions destroyed hundred thousand and hundred thousands in life, invent things God's mechanism. And what does man? In one direction going forwards in other backwards.<sup>235</sup> *It is* going

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226. Km.hw., tp.: "Activity has become today a" instead of "The quicker activity becomes today this"

227. Km.hw., tp.: "to stop one minute" instead of "had one minute stopped"

228. Tp.: "And" missing

229. Tp.: "a horn" instead of "horns"

230. Km.hw., tp.: "limit" instead of "limited purpose"

231. Tp.: "the" missing

232. Tp.: "loose" instead of "lose", almost certainly what was said

233. Km.hw., tp.: "as this" omitted; the reference is to the First World War

234. Km.hw., tp.: "greater scientific inventions" instead of "a great material invention, still scientific invention"

235. Km.hw.: "It is going forwards in another way and going backwards in another way." instead of "All different inventions...in other backwards."; tp.: "It is going forwards in another way." instead of "All different inventions...in other backwards." As this passage was not transcribed in the longhand version, the connective words which would make sense of the passage are missing

forwards in making things, but *going* backwards in thinking out and<sup>236</sup> in feeling.

The other<sup>237</sup> day a genius came to me<sup>238</sup> to give person<sup>239</sup> blessing. I<sup>240</sup> asked him, “What do you want?” He said, “I want to make a cannon that can destroy the whole town.” I<sup>241</sup> said, “<sup>242</sup>No blessing for this, if that direction. If I give you my blessing, no blessing from this<sup>242</sup>; direct your mind in constructive work.” And<sup>243</sup> the reason of this is that from the first day when education begins with the child, what is taught is to guard your<sup>244</sup> interest, not to take every step with thoughtfulness. Besides this, the other<sup>245</sup> way of tuning of<sup>246</sup> the heart is in<sup>247</sup> cultivating<sup>248</sup> sympathetic nature, and that is cultivated by a<sup>249</sup> regard for another.

The third way of developing that heart quality by which the heart is tuned, is to be able to judge oneself, and so long as one judges others, one is not able to judge oneself, because then one is so full of the faults of the<sup>250</sup> others that one has never time to judge oneself,<sup>251</sup> and always unjust. Besides that the most amazing thing is you will find the foolish one more ready to judge than wise one<sup>251</sup>. The more thoughtful, the more wise the person, the less he judges, because he has so much to judge in himself that there remains very little to judge outside.

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236. Km.hw., tp.: “out and” omitted

237. Tp.: “One” instead of “The other”

238. Tp.: “went to a sage” instead of “came to me”

239. Km.hw.: “have my” instead of “give person”; tp.: “have his” instead of “give person”

240. Tp.: “The sage” instead of “I”

241. Tp.: “The sage” instead of “I”

242. Km.hw., tp.: “I give you my blessing, but I give no blessing on this. From this day” instead of “No blessing...no blessing from this”

243. Tp.: “And” omitted

244. Km.hw., tp.: “his” instead of “your”

245. Km.hw., tp.: “The” instead of “Besides this, the other”

246. Km.hw., tp.: “of” omitted

247. Tp.: “in” omitted

248. Tp.: “a” added

249. Km.hw., tp.: “a” omitted

250. Km.hw., tp.: “the” omitted

251. Km.hw., tp.: “and always unjust...than wise one” omitted

Besides that,<sup>252</sup> there is a way of seeing from the point of view of another, and so long as *a* person has not cultivated that faculty, *he* has nothing for another but blame. And praise and blame does<sup>253</sup> not depend upon what *a* person is, but upon *the heart being favourable* and<sup>254</sup> *disfavourable* and upon *the outlook on life*. Therefore, not always true.<sup>255</sup> Besides this,<sup>256</sup> *a* person who sees with one eye *has not a complete vision*. In order to *have a complete vision* two eyes *are needed, and* in order to understand<sup>257</sup> *a certain idea, a certain point of view of another as well as own*<sup>258</sup>.<sup>259</sup> *Your own point of view is not*<sup>260</sup> uprooted. If *that is the case, it is not right. But* it is by looking from *the point of view of another that one completes*<sup>261</sup> vision. That is also tuning of the heart, because when two persons meet and *when* there is understanding, there is at once friendship established. *It does not take* long to become friends if *there is* real understanding, then people do be together relation<sup>262</sup>. But<sup>263</sup> *if there* is no understanding, and<sup>264</sup> *if there are* barriers between them, if *they are* divided from one another, *it is* by the lack of understanding. If anything brings *people* together, *it is by*<sup>265</sup> understanding of<sup>266</sup> one another. Therefore, by having understanding of every person *we* meet, we tune our heart.

And now, coming to *the* conclusion of this subject, I shall quote<sup>267</sup> the saying of Christ, “Seek ye first the kingdom of God, and all these things shall be added unto you.”<sup>268</sup> That is the best

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252. Tp.: “Then” instead of “Besides that,”

253. Tp.: “do” instead of “does”

254. Km.hw., tp.: “or” instead of “and”

255. Km.hw., tp.: “Therefore, not always true.” omitted

256. Tp.: “Besides this,” omitted

257. Km.hw., tp.: “have” instead of “understand”

258. Km.hw., tp.: “about another it is the same” instead of “of another as well as own”

259. Km.hw., tp.: “For that it is not necessary, that” added

260. Km.hw., tp.: “not” omitted

261. Km.hw., tp.: “gets the complete” instead of “completes”

262. Km.hw., tp.: “then people do be together relation” omitted

263. Km.hw., tp.: “But” omitted

264. Km.hw., tp.: “and” omitted

265. Tp.: “by” missing

266. Km.hw., tp.: “of” omitted

267. Tp.: “there is” instead of “I shall quote”

268. Mathew 6:33

idea one can find anywhere.<sup>269</sup> That<sup>270</sup> by getting in tune with  
<sup>271</sup>God-ideal, in other words by getting in tune with one's divine  
 ideal, in order by getting in tune with infinite,<sup>272</sup> one will become  
 so attuned that one will find a way open to *the* heart of every  
 person one meets, and one will find a connection with every  
 condition *and* with every object, and realize at-one-ment<sup>273</sup> with  
 the absolute. *And*<sup>274</sup> it is this achievement, if there is any spiritual  
 development,<sup>275</sup> *it* is in<sup>276</sup> this attainment that one can call spiritual  
 development.

God bless you.<sup>277</sup>

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269. Km.hw., tp.: "That is the best idea one can find anywhere." omitted

270. Tp.: "That" omitted

271. Tp.: "the" added

272. Km.hw., tp.: "in order by getting in tune with infinite," omitted

273. Inayat Khan used this word in its etymological sense, at-one-ment, and it is typed that way in tp.

274. Tp.: "And" missing

275. Km.hw., tp.: "if there is any spiritual development," omitted

276. Km.hw., tp.: "in" omitted

277. Tp.: "God bless you." omitted; in one of the typescripts, "To be read at the Meeting of the World Brotherhood" written underneath the text

Kismet Stam's shorthand and longhand reporting

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Club Auditorium, Ivy Lane,  
San Diego, March 12<sup>th</sup>, 1926

### **Man, the Master of his Destiny**

Beloved ones of God,

My subject of this evening is man, the master of his destiny.

I would like to explain first, what do I mean by destiny? Do I mean by this, as the Hindus say, that man is born with his past *karmas*<sup>1</sup> which he brings with himself and is<sup>2</sup> to pay back the debts which *he* had incurred in his life on earth before this time? Or do I mean by destiny as the Arabs have said, that a child is born with a design of destiny, that he must go through it, every line of it, that it is God's way<sup>3</sup> that should manifest through an individual. In both cases, either a man has brought with him as a<sup>4</sup> karma, or *he* has a plan for his whole life, *a* divine plan.

There is no doubt that man has to go through life according to what is designed for him and which is called destiny. Very often people call them fatalists who believe in these things. And those who disbelieve in this give *a* greater importance to what *they* call free will. No doubt there are both things. There is destiny and there is free will. But at the same time it is no use denying something which is truer than anything else in life and that is the design of God, the plan which is made previously which one has to fulfil on

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Notes:

1. For *karma*, see Glossary
2. Km.hw.: "he has" instead of "is"
3. Km.hw.: "will" instead of "way"
4. Km.hw.: "his" instead of "as a"

earth. The more you will study life the more you will find the truth of it. In the first place, destiny is seen in business and in industrial life as well as in professional and social life. How one person with all the business qualification *and* experience he has, with all that he cannot make a success. There is a person most educated who has passed so many degrees in life *and* cannot make a way through life. And there is another person, perhaps not so qualified and yet capable of making a way, capable of attaining success, capable of accomplishing things. The more we study life, the more *we* understand that *it* is not only qualification, enthusiasm, energy that counts, but also *the* design, *the* plan already made. And according *to* that plan man has to go through his destiny. No doubt, this must not be taken as *a* support to *the* argument of some fatalists who think that *they can* sit comfortably and wait for *a* better time to come. *They* may just as well wait for *the* whole life and not accomplish something<sup>5</sup>. Fatalists have *a* great disadvantage at the same time not having thought more deeply on this question.

According to the science, matter has evolved into spirit. In other words, matter has developed. By this process of developing naturally<sup>6</sup> *it* progresses to intelligence which is to be seen among living beings. Man is the most intelligent creature. But the material science finds the origin of life at<sup>7</sup> dead matter. That is where mysticism differs *from material science*. Mysticism finds the origin of life *in* spirit. And it is the manifestation of the spirit which is matter. And *it is the* outcome of matter which has manifested in intelligent forms. Therefore, if more plainly explained, according to mysticism matter is dense spirit and spirit is fine matter. It is just like water and snow. Snow is the same as water. When *it* is in frozen condition we call it snow justly<sup>8</sup>. *We* call it snow because *we* can distinguish *it* as something different from water. Nevertheless *it* is water. *It* is only a certain condition of water which makes it snow. And the same thing is with matter.

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5. Km.hw.: "anything" instead of "something"

6. Km.hw.: "naturally" omitted

7. Km.hw.: "in" instead of "at"

8. Km.hw.: "justly" omitted

One day travelling in the ship with a young Italian of modern education I had a conversation with him. And seeing me in a religious robe he spoke to me saying, "I don't believe in anything," without me asking. I said, "I can quite understand." *He said*, "But what you are,<sup>9</sup> *is your belief?*" I said, "All religions." But he said, "I do not believe in any religion." I said, "You must believe in something, you may believe in any religion<sup>10</sup>, because *you believe* in yourself." "Yes," *he said*, "I believe in eternal matter." I said, "Your belief *is* not very far from my belief. *The same thing* you call eternal matter, I call eternal spirit. <sup>11</sup>Will call matter because it does not seem eternal. It is the spirit, is condition of spirit has made it matter<sup>11</sup>." That it is the dense manifestation of spirit which is matter; *it is the condition of spirit which has made it matter.*

Friends, all defeats<sup>12</sup> arise from the difference of words. You will find among hundred persons who argue and dispute over things ninety nine of the same opinion. *They* only dispute because *of the* different words to express the same idea. *It is all a* dispute of words, not of sense. That is the reason *why there are* so many religions. If the followers of any religion knew the sense of *their* particular religion *there* would be no difference. But the most deplorable thing is human nature. *It is such that it* always wants to find differences. *Such is the* difficulty with me travelling in different countries. Whenever *I* come in contact *with* persons *the* first question *they* ask *is*, "Where do we differ?" *What is* most interesting point where<sup>13</sup> difference between this and that belief. *They are* not interested in similarity. <sup>14</sup>In same sense behind<sup>15</sup> it interest is in finding the differences in colleges, universities, departments, call theological departments<sup>14</sup>, what *they* study mostly *is the* differences. All *they* find out *is the difference* of words, not of meaning. *They are* so frightened *that by studying the*

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9. Km.hw.: "you are," omitted

10. Km.hw.: "you may believe in any religion" omitted

11. Km.hw.: "Will call matter...has made it matter" omitted

12. Km.hw.: "differences" instead of "defeats"

13. Km.hw.: "to them is the" instead of "point where"

14. Km.hw.: "At the universities, at what they call theological department" instead of "In same sense behind it interest is in finding the differences in colleges, universities, departments, call theological departments"

15. Km.sh.: it is unclear whether the shorthand symbol means "behind" or "find"

meaning study<sup>16</sup> *they will be lost because they will have nothing to study. The whole lecture a theologian gives before his pupils is how Islam differs from Jewish religion etc., an academic scholastic explanation of religion. It is not interesting for majority, and mostly intellectual majority, to hear about the oneness of all religions, of the similarity of beliefs, of the one essence being behind all diversity, behind all religions and faiths.*

One day I was very amused on a boat with passengers of different denominations. One morning there was a service of the Protestant church. So I attended the service of the Protestant church. Those who saw me thought it so<sup>17</sup> very good to think that I was a Protestant. Then later on there was a service of the Catholic church. When I attended to it then they did not like it. They began to look at me with doubt. And when in the afternoon there was a Jewish service which I attended, then they found out that I was Jewish. And there was a great dispute on the boat as to my real belief. When the question came to me I said, "I believe in all these religions; they are all my religions." What does it matter whether it is a Jewish, Buddhist, Hindu service<sup>18</sup>, or Christian service. Is it not the same one service? If we have faith and devotion, if believe<sup>19</sup> we have that attitude to God, the maker of all things, then is there no sympathy for all human beings and the<sup>20</sup> belief in the same one religion?

And when we look back in the history, we find that mostly in all the wars and battles which have ever taken place in the history of the world, there is something about religion there. And do not think that just now the religion does not take a prominent part in wars and battles. It is not so. There is a religious suggestion at the back of it some way or the other. Those who go to the war they do not know. It wants a great statesman, a deep thinker to find that behind all outward scenes, behind any political situation, a religious current is hidden. Imagine for us to have taken religion, the motive of which was to unite mankind in one single

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16. Km.hw.: "study" omitted

17. Km.hw.: "so" omitted

18. Km.hw.: "service" omitted

19. Km.hw.: "believe" omitted

20. Km.hw.: "the" omitted

brotherhood, *to have* taken that as *a* pretense, *an* excuse to separate into sections and cause all the trouble and destruction. In other words, we have always given importance to creeds and overlooked the religion, knowing or unconsciously.

And now coming to the question of the individual. There are two parts in man. One part is his external self, which *the* soul has borrowed from *the* earth. *And the* other part, his real self, which belongs to the source. In other words, an individual is *a* combination of spirit and matter, a current which runs from above *and* attracts the earth from below around it, shaping it in order that may<sup>21</sup> *to make it* its<sup>22</sup> vehicle. Therefore, *the* human body is nothing but a vehicle of the soul which has come from above *and* has taken *the* human body as its abode. Therefore, an individual has two aspects of *its* being. One is *the* soul; *the* other aspect is *the* body. It is the meeting of the soul and body that makes the mind. Therefore, these three things make an individual. The external part of *an* individual, therefore,<sup>23</sup> is just like a globe in its outer form. The mind takes place of the inner finer machinery. *This* is the mechanical part of being. There remains the soul, which is the divine heritage, which is *a* spiritual current the shoots<sup>24</sup> from that spirit which is the source of all things. And therefore, the soul has in it a potentiality, *a* creative power as divine heritage. On one part man is limited. On the other part man represents the unlimited. On one part man is imperfect, on the other part the perfect one. *It is* therefore that Christ *has* said that, “Be *ye* perfect as your father in heaven is perfect.” It means that, “You can inherit not only from the earthly parents but from *the* father in heaven also that creative power which makes your life.”

A soul is born with a mechanism which one calls mind and body. Naturally from infancy a soul finds itself in a captivity, in limitation. And all the tragedy of life comes from limitation. If you ask perhaps hundred persons what is the difficulty in their life, each one will say a different struggle that *he* is facing at the present

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21. Km.hw.: “that may” omitted

22. Km.hw.: “a” instead of “its”

23. Km.hw.: “, therefore,” omitted

24. Km.hw.: “shooting forth” instead of “the shoots”

time. But in reality, if one answer may be given, that answer will be: it is the limitation of life which has caused the tragedy of life in every form. And so in limitation man grows, and this limitation suggests him at every step that *he* is limited, imperfect, handicapped, weak, captive, unable, and *it* is out of that impression and suggestion<sup>25</sup> that one begins to say, “*I* cannot endure it, *I* cannot stand it, *I* cannot bear it, *I* cannot forget it, *I* cannot forgive.” All such things man begins to think by being impressed<sup>26</sup>, by all the continual suggestions which come up in life making him convinced that *he* is limited. Naturally therefore, as man goes on, whether *he is* successful or unsuccessful, whether *he is* more qualified or less, in every condition stands in his mind, “My power and inspiration *my* knowledge and capability is limited.” *He* cannot understand anything else but that, and *he* remains unaware of that one spark which continually twinkles in his heart which may be called divine inheritance.

I will leave this subject here and explain to you the possibility of the changing of destiny. In other words, the possibility of the improving of the destiny. We in our material life become so rigid in our thinking that *we* cannot think of something existing and at the same time improving and changing. We are only capable of recognizing certain<sup>27</sup> change as far as *we* can recognize. But *the* moment *we* cannot see that change any further or any more, *we* call it destruction or death. In other words, what *we* call destruction or death is only *a* change. We cannot follow, *we cannot see the* link, *it is* not visible to us, *we* cannot fathom *it*, not understand. *Therefore we say that call*<sup>28</sup> it is finished. But is there anything that ends, *that is* destroyed, anything *that has* ceased? Nothing. All these words are our own illusion, *our own* conception, a conception which is so long true as long as *we* have not seen the continuity of it<sup>29</sup>. As soon *as we* see the mystery of it, *we* no longer continue to have that conception. For instance, the idea of death. *We* see life ended suddenly *and we* call *it* “death”. *We* say

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25. Km.hw.: “suggestion of imperfection” instead of “impression and suggestion”

26. Km.hw.: “imperfect” instead of “impressed”

27. Km.hw.: “certain” omitted

28. Km.hw.: “call” omitted

29. Km.hw.: “of it” omitted

“silence”. The word that is once spoken is ended. Then *we call it* “silence”. But which<sup>30</sup> call silence<sup>31</sup> the word is not silent; *it* is going on, if not in this is<sup>32</sup>, in another *sphere*. *It* is continuing. *It* does not stop. So with thought. *We thought and* then *we say*, “I have forgotten.” Yes *the* mind, but not *the* thought. *It* is going on; *it* never ends. But you will say, “Is there anything that ends?” I say, “Nothing.” There is nothing that ends. Such words as beginning and end are our conceptions, and the further we go in studying life, the higher realization *we get* of conception. *It* is this principle *which I* call unlearning. People *are* proud and satisfied with what *they have* learned. But the further *one* goes the more *one* finds the<sup>33</sup> learning finishes in unlearning.

*It* was very amusing to me *when* people say that, “*I have read* so many books, *I have* read this book and another book and another book. Therefore, I am on the right road.” *It* was very amusing to think that *a* person says, “Because *I have* learned so much, therefore *I am* on the right road.” On *the* contrary. The more *they have* learned the more *they are* on the wrong road. Do we not see there are<sup>34</sup> so many people who live in their brain! Therefore, *they* are book fiends. *They* study in *the* library in occult books, psychic books till *they* do not know what is what *and* which is which. *You* would be surprised if *I* were to tell you that *I* saw a man who *had* read perhaps a thousand books and *who* wrote himself fifty books and said, “No, I don’t know where I have arrived at and<sup>35</sup> *I* really don’t know which is true.” I said, “The further *you* go, the more *you will* find the same thing.” And so we<sup>36</sup> go on. Where learning begins is a b c; where *it* ends is unlearning.

Then another learning begins. It is like making the inside out of life. You are walking on the same earth *under the* same sun, *but you are looking at* a different world *with* different eyes. Life is a different life to you then. *The* meaning of every word is different,

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30. Km.sh.: “which” could also be “we”

31. Km.hw.: “which call silence” omitted

32. Km.hw.: “is” omitted

33. Km.hw.: “that” instead of “the”

34. Km.hw.: “there are” omitted

35. Km.hw.: “and” omitted

36. Km.hw.: “they” instead of “we”

*different* to you. The picture of destiny, therefore, is just like a painting. First an artist has made a plan, a certain plan that *he* is going to paint on the canvas. And after making that plan he begins to draw lines. And then his lines suggest to him the changing of the plan. And the colours he puts have a certain reaction on him. And may be that in the end it is not at all the same design *he* had made before. *It* is quite a different picture. *It* began in one way *and it* ended in another way. So it is with destiny. Destiny<sup>37</sup> is a preconceived picture in *the mind of the creator*, whether man or God is *the same thing*. Then that picture<sup>38</sup> as one goes on one improves the picture. In *the end it* may become quite a different picture of what *one had* thought before. *It* is this idea which gives one the key to *the subject I am* giving this evening, man, the master of his destiny. Those who have realized in themselves the possibility of improving their lives, they improve. But those who think *that*, “But<sup>39</sup> I cannot help *it*, I am what I am, I get angry, *I* cannot help *it*. *I* get annoyed, *I* cannot help *it*. *I* cannot understand, *I* cannot bear *it*.” *That one*<sup>40</sup> person begins to suggest himself, *and* naturally *he* becomes weaker every day *and* cannot accomplish things. But the one who begins life with spirit, *he* says, “What does *it* matter. If *I* fail today, *I* will succeed tomorrow. The limitation of this time *does* not discourage me, that be<sup>41</sup> a spark in me <sup>42</sup>.” Besides that, friends, *it* is never too late in life to improve. *There* is always a scope for *the one* who wants to improve in life. But the one who is content with himself, or so discouraged *that he does* not want to improve, then *he* falls flat. *There is* no way to accomplish anything for him in life.

The spirit of those who went to the caves of the mountains and lived there<sup>43</sup> in the forests, *they* lived a meditative life; *one* might think, *an* undesirable life. Yes, undesirable to follow, but desirable

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37. Km.hw.: “There” instead of “Destiny”

38. Km.hw.: “that picture” omitted

39. Km.hw.: “But” omitted

40. Km.hw.: “one” omitted

41. Km.sh.: “be” could also be “with”

42. Km.hw.: a number of dots instead of “that be a spark in me”

43. Km.hw.: “there” omitted

what they have taught<sup>44</sup>, *their* experience gained *is* desirable to learn. That is what can be exchanged between East and West. *The West* having improved and cultivated and invented things, all this must go to the East. And those who went to *the* forests and sat under the shade of trees and caves of mountains<sup>45</sup>, their experience must be taken in the West. *It* is this that will bring East and West closer to *the* best advantage of the whole humanity. No doubt, people are interested in stories. If there was a book, a book<sup>46</sup> which spoke *of* the Masters of the East, the great *Mahatmas*<sup>47</sup> who lived in Himalayas and what great<sup>48</sup> wonders *they* performed and *how they* live in stars and planets, people are very interested. But if *you* tell them, it is not necessary that in order to become *a* spiritual soul one must live in caves of mountains, *it is* not necessary for Mahatmas to be exiled to keep in *the* forest, *then people hardly listen to what you say*. If greatness was so fragile that *it* could be only<sup>49</sup> kept in *the* forest, *I would* rather not have that spirituality. There is a curiosity for sensation. People always would like to see great things out of self. Within is not good enough. Do you think that spiritual souls only *live* under shades of trees? If *they* are so spiritual *that they* rather be there *and* not among us? *It is* unspiritual. In reality, what is spirituality? Spiritual means spirit-conscious. To become spirit-conscious is to be spiritual. What is mastery? Mastery is to see the life in the light of that spark which is within one's heart. That once that spark is lit and *has* lighted to a flame, that<sup>50</sup> begins to light our path and we begin to see life more clearly. Spirituality is not wonderworking. *It is a* madness today, people going after<sup>51</sup> spirit-phenomena, séances, thousand things. *It is* groping into darkness. Truth is too simple and therefore *it is* too difficult for them to recognize it. Because what is simple thinks<sup>52</sup>,

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44. Km.sh.: erroneously "teached" in sh.; Km.hw.: "reached" instead of "taught"

45. Km.hw.: "and caves of mountains" omitted

46. Km.hw.: "a book" omitted

47. For *Mahatma*, see Glossary

48. Km.hw.: "great" omitted

49. Km.sh.: after "only" in shorthand "kept in" followed by an illegible symbol, which possibly means "security"

50. Km.hw.: "it" instead of "that"

51. Km.hw.: "to" instead of "after"

52. Km.hw.: "they think" instead of "thinks"

“I know it.” If *you* tell *them* some things *they* cannot understand, *then they* would think, “*It is* really great and valuable because *I* could not understand.” If there is something *they* cannot<sup>53</sup> understand, then *they* think, “*There is* nothing new there.” But Solomon says, “*There is* nothing new under the sun.”<sup>54</sup> And the greatest<sup>55</sup> truth, the more *it is* known to your soul, because soul is truth itself. If the soul *knows* anything most, *it* knows<sup>56</sup> the ultimate truth most; the ultimate truth soul knows most<sup>57</sup>. *But people do* not allow *their soul to know it* because *they are* looking of<sup>58</sup> complexities. It is complexities *which* we<sup>59</sup> call knowledge, learning. When *it* comes to *the* simple truth, either *they* say, “*It is* too simple,” or *they say*, “*It is* too frightening.” *It* is just like a person on *the* top of a mountain; *when he* looks at *the* wide horizon the immensity makes him frightened because *he is* not accustomed. So *when a person sees the* immensity of truth, when *he* begins to look into life from <sup>60</sup>*own* reality so vast, person not accustomed, begins to be frightened<sup>60</sup>. *They* ask, “Speak of mysteries, not of *nirvana*<sup>61</sup>, because that is very frightening.”

There are three aspects of the master mind. Master mind, in Persian <sup>62</sup>called *saheb-i-dil*<sup>63</sup>, means those who have mastered their mind. These three aspects are as three different temperaments. The one temperament is saintly temperament, the other is the master, and the third is the prophet. Many people have misunderstood the meaning of the prophet. They have only considered prophets as the characters of the Old Testament. Or now they use word prophet for fortune teller. *They have* not understood the real meaning of the prophet. When a person has attained to mastery, it may be called

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53. Km.hw.: “can” instead of “cannot”

54. Ecclesiastes 1:9

55. Km.hw.: “greater” instead of “greatest”

56. Km.hw.: “is” instead of “knows”

57. Km.hw.: “most; the ultimate truth soul knows most” omitted

58. Km.hw.: “for” instead of “of”

59. Km.hw.: “we” instead of “they”

60. Km.hw.: “the point of view of reality, the vastness to which he is not accustomed makes him frightened” instead of “own reality so vast, person not accustomed, begins to be frightened”

61. For *nirvana*, see Glossary

62. Km.hw.: “is” added

63. For *saheb-i-dil*, see Glossary

as an inner initiation. That from that time *he* is consciously used to fulfil a certain purpose. Why every soul on earth is here? In order to fulfil *a* certain purpose of<sup>64</sup> the scheme of life. But from the time that one has reached mastery, from the<sup>65</sup> moment one is chosen, so to speak, by history, that providence has taken that person as *a* tool, an instrument to accomplish a certain purpose. In other words, humanity, everyone among human beings is *a* kind of raw material which destiny takes to use. But *the* master mind is *a* finished instrument that destiny handles to accomplish its purpose.

The saintly temperament is the *negative*<sup>66</sup> temperament, resigned, perfectly resigned to the will of God. The man has learned patience<sup>67</sup>, has learned trust, has<sup>68</sup> learned confidence, has<sup>68</sup> learned endurance, tolerance. *He has* carried the cross, *he is* crucified a thousand times in his life, love and<sup>69</sup>*he* knows what love means. *He has*<sup>68</sup> taken a path of devotion, *a* life of service. *He* has effaced himself, *he has* crushed his personality. *He* has made himself fulfil<sup>70</sup> out of rock *and* has turned into water. His way is not the way of *the* hammer, *but* of *the* water. That *the* hammer breaks a rock, *and* *the* water surrounds it and makes its way. Therefore, the saintly personality is peace and harmony *and* comfort to those who come to that person. It is such personality who heals, who blesses,<sup>71</sup> and<sup>72</sup> *it is* such personality who lifts up a person who is groping into darkness, who is touching the depth of the earth, reaches personalities<sup>73</sup>. *He has* developed that love that one sees in mother and father. They have that love for every person, for every soul. It is not only a story that the trees and plants and rocks spoke to the saints. It is truth. When a person has

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64. Km.hw.: "in" instead of "of"

65. Km.hw.: "that" instead of "the"

66. Km.sh.: "positive"; Km.hw.: "negative" instead of "positive", which is consistent with other discussions of the saintly personality in Inayat Khan's teaching (the master is positive, active)

67. Km.sh.: the shorthand looks like "Persian" instead of "patience"

68. Km.sh.: the sh. looks more like "is" than "has", but Km.hw. reads "has"

69. Km.hw.: "love and" omitted

70. Km.hw.: "crumble" instead of "fulfil"

71. Km.hw.: "who blesses," omitted

72. Km.hw.: "and" omitted

73. Km.hw.: "reaches personalities" omitted

developed that sympathy, *he* is sympathetic to plant *and* rock *and* tree. In nature, everything in nature<sup>74</sup> opens up. *It is* that at-one-ment<sup>75</sup> by which *he* is able to communicate with every form in life whatever it is. Therefore, it is not necessary that *he* separates. Whether *he is* in *the* forest; and our<sup>76</sup> strife from morning till evening keeps us away from that bliss<sup>77</sup>, *the* soul of man as capable as before, always possibility<sup>78</sup> of rising in height, if only *he* wishes to attain to it.

And then the other aspect is the aspect of the master. That resistance against all that increases one's weakness, that appeals to one's weakness, that persistence and<sup>79</sup> continual persevering tendency, that courage *and* boldness, and that firmness and steadiness, all such qualities manifest to this<sup>80</sup> master. That *is the* difference *between* saint and master. One *is* active, *the* other *one* more<sup>81</sup> passive; one is resigned, *the* other persistent. Both at the same time *are* going forward. Only *the* ways are different; one *is* positive way, *the* other *one* negative way. One *is the* way of power, *the* other *of* gentleness. Nevertheless, both have their purpose to accomplish in *the* scheme of nature.

And *the* third aspect is the aspect of the prophet, who balances these two qualities. On one hand the prophet is power, on *the* other *hand* gentleness itself. On one hand prophet is courage, on *the* other *hand the* personification of divine sympathy. On one hand prophet is enthusiastic to change the condition of humanity, and<sup>82</sup> on *the* other hand prophet is retired from all things of life. These<sup>83</sup> are two opposite qualities balancing the spirit of the prophet. But the work of the prophet is the<sup>84</sup> greater work than of *the* master or

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74. Km.hw.: "Everything in nature" instead of "In nature, everything in nature"

75. Inayat Khan used this word in its etymological sense, at-one-ment

76. Km.hw.: "or in the" instead of "and our"

77. Km.sh.: after "bliss" an illegible symbol, possibly "envelops" or "influence"; Km.hw.: "keeps us away from that bliss" omitted

78. Km.hw.: "is always capable" instead of "as capable as before, always possibility"

79. Km.hw.: "that" instead of "and"

80. Km.hw.: "the" instead of "this"

81. Km.sh.: "more" could also be "most"; Km.hw.: "more" omitted

82. Km.hw.: "and" omitted

83. Km.hw.: "There" instead of "These"

84. Km.hw.: "a" instead of "the"

saint. *They* can be behind the scene, but prophet *is* before the world to waken humanity, to raise mankind to *a* higher consciousness, to inspire them and to voice the truth. That it may have its echo in *the* earth, in *the* sky, all over. Be not surprised, therefore, if *you* hear the words of Buddha after so many years, *the* love of Muhammad cherished after so many years, *the* personality of Christ which has power *after* thousands of years. *They have* won humanity, they were prophets. They were because that part of their experience which we know in history in reality are<sup>85</sup> and will always be. Mastery, therefore, is not only a means to accomplish things of the world, but *it* is the<sup>86</sup> mastery by which a person fulfils the purpose of his life.

God bless you.

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85. Km.hw.: "was" instead of "are"

86. Km.hw.: "the" omitted

## Appendix A

### Publication and Classification of Lectures

In the left-hand column appears the title of the lecture as originally given, followed by the page on which the lecture begins in the present volume and the date. Normally, 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. However, in this case, since most of the lectures were only later circulated as chapters in *The Sufi Message* series, we have indicated those chapters.

#### Religious Gatheka

Title	Page	Date	Number
The Divine Grace	82	3 January	65

#### Social Gatheka

Title	Page	Date	Number
The Awakening of the World in the New Year	72	3 January	54

#### *In an Eastern Rose Garden*, revised edition 1962

Title	Page	Date
The Freedom of the Soul	210	24 January

#### *Sufi Message Series*, revised volume VIII (Element, 1991)

Title	Page	Date
The Art of Personality	286	4 February

***Sufi Message Series***, volume XII (London, 1967)

Title	Page	Date
The Vision of God and Man	341	18 February

**Mental Purification**, in ***Sufi Message Series***, vol. IV (London, 1961)

Title	Page	Date	In Book
Mental Purification I	353	18 February	Chapters 1 and 2
Mental Purification II	395	22 February	Chapter 3
Insight: the Realization of the Higher Self	421	23 February	Chapter 19
Mental Purification: The Distinction between the Subtle and the Gross	431	23 February	Chapter 4
Mental Purification: Mastery	467	26 February	Chapter 5

**Appendix B: Illustration of Documents**

The first page of Kismet Stam's shorthand of the lecture "The Distinction between the Subtle and the Gross" of 23 February 1926

The first page of Kismet Stam's longhand transcription of the  
lecture "The Distinction between the Subtle and the Gross"  
of 23 February 1926

The first page of Kismet Stam's typed transcription of the lecture  
"The Distinction between the Subtle and the Gross" of  
23 February 1926

### Glossary of Foreign Words

The original language is indicated following each word in parentheses:

- Arabic = A
- Greek = Gk
- Hindustani, Hindi = H
- Persian = P
- Sanskrit = S
- Urdu = U

The usual (dictionary) meaning of the word is given first; if the word has a special meaning in Sufi terminology, as seen in Inayat Khan's usage, this meaning is given second, indicated by (suf).

Transliterations were made according to the following systems:

- for Arabic: *The Encyclopaedia of Islam* (New edition, Leiden, 1960-), except "k" and "dj" which have been replaced by "q" and "j".
- for Persian: F. Steingass, *Comprehensive Persian-English Dictionary*, (8th edition, London, 1977).
- for Sanskrit: M. Monier-Williams, *Sanskrit-English Dictionary*, (New Delhi, 1976; originally published in 1899).

ākāsha (S): open space, sky, accommodation;  
(suf): receptivity, possibility; mould, capacity

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

āsana(s) (S): posture; third limb of Patanjali's raja yoga

ātman (S): breath, soul; (nom.: ātma) Hindu term for *ruh* (A), spirit;

(suf) soul, the real being of man

darwīsh (P) (English dervish): religious vagrant, *faqir*

dēva (or dēwa) (S): celestial being, god (0110SG)

faqīr (English fakir), (A, P): living in poverty, beggar, mendicant, dervish

fanā' (A): passing by, on, away, hence perishing; mortality, death;

(suf): annihilation of the "false" self (empirical selfhood)

gāthaka(s) (S): chanting of a sacred poem;

(suf): a series of teachings, embracing several categories (religious, social, and as preparation for candidates for initiation) in the teachings of Inayat Khan

ḥadīth, āḥadīth (pl) (A): traditional sayings and recorded actions attributed to the Prophet Muhammad, held to have been recorded directly by those who knew him and transmitted through a known chain of subsequent narrators

jinn (A): a collective denoting fire spirits, occupying an intermediate plane between the earthly and the angelic;

(suf): *genii*; the plane of the mind's functions

jñāna (S): knowledge, understanding, wisdom, important in Buddhist teachings;

añāna: the absence of such knowledge

kalām Allāh (sometimes written kalāmullāh) (A): the word of God, also sometimes used for Kalīm Allah, "spokesman for God," the attribute of Musa (Moses)

kārma (S): act, work, result; the idea that present circumstances are the direct result of actions in the past

khalīfa (A) (English caliph): deputy, representative, successor

khamush (P) or khamōsh (U): silent

laj (S): honour, sense of decency;  
(suf): the determination to avoid shame, equivalent of ghāirat (A), modesty, “the sense that makes all the difference”

lāya (S): absorption, destruction, annihilation, similar to *fana*, which is, however, more personal

mahātma (S): literally, great swan; large-minded, noble, eminent, one of great soul

māna, mānas (S): mind

māntra shāstra (S): instruction, scientific work concerning sacred words

māntra yōga (S): concentration of the mind

marn (?): Inayat Khan says this is an equivalent of māna (q.v.); however, the Sanskrit dictionary does not include this term

mureed, murīd (A, P, U): an initiate;  
(suf): specifically, the eighth degree of initiation out of twelve

murshid (A, P, U): a spiritual teacher and guide;  
(suf, with upper case M): Pir-o-Murshid Inayat Khan

murshida (A,P,U): the feminine equivalent of murshid; in Inayat Khan’s day, there were four murshidas but no murshids

nafs (A): soul, self, person

niryāna (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

nur (A): light  
(suf) the uncreated light before manifestation

rabāb (P), a Persian stringed instrument played with a bow

samadhi (S): pulling together, union; ultimate stage of meditation

satī (S): perfect or divine woman; faithful wife who burns herself on her husband’s funeral pyre

shāhbāz (P): literally, the king’s bird, a royal falcon

saheb-i-dil (A): a good person with a living heart; someone in control of the inner being or condition

sophos (Gk): wisdom

sura (A): a Qur’anic term meaning a unit of revelation, now used to indicate a chapter in the Qur’an

upsara, also apsara (S): a dancer in Indraloka, the heaven of the god Indra

vāiragya (S): growing pale; absence of passion; indifference, renunciation

wājd (A): ecstasy, rapture; “finding”, a condition of spiritual exaltation, often induced by music and/or poetry

**List of Persons, Places, Works, Etc.**

All dates, unless specifically marked BCE, are CE

Ahmad Shah Qajar (1898-1930) Shah of Persia (Iran) from 1909 to 1925, the last of the Qajar dynasty

Alexander III of Macedon (356–323 BCE), popularly known as Alexander the Great, created one of the largest empires in history, stretching from Europe to India

‘Ali ibn Abi Talib (600-661), cousin, son-in-law, and successor of the Prophet Muhammad

Atlantis, mythical continent in the southern Atlantic Ocean, said to have housed a high civilization, and to have sunk long ago

Attar, Farid-ud-Din (properly Abū Hamīd bin Abū Bakr Ibrāhīm)(1145-46–c. 1221), a Persian poet, theoretician of Sufism, and hagiographer from Nīshāpūr who left an everlasting influence on Persian poetry and Sufism

Aurangzeb (1618-1707), sixth and last of the “Great” Mughal Emperors in India, who reversed his predecessors’ tolerant religious policies in favour of a highly restrictive version of Islam, again overturned by his successors

Beethoven, Ludwig van (1770-1827), major German composer of Flemish origins, who bridged the Classical and Romantic periods

*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

Brindaban (alternative spellings Vrindaban or Brindavan or Brundavan) also known as Vraj (as it lies in that region) is a town in the Mathura district of Uttar Pradesh, India, the site of an ancient forest which is the region where Lord Krishna spent his childhood

days and where he is said to have danced with all the maidens simultaneously

Buddha, “Enlightened One”, title given to Siddhartha Gautama (c. 563- 483 BCE), a prince who attained enlightenment and founded the religion of Buddhism

*Bustan* (“The Orchard”), completed in 1257, one of the best known works of Sa’di, q.v.

Christian Science, an American denomination 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

Connaughton, Edward P. A., Khalif (1887-19??), originally from Northern Ireland, he travelled widely and became interested in Sufism in England; he later was initiated by Murshida Rabia Martin in San Francisco, and established a Sufi Centre in Santa Barbara, California

Coué, Émile de Châtaigneraie (1857-1926), a French psychologist and pharmacist who introduced a method of psychotherapy and self-improvement based on auto-suggestion

Debussy, Achille-Claude (1862–1918), a French composer in the field of impressionist music, visited near Paris by Inayat Khan on several occasions, when they played for each other; Inayat Khan is said to have given Debussy a vina on his departure for London in 1914

Elder, Paul, Sr. (1872-1948), book publisher and bookstore owner in San Francisco, in whose famous and beautiful bookstore on Post Street Inayat Khan gave a series of lectures in 1923 and where he spoke again in 1926

Farhad (one form of the name Khosrow), main character in a story of Persian origin which is found in the great epico-historical poems

of *Shah Nameh* (q.v.), based on a true story romanticized by Persian poets

Farid, Baba, known as Hazrat Bābā Farīduddīn Mas'ūd Ganjshakar (1173–1266), a Sufi saint of the Chishti Order, the second successor to Moinuddin Chishti

Firdausi (Hakīm Abu'l-Qāsim Firdawsī Tūsī (935–1020), a highly revered Persian poet, author of the *Shāh Nāmeh* (q.v.), the national epic of Persian people and of the Iranian world

FitzGerald, Edward (1809-1883), an English writer, best known as the translator of the first and most famous English edition of *The Rubaiyat* of Omar Khayyam, now considered a loose translation. In response, Inayat Khan asked Mr. C. H. A. Bjerregaard thoroughly to revise his earlier publication as *Sufism: Omar Khayyam and E. FitzGerald* (London, 1915)

*Gayan* (full title: *Notes from the Unstruck Music from the Gayan of Inayat Khan*), a book of sayings of Inayat Khan published in 1924

Ghalib (Mirza Asadullah Baig Khan, pen-names Ghalib and Asad 1797-1869), a classical Urdu and Persian poet from India during British colonial rule

*Gulistan* (“*The Rose Garden*”), a landmark literary work written in 1259, it is one of two principal works of Sa'di (q.v.), one of the greatest of the Sufi Persian poets

Hafiz, or Hafez (full name: Khwāja Šamsud-Dīn Muhammad Hāfez-e Šīrāzī) (1315–1390), a Persian lyric poet known to every Iranian, and lately popular in the West as well

Hallaj, Mansur al- (full name Abū al-Mughīth Husayn Mansūr al-Hallāj), (c. 858 – 922), Persian mystic, revolutionary writer and pious teacher of Sufism most famous for his apparent, but disputed, self-proclaimed divinity, his poetry and for his execution for heresy

at the orders of the Abbasid Caliph Al-Muqtadir after a long, drawn-out investigation

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; it was in this court that Inayat Khan achieved his greatest success as a musician, given the title Tansen Zamanihal

Inayat Khan (1882-1927), scholarly musician and Sufi teacher (Pir-o-Murshid, later Hazrat) from Baroda, India, who was the pioneer Sufi teacher in the West from 1910 to 1926

Jami, Nur ad-Din Abd ar-Rahman (1414-1492), Persian poet of the 15th century

Khayyám, Omar (1048-1131 BCE), Persian polymath, mathematician, philosopher, astronomer, physician, and poet who also wrote treatises on mechanics, geography, and music

Krishna, in Hindu mythology, an avatar (incarnation) of the God Vishnu

Low, Mr & Mrs, *mureeds* in Detroit, Michigan, USA, from 1923; they played a significant role in organizing Inayat Khan's 1926 visit

Madani, Sayyid Abu Hashim Muhammad, the murshid (Sufi teacher) of Inayat Khan from 1903, who lived in Hyderabad, India, even though his Arab family was from Medina; he died in 1907

Martin, Murshida Rabia (1871-1947), the first mureed 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, where Inayat Khan had extended stays in both 1923 and 1926

*Masnavi*, sometimes called *Masnavi-i Ma'navi*, a vast poem written in Persian by Jalal-ud-Din Rumi, the celebrated Persian Sufi saint and poet, one of the best known and most influential works of both Sufism and Persian literature; it consists of six books of poems of more than 50,000 lines, telling 424 stories that illustrate aspects of the human predicament in search of God

Meyer, Sarferaz - de Reutererona, (1863-19??), Swedish-born *mureed* who became the National Representative for Switzerland

Moses, Musa (A, P, U), (14<sup>th</sup> century BCE), central prophet in the Jewish religion, recipient of the divine revelation on Mt Sinai

Mughal, sometimes written Mogul, an Islamic imperial power that ruled a large portion of the Indian subcontinent from 1526 to the mid-19th century, but also an aristocratic Hindu-Muslim way of life in India which strongly influenced Inayat Khan's mysticism and ideas about refinement

Muhammad, the Prophet (570-632), central figure in the religion of Islam, recipient of the divine revelation which forms the Qur'an (q.v.)

Parvati, a Hindu goddess, regarded as a representation of Shakti, albeit the gentle aspect of that goddess because she is a mother goddess; Parvati is the consort of Shiva, the Hindu god of destruction and rejuvenation, and the mother of the god Ganesha

*Qur'an*, the collection of the divine revelations to the Prophet Muhammad, the scripture of Islam

Rodin, Auguste (1840-1917) French sculptor, widely considered the most important modern sculptor; on his bronze, *Le Penseur* (*The Thinker*), Inayat Khan drily remarked, "Yes, he is thinking hard!"

*Rubaiyat*, meaning "Quatrains", the title given by Edward FitzGerald to his translations of the poetry of Omar Khayyam,

q.v., the first translation of Sufi poetry to become well-known in the West

Rumi, Jalal-ud-Din (1207-1273), Persian Sufi poet, widely read in the world of Islam, author of the *Masnavi*

Sa'di, also known as Muslihuddin ibn Abdallah Shirazi (1184-1283/1291?), a major Persian Sufi poet

Scriabin, Alexander Nikolayevich (1872-1915), Russian composer and pianist who initially developed a highly lyrical and idiosyncratic tonal language based on spiritual principles (1872-1915)

*Shah Nameh*, an enormous poetic opus written by the Persian poet Firdausi around 1000, which is the national epic of Iran

Shams-i Tabriz (d. 1248), wandering Sufi mystic who greatly influenced Jalal-ud-din Rumi

Shirin, main character in a story of Persian origin which is found in the great epico-historical poems of *Shah Nameh* (q.v.) based on a true story that was further romanticized by Persian poets

Shiva, Hindu god of destruction or transformation, one aspect of Trimurti (the Hindu Trinity, consisting of Brahma, Vishnu, and Shiva)

Shivaji, Bhosle (1630-1680), popularly known as Chatrapati Shivaji Maharaj a Maratha warrior who started the movement for independence from Sultanate of Bijapur and later became the King of Maratha Kingdom; his personal history is far different from the story Inayat Khan tells about him

Solomon (Sulaymān, A, P, U), (10<sup>th</sup> century BCE, d. 922), third Jewish king, to whom some writings in the Hebrew scriptures are attributed, renowned for his wisdom

*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; Inayat Khan is said to have remarked, "Herewith, I have completed my Sufi teaching."

Sufi Invocation, *The*, 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 for use at the beginning of any undertaking, and added to the documents of his teaching in later years

Tagore, Rabindranath (1861-1941), Indian poet, winner of the Nobel Prize for Literature in 1913, whom Inayat Khan met in London that same year, and also earlier in Calcutta earlier

Theosophical Society, *The General*, founded in New York City, USA, in 1875 by Helena Blavatsky, Henry Steel Olcott, and William Quan Judge; its initial objective was the investigation, study and explanation of mediumistic phenomena; Olcott and Blavatsky moved to India and established the International Headquarters at Adyar, Madras (Chennai); there, they also became interested in studying Eastern religions, and these were included in the Society's agenda

*Thinker, The* (1902), well-known statue by Rodin, showing a heavily-muscled, nude man sitting with his chin on the back of his hand; see Rodin

Timur, also known as Tamerlane (from Tīmūr-e Lang, "Timur the Lame"), was a 14th-century conqueror of much of western and central Asia, founder of the Timurid Empire and Timurid dynasty (1370–1405) in Central Asia, and great great grandfather of Babur, the founder of the Mughal Dynasty; his wars in Turkestan caused Inayat Khan's ancestors to seek refuge and settle in northern India

Tuyll, Sirdar, Baron van - van Serooskerken (1883-1958), Dutch mureed who became the National Representative for the Netherlands

Universal Worship, religious service created by Inayat Khan in 1921, placing the scriptures of six main religions together on the altar (plus others as appropriate), lighting a candle for each, reading from each, reciting prayers, including a sermon and a final blessing

*Vadan* (full title: *The Divine Symphony or Vadan*), a book of sayings by Inayat Khan, published in 1926 as a continuation of the *Gayan*, (q.v.)

Vedanta, "The End of the Vedas" (Wisdom Books), a Hindu religious philosophy emphasizing unity

Vivekenanda, Swami (1863-1902), born Narendranath Dutta, chief disciple of the 19th century mystic Sri Ramakrishna Paramahansa and the founder of Ramakrishna Mission, a key figure in the introduction of Hinduism, Vedanta and Yoga to the West at the Parliament of the World's Religions at Chicago in 1893; Inayat Khan's teacher, Abu Hashim Madani (q.v.), hoped he might become a similar figure for Sufism

Wagner, Richard (1813-1883), German composer, conductor, theatre director and essayist, primarily known for his operas

Yusuf Ali, Hafiz Abdullah (1872-1953), an Indian Sunni Islamic scholar who translated the Qur'an into English; his translation ranks alongside the translation of Marmaduke Pickthall as the most widely-known and used in the world

Zafar, Bahadur Shah (1775-1862), the last of the Mughal emperors in India, also a tragic poet; he died in exile in Rangoon

Zarathushtra, also known as Zoroaster (dates in dispute, although most often considered to have flourished in the 6<sup>th</sup> century BCE), ancient Iranian prophet and religious poet whose writings form the

basis of the Parsi religion; Inayat Khan had many friends among the Parsis, who mostly live in India

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