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**[PHOTO]**

Pir-o-Murshid Inayat Khan  
1882-1927

COMPLETE WORKS  
OF  
PIR-O-MURSHID  
HAZRAT INAYAT KHAN  
ORIGINAL TEXTS:  
LECTURES ON SUFISM  
1926 II: March 14 to May 28



“ Work for the work ; not for success.  
 “ Forget the Past ; think not of the  
 Future ; mind the Now.”  
 INAYAT KHAN.

**1926.**

JANUARY.						FEBRUARY.						MARCH.							
S	...	3	10	17	24	31	...	7	14	21	28	...	...	7	14	21	28	...	
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W	...	6	13	20	27	...	3	10	17	24	...	...	3	10	17	24	31	...	
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S	...	4	11	18	25	...	...	2	9	16	23	30	...	...	6	13	20	27	...
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W	...	7	14	21	28	...	...	5	12	19	26	...	2	9	16	23	30	...	
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JULY.						AUGUST.						SEPTEMBER.							
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W	...	7	14	21	28	...	4	11	18	25	...	...	1	8	15	22	29	...	
T	1	8	15	22	29	...	5	12	19	26	...	...	2	9	16	23	30	...	
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S	3	10	17	24	31	...	7	14	21	28	...	...	4	11	18	25	...	...	
OCTOBER.						NOVEMBER.						DECEMBER.							
S	...	3	10	17	24	31	...	7	14	21	28	...	...	5	12	19	26	...	
M	...	4	11	18	25	...	1	8	15	22	29	...	...	6	13	20	27	...	
T	...	5	12	19	26	...	2	9	16	23	30	...	...	7	14	21	28	...	
W	...	6	13	20	27	...	3	10	17	24	...	...	1	8	15	22	29	...	
T	...	7	14	21	28	...	4	11	18	25	...	...	2	9	16	23	30	...	
F	1	8	15	22	29	...	5	12	19	26	...	...	3	10	17	24	31	...	
S	2	9	16	23	30	...	6	13	20	27	...	...	4	11	18	25	...	...	

[HEART and WINGS]

COMPLETE WORKS

OF

PIR-O-MURSHID

HAZRAT INAYAT KHAN

ORIGINAL TEXTS:

LECTURES ON SUFISM

1926 II: March 14 to May 28

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## Preface

Inayat Khan's remarkable final lecture tour of the United States in 1926, the second half of which appears in this volume, represents the culmination of his public teaching<sup>1</sup>. The *Complete Works 1926 I* carried the tour from its beginning in New York City in December of 1925 to San Diego, California, on March 12, its farthest point geographically. The present volume documents the return journey. As with the previous volume, much of the material in this volume has never before been published, or has been published only in a fragmentary, highly edited form.

The penultimate lecture in the previous volume (1926 I), given in La Jolla, California, a suburb of San Diego, hit a special note. Having previously characterized Sufism as the religion of the heart, Inayat Khan on that occasion described spirituality as the tuning of the heart. Inayat Khan, a highly trained classical Indian musician, often described life in musical terms. He believed that each of us is like a musical instrument which must be properly tuned to allow God, the great musician, to play well upon it. With this, Inayat Khan had the perfect metaphorical description of the process of spiritual development he was unfolding. The connection between music and spirituality (beauty and truth, if you will), was fundamental to Inayat Khan's method. A small book based on this was published in 1923, *The Mysticism of Sound*, which continues to appeal to serious musicians even today. Even his book of aphorisms, the *Gayān*, which is greatly revered by his followers, has the full title *Notes from the Unstruck Music from the Gayān*. His other two books of sayings are *Vadan*, with the full title *The Divine Symphony or*

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1. Originally, it was our wish to present the whole tour in a single volume; however, once the lectures were all assembled, it became clear that such a volume would need to have more than twelve hundred pages, so we decided on two volumes instead

*Vadan*, and *Nirtan*, with the full title *Nirtan or The Dance of the Soul*.

Many of the lectures in the rest of his American tour (and the final Summer School in Suresnes, France which followed) could be seen as an extended commentary on the musical nature of our spiritual experience. For example, in his powerful lecture of May 27 in New York, "Mystic Relaxation", he says, "The Sufis in the East in their meditation have music played that stirs up the emotions to such a degree that the poem they hear becomes a reality. Then comes the reaction, which is relaxation. All that was blocked up, every congestion is broken, and inspiration, power, and a feeling of joy and exaltation come to a person." After a lecture on mysticism (August 2) in the Summer School, someone asked Inayat Khan, "Do time and space exist for the divine mind?" He answered, "They exist and they don't exist. For a great musician the sound is the breath of music. And yet, in order to play music, to compose music, he must divide sounds in different grades. in different notes, and that produces beauty. Divine mind is interested in this composition, this music of the whole creation. And therefore it is the division of time and the division of space that is the secret of the whole manifestation. If divine mind was not interested in the whole manifestation, God would not have been the creator. God is the creator because he is interested in the whole creation." In fact, Inayat Khan's entire body of teaching may be best approached in this light.

The American tour, then, elaborated this innovative view of spirituality. On his journey south from San Francisco, Inayat Khan and his secretary Kismet Stam were accompanied by Murshida Rabia Martin of the San Francisco centre, and were driven by Saladin Paul Reys, a mureed who later became well-known for his writings on Zen Buddhism. It was on March 13 that they returned from San Diego to Los Angeles, and they remained there for another two weeks. Inayat Khan gave eleven further lectures in various locations, including an appearance at the Church of Truth in Pasadena, speaking on the God ideal. He had visited Los Angeles

for just three days in 1923, and had no centre or community there. Nevertheless, these 1926 lectures, ranging in subject from “The Awakening of the Soul” to “The Art of Personality”, are among the most powerful he ever gave. He had a kind of home with Murshida Rabia Martin in San Francisco, in whose residence he and his secretary stayed, but in Los Angeles they all stayed in the remarkable Virginia Hotel which graced the Pacific shore in Long Beach, surrounded by a lush tropical garden.

On March 22, he spoke to students at the University of Southern California in a lecture called “Some Ideas of the Sufis”. It is quite different from his other lectures, clearly adapted to his student audience. He begins by introducing the idea of Sufism, largely unknown in the West at that time, and especially mentions the Sufi poets, who are now so remarkably popular, but then unfamiliar. At one point he brings up the opposition of a proposed statue of the Buddha in New York City, and says, “And this in days when East and West are coming closer together! And their benefit depends solely upon their coming closer together, not in business and industry and politics, but in understanding that wisdom which is the object of every soul, whether in East, South, West or North.” The main part of his lecture concerns the modes of sensation and exaltation, and in the context of the latter he strongly recommends meditation. Evidently he caught their attention, because they asked him many questions about exaltation.

The next day he spoke to a different group of students at the California Art Institute, and projected his high ideal for the work of artists, again adapting his message very clearly to those he was addressing. The address is called “The Divinity of Art” and encourages the students to regard their chosen profession as sacred, something their teachers are very unlikely to have suggested.

The following day, he gave a remarkable lecture at the Virginia Hotel on “Sufi Mysticism”, where he seems to come close to revealing his own inner experience in the guise of discussing the experience of “the mystic”. He exposes the limitations of what

passes for learning, and urges a radically simple way of experiencing and understanding reality, based not on the complexity by which human beings have become so entranced, but by a natural directness.

On March 25 he gave, again at his hotel, an exceptionally clear description of “The Sufi’s Religion”, which is not any specific religion, but the one and only religion of which all others are particular instances. This was his last lecture in the Los Angeles area.

He returned to San Francisco to give a radio address, “The Need for Religious Unification” on Saturday, March 27, and a Universal Worship on “Prayer” the following day, but in the following week he gave only one class, just for *mureeds*<sup>2</sup>, an “intimate talk on Sufism”. On Easter Sunday, April 4, he gave a Universal Worship on “The Spirit of Christ”, and during the following week he gave nine additional addresses.

Then began a circuitous train trip across the western United States, beginning with a visit to the Grand Canyon in Arizona. There he had his photograph taken near the edge of the canyon sitting on a horse, which no doubt made him think back to his horseback riding in Nepal a quarter of a century earlier. He stopped to lecture in Denver, Colorado, and then in Wichita, Kansas, engagements probably booked through an agency. The first was given in a hotel, and the second to the Parent-Teachers Association of the local high school. Again, his adaptation of his message to his unfamiliar audience is striking. In the first he describes awakening, first in terms of natural awakenings in ordinary life, and then the phases of spiritual awakening, introducing a concept probably quite unfamiliar to the audience, but no doubt intriguing. In the second he discusses mastery, and convincingly appeals to the ideals of accomplishment already held by his American listeners.

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2. Sufis use the word *mureed* to indicate an initiate

Eventually, Inayat Khan and Kismet Stam arrived in Chicago, where some lectures had by then been arranged. He gave another radio address (not preserved) and quite a number of lectures over the following two weeks, including a series of six from April 29 to May 5, called “Realization and the Attainment of the Inner Life”. This series constitutes a short course in spiritual development. Inayat Khan had already given a series of lectures in New York, Detroit, Los Angeles, and San Francisco, and all the lectures he gave in Chicago were variations on lectures he had already given in other places with the same titles<sup>3</sup>. However, in Chicago the idea seemed to have gelled to have a series in which each lecture built upon the previous one, and altogether the six represent a basic introduction to spirituality and mystical training.

He begins these Chicago lectures on April 27 with a lecture on the purpose of life. This is really the first step, as Inayat Khan was clear that each and every person has a purpose to fulfill, an individual purpose in addition to the general purpose of attaining spiritual realization. Most people, he observed, stumble through life unaware of their purpose, and fulfill it, if at all, somewhat accidentally. But he thought all people were capable of becoming conscious of their own purpose, and he believed that the chances of fulfilling that purpose increased greatly when a person became conscious of it. Those who never learn their purpose are thereby condemned to a life of discontent, even though seemingly successful.

He also urged great tolerance of others who need to fulfill their own purpose. He said, “This universe is nature’s orchestra in which each person has a different part to perform, whether that part appears to be wrong, or whether it does not meet with approval, what does it matter? It belongs to nature’s symphony.” If every person simply concentrated on playing his or her note correctly, then the symphony would be harmonious.

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3. Although, it should be noted, he used a series of set titles, but the content of the lectures varies greatly from one instance to the other

On the next day, April 28, he spoke about the soul. He knew from experience that many Westerners were actually unaware of the soul, its subtle communication having been drowned out by the noisy commercialism that was already becoming a way of life in his day (and how much more so today). He spoke of the value of being in nature, where one's being becomes quiet enough to hear the whisperings of the still, small voice within. For him the soul was not available for scientific investigation; it was the very foundation of one's being, one's personal reality. The person who was not aware of the soul could hardly be expected to give any real attention to the spiritual aspects of life, and so it was a foundational step, like learning one's purpose, to acknowledge one's soul. Ultimately, this awareness gives a seeker the capacity to recognize and honour that same foundation in all other living beings, that is to see God in every person and thing, the essential mystical awareness.

Then, on the 29<sup>th</sup>, he discussed the stages on the path of self-realization. He did this partly as a kind of reassurance to those in his audience who were beginners on the path, surely most of those in attendance (though many had no doubt dabbled in the many offerings of that day). He described the four stages of belief, which corresponded to the stage most people had experienced in their own religious development. Then he described the three stages toward spiritual perfection, which no doubt presented a challenge in the form of a higher ideal. In the final stage, the Beloved (God) becomes the self; in other words, it is full mystical union.

In the following lecture, on April 30, he got down to practical matters by focusing on the control of the body. Many spiritual traditions have ignored the physical aspects, but Inayat Khan, being from India with its rich tradition of Yoga, felt strongly that spiritual practice could not afford to ignore the body. He did not teach asceticism *per se*, but emphasized that the body is an excellent servant so long as it obeys you, and a fierce enemy if it does not. Therefore, he taught that every aspect of physical life must be under the strong control of the higher faculties. He further elaborated on two fundamental aspects of our experience, sensation and exaltation.

The body is primarily focussed on sensation, of course, but is capable of a kind of exaltation as well, and in this way can contribute to spiritual development. He maintains that through the physical body the highest and greatest purpose is to be achieved.

His lecture of May 1, on the control of the mind, takes a similar approach. The mind, which he sees as encompassing the aspects of memory, reason, feeling, and the ego, is also meant to be a servant of the soul. However, much more often and much more subtly, the mind tends to escape from the restrictions of its servant role and to take over aspects of a person's thinking. For Inayat Khan, it is essential to spiritual progress that the motivations come from the depth of the heart. The mind, which he defines as the surface of the heart, he sees as an excellent servant but a tyrannical master. Since most people have not been vigilant to keep mere thinking in its proper place, particularly in the modern world, it is necessary to go through a process he calls "unlearning" to put it back in its proper place. Unlearning essentially means giving up our attachment to certain fixed ways of thinking, especially those fostered by our dubious educational systems. This process, an essential step in moving toward self-realization, he considered challenging, as we have become so attached to our complicated ways of thinking.

Finally, on May 3, he once again addressed the tuning of the heart. He had already spoken on this subject in California, discussed earlier in this preface, but this address further refines the process. He discusses the longings of the soul: for knowledge, life, happiness, peace, and the ideal. In all of these he asserts that a true and lasting fulfilment can come only from within. He then describes the stages of the tuning of the heart. The first is the development of sympathy (by which he means what we now call empathy). The second is extending this attitude of "outgoing and sympathy for all we meet." By this he means that all circumstances are to be accepted gratefully, and by this process to become a "friend of life". By this process, the heart "expands like the water of the ocean. It might seem like a drop, but it is an ocean, because it becomes an everlasting spring that rises and falls." In this way, the human

personality can become a direct expression of the divine.

These six lectures in Chicago, taken together, form a short course in all the major themes of Pir-o-Murshid Inayat Khan's Sufi teaching. Parts of them have been previously published, often with highly edited sections transferred and shuffled, but they have never been presented together. Perhaps, after their first full presentation here in the *Complete Works*, they may be published as a separate, small book which will introduce the public to these teachings.

From Chicago it is a short trip to Detroit, where he returned for a week to continue teaching a by now familiar group. When it came time to leave, he strongly urged his followers to stay "well tuned, tuned by the practices" they had been given, in order to be able to face the many challenges life in this world presents.

From Detroit he and Kismet returned to New York, where he gave another ten lectures. He also attended a luncheon of the Humanity League, organized by Amy Angell Collier Montague (mysteriously referred to as Lady Montague in Sufi sources, though she was a American), and was made its President, though apparently this high office fortunately carried with it no duties. A photograph at the luncheon shows a group of very well-dressed New Yorkers, with Inayat Khan looking especially exotic with his dark skin and Eastern garb, but quite cheerful.

He and Kismet left New York on the S.S. Majestic of the White Star Line on Saturday, June 5. While on board he worked on another stage play, the fourth, *The Living Dead* (to be published in a later volume). Once in Europe, he began his customary Summer School in Suresnes (a suburb of Paris) on June 15 with a review of his tour of America. He found conditions in America "much better" than on his previous visits in 1910-11 and 1923. He found a great opening for spirituality, but also a tendency to go from one thing to another, which he did not find promising.

It seems that everything is running there, the elevator and the subway, motorcars, machines. It makes the nervous

system of everybody in such a condition that everything must be done at once, they must not have to wait. Something which wants patience and tests man's patience all his life, that is the spiritual idea. It makes it difficult for them and for the spiritual teacher, because of the lack of patience. Would you believe that after my first lecture, my own friends told me for my own good and welfare of the message, "the last thing you have to say, you must say first." Imagine. What you might wait for six or ten years for the pupils to develop, to reach at, they want it as the first hearing. If you do not do it, you cannot make a success; if you do not, it goes above their heads, things which they cannot understand...

He felt sure that Americans would be appearing more and more at the Summer School in Suresnes, and wanted his followers to begin to prepare to welcome them.

### **Editorial History**

As Inayat Khan's lectures and talks were given, they were taken down by one or more of his three secretaries: Murshida Sherifa 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 all that was being said, and Inayat Khan spoke very slowly and gave short lessons. As time passed, his English naturally improved, and he began to give more extensive discourses and to speak faster. Eventually, those present were asked not to write but to listen only, while one or more of the three secretaries made a written record. In 1921 Sakina Furnée became the second secretary, and was asked by Inayat Khan to learn shorthand so as to take down his words accurately. Not long after that, Sakina's cousin, Kismet Stam, also became a secretary and was also asked to learn shorthand. Although cousins, these two young women were of very different temperaments. Sakina learned a Dutch shorthand system, Pont, and recorded each syllable of Inayat Khan's speaking. Kismet

learned a French system, Aimé, and took down a normal shorthand with many connective words deliberately left out. Thus Sakina's shorthand is the fullest and most accurate record of Inayat Khan's speaking, backed up by Sherifa Goodenough's longhand and Kismet's shorthand. Wherever Sakina's shorthand record exists 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. 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 is often incomplete and fragmentary, though one can still guess what Inayat Khan might have said.

The shorthand itself, the French Aimé system Kismet learned in Geneva, is no longer in use. 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 under the supervision of our founding editor, Munira van Voorst van Beest.

## **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 the actual 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.

The shorthand records naturally contain no punctuation, but punctuation was added by Kismet Stam and others in the transcriptions. Throughout the *Complete Works*, the editor has reconsidered the punctuation and altered it when necessary to conform with current practice. The spelling follows British standards, since these volumes are intended for a worldwide audience, but follows the conventions of Oxford University Press, where, for example, "realize" and similar words are spelled with a z rather than an s, the more common British spelling.

The purpose of these volumes is to come as close as possible to the actual words spoken by Inayat Khan, and to relegate all editorial "improvements" to the footnotes. For this reason we do not correct grammatical errors. We do standardize spelling, and the punctuation is added, sometimes but not always following the old manuscripts. The primary focus always remains the spoken words of Inayat Khan.

## **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, if any, Inayat Khan is referring to.

### **Table of Contents**

In the Table of Contents, the lectures have been listed under the title which appears in the basic text. As far as books and classified series of lectures are concerned, these later titles can be found by consulting Appendix A. The dates will be found at the top of the lectures themselves, and are no longer included in the Table of Contents. However, the lectures appear in strict chronological order.

### **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 for a lecture, 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.

## **Appendix B: Illustration of Documents**

Appendix B gives reproductions of the original documents on which the texts in the *Complete Works* are based. In the preceding volume, 1926 I, the three illustrations of documents were omitted due to a technical problem. Therefore, those same three documents appear in this volume.

## **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 information technology. 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, to be found 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>4</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.

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4. 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

q.v. = Latin *quod vide*, literally "which see"

sh. = shorthand

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

st. = stencil, a cyclostyled copy

tp. = typescript, a typewritten text

### Acknowledgements

Like all the volumes in this series, the present volume was a collaborative effort. That effort began in the 1980s when Munira van Voorst van Beest, our founding editor, persuaded a Dutch Sufi initiate, Anneke de Wilde Strijbos, to undertake the large task of learning the shorthand system (Aimé) used by Kismet Stam to record these lectures, and then making a transcription of them all into regular written English. In most cases, Kismet Stam had already made a handwritten or typed transcription, but often these transcriptions show editorial changes, possibly made in collaboration with Inayat Khan himself as they traveled. In a few cases, no transcription appears to have been made, or at least preserved. Therefore, a fresh transcription was needed, and it was made with exemplary thoroughness by Anneke Strijbos over several years, leaving the material complete, awaiting our opportunity to work with it.

The largest part of the work on this volume was done by Juliana Jasmine Damm, who keyboarded the lectures, carefully compared the manuscripts (normally the shorthand transcription and Kismet's transcription, but sometimes further documents), and participated in the several rounds of proofreading necessary for each volume. Her meticulous work forms the basis of the entire volume.

Jeanne Kore Salvato served as the Project Manager for this volume and the two preceding ones (1924 II and 1926 I), keeping the work on task. She also performed the final proofreading, as usual, in this case reviewed by Juliana Jasmine Damm. Many small errors, inevitable in a book of this kind, were thus prevented, though undoubtedly some remain. Jeanne Kore Salvato has now retired from this work, and so it

is fitting to acknowledge her many contributions to this work over the course of more than twenty years.

The overall design of the book, as well as the *apparatus criticus* (the Appendices, the Glossary, the List, and the Index) are the work of Donald Sharif Graham, the editor-in-chief. The Preface was written in collaboration with Jeanne Kore Salvato.

Our American colleagues, who specialize in the shorthand of Sakina Furnée, were not involved in this volume, as only Kismet Stam's shorthand occurs here.

We wish also to acknowledge the support, both financial and moral, of the Nektakht Foundation, a Dutch foundation created by Sakina Furnée for the purpose of preserving the manuscripts and eventually publishing them. We especially received the attention and support of two members of the foundation's board, Wali Folkersma (since retired) and Johannes Molenaar, for which we are most grateful.

Kismet Stam's shorthand and longhand reporting

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The Church of the Truth<sup>1</sup>  
Pasadena, March 14<sup>th</sup>, 1926

2

### The God Ideal

<sup>3</sup>Beloved Ones of God,

It is my great happiness and privilege to be invited to speak to this gathering on the subject of God ideal. I will speak this evening, and at the same time thank the reverend friend this evening<sup>4</sup> who has so very kindly said words introducing me.<sup>3</sup>

At the present time there is much spoken about the<sup>5</sup> religion and about <sup>6</sup>God ideal. And at the same time the disbelief of the<sup>7</sup> people as it is today has never existed before in the history of the world. The reason of this is that the world has become every day more and more<sup>8</sup> material, and *the* ever growing commercialism has taken

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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.1 = a typescript of unknown provenance, which may be associated with Headquarters, as it is designated as a Religious Gatheka, although it does not seem to have actually been incorporated into that series.
- tp.2 = another similar typescript of unknown provenance, with "Inayat Khan series" and "XIII" added by hand at the top.

Notes:

1. For the Church of the Truth, see List; tp.1: date and place omitted; tp.2: "Inayat Khan series" added by hand, date and place omitted
2. Tp.1: "RELIGIOUS GATHEKA," added, followed by the Sufi Invocation (see List)
3. Inayat Khan was introduced by the Rev. Mills, the pastor of the church; tp.1, tp.2: "Beloved ones of God ... introducing me." omitted
4. Km.hw.: "this evening" omitted
5. Tp.1, tp.2: "the" omitted
6. Tp.1, tp.2: "the" added
7. Tp.1, tp.2: "the" omitted
8. A.o.d.: "and more" omitted

man far away from the God ideal. The modern civilization has not freed itself from the church, but it has freed itself from the religious ideal. Today, among many civilized nations in the Western world, the religious ideal has been taken away from the education of the children. But it is not *only* that. Even more has been done, and that is, <sup>9</sup>God ideal has been uprooted from the consciousness of the people. There is *an* incomparably smaller number than there was fifty years ago of the<sup>10</sup> believers in<sup>11</sup> God ideal. And it is becoming less and less every year as materialism is developing in the world more and more. Often mothers have asked me that<sup>12</sup>, “Having not had *a* particular belief myself, I have not brought up my child *with a religious ideal* thinking that if he has a leaning towards it, when *he* grows up, he will grow to think in that direction.” But having not had the foundation of a spiritual ideal, many who have grown up with that inclination find a great difficulty in comprehending that ideal after they have grown up. I have seen<sup>13</sup> so many people who are considered to be the most intelligent among men, they have very often asked<sup>14</sup>, “I would like to *know* something about it, if there is anything.” And yet they are afraid to say, “if there is God”. And many who have a certain belief, and want to say,<sup>15</sup> instead of saying “God”, they<sup>16</sup> say “gods”, which means, “If *one* wants to take *it* as *a* joke, it can be taken as a joke.” There are others who feel that it is very simple to say, “God”. Therefore, they say, “higher forces”. They would like to use any words possible in order to cover that high ideal which was preached by all the great prophets and seers and saviours of humanity, only because among <sup>17</sup>certain intellectual class the God ideal is not *an* accepted fact. And today it has even increased to such an extent that people do not wish to have anything *to do* with <sup>18</sup>God ideal. If you say

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9. Tp.1, tp.2: “that the” added

10. Tp.1: “the” omitted

11. Tp.1, tp.2: “of believers in the” instead of “of the believers in”

12. Tp.1, tp.2: “say” instead of “have asked me that”

13. Tp.1, tp.2: “I have seen” omitted

14. Tp.1, tp.2: “say” instead of “, they have very often asked”

15. A.o.d.: “and want to say,” omitted

16. Km.hw.: “they” omitted

17. Tp.1, tp.2: “a” added

18. Tp.1, tp.2: “the” added

<sup>19</sup>word “occult”, it is acceptable. If *you say* “mystical”, *it is* more acceptable. *If you say* “philosophical”, it is nice. But if *you say* “God”, it is quite new.

The other day during my travelling in Europe<sup>20</sup> a man came<sup>21</sup> and said, “I have attended the series of lectures you have given and I am most interested in everything you have said. I would value nothing more than following your guidance on the path, only, if you considered one condition and that condition is, that I would not like to believe in God. Anything else you have to teach me, breathing or<sup>22</sup> concentration, meditation, anything I will take, except this one condition.”

There are many this day who consider <sup>23</sup>word “God”, the profession of it, as hypocrisy. They think, “If *there* is someone who is God, the day we shall realize we shall know it. If not today we have nothing to do with him.” This is the reason why nations stand separately<sup>24</sup> from other nations and races, one against another. Then in the nation different parties, different denominations *stand* one against the other. *The reason at the back of it is that* they believe in all things, different parties, *different* nations. What *they* do not believe in is<sup>25</sup> God. And it is upon that belief that the unity of humankind depends. All other things divide, but that is the one thing which unites.

In all ages of worldly history<sup>26</sup> there has been a conception made by man of God, of a deity. And that conception has taken different forms. Some have adhered to the sun for ages, the<sup>27</sup> others have worshipped the<sup>27</sup> sublime nature, the running rivers, the rising<sup>28</sup>

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19. Tp.1, tp.2: “the” added

20. Tp.1, tp.2: “during my travelling in Europe” omitted

21. Tp.1, tp.2: “to a mystic who was travelling in Europe” added

22. Tp.2: “or” omitted

23. Tp.1, tp.2: “the” added

24. Tp.1, tp.2: “separately”

25. Tp.1, tp.2: “in is” instead of “is in”

26. Tp.1, tp.2: “the history of the world” instead of “worldly history”

27. Tp.1, tp.2: “the” omitted

28. A.o.d.: “shining” instead of “rising”

sun, the waning<sup>29</sup> moon, the high<sup>30</sup> mountains and<sup>31</sup> sacred trees, and sacred animals. Some have given adherence to the spirits of the dead, of the martyrs. Some had devotion for heroes, for holy ones. And some believed in many gods. In this way, the religions of the world have stood, one different from another<sup>32</sup>. But at the same time, those who have given precepts and have guided man on the path, they have only in one realm or *the* other tried to teach the God ideal just<sup>33</sup> to suit different people, to suit to their mentality. And in this way religions have differed. And today, if there is an interest in<sup>34</sup> comparative religions in the universities, the interest is to find where they differ. There is no interest to find where they meet.

<sup>35</sup>The other day I was very amused in Switzerland when a professor told me that<sup>35</sup>, “When I was studying in *the* university of Bern, I was told by my professor not to study other scriptures with interest.” The study at the university was disinterested, neutral.<sup>36</sup> Suppose if *a* child was neutral with <sup>37</sup>*his* parents, if persons *were* neutral with<sup>37</sup> acquaintances, *with* friends, *they would* never be able to know them. It is the opening of the heart, *the* interest, sympathy that makes us one with another. If you read *the* books of another religion with sympathy to see where *they* meet, where *they are* one with us, then there is a joy in it. And then one is able to know the idea better. But if you wish to keep that subject out which you wish to study, and that race from which the religion comes, if *you* keep *it* all apart and far from you then *there is* no use <sup>38</sup>studying. Then *it is* no use, you study the dead book. The day when I<sup>39</sup> began to read *the* Bible my<sup>40</sup> devotion for the book was as much as for *the* books of

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29. Tp. 1, tp.2: “waxing” instead of “waning”

30. A.o.d.: “high” omitted

31. A.o.d.: “and” omitted

32. A.o.d.: “the other” instead of “another”

33. A.o.d.: “just” omitted

34. A.o.d.: “for” instead of “in”

35. Tp. 1, tp.2: “A professor in Switzerland the other day told a mystic” instead of “The other day I was ... told me that” omitted

36. Tp. 1, tp.2: “The mystic was very much amused.” added

37. Tp.2: “his parents, if persons were neutral with” omitted

38. Tp.1, tp.2: “in” added

39. Tp.1, tp.2: “that mystic” instead of “I”

40. Tp.1, tp.2: “his” instead of “my”

my<sup>41</sup> own country. When I<sup>42</sup> read *the Gita*<sup>43</sup>, *the* book of Krishna, I<sup>42</sup> had the same devotion for their<sup>44</sup> scriptures. It is that which gives the right idea of the teaching. Religious books apart, even<sup>45</sup> other books, we can get in touch with *the* author when *we* read with sympathy. Then the light of the author shines in our own<sup>46</sup> heart. *We* begin to read the book in quite *a* different light. *The* tendency today is to be critical, to read in order to find faults. It is said in the teachings of the Prophet that man is born a believer, but as he grows up he becomes an unbeliever. How true it is that we by nature have *a* tendency to believe. But as *we* go on through life, *we* lose confidence<sup>47</sup> in everything. The falsehood of life strikes us so often that *we* lose confidence<sup>47</sup> to such<sup>48</sup> extent that *we* cannot *even* trust ourselves.

Those who think deeply on *the* subject of the God ideal, they<sup>49</sup> speak about two ideas. The one idea is this *that it is* a personal God who is the creator and the judge and the king of the whole universe that<sup>50</sup> whose *will* is done, and that all that is on earth and *in* heaven belongs to him. Then there is another idea that God is all and all is God, that God is abstract, that “I am God” and “you are God” and “we are gods”. And today there is such *a* mix up of these two ideas that people do not know which idea they themselves have. There are many against the first idea of *a* personal God, and they are ready to ask you, “If *you* believe in *a* personal God, I will keep away from you for I cannot withstand<sup>51</sup> that idea. Yes, if you say God the<sup>52</sup> absolute, then I can tolerate<sup>53</sup>.” Then *there are* others who take delight in saying, “I am God.” And so<sup>54</sup> *they* become inspired of<sup>55</sup> power,

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41. Tp.1, tp.2: “his” instead of “my”

42. Tp.1, tp.2: “he” instead of “I”

43. For the *Bhavagad Gita* and Krishna, see List

44. Tp.1: “those” instead of “their”; tp.2: “these” instead of “their”

45. Tp.1, tp.2: “with” added

46. Tp.1, tp.2: “own” omitted

47. Tp.2: “in everything. The falsehood ... lose confidence” omitted

48. Tp.1, tp.2: “an” added

49. Tp.1, tp.2: “they” omitted

50. A.o.d.: “that” omitted

51. Tp.1, tp.2: “stand” instead of “withstand”

52. Tp.2: “is” instead of “the”

53. Tp.1, tp.2: “it” added

54. Tp.2: “so” omitted

55. Tp.1: “with” instead of “of”

inspired every day more and more. *But it is* insolent to the God ideal. To say “I am God” apart, even to say “I am wise” is a great insolence on the part of man subject to birth and death, subject to rise and fall, and who has to experience limitation *at* every step he takes in life.

We leave this matter here, and now we come to the idea of the<sup>56</sup> personal God. Are there not thousands and millions of people in the world today<sup>57</sup> who believe in *a* personal God and go on believing in him? And perhaps many of them do not go any further<sup>58</sup> than where *they* are. They have this belief, a belief that<sup>59</sup> gives some consolation sometimes if *the* distress is not too great. Nevertheless, *they* go on believing it and perhaps *they* pass away from *the* earth *in*<sup>60</sup> *the* same belief. And yet *they* have not touched the truth that is to be gained by<sup>61</sup> God ideal.

Now coming to the<sup>62</sup> metaphysics. We shall<sup>63</sup> look at any ideal which we have not seen, or<sup>64</sup> which is not visible, we have only to form a conception of it. And we cannot think of it in any other way than what we can make of it. For instance, if an artist wants to find the picture of *a* fairy, he cannot think of a fairy other than of<sup>65</sup> human image. *He* will add two wings, but *it is a* human being. *He* is capable of seeing that idea in *his* own form. If *he* cannot do so, *he* cannot make the idea of *a* fairy intelligible to him<sup>66</sup>. For instance, an artist wants to draw the picture of *an* angel, *he* cannot think of *an* angel<sup>67</sup> as *a* horse, or<sup>68</sup> cow, or anything, because *he* thinks of *an* angel<sup>67</sup> to be<sup>69</sup> something higher, finer than all the earthly creatures. And the higher

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56. Tp.2: “a” instead of “the”

57. Tp.2: “in the world today” omitted

58. Tp.2: “farther” instead of “further”

59. A.o.d.: “which” instead of “that”

60. Km.sh.: “is”, but a.o.d. have “in”, which seems correct

61. Tp.1, tp.2: “the” added

62. Tp.1, tp.2: “the” omitted

63. A.o.d.: “In order to” instead of “We shall”

64. Tp.1, tp.2: “or” omitted

65. Tp.1, tp.2: “as of a” instead of “of”

66. Tp.1, tp.2: “himself” instead of “him”

67. Tp.2: “as a horse, or cow ... of an angel” omitted

68. Tp.1: “a” added

69. Tp.1, tp.2: “as being” instead of “to be”

and finer<sup>70</sup> creature he has seen is <sup>71</sup>man. *He* cannot see other<sup>72</sup> than the thought of man. He will make the countenance of *the* angel as beautiful as possible, but in *the* form of man. But in order to get *the* idea of *an* angel *he* must make an idea, *a* form, *a* conception; *he* cannot think *it* to be abstract, but *he* *thinks it* to be a person. How can a person believe in God and at the same time think in<sup>73</sup> God as abstract? What a man knows about <sup>74</sup>abstract means “nothing”. He may just as well say the space or time which is not calculable, which cannot be calculated. And therefore the one who thinks of God as abstract may just as well not think about it<sup>75</sup>, may call God, may call abstract<sup>76</sup>. Therefore it is natural, <sup>77</sup>nothing to be surprised about it<sup>78</sup>, if every person who believes in God has his own conception of God, *his* own idea of God.

There is a story of the prophet<sup>79</sup> that a shepherd boy had heard a sermon on <sup>80</sup>God ideal *and he* was very<sup>81</sup> impressed by it. And he was talking to himself at<sup>82</sup> the<sup>83</sup> bank of the<sup>84</sup> river saying, “O God, if you were before me here, I would do everything for you. In the winter *I* would cover you with *my* blanket, in *the* summer *I* would give you a bath<sup>85</sup>. *I* would make nice, delicious dishes for you. *I* would protect you from *the* wild animals of *the* forest. I love you so much; if only *I* could see you. If you would come one day to me, *I* would be so happy. I would spread my own mantle for you to rest.” The prophet smiled,

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70. Tp.1, tp.2: “highest and finest” instead of “higher and finer”

71. Tp.2: “in” added

72. Tp.1, tp.2: “otherwise” instead of “other”

73. Km.hw.: “in” omitted; tp.1, tp.2: “of” instead of “in”

74. Tp.1, tp.2: “the” added

75. A.o.d.: “him” instead of “it”

76. A.o.d.: “instead of saying ‘God’ he may say ‘abstract’” instead of “may call God, may call abstract”

77. Tp.1, tp.2: “it is” added

78. A.o.d.: “it” omitted

79. The prophet here discussed is Moses; tp.1, tp.2: “a prophet” instead of “the prophet”

80. Tp.1, tp.2: “the” added

81. A.o.d.: “very” omitted

82. Tp.1, tp.2: “by” instead of “at”

83. A.o.d.: “a” instead of “the”

84. A.o.d.: “a” instead of “the”

85. Tp.1, tp.2: “take you to bathe” instead of “give you a bath”

and then *he* said, “What are you saying! Do you mean to say you will protect God, God who is the protector of the whole universe? We all are under his command. *He* is the restorer<sup>86</sup> of our food.” And the young man was frightened and thought, “What a great mistake I made.” He trembled and was horrified and *did* not know what to say. And *a few steps the prophet went, then he heard a voice* from within telling the prophet<sup>87</sup>, “What have *you* done? Have you separated our friend from us? We have sent *you* to unite. Each have their<sup>88</sup> own way of looking at us.” That is *the* idea. One cannot teach the other his particular way of belief, *we*<sup>89</sup> cannot explain to *another the* way he conceives the idea of God. Those with<sup>90</sup> the *religious* ideal, regardless and ignorant of this fact, very often make great mistakes in trying<sup>91</sup> urging their belief upon another. And that is what *they* call spiritual.

<sup>92</sup>There is an Indian story that a wife one day prepared a feast and when husband came home very surprised. Asked, “What is it, birthday?” Wife said, “More than birthday.” “What day is it?” said. She answered that, “I have realized my wish, that for many years I thought you did not believe in the religious ideal.” “And how did find that I believe too?” She said, “I heard you say the name of God when were asleep.” He said, “Did I? Alas, the secret of my life” (he always cherished in innermost of his heart) “has come out. I no longer shall live.” He laid down and was instantly dead. The God ideal for him was too deep to speak about, he never said the word, for his heart had the tenderest feeling. He could not withstand the speaking of God in other way. For him God ideal was everything. Then the wife knew was much greater than her own.<sup>92</sup>

No sooner <sup>93</sup>we understand that every man has his own conception of God, <sup>94</sup>we begin to tolerate even the idea of many gods,

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86. Tp.1, tp.2: “bestower” instead of “restorer”

87. Tp.1, tp.2: “him” instead of “the prophet”

88. A.o.d.: “has his” instead of “have their”

89. Tp.1, tp.2: “he” instead of “we”

90. A.o.d.: “who believe in” instead of “with”

91. A.o.d.: “trying” omitted

92. A.o.d.: This whole story, “There is an Indian story that a wife ... greater than her own.” omitted, and therefore the text is fragmentary

93. Tp.1, tp.2: “do” added

94. Tp.1, tp.2: “than” added

because *there* can be so<sup>95</sup> many gods as many heads there are. For every man thinks of God in *his* own way. Nevertheless, at the back of it there is one God. Those who reach to the idea of one God, they tolerate all ideas. But at the same time *they* understand that it is not many ones, that there is only one God.

Then there are others *who* say, “We are parts of God,” divide us<sup>96</sup>. *But* if we cut *an individual* into bits, arms *and* legs, *he is* not an individual but parts. God *would* not be one God if *he* was parts. How one would feel division! For God is all pervading, *there is* no place without God. Therefore, all<sup>97</sup> divide him is our philosophical mistaken conception of God.

*The* whole thing is this, as a great philosopher has said, “To explain<sup>98</sup> God is to dethrone God.” This present age is the age of analysis. *They* do not know that they can only analyse things that can be analysed. That which cannot be analysed *is the* synthesis of *the* whole life. By analysing that *one* makes *it* full of oneself. Besides, no one with thought and wisdom can say that it is wrong to affirm that, “I am God,” and at the same time it is the greatest mistake for mortal man to utter this word till *he* has reached that consciousness which gives him the higher and greater understanding, a wider look<sup>99</sup> on life. Even then, the wisest thing is to keep the lips closed, for it is he or God<sup>100</sup>. It is not every man who can become unconscious<sup>101</sup>, or *who* can rise above the limitation of being an individual, and *he* is not entitled to claim godhood<sup>102</sup>. If *he* does so, *he* makes a great mistake. He fools himself and leads the<sup>103</sup> others astray.

And now coming to *the* philosophical and mystical idea of <sup>104</sup>God ideal. For a mystic <sup>104</sup>God ideal is the key to truth, or it is a

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95. Tp.1, tp.2: “as” instead of “so”

96. A.o.d.: “divide us” omitted

97. A.o.d.: “to” instead of “all”

98. Tp.1, tp.2: “analyse” instead of “explain”

99. Tp.1, tp.2: “outlook” instead of “look”

100. A.o.d.: “for it is he or God” omitted

101. Tp.1: the “un” of “unconscious” crossed out and “of self” added by hand; tp.2: “of self” added

102. Tp.2: “godhead” instead of “godhood”

103. Tp.2: “the” omitted

104. Tp.1, tp.2: “the” added

stepping stone to the ultimate goal. This is something you must first<sup>105</sup> conceive, make a conception *of it*. As they say, “If you have no God, make a God.” That is the first step. After one has made God, then *to* make God living, the God you have made, *to* make him living. And how does one make him living? By making one’s false self dead. That is the mystery of the mystic. In the Bible it is said, “Die before death.”<sup>106</sup> In the Qur’an the same thing *is* mentioned. In Vedanta the same. The philosophies of all great seers and teachers, *the* mystery of the words of the prophets all point to this one truth, and that is to remove the screen of one’s false self in order to see reality. And *the* process of removing is by the means of <sup>107</sup>God ideal.

There is a little play<sup>108</sup> that explains this idea, that there was an artist; she made a statue. And this was the only piece<sup>109</sup> of art she made through<sup>110</sup> her whole life. And always she was making this statue. She was inspired by this statue and was filled with love by looking at this statue she was making. As<sup>111</sup> *she* was making *it* more beautiful *she* impressed<sup>112</sup> more and more by this statue<sup>113</sup>, so that one day she was overcome by the great beauty in this piece<sup>114</sup> of art so that<sup>115</sup> *she* almost was in ecstasy. And<sup>116</sup> she implored to<sup>117</sup> this<sup>118</sup> statue that<sup>119</sup>, “Speak to me” and<sup>120</sup> “I cannot believe *you* could be a statue. You are more to me than all beings of *the* earth. Speak to me.” And *the* answer came, “Yes, I will speak if only you will take this<sup>121</sup> bowl of poison from my hands.” And she said, “Yes, one word from

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105. Tp.2: “first” omitted

106. This saying is actually a *hadith* of the Prophet Muhammad

107. Tp.2: “the” added

108. Inayat Khan here refers to his play *Una* (*Complete Works*, 1923 I)

109. Tp.1, tp.2: “work” instead of “piece”

110. Tp.1, tp.2: “in” instead of “through”

111. A.o.d.: “Always” instead of “As”

112. A.o.d.: “improved it” instead of “impressed”

113. A.o.d.: “by this statue” omitted

114. Tp.1, tp.2: “work” instead of “piece”

115. Tp.1, tp.2: “and” instead of “that”

116. Tp.1, tp.2: “And” omitted

117. A.o.d.: “to” omitted

118. Tp.2: “the” instead of “this”

119. Tp.1, tp.2: “, saying” instead of “that”

120. A.o.d.: “and” omitted

121. Tp.2: “the” instead of “this”

you is more than my own life. And I prefer hearing your voice once, even be it the sacrifice of my life.” Then *she* drinks this bowl of poison and falls dead in the arms of this being who then was living.

This is the mystery of religion, this is the secret of the true worshipper of God. Every worshipper of God is the artist who makes God. But it is not only the making of the statue. One may make the statue, *but that* is not enough. *The* statue wants that<sup>122</sup> false self to die. And<sup>123</sup> after *the* death of *the* false *self*, *God* becomes living, God becomes a reality. As it is said that<sup>124</sup>, “Make God real and God will make you true<sup>125</sup>.”

God bless you.<sup>126</sup>

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122. A.o.d.: “the” instead of “that”

123. Tp.2: “And” omitted

124. Tp.1, tp.2: “that” omitted

125. Tp.1, tp.2: “the truth” instead of “true”; the saying from the *Gayān* reads, “Make God a reality, and God will make you the truth.” (*Complete Works*, Sayings I, p. 2)

126. Tp.1, tp.2: “God bless you.” omitted

Kismet Stam's shorthand reporting

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The Gamut Club<sup>1</sup>, Los Angeles  
March 15<sup>th</sup>, 1926

### **The Purpose of Life**

Beloved ones of God,

It is my great pleasure and privilege to have an occasion of speaking to the citizens of Los Angeles on the subject of the purpose of life. This is a question which often rises in a thoughtful mind, "What is the purpose of my life, or what is the purpose of us all being in this world?" The first thing is to realize the purpose of one's own individual life and once when that purpose is realized, the second step is to realize the ultimate purpose of one's life.

There are numberless people in this world, whether successful or unsuccessful, whether wise or foolish, that do not know the purpose of their life. While not knowing the purpose of life man goes on, working for years and years, and maybe that person may work for the whole life and yet may not be satisfied, for the satisfaction can only come by fulfilling the purpose of one's life. So long as one does not know the purpose of one's life, one remains restless, uneasy, confused, dissatisfied, discontent. Whatever be the walk of life, whatever be one's occupation, one is not able to derive out of life that satisfaction for which one was born.

The reason of failure is also very often this, that a person has begun a certain career, taken a certain profession, one has gone into a certain business not knowing if that was the purpose of his life. And if one goes on in life, and one may go on for the whole life, and one may not arrive at that satisfaction which can be gained alone by

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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 there is no transcription, and therefore the text is fragmentary in places.

Notes:

1. For the Gamut Club, see List

finding the purpose of one's life. The great poet of Persia, Sa'di<sup>2</sup>, who has written the *Rosegarden*, a book so valued and esteemed in Asia, he says that, "Every soul is born for a certain purpose and the light of that purpose is kindled in that soul."

Life is likened to an orchestra, where every man and woman has to play his or her part in this life's grand symphony. And the clarinet cannot take part of the bass and trumpet cannot take part of euphonium, as the flute cannot take part of the drum. And so one person cannot take part of the other; each person has his particular work to do, and each has his particular place to fill. Each one has his particular duty to perform and each one has a particular mission, a particular work to accomplish. We in our everyday life dispute over good and bad, dispute over right and wrong and very often we never come to an understanding which is which. One nation, one race has certain conceptions of good and bad, one nation or one race has a certain idea of right and wrong. In the East<sup>3</sup> they had certain conceptions of virtue and sin and many have learned it from their particular creed or their sacred book, from a church, from a religion. But that is not the key to understand the difference between right and wrong. What is right for one person, is wrong for another. What is good for one person is bad for another. What is right in one place is wrong in another place. What is right at a certain time is wrong at another time. And this can be understood by studying the purpose of life, because it is the purpose of life which makes a certain thing right or wrong, good or bad. Something that hinders one from accomplishing the purpose of life, keeps him back from it, that is wrong. What helps one to accomplish the purpose of life, that is right.

For instance there were two students. One was a student of medicine and the other a student of literature. Both had their examinations the next week, both busy studying, preparing for their examination. There was a new play put on in their town and both of them wished to see it, but one said, "I cannot spare one night from my study because there is my examination coming closer." The other says, "What does matter, let us go, we shall see." Both went to see the

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2. For Sa'di and his *Rosegarden*, see List

3. Km.sh.: this sh. symbol is unclear

play, both enjoyed, but one of them, the student of literature was inspired by that play because his work. The student of medicine from it only lost his time, in examination failed. Good thing for one person, bad thing for another. It is not a certain condition or certain thing which is good or bad, it cannot be stamped as such, but is the person on which has influence, effect. The certain condition may be bad for one and same condition may be good for another. Very often people dispute over such questions as having a strong personality. Is a great thing to have strong personality. Other says, "No, to have a gentle personality is a good thing." But if I were to answer, I would say for, person who should have strong personality good to have strength; other gentleness, who will win by gentleness. Other would lose this battle by gentleness. That is his power. His virtue is to be gentle. The other person whose work is a different work, whose life is different, whose vocation in life is different, he needs gentleness. The more gentle, the more successful in life. You cannot therefore find out, this is virtue, this good thing, that is wrong. It all has its connection with the purpose of man's life.

And now the question is, how can one find the purpose of one's life? Today generality has no belief, it seems, in what is called intuition. The materialism is growing and the mentality of men today has become hardened, rigid. It seems that the divine faculty of intuition which is born in man is buried in his heart by the material life he leads. It is not touched by anything else but all that belongs to the earth. Naturally the human heart, which does not belong to the earth, becomes buried in earthly strivings. If not, the purpose of life is to be read even, as they say in India, by looking at the little feet of the infant in the cradle. There was a time in past when soothsayers were able to tell what will be the purpose of the life of a certain child. Every person is born with a certain tendency and has a leaning towards it. If the mind was not so corrupt as corrupt today by materialistic education, it would not be a difficult thing for parents to find out, or for young man to find for himself, the purpose of his life. The man not know his own joys, not know what is inclined to do in life. If a little more his vision was made clear, if heart a little more developed, if a little deeper insight into life he could easily find out the purpose in his life. No doubt, the life such as we live in this world

today, it seems that the world is crowded. There is so much competition and such a great strife. And sometimes the strife is only for bread and butter, nothing more. Many souls who strive from morning till evening and live only from hand to mouth. And there are many striving for odds and odds<sup>4</sup>, do not know what to do tomorrow, how get on tomorrow and when such the case, man not call himself living being. Machine, no joys of himself, cannot find his life's purpose.

But then an individual responsible also to great extent. Very often weakness man keeps to something which would otherwise refused to accept. This weakness comes by the lack of patience, endurance, lack of self-confidence and lack of trust. Person who does not trust in providence cannot have patience, cannot endure, will take what comes, just go not wait till tomorrow. Perhaps purpose of life waiting before him if more power of endurance, more self-confidence, trust in providence. But if none of these things possesses, is just like machine, is not pleased with what comes in life, drudging every day. Confused, yet goes on like a horse, not willing to go on but at the same time yoked to the cart and goes on, with a very clamped freedom. Where is freedom? Outside? In own selves? It is our individual being, if only we reached and realized freedom and what that freedom is. Outside freedom does not complete freedom we want.

There are four different directions which attract different temperaments. One direction is to make money, to be rich, to collect as much wealth as possible in order to live comfortably, in order to have possessions. And there is another direction that attracts some people, and that direction is the sense of duty. The sense of duty comes from the love of ideal. One may consider one's duty to one's parents, to one's family, to one's friends, to the office or place where one works, or state, or to humanity. The greater be his ideal of duty, the greater the man. And there is a third person whose mind is directed to pleasure, comfort, joy, happiness, beauty. And there is fourth temperament, the person whose mind is directed to prayer, to religion, to good actions, to the cultivation of all different virtues.

The man who belongs to the first kind, the one money, who

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4. Perhaps Inayat Khan intended the expression "odds and ends"

collects wealth, he has his good side also. In the first place, a great deal of patience and thought and intelligence is required in order to collect riches. It is easy for another person to sneer at it, to laugh at it and to think it so mean, but at the same time it is the rich who gives for hospitals and for charitable organizations. They strive through life with patience and perseverance and what have earned many of them give to humanity.

Then there is another temperament, the second temperament which I have explained just now, the sense of duty, those who have given their lives in the war for their nation, those who have given their time and thought and service to society, those who have devoted themselves in the service of their race, or those who work for humanity. It is no doubt a great thing. It is not everyone who can do it. And if not for those who consider duty as their ideal, this world would become a very different place to live. Imagine this place of competition and self-interest, which is to be found everywhere. Even alliances of nations prove to be nothing but founded on self-interest. If not some souls who observe duty, life would be very different in the world. According to the Hindus the observers of duty are considered religious, because *dharmā*<sup>5</sup>, the Sanskrit word which means religion, also means duty.

The third temperament does not seem to fit in with sense and wisdom. When the man says that, "I do not count name<sup>6</sup>, not warrant about future, not moan over past, present is everything to me, make the best of present," he has his reason too. As Omar Khayyam<sup>7</sup> has said in his *Rubaiyat*, "O my Beloved, fill the cup that clears today from past regrets and future fears. Tomorrow, why tomorrow, I shall be with yesterday's twenty thousand years."<sup>8</sup> Many have understood Omar Khayyam to be a material man, but philosophy he teaches is eternal knowledge, the deepest outlook on life.

And when we come to the fourth temperament, the man of prayer and the man of religion and of good deeds. If there were not

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5. For *dharmā*, see Glossary

6. Km.sh.: the sh. symbol is not clear

7. For Omar Khayyam and his *Rubaiyat*, see List

8. The quotation should begin with "Ah" rather than "O", and "twenty" should be "sev'n"

such men, the world would become an empty place. Their high ideals, religion, the virtue of their prayers keeps harmony, gives humanity blessing when the prayers are sincere. They who are examples for others to take the path of goodness and to better the condition of tomorrow by working for it today.

Now these four different temperaments have explained before you, good points and bad points. But bad points we can find many, many mistakes, many reasons to condemn, but if look favourably is much to say for them and really<sup>9</sup>, a person who has one of these four temperaments may be always inclined to criticize the other. Thinks, “My way the right way.” But does not know his way the right way for him, the other person’s way the right for him. If knew this, would leave everyone alone to take own way and see whatever way takes, by that accomplishing the purpose of his life. May be some good will come from the same way is going. If mistake, even mistake will teach him, benefit. If all men do take road that his own, that must take because in his way every individual can attain perfection. What generally happens is this, we feel so concerned by others forget ourselves, so much are criticizing the works and way of others, and we very often unsure of own way of working.

One might ask, what about those who have one day a certain work and another day another profession and next month another work? I say, even for them each step is leading towards perfection; they are accomplishing something by it. Best thing to let them go, it only leads to another. In this way person goes forward till comes to that stage where begins to realize the purpose of his life. But behind the purpose of his individual life there lies one purpose and that purpose is the ultimate purpose of every soul.

That purpose is the attainment of spirituality. Rumi<sup>10</sup>, the great poet of Persia, says that whatever be the complaint of man, whatever be his difficulty, whatever man may think is lacking in life, there is only one yearning which each soul has, and that yearning is to attain to spirituality. But it presents to every mind in the form of what he lacks. It is one and same yearning; every soul is longing to

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9. Km.sh.: “really” could also be “always”

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

attain spirituality. How much materialistic person may be, occupied in business, in occupation in life, profession, in difficulty, pain, but at the same time inmost longing is one and same, is to attain spirituality. May not realize it, not clear in his mind but this continues to person all the time.

One might ask, what is spirituality and how attained? Very often people have misinterpreted spirituality and misunderstood it absolutely. Some think spirituality means a religious form of piety, orthodoxy. Others think spirituality is to know occult knowledge, wonderful things, wonderworking, clairvoyance, clairaudience. Others think spirituality means communicate with spirits, to go to seances. Then are others who dabble in thought that *mahatmas*<sup>11</sup> in Himalayas, in hills, saints and sages, always keeping them far away from the world. There are others who wonder, there are others who think if may have a proof that man lives after death in some form or other, then believe, are able to make others believe that there is something. And in this way, in spite of great spiritual longing that seems to be working from all directions, there seems to be a chaos, that there is no right direction taken to attain to spirituality.

One might ask, "What do I mean by word spirituality?" The other day I was travelling in the ship with a young Italian, who asked me what was my belief. I said, "It is a difficult question to answer. My belief is all beliefs." But said, "That cannot understand. But I have no belief, I belief in the eternal matter." I said, "Your religion not much different from mine; I believe in eternal spirit, same thing you call eternal matter, I call spirit. If want to change the word, change it for you, for matter is condition of spirit like snow of water. Then do not call snow water, but snow is water. Do not call matter spirit, but matter is spirit, only a condition of spirit."

Then there are others, "There is no such thing as spirit," many, "no such thing as matter." It is only a dispute over words. When above words get a sense. As long dispute difference words cannot come to anything. To attain to spirituality is to become conscious of the spirit. Man generally is conscious of his body

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11. For *mahatma*, see Glossary

conscious that has physical body. Feels conditions of that body, comfort or hunger, or thirst, or activity, or repose. Besides nothing else. But if stops and thinks, finds out there is not only body but also thought. Behind thought is feeling, behind feeling consciousness. These things belonging to matter? Matter is taking these things as vehicle. As person takes his overcoat to be himself. When is worn out, "I am worn out." Overcoat thrown away, "I am dead." When he begins to know besides this is myself as thought, mind myself, exist as feeling, as heart, as consciousness, as soul. The moment one begins to realize it, he takes his first step in spiritual path.

Now comes the question, how develop this? In order to look at moon, look at myself, if done so then go on for years and years and not see the moon. In order to see within, close from life without. And so long as see light, see the spirit, want to analyse, weigh colour tangible<sup>12</sup> today to realize so long blunted to spiritual realization for looking for it in wrong direction.

So something found in repose wants to find in action. Something which can be found by diving deep into oneself, wants to find outwardly. Something can be gained by unlearning, wants to learn and study it. It is by pursuing spirituality by contrary procedure. Besides, wonderworking and developing inner powers, all these come by themselves. As Christ has said, "Seek ye first the kingdom of God."<sup>13</sup> All belongs to the spiritual soul, all powers and every intuition and inspiration belong to him. Not pursue, no importance; importance to realizing of his soul.

There is a great interest in the Western world now in Eastern literature, poetry and may be that after twenty years or more there will come a still greater interest for the music of the East, which today is unknown to the Western world. And the day when that wave will come will get tired of jazz band and nerve-racking music. They will then know that music is something that uplifts the soul and raises it to higher spheres, and that music is the very means of the East to spiritual attainment.

There will also come a day, and has begun also in some ways,

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12. Km.sh.: "tangible" written in longhand

13. Matthew 6:33

that exchanges of thought will be established between East and West. Labours of centuries in certain direction will be done and fruit of one another's labour will be exchanged. They did not go to the forests in vain for years and years, did not sit in caves of mountains, not leave the strife of world, abandon all comfort and pleasure. Fruits gained left there as a heritage for sages and saints. This heritage now comes to the West to appreciate it and be benefited by the exchange established between East and West. And it will result in that peace which is the longing of every soul.

God bless you.

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Kismet Stam's shorthand and longhand reporting

Los Angeles, March 16<sup>th</sup>, 1926

**Murshid's Words to the Members  
of the Women's Press Club**

Friends,

I consider *it* my great happiness and privilege to have this occasion of meeting you all here and speaking a few words before you. As *it is* said, "East is East and West is West, and never the twins<sup>1</sup> shall meet." This afternoon we meet here.

Poetry is considered in the Orient as a song of the soul, as the dance of the spirit. It is therefore that some thinkers in the Western World have said that the poet is a prophet. And the East has believed the same. But I would add to this saying that poet is not necessarily prophet, but prophet is certainly a poet. And all those for ages who have come to the world when needed, *they* have wakened humanity by the wisdom they gave, and most often that wisdom was expressed in the realm of poetry. The teachings of Buddha, Rama, Krishna, and *the* teachings of the ancient prophets, they have been given in poetry. But the wise of the ancient times spoke in poetry. In other words, whatever they said, it was in some way or the other a<sup>2</sup> beautiful poetic form.

That truth was always given with beauty. Is poetry not music? It has its own rhythm, *its own* tone<sup>3</sup>, pitch and it has the melody and harmony of music in it. And where does it come from? It comes from the life, from nature. The moment the heart of the poet is wakened and the soul is born again, the poet begins to see life differently. What

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Documents:

- Km.sh. = Kismet Stam's shorthand reporting, normally taken as the basic text.
- Km.hw. = a handwritten transcription of the shorthand made by Kismet Stam, showing some additional changes, which are indicated in *italics* or in footnotes.

Notes:

1. Kipling's (see List) poem uses the word "twain" instead of "twins"
2. Km.hw.: "in" instead of "a"
3. Km.hw.: "tone" omitted

we call accident is no more accident to him. It is all *designed*, it is all planned beforehand. All that we call birth and death, before a thinker and poet there is no such a thing as birth and death. It is one continual life, only *it* takes a form of birth and death. But behind this there is continuity.

For the poet belief in God is no longer a belief. For the thinker, *the seer*, it is a reality. It is not only the living beings who speak to him, the trees and plants, the nature speaks to him. And therefore all seems to the poet living. At this time of materialism and ever-growing commercialism *we are* losing that spirit of poetry which lifted man to the higher spheres, and that poetry which was life-giving and inspiring. Today when we say, "Will this take, will people like it, *will it be* accepted by publishers," we cover our inspiration, and *the* development of the spirit is hindered by it. And in this way at the present time there are many who long to express their soul's inspiration and yet they cannot always do so freely. The conditions in which *we* live today *are* so different<sup>4</sup> that they stand very often as obstacles in our way. But at the same time the day when the poet begins to think, "Poetry is *a* divine gift, *it* is inspiration, I am only a tool, *an* instrument in *the* hands of God, *it* is only *an* expression of *the* spirit, *it* is my wish to express *it*, in as beautiful form as possible," from that day begins his work regardless of worldly success *and* appreciation, when one begins one's work<sup>5</sup>. Then the poetry becomes a prayer, his work becomes a religion, it is sacred. When life begins to speak, *it* speaks in the form of music.

*There is* rhythm in nature. If it were not for rhythms, *there would* not be so many seasons. All have their rhythm, their<sup>6</sup> coming of the morning, of the night, the passing of *the* week, *the* month, and *the* changing of seasons; *the* rising and falling of *the* waves, all show this *rhythm*<sup>7</sup> of nature. The soul begins to live, and it is the life of the soul, that innermost life, which is divine heritage in man, when that begins to express itself, that is poetry. It is not an exaggeration if *I*

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4. Km.hw.: "difficult" instead of "different"

5. Km.hw.: "when one begins one's work" omitted

6. Km.hw.: "the" instead of "their"

7. Km.sh.: "this rhythmic" written; Km.hw.: "the rhythm" instead of "this rhythmic"

were to say that poetry is a step further than religion. For what religion teaches, the poetry expresses it. By religious belief one believes in certain things. In poetic expression that is revealed.

I will read a verse, written on the wakening of the poetic inspiration. That the moment the poet begins to see God revealed in all things, he says:

Every form I see is Thine own form, my Lord,<sup>8</sup>  
 And every sound I hear is Thine own voice.  
 In the perfume of flowers I perceive the fragrance of Thy  
 spirit.  
 In every word spoken to me I hear Thy voice, my Lord.  
 All that toucheth me is Thine own touch.  
 In everything I taste, I enjoy the savour of Thy delicious  
 spirit.  
 In every place I feel Thy presence, Beloved.  
 In every word that falleth on my ears I hear Thy message.  
 Everything that toucheth me, thrilleth me with the joy of Thy  
 kiss.  
 Wherever I roam I meet Thee, wherever I reach, I find Thee,  
 my Lord.  
 Wherever I look I see Thy glorious vision;  
 Whatever I touch, I touch Thy beloved hand.  
 Whomsoever I see, I see Thee in his soul;  
 Whoever aught giveth to me, I take it from Thee.  
 To whomsoever I give, I humbly offer it to Thee, Lord.  
 Whoever cometh to me, it is Thou who cometh.  
 On whomever I call, I call on Thee.<sup>9</sup>

And when *the* thinker goes still further, *he* sees God in this light:

When Thou didst sit upon Thy throne with a crown upon thy

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8. For the three poems, Kismet wrote only the first line in shorthand, and then later copied the rest of the poem from the *Vadan*, Inayat Khan's second book of sayings and poems, from which he was reading; for *Vadan*, see List

9. See *Complete Works*, Sayings I (East-West, 1989), 336-38

head,  
 I did prostrate myself upon the ground and called thee my  
 Lord.  
 When Thou didst stretch out Thy hands in blessing over me,  
 I knelt and called Thee, my Master.  
 When Thou didst raise me from the ground, holding me with  
 Thine arms,  
 I drew closer to Thee and called Thee my Beloved.  
 But when Thy caressing hands held my head next to Thy  
 glowing heart and Thou didst kiss me,  
 I smiled and called Thee myself.<sup>10</sup>

And when the poet goes still further in the vision of God *he* says,

Thy Light has illuminated the dark chambers of my mind.  
 Thy love is rooted in the depths of my heart.  
 Thine own eyes are the light of my soul.  
 Thy power worketh behind my action.  
 Thy peace alone is my life's repose.  
 Thy will is behind my every impulse.  
 Thy voice is audible in the words I speak.  
 Thine own image is my countenance.  
 My body is but a cover over Thy soul;  
 My life is Thy very breath, my Beloved,  
 And my self is Thine own Being.<sup>11</sup>

God bless you.

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10. See *Complete Works, Sayings I* (East-West, 1989), 334-35

11. See *Complete Works, Sayings I* (East-West, 1989), 211-12

Kismet Stam's shorthand reporting

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Gamut Club<sup>1</sup>, Los Angeles  
Wednesday evening, March 17<sup>th</sup>, 1926

### **Inspiration**

Blessed ones of God,

My subject of this evening is inspiration. Inspiration is the same faculty in its third stage which in its first stage may be called impression, that which is termed instinct in the lower creation. It is the same faculty in its greater development which is inspiration, a faculty which is born in the bird which enables it to fly, the faculty which gives the animal a tendency to defend itself, to protect itself from coming danger. It is the same faculty which in its culmination is to be seen in the human being, but at the same time one sees that man has become by the artificial knowledge that he gains so mechanical that the instinct is to be seen in animal, bird, more distinctly than inspirational tendency in man. The faculty of inspiration shows in every person, wise or foolish, or spiritual or material, in smaller or greater degree, and that faculty in its beginning appears in the form of impression. When a person says that, "I get an impression from that person that is not sincere," that, "I get impression from a condition that it will be a source of success," that "I get an impression from a certain person that he will accomplish a particular work." Besides this there are many who are sensitive enough to feel a person before person has spoken one word. Either feel inclined to like that person or to dislike, but they have a feeling at the sight of that person instantly whether will be friends, enemy, get on together or not be able to get on together. Such feelings come like impressions.

I once asked my spiritual teacher if he would kindly tell me

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Document:

Km.sh. = Kismet Stam's shorthand reporting. For this lecture, there is no longhand or typed transcription by Kismet Stam, and the shorthand text is fragmentary and does not always make sense.

Notes:

1. Km.sh.: "Introduced by Dr. Mayer, lecture before Dr. Stiver" written above the text; for the Gamut Club, see List

the sign of a Godly personality. My teacher's answer was that not from what he says or not from what appears to be, but from impression he gives, as there is a saying that what you are speaks louder than what you say. And it is not necessary that in order to get an impression every person must be highly evolved; most simple people are most impressionable. Some have impression about conditions, others about persons or about the place, and that impression is more concrete compared with the knowledge which is learned and taught.

A step further from this state of impression is intuition, the knowledge that comes in the form of warning, in the form of teaching, in the form of advice, suggestion from within. It is that knowledge which is called intuition. A finer personality is more capable of receiving intuition than a dense person. It is the receptive quality which enables one to distinguish intuition. Very often woman is more intuitive than man. The reason is that woman is receptive by nature and intuition is received by receptivity. Naturally woman receives a greater intuition than man. Very often when man reasons and argues on certain point, woman says, "I know it." But if ask reason, says, "I do not know reason, I feel it must be so." It is something which is beyond reason, cannot give a reason but feels it, that it must be so.

The material life which lead in this world, this active life such as we have, takes away the intuitive quality from us. And those who live in remote place in countries, in place where agriculture is the main thing in their life, they have often and often experienced how the pet animals such as dog and cat and horse and cow give warning at the time of death, disease. This shows, that even animals have intuition, and man is more capable of intuition than animals, but because his life is burdened with so many cares and worries, activities, responsibilities that he cannot keep his mind in that condition where he can distinguish intuition.

Besides this the lack of confidence in this faculty blunts the faculty of intuition. When a person doubts whether it is an intuition or whether "it is my imagination," whether can be true or false, this doubting quality puts him on the wrong track. Sometimes in the place of imagination thinks intuition, in the place of intuition thinks imagination. The more doubts, the more wobbles in the path of

knowledge. Among hundred intuitive people you find at least ninety who doubt their intuition, especially when comes to business or something important in worldly life doubt still more, feeling failure that might come by not getting that intuition. And in order to stand of feet on earth, think the best thing is to depend upon reason and logic. In this view human race has lost that great gift of intuition which belongs to him.

The knowledge can be divided in two parts, that gained by outer source and that which is received from within. The knowledge which is called intuition is received from within, is therefore one cannot always justify by reason this knowledge. But outer knowledge to world nothing to do with intuition. Therefore, a man of reason and logic very often ignores intuition. Is the fine personality that is more intuitive, is the grossness of personality that diminishes this faculty. Besides this, the mind is likened to the water: when the water is still you can see an image clearly reflected in it, but when water is disturbed does not take image clearly. And so it is with the mind. If mind is in a condition of tranquillity and stillness, intuition has a greater chance to appear, but when mind is in troubled condition, even if there was intuition, person cannot distinguish it. Therefore some are sure of their intuition, others in doubt; some believe in intuition, others think there is no such a thing as intuition. Very often in the business world it is not only the one most capable of business, most qualified in the eyes of business succeeds. Very often there is an intuitive businessman greater success than most qualified one, because he knows at moments how to act and how to make best of situation. He can accomplish greater things than man most qualified without intuition. So it is with the man of profession, maybe studied medicine, law, without intuition will not have success to its fullness. Therefore, not necessary that in religious or spiritual more intuition is needed, is needed in every walk of life.

And a step further one arrives at inspiration. No doubt, every soul is entitled to inspiration, but the one who can make the best use of inspiration is the poet, artist, musician, the one who worships beauty, the one who creates beauty. A poet may write for six months a book, a poem, and may correct and think about it and may not be successful, but by inspiration something might come in a moment and

all poetry and so easily would come that one has not to think about it. This can prove so satisfactory to him and others, not compared to thousand things done without inspiration. Those whose works are living, such as Wagner, Beethoven, Händel,<sup>2</sup> it is inspiration which has made it live. Were there not many more musicians besides them? Their works disappear, the poetic works came from inspiration still exist, always a living inspiration to people. We have in the Orient the works of Rumi, Hafiz, Sa'di,<sup>3</sup> centuries ago lived in Persia, words<sup>4</sup> written still living, always live. Their works<sup>5</sup> foundation of human culture and prove to be most efficient in culture of every age. The works which have been written by inspiration will always inspire another and one who finds<sup>6</sup> or writes music or poetry with inspiration cannot correct it very much because nothing to be corrected and if corrects it spoils it, because is not the thing is made, is given to him. It is something greater and better and higher than the work one can do with his brain. According to the metaphysics there is a storehouse of all knowledge, with music, art, science and every mind<sup>7</sup> connected with that storehouse. In that storehouse knowledge of all minds reflected and the one who is linked with this storehouse in some way or another gets the knowledge he wants without any effort. You will say, "There are many who study and who write and then are discontented, go on studying and go on writing in music or poetry, never come to a satisfaction." Want to get inspiration in wrong direction. As the other day I saw Rodin's statue of Thinker in San Francisco<sup>8</sup> and my first impression was a surprise, "Why has he called it a statue of thinker, this man who is anything but thought?" But the second thought brought me an idea about it, so I said, "It is hard thinking." There are many desire and ambitious of creating something

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2. For Wagner, Beethoven, and Händel, see List

3. For Rumi, Hafiz, and Sa'di, see List

4. Km.sh.: "words" could also be "works" (the two words are difficult to distinguish in sh.)

5. Km.sh.: "works" could also be "words" (the two words are difficult to distinguish in sh.)

6. Km.sh.: this shorthand symbol is unclear

7. Km.sh.: "and every mind" in sh. repeated

8. Rodin's statue was displayed at the Palace of the Legion of Honor; for Rodin, see List

wonderful, think hard and spoil what little inspiration they have and it is most unfortunate that today good things are less appreciated. A painter, a writer, a poet, a musician must write something that will take. And what does take? Anything that the most or majority can enjoy. Therefore, instead of going upwards, the culture is going downwards. If all the time people will hear jazz bands play into their brain, are saturated with the disorderly music, if every day they read in magazines, in books matter that is not worth reading, only pastime<sup>9</sup>, most brain confused, mind obscured. Imagine the stage in the U.S. today in what pitch it is fixed, difficult to see any depth there and difficult to find any height of thought. Seems to be enjoying and enjoying in its pitch. Why is so? Must be made financially successful that by everybody must appreciate it. If not cannot<sup>10</sup>.

The general education, instead of lifting up, is dragging humanity down. How can poet, writer, artist, inventor have that enthusiasm and desire to express his inspiration? There are many inspirational souls with merits<sup>11</sup> sit down and weep that there is no inspiration and as no inspiration the work is not done. The other day in France, in Paris, I met a great writer, a most popular writer whose name is known everywhere in the country. I thought, "I shall hear something wonderful from it." You know what asked me? "Is there such a thing as inspiration, is there any need of inspiration when writing?" I thought in my<sup>12</sup> mind, "How wonderful if such mentality without inspiration will have their works at the most popular accepted works in the nation, what will be the outcome<sup>13</sup> of their nation?" That interested me more still and began to read the modern writings and what find? Writings without depth and without height, pitch has been brought down to such extent that is nothing but play of words, wonderful technicality<sup>14</sup>, a play of wit, but nothing beneath it, behind it, above it; empty. It is just like beautiful roses made of silk, without fragrance, without natural structure. In a way life today artificial life

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9. Km.sh.: "time" in sh. repeated

10. Km.sh.: an illegible sh. symbol; it could mean "recognitions"

11. Km.sh.: an unclear sh. symbol

12. Km.sh.: this symbol is not clear

13. Km.sh.: an unclear sh. symbol

14. Km.sh.: in sh. abbreviated

that inspiration seems to have been lost. How did inspired ones sought the knowledge that searched after and where did find it? In the storehouse of all knowledge. And which is searchlight? The heart of man.

When this stage light is taken and the light is thrown in that storehouse where all knowledge, this light just projects on the particular thing and comes by itself. The hidden law of nature of life so wonderful, nature so generous, such a phenomena find it all that one begins to see the wise intents of creator behind it all. For instance, a person who wanted a certain kind of furniture very much to have in his house. He thought about it and went out and he did not have to walk one block before that he saw in showroom exactly the same he wanted. This is the picture of the inspired soul that no sooner the soul has desire to write any music, poem, to invent, to find, that desire enables him to focus<sup>15</sup> his heart in that storehouse and in the same corner where that particular thing can be located<sup>16</sup>. In other words, no sooner an inspired person desires to express his soul, his heart throws light upon that wants to express borrows to himself in an instant. Therefore, inspired person would write in one moment something which another person in six months not be able to express fully. Anything that comes from inspiration is living and has its charm, everlasting. All what inspiration produces from moment then people will grow out of it. Inspiration will always have its charm, its beauty not be compared with that produced by the brainwork.

And now you will say, "How is it acquired, how does one get an inspiration?" The answer is, "The heart must be cultivated." Today the great mistake of generality is to cultivate the brain. It is not the brain that attracts inspiration, it is in the heart that inspiration manifests. Is the lack of heart quality that keeps one from inspiration and whatever one does is expressed void of beauty, because beauty belongs to inspiration. And if one goes further the same faculty manifests as what is called dream or vision. This can be better understood by understanding the meaning of imagination and thought. People very often confuse between thought and imagination.

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15. Km.sh.: an unclear symbol

16. Km.sh.: the sh. symbol unclear

Imagination is an automatic working of the mind, the thought is produced at will. When the mind is tracked by the will what comes out of it is the thought. When mind works automatically what comes from it is imagination. But at the same time, the thought has its place in life as imagination has its place in life. Often<sup>17</sup> a person success but is an imaginative person but imagination has its place. The thought tracked by will does not always prove to be something, imagination is needed. Really speaking, by lack of imagination many people cannot derive that benefit which can be derived from spiritual belief. Very often people come to me, “Is true that is soul, is hereafter, how can say that there is a God?” I say cannot be explained, if no imagination never have the proof of the being of God. In order to have the knowledge of God first have imagination; if no faculty of imagination you cannot have the knowledge of God. Yes, can have a simple belief of God, even that belief formed by imagination. The greater imagination the further you reach. Besides poetry and music and art, all this comes from wakeful imagination.

But then one might ask, “How imagination be activated?” Answer is, “By the love of beauty.” The greater our love for beauty, the more imagination becomes beautiful. One might aks, “What aspect of beauty, in nature or art?” Greater form is beauty of human<sup>18</sup> nature. That is the one thing that many do not understand, for you will hear many say, “Can get on very well with animals but in presence of human beings uncomfortable.” Many prefer to walk with dog, more comfortable to walk with dog than human being. Many cover their heads behind newspaper for hours together than to see human nature all around, the sublime beauty of the universe. Besides, a man is always ready and willing to see the worst side of the person. It is not always that sees the worst side of enemy, also of his friend. And man generally becomes so pessimistic that if you say, “I have seen a person very nice, very wonderful, person very kind and very true and faithful”, and the one who hears begins to doubt, “can be true, I wonder”, that the first thought. But if person says, “I have seen a personified devil in man”, says, “Yes, can believe it, seen many

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17. Km.sh.: “often” could also be “why”

18. Km.sh.: the sh. symbol is unclear

specimen of it.” Readily believe as soon against a person something wrong is immediately just ready to believe it, takes interest in it. If not so newspaper not all filling with nothing but criticism, what man eats from morning till evening. That thing he eats. People looking for sensation, better no praise anyone or will not hear. Besides, not interesting. We ourselves can see how little we believe in the goodness of person, in beautiful part of other person. Besides, a person may do good for whole life and do one little wicked thing and whole life’s good is wiped off. A person may do a thousand evil things and if did one good thing drowned in the evil. Naturally therefore man does not look at the good and beautiful side of human nature. Therefore is interest<sup>19</sup> if seen in my life from psychological point of view the nature of great personalities, of sages, of saints. And they have<sup>20</sup> their lifelong practice and with their great sympathy and continuously pouring out love become so that anyone comes before them, saint or sinner, see the good side. The worst person brought before them, first thing is something good. It is that which inspires them and this goodness and beauty which have seen and when that beauty is collected in their heart expresses as reaction. Is expressed in form of inspiration.

Dream or vision is the same as thought or imagination in the wakeful state. Is the work of mind of person when is asleep. Then also works when asleep, is called a dream or vision. Dream has four aspects. One aspect is the retention<sup>21</sup> or continuity of the same work which in the day the mind has. For an instance if person was worried or hindered<sup>22</sup> or doubting or if person pleased or displeased in day, same thing continues at night and in the sleep is more clear. And therefore dream is the best record of the actual condition of the working of mind. You can know your condition better in dream than in wakeful state, because then there is no distraction. Therefore the work that mind has been doing, that the mind is working during the sleep.

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19. Km.sh.: “interest” could also be “entered” or “hindered”

20. Km.sh.: “have” could also be “be” or “with”

21. Km.sh.: an indistinct symbol

22. Km.sh.: this sh. symbol is unclear

And the other aspect of the dream is contrary. The contrary aspect is this that if there is happiness to come sees unhappiness, going to be poor: rich, rich: poor. If going to be well sees oneself ill. And one might ask, "Where come from?" Is the same thing, some glass and mirror, when look at it thin: fat, short: tall. Might say, "What is reason?" Reason when mind becomes filled with illusion is upside down, all it sees is the wrong thing. When knowledge comes from within also expressed in wrong form, is the upside condition of mind. But the third aspect of dream is most interesting, is symbolical. Most interesting part is if you take ten persons of ten different degrees of evolution, one musician, one scientist, one painter, one writer and one poet and if<sup>23</sup> of the symbolic dream of each one of them will find the dream of each one of them exactly according to his particular kind of evolution. If person is fine<sup>24</sup>, symbology is kind. If musical symbology musical, musical then symbology of dream musical. Extremely interesting that life from man<sup>25</sup> talks to every person in his dream in his own language: to dense person in dense form, dream becomes manifests, to find person in fine form dream manifests. And if you take two persons of most difference between<sup>26</sup> evolution find nothing but<sup>27</sup>. Greatest wisdom of spirit working there that each one of them has a dream according to their grade of evolution. To most fine person in finest form dream manifests, in delicate symbolical form, as delicate as mentality person, that no one can understand than most delicate personality. Therefore, there is a custom in the East: never speak about your dream to a foolish man. Reason is foolish, man never understands, misinterprets it, impression will be a wrong thing. But always speak about your dream to person thoughtful, as who can understand it better. But then vision is spiritual expression of dream, it is the same state of mind through<sup>28</sup> connection with higher bliss<sup>29</sup> and higher favour. And one does not know what

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23. Km.sh.: an illegible shorthand symbol follows "if"

24. Km.sh.: this sh. symbol is unclear

25. Km.sh.: "man" could also be "human"

26. Km.sh.: "between" could also be "did"

27. Km.sh.: an illegible sh. symbol follows "but"

28. Km.sh.: "through" could also be "by"

29. Km.sh.: "bliss" could also be "place"

connection one has in dream to have this vision. No doubt, it is a subject which can be spoken in an intimate class, for it touches the deepest mysteries of life.

But a step further from inspiration is revelation, in which is the culmination of this faculty with a person whose heart has been tuned to this pitch when revelation can manifest. He then is in communication with all men. That story of the past when the apostle taken to converse in so many different languages, that story no longer remains story, becomes truth. Not understanding of languages, even today thirty languages, no, in the special man special language of his own soul. And no sooner a person has reached that height where can touch the world of inspiration then the language of every soul knows not only English, French, German, Latin, knows of every soul, not of living beings, nature object. Not story when saints and sages of past spoke with trees, rocks and nature, is the same soul spirit not then, now and will always be. Is the reaching in that stage where one can touch all forms of life, in the form of rocks, mountains or plants<sup>30</sup> or<sup>31</sup> of human beings, all is communicating. As Sa'di says that once the soul begins to read, every leaf of the tree becomes a page of the sacred book. Buddha and Krishna, Rama and Shiva, Moses, Muhammad, Christ, all the great ones who brought to this world wisdom, it was their revelation, to them life revealed itself and that gave interpretation of that inspiration to humanity. And if ever a divine teaching is given to the world, if spiritual truth is given, this teaching always remained engraved in the<sup>32</sup>, penetrated in earth. Is teaching of revealed ones, was the revelation. One would ask, "How does revelation come?" The answer is, "The culmination of the soul, progressing of the soul, waiting for reaching of the soul." And what does give? Gives a wider outlook, a deeper thought, a penetrating insight and greater power and higher understanding. It took one in communication with all forms of life, that consciousness, omnipresent<sup>33</sup> in limited to revelation begins becomes wider soul and

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30. Km.sh.: "plants" could also be "planets"

31. Km.sh.: an indecipherable symbol follows "or"

32. Km.sh.: an indecipherable symbol follows "the"

33. Km.sh.: in sh. "mnpresent"

gets in touch with all that is there in heaven and on earth.

God bless you.

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Kismet Stam's shorthand reporting

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Gamut Club<sup>1</sup>, Los Angeles  
March 20<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.

You have perhaps heard in stories or read in books that people in the East, especially *fakirs* and *dervishes*<sup>2</sup>, are fasting many and many days or making different experiments such as standing in the glowing fire and cutting parts of their bodies, and which still exist, no doubt. Where there is a reality there is imitation also. If there are true fakirs, there are false ones also. If a work is really done by some, then by some it is done as an imitation, and if five among them are real, fifteen besides will prove to be false. At the same time they all do same things.

Why I put it here is to tell you that it has been the practice of seekers after truth in East for centuries to find out the power of spirit on matter. In the first place, spirit has created matter and spirit works through matter and spirit itself is matter, and at the same time spirit makes use of matter. Spirit has created matter. Is like water turning into the snow. It is still water but in other condition. Therefore, matter comes out of the spirit; therefore, as snow in reality is the water, so matter in reality is the spirit. Nevertheless, spirit being more living, other in its original state, has very great power over matter. At the same time, spirit is either inspired or has become blunted by matter.

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Document:

Km.sh. = Kismet Stam's shorthand reporting. Apparently, Kismet did not transcribe her sh. into lh., as she usually did. The sh. text was transcribed by Anneke Stijbos. As it is an exact transcription of the shorthand, the filling words, usually added by Kismet when she transcribed her notes, are missing, and therefore the text is very fragmentary and in places difficult to decipher.

Notes:

1. For Gamut Club, see List
2. For *fakir* and *dervish*, see Glossary

All pain and pleasure which spirit experiences, it is through matter. Therefore, matter being the vehicle or means by which spirit experiences life, makes the spirit ignorant of its own independent power, making spirit dependent upon material vehicles through which spirit experiences life. There are many who very readily declare that there is no such thing as matter, but all spirit. Or that there is no reality here but all illusion. But to understand it fully it wants time and thought. The efforts which people in the East made to experience the life of the spirit independent of matter have been of the greatest importance, and their first step was to see to what extent spirit can control and utilize matter. In other words, their experiments have been for centuries to find out to what extent mind works on the body. I have seen with my own eyes fakirs cutting their muscles and skin and healing it in one moment, and that gives us a key at a time of great materialism throughout the whole world that there is some power latent in man. If that power discovered and utilized to greatest advantage, things performed not known to the world of science. The spiritual people in the East had always this point of view before them and we can trace in history of India and Egypt and Persia that in all ages there existed souls who were called *saheb-i-dil*<sup>3</sup>, which means masterminds at whose command there was life and conditions of life.

And now coming to metaphysics, that there exist two powers, in other words two aspects of the will. One aspect is a perfect power; the other is limited power. The limited power of the will works through individuals and the perfect power works through the absolute. Naturally, therefore, sooner or later the power that works through the absolute accomplishes its own plan and the plan of the individual power becomes broken sooner or later. But at the same time, there is a strife, there is a struggle between the absolute power and the individual, and this struggle remains for some time because the absolute power has its own plan to accomplish and very often the plan of absolute power is quite different of the plan of individual. The Sufis recognized these two powers, called them *qaza* and *qadar*<sup>4</sup>.

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3. For *saheb-i-dil*, see Glossary

4. Km.sh.: *kaza* and *kadr* were written, transcriptions of the Arabic words used in Inayat Khan's time; see *qaza* and *qadar* in Glossary

They have named these two powers by calling one the power of God, the other of man, and we read in Bible, “Thy will be done on earth” as meant to suggest to individual who repeats this prayer that may try to let the will of absolute<sup>5</sup> work and harmonize with will of absolute instead of struggling against it. Therefore, it is not only that the power is needed in life, but wisdom besides it, in order to discriminate between one’s will and will of God.

And now coming to the subject of destiny. It is a very complex subject because man is always used to make rigid ideas about hidden laws of nature. When thinks of destiny always thinks something so fixed and rigid that could not be changed, never changes, like piling made of rod stays there for years and years together. Is not true, hidden law of life very pliable. There is fixed destiny, at the same time continually improving, moving and by believing in a fixed destiny of man so rigid makes the inner law which is so applicable in all things of life that man makes the hidden law set like his own rigid law which makes for his own life, which could not be changed. When man might realize these laws, you find the wise stands above the law and the foolish has the law upon his shoulders. In other words, one makes use of the law and the other is used by the law, that is the difference between the wise and the simple one. When an artist has made a design which is meant, which wishes to produce on canvas, first there is a plan and then he puts that plan on canvas. Is interested that plan and every line, colour changes his plan as goes on because what had thought in mind was quite different, but what seen on canvas different idea. So plan already made can even change to such extent that in end when picture finished different from plan one made. Same with destiny. True what taught that there is destiny but at the same time continually changed, improved and person thinks remains as it is and have to go through it, only shows ignorance besides weakness.

Once I saw a man who said that, “I have been ill for some time and I must go through it because it is destiny’s plan, only what we have to be is to be passive.” And I told him if destiny was such rigid destiny, I would call it death rather than life, because life is

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5. Km.sh.: probably a mistake, it should be “individual”

moving, death stillness. I thought, either be more ill or better, instead continuing to be ill because is changing at least. To be content with one's condition in life which not agreeable to us because destiny placed us there is not right thing. If you are not pleased with life's conditions, know that God is not pleased with it also, because God's pleasure is God's pleasure, happiness God's happiness what you do not wish for God's happiness is your happiness. People put God in such a place of a judge whose hands tied by own laws; God does then what his laws compel him to do<sup>6</sup> of because make of great ideal a slave of laws. Therefore, so many people believe in God and have wrong conception of deity. In first place man does not seek for happiness but man is happiness himself and when seeks for happiness only means is seeking for himself, has lost himself, wants to find himself. The happiness is not called self but in reality happiness is the self. Is not called the self because man has confused word pleasure with happiness. Pleasure is a shadow of happiness. It is in the absence of happiness that one pursues pleasure. Pleasure is an illusion, it is a momentary illusion which creates a picture of happiness, which in reality is not happiness. Therefore, man's continual pursuit is after happiness, but that happiness is man's self. If I explained it a little more will be more clear. When man is not himself in whatever condition may be placed; may be in most comfortable house, may be wealth, position, power, all he desires in world and not be happy because not himself. And if a man is himself, then how further condition may be, right or wrong does not matter. Will rise above all of them and still be happy, in the fire of all developments is himself. Therefore, the greatest happiness is the knowledge of self and knowledge of knowing that one's self is the happiness.

Man has two aspects of his being, one aspect is likened to machine, mechanism and that aspect is his body and mind. Outer part is body, the inner part of the mechanism is his mind. But besides this mechanism there is a more real part in man and that part is his soul, his being, his intelligence, faculty of knowing and that part may be called engineer. If the mechanism goes on being active rapidly by the working intelligence from outside, climatic influences, personal

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6. Km.sh.: an illegible shorthand symbol follows "do"

influences of life's conditions, then a person may make a success or fail in life. Whatever life's condition, is becoming more and more a machine, is not himself, and among a hundred persons in world hardly find one person who is not living in that way as a machine subject to climatic changes to life's conditions and subject to all that body and mind produce, moved by them, affected by them and working under all those influences without knowing why working, to what end it is accomplishing. Do we not see so many people in this world from morning till evening toil, work, and to what end? They do earn just bread and butter, go from end to another and so most part of the life he spends and in the end they find become more a machine. Has gone on through life and more and more have become selfless. In life difficulty remains, no self control, however.

Friends, there is so much talk about freedom. Man has fought for freedom and longed and struggled. At the same time tried to keep freedom that nothing should interfere with it, nothing should deprive him of his freedom. At the same time, how few who are what may be called really free. With every increasing desire, with every aspiration, every intention, motive, in each condition a person becomes less and less free, till there is only a thought of freedom left in him and experiences no more freedom. The thing is that freedom is not achieved outside, the freedom is acquired by attaining knowledge of the self within. That is the one thing one overlooks and one makes attempts in all directions and after having gained all the freedom seems exiled on island of freedom. Freedom becomes greatest bondage, proves greatest captivity. When walking in street even our eyes do not experience freedom; twenty thousand advertisements, hundreds of shops attracting our attention, anything claims our attention, without our knowing. Then life's responsibilities, difficulties, own motives and desires, all rob of freedom. We alone can open way to mastery.

There are meditative people who have found out that there is a spark in every soul, a spark that represents divine heritage in man, and by blowing that spark a flame is made to rise, a flame which illuminates one's path in life. In other words, a part of man's being is created being, other part is the creator. That spark of which I am telling symbolically is that divine intelligence in man and the

meditative knows how to blow this spark in order to raise it to blaze, that this spark may develop in one that inspiration and power with which to accomplish one's life's purpose.

They say in the Western World there is a spiritual awakening, especially after the war, great wave coming, going on through the whole world, making people more and more eager to realize spiritual truth. But I think that a right method is scarcely pursued, mostly hundreds and thousands of people are pursuing spiritual power wrongly. There are some who think that by reading books and by intellectual study will attain spiritual powers; go on reading one book and another book, the different thoughts of perhaps a hundred different persons. Different lost their own thought have studied new thought, small thought, old thought, great thought, in end have no thought. I have seen myself a man who perhaps read at least a thousand occult books and himself wrote fifty books on occult science, coming to me in deepest despair, cannot understand anything about life. Read so much, said what has made me mad. There are many have reached that stage, that do not know which is true and which not true. Have lost that power of thinking for themselves, when reading and studying diverse opinions same subjects. Are fond of stories, curious minds and therefore they are very interested in knowing<sup>7</sup> cave in Himalaya where Mahatma sits or remote place somewhere in Persia perhaps where great soul is meditating or in another planet very great souls who contemplate and know occult powers. Are perhaps from other race, from race much above race different powers than we have just now, anything what makes person crazy curious. Do not learn in university quite different, satisfies curiosity. Others find cannot believe in God or soul or hereafter and therefore teaching or learning spirit communication<sup>8</sup> themselves to teach spirit communication.

In this material age no belief is only way of seances, spirits dance or sing have belief but never believe still more unbelievers. In first place in contact with falsehood, real thing never see therefore

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7. Km.sh.: "knowing" could also be "going", followed by an illegible sh. symbol, possibly "certain"

8. Km.sh.: an illegible sh. symbol, similar to the symbol for "handle"

wrong who are normal in minds and will blind intelligent ones. Never go nearer anything called spirit. Simple ones very glad to talk with friends passed once, rightly or wrongly done. Very pleased to find little message no good to themselves or others. Then others who take spiritual things so lightly. I myself sitting at tea table want to talk meditation, eating biscuits talk about spirit and matter. For them to know about a reincarnation, our before hereafter is a joke, do not know value, know importance of thing, so lightly, always stay in light atmosphere, never touch serious depths of life. Then other who owing to curious mind go from one society to other. What do there? Just looking into one society seeing what is going on either criticize going all wrong for do just take one impression from here or there. Thousands things will go, seen nothing. Imagine the disciples of Muhammad for thousand five hundred years reading Qur'an, today reading the same, disciples of Buddha for thousands years, teaching Buddha has given, meditate upon it, it has always proved sufficient for inspiration. When those go to another society or teacher they belong another get nothing, only fool time in end have got nothing. Others who quite opposite. They say, "Well I want to know something but I do not want guidance under a teacher because do not want anyone to be my teacher, want independent, free, but to take all the knowledge there is, not guidance of teacher. I want to keep my freedom, not join anyone." Keep free from freedom, not free of themselves. What wonderful, at least nation call to belong to nation, race, have to have a name, have to have a home, a place, cannot deny it. When comes to belong something spiritual seriously want to keep out. But want into the knowledge but keep myself out.

This are different specimen of freedom. I have seen this when there is a kind of chaos, little hope to attain to ultimate truth which start first by attaining self-confidence. My spiritual teacher answered me, when once asked him what sign of a spiritual man. He answered, "You need not recognize spiritual man from what appear and from what says, but from what you feel in his presence because no one can produce a wrong atmosphere; can say a wrong thing, appear differently but cannot give a wrong impression." My spiritual teacher always gave a blessing and that blessing was, "May your faith be strong." I always wondered that this spiritual, that spiritual teacher

say, “more wise, prosperous, flourishing, or peace,” or something else. Why, “May ever your faith be strong”? Found that more mastery, more perfection, more reaching spiritual attainment. If anything needed is faith, if person is lacking that substance is lacking life. May go on for years, read, meditate, study but lacking faith never reach in fullness where would have to reach. What mean by faith? Have faith in a church, creed, dogma or in teaching? No. Faith is the culmination of belief, faith is the conviction which reason can never doubt. Faith is a steady knowledge which can be arrested or changed by nothing. Faith is something which is not taught or learned, it is born with the breath of the soul and the moment faith is born in man, man is born again.

Friends, for nine years I travelled in my country. For what? On a pilgrimage, not a pilgrimage to shrines, not to holy places, but on pilgrimage to wise persons, to saintly souls, to the living masters. And do you think that only went to caves of mountains in order to look for them? No, I met them anywhere in the midst of the crowd, solitude, in streets, everywhere. As ordinary as any man can be, as humble as any humble person can be, even more modest, people more gentle than gentlemen. Do you think that say, “I am so advanced, arrived at such high realization”? Not went to spiritual ceremonies or people’s creeds, in mosque of Muhammad. See high soul pray with everybody in temple of Hindus. Is standing prostrating perhaps greets than God before him prostrating but no one knows. Is perhaps singing hymns does not show any difference, shows himself as one of them. No doubt, people in the East, many of them, are very keen in perception and find out sooner or later saint, illuminated soul. If<sup>9</sup> even in crowd but has found. So depart but has soon know departed from place being in crowd, not need to leave world, accepted, even toil, as other normal as everyone at the same time persons<sup>10</sup> by all standing on same level as everyone else. No hard claim, “I can perform wonders, can inspire others.” Never one heard, “Will bow before twice low.” Then you would do them consider your owner to become your pupil rather than wake your disciple that modesty in their spirits.

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9. Km.sh.: “If” could also be “Never”

10. Km.sh.: an illegible sh. symbol after “persons”

And there are three kinds of the holy ones, the masters. These three kinds depend upon their particular temperament. One kind is the one who is gentle and humble, patient and enduring, who is passive and who is resigned perfectly to the will of God, who prays<sup>11</sup> to be blessed with rain, cloud and thunder and who is ready to be happy without them. Who is thankful to receive in sympathy, kindness, in service anyone gives to him, never grudge, punished anyone in world. Takes all things patiently with ailing complete surrender but with all this refinement, softness of personality with mildness of nature in spirit. Do you think this person is like other people in any way? No, never. Strength behind that modesty, strength disarm anyone went in his presence and mild thoughts by one glance that great power they possess instead of all gentleness and passiveness that they show outwardly they do not know what self-defence means, what insult means, dishonour means. They are, stay passive, take it all.

I will tell you an amusing of one of them in Baroda, India. There was a custom after eleven o'clock no one should go out. Police wanted to know where going, if no answer taken to police-station and kept in cage there. A sage was walking at night, perhaps not knowing what time it was. Live in eternity, never have watch besides time which makes us so limited that time remains beneath their feet, walking above it. Touch not man, anything, nor looks nor hears. Police asked, "Who are you?" Perhaps in thought, perhaps not answer. Policeman goes after him, "Why not answer, are you a thief?" Sage smiled and said, "Yes." Policeman at once arrested him glad<sup>12</sup> and<sup>13</sup> ignorant policeman to station, in cage all night looked at him, this man considered to be sage, many people respected him<sup>14</sup> yet steal. Thought anything said nothing, said thief not reason in cage. So the man as happily as quick on is therefore not slightest effect of in that cage. Why? Because the soul was above all limitations, soul not prisoner, as we all are in this life of limitation. That real free soul. And officer realized then what meant by being thief that for them is

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11. Km.sh.: "prays" could also be "praise"

12. Km.sh.: "glad" could also be "cold"

13. Km.sh.: an illegible sh. symbol after "and"

14. Km.sh.: three illegible sh. symbols

anyone that or not? Thief or robber or swindler or all things, all beings. Apparently seems limited being, in reality that being all being, not that particular body but you and he, is all. Reached that cosmic consciousness, are everyone, all things. Therefore was thief, also glad<sup>15</sup> pleased to be they<sup>16</sup> are<sup>17</sup> blamed, insulted. Hurts us terribly because fixed ourselves in certain position, is our prison, limited and bound and go no further. There were is the difference of soul who knows and who thinks he knows and do not know at all.

There is another temperament who is strong and wise, firm and steady and powerful and persevering, patient, enduring,<sup>18</sup> and fitting in with themselves first and with all that enters his spiritual progress. Is called the master, the first one is the saint then one between these two. There is the meeting of power, mildness<sup>19</sup>, greatness<sup>20</sup>, love, compassion, steadiness. Both do struggle to resist everything, both, and when there is a combination then the struggle of this person is very great because opposing powers, opposite natures put just like Christ on the cross.

Souls who have reached a certain point in their life and have accomplished individual purpose in life, the ultimate purpose of divine plan, they are interested and put on the road, leads to accomplishing of some special work, divine work and therefore not be exaggeration if one said that saints and masters and prophets are the officers appointed by God to accomplish,<sup>21</sup> or perform a certain duty. The work of the first two, the saint and the master, is behind the scene, not follow the world, do not need to claim, only working, perhaps with certain number of people have raised nation of whole world. But the work of the prophet is to come before the world. Therefore, his struggle is greater, to be put in the midst of world when he chooses to go out of it. To be tested and to be tried, examined by every person, every soul. Therefore, his struggle is struggle of

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15. Km.sh.: "glad" could also be "quite"

16. Km.sh.: "they" could also be "that"

17. Km.sh.: an illegible sh. symbol, which could mean "killed" or "called", after "are"

18. Km.sh.: an illegible sh. symbol after "enduring,"

19. Km.sh.: a question mark in the sh. indicates doubt about "meeting" and "mildness"

20. Km.sh.: "greatness" could also be "kindness"

21. Km.sh.: an illegible symbol after "accomplish,"

warrior. People say that Muhammad went into the war, but I say all prophets, all you can read their life, if not struggle in form of the war always has been struggle. Has to give the message of God to the world at large but at the same time do perhaps make a prophet or sage, teacher make any person a sage or saint or can in king or authority make them sage never is blessing of providence appointment of God. They come to the world when the religion of the world becomes decayed, inner world awaken souls asleep give harmony where knowingly or unknowingly in whatever form they work to serve humanity. In general so many different religions, Hindu, Muslim, Zoroastrian, but in reality is the different prophets who have brought one and same truth. But people not understanding, have held to personality. Their master is only, book is only book, master only. Always wars and battles in history. Even the wars today seem to have come from political reason, but at the same time always<sup>22</sup> just of religious idea and if we learned to understand and know better we would know that behind all the different creeds and beliefs there is only one religion. Behind all the different books is only one truth, behind all the different means and lives or teacher is only one teacher, call whatever may, Jesus, call Moses, Christ, call Christ, is one and the same. Man not make any difference higher stage, understand that there is one teacher, one truth, one religion and there is one God.

May God bless you.

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22. Km.sh.: an illegible sh. symbol follows "always"

Kismet Stam's shorthand and longhand reporting

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University of Southern California, Los Angeles  
March 22<sup>nd</sup>, 1926 (afternoon)

**Some Ideas of the Sufis**  
(*Murshid's Words to the Students*)

Friends,

It is my great pleasure to speak before you *on* some ideas of the Sufis.

The word Sufi comes from *sophos* or *sophia*, the Greek word which means wisdom. In Persian language also it has the same meaning. Therefore Sufis had<sup>1</sup> been known in all ages as deep thinkers, free thinkers, inspired people, as contemplative, meditative souls. Sufis had their schools in Egypt, Arabia, Persia, and India. The different schools had different methods, but all one and *the* same thought. In Arabia and Persia where religious law was governing *the* states<sup>2</sup>, it was always difficult for free-thinkers to express their thought simply. It is therefore that the inspired souls of Persia adopted the same phraseology as Solomon in *the Bible*<sup>3</sup>. *They* used such words in their poetry as "wine", and "Beloved", "goblet", and "spring". It is therefore that their poetry became popular among the people and it proved inspiring to those who were taking to spiritual thought. Very few can imagine to what extent the poetries<sup>4</sup> of Rumi, Hafiz, Sa'di,

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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.: "have" instead of "had"
2. Km.hw.: "state" instead of "states"
3. Inayat Khan here refers to the *Song of Songs*, attributed to Solomon
4. Inayat Khan often used this rare, but attested (OED) plural for "poetry"

Nizami<sup>5</sup> have been the source of inspiration to millions of people. Their works became a foundation for higher culture not only in past ages but even at<sup>6</sup> the present time. And the literature of Rumi and Hafiz has been imitated by writers and poets of modern time of Persia and India. But at the same time, as in Europe the works of Shakespeare, *the* music of Wagner has proved to be unique and unequalled with any work of a composer<sup>7</sup>, so their work always proved to be unique and living.

And these living phenomena bring us to the higher wisdom, is intellect or wisdom,<sup>8</sup> *which* is something else *than* *intellect*. At the present time we confuse between these two words. Very often we use word wisdom for intellect and intellect for wisdom. *We* do<sup>9</sup> say, “*He* is ‘*an* intellectual person’ or ‘a wise person’”, and often *we do* not discriminate between these two words. But to me intellect is one thing, wisdom is another thing. Intellectual knowledge is that knowledge one has learned by study, one has gained *it*. Wisdom is the knowledge which springs from within, and is expressed through intellect. And therefore intellect has its place first like spectacles had<sup>10</sup> *the* purpose to help the eyes. But at the same time *it* is the eyes that see, not the spectacles. Intellect has its place to express the inner knowledge to its fulness. But at the same time *it* is the inner spring, the inner intelligence, the inner guidance, the inner teaching which is expressed by intellect. In that has this expression fuller.<sup>11</sup> *It* is that fuller expression of inner knowledge *which* may be called wisdom. Worldly wise therefore is not really wise. *It* is a suggestion of wisdom. When *a* person has that wisdom to get *his* own will in *the* world, that is worldly wisdom. *It* has nothing to do with inner wisdom and wisdom which alone can be called as wisdom. The word Sufi, therefore, is used for the inner wisdom. And if they have ever appeared as creeds, *it* is because *they* have<sup>12</sup> had many different

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5. For Rumi, Hafiz, Sa'di, and Nizami, see List

6. Km.hw.: “in” instead of “at”

7. Km.hw.: “with any work of a composer” omitted

8. Km.hw.: “is intellect or wisdom,” omitted

9. Km.sh.: “do” could also be “to”; Km.hw.: “do” omitted

10. Km.hw.: “have” instead of “had”

11. Km.hw.: “In that has this expression fuller.” omitted

12. Km.hw.: “have” omitted

schools. Any university may be called as such in this world of differences and distinctions. *We* cannot free ourselves entirely from distinctions. Dogs and cats do not call *themselves* by a certain name, but we give them a *name* for our convenience.

Sufis have proved to be of great help and service in India, a nation which is composed of so many different creeds. There are Jews, Hindus, Moslems, Christians, Zoroastrians. Besides that, various different creeds live there, each having *their* own custom and *their* own beliefs. Sufis have proved in India to be *the* centre of unity for *the* divided sections of humanity in all ages. Emperor Akbar<sup>13</sup> of *the* Mughal Dynasty, had a heart saturated with Sufi wisdom. *He* had introduced such ideals as even today *it* is difficult for nations to introduce in their countries. Akbar had Christian churches made by the state express<sup>14</sup> and maintained by the state, Hindu temples, Jewish synagogues, priests and preachers, pastors<sup>15</sup> of all religions maintained by *the* state. *And the* emperor went to each of these temples and worshipped there in order to give *an* example to his people that all religions always<sup>16</sup> lead to that one goal, and *that it* is in respecting the different names and beliefs that *we are* able to become<sup>17</sup> closer to *the* wisdom they give us. Behind all different creeds *there* is one and *the* same truth. That truth we worship. *It* does not matter in which church we offer our prayers.

The other day *there was* a question in New York of making a statue of Buddha. As soon as *the* question was raised, *there came* a great deal of opposition. *They said*, "It must not be made. It was against a certain religion." Buddha, who lived many thousands of years before! *There had* never been a question of a mission sent of Buddha to any countries. When there are so many statues in *the* world of generals<sup>18</sup>, such a placid statue of a man sitting in a peaceful

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13. For Emperor Akbar, see List

14. Km.hw.: "express" omitted

15. Km.hw.: "pastors" omitted

16. Km.hw.: "always" omitted

17. Km.hw.: "come" instead of "become"

18. Km.sh.: after "generals" in sh. "and" added followed by an illegible sh. symbol which could mean "coast", "ghost" or "cast"

posture inspires<sup>19</sup> peace, one<sup>20</sup> statue cannot be tolerated. And this days<sup>21</sup> when East and West *are coming* closer together! And their benefit depends solely upon their coming closer together, not in business *and* industry and politics, but in understanding that wisdom which is the object of every soul whether in East, South, West or North.

Now coming to the metaphysical side of Sufi philosophy. There are two sides to our life: sensation and exaltation. Action is connected with sensation and repose with exaltation. And both have their place in life. But our everyday pursuit and our interest in life becomes engrossed into what we call sensation. By sensation I mean every experience we make through *the* senses: looking at beautiful things, hearing music, enjoying colours and lines, smelling perfume, and experiencing life with touch: the softness, grossness<sup>22</sup>, cold and warm objects. Our recreations, amusements, means of comfort and convenience, our sports and all activities of<sup>23</sup> morning till evening, are made in consideration to sensation. And that one thing is left out, the most important thing, *which* is exaltation. *The only means* of exaltation that we know is resting or sleeping. We rest because *we* cannot do more. If not, many of us would not like to rest if *they* could help *it*. *The other day I was* visiting a very busy friend of mine in New York, *and he* told me, “Yes, I would like so much if instead of twenty-four hours *I* had twenty-eight hours of the day because *there* is so much to do.” And therefore, those who rest, *they do not do it* for the sake of resting. In the same way sleep. We do not call sleep, *it* comes to us helplessly before it<sup>24</sup>. At the same time that one object, *the* most important object in life, exaltation, we do not think about it. Because sensation is movement, is action. Exaltation is lack of movement, lack of action. Sensation is a rhythm. *It is* rapidity of rhythm which brings about sensation. And it is exaltation *which* is ease, comfort, repose, relaxation, *which is* quite different. *One does*

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19. Km.hw.: “inspiring” instead of “inspires”

20. Km.hw.: “such a” instead of “one”

21. Km.hw.: “day” instead of “days”

22. Km.hw.: “hardness” instead of “grossness”

23. Km.hw.: “from” instead of “of”

24. Km.hw.: “before it” omitted

not take interest in it unless *one* knows what *it* brings about. Be not surprised *if the* prophets and teachers, *the* masters of all ages have taught in different forms, whether in religions, ceremonial, *or* occult practices, *or in a* form of prayers or silence, that art of relaxation, that art of repose.

And now coming to *the* question how this art is practised. The first practice of this art is practised by the Sufis by what *they* call pose and posture. Sensation is created and experienced by action. Exaltation is created and experienced by repose. To sit quiet in *a* certain posture brings about the repose. And as *they* went further in the science of repose they also found out that as movement in every direction has *a* certain effect, so the posture of every kind produces a certain effect. Perhaps you have seen in the pictures of India Yogis sitting in *a* certain way or standing in *a* certain form. And in<sup>25</sup> old statues of Buddha, *and of* gods and goddesses give this education that every form in which one stands produces in one a certain psychological effect, in every form one sits produces *a* psychological effect. In the East people sit before Buddha's statue *and it* is inspiring *to them*. *They* see the posture, and *they* see *the* peace of *the* posture *and it* produces in them that effect.

Then again breathing has so much to do with the condition of mind. Today in the out world<sup>26</sup> they make use of breath as far *as* the<sup>27</sup> voice production goes, in order to develop voice or in order to develop *the* muscular system *they* use breath with gymnastics. But the right breathing has a still greater effect on *the* mind when it is once known. All different rhythms change the effect; in other words, all the circulation of *the* blood is changed by a certain breathing. And not only circulation of blood, but pulsation. And by changing *the* rhythm of blood and pulsation different effects are produced. And in this way one gets mastery over one's body. And by getting mastery over one's body one can go further in *the* spiritual path. Is *it* not always true that mind has influence upon the body? But also *the* body has influence

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25. Km.hw.: "the" instead of "in"

26. Km.hw.: "in the out world" omitted

27. Km.hw.: "the" omitted

upon the mind. When *a* person is tired when<sup>28</sup> rhythm of breath is not right. When *the* pulsation has lost *its* original rhythm, when *the* activity *is* greater than normally *it* would be, *a* person becomes restless, cross, *he* cannot control himself, *he* loses his mind.

If *we* go still further to think about the mind, the thought of the mystic is different in considering mind. The mystic does not call brain his mind. The mystic says brain is the vehicle through which mind is expressed. For the mystic mind is something independent, *the* faculty of thinking, of reasoning, of remembering, of feeling. In the same way for the mystic word heart is not a<sup>29</sup> piece of flesh in *the* breast. For *the* mystic word heart is *the* depth of mind. Mind is *the* surface of *the* heart. And culture of the heart is the higher culture. As all congestion of the body is broken by regularizing breathing and by pose and posture of a certain kind, by silence, by solitude, so the congestion of mind is broken also by knowing how to practise meditation. One might ask, "What *do I* mean by congestion of mind?" *There are* thousand things in *the* day which bring about congestion of mind, as every nervous shock *brings about* congestion of *the* nerves. Psychologists find that many diseases come from congestion. It is the life of sensation in *the* absence of *the* life of repose *which* causes many illnesses. And so often discomfort is caused by not relieving the congestion of the heart, a congestion which comes about, which is brought about caused by little things: something we dislike, we cannot endure, *we* cannot tolerate, *which* fairs<sup>30</sup> upon *our* nervous system; fear, and doubt, and anxiety, *and* horror, and prejudice, and suspicion, and confusion, and puzzling thought, all these things bring about congestion of the heart. Every little shock in feeling, *in* affection, *in* sympathy, love, and devotion brings about congestion of the heart, producing *a* poison which comes out in the thought, word, in the action, the influence of which is not only in the inner bodies, but also in the outer expression of man.

The meditative life that Sufis live is really a creating of that balance which is necessary for every man in his life in the world. Yes,

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28. Km.hw.: "his" instead of "when"

29. Km.hw.: "the" instead of "a"

30. Although puzzling, the word "fairs" is in both in the shorthand and the longhand

people have gone to caves of mountains, and forests, *and* remote places in order to take rest and meditate. But *that* was only for experiment, not for everyone to follow. But *the* education of repose, which in other words may be called meditation, is the most essential thing to practise and to know, for it is that which makes this daily life normal. One begins to live more fully, and *the* doors of inspiration latent in man *are opened* when the life is lived normally and more fully.

God bless you.

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*Q.: What is exaltation?*

A.: Exaltation has different grades. The soul for a Sufi is a current that joins the physical body with the source. And the art of repose naturally makes it easy for the soul to experience its freedom, its inspiration, its power because *it* is in loosened from the grip of the physical body. As Rumi says in *his* great work *Masnavi* that, “Man is a captive on earth. His body, his mind are as his prison-bars. And the soul unconsciously is continually craving to experience once again that freedom which originally belonged to it.” Therefore, the Platonic idea to reach the higher source is the same. That by this exaltation the soul, so to speak, rises above the fast hold of the physical body even for *a* few moments, and in those moments experiences an exaltation<sup>31</sup> which the<sup>32</sup> man had never experienced before.

*Q.: What is the object of exaltation?*

A.: In<sup>33</sup> a moment of exaltation in every grade is *a* different experience. In<sup>34</sup> the supreme exaltation same<sup>35</sup> hint *is given* in the Bible, “Be ye perfect as your father in heaven is perfect.”<sup>36</sup> If *you* ask *a* religious man to be perfect for<sup>37</sup> man is seen<sup>38</sup> he says, “*It is*

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31. Km.hw.: “freedom” instead of “exaltation”

32. Km.hw.: “the” omitted

33. Km.hw.: “In” omitted

34. Km.hw.: “About” instead of “In”

35. Km.hw.: “a” instead of “same”

36. Matthew 5:48

37. Km.sh.: “for” could also be “far”

38. Km.hw.: “for man is seen” omitted

*impossible for man to be perfect.*” But at the same time, *it is said in the Bible just the same.* This gives the key. All the knowers and seers have in all times understood that there is a stage, by touching that particular phase of existence one feels raised above *the* limitations of life and given that power and peace and freedom and light and life which belongs to the source of all beings.

*Q.: In that moment of supreme exaltation is one united with the source of all things?*

A.: Yes. In other words, not only united, but we are dissolved in *the* source of all things. Because at the same time *the* source are<sup>39</sup> our self. As *the* great poet Khusro<sup>40</sup> of India says, “When I become thou and thou becomest me, neither thou canst say that I am different, nor thou canst say that thou art different.”

*Q.: The Yogi holy man in his attempt gets something negative. Does this man experience a negative sort of exaltation, not the true exaltation?*

A.: The whole secret of life whether spiritual or material is balance. And whether *we* are spiritually working or materially, when *we* lose balance, *we* fail. Many go in *the* spiritual path in a negative attitude, negative must lose also<sup>41</sup> *which is* as harmful *as* to be too positive, as being too negative<sup>42</sup>. With a great power *and* influence *to be* most positive is a great thing. But we do not know that both things are necessary. In *the* electric light *there is* positive and negative. One eye *is* positive, *the other* negative. *The same with the ears; with the nostrils the same.* We not balance we have no.<sup>43</sup> As much negative quality is necessary as much positive *is needed*. Balancing of the both brings about perfection. <sup>44</sup>Right thinking person always balance. Central object in life. Even in material life. Maintains balance

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39. Km.hw.: “is” instead of “are”

40. For Khusro, see List

41. Km.hw.: “negative must lose also” omitted

42. Km.hw.: “as being to negative” omitted

43. Km.hw.: “If it is not so, we have no balance.” instead of “We not balance we have no.”

44. Km.hw.: “Right thinking person...balance necessary.” omitted

necessary.<sup>44</sup>

Q.: *You spoke of different grades of exaltation.*

A.: The different grades of exaltation *are* as different notes of music. And<sup>45</sup> *as we* distinguish one lower *and* another higher note, so *are the* different grades of *the* experience of exaltation. Even to read a beautiful poem and to have effect by it is exaltation; nice music is exaltation, to feel a joy. Because it all breaks congestion. *One* does not know, but *it* is so. There are fine cells of *the* nerves which become free and the body experiences relaxation. *I am* not speaking of jazz-band. It<sup>46</sup> makes *an* effect quite on *the* contrary.

Q.: *But if you call exaltation what we experience through the reading of poetry, than where is the difference between sensation and exaltation? Is not reading an experience made by the senses?*

A.: When we come to the words, there always comes a confusion. If I may say that, "It is the fusion of all sensation which is exaltation." As you have said is true also, and if *you* say, "Through the sensation exaltation is experienced," *it* is true also. But *it* is only *a* difference of words. In reality what we can experience through *the* senses is called sensation, and that which *we* experience without the help of *the* senses is exaltation. But to that exaltation *we* have to go by *the* help of sensation. *It* is sensual but at the same time *we are* lifted up by it. Then *there* comes a time *that* poetry *is* not so necessary, sphere *the*<sup>47</sup>. *That* life itself gives us the same effect as music or a good poetry would, and beauty would, *that* man becomes independent of the sublimity of that part of nature which can only be experienced by *the* senses. *It* is this experience of enjoying life and being independent of sensation *which* is exaltation.

Q.: *Where does sensation finish and exaltation begin?*

A.: For instance we take a beautiful form *or* colour in<sup>48</sup> line *which* we

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45. Km.hw.: "And" omitted

46. Km.hw.: "That" instead of "It"

47. Km.hw.: "sphere the" omitted

48. Km.hw.: "or" instead of "in"

put in *an* idea. *That* is *the* first step. In *the* first place *it* is sensation: *the* beauty of *the* flower. In *the* second place *there is the* idea we have of the flower, which is independent of *the* body of the flower. But we can experience more in *the* idea rather than *the* material form of the flower.

*Q.: Was Omar Khayyam<sup>49</sup> a Sufi?*

A.: No doubt. There are two temperaments of Sufis. One temperament which is not only freethinking but also free expression. *The* other type *has* regard for religions, creeds, principles, opinions. *He* does not wish to shock <sup>50</sup>by giving free man of thought and<sup>50</sup> *he has* consideration. *The other* wants to give free expression to *his* ideas. One is called *salik*, *the* other *rind*<sup>51</sup>. Omar Khayyam is *rind*.

*Q.: Behind what he says there is ideal?*

A.: Yes, highest ideal. When *he* says, "Beloved", *it* is *his* spiritual beloved which<sup>52</sup> is his devotion to *the* spiritual ideal. All *he* says has a separate meaning.

*Q.: What takes care of exaltation? Is there an organ for it?*

A.: Yes, if *we were* only bodies! *But we* are something else.

*Remark: We are not mind!*

A.: We are soul, body, and mind, sir.

*Q.: Is there a seat of exaltation?*

A.: Yes, *there* is a seat: just like *the* brain is *the* seat of thought, *the* head is *the* seat of thinking, *the* heart is *the* seat of feeling. But at the same time, *it* is not *the* plane of feeling, *it* is only *the* seat of thinking<sup>53</sup>. *The* plane of feeling is different from the seat of thinking<sup>53</sup>.

*Q.: What difference is there between soul and mind?*

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49. For Omar Khayyam, see List

50. Km.hw.: "by giving free man of thought and" omitted

51. For *salik* and *rind*, see Glossary

52. Km.hw.: "it" instead of "which"

53. Km.hw.: "feeling" instead of "thinking"

A.: If I were to call the soul a light, the mind is the globe, and *the* body is the cover over it. So<sup>54</sup> the light shines<sup>55</sup> through the globe and cover both, *so the* soul shines<sup>55</sup> through mind and body both.

*Q.: On the soul depends wisdom and inner light?*

A.: The soul is intelligence itself, consciousness itself, light itself. But when the soul is buried under mind or under body, naturally *it* feels uncomfortable. *It* is light itself. The discomfort comes by being buried under mind and body. But *moment* when a person is released from *the* bondage *of* body and mind, *he* begins to feel its inspiration, power, and peace.

*Q.: If our object should be releasing the soul from the body then the body is a hindrance to the soul. Then of what use is the body? We could just as well make a suicide.*

A.: Well a knife can be *the* source of cutting the finger. *It* only depends *how we* use it. Poison can be used for medicine. *Then it* is nectar<sup>56</sup> not for its purpose, great difference by<sup>57</sup> it<sup>56</sup>. In *the* same way *the* life of sensation. Body and mind are vehicles to be used by *the* soul. Lack of knowledge makes the soul being buried under mind and body. *But it* only makes *it buried* for that moment. When<sup>58</sup> released from it in order to handle body and mind as instruments. It is in first place<sup>59</sup>, suppose a clay was needed, clay needed<sup>60</sup>. *The* potter thought, “*It is* no<sup>61</sup> easy to make pots.” But before the clay needed<sup>62</sup> *first he had to dig into*<sup>63</sup> the ground and bring the earth. And *then a* perhaps still longer<sup>64</sup> process *was needed* in order to make *the* earth ready for making pots. In *the* same way the creation is a process, a process

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54. Km.hw.: “As” instead of “So”

55. Km.sh.: the sh. symbol for “shines” could also be “changes”, as in Km.hw.

56. Km.hw.: “its purpose make it different” instead of “not for its purpose, great difference by it”

57. Km.sh.: “by” could also be “be”

58. Km.hw.: “It can be” instead of “When”

59. Km.hw.: “It is in first place,” omitted

60. Km.hw.: “clay needed” omitted

61. Km.sh.: “no” could also mean “now”; Km.hw.: “not” instead of “no”

62. Km.hw.: “But before the clay needed” omitted

63. Km.hw.: “in” instead of “into”

64. Km.hw.: “long” instead of “perhaps still longer”

which has made a clay for the spirit to use. For instance, if there were not<sup>65</sup> human beings, *the* spirit would have taken clay of animals, produced animals. Plants<sup>66</sup>, *if there were* no plants, *the* spirit would have taken the clay of rocks and made rocks. The further evolution has gone the more ready and the more prepared and usable *this clay has become*. *It has* prepared in man that clay from which *the* most intelligent being *was* produced. But at the same time *the* soul as comes<sup>67</sup> *has* gathered around it atoms *which* make it as a kind of garb which we call mind and body.

*Q.: Which attitude would you advise toward a sin that can never be forgiven?*

A.: Besides that,<sup>68</sup> for me *there is* no such a thing as sin that can never be forgiven. For me it is<sup>69</sup> one thing is fitting, *the* other thing is not fitting. *That makes it* wrong or right. So with ourselves and with the life outside. All that we say, think and do, when *it* fits and when *it* results in happiness is right. And when *it* does not fit in *and does* not result into happiness *it is* wrong. *It is* not wrong because *it is* a certain action, but because *it* does not fit in. Therefore, we cannot stamp certain things as being good actions. A good action or right action *is good or right* when *it is* in *its* right place. *When it is* not in *its* right time and right place *it is* wrong. Very often people told me, “Are you not passivist?” I said, “As much *it is* useful *to be* active in right time *in that time* one must be active, *so there is* a when time<sup>70</sup> *one has* to be passive.” Why to take one thing as principle. All things *are* right in *the* right time and in *the* right place.

*Q.: But if a person has done an action which he considers sinful, what to do?*

A.: Only *to go* from little good to greater good to which go<sup>71</sup> from small beauty to greater *beauty*. Only to continue it. And not to think

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65. Km.hw.: “no” instead of “not”

66. Km.hw.: “Plants” omitted

67. Km.hw.: “as comes” omitted

68. Km.hw.: “Besides that,” omitted

69. Km.hw.: “it is” omitted

70. Km.hw.: “time when” instead of “when time”

71. Km.hw.: “to which go” omitted

of it at all.

*Q.: Is there a philosophy which you would call the philosophy of truth?*

*A.: As soon as there is a question of truth one cannot confine it to a certain philosophy.*

*Q.: What is meant by the hereafter?*

*A.: The soul as a current has two kinds of atoms, distinct atom and mental atoms. If one garb is thrown away, the other garb is not free from individuality. It goes on living; it lives longer than the physical body. Life is limited for the very reason that substance is limited. Mind, feeling have their own life, they do not belong to the brain, perhaps lose feeling,<sup>72</sup> but not<sup>73</sup> to the original condition. Therefore mind lives longer than the body. The hereafter means living in the inner garb. One still continues one's life in the hereafter because soul is consciousness itself.*

*Q.: Why do we need to go back to the source?*

*A.: We do not need to go back to the source. We are in and with the source.*

*Q.: What is the characteristic of the source?*

*A.: The source is greater than we can put in words. But we can make a conception in this way, that a seed has been the source of the flower, and leaf, and stem, and branches, and fragrance. And at the same time, if we take the seed alone we do not see in the seed the leaves. But in the seed there was. But at the same time we cannot even compare the seed with the source, because the seed depends upon the sun and water and earth for fertilizing. But the ultimate source does not depend upon anything. It is all that is strong and powerful, intelligible<sup>74</sup>. It is beyond words and beyond our limited conception to even think of the source, except through<sup>75</sup> greater inspiration,*

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72. Km.hw.: "perhaps lose feeling," omitted

73. Km.hw.: "not" omitted

74. Km.hw.: "intelligible" omitted

75. Km.hw.: "that with" instead of "through"

peace, joy, magnetism, *we* appreciate things much better. In this way *we* can<sup>76</sup> understand *a* little bit<sup>77</sup> how great *the* source must be. *The* greater *we* are, as closer *we* reach to that source.

*Q.: What is the result of trying to unite with the source?*

A.: Perfect realization is one aspect of result *one* achieves. As<sup>78</sup> deeper one thinks as<sup>78</sup> closer one comes *to* unity. *The* foolish person *is* an enemy to everybody and himself. One cannot be wise if one *is* not harmonious. *The* first sign of the really wise person *is* that *he* *is* immediately in harmony with everybody he meets. *It* is a natural result. *The* not wise *person* is inharmonious.

*Q.: Is it necessary to go into solitude in order to experience exaltation?*

A.: The one who is accustomed to experience exaltation, *he* *can* experience it in the crowd, in the solitude, everywhere. *But* for him *who* is not accustomed, the solitary method is preferable.

*Q.: Are not the followers of Christ nearer to the highest ideal than those belonging to other religions?*

A.: Four girls *were* disputing upon mothers<sup>79</sup>. One said, "My mother *is* most beautiful. *The* other said, "My mother *is* kindest." *The* third<sup>80</sup>, "You do not know," maintained<sup>81</sup>, "My mother *is* better than all other mothers." *The* fourth girl said, "I do not want to dispute. Mother *is* always kind, whether *it* *is* your mother or my mother." Can of<sup>82</sup> Christ is the question of<sup>83</sup> ideal. *Another* one<sup>84</sup> says, "I will give my life for my flag," "for *my* king," or<sup>85</sup> "my teacher." What does *it* matter? Everyone has his ideal; he gives *his* life, his devotion to his ideal. If

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76. Km.hw.: "can" omitted

77. Km.hw.: "bit" omitted

78. Km.hw.: "The" instead of "As"

79. Km.hw.: "upon mothers" omitted

80. Km.hw.: "maintained" added

81. Km.hw.: "maintained" omitted

82. Km.hw.: "For one" instead of "Can of"

83. Km.hw.: "question of" omitted

84. Km.hw.: "one" omitted

85. Km.hw.: "for" instead of "or"

*one person* said<sup>86</sup>, “Christ was God,” *there is* nothing wrong about it. God *is* too small for a person who has devotion. Besides, in man *there is* everything. Man is divine *when* holiness *is* wakened *in* him. *When the worst is wakened in many, he may be a devil.* The worst *is* in man and *the* best. And if a *person* thought that in man<sup>87</sup>, all the best that is there in him<sup>88</sup> *is* in a certain man, *there is* nothing wrong about it. *It is* our conception. *The followers of each religion, they all believe in something higher which is useful for them, which is a stepping-stone to the ultimate realization of truth.* Therefore, I never distinguish too much about it. If a Muslim says “*Muhammad is my ideal*”, if a Buddhist says “*Buddha*”, if a Jew says “*Moses*”, if a Hindu says “*Krishna*”, *it does not matter. They are only different names. It is only one and the same Being which comes and goes in different forms. Why to discuss after*<sup>89</sup> their histories we ourselves do not know. The best thing is, let people have their own ideal, let *them* worship *what is* good for them. If *they have* no one I am sorry for them.

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86. Km.hw.: “says” instead of “said”

87. Km.hw.: “in man” omitted

88. Km.hw.: “in him” omitted

89. Km.hw.: “about” instead of “after”

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Virginia Hotel<sup>1</sup>, Los Angeles  
Evening, March 22<sup>nd</sup>, 1926

2

### Sufi Philosophy

Friends,

I shall speak this evening on the subject of manifestation, gravitation, assimilation and perfection. The <sup>3</sup>title of this subject will be: Sufi Philosophy.

The absolute in its manifested or unmanifested condition is intelligence. And it is the different manifestations<sup>4</sup> of this intelligence which may be called light, life and love. It is the dense form of intelligence which is light. As the sun is the source of the moon, of the planets, of the stars, of fire, of flame, of glow, and of every aspect of light, so the supreme spirit is the source of all aspects of the<sup>5</sup> manifestation. The sun is the centralizing of the all pervading radiance. In other words, the all pervading radiance has gathered itself together in order to centralize in one spot. And that has become the source of creation, the whole physical manifestation. So the omniscient spirit, by centralizing in one spot, has become the source of *the* whole<sup>6</sup> seen and unseen manifestation. It is therefore that in all

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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. = a handwritten transcription of the shorthand made by Kismet Stam, showing some changes, which are indicated in *italics* or in footnotes.
- od.tp. = an old typescript showing changes from the shorthand and from the handwriting. To the typescript a copy of the qa. was added as they were written down by hand by Kismet Stam.

Notes:

1. Od.tp.: "March 22<sup>nd</sup> 1926" then underneath "From legacy Murshida Martin, handed down by Mrs. Duce." added; for the Virginia Hotel, Rabia Martin and Ivy Duce, see List
2. Od.tp.: "2." added, then the following line "SUFI PHILOSOPHY. MANIFESTATION, GRAVITATION, ASSIMILATION AND PERFECTION."
3. Od.tp.: "general" added
4. Km.hw.: "manifestation" instead of "different manifestations"
5. Od.tp.: "the" omitted
6. Od.tp.: "all" instead of "the whole"

ages the wise have<sup>7</sup> worshipped the sun as the symbol of God, although the sun is the outward symbol of God. And a minute study of the formation of the sun and of<sup>8</sup> its influence in all things of life illuminates<sup>9</sup> us to understand the divine spirit. The heat, the gas light, the electric light, the coal fire, the wood fire, the candle burner<sup>10</sup>, the flame rising<sup>11</sup> from the lamp of oil, all these different manifestations of light have their source in the sun. It is the sun which is showing itself in all these different forms. Often<sup>12</sup> we separate the sun from all other aspects of light. So it is the supreme spirit which is manifested in all forms, in all things and beings,<sup>13</sup> in the seen and unseen worlds. And yet it stands remote, as the sun stands remote from all other forms of light. <sup>14</sup>Qur'an says, "God is the light of <sup>15</sup>heavens and of earth."<sup>16</sup> And in reality all forms, however dense they may be, they are a certain degree<sup>17</sup> of radiance, belonging to that spirit which is all light. All different colours are the different degrees of the<sup>18</sup> light.

The supreme spirit,<sup>19</sup> the source of all things,<sup>20</sup> has two aspects, audible and visible. In the audible aspect the spirit is "the word" as the Bible says, or the sound as the Hindus say in their language by <sup>21</sup>word *nada*<sup>22</sup>. In his<sup>23</sup> physical<sup>24</sup> aspect, the supreme spirit is the light: in its finer<sup>25</sup> aspect, the light of intelligence; in its dense aspect, the radiance of all<sup>26</sup> objects. The manifestation is<sup>27</sup> the

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7. Od.tp.: "have" later added by hand
  8. Od.tp.: "of" omitted
  9. Od.tp.: "illumines" instead of "illuminates"
  10. Od.tp.: "burning" instead of "burner"
  11. Od.tp.: ", light" instead of "rising"
  12. Od.tp.: "although" instead of ". Often"
  13. Od.tp.: "and" added
  14. Od.tp.: "The" added
  15. Od.tp.: "the" added
  16. Qur'an 24:35
  17. Od.tp.: "there are certain degrees" instead of "they are a certain degree"
  18. Km.hw., od.tp.: "that" instead of "the"
  19. Od.tp.: "is" instead of comma
  20. Od.tp.: "and" added
  21. Od.tp.: "the" added
  22. For *nada*, see Glossary
  23. Km.hw., od.tp.: "its" instead of "his"
  24. Od.tp.: "visible" instead of "physical"
  25. Od.tp.: "fiery" instead of "finer"
  26. Od.tp.: "all" omitted
  27. Od.tp.: "of" instead of "is"

phenomena of light playing<sup>28</sup> in three directions. That is really the meaning of trinity. One direction is the light that sees, the other is the<sup>29</sup> light that is seen, and the other is the light that shows all things. More plainly speaking, the eyes which see, and<sup>30</sup> the object that<sup>31</sup> is seen, and the light that enables the eyes to see the object. All these<sup>32</sup> are different plays of one and the same light. There is a sura of<sup>33</sup> Qur'an where it says, "I have made your light, and by your light I create the universe."<sup>34</sup> In other words, the all pervading spirit says to the centralized<sup>35</sup> aspect of himself<sup>36</sup> that, "I made you first, and of you I have made the whole universe." In this is the key to the whole creation.

And now I will speak about the manifestation. The process of manifestation is like the projecting of the rays<sup>37</sup> out of the sun. Why does the sun shoot out its rays<sup>37</sup>? Because it is its nature. And the same answer I will give to the question, "Why does the supreme spirit manifest?" Because it is its<sup>38</sup> nature. No sooner the all pervading light has centralized in one spot and has formed the sun,<sup>39</sup> the rays<sup>37</sup> begin to shoot out. In<sup>40</sup> the same way<sup>41</sup>, the moment the omniscient light centralized itself in one spot, it began to shoot out its rays. And it is these numberless rays shot out *which*<sup>42</sup> are the various souls, the souls of the good and wicked, both coming from the same source. As these rays go forward, the first plane they strike is termed the angelic plane. The second plane they strike is termed *the plane* of the genius. The third plane they strike is called the physical plane. But now there is this<sup>43</sup> question, "Have these rays left the supreme spirit in order to

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28. Od.tp.: "plays" instead of "playing"

29. Od.tp.: "that" instead of "is the"

30. Km.hw., od.tp.: "and" omitted

31. Od.tp.: "which" instead of "that"

32. Od.tp.: "three" instead of "these"

33. Od.tp.: "the" added

34. These precise words have not been found in any English rendering of the Qur'an

35. Od.tp.: "centralizing" instead of "centralized"

36. Km.hw.: "itself" instead of "himself"

37. Od.tp.: "light" instead of "rays"

38. Od.tp.: "his" instead of "its"

39. Od.tp.: "than" added

40. Od.tp.: "And" instead of "In"

41. Od.tp.: "way" omitted

42. Od.tp.: "that" instead of "which"

43. Km.hw., od.tp.: "a" instead of "this"

come to the angelic plane; have they left the angelic plane in order to come to *the plane of genius*; have they left the plane of <sup>44</sup>genius in order to come to the physical plane?" No.<sup>45</sup> They have passed through. But while passing through they have received all that is to be received from there<sup>46</sup>, learned<sup>47</sup> all that is to be learned there<sup>48</sup>, gathered all<sup>49</sup> on their way what there<sup>50</sup> was to be gathered<sup>51</sup>. And they still are in those planes. They do not know, they are conscious of that plane in which their ray<sup>52</sup> has opened its eyes. In other words, we are sitting in this<sup>53</sup> room. We see what is before our eyes. But we do not see what is behind our back. To speak more plainly, every soul has behind its back the angelic plane *and*<sup>54</sup> the plane of *the genius*. But before its eyes there is this<sup>55</sup> physical plane. Therefore, *it* is only conscious of *the* physical plane and unconscious of *the* planes from which the soul has turned its eyes. The souls which have opened their eyes fully to *the* angelic plane and became interested in that plane have remained there<sup>56</sup>. And *it* is the inhabitants of that plane which may be called angels. The souls who<sup>57</sup> did not open their eyes fully there<sup>58</sup> only passed through it, <sup>59</sup>only in<sup>60</sup> plane of <sup>61</sup>genius <sup>62</sup>became interested in that plane still<sup>59</sup> remained there<sup>63</sup>. And<sup>64</sup> *the* ancient

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44. Od.tp.: "the" added

45. Od.tp.: "Instead" instead of "No."

46. Od.tp.: "those three planes" instead of "there"

47. Od.tp.: "they have learned" instead of "learned"

48. Od.tp.: "from all three planes" instead of "there"

49. Od.tp.: "they have gained" instead of "gathered all"

50. Od.tp.: "there" omitted

51. Od.tp.: "gained" instead of "gathered"

52. Od.tp.: "this light" instead of "their ray"

53. Od.tp.: "a" instead of "this"

54. Od.tp.: "and" omitted

55. Od.tp.: "the" instead of "this"

56. Od.tp.: "there" omitted

57. Od.tp.: "which" instead of "who"

58. Od.tp.: "but" added

59. Km.hw.: "and if they became interested in the plane of the genius" instead of "only in plane of genius became interested in that plane still"

60. Od.tp.: "and awakened in the" instead of "only in"

61. Od.tp.: "the" added

62. Od.tp.: "and" added

63. Od.tp.: "they still remain" instead of "still remained there"

64. Km.hw.: "And" omitted

people called them *jinn*, genii, or the genius<sup>65</sup>. The<sup>66</sup> souls who<sup>67</sup> went still further toward manifestation and have reached *on*<sup>68</sup> the physical plane the utmost call<sup>69</sup> of their destiny<sup>70</sup> have opened their eyes *there*<sup>71</sup> and became<sup>72</sup> interested in the physical plane, are there<sup>73</sup> living beings, among them<sup>72</sup> human beings, the most wide awake.

A person who has left America for Europe and who has gone from<sup>74</sup> Europe to *the* Orient has brought something of America with him<sup>75</sup> to Europe, and has taken something<sup>76</sup> of Europe to the Orient. And<sup>77</sup> so every soul that has come on earth has brought with him something of the angelic plane *and*<sup>78</sup> something of the plane of the genius. And he shows in his life on the physical plane that which *he* has brought from these two planes of existence. Innocence, love of beauty, deep sympathy, love of song, tendency to solitude, love of harmony, all these belong to the angelic plane. Inventive genius, intellectuality, reasoning, law, justice, love of poetry, of science, all these belong to the plane of<sup>79</sup> genius. It is therefore<sup>80</sup> those who show any of<sup>81</sup> these<sup>82</sup> qualities which without knowing<sup>83</sup> they<sup>84</sup> say, "Here is an angelic person", "Here is a genius."

And now I come to the subject of gravitation. The gravitation known to the science is the material gravitation, that all that belongs to the dense earth is attracted to the dense earth. But *it* is the same

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65. Od.tp.: "jinns or genii" instead of "jinn, genii, or the genius"; for *jinn*, see Glossary

66. Km.hw.: "The" omitted

67. Od.tp.: "which" instead of "who"

68. Od.tp.: "on" omitted

69. Od.tp.: "goal" instead of "call"

70. Od.tp.: "and" added

71. Od.tp.: "there" omitted

72. Km.hw.: "interested in the physical plane, are there living beings, among them" omitted

73. Od.tp.: "the" instead of "there"

74. Od.tp.: "come out of" instead of "gone from"

75. Od.tp.: "with him" omitted

76. Od.tp.: "out" added

77. Od.tp.: "And" omitted

78. Od.tp.: "and" omitted

79. Od.tp.: "the" added

80. Od.tp.: "of" added

81. Od.tp.: "all" instead of "any of"

82. Od.tp.: "different" added

83. Km.hw.: "which without knowing" omitted; od.tp.: "we without knowing" instead of "which without knowing"

84. Od.tp.: "that" instead of "they"

theory, that all attracted to the spirit belongs to the spirit<sup>85</sup>. Therefore, man is pulled from both sides. Man is pulled more so than any other creature, for *he* is closer<sup>86</sup> to the spirit. On one side earth demands his body, on the other side the spirit asks for<sup>87</sup> his soul. If man gives in to the attraction of the earth, then<sup>88</sup> the body drags<sup>89</sup> the soul towards the earth. If man gives himself to the attraction of the spirit, then<sup>90</sup> the spirit drags the body to the spirit. In this way man is subject to the law of gravitation from both sides, from the earth and from <sup>91</sup>heavens.

And now coming to the subject of perfect assimilation. As the soul has passed through these different planes I have first<sup>92</sup> explained before you<sup>93</sup>, it has borrowed from every plane things that belong to that plane: qualities, tendencies, ideas<sup>94</sup>, thoughts, feelings, impressions, flesh, skin, bone and blood. And that which the soul has borrowed, it must give back when it has done its work. It was<sup>95</sup> borrowed for a certain time and for a certain purpose. When the purpose is fulfilled, when *the* time is finished, then every plane asks<sup>96</sup> for that which *the* soul has borrowed from it. And one cannot help but give it back to that plane from which *it* was borrowed. *It* is that process which is called assimilation. Since man is born greedy and selfish, he has taken it<sup>97</sup> enthusiastically, willingly<sup>98</sup> and gives it back grudgingly and <sup>99</sup>calls it death.

Assimilation, therefore, is to give back the physical matter which one<sup>100</sup> has used on this physical plane back to the earth. It becomes assimilated by the earth. And the soul becomes free of that

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85. Km.hw., od.tp.: "that belongs to the spirit is attracted to the spirit" instead of "attracted to the spirit belongs to the spirit"

86. Od.tp.: "close" instead of "closer"

87. Od.tp.: "seeks" instead of "asks for"

88. Od.tp.: "then" omitted

89. Od.tp.: "attracts" instead of "drags"

90. Od.tp.: "then" omitted

91. Od.tp.: "the" added

92. Od.tp.: "just" instead of "first"

93. Od.tp.: "us" instead of "you"

94. Od.tp.: "ideals" instead of "ideas"

95. Od.tp.: "has" instead of "was"

96. Od.tp.: "seeks" instead of "asks"

97. Od.tp.: "it" omitted

98. Od.tp.: "and willingly and readily" instead of "willingly"

99. Od.tp.: "he" added

100. Od.tp.: "man" instead of "one"

burden which it<sup>101</sup> once carried, and begins to experience a greater liberty and a greater ease. For going beyond is only releasing<sup>102</sup> the soul of the<sup>103</sup> limitation and of a<sup>104</sup> great captivity.

The life in the world of genius is longer<sup>105</sup> compared with the life on the physical plane. It<sup>106</sup> is that<sup>107</sup> life which may be called the life in the hereafter. But there comes a time when all that which was borrowed from the plane of genius<sup>108</sup> has to be given to the plane of genius also<sup>109</sup>, for it did not belong to the soul. It is according to the same<sup>110</sup> theory: <sup>111</sup>what does not belong to our body, our body will not have it. It will throw it out, or if *it* cannot throw it out, *it* will be thrown<sup>112</sup> out of life<sup>113</sup>. And so no one<sup>114</sup> can carry beyond the substance of another<sup>115</sup> plane. Each his own<sup>116</sup> plane *has its own substance*<sup>117</sup>, and that substance *must be* returned<sup>118</sup> to that plane. That *is the only way* the soul can be freed from that plane in order to rise above it.

When the soul soars higher it must also give up those<sup>119</sup> angelic qualities. *They* will be assimilated in the angelic plane before the soul can dissolve into the great ocean, the supreme spirit. And it is that dissolving which is called emerging into the real self<sup>120</sup>.

There is one thing most important that can be learned from this process: that every soul that is coming from the source toward

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101. Od.tp.: "had" added

102. Od.tp.: "realization of" instead of "releasing"

103. Od.tp.: "soul's" instead of "soul of the"

104. Od.tp.: "its" instead of "of a"

105. Od.tp.: "is longer" omitted

106. Od.tp.: ". It" omitted

107. Od.tp.: "the" instead of "that"

108. Od.tp.: "of genius" omitted

109. Od.tp.: "also" omitted

110. Od.tp.: "same" omitted

111. Od.tp.: "that" added

112. Od.tp.: "throw" instead of "be thrown"

113. Od.tp.: "reach" instead of "life"

114. Od.tp.: "none" instead of "no one"

115. Od.tp.: "the lower" instead of "another"

116. Km.hw.: "his own" omitted; od.tp.: "substance has its own" instead of "his own"

117. Od.tp.: "has its own substance" omitted

118. Od.tp.: "return" instead of "be returned"

119. Od.tp.: "its" instead of "those"

120. Od.tp.: "spirit" instead of "self"

<sup>121</sup>manifestation gives what it brings<sup>122</sup> from the source to the souls who meet<sup>123</sup>, the souls returning<sup>124</sup> from manifestation to the source.<sup>125</sup> And<sup>126</sup> it is this exchange which is the cause of the various conditions of life that man is<sup>127</sup> born in on coming on earth. One is intelligent, another is simple, one is born in a rich family, another<sup>128</sup> in a poor family, one is<sup>129</sup> healthy, the other<sup>130</sup> weak, one will have<sup>131</sup> a great purpose, the other knows not what he must do. It is all determined. By what? A soul<sup>132</sup> coming from the source<sup>133</sup> has collected on his<sup>134</sup> way from souls returning to the source. For instance, a businessman was going to Jerusalem to have a retired life. He met someone<sup>135</sup> in Europe who was<sup>136</sup> coming from the East and going<sup>137</sup> to the United States. And he said, "For forty years I have been in this<sup>138</sup> business in the United States, and now you are going there to do some business. Now<sup>139</sup> I have a business established<sup>140</sup> there. I can tell you of<sup>141</sup> my experience about it<sup>142</sup>.<sup>143</sup> I can give you my heritage. I can give you all the help if you continue that business.<sup>143</sup> I will give you letters of

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121. Od.tp.: "the" added

122. Od.tp.: "brought" instead of "brings"

123. Od.tp.: "it" added. After this sentence follows the remark, "It is supposed that part of the sentence is missing here, which probably more or less will have run:"

124. Od.tp.: "and that the returning souls" instead of "the souls returning"

125. Od.tp.: "give their experience from the life on earth to the souls journeying towards manifestation (see *The Soul: Whence and Whither*, p. 38, 'this latter gives the map of the journey to the soul travelling towards manifestation.')

instead of "from manifestation to the source."; for *The Soul: Whence and Whither*, see List

126. Od.tp.: "And" omitted

127. Od.tp.: "they are" instead of "man is"

128. Od.tp.: "is born" added

129. Od.tp.: "born" added

130. Od.tp.: "another is born" instead of "the other"

131. Od.tp.: "is born to fulfil" instead of "will have"

132. Od.tp.: "This soul who is" instead of "A soul"

133. Od.tp.: "the soul" instead of "from the source"

134. Km.hw.: "its" instead of "his"

135. Od.tp.: "someone" omitted

136. Od.tp.: "a man" instead of "who was"

137. Od.tp.: "and going" omitted

138. Od.tp.: "this" omitted

139. Km.hw.: "Now" omitted

140. Od.tp.: "established" omitted

141. Od.tp.: "of" omitted

142. Od.tp.: "about it" omitted

143. Od.tp.: "I can give you help as to conditions," instead of "I can give you my heritage. I can give you ... that business."

introduction. <sup>144</sup>*I will help you to come in surroundings where<sup>145</sup> sympathetic.*<sup>144</sup>

<sup>146</sup>Another man *is* coming from *the* Orient also. *And he* met someone who never had a luck. *He* said, “Are you going there? *I have been there* for sixty years, without<sup>147</sup> one friend, nothing but ill luck.” Well what do for you, spoke<sup>148</sup> chose.<sup>149</sup> *And he* disappointed this man. *He* comes *and he* finds the same ill luck of *the* man *he* met. *The other comes* in *the* midst of friends, *it is* all prepared for him, *he has* only to continue *the* thing he was sent for.<sup>146</sup>

And now we come to the final question. And that is, “What must be the purpose of the whole creation? Is there anything to be gained by it?” Yes. What is to be gained by it? *It*<sup>150</sup> is a realization gained by the experience of life. And what does word<sup>151</sup> “divine” mean? *It*<sup>152</sup> means *the*<sup>153</sup> soul’s experience when the experience has led<sup>154</sup> the soul to<sup>155</sup> that height where<sup>156</sup> it is no longer only<sup>157</sup> an individual soul, but it is conscious of all planes of existence, of the source and of its limitation, both. And when all the inspiration and power<sup>158</sup> latent in man is within his reach, then that realization is called perfection. And it is that perfection which Jesus Christ has spoken of in the Bible where it is said, “Be ye perfect as your Father in heaven is perfect.”<sup>159</sup>

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144. Od.tp.: “and you will at once be in a surrounding that will be sympathetic to you.” instead of “I will help you...sympathetic.”

145. Km.hw.: a number of dots, though there is no space in the sh.

146. Od.tp.: “And there is another man who is coming from the Orient and he met some one who had no luck who said, ‘I am coming from there. I lived sixty years in that country and had no luck. You will be disappointed.’ This man has the same luck. The other on the contrary is in the midst of friends. He has only to continue what he was sent for.” instead of “Another man is coming...the thing he was sent for.”

147. Km.hw.: “and I did not find” instead of “without”

148. Km.sh.: “spoke” slightly crossed out

149. Km.hw.: “Well what do for you, spoke chose.” omitted

150. Od.tp.: “? It” omitted and previous sentence continued

151. Od.tp.: “the” instead of “word”

152. Od.tp.: “The word ‘divine’” instead of “It”

153. Od.tp.: “the” omitted

154. Od.tp.: “been learned” instead of “led”

155. Od.tp.: “to” omitted

156. Od.tp.: “had” instead of “height where”

157. Od.tp.: “only” omitted

158. Od.tp.: “that is” added

159. Matthew 5:48

*Q.: Are these planes not a place but a mental condition?*

A.: Yes, *they* are. But what we call *a* place is *a* mental condition also. *Because it* is as rigid as physical appearance, *we* think it as a place, but really speaking *it* is *a* mental condition. Therefore, *those many*<sup>160</sup> who have understood this have called it an illusion.

*Q.: That of one more than other?*<sup>161</sup>

A.: One thing leads to another thing. As in life one success brings many more times success and one failure *brings* to more failures, so the interest in one direction leads to the deeper interest in *the* same direction. As people say that *there* is nothing *that* succeeds as success and *that* it is the money that can make a person rich. That law always is the same. If *a* person has knowledge then *he is* directed to greater knowledge. In *the* same way, if a thief goes to a large city, *he* will be the first to find thieves. Another person who *is* perhaps *for* ten years in *a* large city, *he* will not find *one* thief. *But I* should not be surprised *the* first man *the other person* meets will be *a* thief. Like attracts like. Every impression gathers with that impression. If one goes toward happiness, success, riches, knowledge, wisdom, he goes deeper and deeper into it, because *it* interests him. *The* same way with all weakness. *He* is attracted to it. Everything is in<sup>162</sup> *the* same way. A little inclination towards wickedness, evil, leads one more and more towards it *whether he has* love *for it* or not. *He* gets accustomed to it *and he* goes on in *the* same direction.

*Q.: Does cremation free the soul more than disintegration?*

A.: No, *the* condition of *the* body *has* nothing to do with *the* freeing of *the* soul. Only, cremation can choke the soul more than the burying in *the* earth. Besides that, since the body is made of clay, it belongs to earth. If a person says, "The body *belongs* to water too," water is in *the* depth of the earth, *it* belongs to her<sup>163</sup> just the same.

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160. Km.hw.: "many" omitted

161. Km.hw.: "Is one direction better than the other?" instead of "That of one more than other?"

162. Km.hw.: "in" omitted

163. Km.hw.: "earth" instead of "her"

Kismet Stam's shorthand reporting and typescript

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Virginia Hotel<sup>2</sup>, Los Angeles  
Tuesday evening, March 23<sup>rd</sup>, 1926

**The Sufi Psychological Aspect:<sup>5</sup> The Law of Attraction  
and Repulsion and the Science of Magnetism<sup>6</sup>**

<sup>7</sup>Friends,

I shall speak this evening on the subject of<sup>8</sup> the Sufi psychological aspect,<sup>9</sup> the law of attraction and repulsion and the science of magnetism.<sup>7</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 typed transcription. Where the two actually differ, the shorthand is placed as the text and the type is indicated in a footnote.
- Km.tp. = a transcription of the shorthand made by Kismet Stam, showing some additional changes, which are indicated in *italics* or in footnotes. At the end of the typescript a page with the qa.s in Kismet Stam's handwriting is added.
- od.tp. = two old typescripts, identical with the Km.tp., but showing a few handwritten corrections. These corrections are not the same on both typescripts and therefore the distinction between od.tp.1 and od.tp.2 is made where they differ.
- Sk.tp. = a typescript without the qa. made by Sakina Furnée, showing some of her handwritten corrections, nearly identical with the Km.tp.
- Hq.tp. = a typescript without the qa. prepared for publishing in the Gatheka series as Number 42, showing further editing.
- un.tp. = a typescript without qa. of unknown provenance, highly edited.

Notes:

1. Sk.tp.: "for Mureeds." added by hand
2. Od.tp., Sk.tp.: "Reported by Kismet" added by hand; Hq.tp., un.tp.: date and place omitted; for Virginia Hotel, see List
3. Km.sh., Km.tp.: "(Name of the subject given by Murshida Martin)" added; Hq.tp.: "Number 42." added; for Murshida Martin, see List
4. Km.tp.: "Gatheka No 42" added by hand, "N. 149" written by hand underneath
5. Od.tp.1: "The Sufi Psychological Aspect:" crossed out by hand; Sk.tp.: "The Sufi Psychological Aspect:" omitted; Hq.tp.: "GATHEKA." followed by the Sufi Invocation (see List) instead of "The Sufi Psychological Aspect:"
6. Sk.tp.: "THE LAW OF ... MAGNETISM.", then "(Gatheka 42)" added by hand; Hq.tp.: "THE LAW OF ... MAGNETISM." capitalized; un.tp.: "The law of ... Magnetism." omitted
7. Hq.tp.: "Friends, I shall speak ... science of magnetism." omitted
8. Od.tp.2.: "Friends, I shall speak this evening on the subject of" crossed out by hand
9. Un.tp.: "The Sufi Psychological aspect includes" instead of "Friends, I shall speak this evening on the subject of the Sufi Psychological aspect"

The law of attraction and repulsion is to be considered from two different points of view. The first is the similarity and the lack of similarity which causes attraction and repulsion. As it is said, "Like attracts like." A learned man is attracted to the<sup>10</sup> learned person; an<sup>11</sup> illiterate person is attracted to the illiterate person; a good person is naturally attracted to a good person, and a wicked person is attracted<sup>12</sup> to the<sup>13</sup> wicked person. The molecules of thought and of feelings<sup>14</sup> attract the same kind of molecules<sup>15</sup> and therefore there is always an affinity among the wise and<sup>16</sup> foolish,<sup>17</sup> among the good and<sup>18</sup> wicked.

And now we come to another point of view, that there<sup>19</sup> is the attraction of opposites: that the foolish one is attracted<sup>20</sup> by the wise, the wicked one is attracted by the good person. The reason is<sup>21</sup> that the quality that one is missing, one finds in the other, and so it is that the negative person is attracted to the positive one<sup>22</sup> because in the positive personality the negative one finds what he is lacking. Very often one finds friendship and relationship among the opposite natures and they get along in life very well because of the exchange which balances the life of<sup>23</sup> two persons.

Looking at this subject from the third point of view, a wise person is not happy with the half-wise; he prefers a<sup>24</sup> foolish one to the half-wise. A person with a positive nature prefers the<sup>25</sup> one with a negative nature, but not with a half-positive nature, because the one

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10. Hq.tp.: "a" instead of "the"

11. A.o.d.: "the" instead of "an"

12. Un.tp.: "is attracted" omitted

13. A.o.d.: "a" instead of "the"

14. Un.tp.: "feeling" instead of "of feelings"

15. Un.tp.: "molecules, the same kind," instead of "kind of molecules"

16. Od.tp.: "the" added, then crossed out by hand; Sk.tp.: "the" added, then "among" inserted by hand before "the"; Hq.tp.: "the" added

17. Sk.tp.: "and" added by hand

18. Od.tp.: "the" added, then crossed out by hand; Sk.tp.: "the" added, then "among" inserted by hand before "the"; Hq.tp.: "the" added

19. Un.tp.: "It" instead of "that there"

20. Un.tp.: "is attracted" omitted

21. Un.tp.: "There is in this" instead of "The reason is"

22. Un.tp.: "one" omitted

23. Od.tp.: "the" added, then crossed out by hand; Sk.tp., Hq.tp., un.tp.: "the" added

24. A.o.d.: "the" instead of "a"

25. Un.tp.: "the" omitted

who stands in the midst of the<sup>26</sup> two extreme poles annoys both. The half-wise will not attract the foolish one enough and will annoy the wise one. The strong person naturally feels a sympathy with the weak one but not with the one who is half-strong; the one who is half-strong annoys him, and the weak person also dislikes the one who is half-strong.

And there is a fourth point of view in the law of attraction and repulsion that<sup>27</sup> as in music two notes can be sometimes<sup>28</sup> harmonized by putting a third note<sup>29</sup>, forming it<sup>30</sup> into a chord. Where there is a<sup>31</sup> lack of harmony among<sup>32</sup> two persons, let a third person who harmonizes with one or the other come at that time, <sup>33</sup>the atmosphere will at once be changed. Sometimes a third person will bring about understanding<sup>34</sup> between the two persons who cannot understand one another; why, this third person<sup>35</sup> will bring about sympathy among persons<sup>36</sup> who hate one another<sup>37</sup> just by forming a complete chord. Therefore, *the* law of attraction and repulsion works according to the law of the harmony of<sup>38</sup> musical notes.

There are persons whose qualities are definitely fixed and there are others whose qualities remain unfixed. At<sup>39</sup> one moment this person<sup>40</sup> shows positiveness<sup>41</sup>, at another moment negativeness<sup>42</sup>.<sup>43</sup> At one moment this person<sup>44</sup> acts wisely, at another time foolishly.<sup>43</sup> At

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26. Sk.tp.: "midst of the" omitted

27. Km.tp., od.tp., Sk.tp., Hq.tp.: "that" omitted

28. Un.tp.: "sometimes be" instead of "be sometimes"

29. Un.tp.: "in" added

30. A.o.d.: "them" instead of "it"

31. A.o.d.: "a" omitted

32. Un.tp.: "between" instead of "among"

33. Un.tp.: "and" added

34. A.o.d.: "standing" instead of "will bring about understanding"

35. A.o.d.: "; why, this third person" omitted

36. Un.tp.: "often brings sympathy between the two people" instead of "will bring about sympathy among persons"

37. Od.tp.: a question mark added and a new sentence started with "Just"

38. Un.tp.: "harmony in" instead of "the harmony of"

39. Km.tp., od.tp., Sk.tp., un.tp.: "The" instead of "At"; Hq.tp.: "At" omitted

40. Hq.tp.: "a person of the latter sort" instead of "this person"

41. Un.tp.: "is positive" instead of "shows positiveness"

42. Un.tp.: "he shows negative qualities" instead of "negativeness"

43. Un.tp.: "At one moment ... time foolishly." omitted

44. Un.tp.: "he" instead of "this person"

one moment this person proves to be good; at another *moment*<sup>45</sup> the<sup>46</sup> same person proves<sup>47</sup> to be wicked. And this is a mixed-up condition of a<sup>48</sup> personality which is a<sup>49</sup> sign of imperfection. And<sup>50</sup> this<sup>51</sup> person will attract one moment<sup>52</sup> someone<sup>53</sup>, and the same moment<sup>54</sup> same person<sup>55</sup> next day will<sup>56</sup> feel repulsion<sup>57</sup>. Or this<sup>58</sup> person<sup>59</sup> will be attracted to someone one moment, and the other moment to the same person<sup>60</sup> he<sup>61</sup> will feel repulsion<sup>62</sup>. This only means that the personality is not yet stabilized. In other words, the personality has not yet developed because *the* developed personality has its distinct qualities and therefore the life of a<sup>63</sup> person<sup>64</sup> who has developed his personality becomes well balanced in connection with others.

And now coming to the question of magnetism. There is no soul who does not yearn<sup>65</sup> to possess some magnetism and at the same time there is no person who does not possess a magnetism, only one person has his magnetism at work, and the magnetism of the other person<sup>66</sup> has become buried. The one who is conscious of his magnetism develops it. The one who is unconscious of it allows it to

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45. Km.sh.: "person" written; a.o.d.: "moment" instead of "person"

46. Un.tp.: "this" instead of "the"

47. Un.tp.: "proved" instead of "proves"

48. A.o.d.: "a" omitted

49. A.o.d.: "the" instead of "a"

50. Un.tp.: "And" omitted

51. Hq.tp.: "such a" instead of "this"

52. Hq.tp.: "one moment will attract" instead of "will attract one moment"

53. Un.tp.: "someone" omitted

54. A.o.d.: "the same moment" omitted

55. Un.tp.: "who was one day attracted" added

56. Un.tp.: "will the next day" instead of "next day will"

57. Hq.tp.: "next day will repel the same person" instead of "the same person next day will feel repulsion"

58. Hq.tp.: "same" added

59. Hq.tp.: "he" instead of "this person"

60. Hq.tp.: "to the same person" omitted

61. Km.tp., od.tp., Sk.tp.: "he" omitted

62. Hq.tp.: "from the same person" added; un.tp.: "will feel repulsion toward the same person another moment" instead of "the other moment to the same person he will feel repulsion"

63. Km.tp., od.tp., Sk.tp., Hq.tp.: "the" instead of "a"

64. Hq.tp.: "one" instead of "person"

65. Un.tp.: "fail" instead of "yearn"

66. Un.tp.: "other magnetism" instead of "magnetism of the other person"

become buried. It becomes<sup>67</sup> buried under his own ignorance.

*The* phenomena<sup>68</sup> of magnetism depends upon self-confidence. A person<sup>69</sup> may have *a*<sup>70</sup> great magnetism but no self-confidence; *he*<sup>71</sup> will not be able to maintain magnetism. Also a person may increase magnetism by self-confidence and may lose magnetism<sup>72</sup> by losing<sup>73</sup> self-confidence. A person who meets with misfortune in life and who finds out his own errors and who feels his own weaknesses and who is conscious of his mistakes naturally loses self-confidence and with the loss of self-confidence he loses magnetism.

There is a story of a king. <sup>74</sup>Once the<sup>75</sup> slave looked in his eyes boldly when answering a question and<sup>76</sup> the king went in<sup>77</sup> his palace and abandoned his kingship. He said, "I see by the very fact that the slave dared *to* look at me boldly that I have lost that power of magnetism by which I control my subjects. I no longer maintain it. I am no longer fit to be a king."

A person may have *a*<sup>78</sup> great magnetism and power and may lose it in one moment's<sup>79</sup> time. But magnetism<sup>80</sup> is the same<sup>81</sup> with all things<sup>82</sup>. In order<sup>83</sup> to gain something worthwhile it<sup>84</sup> takes a long time and a great effort, but in order<sup>85</sup> to lose something, you<sup>86</sup> may lose it

67. Un.tp.: ", to become" instead of ". It becomes"

68. Inayat Khan characteristically used only the plural of this word; od.tp.2: "phenomena" corrected by hand to read "phenomenon"; Hq.tp., un.tp.: "phenomenon" instead of "phenomena"

69. Un.tp.: "who" added

70. Un.tp.: "a" omitted

71. Un.tp.: "he" omitted

72. A.o.d.: "it" instead of "magnetism"

73. Hq.tp.: "losing" omitted

74. Hq.tp.: "that" added

75. Hq.tp.: "a" instead of "the"

76. Un.tp.: "and" omitted

77. Un.tp.: "into" instead of "in"

78. Un.tp.: "a" omitted

79. Un.tp.: "a moment of" instead of "one moment's"

80. A.o.d.: "it" instead of "magnetism"

81. Un.tp.: "thus" instead of "the same"

82. Un.tp.: ", it is the same with all things" added

83. Hq.tp.: "In order" omitted

84. Hq.tp.: "it" omitted

85. Hq.tp.: "in order" omitted

86. Un.tp.: "one" instead of "you"

in one moment.

There are four aspects of magnetism: physical magnetism, mental magnetism, moral magnetism, and spiritual magnetism. Physical magnetism is the outcome of freshness, of purity, of energy. It belongs to youth, it depends upon the circulation of the blood, of<sup>87</sup> *the* regularity of<sup>88</sup> pulsation. It belongs to the reservation<sup>89</sup> of physical energy. It is maintained by the sun, by the air, by the food one eats, by the comfort one experiences, by the beautiful surroundings one dwells in. Its manifestation is in the<sup>90</sup> form, in feature, in movement, in action. This magnetism does not endure. As time goes, this magnetism fades away like the radiance of the rose. Nevertheless, the one who maintains it keeps it longer than the one who allows it to be wasted.

The other<sup>91</sup> aspect of magnetism *is* mental magnetism. Intelligence, quick thinking, clear memory, wit in nature<sup>92</sup>, gift of speech, all these show the sign of mental magnetism. A person by learning, by reading, by writing, by talking, by discussing<sup>93</sup>, *by advising*, by reciting, can show a great magnetism because this magnetism belongs to the living mind. You will see<sup>94</sup> in the college, at the university, in the club, at<sup>95</sup> the cabinet, the one who wins the game is the bright one who has a<sup>96</sup> wit, who thinks quickly, who has a<sup>97</sup> clear thought, who has imagination, who understands readily and who speaks thoughtfully. Fancy,<sup>98</sup> everyone speaks, and yet you can hardly find<sup>99</sup> among *a* hundred persons one<sup>100</sup> who speaks thoughtfully; ninety nine out of *a* hundred speak automatically.

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87. Km.tp., od.tp., Sk.tp., Hq.tp.: "upon" instead of "of"; un.tp.: "it depends upon" instead of "of"

88. Un.tp.: "the rhythm of" added

89. Un.tp.: "preservation" instead of "reservation"

90. Un.tp.: "the" omitted

91. Hq.tp., un.tp.: "next" instead of "other"

92. Hq.tp.: "in nature" crossed out by hand

93. A.o.d.: "discussion" instead of "discussing"

94. Un.tp.: "it" added

95. Hq.tp.: "in" instead of "at"

96. A.o.d.: "a" omitted

97. Km.tp., od.tp., Sk.tp., Hq.tp.: "a" omitted

98. Od.tp.2: "Fancy," crossed out by hand

99. Un.tp.: "one" added

100. Un.tp.: "one" omitted

They<sup>101</sup> are sorry after<sup>102</sup> they have said something, but before saying<sup>103</sup> they never think about it.

The third aspect of magnetism is the<sup>104</sup> moral magnetism. Its root is sympathy, its branches are kind acts<sup>105</sup>, its leaves kind words, its flowers loving deeds. A person cannot be loving and at the same time unsympathetic. Very often you will see a person who has not<sup>106</sup> the least magnetism.<sup>107</sup> After one blow that<sup>108</sup> has fallen upon him, *he*<sup>109</sup> becomes magnetic, because what was keeping his heart congested was perhaps broken by this blow, and that<sup>110</sup> congestion has become broken and *the* person has become<sup>111</sup> most sympathetic after that.

No one attracts to himself more than a loving soul who is outgoing<sup>112</sup>, who pours out, so to speak, his heart to those he meets. One cannot pretend to be so. No politeness, no refined manner<sup>113</sup>, no loving words can prove a person different to<sup>114</sup> what his heart is. It is a living phenomena<sup>115</sup> and it depends upon<sup>116</sup> a loving heart. This magnetism has no end to it. It becomes greater and greater without any limit, and when it is great, it is<sup>117</sup> healing. Not only human beings are attracted but also the animals are attracted to the loving person. Even plants feel his sympathy.

How little it takes for a person to change from being a loving person to an embittered personality. It is just like sweet milk turning

101. Un.tp.: "and" instead of ". They"

102. A.o.d.: "if" instead of "after"

103. Un.tp.: "it" added

104. A.o.d.: "the" omitted

105. Un.tp.: "action" instead of "act"

106. Un.tp.: "possessed" added

107. Un.tp.: "yet" added

108. Un.tp.: "that" omitted

109. Un.tp.: "he" omitted

110. A.o.d.: "the" instead of "that"

111. Un.tp.: "is" instead of "has become"

112. Un.tp.: "outgiving" instead of "outgoing"

113. Un.tp.: "manners" instead of "manner"

114. Un.tp.: "from" instead of "to"

115. Inayat Khan characteristically used only the plural of this word; od.tp.2: "phenomena" corrected by hand to read "phenomenon"; Hq.tp., un.tp.: "phenomenon" instead of "phenomena"

116. Km.tp., od.tp., Sk.tp., Hq.tp.: "on" instead of "upon"

117. Od.tp.: "becomes" added here, then crossed out

sour. A person came to me and said, “I was very interested in what you said<sup>118</sup> about a loving, a kind, a sympathetic personality<sup>119</sup>. I was also once loving and kind, but I have lost it. I cannot find it anymore.” I said, “There must be a reason. You were<sup>120</sup> looking for water and<sup>121</sup> in order to find water you began<sup>122</sup> to dig, *and* instead of finding water, you found mud. Therefore, all your enthusiasm *for finding water has been lost because*<sup>123</sup> instead of water *you have found* mud.<sup>124</sup> But if you had *had*<sup>125</sup> patience and *if you had*<sup>126</sup> persevered still more, you would have found beneath the mud water<sup>127</sup>. *It is only that you did* not persevere enough.”

There is a selfish<sup>128</sup> love which is a shadow of love, which is not love. The true love is to forget oneself. <sup>129</sup>As an Indian poet says, “The first lesson in *the* school of love I learned was that<sup>129</sup>, ‘I am not.’” When a person says, “If you will be kind, I will be kind to you; if you will assist me, I will help you.” It is like saying, “If you *will* give me twenty cents, I will give you twenty five.” It is a business of love. Love knows no taking<sup>130</sup>, it knows giving. Is love an amusement, a pastime, a merriment, a gaiety? No. It is devotion, it is selflessness, it is sacrifice, it is the regard of the pleasure and displeasure of those we love.

And the fourth aspect of magnetism is the spiritual magnetism. When one has found the soul within, when one has

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118. Un.tp.: “say” instead of “said”

119. A.o.d.: “person” instead of “personality”

120. Un.tp.: “may be” instead of “were”

121. Un.tp.: “and” omitted

122. Un.tp.: “begin” instead of “began”

123. Un.tp.: “gone and” instead of “been lost because”

124. Un.tp.: “had the experience of finding mud. Now you are fed with that experience,” instead of “have found mud.”

125. Un.tp.: “had” omitted

126. Un.tp.: “yet” instead of “if you had”

127. Un.tp.: “water beneath the mud” instead of “beneath the mud water”

128. Un.tp.: “selfish” omitted

129. Un.tp.: “The first lesson in the school of love that the Indian learned was” instead of “As an Indian poet ... I learned was that”

130. Un.tp.: “take” instead of “taking”

become conscious<sup>131</sup> of his<sup>132</sup> own<sup>133</sup> spirit, one begins to live again because one is born again. The magnetism of this person becomes still greater and lasts much longer, for it gives life not *only* to living beings, but to objects also.<sup>134</sup> The atmosphere of the spiritual person is flourishing, growing, prospering.<sup>134</sup> The reason is that a spiritual soul has the same quality as the sun has. The sun gives light and brightness *and* at the same time *it* helps the plants to grow, and minds to think, and hearts to be cheerful<sup>135</sup>. And so the spiritual soul, like the sun, helps human beings to develop, to grow, to flourish, to prosper. A spiritual personality need not heal, the presence of the spiritual conscious<sup>136</sup> ones<sup>137</sup> is healing. They<sup>138</sup> need not correct a person, “You<sup>139</sup> must act so, you must<sup>140</sup> be so”; their presence is correction. Those who really evolve spiritually need not teach much; their voice, their<sup>141</sup> word, *their*<sup>142</sup> expression, *their* atmosphere<sup>143</sup> is teaching, uplifting, inspiring, illuminating. They need not make laws and rules and regulations. They create *in the* hearts of those around them<sup>144</sup> laws and rules<sup>145</sup> and regulations suitable to their own lives.

The prophet Daniel went in the lion’s cave and the lions<sup>146</sup> were tamed by his presence. That<sup>147</sup> is the sign of the spiritual personality. To tame a lion is not so difficult as to tame<sup>148</sup> human

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131. Un.tp.: “of the ocean” added

132. Km.tp., od.tp., Sk.tp., Hq.tp.: “one’s” instead of “his”; un.tp.: “the” instead of “his”

133. Un.tp.: “own” omitted

134. Un.tp.: “The atmosphere of the ... growing, prospering.” omitted

135. Un.tp.: “beloved” instead of “cheerful”

136. Od.tp.: first “spirit-conscious” typed, then overtyped to read “spiritual conscious”; Hq.tp.: “spirit-conscious” instead of “spiritual conscious”

137. Un.tp.: “quality” instead of “conscious ones”

138. Un.tp.: “It” instead of “They”

139. Un.tp.: “who” instead of “You”

140. Un.tp.: “and” instead of “you must”

141. Un.tp.: “and” instead of “their”

142. Un.tp.: “and” instead of “their”

143. Un.tp.: “their atmosphere” omitted

144. A.o.d.: “them” omitted

145. Km.tp., od.tp., Sk.tp., Hq.tp.: “and rules” omitted

146. Un.tp.: “into the cave on the mountain. There were lions in the cave and the lions” instead of “in the lion’s cave and the lions”

147. Km.tp., od.tp., Sk.tp., Hq.tp.: “This” instead of “that”

148. Km.tp.: “a” added

beings; *they are* still worse, difficult<sup>149</sup> to tame, *still*<sup>150</sup> *more difficult to tame*. The spiritual personality<sup>151</sup> that can disarm those on the warpath proves the spiritual magnetism and its power.

And now coming to the conclusion. Is it necessary for us to develop any<sup>152</sup> magnetism? I should think it is very selfish. It is right for us to understand it<sup>153</sup>, but to grow spiritually is our object, and not to seek<sup>154</sup> magnetism<sup>155</sup> by it. It comes by itself. If we grow spiritually in order to gain magnetism and power<sup>155</sup>, it only makes us selfish. And there is nothing that can be such a great hindrance as the thought of self on the spiritual path<sup>156</sup>. The knowledge of magnetism must help us to understand life better; the knowledge of attraction and repulsion must give us insight into life. But at the same time, we must grow naturally without any object to attain<sup>157</sup> *this power* or that power. *We must* grow because we wish<sup>158</sup> *to grow*, *because we*<sup>159</sup> like<sup>160</sup> *to grow*, *and we must* let all things *come* naturally as they come<sup>160</sup>. The less we regard them, the more we are enriched by them. And in this way<sup>161</sup> life becomes *a blessing*.<sup>162</sup>

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*Q.: What is animal magnetism?*

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149. A.o.d.: "difficult" omitted

150. Un.tp.: "and" instead of "still"

151. Un.tp.: "person" instead of "personality"

152. Un.tp.: "any" omitted

153. Un.tp.: "it" omitted

154. Un.tp.: "the seeking of" instead of "to seek"

155. Un.tp.: "and power" instead of "by it. It comes by itself. If we grow spiritually in order to gain magnetism and power"

156. Un.tp.: "on the spiritual path as the thought of the self" instead of "as the thought of self on the spiritual path"

157. Un.tp.: "of attaining" instead of "to attain"

158. Un.tp.: "like" instead of "wish"

159. Un.tp.: "and" instead of "because we"

160. Un.tp.: "all things great, as they come, let them come naturally" instead of "to grow, and we must let things come naturally as they come"

161. Un.tp.: "our" instead of "way"

162. Hq.tp.: "To be read before candidates for Initiation in the Sufi Order." added; un.tp.: "INAYAT KHAN (From a lecture given in Los Angeles, California, March 23<sup>rd</sup> 1926)."

A.: That<sup>163</sup> is the same as physical magnetism. *It* is nothing to be afraid of; everything in its place is all right. But if we want to develop even<sup>164</sup> spiritual magnetism, *we need* not develop *animal magnetism*. If we spiritually grow *it* is quite enough.

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163. Km.tp.: "It" instead of "That"

164. Km.tp.: "even" omitted

Kismet Stam's shorthand and longhand reporting

California Art Institute, Los Angeles

March 23<sup>rd</sup>, 1926 (afternoon)

**The Divinity of Art**  
(Murshid's Words to the Students)<sup>1</sup>

<sup>2</sup>Friends,

It is my pleasure and privilege to have this occasion to address you, the artists of this city, on the subject of the divinity of art. I have chosen<sup>2</sup> this subject in order to express<sup>3</sup> the link that exists between what is called divine and what is called the<sup>4</sup> art.

Very often people think, as there is an English saying<sup>5</sup> that, "The country was made by God, and the city was made by man." Yes, it is true, but in the case of art and nature I would not accept this distinction.<sup>6</sup> I would say,<sup>7</sup> "Nature was made by God, but in art God finished his creation." God worked directly through nature as an artist, and God through an<sup>8</sup> artist finished art. It is therefore that one can find a great significance in the<sup>9</sup> art if one really knew the meaning

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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. = an old typescript showing additional changes.
- Sk.tp. = a further typescript, possibly copied from the od.tp. It is nearly identical with the od.tp. and therefore it is only mentioned in the footnotes where it differs from the od.tp.

Notes:

1. Od.tp.: "(Murshid's Words to the Students)" omitted
2. Od.tp.: "Friends, It is my pleasure...I have chosen" omitted
3. Od.tp.: "expresses" instead of "in order to express"
4. Od.tp.: "the" omitted
5. Od.tp.: "the English saying goes" instead of "there is an English saying"
6. Od.tp.: "This distinction does not exist." instead of "I would not accept this distinction."
7. Od.tp.: "I would say," omitted
8. Km.hw., od.tp.: "the" instead of "an"
9. Od.tp.: "the" omitted

of it. Very often people take art as <sup>10</sup>pastime, as<sup>11</sup> amusement, as<sup>12</sup> play, or<sup>13</sup> as a means to worldly success. And they do not know the real significance of art till they have reached that stage where art has become their religion. The artists who have really accomplished something in life, no matter <sup>14</sup>what line of art they had<sup>15</sup>, they have only been able to accomplish it by diving deep into the spirit of it and by forgetting themselves, so that only the art remained and their own self was lost to their view.

The<sup>16</sup> art may be defined as having four aspects to it<sup>17</sup>. One aspect of the<sup>18</sup> art may be called imitative art, the tendency and capability of producing on the<sup>18</sup> canvas or in the<sup>18</sup> clay something what<sup>19</sup> one sees as exactly as possible. This is the first stage, and a stage which leads the artist further in the path of art. In order to develop this faculty the mind must be fully concentrated. Whenever the artist lacks concentration he cannot observe the objects, the beauty, keenly, and therefore is not able to produce it<sup>20</sup> exactly as he sees the object<sup>21</sup>. Concentration has such a great power that a concentrated person can penetrate through the object and can see not only the outside of it but also the inside. In other words, a concentrated person does not only see the form but its spirit. And<sup>22</sup> that is the fullness of observation. It comes by concentration. Whenever the artist cannot imitate nature, cannot copy objects exactly, that all<sup>23</sup> shows that he lacks concentration.

And<sup>24</sup> the next aspect of the art is suggestive art. And<sup>24</sup>

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10. Od.tp.: "a" added  
 11. Od.tp.: "an" instead of "as"  
 12. Od.tp.: "a" instead of "as"  
 13. Od.tp.: "or" omitted  
 14. Od.tp.: "in" added  
 15. Od.tp.: "were" instead of "had"  
 16. Od.tp.: "The" omitted  
 17. Od.tp.: "to it" omitted  
 18. Od.tp.: "the" omitted  
 19. Od.tp.: "that" instead of "what"  
 20. Od.tp.: "the objects" instead of "it"  
 21. Od.tp.: "them" instead of "the object"  
 22. Od.tp.: "And" omitted  
 23. Od.tp.: "all" omitted  
 24. Od.tp.: "And" omitted

suggestive art can be divided into two aspects. <sup>25</sup>An art can<sup>26</sup> which directly suggests a certain idea, as soon as *you* see the picture you can see what it says, what it explains, what it represents. And then the other aspect of the suggestive art is the symbolical expression of the<sup>27</sup> art, that the<sup>28</sup> art expresses a certain symbology behind which there is a great wisdom. *It* is covered, and<sup>29</sup> the more one looks at it, the more *one* studies the picture, the more *it* reveals the idea, the wisdom, the thought that has been revealed in that picture. And therefore such an art is a revelation. The art of the ancient Egyptians, of Greece, specially the art of <sup>30</sup>Mongolians and *of* India, it<sup>31</sup> was chiefly symbolical art. And<sup>32</sup> *at* such times when pictures were not produced, books not printed (people *were* not literate at that time), there was only one means of keeping wisdom alive and handing it over to the coming generations. That was done by the master artists who were inspired by spiritual wisdom and who cared to direct humanity. With hammer<sup>33</sup> and pen *they* carved in the wood and engraved on the rocks, and left them<sup>34</sup> in the caves of the mountains and in the old temples and palaces, art that expresses wisdom. If you visit one of those caves of the mountains where in the realm of art wisdom is expressed, *you* will find that one symbol can reveal a volume of a<sup>35</sup> written manuscript. And in this way a temple built or <sup>36</sup>cave of <sup>36</sup>mountain engraved was like a library where there were<sup>37</sup> ten thousand books. The one who can read it, they<sup>38</sup> can read in it divine wisdom expressed distinctly, with great intelligence and wit.

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25. Od.tp.: "One aspect is" added

26. Km.hw., od.tp.: "can" omitted

27. Od.tp.: "the" omitted

28. Sk.tp.: "the" later crossed out by hand

29. Od.tp.: "and" omitted

30. Od.tp.: "the" added

31. Od.tp.: "it" omitted

32. Km.hw., od.tp.: "And" omitted

33. Km.sh.: an illegible word written in longhand, possibly "mash"; Km.hw.: a number of dots; od.tp.: "and chisel" added

34. Od.tp.: "them" omitted

35. Od.tp.: "a" omitted

36. Od.tp.: "a" added

37. Od.tp.: "are" instead of "were"

38. Km.hw., od.tp.: "he" instead of "they"

The idea of the Hindus of gods and goddesses and <sup>39</sup>different postures with<sup>40</sup> which they stand or sit, the different statues of Buddha sitting in a certain way, and the way Buddha holds his hands, all these<sup>41</sup> express to the knower a teaching which is connected with spirit culture.

And<sup>42</sup> the third aspect of the art is <sup>43</sup>creative aspect. By this aspect an artist creates a theme and improvises upon that theme as he goes on working. In this the artist creates wisdom and power. No doubt, the higher the art the less *it is* appreciated and *the less it is* studied. And the majority will always seem to be ignorant of it. Nevertheless, <sup>44</sup>*the* artist who<sup>45</sup> has reached to<sup>46</sup> that plane where *he* can create, *it* is from that moment that he can call himself to be<sup>47</sup> an artist.

You might ask,<sup>48</sup> what do I mean<sup>49</sup> by creative? Creating is a separate act from imitating or suggesting. Imitating is the first step, suggesting is the second step, creating is the third step in the development of the<sup>50</sup> art.

In India, fifty years ago, there was an artist, the brother of *the* Maharaja of Travancore<sup>51</sup>, his name was Rabindranath. After having read the traditions of the Hindus, the sacred traditions, he thought if *it would not be* a wise thing to produce the legends and stories of that tradition in the realm of art. And<sup>52</sup> *he* devoted all his lifetime<sup>53</sup>, and perhaps made twenty or thirty pictures of the ancient traditions. And since that time India has understood and appreciated its ancient

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39. Od.tp.: "the" added  
 40. Od.tp.: "in" instead of "with"  
 41. Od.tp.: "things" added  
 42. Od.tp.: "And" omitted  
 43. Od.tp.: "the" added  
 44. Od.tp.: "when" added  
 45. Od.tp.: "who" omitted  
 46. Od.tp.: "to" omitted  
 47. Od.tp.: "to be" omitted  
 48. Od.tp.: "You might ask," omitted  
 49. Od.tp.: "is meant" instead of "do I mean"  
 50. Km.hw., od.tp.: "the" omitted  
 51. For Travancore, see List  
 52. Od.tp.: "And" omitted  
 53. Od.tp.: "to it" added

tradition of spiritual character <sup>54</sup>hundred times more than *it* had ever understood<sup>55</sup>. By putting the sacred traditions in the form of art *he* is<sup>56</sup> given a new outlook to the people of India, and by his art a new spiritual message is given to the people. That shows how much more effect art can make upon people if a spiritual idea was<sup>57</sup> given in the realm of art.

And<sup>58</sup> the fourth aspect of the<sup>59</sup> art can be developed by the development of a<sup>60</sup> meditative path, because it comes like a phenomena<sup>61</sup>. *It* is no longer an art, but it is an expression of the soul. This fourth aspect may be called, “giving life to the picture”. In *the* first three aspects the art is only the<sup>62</sup> art, but in this fourth aspect the art is something living. It lives. And the artist who reaches to<sup>63</sup> this stage where *he* can give life to what he creates, he<sup>64</sup> has reached the highest grade, the mastery in art. It is not only<sup>65</sup> the drawer, painter, or sculptor, or *the* man of<sup>66</sup> decorative art who can reach to<sup>67</sup> this stage only by the practice of the<sup>68</sup> art, but there is a great necessity in the life of the artist to know<sup>69</sup> how by spiritual development one is able to accomplish great things in the<sup>70</sup> art. In order to develop art one need not be an artist, one need not have that particular vocation in life. But I should think,<sup>71</sup> whatever be one’s life’s vocation, the<sup>72</sup> art is necessary just the same. In one’s society life, in domestic life, in business life, in industry, in profession, you must not think that art is

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54. Od.tp.: “a” added

55. Od.tp.: “it” added

56. Km.hw., od.tp.: “has” instead of “is”

57. Od.tp.: “is” instead of “was”

58. Od.tp.: “And” omitted

59. Od.tp.: “the” omitted

60. Km.hw., od.tp.: “the” instead of “a”

61. Od.tp.: “phenomenon” instead of “phenomena”

62. Od.tp.: “the” omitted

63. Od.tp.: “to” omitted

64. Od.tp.: “, he” omitted

65. Km.hw., od.tp.: “only” omitted

66. Od.tp.: “engaged in” instead of “of”

67. Od.tp.: “to” omitted

68. Od.tp.: “the” omitted

69. Od.tp.: “of knowing” instead of “to know”

70. Od.tp.: “the” omitted

71. Od.tp.: “I should think,” omitted

72. Od.tp.: “the” omitted

not needed. And<sup>73</sup> it is *because of* the division that people have made between art and other walks of life that the<sup>74</sup> life has become void of beauty. You will see in America today, those attached to business are altogether occupied in their particular business-world. They have very little to do with art. Those occupied with industry are there, those in education *are* engrossed in the thought of education, in domestic life they think little about it. And in this way the<sup>75</sup> art has been very much neglected except by those who pretend to appreciate the<sup>75</sup> art and perhaps who<sup>76</sup> have a little leisure to give thought and time to it. But even they very often are ignorant of <sup>77</sup>real beauty of art and <sup>78</sup>real value. *They have* interest because *they have* leisure and *because they* want to say *that they have* interest in art. *It is* therefore that artists have little opportunity of expressing their soul through the<sup>79</sup> art, *and it is by* one thing that they are hampered, by lack of appreciation. Others think to commercialize *their art* because of lack of value. Art is always above material values. When art has to be limited by material value and by appreciation of those who do not understand, *the art has* to suffer, and instead of evolving goes downwards. Very often people say, “We have a great love for old art.” *They* have reason<sup>80</sup>, because *the* old art *did* not have to suffer the way the modern art has to suffer. Because modern art *has been* put to *the* limitation to<sup>81</sup> modern life, *there is* no appreciation and no acknowledgement, no contact with nature as much as must<sup>82</sup>, in order to be successful in *the* crowd. Besides that, by *the* ever-growing materialism of today, even *the* artist is removed further because *the* conditions generally are such.

I think<sup>83</sup> in one’s everyday life a wife can do so much in her home by her artistic gift. *She* can make her home so beautiful and

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73. Od.tp.: “And” omitted

74. Od.tp.: “the” omitted

75. Od.tp.: “the” omitted

76. Od.tp.: “who perhaps” instead of “perhaps who”

77. Od.tp.: “the” added

78. Od.tp.: “its” added

79. Od.tp.: “the” omitted

80. Od.tp.: “for it” added

81. Km.hw., od.tp.: “of” instead of “to”

82. Od.tp.: “it must have” instead of “must”

83. Od.tp.: “I think” omitted

comfortable. She can train her children to *have* better taste. And whatever be her means, even her manner they<sup>84</sup> can produce that beauty, harmony, and happiness in *her* homes<sup>85</sup>. *The* same thing in<sup>86</sup> office, industry, business, whatever *one* does. If *there is* a regard for beauty *and* harmony, one can make it, make<sup>87</sup> one's own business *or* profession, one's life *and* one's work more beautiful and produce greater happiness for himself<sup>88</sup> and for others.

And<sup>89</sup> now coming to the question that in the<sup>90</sup> practical life what scope art has. As far as we see the<sup>91</sup> art has a great scope, but by *the* lack of knowledge and appreciation its progress seems to be hampered. When we take for instance architecture, in cities of<sup>92</sup> large houses and high houses as they stand<sup>93</sup> today. There is not<sup>94</sup> sufficient attention given to the<sup>95</sup> beauty of form. You will find *in* a city<sup>96</sup> hundred houses perhaps like pigeon houses where perhaps one house is different<sup>97</sup>. Perhaps *they are* very large and strong, but when *you* look from<sup>98</sup> artistic point of view, that kept away,<sup>99</sup> *you see that it*<sup>100</sup> was only built in order to make<sup>101</sup> convenient to live in it<sup>102</sup>, *with the only thought* how many *it can* accommodate, to be<sup>103</sup> the taxes, *because the* taxes are heavy. The ancient churches, *the* old temples *and* old palaces which even today exist in the world, *the* tombs and

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84. Km.hw., od.tp.: "they" omitted

85. Km.hw., od.tp.: "home" instead of "homes"

86. Od.tp.: "the" added

87. Km.hw., od.tp.: "it, make" omitted

88. Od.tp.: "oneself" instead of "himself"

89. Od.tp.: "And" omitted

90. Od.tp.: "in" instead of "that in the"

91. Od.tp.: "the" omitted

92. Km.hw., od.tp.: "imagine the" instead of "in cities of"

93. Km.hw., od.tp.: "build them" instead of "stand"

94. Km.hw., od.tp.: "no" instead of "not"

95. Od.tp.: "the" omitted

96. Od.tp.: "a" added

97. Km.hw., od.tp.: "not one house is different from the other" instead of "perhaps one house is different"

98. Od.tp.: "the" added

99. Km.hw., od.tp.: "that kept away," omitted

100. Od.tp.: "the house" instead of "it"

101. Od.tp.: "it" added

102. Od.tp.: "it" omitted

103. Km.hw., od.tp.: "pay" instead of "be"

shrines, however much *they are* dilapidated and poor<sup>104</sup>, *they* seem to have some beauty *and* originality. That is something *which is not to be discarded*.

And then coming to a still larger scope for art, that is the<sup>105</sup> advertisement. I think<sup>106</sup> *it* is degrading the<sup>107</sup> art every day more and more. A businessman is pleased with everything you give him as long as it is striking. *There is* no thought of beauty *or* harmony. If *they are* always accustomed to see imperfect beauty in the form of art, they have no other chance of developing. Everyone is not<sup>108</sup> artist, and everyone *has* not time to study the best art. And what one sees on the walls as advertisements, that takes away from the mind that sense of beauty and of harmony which is really the spirit of art in every man. And so we are going backwards instead of going forward. Then only a chance is left for great artists who have made great pictures, and even those *are* appreciated by very few. There are many books printed and *they* are illustrated by the<sup>109</sup> artists. In this no great<sup>110</sup> artist has a chance, has a scope to express his soul. But since the trend of<sup>111</sup> generality *is* toward that idea that<sup>112</sup>, “what will take,” naturally one<sup>113</sup> does it because *one* does it for business. And therefore, *it is the*<sup>114</sup> commercialism which has almost killed the spirit of the<sup>115</sup> art.

And now coming to fine arts.<sup>116</sup> The same difficulty is with the fine arts,<sup>117</sup> with poetry, with music. Very few books of the<sup>118</sup> poetry are so<sup>119</sup> today because what people like today is plain words.

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104. Od.tp.: “dilapidated and poor they are” instead of “much they are dilapidated and poor”

105. Od.tp.: “the” omitted

106. Od.tp.: “I think” omitted

107. Od.tp.: “the” omitted

108. Od.tp.: “an” added

109. Km.hw., od.tp.: “the” omitted

110. Km.hw., od.tp.: “also the” instead of “no great”

111. Od.tp.: “the” added

112. Od.tp.: “that” omitted

113. Od.tp.: “a person” instead of “one”

114. Od.tp.: “the” omitted

115. Od.tp.: “the” omitted

116. Od.tp.: “And now coming to fine arts.” omitted

117. Od.tp.: “with the fine arts,” omitted

118. Od.tp.: “the” omitted

119. Od.tp.: “fine” instead of “so”

In the ancient times morals, religion, ethics, even science *was* expressed in poetry. They always gave a chance to every brain to think for itself, and to find out some beauty from what *a* person thinks. Today *a* person does not want to <sup>120</sup>day of finding out except<sup>121</sup> of what thinks. In order to take away says<sup>120</sup> in plain words. Therefore, that fineness, *that* wit, *that* delicate intelligence, *that* inclination to unravel the *knot*<sup>122</sup>, and<sup>123</sup> probe the depth of <sup>124</sup>soul's expression in *the* realm of poetry, seems to have been lost. A poet has *the* same difficulty than<sup>125</sup> *the* artist, even greater<sup>126</sup>. *They* always think what will take. And when one looks at *the* stage today, the pitch has become narrowed. The plays which take today *have* neither height nor depth. *They* just remain in *a* certain pitch. *The* only way and <sup>127</sup>most successful way of training the mentality of people, which is the stage, it<sup>128</sup> has limited its pitch to such <sup>129</sup>extent that people cannot develop any further. If *it is a* deeper play which says something higher than *the* mind of *the* generality, they say, "*It will not take*", "*it is too deep*", "*too spiritual*", or "*it is too vague.*"

The idea is that instead of making a progress upwards, the general tendency is to remain in the same plane in which the most ordinary man stands, the most ordinary mentality, to remain there and *to* keep art and poetry and music, everything, in that particular plane, not to make<sup>130</sup> higher because *it will* not *have* success, because everything depends upon a financial success.

Coming to music, <sup>131</sup>jazz band seems to be the feature of the day. I remember<sup>132</sup> twenty years ago, a prince of Rampur<sup>133</sup>, in India,

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120. Km.hw., od.tp.: "think, he wants things" instead of "day of finding out except of what thinks. In order to take away says"

121. Km.sh.: "except" could also be "accept"

122. Km.sh.: an illegible word, written in longhand, instead of "knot"

123. Km.hw., od.tp.: "to" instead of "and"

124. Od.tp.: "the" added

125. Km.hw., od.tp.: "as" instead of "than"

126. Od.tp.: "a greater difficulty" instead of "greater"

127. Od.tp.: "the" added

128. Od.tp.: ", it" omitted

129. Od.tp.: "an" added

130. Od.tp.: "it" added

131. Od.tp.: "the" added

132. Od.tp.: "I remember" omitted

133. For Rampur, see List

wanted to study music seriously. And his teacher said, “I will teach you with<sup>134</sup> one condition, that you will not hear any music except that it was<sup>135</sup> the best.” It means that the psychology of the mind is such that if *a* person sees ordinary art, or reads ordinary poetry, or hears the common music, or sees ordinary plays performed on the stage, his mind naturally takes the same direction. *It* does not evolve. *It* hinders evolution. And therefore, in spite of *the* wonderful inventions that are being made today, such as <sup>136</sup>talking machine, <sup>136</sup>wireless, aeroplane, radio, art seems to be going downwards for the very reason that no attention *is* given to individual progress. Among all arts, music is the ladder that leads to divine perfection. But there is music in every art, and all arts are contained in one another. Is *there* not poetry in painting, not music in sculpture? There is. There is painting in poetry too, and there is a<sup>137</sup> sculpture in music. And if a person has a deep insight into one art, *he* has insight in other arts. *I* mean to say *that*<sup>138</sup> if *you* are a painter, *you are a poet at the same time and a musician at the same time. Then the* poetry, the music in your soul is hidden, *and* the painter stands outside *and* covers both tendencies. But *they* are there. If *you* are a musician *you have the* same tendency. One art gives, one art develops the spirit of art; *it* has all arts in it. Therefore, always <sup>139</sup>artist is at the same time a painter, a sculptor, a poet, a musician.

But now coming to the conclusion of the development of the spirit of the<sup>140</sup> art, that<sup>141</sup> how this development does not produce outwardly something but inwardly something. And<sup>142</sup> what is it? It is the art of personality. In a real artist a distinct personality is developed which expresses itself in the realm of everything the artist does. In other words, an artist need not paint a picture in order to

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134. Od.tp.: “upon” instead of “with”

135. Od.tp.: “that it was” omitted

136. Od.tp.: “the” added

137. Km.hw., od.tp.: “a” omitted

138. Od.tp.: “I mean to say that” omitted

139. Od.tp.: “the” added

140. Od.tp.: “the” omitted

141. Od.tp.: “that” omitted

142. Od.tp.: “And” omitted

prove to be <sup>143</sup>artist. When *he has* reached a certain stage of art, his thought, *his* speech, his word, his voice, *his* movement, *his* action, everything he does becomes an art. The use of the art of personality is so great that no one in this world, whatever be his occupation, can say, “I don’t need to develop or to learn the art of personality.” *If he is a business man, if he is a lawyer, if he is in industry, if he is a seller in a shop, or working in an office or factory, whatever be his position, it is this art of personality which will help him. If he is a soldier, he has a chance to be <sup>144</sup>general, if he is a worker in a factory, he may one day be the head of it. Besides that success, he has that magnetism to win everybody he sees because of the art of personality. You will say, “What is <sup>145</sup>art of personality, how to regard it<sup>146</sup>?” The answer is, “The art of personality is in the movement, in manner, in words, I mean<sup>147</sup> in speech, in thought, and in feeling.” For instance, an awkward person does everything wrong, his movements<sup>148</sup> awkward and every move he makes, it<sup>149</sup> is repellent and it does not attract. The one who has not yet acquired the art of speech will offend even not intending it. With which<sup>150</sup> person will say something, and<sup>151</sup> he will offend them<sup>152</sup>. He may not mean it. He may not intend to insult, but he has not yet acquired the manner of speech. Do we not see in everyday life such people without intending to insult a person readily<sup>153</sup> because they don’t know the art of saying without saying?*

And then there is the art of thought. The more one activates one’s thought, *one’s* imagination<sup>154</sup>, the more *one is* capable of expressing the same in *the* realm of art. Therefore, beautifying of

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143. Od.tp.: “an” added

144. Od.tp.: “a” added

145. Od.tp.: “the” added

146. Km.hw.: “acquire it” instead of “regard it”; od.tp.: “can it be acquired” instead of “to regard it”

147. Km.hw., od.tp.: “I mean” omitted

148. Km.hw., od.tp.: “movement is” instead of “movements”

149. Km.hw., od.tp.: “, it” omitted

150. Km.hw., od.tp.: “When that” instead of “With which”

151. Km.hw., od.tp.: “and” omitted

152. Km.hw., od.tp.: “them” omitted

153. Od.tp.: “offend” added

154. Od.tp.: “one’s thought, one’s imaginations is active” instead of “one activates one’s thought, one’s imagination”

thought is the great source of development in the<sup>155</sup> art. And we come to *the* conclusion by knowing this, that whether the outward works of art are either<sup>156</sup> poetry, or music, or <sup>157</sup>stage, or whether<sup>158</sup> *it is the* art of personality which is *the* greatest of all arts. *And*<sup>159</sup> *it* cannot be accomplished without developing the spirit of sympathy. That is *the* principal and most important thing in life. The deeper *your* sympathy the greater your power and inspiration to bring your art to perfection.

God bless you.<sup>160</sup>

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155. Km.hw., od.tp.: "this" instead of "the"

156. Od.tp.: "either" omitted

157. Od.tp.: "the" added

158. Km.hw., od.tp.: "or whether" omitted

159. Od.tp.: "And" omitted

160. Od.tp.: "God bless you." omitted

Kismet Stam's shorthand reporting and typescript

Virginia Hotel<sup>1</sup>, Los Angeles  
 Wednesday evening, March 24<sup>th</sup>, 1926

2

### Sufi Mysticism

Friends,

I would like to speak on the subject of Sufi mysticism.<sup>3</sup> Mysticism is neither a faith or a belief, neither it is<sup>4</sup> a principle or a dogma. A mystic is born, and mystic is a temperament, and mystic is a certain outlook on life. It is therefore that many are confused by the word mystic, because mysticism cannot be explained in plain words.

Impulse for a mystic has divine significance. In every impulse, therefore, a mystic sees divine direction. What people call free will is something that does not exist for a mystic. He sees one plan working<sup>5</sup> and making its way toward a desired result, and every person, whether willingly or unwillingly, contributes toward the accomplishment of that plan. And that which one contributes to this plan is considered by one free will *and* by another accident. The one

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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 shorthand and the typescript differ, the shorthand is normally taken as the text and the difference is in a footnote.
- Km.tp. = Kismet Stam's typescript. Exceptionally no longhand transcription of her shorthand has been found. The words in her typescript which do not appear in the shorthand are in *italics*.
- od.tp. = an old typescript, without qa.s, nearly identical to the Km.tp.
- Sk.tp. = a typescript made by Sakina Furnée or under her supervision. The first part is identical to the od.tp. and is therefore not mentioned in the footnotes; the remainder of the document is missing.
- Hq.tp. = a typescript made at Headquarters, showing more editorial changes. The document has no qa.s.

#### Notes:

1. A.o.d.: "Reported by Kismet" added; Hq.tp.: "Number 49" instead of place and date; for Virginia Hotel, see List
2. Sk.tp.: "(the end is missing)" typed above the text; Hq.tp.: "SOCIAL GATHEKA." added, followed by the Sufi Invocation (see List)
3. Hq.tp.: "Friends, I would like to speak...Sufi mysticism." omitted
4. A.o.d.: "is it" instead of "it is"
5. Km.sh.: "working" repeated in sh.

who feels that, “This is my impulse, this is my idea, this I must bring to<sup>6</sup> action,” he only knows of that idea from the moment the idea has manifested to his view. He therefore calls it free will. But where did that idea come to him? Where does impulse come from? *It* comes directly or indirectly from within. Sometimes *it* may seem coming from without, but its beginning is from within. Therefore, every impulse for a mystic is a divine impulse. But you might say, “Why is *not* every impulse not<sup>7</sup> divine for everybody, since every impulse has *its* origin within?” Because *not*<sup>8</sup> everybody does not know it to be so. The divine part of the impulse is in knowing it. The moment you are conscious of the divine origin of *the* impulse, from that moment it is divine, although at all times in life it has come from within. It is the fact of knowing which makes it divine.

A mystic removes the barrier that stands between himself and another person by trying to look at life, not only from one’s<sup>9</sup> own point of view, but also from the point of view of another. All disputes and disagreements belong to the misunderstanding between persons, and mostly people misunderstand because *they* have their fixed point of view and they are not willing to move from it. This is a rigid condition of mind. The more dense a person, the more *he* is fixed in his own point of view. Therefore, it is easy to change the mind of an intelligent person, and<sup>10</sup> *it is* most difficult *to change the mind* of a foolish person once it is fixed. It is the dense quality of mind which becomes fixed on a certain idea, and that covers his eyes from seeing from the point of view of another. Many think that by looking at things from *the* point of view of another, we lose our point of view, but I would like lose our<sup>11</sup> point of view if it was *a* wrong point of view. Why *must one* stick to *one’s* own<sup>12</sup> point of view because it is one’s own<sup>12</sup> point of view? And why is *it one’s* own<sup>12</sup> point of view? Are<sup>13</sup> not all points of view the point of view of one and *the* same

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6. Hq.tp.: “into” instead of “to”

7. A.o.d.: “not” omitted

8. Hq.tp.: “not” omitted

9. A.o.d.: “his” instead of “one’s”

10. A.o.d.: “but” instead of “and”

11. A.o.d.: “rather lose my” instead of “like lose our”

12. A.o.d.: “own” omitted

13. A.o.d.: “, and” instead of “? Are”

spirit? And as two eyes are needed to make the sight complete and two ears *are* necessary to make the hearing complete, *so it* is the understanding of two points of view, two<sup>14</sup> opposite points of view, which gives<sup>15</sup> a fuller insight into life. *A* mystic calls this unlearning.

What we call learning is fixing ideas in our mind. Learning is not freeing the soul, learning is limiting the soul. By this I do not mean to say that learning has no place in life; *I* only mean to say that learning is not all that is needed in the spiritual path. There is something besides; there is something beyond learning and you can get to it by unlearning. Learning is just like making knots of ideas, and the thread is not smooth as long as *the* knots are there. *They* must be unravelled. *When the thread is smooth, you can treat it in any way you like.* The mind with knots is not capable of having a smooth circulation of truth. The ideas<sup>16</sup> which are once<sup>17</sup> fixed in *one's* mind *block it.* *A* mystic, therefore, is willing to see from all points of view in order to make his knowledge clear. *It* is that willingness which is called unlearning, *and I will give an example of it.*

Once I was travelling in the<sup>18</sup> ship and there was a young Italian who was perhaps <sup>19</sup>atheist, and<sup>20</sup> seeing me in *a* sort of religious robe, *he* thought I was *a* missionary *who was* preaching a certain faith. *He* began by saying, "I do not believe in anything." *He* defended himself and protected himself by this affirmation. *I* said, "*That is* very nice. *But* what do you believe, how say in words<sup>21</sup>?" "Well, say<sup>22</sup>, I believe in eternal matter." I said<sup>23</sup>, "*Your belief is* not very far from my belief. *You believe in eternal matter and* I believe in eternal spirit. *It is the* same thing. Eternal matter, I call eternal spirit<sup>24</sup>. *I am* willing to take your word as long as you believe in the

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14. A.o.d.: "the" instead of "two"

15. A.o.d.: "give" instead of "gives"

16. Km.sh.: "blocks" written; a.o.d.: "blocks" omitted

17. A.o.d.: "once" omitted

18. Hq.tp.: "a" instead of "the"

19. Od.tp., Hq.tp.: "an" added

20. A.o.d.: "and" omitted

21. A.o.d.: "how say in words" omitted

22. A.o.d.: "He said" instead of "Well, say"

23. A.o.d.: "replied" instead of "said"

24. Km.sh.: "matter" written, evidently by mistake; a.o.d.: "spirit" instead of "matter"

eternal. You call matter. I call spirit.<sup>25</sup> We shall *not* argue on<sup>26</sup> words. What is the use? If you are pleased to call it matter, I am willing to accept *it*.” And<sup>27</sup> from that moment we became great friends, and truth<sup>28</sup> he would never<sup>29</sup> *have* listen<sup>30</sup> to, *he* listened *to* with great interest. *He* parted<sup>31</sup> by saying, “Your religion is my religion.”

That is the idea of the mystic. He sees the superficiality of differences and the<sup>32</sup> uselessness of it<sup>33</sup>, and they are only caused by *a little ego, a little vanity, a little pride that* “My argument is right *and* yours is wrong.” That is all.<sup>34</sup> *The* sense of understanding is one and *the* same in all of us, *and* if *we are* willing to understand, *the* understanding *is within* our reach. Very often what happens *is that we are* not willing to understand; that is *why we do* not understand. Mankind has *a* sort of stubbornness. *Man goes against* what *he* thinks comes<sup>35</sup> from another. At the same time, all that is<sup>36</sup> learned has come from another. *He* has not learned one word from himself, all *he has* learned is from others. Yet *he* calls *it* his argument, his thoughts<sup>37</sup>, his view. *There* is not<sup>38</sup> such thing; *he* has taken them from somewhere. *It is by* accepting this fact which makes a mystic understand<sup>39</sup> all and *it is this which* makes him *a* friend of all.

*A* mystic does not look at reasons as everybody sees them because he sees that the first reason that comes to our mind is but a cover over another reason which is hidden behind it. He has patience therefore, to wait till<sup>40</sup> *he has* lifted the veil of<sup>41</sup> the first reason, and

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25. A.o.d.: “You call matter. I call spirit.” omitted

26. A.o.d.: “over” instead of “on”

27. A.o.d.: “And” omitted

28. A.o.d.: “things” instead of “truth”

29. A.o.d.: “never could” instead of “would never”

30. Od.tp., Hq.tp.: “listened” instead of “listen”

31. Hq.tp.: “ended” instead of “parted”

32. A.o.d.: “their” instead of “the”

33. A.o.d.: “of it” omitted

34. A.o.d.: “That is all.” omitted

35. A.o.d.: “to come” instead of “comes”

36. A.o.d.: “he has” instead of “that is”

37. A.o.d.: “idea” instead of “thoughts”

38. A.o.d.: “no” instead of “not”

39. A.o.d.: “that a mystic understands” instead of “which makes a mystic understand”

40. A.o.d.: “until” instead of “till”

41. A.o.d.: “over” instead of “of”

saw<sup>42</sup> *the* reason behind it. But then again *he* sees that this reason, which was hidden behind the first reason, is more powerful and great reason<sup>43</sup>, but *that there* is a greater reason still behind it. *And* so from one *reason* to another *reason he goes and sees* in reason nothing but a treachery<sup>44</sup> to cover reality. And as *he* goes further, penetrating the added<sup>45</sup> walls<sup>46</sup> of reason, *he* reaches in a place where there is the essence of reason. By touching the essence of reason, *he* sees *the* reason in every good and bad thing.

And now you compare a mystic with *an* average person who argues and disputes and fights and quarrels over the first reason, which is nothing but a cover. Compare the two. One is ready to form an opinion, *to* praise one and *to* condemn the other; and *the* other patiently waits till<sup>47</sup> reality unfolds itself gradually. *A* mystic believes in the unknown and unseen not only in the form of God, but the unknown that is to come, the unseen that is not yet seen; whereas the other has no patience to wait until *he* knows the unknown, till<sup>47</sup> *he* sees the unseen.

*A* mystic does not urge the knowledge of *the* unseen or unknown<sup>48</sup> upon another, but *he* sees the hand of *the* unknown working through all things. For an<sup>49</sup> instance, if a mystic has the impulse to go out and walk toward the north, he thinks there must be some purpose in it. *He* does not think *it* is only *an* imagination of him, a foolish fancy, although the reason of it *he* does not know. But *he* will go to the north and *he* will try to find the purpose of his going in the result that will come from his going there.

The whole life of the<sup>50</sup> mystic is mapped on this principle, and it is by this principle that he can come to the stage when his impulse

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42. Km.sh.: "saw" could also be "so"; a.o.d.: "until he sees" instead of "and saw"

43. A.o.d.: "and great reason" omitted

44. Hq.tp.: "drapery" instead of "treachery"

45. A.o.d.: "several" instead of "added"

46. Hq.tp.: "veils" instead of "walls"

47. A.o.d.: "until" instead of "till"

48. A.o.d.: "unknown or unseen" instead of "unseen or unknown"

49. Hq.tp.: "an" omitted

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

becomes a voice from within that tells him to<sup>51</sup> go here, or<sup>52</sup> go there or “you leave” or “move” or “sit there<sup>53</sup>”. Therefore, while others are prepared to answer why *they are* doing *anything* or where<sup>54</sup> they are going or what *they* wish to do, the mystic cannot answer because he himself does not know. And yet he knows more than the person who is ready to answer why *he* is going and what *he* is going to accomplish, for what does man know *about* what will come to follow<sup>55</sup>? He makes his program and plans, but he does not know.

Man proposes and God disposes. Many say *this* every day and at *the* same time *they* make plans and programs<sup>56</sup> and lay out their plans. A mystic is not particular about it. *He* is working on the plan which is laid out already and he knows that there is a plan. He may not know the plan in detail, but *the* mystic is one who will know the plan, and if anyone do<sup>57</sup>, *it is the mystic*. This again tells us *something*; the one who knows little, knows most, and those who seem to know more, *they* know the least.

The outlook of a<sup>58</sup> mystic is that of a man standing on the top of a mountain and looking at the world from a great height. And if you say, “But a mystic looks upon them all *as* one not much different from the other, *they are* all<sup>59</sup> like children to him.” But you see the same from the top of *a* mountain also<sup>60</sup>. All tall and short people, all *seem to be* of the same size, *they* appear like little beings moving about. And an average man is frightened of truth in the same way as a person who has not been on a great height gets a fright *at*<sup>61</sup> the sight of the immensity of space. So the truth is immense and when a person reaches the top of understanding, *he* becomes frightened and *he* does not want to look at it. Many have told me that, “The Eastern

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51. A.o.d.: “you” instead of “to”

52. A.o.d.: “you” added

53. A.o.d.: “still” instead of “there”

54. A.o.d.: “why” instead of “where”

55. A.o.d.: “him” instead of “follow”

56. A.o.d.: “their programs” instead of “plans and programs”

57. A.o.d.: “can know the plan” instead of “do”

58. A.o.d.: “the” instead of “a”

59. A.o.d.: “all” omitted

60. A.o.d.: “also” omitted

61. A.o.d.: “frightened at” instead of “a fright at”

philosophy interest us very much, but *the* conception of *nirvana*<sup>62</sup> is very frightening.” I say, “Yes, *it* is frightening for *a* man who is not accustomed to stand of<sup>63</sup> *the* top of *the* mountain, *it* is *frightening*. But<sup>64</sup> *truth is* just the same. Truth is frightening, but truth is reality.”

Besides, man is so fond of illusion that he, so to speak, revels in it. A man who is seeing an interesting dream, and<sup>65</sup> if *a* person awakens him, *he*<sup>66</sup> says, “O, let me sleep.” *He* likes to look at *his* dream, *he* does not like to wake to reality because reality *is* not so interesting as the dream. So among the students<sup>67</sup> after truth, *you will find* one among thousand who is courageous enough to look at the immensity of truth. But many others take interests in the illusion and they are glad<sup>68</sup> out of curiosity to see a mental illusion because it is different from the illusion of the physical life, and they are apt to call it mysticism. But that is not mysticism. No one can be a mystic and call himself a Christian mystic, *a* Jewish mystic, or *a* Muhammadan mystic. For what is mysticism? Mysticism is something which erases from one’s view that<sup>69</sup> idea of separateness, and if *a* person<sup>70</sup> claims to be this mystic or that mystic, he is not a mystic, it is only a name *he* is playing with.

People say that *a* mystic is someone who dreams and who lives in the clouds, *but* my answer is that *a*<sup>71</sup> real mystic stands on earth, his head in heaven. It is not true that the wise man is not intellectual or *that the wise man is* not clever. The<sup>72</sup> clever man is not wise, *but* the one who has the higher knowledge has no difficulty in having the<sup>73</sup> knowledge of the worldly things. It is the man who has only the knowledge of worldly *things who has* great difficulty in

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62. For *nirvana*, see Glossary

63. Km.tp., od.tp.: “on” instead of “of”

64. Km.tp., od.tp.: “But” omitted; Hq.tp.: “for a man who is not accustomed to stand of the top of the mountain, it is frightening. But” omitted

65. Hq.tp.: “and” omitted

66. Hq.tp.: “, he” omitted

67. Hq.tp.: “seekers” instead of “students”

68. Km.sh.: “glad” written in longhand; a.o.d.: “inclined” instead of “glad”

69. A.o.d.: “the” instead of “that”

70. Sk.tp.: the text ends here; the remainder of the document has not been found

71. A.o.d.: “the” instead of “a”

72. A.o.d.: “A” instead of “The”

73. A.o.d.: “the” omitted

having the higher knowledge. It was very wise of Ford<sup>74</sup> who told<sup>75</sup> me the other day, said,<sup>76</sup> “If you would have<sup>77</sup> been a *businessman*, I am sure that<sup>78</sup> you would have been successful.” Furthermore, *he* said, “I have all my life tried to solve the problem *which* you have solved.” This again gives *us an* insight *into* this idea that a<sup>79</sup> higher wisdom does not debar a person from having worldly wisdom, but worldly wisdom does not enable *a* person to have the higher wisdom.

And now coming to the mystic’s vision. They think to see some colours or some spirits or some visions is *mystical*. I do not think that *mysticism*<sup>80</sup> can be restricted to these<sup>81</sup> things, and those who see these things are not necessarily mystics. Besides, those who can see and whose vision *is* clear, they say so little about it. The mystic will claim the least of seeing wonderful things or doing wonderful things; it diminishes<sup>82</sup> his vision, his power, as soon as *he* begins to feed his vanity to claim<sup>83</sup> to know or do things which others cannot do. Because the main thing *that the* mystic has to accomplish is to get rid of *the* false ego, and if *he* feels<sup>84</sup> it on claiming such things, *he* loses<sup>85</sup> all his power *and* virtue and greatness.

Besides that, friends, for a mystic, every person is a written letter, just like before an experienced physician a person’s face is narrative of his condition. And yet, do you think, a mystic would say that “in this person I see this” to another one? Never. For the reason that<sup>86</sup> the more he knows, the greater trust is put in him by God. He covers all that is to be covered. He only says all that is to be said. Would you ever see<sup>87</sup> a mystic say, “I understand your ways, I catch

74. For Henry Ford, see List; for his conversation with Inayat Khan, see *Complete Works*, Preface, 1926 I

75. Hq.tp.: “telling” instead of “who told”

76. A.o.d.: “said,” omitted

77. Hq.tp.: “had” instead of “would have”

78. A.o.d.: “that” omitted

79. A.o.d.: “a” omitted

80. Km.sh.: actually “mystic” written; a.o.d.: “mysticism” instead of “mystic”

81. A.o.d.: “those” instead of “these”

82. A.o.d.: “would diminish” instead of “diminishes”

83. A.o.d.: “by claiming” instead of “to claim”

84. A.o.d.: “feeds” instead of “feels”

85. A.o.d.: “will lose” instead of “loses”

86. A.o.d.: “that” omitted

87. Hq.tp.: “hear” instead of “see”

you”? Never.<sup>88</sup> *A* mystic will know most and will act innocently. It is the ones who know little *who* make *a* fuss about their knowledge. The more a person knows, the less he shows to the world<sup>89</sup>.

Do you think *a* mystic is ready to correct people for their follies and *to* condemn them for their errors, and *to* accuse them of their foolishness? He sees so much of errors *and* follies and foolishness that he never feels inclined *to do so*. *He* just sees life in *its* different ways, *he* just sees this<sup>90</sup> process that<sup>91</sup> *an* individual goes through *in* life. *It* is by mistakes and errors that one learns in the end *and a* mystic never feels that *he* should condemn *anyone* for them. *He only feels that it* is natural. Some are going rapidly, others *are going* slowly. Foolishness is just like light and darkness. It is through the<sup>92</sup> darkness that *the* sun rises, and through ignorance wisdom will rise one day. *A* mystic, therefore, needs not learn patience; he is taught patience by life from *the* beginning till *the* end. *A* mystic need not learn tolerance; his outlook gives him tolerance. *It is natural for him*. *He* need not learn forgiveness; *he* cannot do *anything* but forgive.

Man loves complexity and calls it a knowledge. A great many societies and institutions here and<sup>93</sup> in the world which call themselves occult *and* esoteric *and* psychic and <sup>94</sup>different names, knowing the fact that everyone is interested in complexity, they<sup>95</sup> cover truth, *and* instead of covering in one cover, *they* cover in thousand covers to make *it* more interesting. Just like<sup>96</sup> there was a custom in ancient times, *that* when people went to wise<sup>97</sup>, *they* said, “How shall we worship, *how shall we have* the manner of worship?” *And the priest* said, “How far *do you live* from *the* shrine?” *And they* said, “Two miles.” *And he* answered, “Well,<sup>98</sup> *you must* come on foot

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88. Hq.tp.: “Never.” omitted

89. A.o.d.: “other” instead of “world”

90. A.o.d.: “the” instead of “this”

91. A.o.d.: “that” omitted

92. A.o.d.: “the” omitted

93. A.o.d.: “here and” omitted

94. Hq.tp.: “by” added

95. Hq.tp.: “they” omitted

96. Hq.tp.: “as” instead of “like”

97. A.o.d.: “worship” instead of “wise”

98. Hq.tp.: “Well,” omitted

to the shrine and walk around *it* hundred times before *you* come in.” *He* gave him<sup>99</sup> a good exercise before he was<sup>100</sup> allowed to come in. And *the* same thing *they* do even today. When *a* person says, “I want to see truth,” but he wants to look for truth in complexity, they cover truth under *a* thousand covers *and* then *they* give him the problem to solve. Are there not many interested in *the mahatmas*<sup>101</sup> of the Himalaya; *are there* not many seeking for<sup>102</sup> *the* holy souls in remote places of Persia, looking<sup>103</sup> for *a* master perhaps<sup>104</sup> in the midst of Australia? Perhaps next year an article *will appear in which it is said* that *a* great soul is found<sup>105</sup> in Siberia. What is *it* all? *It is all the* love of complexity, funny notions, strange ideas which lead souls no further.

Therefore, very often mystic<sup>106</sup> appears to be simple because sincerity makes him feel inclined to put truth in simple language *and in simple* ideas, and because people value complexity *they think that what he* says is very simple *and that it is something* which *they* have always known, there<sup>107</sup> is nothing new. But I repeat, “*There is* nothing new under the sun<sup>108</sup>”, as Solomon has said. Besides, truth belongs to the soul and *the* soul knows it and as soon as *the* truth is spoken, the soul happens to know it, *it* is not new to it, *it is* not foreign to it. *If a* person says, “*This is something* I have already known, nothing new that know about it<sup>109</sup>.” But<sup>110</sup> I say that even if the soul has known, it is never repeated *too* often for you. The greater<sup>111</sup> saints of the East have said, perhaps, a phrase, “God is one” for a million times in their lives. Do you think *they were* so foolish *as not to* understand the

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99. A.o.d.: “them” instead of “him”

100. A.o.d.: “they were” instead of “he was”

101. For *mahatma*, see Glossary

102. A.o.d.: “interested in” instead of “seeking for”

103. A.o.d.: “many who look” instead of “looking”

104. A.o.d.: “perhaps” omitted

105. A.o.d.: “born” instead of “found”

106. A.o.d.: “a mystic very often” instead of “very often mystic”

107. A.o.d.: “that it” instead of “there”

108. See Ecclesiastes 1:9; for Solomon, see List

109. A.o.d.: “nothing new that know about it” omitted

110. A.o.d.: “But” omitted

111. A.o.d.: “great” instead of “greater”

meaning to say<sup>112</sup> once? Why *do they* repeat *it* for a million times? *The* reason is that *it is*<sup>113</sup> never enough. We live in the midst of illusion,<sup>114</sup> from morning till evening *when we* go to sleep. What we do not know is the illusion in which *we* are from morning till evening. *It is* not *the* truth we do not know; *truth is all we know*, if we know anything fully. The mystic, therefore, instead of learning truth, instead of looking for truth, wishes to maintain truth, *he* wishes to cling to *the* idea of truth, to keep *the* vision of reality before him lest *it* may be covered by the thousand veils of illusion.

One may ask, “Does a<sup>115</sup> mystic make any effort to reach the higher<sup>116</sup> realization?” Yes, it is an art which is taught from teacher to pupil, and so from one person to another person this art is handed down from ages. But one might think, if truth is within oneself, why is there a necessity of such an art? Art is not nature, after all. The animals and birds, they do not need an art; they are happy, *they are* peaceful, they are innocent, *they are* spiritual, really speaking<sup>117</sup>. Yes, it is true, but they live in nature, their life is natural. We live far away from nature. We have made our own<sup>118</sup> artificial world to live *in*. *And* it is therefore that we require an art to come out of it, and<sup>119</sup> *I* do not mean to say *that we must* go out of life or that we must not have anything to do with the life in order to be mystics. But we have to practice that art by which to get in touch with reality.

That art is concentration in the first place. By concentration *I* do not mean *to* close the eyes and sit in *the* church on Sunday. Many know *how* to close *their* eyes and sit there, *and their* minds wander<sup>120</sup> about, especially at that time when *they* close their eyes. Concentration means that every atom of the body and of *the* mind is centred in one spot.

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112. A.o.d.: “of it by saying it” instead of “to say”

113. Km.sh.: the sh. symbol looks like “do”, but a.o.d. have “it is” instead of “do”

114. Hq.tp.: “in which we are” added

115. A.o.d.: “the” instead of “a”

116. A.o.d.: “highest” instead of “higher”

117. A.o.d.: “spiritual” instead of “speaking”

118. A.o.d.: “own” omitted

119. A.o.d.: “and” omitted

120. Hq.tp.: “mind wanders” instead of “minds wander”

The next stage<sup>121</sup> is contemplation; that is to be able to retain an idea that raises one's consciousness from the dense world.

The third stage is meditation, and that is to purify oneself, to free oneself and to open oneself to the light of truth that it may abide in one's spirit.

The fourth step is realization. Then the mystic no longer is the knower of truth, but truth itself.<sup>122</sup>

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*Q.: Would you please repeat once more the stages of concentration?*

A.: 1. Concentration is fixing *the* mind on a certain form.

2. Contemplation is centring *the* mind in a certain idea.

3. Meditation is receiving by opening oneself to the light of truth.

4. Realization is not knowing, but being truth itself.

*Q.: Is spirituality dependent upon knowing, upon the individual entity?*

A.: That is why the creation was intended, for that<sup>123</sup> purpose, that being *an* individual entity, the spirit may realize perfection; that was the condition. In other words, the spirit of humour was waiting to enjoy itself. It therefore went to see a comedy. And struck by the comedy, that spirit manifested. And in the manifestation of mirth that spirit enjoyed. That was the fulfilment of the purpose of that spirit, which was silent before going to see the comedy. The whole idea of this manifestation into separate entities is for this purpose, that the spirit may realize to perfection the allness or the absolute aspect of its being.

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121. A.o.d.: "step" instead of "stage"

122. Hq.tp.: "To be read at the meetings of the World Brotherhood" added

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

Kismet Stam's shorthand and longhand reporting  
and Headquarters typescript

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Los Angeles, Virginia Hotel  
Thursday evening, March 25<sup>th</sup>, 1926

1 2

### The Sufi's Religion

Religion in the ordinary sense of the word, as known by the world, is the creeds. There are not many religions in the world, but there are many creeds. And what does creed mean? Creed means a cover over the religion. There is one religion and there are many covers. Each of these covers are<sup>3</sup> called "Christianity", "Buddhism", "Hebrew religion", "Muhammadanism"<sup>4</sup>, *etc.*, and when you take off these covers, you will find that there is one religion, and it is that religion which is the religion of the Sufi. And at the same time *a* Sufi

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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.
- Hq.tp. = a typescript made at Headquarters to be published as a Gatheka. The first part of the lecture became number 66, the second part number 67. The questions and answers are not included. As we do not have a handwritten transcription of Km.sh., the words which are in *italics* refer to the typescript made at Headquarters.
- Hq.st. = a stencilled typescript nearly identical with the Hq.tp., and therefore only mentioned where it differs.
- Od.tp. = an old typescript from the legacy of Murshida Rabia Martin (see List), handed down via Murshida Ivy Duce (see List), showing editorial changes.
- Km.hw. = Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given. Except for the questions and answers, no handwritten transcription of the shorthand has been found.

#### Notes:

1. Hq.tp.: "RELIGIOUS GATHEKA." followed by the Sufi Invocation instead of place and date; od.tp.: "From legacy Murshida Martin, handed down by Mrs. Duce, not in handwriting" typed above the text
2. Od.tp.: "for mureeds" added
3. Hq.tp., od.tp.: "is" instead of "are"
4. Hq.tp.: "Muslim religion" instead of "Muhammadanism", a term current in Inayat Khan's day, but now considered an inappropriate name for the religion of Islam, and no longer used

does not condemn a church or a<sup>5</sup> creed or a certain form of worship. He says it is<sup>6</sup> the world of variety. Everyone<sup>7</sup> must have his choice of food, *his choice of dress*, his choice of expression. Why must the followers of one faith think that the others are heathens or pagans? The Sufi thinks that we all follow one religion, only in different names<sup>8</sup> and different forms, but behind names and forms there is one and the same spirit and there is one and the same truth. But the pity is that *the* orthodox priests and the<sup>9</sup> clergy who<sup>10</sup> disagree between<sup>11</sup> themselves apart<sup>12</sup> it; even in the colleges, *and* in the universities, when students study theology, they study without interest. A professor told me in Switzerland that, “We have read many books of religion. I was a professor of theology, but we are taught in the college to study without taking deep interest *in the subject, to be neutral.*” But that is not *the* attitude to<sup>13</sup> become inspired. *Our*<sup>14</sup> attitude must be *that of interest, of sympathy, of friendliness toward that religion and towards the*<sup>15</sup> teacher who has brought it<sup>16</sup>.

I began to study *the* Bible in my early youth and my devotion for<sup>17</sup> Christ and *the* Bible was as great as *that* of any Christian and perhaps more. And so it is with all scriptures. If you have sympathy, *if you have* interest in all<sup>18</sup> you study and read that<sup>19</sup> is living, then<sup>20</sup> it inspires you, you are benefited by it because of your love for truth. *The same truth is common to all, but the tendency of*<sup>21</sup> *the* academic

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5. Hq.tp.: “a” omitted

6. Od.tp.: “sees” instead of “says it is”

7. Od.tp.: “Each one” instead of “Everyone”

8. Od.tp.: “rites” instead of “names”

9. Hq.tp., od.tp.: “the” omitted

10. Hq.tp.: “who” omitted

11. Hq.tp.: “among” instead of “between”

12. Hq.tp.: “about” instead of “apart”

13. Od.tp.: “with which you” instead of “to”

14. Od.tp.: “Your” instead of “Our”

15. Od.tp.: “religion and towards the” omitted

16. Od.tp.: “and that doctrine” instead of “who has brought it”

17. Hq.tp., od.tp.: “towards” instead of “for”

18. Od.tp.: “that” added

19. Hq.tp., od.tp.: “then it” instead of “that”

20. Od.tp.: “then” omitted

21. Km.sh.: “And” instead of “The same truth is common to all, but the tendency of”

study of religions<sup>22</sup> is to find where is the difference. They would be most interested in knowing<sup>23</sup> where Christianity differs from Buddhism and where *the Jewish religion differs* from Islam. Their interest is in the difference instead of being interested in *the* synthesis, that<sup>24</sup> where we<sup>25</sup> meet. It is in the meeting-ground of different faiths that there is the sacred bliss of<sup>26</sup> pilgrimage. In India, in order to teach this idea, they have made a place of pilgrimage where two rivers meet. When there is one river, they call it sacred, but the most sacred place is where two rivers meet. It is the same thought that every stream of divine wisdom which we call religion is sacred, but the<sup>27</sup> most sacred about<sup>28</sup> it is *there*<sup>29</sup> where two streams meet. And when we realize that<sup>30</sup>, then<sup>31</sup> we make the real pilgrimage in<sup>32</sup> the spirit.

And now coming to the idea of what religion consists of. The first thing in the religion is the idea of God. What is God? Some say that, "My idea of God is that he is in the highest heaven, that *he* is the creator, that *he is the* judge of the last day, *that*<sup>33</sup> *he* is the forgiver." And there is another one who says, "My idea of God<sup>34</sup> is that God is all, God is abstract, all is God, and if anyone believes in a personal God, I do not believe it." Both are right and yet both are wrong. They are right if<sup>35</sup> they see the other point of view and they are wrong if<sup>36</sup> they see their own point of view. Both see the God-ideal with one eye. One sees *it* with the right eye *and* the other with the left eye. If they see with both eyes, *then* the vision is complete. It is indeed an error on the part of man to limit God in the idea of a personal being, and it

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22. Hq.tp., od.tp.: "religion" instead of "religions"

23. Od.tp.: "in knowing" omitted

24. Hq.tp., od.tp.: "that" omitted

25. Od.tp.: "they" instead of "we"

26. Hq.tp.: "bliss of" omitted; Hq.st.: "place of" instead of "bliss of"

27. Hq.tp.: "the" omitted

28. Hq.tp.: "about" omitted

29. Od.tp.: "is" instead of "about it is there"

30. Od.tp.: "them" instead of "that"

31. Hq.tp., od.tp.: "then" omitted

32. Od.tp.: "of" omitted

33. Od.tp.: "that" omitted

34. Hq.tp., od.tp.: "of God" omitted

35. Od.tp.: "when" instead of "if"

36. Od.tp.: "when" instead of "if"

is wrong on the part of the being<sup>37</sup> who believes in the absolute God to efface the being of God for<sup>38</sup> his conception of it. As they say, “To explain God is to dethrone God.”<sup>39</sup> To say that God is abstract is like saying, “God is the space, God is the<sup>40</sup> time.” Can you love the space? Can you love time? *There* is nothing there to love. A beautiful flower would attract you more than the space. And nice music will attract you more than time. Therefore, the believer in the abstract God has only his belief, but *he* is not benefited by it. *He* may just as well believe in no God as in *an* abstract God. Yet *he* is not wrong, *he* is uselessly right.

The most advisable<sup>41</sup> thing for the believer of God is to first make his own conception of God. Naturally man cannot make a conception which he does not know, of something he does not know. For instance, if I told you to imagine a bird that you have never seen, which is unlike any bird you have ever seen, you will first attach two wings to the bird<sup>42</sup>, then you will say<sup>43</sup> the head of the<sup>44</sup> cow, and then perhaps you will imagine the feet of the<sup>45</sup> horse, *the* peacock’s tail. But *you* cannot imagine<sup>46</sup> any form *which* you have not seen, no one do, borrow<sup>47</sup> form *which* you already know. *You* cannot make a conception which you have never seen or known before. Besides, *it* is the easiest thing and *it is the* most natural thing for man to conceive of any being in his own form. When man thinks of fairies *or* angels *he* sees them in human form, and therefore if a person conceives of *the* God-ideal, even the highest and best way of conceiving will be in<sup>48</sup>

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37. Hq.tp., od.tp.: “in the person” instead of “on the part of the being”

38. Hq.tp.: “from” instead of “for”

39. This saying, actually Inayat Khan’s own, is cited as though it had been said by someone else; no such reference has been found

40. Od.tp.: “the” omitted

41. Od.tp.: “feasible” instead of “advisable”

42. Hq.tp., od.tp.: “the bird to wings” instead of “two wings to the bird”

43. Hq.tp., od.tp.: “see” instead of “say”

44. Od.tp.: “a” instead of “the”

45. Od.tp.: “a” instead of “the”

46. Od.tp.: “get” instead of “imagine”

47. Hq.tp., od.tp.: “which you have not known. You have to embody from your mind a” instead of “no one do, borrow”

48. Od.tp.: “the” omitted

*the*<sup>49</sup> highest and best human<sup>50</sup> personality. *There is nothing wrong about it.* That is all *that* man can do. God is greater than man's conception, but man cannot conceive him <sup>51</sup>higher than he can. Therefore, any man's God is in his own conception. *It* is useless, therefore, to argue and *to* discuss and to urge one's own conception upon another. For the best way a person can think of God is in the way *he* is capable of thinking of God.

And then the next aspect of religion is the ideal of the teacher. One says that, "My teacher is the saviour of the world, *the* saviour of humanity. My teacher is divine, my teacher is God himself." And there is another who is ready to oppose it, saying that it is not true, no man can be called divine, and no one can save the world, everyone<sup>52</sup> has to save himself. But if you look at it from *the* Sufi's point of view, the Sufi says, "What does it matter if a man sees in someone he adores and worships and idealizes, God himself?" There is nothing wrong about it.<sup>53</sup> After all, this whole manifestation is God's manifestation. If he says *that* in that particular teacher I see<sup>54</sup> *the* divine, *there is* nothing wrong about it. Let him call his teacher divinity. I am sorry for the one who does not call his teacher the same<sup>55</sup>. Besides that, we each have an effect of our deeds on the whole cosmos and if a high<sup>56</sup> soul was called by someone the saviour of the world, *it* is not an exaggeration. One wicked soul can cause such a<sup>57</sup> harm to the whole cosmos, and one holy soul by his life on earth can do so much good, directly and indirectly, to each being in the world, because each soul is connected with the whole cosmos. But for *the*<sup>58</sup> Sufi there is no dispute about it. If a Buddhist says Buddha is my saviour, if a Christian says *that* Christ is divine, if a Muslim says that Muhammad was the seal of the prophets, if a Hindu says

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49. Od.tp.: "form of a human" instead of "the"

50. Od.tp.: "the" omitted

51. Od.tp.: "see him any" instead of "conceive him"

52. Hq.tp.: "each one" instead of "everyone"

53. Hq.tp.: "There is nothing wrong about it." omitted

54. Hq.tp.: "he sees" instead of "I see"

55. Hq.tp.: "saviour" instead of "same"

56. Od.tp.: "higher" instead of "high"

57. Hq.tp.: "a" omitted

58. Od.tp.: "a" instead of "the"

that Krishna was the expression of God, the Sufi says, “You are all justified, you each have your name, individually or collectively. You are calling our<sup>59</sup> ideal.<sup>60</sup> I love it all.<sup>61</sup> All these names *are the same*<sup>62</sup> of my ideal. You each *have* your own ideals.<sup>63</sup> I have all these names as the name of my ideal. I call my beloved Krishna, Buddha, Christ, Muhammad.<sup>64</sup> Therefore, all your ideals<sup>65</sup> I love, because my ideal is one and the same.”

And now comes the third idea in religion, and that is the idea of the form of worship. Perhaps in one religion there are candles lighted and there is a form of worship. And there is in<sup>66</sup> another religion, even a song is not allowed to be sung in the church. In another religion they call out the name of God and pray the Lord with movements<sup>67</sup>. In another religion they have put a statue of Buddha on the altar as the sign of peace. These are different expressions of devotion. Just like<sup>68</sup> in the Western countries by nodding and in *the* Eastern countries by raising their hands, *they* salute one another. *It is the* same feeling, *but the* action is different. What does it matter if *one* greets in this way or in that *way*, is it not after<sup>69</sup> all a greeting? The Sufi says as<sup>70</sup> long as there is real devotion, *it* does not matter in what way *it is* expressed. For him it is the same.

*Once*<sup>71</sup> I was travelling from England to *the* United States and in<sup>72</sup> the ship on Sunday there was a Protestant service, and after Protestant service<sup>73</sup> *then* there was a Catholic service, and when *I* went to *the*

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59. Hq.tp.: “my” instead of “our”

60. Od.tp.: “and I find you are correct. Call them by what name you like.” instead of “individually or collectively. You are calling our ideal.”

61. Hq.tp.: “I love it all.” omitted; od.tp.: “I love all those names.”

62. Od.tp.: “They are the names” instead of “All these names are the same”

63. Od.tp.: “You each have your own ideals.” omitted

64. Od.tp.: “To my beloved I give all these names you have given.” added

65. Od.tp.: “All that you have given” instead of “Therefore, all your ideals”

66. Hq.tp., od.tp.: “in” omitted

67. Od.tp.: “with movements” omitted

68. Hq.tp.: “as” instead of “like”

69. Hq.tp.: “after” omitted

70. Hq.tp.: “so” instead of “as”

71. Od.tp.: “Once” omitted

72. Hq.tp.: “on” instead of “in”

73. Od.tp.: “and I attended and everyone thought I was Protestant” instead of “and after Protestant service”

Catholic service people began to look at me, *doubting* if I was a Catholic or a Protestant<sup>74</sup>. After that<sup>75</sup>, there was a Jewish service and when I went *they began to think that if I was a rabbi*<sup>76</sup>, why did I go to all these services<sup>77</sup>? To me every one of these services was an<sup>78</sup> expression of devotion, for me *they were*<sup>79</sup> not different. *The* form makes<sup>80</sup> no difference, *it is our*<sup>81</sup> feeling. When our<sup>82</sup> feeling is right, *if we are in the church or on the marketplace or in the sublime*<sup>83</sup> nature or in *our* own house, we always will express our sincere devotion. Therefore, a Sufi's form of prayer is all forms of prayer<sup>84</sup> and in every form he feels that exaltation which is the principal thing to experience in religious life.<sup>85</sup>

<sup>86</sup>There is an<sup>87</sup> aspect of religion which is what is forbidden and what is allowed, the moral and ethical conception<sup>88</sup>. One religion says, this is forbidden and this is allowed; another religion says another thing, and another religion still another thing<sup>89</sup>. But what is this law? Where does it come from? This law comes from the conception of the<sup>90</sup> prophets or<sup>91</sup> law-givers which they have gotten<sup>92</sup> from the need of the community. And<sup>93</sup> therefore, perhaps one lawgiver was born in

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74. Od.tp.: "doubtfully" instead of "doubting if I was a Catholic or a Protestant"

75. Od.tp.: "the Catholic service" instead of "that"

76. Od.tp.: "that if I was a Rabbi" omitted

77. Od.tp.: "do you attend to all of these services here" instead of "did I go to all these services"

78. Od.tp.: "The" instead of "To me every one of these services was an"

79. Od.tp.: "was" instead of ", for me they were"

80. Od.tp.: "Forms make" instead of "The form makes"

81. Od.tp.: "was the" instead of "is our"

82. Od.tp.: "If the" instead of "When our"

83. Hq.tp.: "the simple" instead of "sublime"; od.tp.: "in our prayers in" instead of "or in the marketplace or in the sublime"

84. Od.tp.: "prayers" instead of "forms of prayer"

85. Hq.tp.: "To be read at the Service of Universal Worship." added

86. Hq.tp.: the part which follows has become "RELIGIOUS GATHEKA. Number 67"; in the absence of any shorthand transcription, we have no way to determine which words, if any, are not in the shorthand and which may have been added later

87. Od.tp.: "But now coming to the fourth" instead of "There is an"

88. Od.tp.: "morals and ethics" instead of "moral and ethical conception"

89. Od.tp.: "and another religion still another thing" omitted

90. Od.tp.: "the" omitted

91. Od.tp.: "of the" added

92. Od.tp.: "got" instead of "gotten"

93. Od.tp.: "And" omitted

Syria, another<sup>94</sup> in Arabia, another in India, another in China, and each one has a different need for the people of that time. And<sup>95</sup> therefore, if we gather together the laws<sup>96</sup> the religious inspirers<sup>97</sup> have given, they naturally will<sup>98</sup> differ; <sup>99</sup>if we dispute over them, saying that<sup>100</sup>, “My religion is better and yours is worse because its laws are better and yours are worse,” it is a foolish thing to do. If one<sup>101</sup> nation says that<sup>102</sup>, our law is<sup>103</sup> better, than your law<sup>104</sup> and your law is<sup>105</sup> worse than ours<sup>106</sup>, there is no meaning in<sup>107</sup> it, because nations make their laws according to their needs. The needs of every race and community and nation, sometimes are different. Nevertheless, the fundamental principle is one and the same. To have consideration for another is the root of all the religious laws. To feel that, I am in the same position as another; if I act unjustly to another, <sup>108</sup>the other is also entitled to act unjustly to me. I am exposed to the same thing.<sup>109</sup> When this thought is awakened in man and sympathy is awakened for his fellow-men, <sup>110</sup>he need not trouble and argue and discuss about the different laws.

Friends, love is a great inspirer of law, and the one who has not love, he may read a thousand books of law, he will always accuse others of their faults and he will never know his own faults. But if love has wakened<sup>111</sup> in your heart, then you do not need to study law<sup>112</sup>, for you know the best law, for all law has come from love and

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94. Od.tp.: “was born” added

95. Od.tp.: “And” omitted

96. Od.tp.: “that” added

97. Od.tp.: “prophets” instead of “inspirers”

98. Od.tp.: “will naturally” instead of “naturally will”

99. Od.tp.: “and” added

100. Od.tp.: “saying that” omitted

101. Od.tp.: “a” instead of “one”

102. Od.tp.: “that” omitted

103. Od.tp.: “laws are” instead of “law is”

104. Od.tp.: “laws” instead of “law”

105. Od.tp.: “laws are”

106. Od.tp.: “our laws” instead of “our”

107. Od.tp.: “to” instead of “in”

108. Od.tp.: “then” added

109. Od.tp.: “I am exposed to the same thing.” omitted

110. Od.tp.: “then” added

111. Od.tp.: “awakened” instead of “wakened”

112. Od.tp.: “laws” instead of “law”

still love stands above law.

People say that there will be justice in the hereafter and we shall all have to show the accounts of our deeds. In the first place, we ourselves do not know the account<sup>113</sup> of our deeds. Besides, if God is so exacting as<sup>114</sup> to ask you of<sup>115</sup> every little evil everyone<sup>116</sup> has committed, then God must be worse than man, because a fine man even<sup>117</sup> overlooks his<sup>118</sup> friend's faults, a kind man forgives a person's faults. If God is so exacting as that, he must be an autocratic God. It is not true, God is not law, God<sup>119</sup> is love. Law is the law of nature, but God's being is not law, God's being is love.<sup>120</sup> And<sup>121</sup> therefore, the right conception of life and insight into right and wrong, good and bad, is not learned and taught by book-study.<sup>122</sup> As the Sufi says, all virtues manifest by themselves once the heart is wakened to love and kindness.

Another<sup>123</sup> aspect of religion<sup>124</sup> is the sacred shrines, the importance that one attaches to the church or priest or clergyman or to a certain house<sup>125</sup> of prayer, to the<sup>126</sup> temple, pagoda, mosque or synagogue. For the Sufi, it is not the place that is holy, but it is our<sup>127</sup> faith that makes it so<sup>128</sup>, and if a person has faith<sup>129</sup> that this place, this synagogue, temple or church is holy, he will be benefited by it. But, at the same time, the holiness is not in the house, the holiness is in his own belief<sup>130</sup>. But what we have to learn from religion is one thing,

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113. Od.tp.: "as written in the diary" added

114. Od.tp.: "as exacting as man" instead of "so exacting"

115. Od.tp.: "punish for" instead of "ask you of"

116. Od.tp.: "that each one" instead of "everyone"

117. Od.tp.: "even" omitted

118. Od.tp.: "a" instead of "his"

119. Od.tp.: "he" instead of "God"

120. Od.tp.: "The laws were made by God but he is not law, he is love." instead of "Law is the law of nature, but God's being is not law, God's being is love."

121. Od.tp.: "And" omitted

122. Od.tp.: "But" added

123. Od.tp.: "And now coming to the fifth" instead of "Another"

124. Od.tp.: ", and that aspect" added

125. Od.tp.: "certain houses" instead of "a certain house"

126. Od.tp.: "the" omitted

127. Od.tp.: "the" instead of "it is our"

128. Od.tp.: "holy" instead of "so"

129. Od.tp.: "says" instead of "has faith"

130. Od.tp.: "body" instead of "belief"

and that is the knowledge of truth.

At the same time, truth cannot be spoken in words. Truth is something that is discovered, that is not learned and taught. The great mistake is that people confuse<sup>131</sup> between fact and truth. Therefore, they neither<sup>132</sup> know about truth nor about fact<sup>133</sup>. Besides, there are many who are so sure of their truth that they hammer the truth<sup>134</sup> upon another. They say, “I do not mind<sup>135</sup> if you are hurt or if you are vexed, I just tell you the truth. Such hammered truth cannot be the truth. It is a hammer. Truth is too delicate, too tender, too beautiful. Can truth hurt anyone? If truth was so dense and gross, sharp and hurtful, it cannot be truth. Truth stands above words. Words are too rigid to express truth. Even fine<sup>136</sup> feelings as tenderness, gentleness,<sup>137</sup> sympathy, love, gratitude,<sup>138</sup> truth is above them. Truth cannot be explained.<sup>139</sup> Truth is above all emotion, above all passion. Truth is a realization, a realization which cannot be put into words because language has no words to express it. What are facts? Facts are<sup>140</sup> the shadows of truth. They give an illusion of<sup>141</sup> truth. And people dispute over facts, and in the end they find nothing.

And now the question is, how can one attain to truth by what is called religion? And I say, all<sup>142</sup> aspects of religion help one to<sup>143</sup> attain to<sup>144</sup> truth if they are understood rightly. The first aspect is God. God is like a stepping-stone. God is like a key to truth. And if a

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131. Od.tp.: “confuse” instead of “mistake”

132. Od.tp.: “neither” instead of “may not”

133. Od.tp.: “they may know facts. Facts are the shadow of truth” instead of “nor about fact”

134. Od.tp.: “it down” instead of “the truth”

135. Od.tp.: “care” instead of “mind”

136. Od.tp.: “such” instead of “fine”

137. Od.tp.: “tenderness, gentleness,” omitted

138. Od.tp.: “tenderness,” added

139. Od.tp.: “even these feelings cannot be the truth.” instead of “truth is above them. Truth cannot be explained.”

140. Od.tp.: a colon instead of “? Facts are”

141. Od.tp.: “clues that this is the” instead of “an illusion of”

142. Od.tp.: “five” added

143. Od.tp.: “you” instead of “one to”

144. Od.tp.: “to” omitted

person<sup>145</sup> keeps the ideal of God away and wishes<sup>146</sup> to come to the realization of truth, he misses a great deal in<sup>147</sup> life. He may come to a certain conception<sup>148</sup> of truth, but he has taken<sup>149</sup> the wrong way just the same, he has wandered about<sup>150</sup>; he could have come by the right way.

And the second thing is the thought of the teacher whom one idealizes. Why must we not have a high<sup>151</sup> conception of the divine in man? It is the most beautiful thing one can have and the one who has not the high<sup>152</sup> conception of<sup>153</sup> a human being born in any age, in the past or in the<sup>154</sup> present, that one<sup>155</sup> is missing a great deal in life. It is a<sup>156</sup> need of the soul to have a high ideal, an ideal which one can conceive of as a human being.

I will tell you a little experience I had in this matter. A girl was working in a factory and she was so religious that she always had the Bible with her, and<sup>157</sup> the name of Christ<sup>158</sup> would make tears come from her eyes.<sup>159</sup> And the<sup>160</sup> scientific director of that factory came to this girl, simple and devotional and knowing no science or philosophy. He said to her, "You seem to be very religious." "No," she said, "for me Christ is everything; that is all I know." And he said,

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145. Od.tp.: "one" instead of "a person"

146. Od.tp.: "wished" instead of "wishes"

147. Od.tp.: "out of" instead of "in"

148. Od.tp.: "expression" instead of "conception"

149. Od.tp.: "gone by" instead of "taken"

150. Od.tp.: "just the same, he has wandered about" omitted

151. Od.tp.: "We must have a higher" instead of "Why must we not have a high"

152. Od.tp.: "a" instead of "the high"

153. Od.tp.: "such" added

154. Od.tp.: "past or" instead of "in the past or in the"

155. Od.tp.: "that one" omitted

156. Od.tp.: "the" instead of "a"

157. Od.tp.: "the Bible with her, and" omitted

158. Od.tp.: "and it" added

159. Od.tp.: "A scientific director of that factory was reading that there was never such a man as Jesus Christ, but it is an idyll. Being absorbed in that idea, while inspecting this factory, he came to this girl, sincere and devotional and knowing no science or philosophy. He said to her, 'You must be very religious.' She answered, 'Christ is everything. That is all I know.' He said, 'But there never was a man born as Christ, look! Here is a book by a great clegyman. You are what they call a religious fanatic. You will get a religious mania.'" instead of this passage "And the scientific director... get a religious mania."

160. Od.tp.: "A" instead of "And the"

“But there never was a man born as Christ; look here, this is the book of a great clergyman.” He showed her. He said, “You are what they call a religious fanatic. You will get a religious mania.”<sup>159</sup> And this poor girl did not know where she was and she did not know what to believe and what<sup>161</sup> not to believe; she was, so to speak lost in the mist. The idea of a religious mania! A material<sup>162</sup> man who has no religion, but believes only in science, he also has a<sup>163</sup> mania. Is there not a material mania? For many money is all that is. They have lost their religion; and their brain and thought is for money. All their life they only know of making money.<sup>164</sup> And that is a mania, a material mania which is worse than a religious mania. Religious mania lasts after death, but the material mania cannot be cured by it. What the material people cannot understand is that they themselves suffer from a mania; and if you ask them if they know about themselves, you will find that they have a great mania which they do not know<sup>165</sup>. They<sup>166</sup> know about everybody, but they do<sup>167</sup> not know about themselves.

This girl from that day gave up food; she could<sup>168</sup> not eat, she could<sup>169</sup> not go to sleep. She said, “I do not know where I am. This one thing in my<sup>170</sup> life I believed in and looked forward to, has been taken away<sup>171</sup>. Now I do not know what to believe and not to believe.” This girl was brought to me and when I told her that the one who said, “This is a mania,” he<sup>172</sup> has a material mania, she understood. I said, “No doubt, your devotion has a greater reality than all the realities that are outside,” and she understood. Thought and feeling are more real than what is outside. Therefore, an object of devotion in religion is always a most comforting thing.

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161. Od.tp.: “for her” instead of “what”

162. Od.tp.: “Naturally a” instead of “A material”

163. Od.tp.: “the” instead of “a”

164. Od.tp.: “The money is in the bank and they only know money.” instead of this sentence

165. Od.tp.: “that” instead of “which they do not know”

166. Od.tp.: “they will” instead of “. They”

167. Od.tp.: “will” instead of “do”

168. Od.tp.: “would” instead of “could”

169. Od.tp.: “would” instead of “could”

170. Od.tp.: “thing in my” omitted

171. Od.tp.: “, has been taken away” omitted

172. Od.tp.: “he” omitted

And then coming to the form of worship. We have a body, and since we ourselves have a form, we cannot condemn the idea of form. Besides, the life we live, it<sup>173</sup> is all form, although it is illusion. But at the same time, we cannot live without it. Since we have form for all material things, why may we not have a form for our prayer? There is nothing wrong about it.

And the fourth thing is the moral principle. It is natural that<sup>174</sup> we must have a principle in our life whether this principle<sup>175</sup> or that principle.<sup>176</sup> We must have some principle for which we shall sacrifice<sup>177</sup> our benefit in life<sup>178</sup>.

And the fifth thing is the realization of truth. And that<sup>179</sup> realization comes by itself once<sup>180</sup> we give ourselves to the seeking after truth, because truth is our very self. And it is the realization of that Self which is the realization of truth.<sup>181</sup>

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*Q.: Each person makes his own law for his necessity.*

*A.: That would be a nice thing. But we are living in community. We are not entitled to live in community and to disregard its laws. If we wish to benefit, to entitle ourselves of<sup>182</sup> all the advantages of a community, we must adhere to its laws. No doubt, if we have better ideas than the community has produced, and<sup>183</sup> we can make them see that our principle is the right. But we must not disregard the principle in which the whole community is and say, "We make our laws for our individual being." Yes, we can go to the mountains and forests and say we live our own law. Then one can be entitled. There were*

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173. Od.tp.: "it" omitted

174. Od.tp.: a semi-colon instead of "that"

175. Od.tp.: "principle" omitted

176. Od.tp.: "but" added

177. Od.tp.: "reap" instead of "shall sacrifice"

178. Od.tp.: "as we keep true to it" instead of "in life"

179. Od.tp.: "the" instead of "that"

180. Od.tp.: "but it is when" instead of "by itself once"

181. Hq.tp.: "To be read at the Service of Universal Worship." added

182. Km.hw.: "to" instead of "of"

183. Km.hw.: "and" omitted

spiritual people in the ancient times, they went in *the* caves of *the* mountains and forests and lived *their* own laws. But if we say, “We must have the privileges as members of *the* community,” then *we must* adhere to *the* law of *the* community just the same.

*Q.: What is the origin of conscience?*

A.: Conscience is the cream of mind. The best that *the* mind has produced is the conscience. *It is a* product of mind. Therefore, the conscience of a person living of<sup>184</sup> one nation is quite different of<sup>185</sup> *the conscience of a person* in another nation. *It is built in another element.* For instance till<sup>186</sup> in ancient times there were communities of robbers. Now there are nations! *They* used to think *they were* entitled to rob the caravans going there. But their moral principle and ideal was, if a person said, “All I have *I* give you, let me go,” *they* said, “No, I would like to see blood from your hand.” But *they did not* do<sup>187</sup> let him go without being hurt. What *was the* principle? “*We are not taking from you, we are not beggars, we are robbers. We risk our lives for our profession. We defend ourselves and we risk our life. We are brave, we are entitled to it, we are courageous.*” Just like *the* sea-pirates. *They* thought this virtue, *and* from that *they* became kings. The same people, when small, *were* robbers; when great, became kings. Conscience, therefore, is what we have made. And at the same time *it is* the finest thing we make. *It is like the honey made by bees. Beautiful experiences in life, tender thoughts and feelings gather in ourselves and make a conception of wrong or right. If we go against it, it brings and produces a discomfort. Happiness, success, comfort in life, peace, it all depends upon the condition of our conscience.*

*Q.: What is the relation between conscience and truth?*

A.: I distinguish between truth and facts. Conscience is made from the cream of facts, but not from truth, because truth stands above all things. *It has nothing to do with conscience. It is facts which have to*

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184. Km.hw.: “in” instead of “of”

185. Km.hw.: “from” instead of “of”

186. Km.hw.: “till” omitted

187. Km.hw.: “do” omitted

do with conscience. But when we come to understand truth, the understanding of truth is just like a spring which rises and expands into an ocean, that you come even to such degree of understanding that you say, "All is true, and all is truth."

God bless you.

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A typescript prepared by Kismet Stam

San Francisco, March 27<sup>th</sup>, 1926<sup>1</sup>

### **Inayat Khan's Message over the Radio**

The need of religious unification is ever so great<sup>2</sup> today than it has ever been before. In old ages there were different religions; there was the spirit of religion at the back of them. Now there remain still many religions, but without the spirit. Therefore, there are barriers to divide humanity into different sections without that light to guide them towards unity. In the past, most of the religious wars have been on account of the religious differences, and now the same influence prejudices people toward one another without them being ardent followers of any religion. It seems a fragrant rose has withered away, but the thorns still exist.

What need be done is to do away not with religions, but with the religious prejudice. How can it be done? It can be done by a Hindu praying in the mosque, a Parsi going to the pagoda, a Jew praying in the Christian church, so they each frequent one another's houses of worship in the same reverent attitude as they had toward their own church. The other way is to inaugurate Universal Worship<sup>3</sup>, that in the same service scriptures of all the great teachers are read with reverence and respect and the name of God glorified by people of different denominations all worshipping together. The third way is to study the great religions of the world with tolerance and appreciation, without any preconceived prejudices, and to find out the fundamental principle of all religions to be one and the same.

It is of no value, the equality of man as it is known and practised

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#### Documents:

- Km.tp. = a typescript prepared by Kismet Stam, probably working with Inayat Khan.
- Sk.tp. = a further typescript made by Sakina Furnée, identical in wording to the Km.tp., but showing a few handwritten corrections.

#### Notes:

1. Sk.tp.: "reported by Kismet" added by hand
2. Sk.tp.: "ever so" crossed out by hand, "great" corrected by hand to read "greater"
3. For Universal Worship, see List

at the present time. It mars the individual progress and pulls down the highest man to the lowest level instead of raising the man from the lowest level to the highest pitch. Democracy as understood today is but a wrong idea of democracy, as every man today seems to say, "I am as good as you," instead of saying, "I must become as good as you," what<sup>4</sup> would be more profitable to himself and to humanity. Man today wants to show<sup>5</sup> himself to be perfect instead of being perfect. It seems as if the general trend of mind today is to belittle everything that is high and lofty because it is not within his<sup>6</sup> grasp. That is why he thinks less of it. It is better to look at facts in the face instead of ignoring them.

The ever-growing commercialism and all-prevailing materialism have made man ignorant of himself and of life. His world is his business and his god is money. In the end, he arrives to a realization that his life is spent in collecting wealth, and by the time it is collected he cannot even use it for himself. He has lost his energy, exhausted his brain, confused his faculties, and arrived at nothing.

People speak of brotherhood in the form of trade unions, professional federations, national alliances. What are these unions founded upon? They are founded upon self-interest, and when it comes to their own interest no more such brotherhood exists. There can be only one brotherhood, and that is the spiritual brotherhood, which makes two souls understand one another without spoken words, where two persons are eager to serve one another in sympathy without the thought of thanks and appreciation. For in the light of spirituality, the other one is but one's own self.

Science today is making a headway in the world of facts, in the realm of mechanical inventions and scientific discoveries, destroying at the same time the germ of spirituality. Religious attitude, moral conception, spiritual attainment, thoughtfulness, consideration, good manner, the chivalry of the knights, heroic tendencies and lofty ideals seem to be disappearing every day. And in spite of all the progress we make, humanity seems to be going downwards in certain directions.

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4. Sk.tp.: "what" corrected by hand to read "which"

5. Sk.tp.: "show" underlined in type

6. Sk.tp.: "his" corrected by hand to "man's"

There is no doubt about it. Woman is freer in this age than she has ever been. Yes, I say, she is free to such extent<sup>7</sup> that there is nothing for her to depend upon. Women and men today in number are drifting along life's path, from morning till evening as busy as they are, earning from their toil as much as would reach from hand to mouth, yet not knowing whence they come and whither they go. The same manner which nations have taken of forming alliances on the ground of their own interest is adopted by the people. Friendship today means what one can get out of it. And on the same principle very often marriage is based. They say, "We have no time to cultivate love-nature, we are too busy to love." Today love means pastime, amusement, entertainment, a little fun. In reality love is self-sacrifice. Love is keen regard for the pleasure and displeasure of the beloved, love is thoughtfulness, love is consideration, love is respect, love is service, and beyond all love is God, for God is love<sup>8</sup>.

The balance is maintained in life by action and repose. Everything people have adopted as culture, besides intellectual studies, is in the form of action: gymnastics, sports, club life, stage, amusements. All these make one physically and mentally active, but there are no methods adopted to bring about the condition of repose needed for souls as busy as they are in the most active cities of the United States. Is repose not as important as action? Perhaps it is more important, if it were only known what is gained by it. The mystics of all ages have studied and practised the different ways of attaining peace by repose, and in doing so have discovered the inspiration and power latent in man.

Therefore, a Sufi does not mean by mysticism a state of dream or a fact of wonder-working. He only means by mysticism a science which is beyond reason, a keen insight into the deeper side of life, a broader outlook, a keener perception of the hidden laws of nature, an unearthly joy, and an innate peace. Sufism, therefore, is wisdom beyond caste, creed, nation, race and religion. Those of us who hope

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7. Km.tp., Sk.tp.: although "extend" was typed, clearly "extent" was intended

8. I John 1:9

for the reconstruction of the scheme of life must contribute their efforts to the spiritual awakening of humanity.

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Sufi Centre, San Francisco  
March 28<sup>th</sup>, 1926

### Universal Worship: Prayer

Beloved ones of God,

I shall speak this evening on the subject of the prayer. These days, when materialism is on the increase and commercialism is ever growing, the belief in prayer seems to be lost every day more and more. And at the same time the prayer has a place in life and one feels the need of it. And though thousands and millions of people have given up praying, still when a man like Coué comes and says, "Every day I am getting better and better," they all learn it, for they all need it. All take of this, all repeat it and think, "What *a* wonderful thing it is!" And at the same time they do not know what they miss in having given up belief in prayers. Are we going forward or are we going backward? If *you are* going forward you will not give such a great importance to the repeating of prayers *such as* "every day getting better and better." *It is a* very little thing "every day getting better and better." There is perhaps *a* still greater thing to say, "every day greater and greater." Perhaps that is better still. Or to say, "every day higher and higher." *That* is still greater. And there could be still greater something<sup>1</sup> if we know what it is.

In the first place man has so little time during the day. *Is he* not always busy with daily work, *with his* business, *his* club, sports, with

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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*.

#### Notes:

1. Km.hw.: "something greater" instead of "greater something"

theatre, amusements? *He* calls it recreation. Prayer was considered recreation also. Prophet Muhammad, who showed the greatest balance (*he was a prophet, a general, a statesman*), he said, "I love two things, prayer and horse riding." One earthly thing, *the* other heavenly. That is what makes a balance. If world does not matter but<sup>2</sup> besides worldly struggle something to balance *it* makes life. Today *there is a* lack of balance, nothing to balance is life<sup>3</sup>. *People* think, "Sports, club life<sup>4</sup> will balance my life, racing, *a* football match." *But they do not make a* balance. And<sup>5</sup> *these* are dense things. The soul needs something higher still.

And now coming to the prayer. Prayer has been a prescription as Coué has given, and *as* many psychologists *give a* prescription. Prayer *may be* given by great souls to individuals *and* sometimes *to the* collectivity, a prescription which would heal his wounds, would raise his consciousness, and would supply his needs in life. But one says, "If that is so, why must we not make our own prayer?" Yes, *it* is just as well. *It* is as one might say, "Why must I not go to *the* drugstore and buy *a* medicine for myself?" But at the same time there is a place for *the* physician who has perhaps written in his life ten thousand prescriptions. He can give a better medicine. *And perhaps* there is one who has discovered a medicine for so many thousands *of* people. So *it* is with prayer given by prophets, by sages. *It is a* general medicine to thousands. And then *the* physician gives *a* prescription to one person *which* is also useful because it is for that person's particular life. And there is the third way, that *a* person makes a medicine for himself. *He* goes and buys herbs and drugs and makes *a* medicine for himself. *That* also can benefit, or *it* can harm.

In the East, specially in India, *an* education *is* given from childhood in some families, to consider, to think before saying any word. That there are words that we can say in our ordinary conversation, which can help us, and *there are* words, if *we* repeat them, by *the* effect of repetition we bring upon ourselves misery. *A*

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2. Km.hw.: "If world does not matter but" omitted

3. Km.hw.: "nothing to balance is life" omitted

4. Km.hw.: "club life" omitted

5. Km.hw.: "And" omitted

great many kings and emperors *have been* ruined by writing poetries of tragedy. They brought their own end in that form. The sages *and* prophets, on the other hand, taught prayers which have lifted up humanity and helped themselves by it. *The* power of word therefore, is the<sup>6</sup> great thing. Hindus have know it as *mantra shastra*<sup>7</sup>. *They* used it for every purpose in their lives<sup>8</sup>. Sufis called it *zikr*<sup>9</sup>, a science which has been considered of the greatest importance, to make use of words toward spiritual progress. Prayer is a meditation, a concentration *and a* contemplation<sup>10</sup>, *which* is the first step toward the spiritual goal. Hafiz<sup>11</sup>, the great Persian poet who has won world-fame, says, “If *you* wish to know *the* secret of my inspiration it is my prayer of midnight.”

The Prophet says in one place, “Wake up in the midst of<sup>12</sup> the night, or just before dawn, *and* connect your thoughts toward God and pray.” And you will see that your enemy—that is *your* false self, or that spirit in you which crushes you—will be crushed, and gentle nature will be produced in you, you will be guided toward the goal. Great persons who have accomplished wonderful things in the world may pray, some knowingly, some unconsciously. But prayer has always fulfilled its mission.

Prayers are of five kinds. One kind of prayer is to pray to<sup>13</sup> get our need. And many will say, “It is a terrible thing to pray to get our need!” But at the same time, we are human beings and dependent. And most of our humiliation in life is our dependence on one another. And therefore it is our life’s need which makes us bow and bend with<sup>14</sup> persons and conditions. And the more *we* study human nature, the more we feel that, “I would better tell my distress, my misery, my

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6. Km.hw.: “a” instead of “the”

7. For *mantra shastra*, see Glossary

8. Km.hw.: “life” instead of “lives”

9. For *zikr*, see *dhikr* Glossary

10. Km.hw.: “contemplation, and a concentration” instead of “concentration and a contemplation”

11. For Hafiz, see List

12. Km.sh.: “in” written; Km.hw.: “of” instead of “in”

13. Km.hw.: “pray to” omitted

14. Km.hw.: “to” instead of “with”

lack of means, of<sup>15</sup> *my* troubles before the stone, before the rock, than to tell it before a human being.” Do you not see many broken-hearted, disappointed in life *who* begin to speak to themselves *and* in that way give release to their great despair.

The teachers, the wise, the prophets have said, “Do not speak about your needs to mankind. Let him know who can supply you with your needs; tell him directly.” And those who have practised this principle they have found a wonderful thing. Besides, it is the greatest humiliation to have to speak to our fellowmen, to our people, specially *for* a man of spirit, honour, pride, tender heart. Some noble spirits would rather die than speak before another of his need and trouble. And the only way of opening heart, of<sup>16</sup> giving the release to that thought of lack in life, of need, the best way is to open the heart to God, and to say one’s needs before him.

There is a story of a farmer, that a king was travelling through a village and stopped at *the* house of *a* farmer and asked for water. *The* farmer *did* not know *that* this was *a* king, but *he* wanted to do his best to please *his* guest. *And he* brought buttermilk and bread. The king was very delighted at *the* idea of this man’s enthusiasm to serve. *And he* asked, “Have you ever some trouble in this country?” *He* said, “Yes, sometimes *we* have famine and that is *a* hard time for us.” *The* king said, “If ever *you* have any difficulty come to the city and show this seal to an officer, and you will find me there and *I* shall do what I can.” This man kept the seal and still did not know this man was a king. During *the* time of famine *the* cattle died *and the* children began to cry of hunger. His wife said, “You were given a seal by someone. Why not go to him and tell him of our difficulty?” *He* said, “Yes, I will go.” It was very hard on him to go. *But* at the same time *he* took *the* advice of *his* wife and went to the city. *And there* a police officer brought him to the palace. And at *the* palace he was taken to the drawing room where *he* saw the king was busy offering his prayers to God. This man *did* not know much about prayers. *He* was just looking at it what *he* was doing. After *the* king had finished *his* prayers *he*

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15. Km.hw.: “of” omitted

16. Km.hw.: “opening heart, of” omitted

asked, "What do you want?"<sup>17</sup> "I want first to know what you were doing." The king said, "I was offering my prayers to God on my knees." He said, "Why?" He said, "He is the protector of the whole world. I am asking him for the happiness and protection of my subjects, of human beings<sup>18</sup>." This man said, "So there is someone above you also?" The king said, "Yes." Then he said, "I came to you for help. But now I will not ask you." The king said, "What did you come for?" He said, "No, no. I was mistaken. I will not ask you if there is someone above you who can be reached. I shall ask him." The king was so surprised and impressed by it that he sent all that was needed to his house. And he said that no one should tell who has sent him. The king said, "Let him know, 'from the same source from which all comes'."

It makes one noble to conceal one's needs from mankind. And besides, man absorbed in his daily needs whether rich or poor is deaf to our needs. It is preferable, more honourable person<sup>19</sup> to speak of our difficulty before the stone.

And then the other aspect of the prayer is repentance. If a person said anything he bites his tongue<sup>20</sup> there is a feeling that comes as a reaction which makes one<sup>21</sup> feel sorry, "Why did I do it?" A conscientious man, if he has done any hurt or<sup>22</sup> harm, his great desire is to ask his<sup>23</sup> forgiveness. And that forgiveness brings him such relief and comfort, and as long as he did not ask he is always uncomfortable. And if we knew how amply we are provided with good things that even money cannot pay. The favour of the creator if no more in life<sup>24</sup> is such that I should think everything we do to the creator is wrong, and we cannot repent enough for our follies and mistakes. Our mistakes toward the creator apart, but those around us with whom we are connected outwardly, with whom every moment

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17. Km.hw.: "What did you do?" instead of "What do you want?"

18. Km.hw.: "of human beings" omitted

19. Km.hw.: "person" omitted

20. Km.hw.: "has hurt someone" instead of "said anything he bites his tongue"

21. Km.hw.: "him" instead of "one"

22. Km.hw.: "hurt or" omitted

23. Km.hw.: "his" omitted

24. Km.hw.: "if no more in life" omitted

of *the day we apt*<sup>25</sup> to do something that is not right, that *we* could have done better. The more conscious we are, the more fine in feeling, the more *we realize that we are* full of follies and mistakes toward all those with us and among whom we are. Naturally, therefore, the way of consoling ourselves or bringing ourselves a comfort *is* to ask forgiveness, to ask pardon. And who deserves most is God. It breaks a congestion in our<sup>26</sup> heart and of *the spirit and it brings* such comfort. The more *one* asks forgiveness the more *one* feels<sup>27</sup> to feel and think better, and one is guided to do so if one continued asking for forgiveness. Sa'di<sup>28</sup>, the great poet of Persia who has written *Gulistan*, in *the* first poem, in that couplet *he* says, "Lord, I have many mistakes and shortcomings, but let them not be known by mankind but by you who art so compassionate." It is the beauty of human nature to repent.

And the third thing that is achieved by prayer is humiliating oneself, or in other words self obligation<sup>29</sup>. Man is born with a proud head and every day of his life he has become more and more proud. And this pride increases as this false ego, until *by* life and conditions it is broken to pieces. And before this pride is broken to pieces, if man begins to crush it out, *to* wash it away, begins to erase it from the surface of his heart, there comes a different feeling altogether. Ask about this to a modest person, what pleasure *he* derives by modesty. *It is an* exquisite pleasure, not *to be* compared with anything else, by humbling oneself. No doubt, there is a disgraceful humility not to be mentioned that makes the spirit nothing but wretched. But *the* real sense of humility takes away denseness of spirit. Such like heat which turns *into* snow so *the* spirit comes<sup>30</sup> to *its* original condition by the process of humility. But who deserves the greatest humility? It is God. Therefore, prophets and teachers have not humbled before mankind, *but they* show humility to God, it is by that<sup>31</sup>.

And now coming to the question of the fourth kind of prayer. The

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25. Km.hw.: "happen" instead of "apt"

26. Km.hw.: "the" instead of "our"

27. Km.hw.: "begins" instead of "feels"

28. For Sa'di, see List

29. Km.hw.: "abnegation" instead of "obligation"

30. Km.hw.: "goes" instead of "comes"

31. Km.hw.: "it is by that" omitted

fourth kind of prayer is the praise of God. But one might ask, “Is God depending upon our praising him? Can we arise God higher than his place if we contribute some prayers<sup>32</sup> to him? No. But by praising God that is not the object, to raise God higher than his place. It is a conception that we make of God by praise. If we love a person, we say all the beautiful things, nice things to the person. If we like his art *we say* beautiful things about his art, *his* music. We make a conception of his art *of* his greatness. Therefore, the praise of God is for ourselves, in order to make in our mind the conception of God more concrete. Besides, we never are able to form *an* idea of God. Really speaking, God *cannot be* limited to what we know of him, to call<sup>33</sup> whatever we said, that is too little for God. But for us that makes a conception, something to have an idea of God. What we know *is* of<sup>34</sup> the conception. Because *we* know *a* conception of mankind—of graciousness, goodness, greatness, power, all we know *to* exist in human nature—we take it all and form *a* conception of God for our own upliftment. No doubt, if *it is* only mechanical and if *there is* no love about it<sup>35</sup> of God, *if it is* just said mechanically, *then it* means nothing. Many every day, or perhaps every week, *continue*<sup>36</sup> to say prayers, but if *the* prayer does not mean to them anything, it is nothing.

There is *a* story of *a* man praying in *the* fields, and *it is* the custom in *the* East *that* not<sup>37</sup> *one* should cross the place where *a* man is praying. *And* *a* girl was passing *there*, and when *she* came back *this* man said, “Girl, come here! What did you do! *Did you* not know *that I was* praying?” “What did I do?”, she said. *This man* said, “*Did you* not *see*<sup>38</sup> *that* here I was praying, praying to God.” She said, “I did not know it. I was going to see my young man, *and I* did not see you<sup>39</sup>. *I* cannot understand how you saw me when *you were* praying to God.”

But the fifth kind of prayer is *the* prayer of sages, of philosophers,

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32. Km.hw.: “praise”, marked by an X, instead of “prayers”

33. Km.hw.: “to call” omitted

34. Km.hw.: “of” omitted

35. Km.hw.: “about it” omitted

36. Km.sh.: “by continuing” written; Km.hw.: “continue” instead of “by continuing”

37. Km.hw.: “no” instead of “not”

38. Km.sh.: actually “seen” written; Km.hw.: “see”

39. Km.sh.: erroneously “him” instead of “you”; Km.hw.: “you”

of thinkers. And that prayer is to suggest to ourselves the relation of *the* human soul with the perfect Spirit of God. *It* is by this suggestion that the limitedness of the human soul is broken, and the soul rises above its limitedness and touches that perfect spirit in which abides self-realization.

God bless you.

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 Sufi Centre, San Francisco

 March 30<sup>th</sup>, 1926

### Murshid's Words to the Mureeds

Now since there are only *mureeds*<sup>1</sup> present here, I would like to give an intimate talk instead of giving a formal lecture.

First *I would like* to tell you why is our message called by the name "Sufi"? Every institution and every activity that is intended to do some spiritual work, they cannot exist without a form. The form is as much necessary as it is necessary for human beings to have four walls and a roof over *their* head in order to take shelter from excessive cold and heat. That house must be in a certain town, in a certain province, *and it* must have a number. Even if *we* did not like *it*, *there* will *be* put a number on it just the same.

The message which is being given is wisdom's message, and there is no particular name for it. It comes directly from within. It is to be given to humanity, specially at this time of world's need. And no matter how many difficulties there are, they will be surmounted and how much opposition, they<sup>2</sup> will be removed in the end. Truth will succeed. Nevertheless, we have to work as a society. In reality it is not one among many societies. Its form of society is a necessity. It is the message that is to be given. In reality it is no society. Society is its need. The society is a means, but not the end. The end is a certain purpose that is to be fulfilled in this age. And it is our privilege to

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#### Documents:

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#### Notes:

1. Sufis use the word *mureed* for an initiate; see Glossary
2. Km.hw.: "it" instead of "they"

have been engaged in it. Therefore, we must first get<sup>3</sup> it clear in our minds what Sufism or the Sufi Movement is.

Naturally, since my initiation in the outer planes took place in the order of the Sufis (my *murshid*<sup>4</sup>, who baptized me in the real sense of the word, was a Sufi), I felt it the greatest necessity, the greatest honour and privilege to give the message which is to be given name Sufi. But that does not separate it and make it as one of the creeds or even as one of the special schools. It is a world cause, it is a world message; *it* cannot be limited to a certain institution. But you may ask, “When did the Sufi Message commence in my own life?” Even before my initiation, from the time I have breathed on the earth, with every breath the message,<sup>5</sup> I have inhaled the message and at every stage, when now I look back on my life, at every stage of my wakening to the external life, the first thing I was wakened to was to this message which was to be given to humanity. No doubt, every moment of my life I have become more and more wakened to it. And yet I can say, that I am yet not enough wakened, and I never shall be. Every moment there is a deeper insight, every moment there is a wider horizon before my vision to learn from it and to interpret before humanity in human tongue.

Therefore, neither we must look upon<sup>6</sup> our success from human point of view, nor look upon<sup>6</sup> our failure from the human point of view. If I would have looked about success from human point of view, I would have left the western world and ran away to *my* own country disappointed and heart-broken. Continually knocking against iron walls, singing songs to the deaf for years and years, a human being would become heartbroken. But I did not consider the worldly success as a success, and I have always felt and believed and will always believe that truth itself is success. And if no success manifested in the worldly point of view, it does not matter, because truth is the essence of success. Never, therefore, we must expect the success in the form in which people recognize it as such, in our work. As to the failures,

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3. Km.hw.: “make” instead of “get”

4. Sufis use the word *murshid* for a spiritual teacher (see Glossary); Inayat Khan here refers to his teacher, Abu Hashim Madani (see List)

5. Km.sh.: “the message” repeated twice; Km.hw.: “the message,” omitted here

6. Km.hw.: “at” instead of “upon”

I have learnt to call a failure a success. I never look upon a failure as a failure. It has only inspired me, only encouraged me, only taught me a new lesson. Every little seeming failure taught me a better way how to pursue God. I never, therefore, felt discouraged or disappointed. But always<sup>7</sup> great enthusiasm has come. And you will read in the *Gayān*<sup>8</sup> that every time the heart was struck, a switch was opened and the light was on. Therefore, a seeming failure gave me a greater force and inspiration than success did. And so far success and failure I have considered as the two wings of the Sufi emblem. Nor this matters nor that, as long as the attitude is right. And as long as we keep single-pointed and strong in our pursuit and full of conviction, so long we shall succeed, go on forward and much further than we can imagine, till we come to the fulfilment of our task.

And now here comes a question: as members of a pioneer movement, what must we do? I say, we must leave out “must” from our mind. There is nothing we “must” do. But there is much that we will do, because “must” is the subordination of a principle; even we do not want a principle to subordinate us. But much we will do. That must be our main object. In the first place, by the practices which we continue we shall be in that power and inspiration which will help us in our everyday life and in our work for the cause. And the negligence of *those*<sup>9</sup> practices is just like a soldier who never does his drill. And when there is *the* time of the war *he* will have a difficult time. The soldier has a time to fight, perhaps once in his lifetime. We have our struggle every moment of the day. We are soldiers who have never rest; from morning till evening to have put up with those we know and to have to put up with those we do not know. There is no end to our struggle. And therefore, there is no end of inspiration and power we need to struggle through life. However humble and less important our life may be, our struggle is great just the same. If one is poor, poverty means greater struggle; if *one is* rich, riches gives<sup>10</sup> greater struggle. If *one has* nothing to do, that is a struggle; if *one has* something to do,

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7. Km.hw.: “a” instead of “always”

8. Km.hw.: “*Vadān*” instead of “*Gayān*” (for *Gayān* and *Vadān*, see List); the source is the *Vadān*; see *Complete Works*, Sayings I, p. 355 (Gamaka 6)

9. Km.sh.: “that” written; Km.hw.: “those” instead of “that”

10. Km.hw.: “give” instead of “gives”

that is a struggle. One cannot escape a struggle in life. And it is our meditations, our practices which will enable us to stand firm in our difficult times and face bravely our struggles. And no<sup>11</sup> negligence toward them will disappoint us. *It is like soldiers having no battery in the midst of the war. It is an embarrassing position.* And we who have chosen the path of truth, our struggles are greater, because we feel deeper. Difficulties can weigh upon us more heavily than upon those who have nothing to do with spirituality, because we become sensitive in treading the spiritual path. Our feelings become more tender, our sympathies keener, our conscience becomes more living, our sense of justice is<sup>12</sup> more pronounced. We are ready to take ourselves to task before *we* take another to task. Therefore, our life is more difficult in every way compared to *the* life of an ordinary person. Therefore, we must have the battery, *the* strength to withstand all things in our lives; in other words, to balance our life. The more fine, the more tender *our* feelings become, the more strong and powerful we must become in order to create a balance.

And now coming to another question, we are not meant to experiment wonderworking. There are many societies who are doing that work *of* spirit-communications and psychical experiments<sup>13</sup>, who are intellectually interested in thinking about *mahatmas*<sup>14</sup> of Himalaya and past incarnations. We leave these things to many others who are interested in these things. Then what is the main object of our interest in life? Our interest is to express through our spirit, through our personality, the divine being. And if we do not do that, then neither we have accomplished the other thing which excites so many people, nor *we have* accomplished this. They say in the East that angels were made to glorify the name of God, animals were made to eat, drink and sleep. But what is man made for? *He* is neither made to live as an angel, praising the Lord every moment of the day, nor *he* is made to eat, drink and make merry and pass his life there. Man is made to express God, to develop in his spirit the divine, that in his thought,

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11. Km.hw.: "our" instead of "no"

12. Km.hw.: "is" omitted

13. Km.sh.: "neither" written here; Km.hw.: "neither" omitted

14. For *mahatma*, see Glossary; Inayat Khan is here referring to the Theosophical Society (see List)

speech *and* action, in all he says and does, he may express God. That must be our main object. And that is the idea<sup>15</sup> which we have to work out in our lives. Spirituality does not mean to be a juggler or wonder worker or story teller. Spirituality means the expression of divine spirit.

And now coming to the idea what attitude we shall have toward others. Our attitude toward those who sympathize with us must be of appreciation. We must try and make strangers our friends and never turn friends into strangers. We must value friendship. And once we make a friend, we must always try to continue friendship. That is the secret of spirituality. We need not urge upon others our faiths or beliefs, but to prepare them to appreciate another outlook. Even if *we* accomplished in ten years, even *if* in ten years one person looks at the message from our point of view, it is something accomplished. But by trying to urge we antagonize. Would you believe that in my experience in working for the cause I found out that those working with enthusiasm and sincerity, giving their thought and time to the cause, are apt to antagonize many in spite of all their good will and good intention of bringing them closer to the cause? And therefore, instead of good, a great deal of harm is being done. Also there are many who, not knowing human psychology, would say a word of praise for the cause or praise of Murshid or greatness of the message or subtle principle of Sufi philosophy and antagonize a person who is incapable of understanding it immediately. Therefore, it is so very essential for us who are doing pioneer work just now to be so careful not to spoil them forever, and not to antagonize them in any way, and wait more. I have seen *a* person for ten years after having heard me once has come, if he was left without being antagonized. But if you antagonize a person, then the person is lost forever for us, and for the message, and for himself. That is the greatest pity. Not lost for being member of our society. What is it after all? Besides, our relatives and those near and dear to us, whom we should so much like that they should take part in our interest, leave them alone: trying to interest, many antagonize. If *he is* antagonized, *a* person is lost for ever. But if *you* go slowly, there will come a day *that he* will appreciate. And

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15. Km.hw.: "ideal" instead of "idea"

*it* is our own conviction *that will* make *him* appreciate more than anything in the world. And those who want to leave us, to leave them with smiles, that if they greet us today, tomorrow they will come.

I was very amused one day. A member who used to go from one society to another came to *the* Sufi Order from *the* Theosophical Society. This person had some influence in Holland. Therefore, her leaving of *the* Theosophical Society *was* very disappointing to many members. That was *a* tender spot in her heart also. After having come to *the* Sufi Order, she had *a* tender sympathy for the Theosophical Society. And Mrs. Besant<sup>16</sup> was visiting The Hague. And she went with *a* guilty conscience to Mrs. Besant. *She said*, “*I regret I had to leave. But you understand, I was for discipleship. I went to Inayat Khan.*” And Mrs. Besant said, “*Go. Many like you have come and gone from our society; your going is no loss to us.*” And would you believe, from that day all the little sympathy she had for *the* Theosophical Society was wiped off. And that little prick in *her* conscience of having left *the* Theosophical Society was taken off by Annie Besant. *She* came smiling to me, “*I am very happy that she has told me like this.*”

You can see the psychology of this. If Mrs. Besant would have controlled more, each you could leave<sup>17</sup>, she would have had sympathy for *the* Theosophical Society. She had *a* tender spot in her heart. And just by that one crude answer, *she* antagonized *her* for *her* whole life. *She* never looks at *the* Theosophical Society. Imagine!

*It has* nothing to do with teachings, only with *the* attitude of the worker, how it acts upon a person. In our everyday life a psychological consideration is of *the* greatest importance, in spiritual work even more<sup>18</sup>. *You* would be surprised if *I* tell *you* my spiritual experience. Every day *there is* no end to them. And such amusing experiences. Some come and say, “*I don’t like a personal thought for any teacher. I like to study the teachings.*” And another one comes *and* says, “*It is you who are the Sufi Movement or Order. If you were not the teacher, I would not have thought of it. I am against it. It is*

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16. For Mrs. Besant, see List

17. Km.hw.: “each you could leave” omitted

18. Km.hw.: “even more” omitted

you.”

*And* a third person comes and says, “Murshid, if you were to teach me, I would learn from you for my whole life. But *I* cannot tolerate the other members.” And there<sup>19</sup> *the* other one says, “I am most interested in learning, in taking the spiritual path, only I don’t want to be bound by any discipline.” Another one says, “Yes, I believe in all you teach, but *I* don’t want to become a Sufi.” I told him that, “You do not want to become wise? Sufi means ‘wise’. That only shows you don’t want to be wise.”

Then another one says, “I don’t want to join a society.” You join the membership of *a* nation. *You* cannot exist without *the* nation, without being citizen. *And you do not want to have the* privilege of *a* community. You want to have the highest privilege in<sup>20</sup> life, *which* is wisdom, and *you* cannot be joining a group? Imagine! Another says, “Murshid, I cannot do mechanical practice of repeating *a* word; *it* makes me disgusted.” One who goes to *the* teacher of voice, *he makes* such faces *with his* mouth open in order to make *his* voice better; in developing voice, *he makes* all sorts of grimaces. And when *it* comes to *the* highest and most important and valuable thing, *he* cannot sit and repeat hundred times something, *and he says*, “*It* makes me agitated.” Imagine,<sup>21</sup> they will not join, they will not have discipline, *they will* not respect the teacher, *not* regard the members, they will not study, not practise, but they want to be spiritual. Do I not meet such examples every day, and how many? You cannot imagine. And at the same time I take them all in. One by his finger, *one by his* wrist, *one by his* hand, *one by his* leg, some way or other they are got in. After some time they understand.

Therefore, my mureeds, our difficulties are many. It is a pioneer work and most difficult to carry it out, specially at this moment when we are beginning. *The* only one thing that strengthens us is our faith in the truth of the message, which will help us all through life. The more *we* join hands, the more *we* feel for the truth of the cause, the more we shall be able to do our duty.

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19. Km.hw.: “there” omitted

20. Km.hw.: “of” instead of “in”

21. Km.hw.: “Imagine,” omitted

I think these are different threads, “I will not be tied by this,<sup>22</sup> *I* can loosen it,” and after making it loose, *then* he sooner get and then<sup>23</sup> finds himself bound. *It* is human nature. That person wants to be free. But in order to be that<sup>24</sup> *he* is too careful, *and* instead of being free *he* becomes more careful. *The* whole thing is that people have a very wrong idea of freedom.

The other day in New York there came a representative of a society. I, having come here with *the* message, *with* the Movement to give to *the* world, they brought to me their idea and wanted me to be member of their society. *They* all the time talked to me about their idea. *They* wanted me to become member of their society<sup>25</sup>, “*What* do you say?” *I* said, “Most willingly. *I* appreciate your ideas and principles. I am your member.” And do you know how this willingness resulted? They have chosen me to be the leader of their society of this world<sup>26</sup> for seven years from now. There was an archbishop left, no one to put<sup>27</sup>. *But* they have put me there. I said, “All right, put me wherever you like. *It* does not take me away from *the* message I have to give to *the* world.”

People become extra-sensitive about this. By joining anything *I* am not in any way bound. The *real* meaning of real<sup>28</sup> freedom is quite different. A person may be in the midst of the crowd and be free of all. And another *may*<sup>29</sup> be in *the* forest and yet may be a captive. Captivity belongs to our thought, not to conditions.

Did I not tell you *the* other day a story of a very great *majzub*<sup>30</sup>. A *majzub* is a kind of sage who always tries to act as someone not here, somewhere else. And therefore some recognize him, which he does not care, and others think *he* is out of mind. That is called

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22. Km.hw.: “And the person who does not want to be tied, he thinks,” instead of instead of “I will not be tied by this,”

23. Km.hw.: “sooner get and then” omitted

24. Km.hw.: “free” instead of “that”

25. Km.hw.: “said, ‘We want you to become member of our society’” instead of “wanted me to become member of their society”

26. Km.hw.: “(Note: Murshid speaks here about the “Humanity League” founded by Lady Montague...)” added; for the Humanity League and Lady Montague, see List

27. Km.hw.: “no one to put” omitted

28. Km.hw.: “real” omitted

29. Km.hw.: “may” repeated

30. For *majzub*, see *majdhub* in Glossary

majzub. There was *an* idea of this kind in Ireland called “God’s fool” or something. In *the* East *it* is known. *There are* many great souls found to be in this guise. And I had known this person myself. Once this sage *was* walking in *the* night and *an* officer met him. The law of *the* city *was that* after ten o’clock no one *should be* in *the* street. So *the* officer asks first, “Why are you *walking about at this time of the night?*” And this sage *did* not know what time it was. *He was* walking in complete peace and rest of mind. He did not answer. *The officer* said, “Are you a thief? Why *do you* not answer?” *He* smiled and said, “Yes.” So *the* police officer took him to *the* police station. Sometimes *they have* no discrimination. And this man sat there in prison all night long. *He was* quite happy, as if *a* king was sitting in his palace. In *the* morning, a<sup>31</sup> chief came, and *this* police officer *was* quite nice<sup>32</sup> of having arrested *a* thief. *When the* chief came and saw this sage sitting there and<sup>33</sup> he was cross with *the* police officer. *He said*, “What did *he* do? Why did *you* arrest *him?*” “He said he was a thief.” Then the police officer came and<sup>34</sup> begged pardon of *the* sage and let him go. But *the* meaning was that for a great sage whose consciousness was all-consciousness, there was nothing that he was not. *If you* call *him* thief, he was all you call him, *he is a* thief. The consciousness is raised to such height that *he* is all that exists. *There is* nothing *he* is not. Call him by *the* name thief, *he is a* thief. Call him “king”, *he is a* king, “saint”, *he is a* saint, “devil”, *he is a* devil; any name not is<sup>35</sup>. He will answer *he* is all. Therefore, examples of real freedom, for them captivity *is* no captivity, nor prison. Make them captive here and at the same time *they are* in heaven. Therefore, such freedom they seek. That freedom is sought by deeper knowledge, by greater insight into life, by *the* knowledge of truth, *by the* raising of *the* consciousness. Towards this aim to go *they do not* occupy *themselves with* what *they were* in *the* last incarnation *nor with* what *they shall*<sup>36</sup> be afterwards. This is all the question of “I”. The very thing *they* must forget, *they*

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31. Km.hw.: “the” instead of “a”

32. Km.hw.: “proud” instead of “nice”

33. Km.hw.: “and” omitted

34. Km.hw.: “chief” instead of “police officer came and”

35. Km.hw.: “not is” omitted

36. Km.hw.: “will” instead of “shall”

want to inquire all the time.

In San Francisco *I* went for *a* visit *to* a friend whom *I* had seen twice before. And every time I saw *her* she asked me *the* same question. And I gave the answer. And each time I see her *she asks* the same old question of reincarnation. All the time. Because she never heard, if *I* gave *an* answer for hundred times. What she hears is *the* question in her mind *which is* talking louder than *the* answer. Therefore, she knows nothing but the question. As it is said in the *Gayan*<sup>37</sup>, “There is a <sup>38</sup> of “why”. The “why” is continually there, as long as “why” *is* not satisfied. *There may be* thousand answers, *but* they have no faith. *They* do not reach there. *There* is a continual “why”.

God bless you.

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37. Km.hw.: “*Vadan*” instead of “the *Gayan*”; for this saying, see *Complete Works*, Sayings I, Tana 21 (282-3)

38. Km.sh.: an unclear word, could be “dumb”; Km.hw.: “dog” (neither makes sense in context)

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San Francisco, Sufi Centre  
Easter evening, April 4<sup>th</sup>, 1926

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### The Meaning of Faith

Beloved ones of God,

I will speak this evening on the subject of the meaning of faith.

Often people use word faith in the sense of a particular religion which they follow, *whether* a person belongs to Jewish religion<sup>3</sup>, Muslim religion<sup>3</sup>, Buddhist religion<sup>3</sup>. And in this way they obscure the meaning of faith, which is light itself. Faith is not necessarily a belief, but faith is the culmination of the belief. Belief is a conception, a conception which one has made by oneself, *or* a conception which one has taken from another by hearing from him, or a conception of a certain idea made by reading something. And a person will hold and believe *it* as long as *his* reason is not strong enough to root it out, or *as long as he will* not meet someone who will dig it out, or as long as he has not met with that experience which destroys it entirely. How

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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 prepared by Kismet Stam, close to her hw., but showing some editorial changes. It is only mentioned where it differs from the Km.hw.
- Sk.tp. = a typescript prepared by Sakina Furnée, closely following the Km.tp., but showing a few changes, which are noted.

A highly edited version of this lecture appears in the Sufi Message series, vol. 12 (42-46), not included in the notes.

Notes:

1. Sk.tp.: "Address for Universal Worship" added in hw.
2. Sk.tp.: "reported by Kismet" added in hw.
3. Km.sh.: it seems possible that Inayat Khan used the word "faith" instead of "religion" here, as Kismet used a cross here instead of a shorthand symbol and as the word "faith" in the next phrase is noted as a cross

many do you see in this world counting on the rosary spiritual words, sitting in churches with closed eyes, observing every Sunday to<sup>4</sup> worship, and at the same time, *if* someone meets them who is more intellectual and who is argumentative<sup>5</sup> and whose reason is more powerful, he changes him entirely. From orthodox he *has* become a practical man, for<sup>6</sup> a dreamer *he has* become wide awake. At the same time, has he become heathen *or* Christian is a question to solve.

No doubt, one belief can be stronger than another belief. A sheeplike belief is a belief which everyone believes, although no one admits it. Every person thinks that, "What I believe I have reason to believe." But it is not always so. But if reason knows<sup>7</sup> to be<sup>8</sup> reason, but it is nothing. Religious question apart, come to the political question. A man who is raised by one man, the whole country follows him; he becomes the man of the day. Everyone goes after him with closed eyes. And once *he* is despised by one, the crowd goes and despises him; that is the crowd's<sup>9</sup> psychology. Yet every man says, "I am intellectual. *I* always tell the truth for *I* know what I say." But is it so? It is not so. When I went to Russia, I saw in<sup>10</sup> every little shop the picture of Tsar and Tsarina. Do you think they did not have an adherence and feeling for the Tsar? Was it all hypocrisy? It cannot be so. And what happened the next day? They broke the crown in the street with hammers *and carried it* in their procession. Where is that belief which was one day so great that *they* thought it was sacred to give<sup>11</sup> the picture of their king, and next day the belief was changed? It took no time. Do not think, "It happened in Russia!" You will see it in every country just by studying *the* psychology of the crowd. Therefore, wise people never depend upon the praise of the crowd. *They* always knew what it is. *It* means nothing. Just like Buddha. With all the worship *and* praise worship<sup>12</sup> given to him, *he* did not look at

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4. Km.sh.: "to" could also be "do"; Km.hw.: "the" instead of "to"

5. Km.hw.: "and who is argumentative" omitted

6. Km.hw.: "from" instead of "for"

7. Km.hw.: "Often a person thinks" instead of "But if reason knows"

8. Km.hw.: "have" instead of "be"

9. Km.tp., Sk.tp.: "crowd" instead of "crowd's"

10. Km.tp.: "almost" added by hand; Sk.tp.: "almost" in type

11. Km.tp.: "keep" added by hand above "give"

12. Km.hw.: "worship" omitted

it. *He had* before him his work, *his* service to humanity. And so the sages and prophets *and* seers and thinkers, they never believed in *the* praise of mankind, in <sup>13</sup>love *and* affection. What is it? The man who has not reached the realm of faith is not living. *He* does not know his mind. One day he believes someone, day after another thing<sup>14</sup>. Therefore, friends, it is not a faith only to adhere a certain religion or to belong to a certain church. Faith is much greater than that.

The second step in the path of belief is that one does not believe because the crowd does believe, but because *it* comes from an authority. It is a child's belief, but at the same time that is the way one has to go. One progresses when mother says, "This is called water," *the* child says, "Water<sup>15</sup>." *It* does not argue *and* say, "*It* is not water, *it* is bread." It just listens *and* believes. That is *the* way he begins to learn.

Then there is the third step, when the belief has a reason. Why I believe? Because I have a reason to do it. I can explain my belief. Therefore, I believe it is so and so. This belief is more dependable. And at the same time, is reason always dependable? Reason sometimes proves to be so tricky that one day a person *may* reason out of<sup>16</sup> certain thing, *and* next day is<sup>17</sup> reason to root it out. For is *it* not the reason that makes the evil-doer to<sup>18</sup> do evil? For no one does anything without a reason. One day *a* person reasons just how to do something. And after three hours<sup>19</sup> one may discover<sup>20</sup> that *it* was not the<sup>21</sup> right reason, *that it* was quite wrong. But at that time that was the<sup>22</sup> reason.

But there is the fourth belief which alone can be called faith<sup>23</sup>, a belief which does not even depend upon reason, a belief which is

13. Km.tp.: "their" added in hw.; Sk.tp.: "their" added in type

14. Km.hw.: "next day he does not" instead of "day after another thing"

15. Km.sh.: "Bread", which clearly is a mistake; Km.hw.: "Water"

16. Km.hw.: "a" instead of "of"

17. Km.hw.: "he has a" instead of "is"

18. Sk.tp.: "to" placed in parentheses and later crossed out by hand

19. Km.tp.: "days" written above the line; Sk.tp.: "(hows)" typed (later crossed out by hand) followed by "days"

20. Km.hw.: "he discovers" instead of "one may discover"

21. Km.hw.: "a" instead of "the"

22. Km.tp.: "his" in hw. above "the"; Sk.tp.: "(his)" typed instead of "the"

23. Km.tp., Sk.tp.: "belief" instead of "faith"

natural belief, you cannot help believing it. Nothing can root it out, no argument, *no reasoning, no study, no practice*, nothing can take it away from you, for it is a natural belief. That is faith. A person who has not reached to that belief is still on the way, and he cannot say that, “I have a certain faith.”

Faith is such a great virtue. Even in our everyday life one<sup>24</sup> cannot value enough a companion, *a relative, a servant, a friend* who is faithful. There is no price for it; *it* is beyond price to have someone faithful. One cannot have a greater fortune than having a faithful soul in one’s contact, in *one’s* home, *or* outside home, as *a friend, or master, or servant, as a partner* of<sup>25</sup> life, someone in whom one can have confidence, one can rely upon with closed eyes, that one could<sup>26</sup> say that, “I can always feel that this person will never change his affection, *his love, his kindness, his right feeling.*” And if one has someone like this, it is to be most thankful of, more precious than any treasure in the world, to have one person in the world who is faithful.

If I *had* to describe the meaning of faith, I would say, faith means self-confidence. The<sup>27</sup> faith *is* the secret which can be used as a medicine, and better than medicine; as wealth, and greater than wealth; as religion, and greater than religion; as happiness, and greater than happiness. For nothing can pay or sell faith. If there is anything that can be called the grace of God, that is faith and self-confidence. *It* is something you cannot teach, *you* cannot develop. *It* must be in you, and it can only be developed by loving it, enjoying it. *It* develops by itself. If *a* person comes to me and says, “I believe in you so much that anything you say I will believe, but I do not believe in myself,” I will say, “Thank you, I will not believe in you either. You better believe in yourself first. Then I can depend in you.” What is *his* belief? One day *he* will say, “I believe *in you,*” next day, “*I do* not believe in you,” because *he does* not believe in himself. Besides, faith is inspiring; faith makes a man brave, courageous, successful, and *faith gives a wonderful life.*

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24. Km.hw.: “we” instead of “one”

25. Km.tp.: “in” in hw. above “of”; Sk.tp.: “(in)” instead of “of”

26. Km.hw.: “can” instead of “could”

27. Km.hw.: “The” omitted

They say in the life of <sup>28</sup> that there was a man in a caravan travelling in the desert. And *there* came a place where *there was* a danger of thieves. And *he* thought he must go and trust his money with someone who will take care of it. *He* saw at a distance someone. *He* went *and* found there a man in a tent smoking his water pipe. He greeted this man, *and he* thought, “*He* looks very dignified. Here is someone *whom I can trust my money, anything*<sup>29</sup>.” *He* said, “I heard that there are robbers in this place *and I would like to entrust my money to someone.*” *That man* said, “Yes, put it here. I will keep it for you.” And this man went back. And when *he* came near *the* caravan *he* found *that the* robbers came *and* took away *all the* money *the* people had. *He* was very thankful *that he had* saved his money. He went to the tent, and as he approaches the place, *he* saw many robbers sitting there dividing their share. And the man to who<sup>30</sup> *he* had given *his* money *was the* chief of *the* robbers, sitting in *the* midst of them. Looked at them<sup>31</sup> frightened; *he* began to tremble. *The chief* saw *him* *and* sent for him, *and he* came trembling. *The chief* asked, “Why *did you* come, and why *were you* going?” *He* said, “I came because you know *I* trusted you with my money, and now, *I* saw *you* where *the* robbers *are* sharing their money.” *The chief* said, “You did not give *it* to me because *I am* a robber. Then how can *you* expect *the* money to be<sup>32</sup> robbed? *It is* safe. *You* trusted me with it.” *The robbers* were so impressed by this act of their chief, *and the* chief *was* so inspired *and* elevated. Because the <sup>33</sup>same that was trusted to him *was so* much greater than all the money made. *He* could have robbed it. But *it* was that virtue inspired by *the* faith of this simple man which gave faith to the robbers. From that day all of them gave up the robbery in order to follow the path of the faithful. *And* this chief of *the* robbers

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28. Km.sh.: a space; Km.hw.: a number of dots indicating missing words; Km.tp.: “an Eastern Sufi” added in hw.; Sk.tp.: “...an Eastern Sufi...” in type, and “Ibn Fudhail” added in ink (for Ibn Fudhail, see Abul Fudhail in List)

29. Km.hw.: “anything” omitted

30. Km.hw.: “whom” instead of “who”

31. Km.hw.: “This man became very” instead of “Looked at them”

32. Km.sh.: “is” written; Km.tp.: “to be” added above “is” in hw.; Sk.tp.: “(to be)” added in type

33. Km.tp.: an indecipherable, short word added by hand; Sk.tp.: “...” added in type

mentioned to be<sup>34</sup> *became* one of *the* great thinkers and wise men of the robbers<sup>35</sup> afterwards.

Faith can be seen in five different aspects: faith in one's impulse, faith in one's reason, faith in one's principle, faith in one's ideal, faith in God.

It is a mystical temperament *when a person has faith in his impulse*. When *a mystic* thinks, "*I must go to the north,*" *he goes there*. *He does not reason why*. *He takes it as divine impulse, and he walks toward the north to meet what he will meet*. If there is *an impulse*, "*I must do this business, I must take that profession, I must accomplish this or that,*" when *a person* does it there is something wonderful about it. You have that example in Columbus<sup>36</sup>. *He had the impulse, "I must seek for India," and he came here*<sup>37</sup>. The outer form of impulse was wrong, *the inner right*. *There was this*<sup>38</sup> country to be found. *It was mystical impulse*. *He followed his impulse and he came here*<sup>39</sup>. The mystics of all ages have believed in this. *They cannot help it*. *It is mystical temperament*. If thousand *persons* say, "*No, it is not right,*" he says, "*Yes it is right. I must do it.*" And *it is not necessary that everybody is a mystic* in order to have this. Impulse is temperament. There is a man who has it, *and another one, perhaps very intellectual, he thinks, "Is it right or wrong? Shall I do it, or shall I not do it?"*, *and the time has passed, the chance is lost*. Out of one hundred persons, one will follow, ninety nine will wait, whether *it is light or heavy, right or wrong*.

And then the other aspect of *it* is faith in reason. Great inventors such as Edison, their success depends upon faith in reason. If *they have not*<sup>40</sup> *had that faith they have not been successful in creating; if*

34. Km.hw.: "mentioned to be" omitted

35. Km.hw.: "of the robbers" omitted

36. For Columbus, see List

37. Km.tp.: "went to America" in hw. instead of "came here"; Sk.tp.: "went to America" in type instead of "came here", with a footnote added to say "Murshid said: came here"

38. Km.tp.: "that" in hw. above "this"; Sk.tp.: "that" typed, but then changed to "this" in ink

39. Km.tp.: "went there" in hw. above "came here"; Sk.tp.: "went there" typed instead of "came here", but a footnote (the same as in the note above) indicates "Murshid said: came here" in ink

40. Km.tp.: altered to "would not have" instead of "have not"; Sk.tp.: "would not have" typed

<sup>41</sup> *they had that faith they did these*<sup>42</sup> wonderful inventions.

The third aspect of faith is faith in one's principle. Principle makes one so strong, if one only had faith in it. There is a story of the young Prophet when *he* was taking care of the cows in the farm. When *the* young men of his age came and asked him, "Muhammad, come along, we shall go in the town and have a good time, or perhaps I shall take care of your cows and *you can* have a good pastime," Muhammed said, "No, I shall take care of your cows, but I *shall* not leave my cows." With that principle the Prophet began. And one day the same principle made him what he was, that thousand and millions of people for fourteen centuries have *the* name of the Prophet as their strength and power.

And then there is a<sup>43</sup> faith in the ideal. Those who had high ideal for the welfare of *their* nation, of *their* race, of humanity, they have kept their lives cheap. To give life was nothing to them. Their ideal always was greater. And *it* is not *the* ordinary man, the one who has faith in his ideal. *It* gives a great power and upliftment that raises a man from earth to heaven.

And then there is the faith in God. *People may say*, "Is it not imagination that I have this<sup>44</sup> faith in God?" But the one who really has faith in God can work wonders. Someone asked the<sup>45</sup> Brahmin that, "How foolish, O Brahmin, to worship an idol, calling it God." *The* Brahmin answered, "If you have no faith and you worship the God of heavens, *he* will not hear you. But if I have faith I will make this God of stone speak to me."

A preacher was once preaching saying, "When you take the name of God with faith, you can walk on the water." There was a farmer very pleased to hear that. He went home pondering upon it. Next day *he* came to the preacher *and* said, "I could not understand all the dogmas *and* morals you preached *but* one thing impressed me so much. *Will you give me the* great honour *to* have dinner with me?" *The preacher* said, "I will come." *He* said, "I will come and take you

41. Sk.tp.: "if" omitted

42. Km.hw.: "these" omitted

43. Km.sh.: "a" could also be "this"; Km.hw.: "the" instead of "a"

44. Km.hw.: "to have" instead of "that I have this"

45. Km.hw.: "a" instead of "the"

tomorrow.” This farmer came *and* took him. *And there* came a river, *and they* had to cross the river. So the preacher said, “Where is the boat?” *The* farmer said, “Boat? You have taught me if we said *the* name of God *we could* walk on *the* water. *Therefore I did* not take my boat, walking<sup>46</sup> on *the* water.” *The* preacher *was* so afraid he will have to walk on *the* water also, *for he* never experienced it. *He* said, “Will you do it, please?” *And he* did it. *The* preacher could not do it.

Friends, such is the phenomena<sup>47</sup> of faith. We may say, “*We have* so much *to* do, so much *to* think, so much<sup>48</sup>.” But to have faith is beyond it all. *It is* something which words cannot explain, *something which* springs up from the heart which elevates man, raising him from earth to the sky.

God bless you.

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46. Km.hw.: “I walked” instead of “walking”

47. Inayat Khan characteristically uses only the plural of this word

48. Km.hw.: “so much” omitted

San Francisco, Easter Sunday Morning  
April 4<sup>th</sup>, 1926

### The Spirit of Christ

Beloved ones of God,

I would like to speak this morning on the subject of the spirit of Christ. The belief of Christ is in the church, the book of Christ with the clergyman, the spirit of Christ is in *the* illuminated soul. The spirit of Christ can be traced in Christ's own words, where he has said, "I am alpha and omega," which means, "I am first and last." If we explain further, by that he means to say that, "I was when Jesus was not born and I will be after Jesus."

"I am Christ" means "I am first, I am now, and *I* will be till end." In this the master identifies himself with that light of which you read in the Vedanta of *the* Hindus, which existed thousands of years before Christ, *as the* word Chaitannya<sup>1</sup>, which means divine light, which is recognized by *the* Sufis as *the* Spirit of Guidance, *and in Qur'an it is mentioned, where it is said*, "We have made your light, and *your light we have made*."<sup>2</sup> It is this light which was the lantern of Aladdin of *which is* spoken in *the* Arabian Nights<sup>3</sup>. And it is this light of Christ

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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 shorthand and the typescript differ, the shorthand is normally taken as the text and the difference is in a footnote.
- Km.tp. = Kismet Stam's typescript. Exceptionally no longhand transcription of her shorthand has been found. The words in her typescript which do not appear in the shorthand are in *italics*.

Notes:

1. For Chaitannya; see Glossary
2. Km.sh.: a blank space; in the Qur'an, the entire quote is: "We have made your light out of our light and of that light we have made the universe."
3. For Aladdin and the Arabian Nights, see List

of which there exist legends among Hindus, that there is a cobra with a light in his head, and in the forest when he *searches for* his food he takes that light and *by* the illumination of that light he goes around in the forest and then takes it<sup>4</sup> in his mouth. This legend is also expressive of the same *light*, the light of life of all men and all beings, of seen and unseen beings. It is *the* essence of light and it is this light which may be called the Spirit of Guidance. And *one* might say, "Where is this light to be found?" This light is to be found in the sun and this light is to be found in the higher intelligence. *This* phenomenon of light in all different forms, even that which comes from heart of stone when striking, represents the same light. Even the light that glows in the blossoming of the plants, *in flowers*, in *the* ripening of *the* fruits, which shines in *the visible* world in the spring, that light which we see in *the* moonlight at night, in *the* rising and *the* setting of sun. *It is* one and same light manifesting from *the* seen to *the* unseen, yet existing in *the* unseen much more than we see with our eyes.

One *might* ask a question, "Was God not all-sufficient in order to have made *the* Christ spirit?" And I will give you *an* example, that a farmer wanted to go in his farm, which was at far distance, and thought that during these dark nights and storms and winds and mists and fogs very often one misses the way, one loses the way. Therefore, he prepared a lantern that, "When there will be a dark, I *will light this* lantern, it will guide me on the path." It was his creation he made, he prepared the lantern and at the same time for himself the farmer was the maker of the lantern. He prepared it, made it; at the same time, for what purpose? For own purpose, for himself, to be guided by it.

What is *this* creation? *It is* nothing but *the* manifestation of God. What is man? Man is the finishing of that manifestation. God *did* not made man just like *a* carpenter a chair, because *the* carpenter wanted wood, something different from himself, in order to make chair. Out of *what* material God made man? Out of himself. In other words, God

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4. Km.sh.: the sh. symbol is unclear, "it" could also be "eat"

manifested as man and in *his* manifestation the one has become many, the unity has become variety and has become a puzzle. Therefore, in first place, life on earth for man is a puzzle. *He* does not know where to go and where not to go, *he does not know* what not to do. From *the* beginning till *the* end, *man is puzzled* which *is* right, which *is* wrong. The wiser he becomes, the more difficulties *there are*. That shows that there are storms and there are winds, mists and fogs on this life's path, which our eyes do not see but which *the* soul experiences. And in order to *make the way clear* through those different difficult times, through mist, storm, and wind, a lantern is given, and that lantern is God's own spirit, which he made before creation as a lantern that every man may take a lantern and guide his path.

But not only human beings have *this* lantern, even beasts and birds *have it*. In the herd of animals there is one that guides them; in *the* flock of birds is one *who* guides them, *who* sees which way *the* wind blows. The one that leads knows which way to go; *the* other birds fly with him. And there is a beautiful story told by those who live in the forest of elephants in India. They say *that* in the herd of elephants there is one who is the leader, who takes in his trunk *the* stem of a tree, just like a walking stick. He goes on examining the ground *where* he walks<sup>5</sup> in order that those who come after him may not fall in a ditch. *He* is also conscientious of any noise of gun or arrow, also he smells the atmosphere, the atmosphere which is unwholesome for elephants to go. And very often there is an unwilling elephant; *he* goes astray, is lost very often. To catch *this* elephant, men dig holes in ground that when *this* lost elephant went near that ditch *he may* fall into it. *After* two or three times, *he* is hungry, and after having kept him hungry for *six* days, men go near and catch him. *This* is beautiful picture of the work of the Christ spirit. After understanding this, *I* would not blame those who say that "Christ *is* our saviour." *I* would not blame *those who say*, "Christ our God," not blame *those who say*, "Christ the divinity". *They are all*

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5. Km.sh.: this sh. symbol looks more like "works" than "walks"

*right in their own way. One who says, "Christ our God," he sees or he does not see what in our interpretation is the Spirit of Guidance. There is nothing wrong about it. The only wrong is that he does not know himself what he says. If one sees divinity in Christ there is nothing wrong about it. If divinity does not manifest through man, then where is it to be found? Is it to be found in heavens alone?*

If one calls Christ man, *one* only raises the standard of man to highest, raises man to highest point, which is truth. Only the two do not understand the meaning of each other. One says, "*It is wrong what the other says,*" and the other *says that the first one is wrong because they do not believe.* If one calls Christ the Saviour, *is the saviour spirit? With elephants, it is the one who guides his herd, the saviour. The loving mother and kind father, an innocent child, a helpful friend and an inspiring teacher, they all represent more or less that spirit of saviour.*

The one who saves a man's life *by jumping into the water<sup>6</sup> does not do such a great work as the one who saves a person's soul who was groping in darkness.*

But then one says, "What about saving the whole world, the whole humanity?" Each soul is connected with the other and there is not one soul which has not *the influence, consciously or unconsciously, of the whole cosmos. Every cell affects the whole body; every cell sooner or later has an effect upon the whole body. Therefore, for a liberated soul to be called the Saviour of world, there is no exaggeration about it, if one looks at it rightly. If only holds it as a belief, one does not know what it is.*

Naturally the liberated soul *is like the living drop of blood. Right now scientists discover that one living drop of blood in the body gives new life. A soul who rises to great illumination, his existence can inspire, invigorate the whole humanity, just like one powerful man can have influence upon the whole nation. He is called the man of the day; he may have the influence to raise the nation to the height of*

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6. Km.sh.: this shorthand symbol is unclear, it could also be "order"

heaven. If material man *can do this* to the whole nation, *why should* a spiritual man not have *such* influence upon the whole world? *Whether we* recognize it or not, *it does* not matter. *But* there are souls in world whose influence is greater than *that of the* so-called man of the day, *about whom is* written in newspapers.

And now coming to explaining if Christ, before he was known as Christ, what was he? And if he will be after *he was* known as Christ, what will he be? We are too limited as human beings, *and* for us to determine this is nothing but folly. But at the same time, have we not seen the inspirers of humanity before Jesus? Have *there* not been prophets like Moses, Abraham, people like Zarathushtra, inspiring the whole nation, like Krishna and *Buddha whose* influence *exists* all over the world? What were they? If truth is one, if wisdom is one, human personality is one; *if* God is one, what *are* they if not the same spirit? Those who saw them have called them Buddha or *with another* name, Krishna, *but they were* all one and the same, one lantern in another globe, *the* same light. After that the light in *another* form comes to illuminate humanity. Does that light not work in our everyday life? In our deepest distress, *in our* greatest confusion, *a* friend comes, *a* relation comes, *a* teacher comes *and* tells something he himself does not know *to be the* message of wisdom. And sometimes *it* comes in such *a* queer way, *in a* change. We do not understand *from* where *it* comes, *that we do* not even believe it. *But* at the same time *the* inner guidance *comes* at just the moment we had needed it. *It* comes perhaps from an innocent child, *the* word *that is* a message of God. For the light is hidden. Those who say after Jesus Christ *we* do not see the light going on, limit Christ. Those who see *the* Christ spirit on all globes, they are ones who really see Christ.

The Universal Worship *which has been* organized here was the hope of all prophets, *the* prayer of all prophets, *the* desire of all great souls. That the light given in all different forms, *as Buddhist scriptures, as Muhammadan scriptures, as the Bible, in the form of* teaching of Krishna, *of* Zarathushtra *should be* known by everyone. The work of the Sufi Message is to spread the unity *of religions. It is*

not *a* mission for *a* particular creed, or *to* promote *any* church or religion. It is a work to unite the followers of different religions and faiths in wisdom, that *they* may not have to give up *their* own religion or faith, but strengthen *their own* real faith, put *the* real light upon it. *A* greater trust, in this way, a greater confidence *is* established in mankind.

Behind all wars *there is a* suggestion of religion, trace it and find out. If *ever* there was a war, even now after *such a* war as we have gone through, we always see the finger of religion inside. They always say the reason is political, but religion *is a greater* war-maker than all political ideas.

*But* those give *their* lives for ideals, *they show* a little touch of religion all the same. In order to avoid that great catastrophe that might come, *there is this religious* channel to gather together the followers of different religions. *In the* understanding of *the* one truth behind it all, *that they may hold* in respect all teachers of humanity who have given *their* life in service of truth. Instead of what theologians do in colleges, *to see* where *is the difference* between Moses and Buddha—all want to find *is* difference—instead of that *to look behind, to see* where they unite, to find how *they* can be friends<sup>7</sup>, how *they* can come to that one truth which is all religions.

No doubt, to say that *the* whole world must become one church, one religion, *is* as absurd as all people *wearing* one kind of dress; *the* world may become uninteresting. Let them have churches, beliefs, faiths, *let them have* different conceptions of things, as long as they are brought closer to *the* ultimate truth, *so that they* will naturally understand better *that it* is real wisdom bringing them together. That

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7. Km.sh.: "friends" could also be "parents"

is the real light, *it is the* central wisdom *which is the* inspirer of humanity, so that we *can* all come together in worshipping one God in Universal Worship.

God bless you.

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Sufi Centre,<sup>1</sup> San Francisco  
April 5<sup>th</sup>, 1926

2

### Physical Control

Beloved Ones of God,

I will speak *this evening* on the subject of physical control. The<sup>3</sup> life may be recognized in two aspects, the known aspect of life and the unknown aspect. What is called life is the known aspect of life. And the unknown aspect of life is unknown to many. The<sup>4</sup> unknown aspect of life it is<sup>5</sup> which may be called the immortal life, the eternal life. And it is the known aspect of life which may be called *the* mortal life. Therefore, what we know of life generally is the mortal part of life.

Our experience of life which we make<sup>6</sup> through our physical being gives us the evidence of life. It is therefore that the life known to us is *the* mortal life. The immortal life exists, but we do not know *it*. It is the absence of our knowledge and not the absence of immortal

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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 or longhand (qa.s) is indicated in the footnotes.
- Km.hw. = Kismet Stam's longhand reporting of the questions and answers of the lecture, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words which do not appear in the shorthand are in *italics*.
- Km.tp. = Kismet Stam's typed transcription of her shorthand. The words of the lecture which do not appear in the text are in *italics*.
- Sk.tp. = a typescript prepared by Sakina Furnée or under her supervision, showing some differences and handwritten corrections.
- Hq.tp. = a typescript prepared at Headquarters, Geneva, showing some differences.

1. Km.tp.: "1373 Post Street" added; Hq.tp.: "SOCIAL GATHKA. Number 47." added followed by the Sufi Invocation (see List)

2. Km.sh., Km.tp.: "Headquarters 1<sup>st</sup> course advanced class" added

3. Sk.tp.: "The" omitted; Hq.tp.: "Beloved Ones...physical control. The" omitted

4. Km.tp.: "This" instead of "The"; Sk.tp.: "It is this" instead of "The"

5. A.o.d.: "it is" omitted

6. Sk.tp., Hq.tp.: "have" instead of "make"

life.

Now today I specially wish to speak on<sup>7</sup> the subject of *the* life known to us, what we call life. Everything we have in this life, whether *an* object or a living being, or a thought, or a condition, or a deed, or an experience, all break<sup>8</sup> and die<sup>9</sup> away. Everyone of the abovesaid *things* has birth and death. That which is composed must be decomposed sooner or later; that which is made must break, that which is built must be destroyed, and that which is visible now will disappear. This shows that there is a struggle between what we call life and between<sup>10</sup> the life which is behind. In Sufi terms we call these two aspects of life *qaza* and *qadar*<sup>11</sup>: *qaza*, the unlimited *aspect of life*, *qadar*, the limited aspect of life. *Qadar* draws upon the life of *qaza* for its existence, and *qaza* waits with<sup>12</sup> its mouth<sup>13</sup> open to swallow what comes into it. Therefore, the thinkers<sup>14</sup> and the wise, *those* who are called mystics or Sufis, have discovered the<sup>15</sup> science how to withhold the experience of life which alone gives us the evidence of life from the mouth of *qaza*, the ever assimilating aspect of life. If we do not know how to withhold it, it will fall into the mouth of *qaza*, for it<sup>16</sup> is always waiting with open mouth as<sup>17</sup> *an* illness awaits the moment when a person is lacking energy. So in all different forms *qaza is waiting*<sup>18</sup> to assimilate all that comes into it, and then it is submerged<sup>19</sup> in it.

And now the question comes, how can we withhold, *how can we* keep it<sup>20</sup> from falling into the mouth of *qaza*? And the answer is, by controlling our body and our mind. There is much known about the

7. Hq.tp.: "Coming now to" instead of "Now today I specially wish to speak on"

8. Km.sh.: "break" could also be "spring"

9. Sk.tp., Hq.tp.: "breaks and dies" instead of "break and die"

10. Sk.tp.: "between" omitted

11. For *qaza* and *qadar*, see Glossary

12. Km.tp.: "after" instead of "with"; Sk.tp.: "awaits it" instead of "waits with"; Hq.tp.: "behind" instead of "with"

13. Km.tp.: "path is" instead of "mouth"

14. Km.tp.: "adepts" instead of "thinkers"

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

16. Hq.tp.: "qaza" instead of "it"

17. Hq.tp.: "and" instead of "as"

18. Km.tp.: "awaits" instead of "waiting"; Sk.tp.: "waits"

19. Sk.tp., Hq.tp.: "is merged" instead of "it is submerged"

20. A.o.d.: "something" instead of "it"

physical culture, but what is known about it is what can be obtained by action, by gymnastics, by movements<sup>21</sup>. But very little is known *about* what can be obtained by repose, by pause<sup>22</sup> and posture. I have seen in the East a man lifting a heavy stone on one finger. One might think *that*<sup>23</sup> how can the little finger that man has, these fine bones<sup>24</sup>, stand such a heavy weight? But it is only the power of will which sustains the heavy stone; the finger is an excuse. I have seen myself<sup>25</sup> those who experiment in the field of spirit and matter jumping<sup>26</sup> into the raging fire and coming<sup>27</sup> out safely, cutting<sup>28</sup> the muscles of their<sup>29</sup> body and healing<sup>30</sup> them instantly. It is not a story that mystics knew<sup>31</sup> how to levitate. The demonstration of this has been seen by thousands of people in India. By this I do not mean to say that it is something that is worth learning or following. I only wish to tell you that what can be accomplished by the power of will. And in order to get the reign of will over *the* physical body, the first *thing* that is necessary is physical control. In the culture of different kinds known to the modern world, there is nothing that teaches the method or the way, the secret of sustaining every action. For an instance, to be able to sit in the same posture without moving or to be able to look at the same spot without moving the eyes, or to be able to hear something without being disturbed by something else, or to be able to experience the hardness, the softness<sup>32</sup>, the heat, the cold<sup>33</sup>, keeping even vibrations, or to be able to retain the taste of salt and sweet *and* sour. Since all these experiences come and go, man has no control over the means of his pleasure or joy. He cannot enjoy through any senses any

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21. Km.tp.: "movement" instead of "movements"

22. Km.sh.: "pause" could also be "poise"; Sk.tp.: "pose"; Hq.tp.: "poise" corr. in hw. to read "pose"

23. Hq.tp.: "that" omitted

24. A.o.d.: "these fine bones" omitted

25. Km.tp.: "myself seen" instead of "seen myself"; Sk.tp.: "In the East" instead "I have seen myself"

26. Sk.tp.: "jump" instead of "jumping"

27. Sk.tp.: "come" instead of "coming"

28. Sk.tp.: "they cut" instead of "cutting"

29. A.o.d.: "the" instead of "their"

30. Sk.tp.: "heal" instead of "healing"

31. Km.tp.: "know" instead of "knew"

32. Sk.tp., Hq.tp.: "hardness, softness" instead of "the hardness, the softness"

33. Sk.tp., Hq.tp.: "heat, cold" instead of "the heat, the cold"

experiences that<sup>34</sup> he makes<sup>35</sup>, as long as he wishes to enjoy *them*. Therefore, man depends upon all outer things and he has no control in sustaining the experience he makes<sup>36</sup>. And if there is any way of sustaining every experience that one makes, it is the way of control.

There is another side of it. Unconsciously being aware of the fact that every experience that is pleasing and joyous will soon pass away, man is overly<sup>37</sup> anxious, and instead of trying to retain it<sup>38</sup>, he hurries it and loses it. For an<sup>39</sup> instance, the habit of eating hastily, the habit of laughing before the mirthful sentence is finished. The reason<sup>40</sup> is *that if*<sup>41</sup> a person is overly anxious<sup>42</sup> the joy will go away. Therefore, even before the mirthful sentence is finished, his joy is finished before it<sup>43</sup>. In everything man loses the power of sustaining the experience because of his anxiety of losing its pleasure<sup>44</sup>. The same thing with tragedy. The great joy of tragedy, the experience of tragedy, is to experience *it* to its fulness. But one is so thrilled even in *the* beginning of *the* tragedy that one has shed tears and nothing is left afterwards. Once the zenith is reached, there is no more experience to be had, and so instead of keeping it from the mouth of eternal life, every experience man makes, he throws it into the life behind without knowing the secret of it.

The mystics have<sup>45</sup> therefore, by sitting in different postures and by standing in different poses<sup>46</sup> have gained control over their muscles and nervous system. And this makes an effect on their<sup>47</sup> mind. A person who lacks control over *his* nervous system and muscular system, has no control over his mind; he eventually loses it. But

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34. A.o.d.: "that" omitted

35. Sk.tp.: "has" instead of "makes"

36. Sk.tp.: "has" instead of "makes"

37. Sk.tp., Hq.tp.: "over" instead of "overly"

38. Sk.tp., Hq.tp.: "the experience" instead of "it"

39. Hq.tp.: "an" omitted

40. Sk.tp.: "The reason" omitted

41. Sk.tp., Hq.tp.: "the" instead of "if a"

42. Sk.tp., Hq.tp.: "overanxious" instead of "overly anxious"

43. Sk.tp.: "before it" omitted

44. Hq.tp.: "pleasure of it" instead of "its pleasure"

45. A.o.d.: "have" omitted

46. Km.tp.: "pauses" instead of "poses"

47. A.o.d.: "the" instead of "their"

having a control over one's muscular and nervous system, one gets control over the mind also. The means by which the life draws its power is through<sup>48</sup> *the* breath. Every breath one draws in, with it one draws the life and power and intelligence from the unseen *and* unknown life. And when one knows the secret of the<sup>49</sup> posture, and draws from the unseen world the energy and power and inspiration, one gets the power of sustaining his<sup>50</sup> thought, his<sup>50</sup> word, his<sup>50</sup> experience, his<sup>50</sup> pleasure, his<sup>50</sup> joy.

Someone asked a wise man what was the cause of every tragedy in life. The wise man answered, "limitation". All miseries come from this one thing, limitation. Therefore, the mystics have tried by exercises, by practices, by studies to overcome limitation as much as possible. There is no worse enemy of man than helplessness. When a person feels, "I am helpless, I cannot help it," that is the end to his joy and happiness. Besides that, there is a thought power necessary with both, posture and breath, in order to gain physical control.

One must get above one's likes and dislikes for they cause much weakness in life. When one<sup>51</sup> says, "I cannot stand this, I cannot eat this, I cannot drink this, I cannot bear this, I cannot tolerate, I cannot endure," all these *things*<sup>52</sup> show man's weakness. The greater the will power, the greater the<sup>53</sup> man is able to stand all that comes along. It does not mean that one has no choice. One can have one's choice, but when one gives in to one's choice, then life becomes difficult.

There is a false ego in man which is called *nafs*<sup>54</sup> by the Sufis and this ego feeds on weakness. This ego feels vain when one says, "I cannot bear it, I do not like it, I do not look at it"; it all feeds this ego,<sup>55</sup> its vanity. It thinks, "I am better than others," and thereby this ego becomes strong and so man's weakness becomes strong<sup>56</sup>. But one who has discrimination, distinction, choice and at the same time they

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48. A.o.d.: "through" omitted

49. Sk.tp., Hq.tp.: "the" omitted

50. A.o.d.: "one's" instead of "his"

51. Sk.tp.: "a person" typed, corr. in hw. to read "one"

52. Sk.tp.: "expressions" instead of "things"

53. A.o.d.: "more" instead of "greater the"

54. For *nafs*, see Glossary

55. Sk.tp.: "and" added

56. A.o.d.: "and so man's weakness becomes strong" omitted

are all in his control, one who enjoys sweet but can drink a bowl of something bitter, that person has reached mastery.

Impulse also weakens when a person gives into the impulse helplessly. For an<sup>57</sup> instance there is an impulse, "I must go to the park," and instead of waiting till there<sup>58</sup> is the time to go to the park, he<sup>59</sup> quickly puts on his hat and goes along; he follows his impulse immediately, he loses power over himself. But one who subordinates his impulse, controlling it, utilizing it toward the best purpose, attains to the<sup>60</sup> mastery.

Besides indulgence, to indulge<sup>61</sup> to every<sup>62</sup> comfort, to seek convenience, always to look for the path of least resistance, all these things bring<sup>63</sup> weakness. How<sup>64</sup> small the work may be, all this<sup>65</sup> if a person takes it seriously and finishes it with patience, he gains much power over himself. Patience is the principal thing in life, although sometimes patience is as bitter, as hard, as unbearable as death. Sometimes one prefers death to patience.

It is a great difficulty that the race in this land of America is losing this quality every day more and more, because providence has blessed<sup>66</sup> them so well<sup>67</sup>. They<sup>68</sup> have conveniences, they have comforts, they are the spoiled children of the providence, and when it comes to have<sup>69</sup> patience, *it* becomes very hard to them. Therefore, individual people have<sup>70</sup> to practise this spirit, for we do not know

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57. Hq.tp.: "an" omitted

58. Sk.tp., Hq.tp.: "it" instead of "there"

59. Sk.tp., Hq.tp.: "a person" instead of "he"

60. Sk.tp., Hq.tp.: "to the" omitted

61. Km.tp., Sk.tp.: "to impulses" instead of "to indulge"; Hq.tp.: "in impulse" instead of "to indulge"

62. Km.tp.: "is" instead of "to every"; Sk.tp.: "every" omitted; Hq.tp.: "indulgence in" instead of "to every"

63. Sk.tp.: "about" added

64. Sk.tp.: "However" instead of "How"

65. A.o.d.: "all this" omitted

66. Km.sh.: "blessed" could also be "placed"

67. Km.tp.: "much" instead of "well"; Sk.tp.: "it so much" instead of "them so well"; Hq.tp.: "the people here so much"

68. Sk.tp.: "The people here" instead of "They"

69. Sk.tp., Hq.tp.: "having" instead of "have"

70. Km.tp.: "it would be well" instead of "individual people have"

what may come to follow<sup>71</sup>. We live in this world of uncertainty and we do not know *in* what condition we may be put tomorrow. And if we have not the strength of resistance, we easily can *break down*. And therefore, for the human race, *it* is the most necessary thing to develop patience in all conditions of life, in all walks *of life*, in all positions *of life*, in all conditions<sup>72</sup>. Whether is<sup>73</sup> rich or poor, high or low, this is the one quality that must be developed.

Besides, *it* is patience that gives endurance, *it* is patience that is all-powerful and by the lack of patience one loses so much. Very often the answer of *one's* prayer is within one's reach, the hand of providence not very far<sup>74</sup>, and one has lost one's patience and lost the opportunity. All these things acquires by physical control, physical culture.<sup>75</sup>

Physical control can build<sup>76</sup> a foundation for *the* character and *for* personality, *a foundation* to be built in order to make<sup>77</sup> spiritual attainment.<sup>78</sup>

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*Q.: Should one observe a certain form of breathing?*

A.: There are five different things to consider in connection with breath: the far-reaching of the breath, the depth of breath, the volume of breath, the centralizing of breath, and the rhythm of breathing. If the breath is not far-reaching that causes weakness; if *it* is not deep enough, that is *the* cause of weakness too. *If it is* not centralized that creates uncertainty in life; if *it has* no proper rhythm *that* causes lack of balance; if *it has* no volume, it takes away vitality. Therefore, breath must be trained in these five different ways. *It* must be rhythmic, centralized, deepened, *it* must reach far, and its volume must be spreading. Its quality must be spreading, *its* quality *must be*

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71. Sk.tp.: "in the future" instead of "to follow"

72. A.o.d.: "in all conditions" omitted

73. A.o.d.: "we are" instead of "is"

74. Hq.tp.: "off" added

75. A.o.d.: "All these things...physical culture." omitted

76. A.o.d.: "make" instead of "build"

77. A.o.d.: "bring about" instead of "make"

78. Hq.tp.: "To be read at the meetings of the World Brotherhood" added

that *it* covers a large ground. It is therefore that *the* atmosphere of one person is felt, of the other *person* not. One person may be<sup>79</sup> so much atmosphere that so much horizon may be filled. It is the breath that gives atmosphere. Besides, in the atmosphere of one person you feel so uneasy and restless and out of rhythm, because *he has* no rhythm to his breath, his breathing is not right. Once a man came to me and he said, "What is it that everything I do in my business, it all goes wrong?" I told him, "How long is *it* going on?" *He* said, "Three years." I told him, "Go to *the* doctor and get your nose examined." *He* was very astonished *about* this advice. He comes to *a* mystic to ask *a* spiritual *advice* and *he* sends him to *a* nose specialist. When *he* came back, *he* said that the nose was not in good condition, *it* could not breathe rightly. Naturally the rhythm of breath went wrong, he lost his balance. And since he made *the* nostrils in good condition *he* learned how to breathe. Today *he* is such *a* successful business man that *he* never comes to see me.

*Q.: How is it acquired?*

A.: It is a science by itself. We are far from nature life. We have to run after the tramcars *and* taxicabs, *and* get our train. Thousand things like this disturb the rhythm. In *the* East, do you think *a* sage, *an* adept, who practices meditation *will* run after the tramcar *and* spoil his rhythm? All these things disturb the rhythm of breathing. What we think natural is not *natural*. Our life from morning till evening *has* no rhythm. *There is* no rhythm to our life.

*Q.: Do you recognize a system which includes positive and negative breathing?*

A.: Yes. Just like there are two wires in *the* electric lamp, negative and positive. And if not one wire<sup>80</sup> then *there* will not be light. In order *to have* light *there* must be two currents. So these two currents make positive and negative energy, and they *have* relation with the rising and setting of the sun. And with the rising of *the* sun the

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79. Km.hw., Km.tp.: "have" instead of "be"

80. Km.hw., Km.tp.: "one wire is not there" instead of "not one wire"

circuit<sup>81</sup> of breath changes, and with *the* setting of *the* sun *it* changes also. *And if it changes* not according to the time, if *it is* not in consonance with the rising and setting of *the* sun, then either *a* person is ill, or unbalanced, or something is wrong with him.

*Q.: What centralizing of breath means?*

A.: In music we have so many different notes, but at the same time we call a<sup>82</sup> note keynote. Really speaking every note is *a* keynote. Therefore, for everything there must be a central point. For *the* plant *it is the* root *which is the* centre. So for the breath there is a seat in the body. And if the breath is seated in that seat properly it is just like the plant which is well rooted into the ground. *It will grow nicely and bear fruits.* If *it is* not seated<sup>83</sup> *well, there is* always a chance of being destroyed. So in *the* life of man, if *the* breath *is* not centralized in *the* centre, where seat<sup>84</sup> ought to be, that<sup>85</sup> doubt about that person living long *and being* happy. In the East sages know for six months or a year before their death that *their* time has come, and they know it by this one secret that they find that *the* breath no longer centralizes in *the* place where *it* ought to centralize. The moment *they* find out, after six months *they will* depart; *they* cannot make *the* breath centralize in *the* place where *it* ought to be. My spiritual teacher, a year *beforehand*, told his family that *he* was to leave this earth. *He* knew it. Because they practise every day. Therefore, breath for them is *an* object *they* feel, see, know. Every person cannot feel whether *he is* breathing from *the* left or right nostril. But for those *who* practise, *they* know instantly. At the<sup>86</sup> times one *breathes through* one nostril, there are *other* times one *breathes through* two nostrils. *But that is* a passing moment. Then *breath goes* from one *nostril* into the other. That is *a* critical moment.

*Q.: Does the position of the body during sleep control the breath?*

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81. Km.hw., Km.tp.: "current" instead of "circuit"

82. Km.hw., Km.tp.: "one" instead of "a"

83. Km.hw., Km.tp.: "rooted" instead of "seated"

84. Km.hw., Km.tp.: "in the seat where it" instead of "where seat"

85. Km.hw., Km.tp.: "then there is a" instead of "that"

86. Km.hw., Km.tp.: "There are" instead of "At the"

A.: Yes, also that<sup>87</sup> goes into the posture. Therefore, every side you lean, or lie, or every direction toward which you strike with force, that all bears upon the rhythm and direction of breath. But we go into *the* subject of breath, *which* is a deep subject. And its relation *is* not only with health, but with *the* affairs in life. The other day in New York, I met a man who came to me and said, “I don’t know. I am in a great puzzle, because *I* see so many colours, blue and black and red and white. And *I am* beginning to see different entities which manifest in my view,”<sup>88</sup> asked, “Tell you everything, not only colours.”<sup>88</sup> “*I am* getting so afraid. *I* don’t know what to think about it. Others do not see *it*, *but* I see it.” He was in an office where *he* had to do with many people. I told him, “You must write down after having seen each person that comes to you and brings before you *a* certain problem, what colour *you saw* at *the* time *when* that person came.” He first *was* very surprised, “Why *Murshid*<sup>89</sup> thinks about other people’s affairs.” So *he* wrote down after different interviews the colours *he* had seen. *I* told him, “With *the* first *problem* it will go wrong; *this one* will come right; this problem of *the* third will take time; *this one of the* fourth *will* not be considered.” He saw *it* was quite true. *He* said, “How did you know?” I said, “From the colours. Every colour you saw has *a* relation with *the* affair.” And in that way *you* can make use of such manifestation and such experience by having the knowledge of the science of breath. For *these* colours *are* nothing but *a* manifestation of breath. Colour is visible breath. In other words, if<sup>90</sup> a person sees colours *he* sees himself, his own inner condition.

*Q.: Can everyone have the power of far-reaching breath?*

A.: *There is a* certain condition necessary for far-reaching *breath*, just as with *the* wireless instrument. Far-reaching *breath is the* most wonderful thing there is. As far as your *breath reaches* so wide is your kingdom.

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87. Km.hw., Km.tp.: “this also” instead of “also that”

88. Km.hw., Km.tp.: “asked, ‘Tell you everything, not only colours.’” omitted

89. Sufis use the word *murshid* for a spiritual teacher, see Glossary

90. Km.hw., Km.tp.: “when” instead of “if”

*Q.: Is<sup>91</sup> breath as far as one can blow?*

A.: What we call breath is not all the breath that is there. For instance, what we call voice is only the voice that reaches so far and is not heard any further. In<sup>92</sup> the same time, in the wireless *it* travels further. *That* shows that *the voice that reaches as far as it is audible to the ears is limited*. But is not, without you cannot tell.<sup>93</sup> It reaches *far* beyond. Therefore, *it* is so far reaching. If only *we* experimented with it, *we would be* surprised. And<sup>94</sup> others cannot readily believe it; *it is to be* experienced for oneself *and one should* keep quiet *about it*. To speak *about it* will have<sup>95</sup> great difficulty *many course*<sup>96</sup>. Many disbelieve, or have wrongly experimented. Therefore, mystics have kept *this* for those initiated. That is why initiation *is* given.

*Q.: Does the colour one sees depend upon one's own condition or upon the condition of the other person?*

A.: A combination of both, *the other's* condition or his *own* condition. *It* depends upon *the* strength, *the* power and *the* clearness of breath. Sometimes *one's* own breath colours *the* condition of another. Therefore, one must be able to purify one's breath so well that *it* is just like a mirror. *Then the* other person will reflect *in it*. Otherwise, *he will* not reflect. In this way the seers see the mystery *of life*<sup>97</sup>.

*Q.: Would you please explain something more about posture?*

A.: The fantasy of the whole creation is in the direction that every mental<sup>98</sup> movement, motion, what direction *it* takes. It is in accordance with that direction that it takes form. And all the opposites such as sun and moon, man, woman, pain, joy, negative, positive, where *do they* come from? Since the source is one and *the goal is one*, why such differences which<sup>99</sup> belong to the direction. The secret of

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91. Km.hw., Km.tp.: "Do you mean the" instead of "Is"

92. Km.hw., Km.tp.: "And at" instead of "In"

93. Km.hw., Km.tp.: "But is not, without you cannot tell." omitted

94. Km.hw., Km.tp.: "And" omitted

95. Km.hw., Km.tp.: "make a" instead of "have"

96. Km.hw., Km.tp.: "many course" omitted

97. Km.sh.: "the seers" written; Km.hw., Km.tp.: "of life" instead of "the seers"

98. Km.hw., Km.tp.: "of every" instead of "that every mental"

99. Km.hw., Km.tp.: "they" instead of "which"

every difference is direction. It is an activity, energy working in *a* certain direction which makes a certain form. Therefore, if you sit this way or this way makes a difference; *if you* sleep *on the* right side or left side makes *a* difference; *if you* stand *on the* feet or *on the* head makes a difference. Mystics have therefore practised for many, many years *and* found out different postures *of* sitting in doing certain breathing exercises. And with that *they* have made a great science. There is *a* warrior's posture, *an* artist's posture, *a* thinker's posture, an aristocratic posture, *a* lover's posture, *a* healer's posture, different postures in order to attain to different things. By those postures *it* *becomes* easy for man, for then *he* has come to *the* science of direction. Posture does not denote but direction.

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Kismet Stam's shorthand and longhand reporting

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Sufi Centre, San Francisco  
April 5<sup>th</sup>, 1926

**Sufi Philosophy**  
(Evening Class Lecture)<sup>1</sup>

Beloved Ones of God,

I will speak on the subject of Sufi philosophy.<sup>2</sup> Sufism is a<sup>3</sup> religion, philosophy, psychology, science, art, and mysticism<sup>4</sup> at the same time. The greatest scientists of the day<sup>5</sup> will agree with the Sufi in his conception of the origin of life being motion. A<sup>6</sup> Sufi sees the motion in two aspects, audible and visible. The<sup>7</sup> motion is first audible, then visible. Therefore, in the Bible we read, which hints at this idea,<sup>8</sup> that, "First was the word, and<sup>9</sup> then came light."<sup>10</sup> From a metaphysical point of view it means that the<sup>11</sup> motion or vibration

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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 presenting a highly edited form of this lecture, but included in the notes, as it appears to have been made close in time to the original.

A highly edited version of this lecture appears in the Sufi Message series, vol. XIV, pt. 2, ch. III, not included in the notes.

Notes:

1. Od.tp.: "(Evening Class Lecture)" omitted
2. Od.tp.: this first sentence omitted
3. Od.tp.: "a" omitted
4. Od.tp.: ", all" added
5. Km.hw.: "today" instead of "the day"
6. Od.tp.: "The" instead of "A"
7. Od.tp.: "The" omitted
8. Od.tp.: ", which hints at this idea," omitted
9. Od.tp.: "and" omitted
10. See Genesis 1
11. Od.tp.: "it means that the" omitted

which<sup>12</sup> is the origin of the absolute first became manifest<sup>13</sup> as the word, audible, and after that became<sup>14</sup> visible in the form of light.

Now<sup>15</sup> what is the sun? The sun is the centralization of the all pervading radiance. If I explained still more, I would say<sup>16</sup> the light which was<sup>17</sup> spread all around functioned<sup>18</sup> in one spot. There it became<sup>19</sup> more radiant, more<sup>20</sup> glowing, more<sup>20</sup> powerful than the radiance that was left in the space<sup>21</sup>. This light again functioned<sup>22</sup> in the moon, its<sup>23</sup> different currents functioning in different planets and in different stars<sup>24</sup>. It is exactly the picture of the origin of the creation, that<sup>25</sup> the all pervading light of intelligence centralized itself<sup>26</sup> first, thus<sup>27</sup> making itself the spirit of the whole universe. And<sup>28</sup> from there it<sup>29</sup> began to manifest<sup>30</sup>. Why<sup>31</sup> people worshipped<sup>32</sup> the sun god in the ancient times<sup>33</sup> was because<sup>34</sup> the sun is the exact simile of God, of the spirit of the whole universe. The spirit of the whole creation<sup>35</sup> formed itself in the same way as the sun.

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12. Od.tp.: "which" omitted

13. Od.tp.: ". First came manifestation" instead of "first became manifest"

14. Od.tp.: "then" instead of "and after that became"

15. Od.tp.: "Now" omitted

16. Od.tp.: "If I explained still more, I would say" omitted

17. Od.tp.: "which was" omitted

18. Inayat Khan used the verb "function" in an unusual way, the meaning of which can be surmised from the context; od.tp.: "focused" instead of "functioned"

19. Od.tp.: ", thereby becoming" instead of ". There it became"

20. Od.tp.: "and" instead of "more"

21. Od.tp.: "than the radiance which was left in the space" omitted

22. Od.tp.: "functions" instead of "again functioned"

23. Od.tp.: "its" omitted

24. Od.tp.: "lines or stratas" instead of "planets and in different stars", "planets and stars" written by hand in the margin

25. Od.tp.: "that" omitted

26. Od.tp.: "itself" omitted

27. Od.tp.: "thus" omitted

28. Od.tp.: "And" omitted

29. Od.tp.: "that" instead of "there it"

30. Od.tp.: "the manifestation" instead of "to manifest"

31. Od.tp.: "Why" omitted

32. Od.tp.: "worship" instead of "worshipped"

33. Od.tp.: "in the ancient times" omitted

34. Od.tp.: "and that was the cause." instead of "was because"; "that was because" written by hand in the margin

35. Od.tp.: "universe" instead of "creation"

As there are many rays of the sun, so<sup>36</sup> there are many rays of the spirit of intelligence, in other words of<sup>37</sup> God, the real self<sup>38</sup>. And<sup>39</sup> each of these rays is a soul. The ray, therefore,<sup>40</sup> is the<sup>41</sup> manifestation of the sun; <sup>42</sup>man, therefore,<sup>43</sup> is the manifestation of God. The rays spread forth<sup>44</sup> and reached<sup>45</sup> far, and yet *they*<sup>46</sup> are still connected with the sun. The law of gravitation is a similar law when<sup>47</sup> compared with the law of the<sup>48</sup> relation between<sup>49</sup> the sun and the<sup>50</sup> ray. The ray never leaves the sun, and its inner<sup>51</sup> tendency *is* to reach<sup>52</sup> far and to withdraw and to come toward the sun, in other words a<sup>53</sup> submerge<sup>54</sup> into the sun. The same is the inclination of the soul. How much the body depends upon<sup>55</sup> the dense earth and the mind revels into<sup>56</sup> the intellectual<sup>57</sup> spheres, the soul's inclination continually is<sup>58</sup> to withdraw itself to<sup>59</sup> its origin. <sup>60</sup>Since the physical manifestation speaks the loudest, and the mind makes its own noise, the gentle cry

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36. Od.tp.: "so" omitted

37. Od.tp.: "namely" instead of "in other words of"

38. Od.tp.: actually "sun" typed, with a handwritten note in the margin "Kismet: 'self'", indicating that Kismet originally typed "self"

39. Od.tp.: "And" omitted

40. Od.tp.: ", therefore," omitted

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

42. Od.tp.: "also" added

43. Od.tp.: ", therefore," omitted

44. Od.tp.: "forth" omitted

45. Od.tp.: "reach" instead of "reached"

46. Od.tp.: "they" omitted

47. Od.tp.: "simple" instead of "a similar law when", with a handwritten note written in the margin "Kismet 'a similar law'"

48. Od.tp.: "or" instead of "of the"

49. Od.tp.: "of" instead of "between"

50. Od.tp.: "its" instead of "the"

51. Km.hw.: "inner" omitted

52. Od.tp.: "but always reaches" instead of "and its inner tendency is to reach"

53. Km.hw.: "to" instead of "a"

54. Od.tp.: "is submerged" instead of "to withdraw and to come toward the sun, in other words a submerge"

55. Od.tp.: "on" instead of "upon"

56. Km.hw., od.tp.: "in" instead of "into"

57. Od.tp.: "intelligent" instead of "intellectual" with a handwritten note in the margin "'Kismet: 'intellectual'"

58. Od.tp.: "soul longs" instead of "soul's inclination continually is"

59. Od.tp.: "into" instead of "to"

60. Od.tp.: "but" added

of the soul remains unheard. Nevertheless, as it<sup>61</sup> is said in <sup>62</sup>Qur'an that<sup>63</sup>, "All have come from God and to God is their return."<sup>64</sup>

<sup>65</sup>Coming toward the<sup>66</sup> manifestation from its origin and going back toward<sup>67</sup> the goal is *the* soul's journey. In order to come to the physical plane the soul has to pass<sup>68</sup> through two principal planes, the angelic plane<sup>69</sup> first, and the plane of the genius afterwards<sup>70</sup> before it reaches the physical plane. The condition of each of these planes is that in order to pass through or to exist in any<sup>71</sup> plane one must borrow a body belonging to that particular plane. In other words, the soul cannot pass through and the soul cannot<sup>72</sup> exist in the angelic plane unless it adopted *the*<sup>73</sup> angelic form. The soul has to adorn upon<sup>74</sup> itself <sup>75</sup>the body from the plane of genius in order to exist there. And on<sup>76</sup> coming the earthly<sup>77</sup> plane, the soul has to adorn itself with the<sup>78</sup> earthly body. It means<sup>79</sup> the soul has put on an inner garb and<sup>80</sup> an outer garb, and *it is* this mantle that it puts over it that shapes the soul completely as human being belonging to<sup>81</sup> the physical plane. One garb is hidden in another garb. One might say, when<sup>82</sup> the garb

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61. Od.tp.: "it" omitted

62. Od.tp.: "the" added

63. Km.hw.: "that" placed between parentheses, od.tp.: "that" omitted

64. Although these ideas are frequently found in the Qur'an, no verse exactly matching this has been found in an English translation

65. Od.tp.: "The" added

66. Od.tp.: "the" omitted

67. Od.tp.: "returning to" instead of "going back toward"

68. Od.tp.: "passes" instead of "has to pass"

69. Od.tp.: "plane" omitted

70. Od.tp.: "afterwards" moved before "the plane of the genius"

71. Od.tp.: "every" instead of "any"

72. Od.tp.: "or" instead of "and the soul cannot"

73. Od.tp.: "adopts an" instead of "adopted the"

74. Km.hw.: "upon" placed between parentheses; od.tp.: "must don upon" instead of "has to adorn upon"

75. Km.hw.: "with" added later

76. Od.tp.: "in" instead of "on"

77. Od.tp.: "to the earth" instead of "the earthly"

78. Od.tp.: "must don an" instead of "the soul has to adorn itself with the"

79. Od.tp.: "that" added

80. Od.tp.: "and" omitted

81. Od.tp.: "and a mental garb, then it puts on a human body for" instead of "and it is this mantle that it puts over it that shapes the soul completely as human being belonging to"

82. Km.hw.: "when" omitted; od.tp.: "then that" instead of "when"

of the plane of<sup>83</sup> genius must be smaller in size<sup>84</sup> than *the* physical garb<sup>85</sup>, and *the* garb of<sup>86</sup> *the* angelic plane must be<sup>87</sup> still smaller, covered<sup>88</sup> under the garb of the plane of<sup>89</sup> genius. But it is not necessarily true<sup>90</sup>. To our physical eyes all that is visible must have a certain rate of vibrations<sup>91</sup>. It is therefore that<sup>92</sup> the physical vibrations<sup>93</sup> of matter make<sup>94</sup> it visible to our eyes<sup>95</sup>. The vibrations of the garb of the plane of<sup>96</sup> genius are so subtle that our<sup>97</sup> physical eyes cannot see it<sup>98</sup>. Therefore, it is not necessarily an under garb.<sup>99</sup> As much as *it is* under garb, so much *it is* outer garb.<sup>100</sup> Its size need not be as small as the size of this physical form of our frame<sup>101</sup>. The size<sup>102</sup> is incomparably larger. And<sup>103</sup> the same thing is with the garb that the soul has adopted from the<sup>104</sup> angelic plane. It is not necessarily so small as to be covered by the two garbs I have just described<sup>105</sup>, but even<sup>106</sup> larger and finer. Only, the eyes of this plane cannot see it. Its rate of vibrations is<sup>107</sup> greater. We see things because of *their* vibratory rate. If *they are* invisible *it is* not because *they are* invisible in their nature, but *because they are*<sup>107</sup> invisible to our

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83. Od.tp.: "the plane of" omitted

84. Od.tp.: "in size" omitted

85. Od.tp.: "garb" omitted

86. Od.tp.: "the garb of" omitted

87. Od.tp.: "plane must be" omitted

88. Od.tp.: "covered" omitted

89. Od.tp.: "plane of" omitted

90. Od.tp.: "necessary" instead of "necessarily true"

91. Od.tp.: "vibration" instead of "vibrations"

92. Od.tp.: "It is therefore that" omitted

93. Od.tp.: "vibration" instead of "vibrations"

94. Od.tp.: "makes" instead of "make"

95. Od.tp.: "to our eyes" omitted

96. Od.tp.: "plane of" omitted

97. Od.tp.: "the" instead of "our"

98. Od.tp.: "this garb" instead of "it"

99. Od.tp.: this sentence omitted

100. Od.tp.: "It is as much an outer garb as an under garb." instead of "As much...outer garb."

101. Od.tp.: "physical size" instead of "size of this physical form of our frame"

102. Od.tp.: ", but it" instead of ". The size"

103. Od.tp.: "And" omitted

104. Od.tp.: "true of the" instead of "with the garb that the soul has adopted from the"

105. Od.tp.: "as to be covered by the two garbs I have just described" omitted

106. Od.tp.: "it is" instead of "even"

107. Od.tp.: "greater. We see things...in their nature, but because they are" omitted

<sup>108</sup>sight. Since we are dependent upon our<sup>109</sup> physical eyes to see, naturally that which<sup>110</sup> *the* physical eyes cannot see, we say it is unseen<sup>111</sup>. It is only unseen because we cannot see it as a form, and it is visible<sup>112</sup>. Therefore, it is not an exaggeration if I<sup>113</sup> say that man is at the same time <sup>114</sup>genius and an angel, angelic, for<sup>115</sup> man has passed<sup>116</sup> through these two planes. He does not know it, but<sup>117</sup> he shows the qualities<sup>118</sup> of each of the two<sup>119</sup> planes<sup>120</sup>. The love quality in man<sup>121</sup>, the love of beauty, joy, aspiration, all these tendencies, besides the<sup>122</sup> innocence of human nature,<sup>123</sup> come from *the* angelic<sup>124</sup> plane. The purity in *the* face of *an*<sup>125</sup> infant gives us<sup>126</sup> the proof of having<sup>127</sup> just arrived<sup>128</sup> from *the* angelic plane. Their smile, their friendliness, and<sup>129</sup> their readiness to appreciate everything<sup>130</sup> beautiful, and their<sup>131</sup> love for life, all these things<sup>132</sup> show the sign of<sup>133</sup>

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108. Od.tp.: "limited" added

109. Od.tp.: "on the" instead of "upon our"

110. Od.tp.: "what" instead of "naturally that which"

111. Od.tp.: "We cannot see it" instead of "it is unseen"

112. Km.hw.: "and it is visible" omitted; od.tp.: "It has a form and yet is not visible" instead of this sentence

113. Od.tp.: "to" instead of "if I"

114. Od.tp.: "a" added

115. Od.tp.: "angelic." instead of "an angel, angelic, for" and a new sentence started with "Man"

116. Km.hw.: "past" written here

117. Od.tp.: "and" instead of ". He does not know it, but"

118. Od.tp.: "quality" instead of "qualities"

119. Km.hw.: "these" instead of "the two"

120. Od.tp.: "of the two planes" omitted

121. Od.tp.: "in man" omitted

122. Od.tp.: "the" omitted

123. Od.tp.: ", all" instead of "of human nature,"

124. Od.tp.: "this" instead of "the angelic"

125. Od.tp.: "face of an" omitted

126. Od.tp.: "us" omitted

127. Od.tp.: "that they have" instead of "of having"

128. Od.tp.: "come" instead of "arrived"

129. Od.tp.: "their friendliness, and" omitted

130. Od.tp.: "for the" instead of "to appreciate everything"

131. Od.tp.: "and their" omitted

132. Od.tp.: "these things" omitted

133. Od.tp.: "signs of the" instead of "the signs of"

angelic spheres.<sup>134</sup> As a soul remains longer on earth, so he loses the angelic qualities and adopts new qualities. For instance, an infant shows *the* angelic quality, a child shows the quality of the genius by his love of knowing about names and forms and by asking with all curiosity to<sup>135</sup> his mother, to<sup>135</sup> his parents. And when *he* is<sup>136</sup> past that stage, *he* seems to be full of miseries, worries, helplessness.<sup>134</sup> Do we not see in some<sup>137</sup> people *the* angelic quality predominating<sup>138</sup>, good and<sup>139</sup> kind and innocent, forgiving<sup>140</sup>, pure-hearted, righteous, virtuous<sup>141</sup>, lovers of beauty, always inclined to aspire high<sup>142</sup>? If we studied<sup>143</sup> human nature more keenly<sup>144</sup>, we would find *a* great<sup>145</sup> many examples of<sup>146</sup> angelic nature. And again<sup>147</sup> there are some poets, and<sup>148</sup> composers and<sup>149</sup> intellectual people, writers and inventors<sup>150</sup> who show the quality of genius, what they call in the<sup>151</sup> Eastern language *jinn*<sup>152</sup>. And again there are<sup>153</sup> more in number who show<sup>154</sup> human quality. Even<sup>155</sup> they can be divided into three

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134. Od.tp.: this whole passage "As a soul remains longer on earth...miseries, worries, helplessness." omitted, but added in the margin as follows: "As he is no longer here, he shows the qualities of genius, then he shows the quality of human love etc. and helpless."

135. Km.hw.: "to" placed between parentheses

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

137. Od.tp.: "predominant in" instead of "in some"

138. Od.tp.: "predominating" omitted

139. Od.tp.: "and" omitted

140. Od.tp.: "virtuous" instead of "and innocent, forgiving"

141. Od.tp.: "righteous, virtuous" omitted

142. Od.tp.: "higher" instead of "high"

143. Od.tp.: "study" instead of "studied"

144. Od.tp.: "more keenly" omitted

145. Od.tp.: "could find" instead of "would find a great"

146. Od.tp.: "the" added

147. Od.tp.: "Then" instead of "And again"

148. Km.hw., od.tp.: "and" omitted

149. Od.tp.: "and" omitted

150. Od.tp.: "writers and inventors" omitted

151. Od.tp.: "called in" instead of "what they call in the"

152. For *jinn*, see Glossary; od.tp.: "lands, genii" instead of "language *jinn*"

153. Od.tp.: "Then others" instead of "And again there are"

154. Od.tp.: "show the" instead of "who show"

155. Od.tp.: "Even" omitted

classes<sup>156</sup>. There is human quality<sup>157</sup>, there is animal quality<sup>158</sup>, and there is a<sup>159</sup> devilish quality. That<sup>160</sup> shows the rate of vibrations<sup>161</sup> and its<sup>162</sup> rhythm. The intense rhythm produces the<sup>163</sup> devilish quality, the moderate rhythm<sup>164</sup> shows the animal quality<sup>165</sup>, even rhythm<sup>166</sup> shows humane<sup>167</sup> quality. The form of this rhythm<sup>168</sup> may be explained as: <sup>169</sup>human quality is mobile, the animal quality is uneven, the devilish quality is zigzag.

Death therefore, is nothing but taking off one garb and giving *it* to that plane from which it was borrowed. For the condition is this, that<sup>170</sup> you cannot take the garb of the lower plane to the higher plane<sup>171</sup>. The soul is only released when it is willing or compelled to give its<sup>172</sup> garb to the plane it has taken<sup>173</sup> from. It is that which releases the soul to go on in its travel. And<sup>174</sup> as it proceeds after its stay there<sup>175</sup>, *it* must again give its garb back<sup>176</sup> and be purified from it<sup>177</sup> in order to go further. If people knew this, they would look at life from a different point of view. They would<sup>178</sup> understand the meaning

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156. Od.tp.: "divisions" instead of "classes"

157. Od.tp.: ": human" instead of "There is human quality"

158. Od.tp.: "animal" instead of "there is animal quality"

159. Od.tp.: "there is a" omitted

160. Od.tp.: "the quality" instead of ". That"

161. Od.tp.: "vibration" instead of "vibrations"

162. Od.tp.: "its" omitted

163. Od.tp.: "Intense is" instead of "The intense rhythm produces the"

164. Od.tp.: "moderate" instead of "the moderate rhythm"

165. Od.tp.: "rhythm" instead of "quality"

166. Od.tp.: "the even" instead of "even rhythm"

167. Od.tp.: "the human" instead of "humane"

168. Od.tp.: "these rhythms" instead of "this rhythm"

169. Od.tp.: "the" added

170. Od.tp.: "For the condition is this, that" omitted

171. Od.tp.: "plane" omitted

172. Od.tp.: "the" instead of "its"

173. Km.hw.: a tiny "it" is written here above the line; od.tp.: "from which it has come" instead of "it has taken"

174. Od.tp.: "from. It is that which releases the soul to go on in its travel. And" omitted

175. Od.tp.: "it leaves" instead of "its stay there"

176. Od.tp.: "gives back the garb" instead of "must again give its garb back"

177. Od.tp.: "must be purified" instead of "be purified from it"

178. Od.tp.: "look at life from a different point of view. They would" omitted

of the moral<sup>179</sup>, that you cannot<sup>180</sup> get away with<sup>181</sup> anything that does not really belong to you. And one comes to realize after the study of philosophy that<sup>182</sup> even your body does not belong to you. It<sup>183</sup> is a borrowed property<sup>184</sup> and it<sup>185</sup> must be returned one day. Therefore,<sup>186</sup> the wise disown it before they are obliged to give it up. All the<sup>187</sup> spiritual exercises given by teachers<sup>188</sup> are practised for this purpose, that we may begin<sup>189</sup> to disown our<sup>190</sup> body from today,<sup>191</sup> that we may<sup>192</sup> not have the remorse of having lost something we thought to be most precious<sup>193</sup>. This knowledge throws a light upon the question of death also<sup>194</sup>, that death is not really death. It is<sup>195</sup> only a passing stage, it is only<sup>196</sup> a change, as we change clothes<sup>197</sup>.<sup>198</sup> And one might think that<sup>199</sup>, “Do we not become less by dying?” It is not true, we become more by dying, not less. For once the physical garb has been thrown away, the soul enjoys a greater freedom, a greater liberation for *the* reason that the limitation of the physical body is greater. The physical body weighs heavier on the soul. And the day when this burden is taken off, the soul feels lighter; its faculties, tendencies,

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179. Od.tp.: “meaning of the moral” omitted

180. Od.tp.: “can” (by mistake) instead of “cannot”

181. Od.tp.: “from” instead of “with”

182. Od.tp.: “And one comes to realize after the study of philosophy that” omitted

183. Od.tp.: “does not belong to you. It” omitted

184. Od.tp.: “borrowed” instead of “a borrowed property”

185. Od.tp.: “it” omitted

186. Od.tp.: “one day. Therefore,” omitted

187. Od.tp.: “the” omitted

188. Od.tp.: “the teacher” instead of “teachers”

189. Od.tp.: “namely, to begin” instead of “that we may begin”

190. Od.tp.: “the” instead of “our”

191. Od.tp.: “this plane, so” instead of “today,”

192. Od.tp.: “will” instead of “may”

193. Od.tp.: “we thought to be most precious” omitted

194. Od.tp.: “upon the question of death also” omitted

195. Od.tp.: “not really death. It is” omitted

196. Od.tp.: “it is only” omitted

197. Od.tp.: “as we change clothes” omitted

198. Od.tp.: “We do not become less by dying, but become more. The physical garb has been thrown away, the soul enjoys a greater liberation. The physical body weighs heavier on the soul, and when separated, the soul is lighter. Inspiration manifests freely. Death is no loss.” instead of “And one might think that...freely. Therefore, death is no loss.”

199. Km.hw.: “that” placed between parentheses

inspiration, powers, all manifest more *freely*. Therefore, death is no loss.<sup>198</sup>

And now coming to the question,<sup>200</sup> what is it that brings about death? <sup>201</sup>Either *the* body, owing to<sup>202</sup> weakness, is not capable of serving the soul properly. Or the soul has finished its mission in that plane, it<sup>203</sup> no more wants it. The body clings to the soul, and the soul holds the body. That is the position.<sup>204</sup> When the body is too feeble, it naturally loses its grip<sup>205</sup> on the soul, and<sup>206</sup> gradually it loses *it*<sup>207</sup> more and more, till it can no longer<sup>208</sup> hold the soul in its grip<sup>209</sup>. Or the soul holds the body as long as it has to accomplish something. And<sup>210</sup> when the soul sees<sup>211</sup> no purpose then<sup>212</sup> it loses its hold upon<sup>213</sup> the body. And so gradually the body drops out of the hands of the soul. It is by this process that the<sup>214</sup> death is brought about<sup>215</sup>. Where is the<sup>216</sup> birth? The human bodies are the clay that is<sup>217</sup> kneaded<sup>218</sup> to make a<sup>219</sup> body for the soul. The soul has to knock at the door of the physical plane and the body is given to it. The Cupid<sup>220</sup> is the symbol of this idea, of this philosophy<sup>221</sup>.

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200. Od.tp.: "Q.:" instead of "And now coming to the question," with a handwritten note in the margin "no qa. according to Kismet"

201. Od.tp.: "A.:" for "answer" added here

202. Od.tp.: "in its" instead of "owing to"

203. Od.tp.: "and" instead of "it"

204. Od.tp.: "That is the position." omitted

205. Od.tp.: "hold" instead of "grip"

206. Od.tp.: "and" omitted

207. Od.tp.: "losing" instead of "it loses it"

208. Od.tp.: "until it cannot" instead of "till it can no longer"

209. Od.tp.: "in its grip" omitted

210. Od.tp.: "And" omitted

211. Od.tp.: "has" instead of "sees"

212. Od.tp.: "then" omitted

213. Od.tp.: "on" instead of "upon"

214. Od.tp.: "the" omitted

215. Od.tp.: "on" instead of "about"

216. Km.hw.: "What is" instead of "Where is the"

217. Od.tp.: "body is the clay" instead of "bodies are the clay that is"

218. The word "kneaded" seems preferable here to "needed" (pronounced the same), which is written in the od.tp.

219. Od.tp.: "the" instead of "a"

220. For Cupid, see List

221. Od.tp.: "of this philosophy" omitted

<sup>222</sup>There is a give and take in the two planes through which a soul has to pass, and that give and take is between souls who are going from the source toward manifestation and the souls who are returning from manifestation toward the goal. As *a* traveller coming from Asia to America and the traveller going from America to Asia meet in Europe and exchange in<sup>223</sup> money, in<sup>224</sup> thoughts with one another, so one takes upon oneself the debts of one another, the knowledge of one another, the happiness of one another, the misery of one another, the same way as we experience our life on earth. One soul takes a route, without knowing sometimes, which leads him to riches, which leads him to success. Another soul takes a route that leads him to failure, that leads him to errors. The same thing comes from the beginning. It all depends<sup>225</sup> what route one has taken. The beautiful way Hafiz<sup>226</sup> has taken this idea is that each person has his own wine, and his love is according to the wine he has. If it is a wine of happiness, if it is a wine of joy, if it is a wine of sorrow, if it is a wine of misery, if it is a wine of courage, of fear, of trust, of distrust, of faith, of disbelief, it is in the intoxication of this wine that he acts, presenting the effect of the wine to the world. And so we each have our own wine. In this exchange of souls going from the source to manifestation and coming back from manifestation to the soul<sup>227</sup>, the one *takes the* wine of selfishness, the other of unselfishness. A Persian poet says, “No

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222. Od.tp.: “There is a give and take in the two planes through which the soul has to pass. That is, between souls going to the source of manifestation and vice versa. For instance, travelers meeting and passing exchange money and thoughts, one taking upon himself the debts of another, the exchange of knowledge, exchange of happiness and misery. One soul takes the route without knowledge and it may lead to riches, another leads to failure and errors. It depends what route he has taken. Hafiz says, it depends upon what kind of wine; it might be a wine of joy, courage, fear, trust, distrust, disbelief, etc. It is an intoxication of that wine, presenting the effect of that wine in the world. A Persian poet says, ‘No sooner did I open my eyes when a glass of wine was given to me. O Saki, thanks for whatever wine you gave me, it made me lose myself.’ This birth or dawn was the time when the soul began its journey; the first cup it drank determined its life after.” instead of this paragraph “There is a give...its life afterwards.”

223. Km.hw.: “in” placed between parentheses

224. Km.hw.: “in” placed between parentheses, and later “and” suggested instead

225. Km.hw.: later “on” was added after “depends”

226. For Hafiz, see List

227. Km.hw.: “source” instead of “soul”

sooner I opened my eyes on earth, a glass of wine was given to me. O Saki [means wine-giver], thanks for whatever wine you gave, for it intoxicated me and made me lose myself.” This dawn that the Persian poet expresses as birth, it is the time when the soul began its journey from the angelic plane. The first cup that *the soul* drank determined its life afterwards.<sup>222</sup>

It is not true, as they say<sup>228</sup>, “Man, when he goes higher in evolution,<sup>229</sup> is richer in knowledge.”<sup>230</sup> No, higher evolution itself is a knowledge. *But* the knowledge he gains on<sup>231</sup> *the* earthly source is not a coin current in other planes. The coin of this plane, in a plane as small, *as* limited as this plane and<sup>232</sup> man makes so much of it. It is amusing when *a* person comes to me and says, “I have read so many books on occult science; I think I am quite ready to be initiated.” It amuses me most. Imagine! Reading occult science that should entitle to spirituality. *The* language of that country is different, and intellectual knowledge *is* not current there. That learning is unlearning what we have learnt here. And, therefore, *the* question of spiritual attainment is quite different, must be dealt with from *a* quite different point of view.<sup>230</sup>

In conclusion, what I have to say about<sup>233</sup> the Sufi philosophy is that what<sup>234</sup> we call individuality is a momentary state, and this conception of individuality *as it* is found<sup>235</sup> today, do not think of the same individuality for tomorrow. As<sup>236</sup> Omar Khayyam<sup>237</sup> says, “O<sup>238</sup>, my Beloved, fill the cup that clears today, from past regrets and future

228. Od.tp.: “that” added

229. Od.tp.: “he” added

230. Od.tp.: “Evolution itself is knowledge. It is not the kind contained in the higher plane. Man makes so much of it. When one comes to me and says, ‘I have read so many books on science, I am now ready for initiation,’ it amuses me. This intellectual knowledge is not useful there. This learning here is unlearning. Spiritual attainment must be dealt with from a different point of view.” instead of “No, higher evolution... different point of view.”

231. Km.hw.: “from the” instead of “on”

232. Km.hw.: “and” omitted

233. Od.tp.: “In conclusion, what I have to say about” omitted

234. Od.tp.: “which” instead of “what”

235. Od.tp.: “is for” instead of “as it is found”

236. Od.tp.: “do not think of the same individuality for tomorrow. As” omitted

237. For Omar Khayyam, see List

238. Od.tp.: “Ah” (which is correct) instead of “O”

fears. Tomorrow, why tomorrow I may be myself with yesterday's twenty<sup>239</sup> thousand years."<sup>240</sup>

As soon as the soul has wakened, *it* no more gives much<sup>241</sup> importance to individuality, a thing that is made of garbs<sup>242</sup> borrowed from different planes. It is<sup>243</sup> a doll of rags. All the importance one gives is to<sup>244</sup> the soul which is real,<sup>245</sup> *which* comes from *the* real and seeks after the real<sup>246</sup>.

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*Q.: What makes our choice?*<sup>247</sup>

A.:<sup>248</sup> In India there is a superstition, they call it with the word "omen", that when you are going to do some work and if you see a wretched, miserable person the first, you are sure to have a failure that day or in that particular work. But when you are going for *a* certain work and see a person with flowers, with joy *and* enthusiasm, this impression will make you successful. What is it? *It has* not given *a* bad impression. And there is much truth about it. The more one studies this superstition the more one finds the psychology of it. And the same thing happens with those two persons who meet. If one is going from here with sorrow and failure and weakness, broken-hearted, what he gives to another person is the same. Take it,<sup>249</sup> the

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239. Km.hw.: first "twenty" written here, then crossed out and "seventy" substituted, in FitzGerald's *Rubaiyat* it says, "sev'n"; for FitzGerald and *Rubaiyat*, see List

240. See *Rubaiyat*, FitzGerald, XX

241. Od.tp.: "there is no more" instead of "it no more gives much"

242. Od.tp.: ". Things" instead of "to individuality, a thing that is made of garbs"

243. Od.tp.: ", are then" instead of ". It is"

244. Od.tp.: "comes from" instead of "one gives is to"

245. Od.tp.: "which is real," omitted

246. Od.tp.: "and seeks after the real" omitted

247. Od.tp.: "Question about the superstition of evil omen." written here

248. Od.tp.: "In India there is a superstition called omen. That when you start out in the morning if you first see a miserable person, you are supposed to fail that day, but if you first see one with flowers, joyous, happy, his impression will make for success, he has given you an impression. The more you study the superstitions, the more you see the psychology of it. Every day we exchange with people, we partake of their happiness or unhappiness. It is natural to feel like dancing when seeing children. The condition of the soul is like a mirror. As long as the object is before it, it reflects it. The object occupies the mirror for that moment. Our experience may cloud the soul for the moment, but it cannot penetrate it." instead of that whole passage "In India there is...but at the same time cannot penetrate it. God bless you."

249. Km.hw.: "Take it," omitted

other one who goes with joy and success and courage and hope, he gives the same thing to the other person. A person of influence in Europe, *he* may give *you an* introduction to Asia. *And* when you went, *you found* all the welcome and hospitality ready for you. And a wretched person may tell you, “See some *of* my wretched friends in another country”;<sup>250</sup> what you meet is the wretched. Do *we* not meet every day people and *do we* not exchange what *we* have within? Sometimes *we* partake their unhappiness, *their* sorrow, not knowing. *We* feel sorrow, *and we* do not know the reason. Sometimes *we feel* so joyous, *and* gay, *and* pleasant, *and* happy, *and* cheerful, not knowing *the* reason of it. Very often someone has given *it* to us *and* we do not know, no one but us say feel like dancing<sup>251</sup>. When *we* see the children, naturally children give that spirit of love, beauty, joy, *that* one feels like dancing, no worries belong to this dense earth<sup>252</sup>. So we exchange<sup>253</sup> here also in our everyday life good or bad when we meet it in some form or the other.

*Q.: Is the soul not attracted by action?*

*A.: The condition of the soul is likened to a mirror. It mirrors so as<sup>254</sup> it reflects the object which is standing before it. And yet that object is not engraved in the mirror. It occupies it in<sup>255</sup> the moment, it veils it. So the soul is covered by experiences. In other words, our experiences may delude the soul, cover it, bury it, but at the same time cannot penetrate it.*

God bless you.<sup>248</sup>

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250. Km.hw.: later “and” added

251. Km.hw.: “no one but us say feel like dancing” omitted

252. Km.hw.: “no worries belong to this dense earth” omitted

253. Km.hw.: “experience” instead of “exchange”

254. Km.hw.: “so as” later changed to “as long as”

255. Km.hw.: “in” later crossed out and “for” substituted

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Sufi Centre, San Francisco  
April 7<sup>th</sup>, 1926

### The Control of the Mind

Beloved Ones of God,

I will speak on the subject of the mind control.

In Sanskrit language mind is called *manas*<sup>1</sup>, and from that word comes *manu*<sup>2</sup>, which means man. The word man also is much the same as manu in Sanskrit, and from that we gather that the man is his mind, not his body, nor his soul, for the soul is divine, it has no distinction. And the body is a cover. Therefore, man is his mind. Once you begin to look into the minds of men, you begin to see such a phenomena<sup>3</sup> that no wonder in the world can be compared to it. To look in the eyes when they are afraid, when they doubt, when they are sad and they want to hide it, when they are glad. When they have a guilty conscience you can see lions *turn* into rabbits. As flowers emit fragrance, so minds produce the atmosphere. To see it in *the* aura apart, even in the expression of man you can see the record of the mind clearly. No man can express his mind better than his own

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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 made by Kismet Stam, made from and nearly identical with Km.hw., and therefore mentioned only where it differs from Km.hw.

A highly edited version of this lecture appears in Vol. VIII of the Sufi Message series as ch. XX, not included in the notes.

Notes:

1. For *manas*, see Glossary
2. For *manu*, see Glossary
3. Inayat Khan characteristically used only the plural of this word; corrected to "phenomenon" in Km.hw.

expression. Mind, therefore, is the principal thing. We distinguish a man as an individuality. It is the culture of mind which develops individuality *into* a personality.

One thing is mind and the other thing is the heart. Both these are the two different aspects of one object. The mind is the surface, the heart is the bottom. Mind thinks, the heart feels. What the heart feels, the mind wants to interpret in a thought. What the mind thinks, the heart assimilates it, expressing it in a feeling.

The mind can be seen in five different faculties, working together: thinking, remembering, reasoning, identifying and feeling.

Thinking is of two kinds: the imagination and the thought. When the mind is working under the direction of the will, it is the thought. When the mind works<sup>4</sup> automatically without the power of the will, it is imagination. The thoughtful person means, who has a reign over the activity of the mind. The imaginative person is the one who indulges in the automatic action of mind. Both thought and imagination have their place in life. Automatic working of mind works out a picture, a plan, which is sometimes more beautiful than a plan, an idea, thought out carefully under the control of the will. Therefore, artists, poets, musicians, are very often imaginative. And the beauty they produce in their art is the outcome of their imagination.

Now the secret that is to be understood about imagination is this, that everything that works automatically must be prepared first, then to work automatically, just like a watch must be prepared to work automatically. We must wind it up. Then *it can* go on automatically; *we* need not trouble about it. That shows it needs preparing mind to work automatically to the best advantage of life. Those who do not prepare their mind for imagination, if they become imaginative, that leads to insanity, or at least unbalanced condition. It is the imaginative *person* who afterwards becomes unbalanced, *which* leads to insanity, because *he has* no control of mind.

Now the question, how to prepare it. The mind is just like a moving picture film—all the photographs to make a film—and makes<sup>5</sup>

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4. Km.hw.: "is working" instead of "works"

5. Km.hw.: "it produces" instead of "makes"

the same that was once taken in it. The man who is critical, *who* looks at the ugly side of human nature, *who has* love of evil, love of gossip, *who has the* desire to see the bad side of things, *who* wishes to find the bad points of people, he prepares a film in his mind. And that film projected on the curtain produces undesirable impressions in the form of imagination.

The great poets, who have given us beautiful teachings in morals, in truth, where did they get it? Here this life is the school from where they have learned, this life is a<sup>6</sup> stage from where they have seen, gathered. They are the worshippers of beauty in nature and in art. In all conditions of life *they are* meditating upon it and finding good points of all those they see. They gather together all that is beautiful from the good and the wicked both. Just like the bee takes from every flower the best of it<sup>7</sup> and makes honey from it, so they gather together all that is beautiful and it express<sup>8</sup> through their imagination in the form of music, poetry, art, also in their thoughts and deeds in everyday life.

I began in my early life a pilgrimage in India, not a pilgrimage to the holy shrines, but a pilgrimage to holy men, going from one place to another and seeing the sages of different nature and character. What I gathered from that all was their great love-nature, their outgoing tendency, their deep sympathy and their inclination to find some good. In every person they see they are looking for some good. And, therefore, they find it in the most wicked person, and by that they become themselves goodness, because *they* have gathered it. We become what we gather. In their presence *there is* nothing but love and compassion and understanding, which is so little to be found in this world. In our domestic life, in our life in the world, in our social life, political life, *in* business, commerce, national activities, if we had that one tendency it would make life different for us, more worth living than it is today for so many souls. The condition today is that people are rich, they have all convenience and comfort, and what is lacking is the understanding. The home is full of comfort, but there is

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6. Km.hw.: "the" instead of "a"

7. Km.hw.: "of it" omitted

8. Km.hw.: "express it" instead of "it express"

no understanding, and<sup>9</sup> there is no happiness. It is such a little thing and yet so difficult to obtain. No intellectuality can give understanding. That is where man makes *a* mistake. He wants to understand through his head. Understanding comes from the heart. The heart must be glowing, living. When the heart becomes feeling, then there is understanding. Then you are ready to see from the point of view of another as much as you can see from your own point of view.

And now coming to the other aspect of thinking, and that is the thought which is heavier, more solid, more vital than the imagination, because it has a backbone, and that is will power. Therefore, when we say, "That is a thoughtful person," that makes a distinction between the imaginative and *a* thoughtful person. *He* has a weight about him, *something* substantial about him; you can rely upon him. The imaginative person one day comes and says, "I love you so much, you are so good, so high, so true, so great." *It* is just like a cloud of imagination which has risen. Then *it is* scattered away next day, *and the* same imaginative person *would* try to find *some fault*<sup>10</sup> as<sup>11</sup> yesterday followed this cloud of imagination. *And* nothing *is* left in his hands. How very often it happens. They are angelic people perhaps, but they ride on the clouds, but<sup>12</sup> for this earth they are of no use, you cannot rely upon it. They are as changeable as weather. *The* thoughtful *person*, on the contrary, takes time to express the praise or blame, both. The mind of the thoughtful is anchored and under control. And the one who learns how to make *the* best of imagination and how to control his thought shows great balance in his life.

How is it to be achieved? By concentration. In India there is a Hindu sacred legend, that two sons of God were in a country, and the younger son saw a horse which was set out<sup>13</sup> free by the government. And the one who will catch this horse will be brought to become the king of that country. And this youth was so attracted to the horse and

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9. Km.hw.: "and" omitted

10. Km.sh.: the stenographic symbols look like "same perhaps" instead of "some fault" (Km.hw.)

11. Km.hw.: "who had" instead of "as"

12. Km.hw.: "but" later changed to "and"; Km.tp.: "and" instead of "but"

13. Km.hw.: "out" crossed out, and omitted in Km.tp.

the idea that was behind it, that he ran after this horse. And<sup>14</sup> *he* could not catch it, for this horse will become slow sometimes, but as soon *as* he reached nearer, the horse would run away. The mother was worried and asked the elder brother to go and find him. Then the elder brother comes and he sees that, “My brother *is* in the pursuit of the horse.” So he said to his brother, “It is a wrong method in<sup>15</sup> which you will never be able to catch it. The best way of catching it is not to follow it, but to meet it.” Instead of following the horse, he met the horse and then caught it. *The* mother was very pleased and proud *that*, “My son *was* able to catch it.” *So he became* entitled to the throne and crown of the father. The horse here is the mind. When the mind is controlled then the mastery is gained, God’s kingdom is attained. *The* younger brother is the pupil, *the* elder brother is the guru, *the* teacher. And the way of controlling *the* mind is not to follow it, but to concentrate. By concentrating you meet it.

There is a story of a Sufi and his pupil. The pupil said, “Teacher, I cannot concentrate on one thing. If I try to concentrate on one object, other objects come in. Then *they become* so muddled that *I* do not know on which object<sup>16</sup>. And<sup>17</sup> *it* is difficult to hold *the* mind on one object.” The teacher said that, “Your difficulty is your anxiety. The moment you begin, you are anxious your mind would wander away. If you are<sup>18</sup> not anxious about it, your mind would have poise. Your anxiety makes it more active. If you just took it<sup>19</sup>, what it gives you, instead of looking from behind where it goes, *if you* meet it from before how it comes, with what it comes to you, if you change this tendency, you will be able to concentrate better.”

In this story there is a great lesson to learn. For that is always the case. The moment one sits to concentrate, the mind changes its rhythm for the very fact that the person is anxious to keep *it* under control. The mind does not wish *it*. *It* wants its freedom. As you stand for your right the mind stands for its right. And the best way is to

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14. Km.hw.: “But” instead of “And”

15. Km.hw.: “in” crossed out and “by” written in the margin; Km.tp.: “by” instead of “in”

16. Km.hw.: “which is which” instead of “on which object”

17. Km.hw.: “And” omitted

18. Km.hw.: “were” instead of “are”

19. Km.hw.: “it” omitted

greet the mind as *it* comes to meet you, *to* let it bring what it brings, and<sup>20</sup> when you stand face to face with your mind, and not be annoyed what it brings. Just take it. Then *you* have *the* mind under control. Because mind comes to you, *it* will not go further. Let it bring what it brings. In this way you make a connection with your mind and as soon as you begin to look at your mind, you have your mind in hands. The photographer has his subject in hand when he has focussed the camera to the subject. The same thing is with a person and his mind. As soon as *he* has focussed himself to his mind, *he* is<sup>21</sup> got the mind in his control.

The concentrations can be considered as different stages of evolution. The first concentration is the concentration on a certain designed object. And this is divided into two sections. One is the making of the object and then holding *it* in the mind. It is just like a child takes the little bricks and pillars and different things, and makes out of them a little house. The first action is the making of the house. The second action is looking at it. That is one kind.

And the other kind is that there is an object already, that our mind must reflect that object by focussing to that object.

The next stage of concentration is improving on the object. For instance, you imagine a tiger. But then you also imagine the background of the tiger, on<sup>22</sup> the mountain, the rocks behind it, the trees, the forest, the river. That is improvement; holding at the same time *the* background, changing *it* according to *the* activity to<sup>23</sup> our mind. Even *if* the tiger is changing, *it* does not matter, as long as *we* have that particular kind of concentration.

And the third concentration is the concentration of<sup>24</sup> an idea. Idea has some form inexpressible<sup>25</sup>, but mind makes it.

And now coming to the realm of the feeling. Feeling is such an important thing in our lives that our whole life depends upon our feeling. A person once disheartened, sometimes for his whole life

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20. Km.hw.: "and" omitted

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

22. Km.hw.: "on" omitted

23. Km.hw.: "of" instead of "to"

24. Km.hw.: "of" crossed out and "on" substituted

25. Km.hw.: "form inexpressible" later changed to read "inexpressible form"

loses enthusiasm. A person once disappointed for his whole life loses trust. A person heartbroken for all his life loses self-confidence. A person once afraid sustains in his heart fear forever. A person *who has* once failed keeps all through life the impression of his failure.

There is a love of bird fight in the East, and two men bring their birds to fight. And the man sees that the other bird will win in the end. And as soon as he sees it, he takes his bird away while it is in the action of fighting, before it has accepted<sup>26</sup> defeat. And this man admits defeat while *the two birds* were fighting, but *he* does not *his* bird allow *to go so far as* to be impressed by defeat. Once impressed<sup>27</sup> *it* will never fight. That is the secret of our mind. And once you learn and<sup>28</sup> to take care of your mind, just as the bird, that, “Go to any sacrifice, but *do* not make your mind badly impressed,” you would make the best of your life.

Besides, you will read in the lives of great heros and great personalities, how they have gone through all difficulties and sorrows and troubles, and yet always tried to keep their heart from being humbled. That gives them all the strength. They have always escaped humiliation. *They were* prepared *to* death, wars, suffering, poverty, but no<sup>29</sup> humiliation. That is something.

I will tell you an amusing story. I was in Nepal<sup>30</sup> once, near Himalayas, and I wanted a servant, so I sent for one, and he was of the warrior’s class<sup>31</sup>, Kshatriyas, fighters tribe<sup>32</sup> in *the* mountains. But what amused me the most was *when I asked* what work *he wanted* to do. He said, “Any work you like, anything you like.” *I said*, “And<sup>33</sup> pay?” “Anything you will give.” *I was* amused. *He wants to do* any work I give him, *accepts* any pay I give him. “Well,” I said, “then *there is* no condition to be made.” He said, “One.” I said, “What?” He said, “You will not speak to me a cross word.” Imagine, ready to

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26. Km.hw.: “expected” instead of “accepted”

27. Km.tp.: “Once impressed” omitted

28. Km.hw.: “and” omitted

29. Km.hw.: “not to” instead of “no”

30. Inayat Khan accompanied his father to Nepal when he was fifteen years old, in 1897

31. Km.hw.: “caste” instead of “class”

32. Km.hw.: “brave fighters” instead of “fighters tribe”; for Kshatriyas, see Glossary

33. Km.hw.: “What about the” instead of “And”

accept any money, willing to do any work, but not humiliation. I appreciated that spirit of the warrior beyond words. That is what makes him a warrior.

Friends, our failure and success, all depends upon the condition of our mind. If mind failed, the failure is sure; if mind is successful, *it does* not matter what condition, in the end we shall succeed.

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*Q.: Is it possible, when humiliated, for us to be able to see that the person who is humiliating us is beneath us, in that way spare our mind the injury of humiliation?*

A.: That *is* not the way, because as soon *as* we accept humiliation we are *humiliated*, whether *we* think *it* or not. *It* does not depend upon *the* other person, *it* depends upon ourselves. No sooner *we* admit humiliation, *there* is humiliation. If the whole world does not take *it*, *it* does not matter, if our mind is humiliated. If our mind does not accept *it*, it does not matter *if* the whole world *took it as such*. If thousand persons came and said that, "You are wicked," *you do* not believe *it* as long *as* *your* heart says, "I am not wicked." But when *your* heart says, "I am wicked," if person<sup>34</sup> said, "You are good," *your heart will continue to say*, "No, no, I am wicked". *The* heart keeps him<sup>35</sup> down just the same. If *we* ourselves give *it* up, then nobody can sustain us.

*Q.: Then is it possible to develop a state of mind that lifted us out of humiliation?*

A.: Yes, well, the best thing would be to avoid a humiliation. But if one cannot avoid it, then one must be as<sup>36</sup> a patient *who* must be treated by a physician. Then *he* wants a person powerful enough, a master mind, a spiritual person who can help him. And then *he* can be doctored, attended to, *and* can get over *that* condition. But when a person *is* a patient *he* cannot help himself very well. *He* can do much,

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34. Km.hw.: "thousand persons" instead of "person"

35. Km.hw.: "one" instead of "him"

36. Km.hw.: "that person is" instead of "one must be as"

but *then there is the* necessity of a doctor.

*Q.: Can that condition be treated by counter-irritation?*

A.: Yes, *it* can be met with that.

*Q.: What to do when the feeling of humiliation has entered into the mind?*

A.: To take *it* as a lesson. To take poison as something which must be. But poison is a poison. What is put in the mind will grow just the same. *It* must be taken out. If *it* remains *it* will grow, every impression: humiliation, fear, doubt. What is there is there. *There* will come a time *that the person will be* conscious of it, then *it* will grow. Because *it* is growing in *the* subconscious mind, *it* will bear fruits and flowers.

*Q.: Would the study of mathematics be good for the imaginative poet?*

A.: Yes, *it* can bring about a balance. I have seen in the case of one of my pupils, very extremely imaginative. *He* could not stay on the earth. But later on, by getting into a business where *he* was obliged to count figures, after some time *he* obtained a great deal of balance.

God bless you.

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Sufi Centre, San Francisco  
Evening, April 7<sup>th</sup>, 1926

### Sufi Psychology

Beloved Ones of God,

This evening I wish to speak on the subject of the Sufi psychology.

There is much in our lives that depends upon suggestions, suggestions which come from outside consciously or unconsciously, and suggestions which come to us from ourselves. The superstitions which existed in the ancient times, and still exist in some countries, they are narrative of the psychology of suggestions. If a person saw a certain bird, a certain animal before beginning his work, that impression affected his work. At the commencement of some business, or some industry, or some new enterprise, if a person met with a disagreeable condition or with an undesirable person, naturally it brought him ill luck. On the contrary, if he met *with* desirable conditions and with persons of good influence, the whole working of his life changed. People called it superstition. In fact it is a science, it is psychology over<sup>1</sup> impression. Every impression you take upon

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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*.
- SR.tp. = a typescript from the collection of Sufism Reoriented (see Preface), showing many editorial changes, and providing no further evidence of what was actually said, and therefore not included in the notes.

The text of this lecture formed the basis of a chapter in Volume XII (38-41) of the Sufi Message series, "Sufi Psychology", highly edited and therefore not included in the notes.

Notes:

1. Km.hw.: "of" instead of "over"

yourself, in accordance to that your life works.

The greatest impression is made by the word. The Bible says, "First was the word and, the word was God."<sup>2</sup> That word is God and will always be. It tells us of the creative power of the word, that the word is as creative as God. In the East, in good families, they teach children when they are quite young of avoiding words which cause ill luck, such words as the boys use, "I will kill you," "*I will* shoot you," or words as many women use, "I wish I were dead," "I wish that it was all destroyed." The children were taught never to use words that have *a* destructive meaning, for we know not: at a certain time there is *a* universe connected with the word of man, and the word he says may come true. And<sup>3</sup> if he said something he did not wish, it would not be the right thing to say it. People do not think of it. They say things in joke, laughing, things that might cause serious troubles in their lives or in *the* lives of their friends, not knowing to what extent *is* the power of words in our lives. The great teachers, therefore, have made a science of words, that by the repetition of certain words a certain result can be produced in one's character, in one's conditions in life, or even a person can help another by the use of a certain word. It is now that the Western world is waking to this fact, a fact which was known to the East for many thousands *of* years. We can trace back at least for ten thousand years this science having been used *and* practised by them, whereas Coué<sup>4</sup> is now beginning to wake people up to the thought of auto-suggestion. *Mantra shastras*<sup>5</sup> of Hindus, which have been kept as divine heritage for thousands of years, and words that Sufis used for the accomplishment of all things belonging to the earth and heaven, all come from this<sup>6</sup> science of the power of the word.

Also the wise have given people names which had a certain meaning, and that meaning worked in their lives. Naturally, if you give *a girl* *a*<sup>7</sup> name "wise", after some time she will be wise, even if

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2. See John 1:1

3. Km.hw.: "And" omitted

4. For Coué, see List

5. For *mantra shastras*, see Glossary

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

7. Km.hw.: "the" instead of "a"

she was simple. But if you call a thoughtful boy foolish, by giving him that name you will produce that result in him after some time. Because as often a person is called by his name, so often *he* is impressed by it, *and* the same result is produced by it. Man's character is changed by the repetition of certain words, changed entirely; man's conditions in life are changed. The repetition of certain words brings about wonderful results. Suggestion very often proves to *a* person the secret of miracle. It is a field which still remains unexplored by science. And the more mankind will know about it, perhaps in five centuries from now, the more they will begin to believe that behind suggestion there is the spirit of God hidden and the secret of the whole creation. Only they are beginning just now by suggesting to themselves about their health. That is the first thing.

Now coming to the question of attraction and repulsion, why we are drawn to some people and why we feel repulsion to some people. And *I* will say, that souls work in the same way as the notes of music. It is the combination which makes notes harmonious or inharmonious. It is not the notes themselves. Every note is harmonious enough if it was put with harmonious notes, the notes which blended and made<sup>8</sup> of it a consonant chord. And each note can be inharmonious when it is grouped in a dissonant chord. Therefore, it is wrong to say, "That person is inharmonious or harmonious." It is the blending of persons that proves either harmonious or inharmonious in accordance to their grouping. In the same way it is with the colour. No colour is inharmonious, how striking it is or how pale it is. If it is in its right place, if *it is* put together with other colours, it is harmonious. It is inharmonious if *it is not put* with the colours that blend with it.

It is exactly the same with human nature. The wise person can get on with another person who is near to his wisdom, or with a foolish person. But there is a difficulty for the wise person to get on with the semi-wise because the semi-wise makes a great difficulty for the wise. Neither a wise *person* makes a difficulty with the wise, nor *a* foolish *person*. But it is the semi-wise which makes a difficulty. With the strong person another personality with some strength will get on all right, or the one who is quite feeble. But not the semi-strong. And this

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8. Km.hw.: "blend and make" instead of "blended and made"

proves to us that there are two principles to be understood. Either the person must be of the opposite quality, or the person must be of the same quality to blend harmoniously with him. In other words, either with the black coat there will be a black tie, or *a* white tie. When there is another colour, there comes disharmony. The reason why the same quality is attracted *is* because like attracts like. Water attracts water, fire attracts fire. All elements attract their like. So every person attracts his like. A thief, wherever he goes, he finds a thief; wherever a gambler goes, he finds a gambler; wherever a drunken person goes, he finds a person who drinks. And it is such a wonderful thing that very often the first person he will see in the town is his own like. They attract one another unconsciously. If they are travelling *they* will be sitting in the same compartment, brought together by destiny. The wicked *will be* attracted by another wicked person, just at the meeting of the glance. They instantly become friends. But if a person is half-wicked, *he will not get along with the wicked one*. But the wicked person will get along with a good person because then there is *the* opposite. The reason for the attraction of the opposites is because one lacks *what* the other *has*. Therefore, one has the power over the other.

Then there is a law of positive and negative. Where there are two persons of positive nature, there is always a trouble. And two persons of negative nature they cannot get along. *But* the positive person *can*<sup>9</sup> get along with *the* negative *person* because *the negative person* needs any<sup>10</sup> positive one<sup>11</sup>. A talkative *person is* never pleased with another talkative person; *he* wants someone to listen.

Besides these laws, there is an attraction of quality. There is a noble quality in every person and there is a common quality. A noble quality is repulsed against the commonness, and the common quality is irritated by the noble quality. It is such a wonderful thing to see that a noble quality can be repulsed by the person of common quality. Because it irritates it, it cannot stand it because *it* cannot compare itself with the other thing. The same thing is with the sincere quality and the insincere. Insincere person is as much against *the* sincere

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9. Km.sh.: "not" instead of "can", evidently by mistake

10. Km.sh.: "any" could also be "in"; Km.hw.: "what the" instead of "any"

11. Km.hw.: "has" added

person as a sincere person against the insincere. *The* insincere person cannot conceive the idea of one<sup>12</sup> being sincere. And even if he saw it, he cannot believe it because he does not know except insincerity. Among Hindus there was a custom, and that custom still exists, that when *there* was a marriage *they* consulted a Brahmin, a special priest, and *he* came with books of horoscope. *And after he had made his* mathematics, *he* answered if *they* should marry or not. But in reality the writing of the horoscope was an excuse. He was a psychologist and he considered the question whether the two who were going to marry belonged to the same quality. They conceived three qualities: *manusha*, *deva*, and <sup>13</sup> , which means angelic quality, human quality, and animal quality. *The* one missed<sup>14</sup> out was devilish quality. Maybe *they* did not have *it* at that time! *And then they saw* with<sup>15</sup> the two persons *who were* going to marry, if both belonged to *manusha*, or *deva*, or <sup>13</sup> . And if they thought that one *was* of the angelic quality, and the other of *the* animal quality, *then they* thought, “It will never go right”, and they advised against it. But if they thought that *the* man was of human quality, *then they* allowed, *because then there was a difference of* one degree; not allow<sup>16</sup> difference of two degrees. *They* always looked psychologically: the blending of the two. The great many difficulties that today *are* experienced in marriage is that<sup>17</sup> today *there* is no consideration of the quality of man. Today *there is* a kind of false conception of equality. Everyone says, “I am as good as you.” *There is* no chance to be better.

I always will remember *an* old person telling me in India, “The moment you think you are good, learned, wise, you close your heart’s door to goodness *and* greatness <sup>18</sup> .” The spirit of today is *that* a child begins to say, “I know what you do not know.” *There is* no regard for, “You know more”; *there is* no appreciation for it, because

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12. Km.hw.: “another” instead of “one”

13. Km.sh.: an illegible word written in longhand; Km.hw.: a number of dots; the word Murshid possibly used was “*rakshasa*”, as he used it several times in other lectures; for *manusha*, *deva* and *rakshasa*, see Glossary

14. Km.hw.: “missed” crossed out and “left” written above the line

15. Km.hw.: “if” instead of “with”

16. Km.hw.: “the” instead of “allow”

17. Km.hw.: “because” instead of “that”

18. Km.sh.: a space

it is missing in this<sup>19</sup> education. The children are not taught that way. What is taught to them is the<sup>20</sup> self pride. And even that is a false quality. The true pride must be based upon a stronger foundation; *it* is the nobility of the soul. *False pride* must break one day or the other. It breaks just the same.<sup>21</sup> That is why the consideration of individuality seems to be lost.

I remember a quotation of a poet *who* says, “Lord, let me not live in that world where camphor, cotton, and bone are all considered white.” Now our world is becoming that world, every day more and more. If there is a distinction it is of money, of rank, of position, but not of humane quality. The real distinction is not recognized. If *there* is any *distinction it is in* what house *one* lives, *which* position *one* has, or *how much* money *one* has in the bank. Therefore, instead of evolving, mankind is losing *its* opportunity.

And now we come to the question of magnetism. Everyone knows that there are persons to whom *he* is helplessly drawn and there are persons whose influence<sup>22</sup> he cannot refuse. And what is this? It is magnetism. Magnetism is to be considered in four different kinds: physical magnetism, intellectual magnetism, moral magnetism *and* spiritual magnetism.

Physical magnetism is expressed in vigour, vitality, freshness, newness, youth, growth, in purity of the body, cleanliness, in the good form and feature, in the rhythm and grace of movement. Physical magnetism is likened to the magnetism of the flower which blooms today and fades away tomorrow.

Then there is intellectual magnetism. The power of thought, the fineness of human nature, the brilliance of intelligence, the wit, the tendency of mirth and cheerfulness, all these qualities are magnetic. And this lasts much longer. It is not limited to age. It lasts as long as the worry and anxiety and fear and doubt and sorrow of life have not eaten it up. But it can be rusted by these. The life’s sorrows and troubles and worries and anxieties can eat it up, and man may be left

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19. Km.hw.: “this” omitted

20. Km.hw.: “the” omitted

21. Km.hw.: “It breaks just the same.” omitted

22. Km.sh.: “ignorance” written here, apparently by mistake

without it if he allowed it to be eaten up.

And then there is the moral magnetism. It is not the portion of the self-righteous and those who are supposed to follow man-made morals. This belongs to the quality of heart, that once the heart begins to live, all the virtues spring from it without one having to learn it. Then alone the virtues are of some value. If *a* person has learned *it*, or *if it* is forced upon him, that virtue is worse than sin. A virtue that does not come naturally from one's heart, that does not become one's natural tendency, that is not a virtue. To the virtuous a virtue is their natural impulse; they cannot think about anything else but that. And if *a* person has to be trained in virtue, that person may just as well not learn it. It is better for him to be unvirtuous. For all things, when *they* are natural, *they* are valuable; when *they are* unnatural, *they* are limitations<sup>23</sup>. An imitation good person is worse than a wicked one. He could<sup>24</sup> have been much better as a wicked person.

By the growth of sympathy this magnetism increases. And the more sympathetic *one* becomes in his life, the more devoted *he* is, the more this quality *is* strong. And its power is so great that it attracts all things. Love power is as great as the power of God, for God is love. A person who is outgoing, a person from whose heart love pours out, *he* need not say one word. Before saying a word, *he* has won the person. For the heart speaks louder than words.

The power of the spiritual magnetism is greater still, for it is the spiritual magnetism which emanates from the soul. *It is* this magnetism which creates atmosphere, *it is* this magnetism which uplifts man, *it is* this magnetism which can produce ecstasy, that can inspire. Just like wax melts before *the* fire, so before the spiritual *person* hearts melt, the wise and *the* foolish, *the* good and wicked both. *They* cannot help it, as the wax cannot help being melted in the presence of the fire. *It is* a<sup>25</sup> spiritual person which<sup>26</sup> disarms any warrior. In whatever condition he may be, sooner or later the spiritual *person* will be the master. A spiritual soul, be *he* in a<sup>27</sup> position of a

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23. Km.hw.: "imitations" instead of "limitations"

24. Km.hw.: "This kind of good person would" instead of "He could"

25. Km.hw.: "the" instead of "a"

26. Km.hw.: "who" instead of "which"

27. Km.hw.: "the" instead of "a"

slave, *in* the position of a beggar, of a servant, of a prisoner, in all positions he will show the majesty of the spirit and will prove in any position that he may be<sup>28</sup> blessed *with* the best quality that is there<sup>29</sup>. For the attraction of the spirit manifesting through *the* illuminated soul is much greater than any other attraction known to man.

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*Q.: Are not spiritual magnetism and moral<sup>30</sup> easily confused?*

A.: *They* can be distinguished. In<sup>31</sup> one person shows heart quality, in<sup>31</sup> the other one shows soul quality. And these two qualities are quite different. For instance, a loving mother may have a great power of attraction, and at the same time may not be spiritually advanced.

*Q.: (About Coué's system.)*

A.: That idea is now beginning. *The* back of it is the depth of it. The more you go into the depth of a thing, the more you begin to value it. Besides, Coué's system leads to this, what I am speaking of.

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28. Km.hw.: "is" instead of "may be"

29. Km.hw.: "there is" instead of "that is there"

30. Km.hw.: "and moral magnetism" instead of "magnetism and moral"

31. Km.hw.: "In" omitted

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Sufi Centre, San Francisco  
Afternoon, April 9<sup>th</sup>, 1926

### The Tuning of the Heart

Beloved Ones of God,

I will speak on the subject of the tuning of the heart. Spirituality is not necessarily intellectuality, nor spirituality is<sup>1</sup> orthodoxy, nor spirituality is<sup>1</sup> asceticism. Orthodoxy, or asceticism, or intellectual pursuit after truth, all these are the ways people have taken in order to reach a<sup>2</sup> spiritual goal. But the way is not the goal. If there is a definition of spirituality, it is the tuning of the heart.

In this material age of ours, heart quality is totally forgotten, and great importance is given to reason and logic. When you argue with a person, he says, "Argue with reason, you must be logical." Sentimentality or idealism has no place. It is therefore that humanity is getting further and further from spiritual attainment. That which is the main quality, that which is the best quality in man<sup>3</sup>, that is ignored. And by ignoring that quality it becomes dead. For an instance, if a poet happens to live in *a* village where no one

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Documents:

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- SR.tp. = a typescript from the collection of Sufism Reoriented (see Preface), showing many editorial changes, and providing no further evidence of what was actually said, and therefore not included in the notes.

The text of this lecture formed part of the basis of a chapter in Volume VIII of the Sufi Message volumes, "The Tuning of the Heart II" (279-287), and also as ch. VIII in vol. XIV, highly edited and therefore not included in the notes.

Notes:

1. Km.hw.: "spirituality is" later corrected to read "is spirituality"
2. Km.hw.: "the" instead of "a"
3. Km.hw.: "in man" omitted

understands poetry, *if an artist lives in a town where no one cares for his pictures, if an inventive genius has no opportunity to bring it out, that faculty becomes blunted; in the end, it dies. And so it is with the heart quality. If the heart quality is not taken notice of, and if it has no opportunity to develop, if it is ignored, then this quality becomes blunted and in the end it dies. And as it is said in that song, "The light of life dies when love is gone<sup>4</sup>."* When the feeling has become blunted, then what remains? Nothing. Then *there is* no sign of life. What remains is intellectuality expressing itself by the power of egoism. *It is* difficult to live in the world because selfishness *is* ever on the increase. Business *and* industry apart, even in friendship, in relationship, the give-and-take has the greatest importance. Worldly interest takes part in it.

There is a certain fineness that belongs to human nature, there is a certain nobleness that belongs to human nature, there is a certain independence that belongs to human nature, there is a certain ideal that belongs to human nature, there is a certain delicacy that belongs to human nature, there is a certain manner that belongs to human nature. And all these become blunted when the heart quality is left undeveloped.

I *have been*<sup>5</sup> travelling many years, seeing people busy in the pursuit of truth, and to my very great disappointment I have found people interested in higher things and yet arguing, discussing, "Do you believe what I believe, or perhaps my belief is better than your belief," always that intellectual side<sup>6</sup>. *They said*, "We have so many things connected with our life in the world in which we can use our intellect: business affairs, industry, domestic affairs." But we do not need to use too<sup>7</sup> much intellect even in seeking God, in attaining spirituality, because *it* does not come by intellect, it comes by the tuning of the heart.

But then people say, "Yes, there are emotional people, there are affectionate people, loving people<sup>8</sup>." But I do not call always

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4. Km.hw.: "done" instead of "gone"

5. Km.sh.: "being" written; Km.hw.: "have been" instead of "being"

6. Km.hw.: "intellectual" instead of "that intellectual side"

7. Km.hw.: "so" instead of "too"

8. Km.hw.: "loving people" omitted

emotional people loving people. Maybe outwardly. Perhaps in<sup>9</sup> emotional people are the less loving people, very often. Because one *day* their love is on the rise, next day it is on the fall. One day very loving, next day<sup>10</sup> *they are* just moved with emotions, like clouds. One day *the sky is clear, next day it is covered*. Emotions *one cannot* depend upon. That is no love. It is the feeling nature that is to be developed, *the sympathetic nature*.

Besides, there has existed, specially in *the* Western world, a false conception of strength of personality. May be<sup>11</sup> that many have understood it wrongly. Under the guise of strength they want to harden their hearts. For an instance, many men think that for *a* man to be touched or moved by anything is not a natural or normal thing. On the contrary, if a man is not touched or moved, *he* is not natural. *He* is still in the mineral kingdom, not yet *in the* human kingdom. To be human and be not<sup>12</sup> touched *or* moved by something touching, appealing, only means his heart's eyes are closed, its ears are blocked. *His* heart is not living. *That* is a wrong understanding of a high principle. The principle is that man must be feeling and at the same time so strong that as much feeling he has, so much strength is<sup>13</sup> to cover it. It does not mean he must not be feeling. Man without feeling is without life. And therefore, those who are afraid of feeling think that that is the right thing, the normal thing to do, to keep away from feeling. And how much they study psychology theoretically or methodically, they will not attain to spirituality. Spirituality does not belong to intellectuality. It has nothing to do with it. In connection with spirituality, intellectuality is *in* so far useful that *an* intellectual person can express spiritual inspiration best.

And now there comes a question, that many say, "I had a deep feeling but that feeling is all gone, it is lost. Now I have no more feeling." That only means that something in them has died. They do not know it. And something of a great importance has died, for the

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9. Km.hw.: "the more" instead of "in"

10. Km.hw.: "One day very loving, next day" omitted

11. Inayat Khan sometimes uses the expression "may be" as a short form of "it may be", and it seems better in these cases to leave it as two words

12. Km.hw.: "not to be" instead of "be not"

13. Km.hw.: "he must have" instead of "is"

reason that they were affectionate, loving, kind. And perhaps they have met with the disappointing qualities of human nature and have become disappointed. And so the feeling heart has taken the bowl of poison and died. Or perhaps some began to dig in the ground in order to find water, but before they could reach water, they saw mud. Having no patience to go on digging still<sup>14</sup>, *they* became disappointed with the mud and the enthusiasm they had to dig is lost. There are others *who* out of self-righteousness or keen perception of human defects, or out of their critical tendency, before they can love someone they begin to hate, and therefore hate comes first, giving no chance to love.

What is necessary in this is to develop sympathetic nature and to sustain its gradual growth. As it is difficult for the student of voice-culture to practise his voice and at the same time not let it be spoiled, to take a great care of his voice<sup>15</sup> that even the practice may spoil it, so it is with *a* sympathetic person. While developing, *he* is<sup>16</sup> ever<sup>17</sup> chance of spoiling the faculty. In other words, the more loving a person, the more chance is<sup>18</sup> to be disappointed. The greater the love, the finer the fragility and most<sup>19</sup> susceptible to everything. And therefore, the greater the love, the more fragile the heart, and at any moment it can break. Therefore, the one who walks in the path of sympathy, *he* must take a great care that his way may not be blocked. And there is everything trying to block his way, and it is his own perseverance that will keep him from it.

There is one principle to be remembered in the path of sympathy, that we must do all that<sup>20</sup> we can, do our best, in regard to the pleasure of those who<sup>21</sup> we love and who<sup>21</sup> we meet. But we must not expect *the* best from those who<sup>21</sup> we love and who<sup>21</sup> we meet, for we must know that the world is as it is, and we cannot change it, but we can change ourselves. The one who wants to have others do what he

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14. Km.hw.: "still" omitted

15. Km.hw.: "as?" written in the margin

16. Km.hw.: "has" written above "is"; a question mark is written in the margin

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

18. Km.hw.: "he has" instead of "is"

19. Km.hw.: "the more" instead of "most"

20. Km.hw.: "that" crossed out

21. Km.hw.: "whom" instead of "who"

wishes *them* to do will always be disappointed. That is the complaining soul, *the soul who* all day long, at every day of the month is, that soul<sup>22</sup> is complaining. *He* is never without a complaint. If not *a* human being, then it is the climate; if not the climate, the condition; if not *of* the other, then *of* the self. There is someone hurting that person all the time. He must remember that self-pity is the worst poverty. The person who takes life in this way, who says, "My poor self crinkled, forgotten, forsaken, ill-treated by everybody, by the planets, even by God," that person has no hope. It is that person who is an exile from the garden of Eden.

But the one who says, "I know what human nature is; I cannot expect any better; I must only try and appreciate what little good comes from it, and be thankful for it, and try and give the best I can to the others." That is the only one attitude that will enable man to develop his sympathetic nature. The one who keeps the justice on the foreground is always blinded by this<sup>23</sup>, always talking about it. But he never knows it. The one who keeps justice on the background, then the light of justice falls on his way and he only uses justice for himself. When he has not done right to others he takes himself to task. But if the others do not do right toward him, he says that is justice also. For the just person, all is just; for the unjust, everything is unjust. The one who talks too much of justice, remember that *he* is far from justice. That is why *he* is talking about it.

But one thinks, "Is there any reward in it if sympathy leads only to disappointment?" And I shall answer, "Life's reward is life itself." A person may suffer illness, disease, may be most unhappy, sad. *But* at the same time tell him, "Shall I turn you into a rock?", *he* says, "No, let me live and suffer." Therefore, life's reward is life.

The reward of love is love itself. Loving is living. And the heart that closes itself to everyone closes itself to its own self. The difference between human love and divine love is that of drill and the<sup>24</sup> war. One has to drill in order to prepare for the war. One has to know the phenomena of love on this plane in order to prepare to love

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22. Km.hw.: "that soul" omitted

23. Km.hw.: "it" instead of "this"

24. Km.hw.: "the" omitted

God, who alone deserves love. The one who says, "I hate human beings, but *I* love God," he does not know what love means, he has not drilled, he is no use for the war.<sup>25</sup> To Jami<sup>26</sup>, the great poet, a young man said, "Master, will you take me as your disciple?" The master looked at him and said, "Have you ever loved, my boy?"; said "Go and love, then come to me back."<sup>25</sup> A loving person, whether he loves human being or *whether* he loves God, he shows no trace of hatred. And the one who has hatred in him, neither he loves man nor God, for hatred is the sign that the doors of his heart are closed.

Is it not a great pity when today we see in the most civilized nations one nation working against the other nation, lack of trust between nations, and this fear of war at any time. It is dreadful to think that humanity appearing to be so progressing and<sup>27</sup> at the same time going backward to such an extent that never in the history of the world such bloodshed has been caused as during the last war. Are we evolving or *going* backwards? And what is missing *is not* intellectuality, for every day people *are more* capable of inventing .....<sup>28</sup> every day better and better. Then what is missing? It is the heart quality. It seems it is being buried today<sup>29</sup> more and more. Therefore, the real man is being destroyed, and the false part of being *is* continuing today. And a better condition can be brought about by the individual who will realize the fact that the development of *the* heart brings about better conditions, and nothing else.

The other day I was lecturing in Paris, and after my lecture a very able *man* came to me and said, "Have you got a scheme?" I said, "What scheme?" "Of bettering conditions." I said, "No, I have not made one." He said, "I have a scheme, *I will* show you." *He* opened his box, *and* from that *he* brought a *very* large paper with mathematics on it and showed *it* to me *and said*, "That is the economical *scheme* that will make the condition of the world better, that everyone will have the same share." I said, "We must practise that economic scheme

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25. Km.hw.: "To Jami, the great poet...come to me back." omitted

26. For Jami, see List

27. Km.hw.: "and" crossed out and "is" substituted

28. Km.hw.: "(Please leave one line open.)" written in the margin

29. Km.hw.: "every day" instead of "today"

first on tuning our piano. Instead of saying d, e, f, *we must tuning*<sup>30</sup> all to one note and play that music and see how interesting that will be, all sounding the same. No individuality, no distinction, nothing.” I said, “Economy is not the plan for construction, but is the plan for destruction. *It is economics which have brought us to destruction. It is the heart quality, it is the spiritual outlook, which will change the world.*”

But then one says, “Yes,” very often I have seen people coming to hear me *who* said, “Yes, all you say, it is very interesting, very beautiful, and I wish too that the world was changed. But how many think like you? How can you do it? How can it be done?” *They come* with that pessimistic remark. And I tell them that, “One person comes with *a little cold or influenza in a country and it spreads*. If such a bad thing can spread, elevated thought of love and kindness *and goodwill* to all men, can it not spread? In that way see that there are finer germs of goodwill to man, of love, and kindness, and feeling of brotherhood, desire of spiritual evolution *which can have greater results than the other ones.*” If we all had that optimistic view, if *we* all worked in our little way, we can accomplish a great deal.

But now *there* comes a question, that there are many good and loving and kind persons whose heart goes out to every person they meet. But are they spiritual? It is a great question to understand. And my answer is that they are just close to spiritual attainment, *but* they are unconsciously spiritual. They are not spiritual conscious. Very often you meet who is the<sup>31</sup> mother or father or child in whom you see a deep loving tendency, that love is pouring out from them, can see<sup>32</sup> *they* have become fountains of love. Yet *they do* not know one word of psychism, *of* mysticism. But that does not matter. After all, what are these names? Nothing but nets for fishes to be got and remain in those nets for years. Sometimes these are big names with little meaning to them. Much is made of them by those who want to commercialize the finer things. Very often *it* is a catering on the part of so-called spiritual workers to satisfy human curiosity and to create

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30. Km.hw.: “tune them” instead of “tuning”

31. Km.hw.: “with a” instead of “who is the”

32. Km.hw.: “can see” omitted

sensation, even in the spiritual world. Nevertheless, truth is simple. The more simple you are, the more you seek for simplicity, the nearer you come to truth. Devotional quality needs a little direction; that direction allows it to expand itself. Loving quality is just like water. The tendency of water *is* to expand, to spread. So the loving quality spreads. But if the person is not well directed, or if *he does* not know himself, then instead of deepening, if that quality flows it is without root, it becomes limited. The love quality must be deepened first before it spreads out. If not what generally happens *to* those *who* set out to love all human beings, *in the end they are* in<sup>33</sup> hating all human beings before first did not<sup>34</sup> deepen themselves enough, *because they did not have* all the strength to draw more.

The Sufis, therefore, have considered this as a spiritual culture; they call it the culture of the heart. It consists of the tuning of the heart. Tuning means the changing of the pitch of the vibrations. *The* tuning of the heart means the changing of the vibrations, that *they may* reach to *a* certain pitch which is *a* natural pitch, where *you* feel the joy and ecstasy of life which enable *you* to give pleasure to others even by your presence, because you are tuned. *When* an instrument *is* properly tuned, *you* need not play music on it. Just by striking it, you will feel great magnetism coming from it. If an instrument well-tuned can have that magnetism, how much greater the magnetism should be of *the* hearts that are<sup>35</sup> tuned. Rumi<sup>36</sup> says that, “Whether you have loved a human being or *whether* you have loved God, if you have loved enough, you will be brought in the end in the presence of the supreme love itself.”

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*Q.: Is there a science of it?*

A.: The science of the Sufis is this, that in the mind and in the body a blockage is produced by the lack of the development of the

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33. Km.hw.: “in” omitted

34. Km.hw.: “because they did not first” instead of “before first did not”

35. Km.hw.: “heart which is” instead of “hearts that are”

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

sympathetic nature. In the physical body there are some nervous centres, centres which are wakened by sympathetic development. And by the lack of sympathetic development, they are closed. It is therefore that a butcher is less intuitive. Everything that keeps man away from sympathy robs him of intuition. Because sympathy develops in the finer centres, nervous centres, a life, and the absence of that sympathy takes away that life. And so it is in the mind. When the heart is not sympathetic, *there* is something missing in the mentality of man. It is sympathy which opens it. Therefore, the Sufis have the medicine of this disease, *and that* is the practice of a certain art which is called in our language *zikar* or *mantras*<sup>37</sup>. By practising that particular art in the right way, one works with vibrations on these fine centres. It is a process of vibrations by the help of certain mystically prescribed words. By the repetition of those mystical words the centres begin to vibrate. Very often practice of<sup>38</sup> six weeks practice, *a* person feels quite different. And then, with that vibration, *a* mental thought is held during that time. Therefore, concentration *is* developed at the same time. *It* helps the love-nature or sympathetic nature to be deepened or centralized in *the* person and *it* begins to flow out as it develops inside, flows out<sup>39</sup>; and its outflowing creates atmosphere, spiritual atmosphere. Therefore, in the East always you will find that the presence of the Sufi is sought by Hindus *and* Muslims *and* people of all different creeds. Because *the* Sufi is all. *He* is not *a* Hindu, *or a* Muslim, *he has* not any other religion, *he* is all. It all comes from the development of feeling.

During my pilgrimage to the holy men of India I have seen some whose presence can illuminate you more than the reading of books for the whole life, or *the* disputing over any problems a thousand times. They do not need to speak about it; they become living lights, fountains of love. And if there is infection in disease, there is infection in spiritual attainment also. It is infectious. A person feels lifted up and feels full of joy, ecstasy, happiness, enlightenment. Of course, one is more impressed than the other; upon one *the* influence

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37. For *zikar* and *mantra*, see Glossary

38. Km.hw.: "after" instead of "practice of"

39. Km.hw.: "inside, flows out" omitted

*is* much greater than upon *the* other. *It* all depends upon the person.

*I will tell you* an amusing instance. I remember a lady telling me, "Since you have come, my husband is very, very nice." I said, "Yes." But after having left that town for eight days, she wrote that man was there where he was before. That makes a great difference, because it is just like the effect of fire. The effect of fire on stone, on iron, on the wax, *on* paper, *on* cloth, *on* cotton, on every object *the* effect of fire is different. So on every person *the* effect of spiritual personality is different.

God bless you.

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Sufi Centre, San Francisco  
Evening, April 9<sup>th</sup>, 1926

### Sufi Mysticism <sup>1</sup>

Beloved Ones of God,

I shall<sup>2</sup> speak this evening on the subject of Sufi mysticism. I have called *it* Sufi mysticism, but mysticism is the only one mysticism. Call it whatever you may, in fact it is this mysticism. If a person says, "This is Christian, Jewish, Muslim mysticism," that is an expression. But the spirit of mysticism is one and the same; you cannot divide *it*, not make it separate. But in this world of differences and distinctions we cannot help and give some name. If we don't someone else will. *And it is just as well that we give some name that we prefer.* Mysticism, therefore, is the essence of all knowledge, science, art, philosophy, religion, literature. *It* all comes under the heading of mysticism, for the<sup>3</sup> mysticism is the basis of all knowledge.

The<sup>4</sup> medicine, a clear science as medicine, as *it* has developed, as it is today, when you trace its origin you will find it has come from the source of intuition. It is the mystics who have brought it to the

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Notes:

1. Km.sh.: below the title appear the words "(class lecture)"
2. Km.hw.: "will" instead of "shall"
3. Km.hw.: "the" omitted
4. Km.hw.: "The" omitted

world. An English scientist<sup>5</sup> has discovered that Avicenna<sup>6</sup>, the great mystic of Persia, has given more to the world of medicine today than any discoverer of medicine in world history. We know the meaning of science to be a clear knowledge based on reason and logic. But at the same time, where did it start, and how<sup>7</sup>? First by reason and logic? First intuition, then reason came, logic was applied to it. Before, *it* came by intuition. Furthermore, in the lower creation there are no doctors, but they are their own physicians. The animals know best if *their* cure is in standing before the sun, or bathing in *the* pool of water, running in *the* free air, or in sitting quiet in<sup>8</sup> *the* shade of *a* tree. Would you believe if *I* were to tell you, I knew a sensible dog who used to fast every Thursday of the week? No doubt, people in India say *he* was *an* incarnation of a Brahmin, but it was a puzzle to me for the dog to know every Thursday.

People think mystic means a dreamer, *an* impractical *person* who has no sense<sup>9</sup> of the worldly affairs of life<sup>10</sup>, but I call that mystic *a* half mystic. A mystic in the fulness of the knowledge<sup>11</sup> must have the balance; he must be as wise in worldly matters as in spiritual things. People have, therefore, had a misconception of mystic. They have called a fortune-teller a mystic, or dreamer,<sup>12</sup> or *a* medium, or *a* clairvoyant, or *a* visionary person. I do not mean *that* all these qualities *are* not in *the* mystic. But these qualities do not make a mystic.<sup>13</sup> A mystic may have all these qualities and yet he has many other qualities.<sup>13</sup> A real mystic should prove to be an inspired artist, a wonderful scientist, a powerful statesman. He must have the qualities of business, *of* industry, of social and political life, just as much as the material man<sup>14</sup>. When people tell me, “You are *a* mystic,

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5. Inayat Khan here refers to Dr. O. C. Gruner; see List

6. For Avicenna, see List

7. Km.hw.: “, and how” omitted

8. Km.hw.: “under” instead of “in”

9. Km.sh.: “sense” could also be “science” as the shorthand symbol looks the same;

Km.hw.: “science” instead of “sense”

10. Km.hw.: “of life” omitted

11. Km.hw.: “word” instead of “knowledge”

12. Km.hw.: “or dreamer,” omitted

13. Km.hw.: This whole sentence “A mystic may have...many other qualities.” omitted

14. Km.sh.: “spiritual man, the mystic” instead of “material man”, apparently a mistake

I thought you would not take notice of it," I do not like it. Why *should* I not take notice of it? I take notice of every little detail. Only, every little detail *does* not occupy my mind so *much* that I *take the* notice of it. To be conscious of God and unconscious of the world, that is not necessary. We see with our two eyes one vision. So we see both aspects, God and the world, as a clear vision at the same time. It is difficult, but not impossible.

One might ask how do I describe mysticism? What is it? Mysticism is an outlook on life, that things that<sup>15</sup> seem real to an average person, in the eyes of the mystic they are unreal. And the things that seem unreal in the eyes of the average person, in the eyes of the mystic they seem real.

God for the mystic is *the* source and goal of all. God is all, and all is God. And at the same time, a real mystic is not someone who says, as an intellectual student of philosophy says, that, "I do not believe in any<sup>16</sup> God, but I believe in the abstract." He is unpoetic, without ideal. He may have the truth, but it is a flower without fragrance. You cannot worship the abstract, nor can you communicate with the abstract, nor give, nor take something from the abstract. To worship nothing is nothing. You must have something before you to love, to worship, to adhere to, to look upward to, *to* place him high. And if you say, "God is everything and all," it is true. But at the same time, what is it? Everything means in other words<sup>17</sup> nothing.

*The* mystic says, "If you have no God, make one." It is the man without ideal and without imagination who ignores God. A cup of water is as interesting as the ocean, or perhaps more when one is thirsty. A personal God is as important, or even more important than the idea of the abstract from which you gain nothing. We human beings have our limited mind. As far as we can grasp, the idea of God is that which we can conceive of God. For an instance, you have a friend whom you love and like and whom you wish to praise. And yet he stands above your praise. And what you can do is to say, "How kind, how good, how patient, how wonderful is my friend." That is

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

16. Km.hw.: "any" omitted

17. Km.hw.: "in other words means" instead of "means in other words"

all. Your words cannot make him any greater. Your words cannot even express fully what you yourself think of your friend. And at the same time that is all you can do, to make a conception of your friend for your own understanding. The same thing is with God. Mankind cannot comprehend God fully. What he can do is to make one for himself of his own conception. <sup>18</sup>Man likes justice, he says, “God is the judge of all,” and man likes love, kindness, says, “God is compassion, mercy.” Man likes beauty, “God is all the beauty of heaven and earth.” Says, “God is the father in heaven,” God’s quality is the quality that is expressed in the love of mother. Man has revered his king, says, “God, king of the universe.” As more as can express to his best ability, he does. Cannot do any more. Even if were able to say more, even that not be appropriate to what God is. It is all for one’s own self,<sup>18</sup> in order to make something which *is* unlimited to make<sup>19</sup> comprehensive, <sup>20</sup>for oneself makes it limited, for one’s own use<sup>20</sup>. The mystic does not say, therefore, that, “My realization of God is higher than yours; therefore, *I* stand away from you.” I have seen a mystic walking in *the* procession with the peasants, *a* religious procession, singing himself hymns with them before the god of stone. He himself *was* greater than *the* god in the procession, and yet *he was* singing in<sup>21</sup> the same reverence as everybody sung<sup>22</sup>. *He* never *had* any desire to show that, “My belief, *my* realization is higher, greater than *the* realization of the rest.”

And the idea of God as abstract is the intellectual conception of those who have studied philosophy. For the mystic it<sup>23</sup> is a reality. *The* mystic does not think God as abstract, but he knows God to be so. It is not knowing, but being.

God for the mystic is the stepping stone to the<sup>24</sup> self-realization. It<sup>25</sup> is the gate, *the* door, to entering the heavens. God for *the* mystic

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18. Km.hw.: This whole passage “Man likes justice...one’s own self,” omitted

19. Km.hw.: “to make” omitted

20. Km.hw.: “for oneself makes it limited, for one’s own use” omitted

21. Km.hw.: “with” instead of “in”

22. Km.hw.: “else” instead of “sung”

23. Km.hw.: “he” instead of “it”

24. Km.hw.: “the” omitted

25. Km.hw.: “He” instead of “It”

is a key with which to open the secret of life. God for a mystic is his<sup>26</sup> abode from where *he* comes and to where *he* returns and finds himself at home.

They say a seeker went to the<sup>27</sup> sage of China and told him that, "I have come to learn from you truth." The sage asked that, "Many of your missionaries come to us and teach here about your *faith*. Why do you come to me?" "Well," he said, that, "what they teach is the God. What we know is about God. Now *I* come to ask you about the mystery of life." *The* sage said, "If you know God, *that* is all that<sup>28</sup> *there* is to be known. *There* is nothing more. That is all mystery there is." For the mystic, therefore, God is all there is.

And now coming to the question of *the* mystic conception of Christ. Do we not know that there is one person better than another, and is it not true that there is God in man? If that is true, the mystic says, what objection is there if one person knows<sup>29</sup> Christ to be God, and *if* the other *calls* Christ to be man? If God is *in* man, then if Christ is called God, what does it matter? And if Christ is called man, it only raises man to that standard. God has created him. Both have their reason, and both are right. And yet both oppose one another. They say, "But Christ is called divinity!" But if the divinity is not sought in man, in whom do you seek him? Is there divinity to be sought in *the* tree, *in the* plant, *in the* stone? Yes, in all *is* God. But at the same time, divinity is wakened, God *is* wakened, God can be seen in man.

But then the tolerance of the mystic is different. He says, "The names we have taken from history, from our ancestors." The people of one nation or race or religion say, "In Jesus Christ we see the Lord." Under that name they have seen their ideal. People of other countries say that, "In Buddha we have our God." They have seen their divine ideal *in Buddha*. In other historic name they can find for their consolation, *the* history of someone who has existed once to support their ideal. The Muslim says, "Muhammad," the Hindu says, "Krishna is the object of our worship." As long as they have not

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26. Km.hw.: "the" instead of "his"

27. Km.hw.: "a" instead of "the"

28. Km.hw.: "that" omitted

29. Km.sh.: "calls" was retraced to read "knows"; Km.hw.: "calls"

realized the spirit of their ideal, they will dispute, quarrel and fight *and* say, “My teacher is great, mine is greater still.” But *they do* see not<sup>30</sup> *that it is one and the same spirit manifest in greatest excellence.* Our comprehension has raised him. *We cannot raise him enough if we call him by a certain name and limit him from another part of the world. If we call him Christ, we limit him from all others, if we call him Krishna, we limit him from all others.* But when we seek the unlimited of our divine ideal, we can call him by all names, that, “You are Krishna, *you are* Christ, and you are Buddha” as the loving mother *can her child call*<sup>31</sup> “my emperor”. All beautiful names *she can give to the child.*

Four little girls *were* disputing. One says, “My mother is better than yours.” The third<sup>32</sup> *girl says,* “My mother is better than your mother.” So *they* were disputing,<sup>33</sup> arguing. *They were* quite disagreeable to *one* another. And there was one of them, *she said,* “It is not your mother or their mother; it is the mother who is always the best. It is the mother quality, her *love and* affection to her children.”

It is this point of view that a<sup>34</sup> mystic takes toward the divine ideal. He says, “*It does not matter if do not*<sup>35</sup> take a historic name, if you make a special name; *whether* you say, “lily” or “rose” that<sup>36</sup> is my divine ideal.” *He says,* “*It is all right.*” says,<sup>37</sup> “The same *is* my divine *ideal* too.” *He means,* “*It makes no difference. If we have devotion, if we have reverence, if we have a high ideal before us, that is all that is needed.*”

And then we come to the question of the morals, of the principles of the mystic. The moral principle of the mystic is love principle. He says, “The greater your love, the greater your moral.” And if you are forced under a certain principle, a certain regulation, certain laws, certain rules, you may show to be virtuous, but that is not a real

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30. Km.hw.: “not see” instead of “see not”

31. Km.hw.: “call her child” instead of “her child call”

32. Km.hw.: “second” instead of “third”

33. Km.hw.: “disputing,” omitted

34. Km.hw.: “the” instead of “a”

35. Km.hw.: “you” instead of “do not”

36. Km.hw.: “that” omitted

37. Km.hw.: “says,” omitted

virtue. *It* must come out of the bottom of our<sup>38</sup> heart; your own heart must teach you the true moral. And therefore, morality the mystic leaves to the deepening of the heart quality. *The mystic says*, “The more loving *the heart of a person* is, the greater moral *he has* in life. There is no greater teacher of moral than love itself. Because the first lesson that one learns from love is, “I am not, you are.” This is the self-denial, self-abnegation. You cannot take the first step in the path of love without denying yourself. And as long as *you do* not deny yourself, you have not taken the step in love’s path. *You* may claim to be a great lover, *to be* a great admirer, *to be* very affectionate, *but it* all means nothing. As long as *the* thought of self is there, there is no love. And if the thought of self is removed, then every action, every deed that one performs in life, that is a virtue. It cannot be otherwise. A loving person cannot be unjust; *a loving person* cannot be cruel. Even if it be wrong in the eyes of thousands of people, *it* cannot be wrong in reality. In reality, it is right, because *it* is inspired by love.

And now coming to the religion of the mystic. The religion of the mystic is a steady progress toward unity. And one might say, “How one makes this progress?” In two ways. In one way, he sees himself in another: in the good, in the bad, in all. And so he expands the horizon of *his* vision. By this study continually made during his lifetime, so<sup>39</sup> as *he* goes on in this study, so<sup>40</sup> *he* is coming closer to the oneness of all things. And the other way of developing is to be conscious of one’s own self in God, and God in one’s self. It is deepening the conscience of our innermost being. Therefore, the progress is<sup>41</sup> done in two directions: outwardly, by being one with all we see; and inwardly, *by* being in touch with that one life which is everlasting, by dissolving into it, and by being conscious of that one spirit, being the<sup>42</sup> existence, the only existence.

The law of the mystic is the understanding of the law. Average

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38. Km.hw.: “your” instead of “our”

39. Km.hw.: “so” crossed out, and omitted in tp.

40. Km.hw.: “so” omitted

41. Km.hw.: “is” crossed out, but retained in tp.

42. Km.hw.: “the” underlined, indication that Inayat Khan emphasized the word

man says, “This person has taken the best of me. I must sue<sup>43</sup> him.” For the mystic, his outlook is different. He says, “No one can get away with anything from this world without paying for it. <sup>44</sup>If he has pay in advance, must pay cash; if not in cash, bill will be presented in time.<sup>44</sup> That every grain of food one eats, every drop one drinks, every breath of air one takes, there is a tax to be paid.” One is continually paying, and yet one does not know it. And that shows that behind it all there is a perfect justice working just the same. One cannot get the slightest comfort and pleasure without having to pay for it; and yet *nearly* nobody knows about it. Every pain has its own reward. And therefore, behind all this falsehood and injustice we see continually, there is a perfect wisdom working day and night. *A* mystic sees it with open eyes in everything. And that is the great phenomena<sup>45</sup>. For *a* mystic life is a puzzle, in *the* next place a bewilderment, and in *the* third place life is<sup>46</sup> a phenomena<sup>45</sup>. It is a puzzle when the law is not understood, *a* very interesting puzzle. There is no better game *than* to be in that puzzle, to try and understand it, to solve it. *It* is so interesting *that there* is no sport or game that can be compared with it.

And then it is a bewilderment in this way that how everybody looks at it, and how in reality it is. *There* comes a stage *that a person* says, “*They* are all mad, or *I am* mad. *But there* must be someone mad.” For the point of view of all is one, and his point of view is different. Yet *he* can see from *the* point of view of all and from his own, which is quite the contrary. For instance, the teaching of Christ where he says, “If anyone asks you for *your* coat, give him *your* overcoat also.”<sup>47</sup> Worldly man will say, “*It* is not practical. *If one* asks *me* every day, *I* will have to buy one every day.” And at the same time, *it* is more than practical from the point of view of the master, that you cannot give in whatever give<sup>48</sup> without getting it back in

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43. Km.sh.: “sew” written in longhand, but undoubtedly Inayat Khan meant “sue”; Km.hw., tp.: “show”

44. Km.hw.: This whole phrase “If he has pay...presented in time.” omitted

45. Inayat Khan characteristically used only the plural of this word; altered to “phenomenon” in Km.hw.

46. Km.hw.: “life is” omitted

47. Matthew 5:40

48. Km.hw.: “form” instead of “give”

some way or *the* other. Pure thought, goodwill, little service, your time, whatever you give, it is never lost. It all comes back to you according to your willingness in giving. Something comes to you thousandfold more, in accordance to your willingness. Therefore, one is never the loser by being generous. One only gains. The mystic, therefore, sees the law working in all things. This gives him an insight into life. *He* begins to see why this misery has come, why this pleasure has come, *why this* pain has come; why *one is* prospering and *the other one not*, why *one is* progressing, why<sup>49</sup> *the other one not*. All these things become clear to him because *he sees* the law working in all *things*. Therefore, the law of the mystic is not the law of the people. It is the law of nature. It is a real law.

And the way of the mystic to perfection is the way of annihilation of the false ego. That in man there is a real ego, and that real ego is divine. But that divine *ego* is covered by a false ego. And every man has a false ego, because it begins to grow from the birth of the child.

There is a story of a dervish. A young man met a dervish on a journey; and the young *man* became very fond of *this* dervish, having heard from him beautiful things pertaining to life and nature. And when parting, the young man asked, "Shall I have the pleasure of seeing you again?" *He* said, "Yes." *He asked*, "Where can *I* see you?" *The dervish said*, "In such place in<sup>50</sup> village *you* can come and ask for my address." <sup>51</sup>Once this young man near that village and ask for that<sup>51</sup>, and the address *he* gave was, "the place of the<sup>52</sup> liars". This<sup>53</sup> young man was amused at *the idea that*, "Be never<sup>54</sup> such a lover of truth and reality, he lives in a place called 'the place of liars'." *When he came near that village and asked for it*, no one knew it, *but* by asking further people brought him to *the* dervish. And this young man asked as *his* first question, "Please tell me, why did you tell me this name?" *He* said, "Come along with me and see." This place was a graveyard. *The dervish* said, "Look here, this man who is buried here,

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49. Km.hw.: "and" instead of "why"

50. Km.hw.: "place in" omitted

51. Km.hw.: "Once this young man near that village and ask for that" omitted

52. Km.hw.: "the" omitted

53. Km.hw.: "The" instead of "This"

54. Km.hw.: "Be never" omitted

once *they* called him a general, *the* head of an army. Today you are walking over his head. And this man, *he was a qadi*<sup>55</sup>, the leader of the town. *He* is lying now here, helplessly lying there<sup>56</sup>. Whether *he* did justice or not, today *he* is dead. *Were* they not all liars, calling themselves this and that and knowing themselves this and that? What are they? If they are not *today* that, they were not even then what *they* claimed to be. Therefore, I call them liars.”

Therefore, mankind develops in themselves<sup>57</sup> a false idea<sup>58</sup>, and that false idea<sup>58</sup> is identification with something which *they* call themselves to be. *They say*, “I am a professor,” “*I am a lawyer*,” “*I am a barrister*,” “*I am a doctor*,” “*I am a priest*,” or “*a king*,” or “*a lord*,” or something. But whatever *he* claims, *he* is not that. Be his claim humble or proud, in other cases<sup>59</sup> he is not *that*.

Therefore, the perseverance of a<sup>60</sup> mystic in the spiritual path is to wipe it as much as *he* can, by meditation, by concentration, by prayer, by study, by everything he does. His one aim is to wipe *it* as much as *he* can, that one day reality may manifest, which always keeps buried under the false ego. And by calling the name of God, by repeating the name of God everywhere<sup>61</sup>, in *the* form of prayer, or in *zikar*<sup>62</sup>, or in *any* other form, what *the* mystic does is to waken the spirit of the real idea, that it may manifest just like a spring that rises out of a<sup>63</sup> rock or a mountain. That as soon as the power and strength has come into the water, *it* breaks through the stone and rises as a spring. So *it is with the* divine spark in man. By concentration, *by* meditation, *it* breaks out and manifests. Where it manifests *it* washes away the stains of *the* false ego and becomes a greater and greater stream, which becomes the source of comfort *and* consolation *and* healing and happiness for all who come in contact with that spirit.

God bless you.

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55. For *qadi*, see Glossary

56. Km.hw.: “there” omitted

57. Km.hw.: “itself” instead of “themselves”

58. Km.sh.: “idea” could also be “ego”

59. Km.hw.: “reality” instead of “other cases”

60. Km.hw.: “the” instead of “a”

61. Km.hw.: “everywhere” omitted

62. For *zikar*, see *dhikr* Glossary

63. Km.hw.: “the” instead of “a”

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*Q.:* <sup>65</sup> *Has the difference of one place with<sup>66</sup> the other to do with the persons who have lived in that place?<sup>65</sup>*

*A.:* Among some certain people prophetic people *have been* born. Their contact has inspired people with mysticism. In every land *where there is* an inspired man, by his influence people are helped<sup>67</sup>. Besides, *there is* much to be said about a place, that<sup>68</sup> there are certain places the magnetism of which *is* much greater than *that of* other places. Geographically certain<sup>69</sup> value cannot be ignored. *Then there are* houses *which are* said to be lucky or unlucky houses. I myself found *that* in different places the vibrations are more inspiring and uplifting and give a greater vitality and enthusiasm. And *the vibrations* of other places rob it from one and make *one* less inspired and enthusiastic. For instance, if *I* were to compare San Francisco with New York, *I* found a *great* difference. San Francisco *is a* very inspiring place. *The* spiritual vibrations of this place are vital and of a greater value, whereas New York is different. And Chicago is different still, quite different.

*Q.:* *Is celibacy essential to mysticism?*

*A.:* *A mystic is* not limited to any particular rules. But at the same time, for certain experiences celibacy is of great importance. Therefore, *a real<sup>70</sup> mystic* never *restricts himself to a* certain law, even of celibacy. But if *it is* necessary in their life *that they* should be fasting, or *be* celibates, or *that they* must live a vegetarian life, or *that they must live* in a remote place, in seclusion, or any such thing, *they* can prescribe *it* to themselves and can *get* benefit out of it. But at the

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64. Km.sh.: "Avicenna Persian mystic in beginning of this lecture. The doctor greatest importance of medicine of modern world." added here (but omitted in Km.hw.)

65. Km.sh.: the question was probably added later, as the symbols are smaller; Km.hw.: "(missed)" instead of the question; Km.tp.: first "(missed)" typed, then crossed out and the question added

66. Km.tp.: "preference of one place over" instead of "difference of one place with"

67. Km.sh.: "helped" could also be "healed"; Km.hw.: "elevated" instead of "helped"

68. Km.hw.: "that" omitted

69. Km.hw.: "their" instead of "certain"

70. Km.hw.: "real" omitted

same time, *one* cannot say *a* mystic must do this or *that* or *that he must* live *a* certain life, because Solomon<sup>71</sup> with his palace and grandeur *and with his kingdom was* as great *a* mystic and wise man as *a* hermit in *the* forest, away from it. *One* cannot judge a mystic by the appearance. If *he is* *a* mystic *he is* *a* king or<sup>72</sup> in the midst of *the* treasures of *a* court, or sitting clad<sup>73</sup> in one mantle. *He is* the<sup>74</sup> king just the same, whatever he is. Money, *a* court, or life in *the* world *do not* take him away from *his* kingship<sup>75</sup>, nor being in *the* solitude. If *he* chooses that, *it* is his fancy. If *he* wishes to be in the crowd, *he may* just as well be there. If *he sits* in *a* remote place in *the* forest to think about it<sup>76</sup>, or in *a* barber's shop, when *a* person thinks of *a* high ideal, *it* cannot touch *him*, *he does* not see such wonderful people<sup>77</sup>. *People think that mystics must sit in solitude*<sup>78</sup>, *that they fly in the air. That is* *a* very good conception to make; but when *it* comes to truth, *there is* no aspect of life that can deprive a mystic from *his* mystical spirit. *He* may be rich or poor, in *the* midst of *the* world, or *he* may be away from everything, *he is* *a* mystic just the same.

And now, friends, this is the last address. But I do not think it is *the* last. As they say, "If providence will grant *it*, we shall meet always<sup>79</sup>." Besides, I have always felt a great sympathy in San Francisco. I am always drawn to America because when *I* left my country *I* came to America, *and* then to Europe. Therefore, the first impression of *the* Western world and *the* work I had from America.

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71. For Solomon, see List

72. Km.hw.: "whether he is" instead of "or"

73. Km.hw.: Kismet wrote in the margin "(Murshid used to say: 'cladded')"

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

75. Km.sh.: instead of "kingship" a cross; as there is marked the same cross after the title of the lecture, it is possible that it should be "mysticism" instead of "kingship"

76. Km.hw.: "to think about it" omitted

77. Km.hw.: "it" instead of "such wonderful people"

78. Km.sh.: a symbol that could be "stage" is written here instead of "solitude"

79. Km.hw.: "again" instead of "always"

And it started from San Francisco. And therefore, there is a great sympathy for this city. And if *I have* to leave here, *it* is with a heavy heart and with this<sup>80</sup> hope that *I* shall come here and have the pleasure and happiness of seeing you all again. And if I go away, I leave thoughts and feelings and blessings for you all.

God bless you.

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

Mr. and Mrs. White's, Burlingame, California  
 April 10<sup>th</sup>, 1926

### Communicating with Life

Beloved ones of God,

I would like to speak on the subject of communicating with life, that from the point of view of the mystic life in all its aspects is communicative if we<sup>1</sup> only knew the secret of communicating with life. As long as one is ignorant of this secret, one is deaf with ears and blind with eyes. There are stories of the sages and saints who spoke with trees and plants *and* rocks and mountains and seas. People take them as legends, but that is as true as anything else in this world of variety. But<sup>2</sup> it is not only true of the past, but it can always be and always is possible if one knew how to communicate with life. In the lower creation we recognize a faculty and we call it instinct: the tendency that makes the bird fly without learning and the fish swim without learning. Besides, this instincts show<sup>3</sup> in the form of intuition among the lower creation. Many scientists today say that the animals have no mind. Really speaking, all creatures have a mind; even trees and plants have a mind. Those who live near nature, and those whose life work is agriculture, always living in the solitude with the animals,

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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 beginning and the latter half of the lecture seems to have been transcribed, and therefore much of the first part is only the fragmentary shorthand.

A highly edited version of this lecture appears in the Sufi Message series, vol. VI (126-132), not included in the notes.

#### Notes:

1. Km.hw.: "one" instead of "we"
2. Km.hw.: "But" crossed out
3. Km.hw.: "instinct shows" instead of "instincts show"

they know the fact that animals often give a warning of illness, of death, of storm, of flood. They have intuition. *The* mechanism of man's body and *his* mind is finer still, and man is capable of a greater intuition. And yet it seems that even before man knows, animals perceive. The reason is that man is so absorbed in his outer life, in the<sup>4</sup> object in life, that it is very difficult for him to believe in intuition. And therefore intuitive faculty becomes blunted and man proves to be less intuitive than the lower creation. Those living near nature in the solitude, peasants living a country life, they have greater intuitions<sup>5</sup> than those intellectual people living in the midst of worldly life. That shows that the life we live today in large towns, it is all an unnatural life, living in an artificial atmosphere, eating artificial food, adopting artificial manner of living in every way. So one loses that heavenly quality, *the* divine heritage man has and which shows in the intuitive qualities. Fine persons seem to have more intuition than gross ones, woman seems to have a greater intuition than man. The reason *is* that woman is by nature respondent. It is the receptivity of her nature that makes her more intuitive. Sometimes man reasons and argues, and woman says, "Yes, but I feel it, I feel it is to be so." And her feeling proves to be right. She cannot give the reason for it. She says, "I feel it."

In every person there is more or less a faculty of perceiving impressions, and that is the first step toward intuition. The finer the person, *the* greater his perception. But everyone at times feels the conditions of the place, the character of the people he meets, their tendencies, their motives, their desire, their grade of evolution as an impression. If *you* ask, "Why do you feel *like this?*?", *he* cannot give always an explanation. Sometimes he will say, "From *the* features," or "*from* the atmosphere," or "from what *he* has said." But really speaking it is a feeling which is beyond description. A fine, sensitive, intelligent person always gets an impression on seeing a person.

The next stage is intuition. By intuition one feels the warning of a coming danger, *the* promise of success, warning of a failure; if there is any change to take place in life, one feels it. Very often not having

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4. Km.hw.: "his" instead of "the"

5. Km.hw.: "intuition" instead of "intuitions"

self-confidence, one loses intuitive faculty. One fears very often if his intuition is right or wrong. And in this way one loses self-confidence. If one thinks that, "May be my intuition is not right, and by following my intuition I will fail," *one* takes another way. That is the way of reasoning, *of* logic. Naturally his intuition becomes blunted after some time. If one has not made use of that faculty it disappears. A person who is capable of perceiving intuition then loses that faculty. Another wonderful thing about intuition is that one is blessed with intuition according to his sincerity. If a person is earnest, sincere, sympathetic, kind, that person is blessed with intuition. And if these qualities are lacking, intuition is lacking too. Those who have no intuition, they have difficulty also in attaining to the spiritual ideal. Because the spiritual belief does not come from an outer experience, by reason and logic; it is a belief that springs from within in the form of intuition. And if intuitive faculty is not developed, that person's belief is not strong. In the first place a person who lacks intuition lacks belief too. And if *he* has belief, that belief is not strong enough because it is not built on a sound foundation.

And the next step in the path of intuition is what men call inspiration. Poets, writers, musicians, thinkers, philosophers can make use of this faculty. Others have it but they do not know how to use it. That which one cannot create in ten years in the form of art, poetry, or music, by inspiration one can create it in a few moments. It is a natural flow. You have no difficulty in working it out. Inspiration comes already arranged; there is very little to be done by the brain and by the mind. Besides, everything that comes through inspiration is living, and is most beautiful, most harmonious compared to the art of poetry or music that is the outcome of the brain. Music of the ancient times, such as Wagner and Beethoven, their works are still living. And no matter how often you hear them, you always thirst for them. The modern music has not that appeal. And the same thing is with the ancient art. There is something living in that art, and today with all the progress in the art, that something living is missing. The same thing with poetry. In Persia we had great poets such as Hafiz and Rumi and Sa'di<sup>6</sup>, whose works are today studied and highly esteemed

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6. For Hafiz, Rumi and Sa'di, see List

by millions of people in the East. And they consider that without their works there is no humane culture. That is the foundation of humane culture in the East. After that many poets have tried to write such works as the works of Rumi and Hafiz, but they have not yet succeeded after many centuries. It seems that inspiration is lost. Whenever *it* comes through<sup>7</sup>, inspiration is living and<sup>8</sup> life-giving, and *it* will always last and one will never get tired.

One might ask, “What is the theory of inspiration? Where does one find it? Where does it come from?” My answer is that there is one treasure house where all the knowledge collected and experienced and learned and discovered by human beings is stored. And that treasure house is the divine mind, a mind with which all minds are linked. *There is* no experience we make that does not remain, or that is not recorded in that treasure house. Every good or bad experience we have, we make, every new thing we learn, *every* discovery we make, it is all stored in that treasure house. But one will say, “How does one find it? If we have a large store, perhaps hundreds and thousands of things, *it is* difficult to find anything we want in a moment’s notice.” The power of mind, the power of the will is such that if one has sufficient power of will one finds anything one wants to find. It is said about those of powerful will that when the person wanted to buy some piece of furniture of *a* certain kind, he started from his house, and the first street he went in he saw in the show room the same piece of furniture exhibited. In other words, he was taken to it. What you really want is attracted to you and you are attracted to what you want. And the same way with the poet, the musician, the thinker. When *he* is deeply interested in what *he* is doing, then he has only to wish, and *by* the automatic action of the desire that<sup>9</sup> his wish becomes a light. And this light is thrown on that<sup>10</sup> divine storehouse. It is projected on the same object that he wants to find. Such is the phenomena of the will and inspiration, that no sooner an inspired soul is moved by the beauty and harmony of life *and* wishes to express his soul, the light

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7. Km.hw.: “through” omitted

8. Km.hw.: “and” omitted

9. Km.hw.: “that” omitted

10. Km.hw.: “that” omitted

of his soul shines on that particular object or that particular knowledge. And it comes instantly to his mind, expressing through his mind outwardly. And all that is brought from within in this way is perfect, is harmonious, is beautiful, and has a wonderful effect.

In the ancient times the Shah of Persia expressed a<sup>11</sup> desire to have a history written of the past of Persia. And they said, “We have lost *the* records, and it is very difficult to trace back the accounts of the kings who lived before.” And there was a poet, Firdausi<sup>12</sup>. He said, “I will write the history of Persia.” He was inspirational. People *were* amazed. *They said*, “How *will he* do it?” But he sent *his* soul, so to speak, in the past, and his soul became a receptacle of the knowledge of the past. He expressed it in the form of poetry. This book is called the *Shah Nameh*<sup>13</sup> of Persia, which was brought by inspiration.

Many think that the science is based upon *the* knowledge of facts proved by reason and logic, and very few know that its beginning was intuition. All scientific discoveries in *their* beginning spring from intuition. Then reason finds their<sup>14</sup> place, logic helps them. They are analysed and made intelligible to others as such. *But* in the beginning *they* come from intuition just the same. These great inventors of America, such as Edison and others, if they were only great mechanics it would not have been sufficient. There is intuition at the back of it.

Today there is a tendency not to admit that side of life. They think it is not solid enough to rely upon intuition or inspiration. I was surprised the other day in Paris hearing a great writer say, “Is there such a thing as inspiration?” I thought, “Now here is a great writer; *he* is<sup>15</sup> made a name, and still he does not know if there is such a thing as inspiration.” By *the* continual material strife, and by continually ignoring God-spirit, people have become so material that *they* do not think that such a thing as inspiration *exists*. Besides, the man became famous without believing in inspiration. That was all he wanted. When I began to know more about the work of this person, I found

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11. Km.hw.: “the” instead of “a”

12. For Firdausi, see List

13. For *Shah Nameh*, see List

14. Km.hw.: “their” changed to “its”

15. Km.hw.: “has” instead of “is”

that the<sup>16</sup> works were nothing but superficial. There is no depth to them; there is no height, a very narrow pitch. And that is what takes these days. Even when you see in the United States modern plays you will find the same thing. There is hardly a play where you will find a depth. And if you ask why it is so, they say, "In order to please the man in the street." That means, "We must keep all backwards because the man in the street must be pleased." The<sup>17</sup> newspaper reporter one day told me and<sup>18</sup> I spoke to him about philosophy, *he* said<sup>19</sup>, "How very interesting! But say, how shall I put it before the man in the street?" Therefore, the general education *is* to keep every man on the level of the street. In the stage magazines *it is* all *at a* narrow pitch; *it* does not touch at *the* depth. Then where is the hope of progress *if* inspiration is ignored, intuition blunted? The trend of mind today is toward facts, void of truth.

A step further from inspiration is what is called vision. It is more than inspiration. One need not see a vision in the dream; one can have vision in *a* wakeful condition. There is nothing to be frightened about it<sup>20</sup>. It is only a clearness of the inner sight. A knowledge comes in a flash, a problem *is* solved, a philosophical problem, or a certain hidden law of life, of nature, has become manifest in a very clear form. Or one has got in touch with something or with someone at an unimaginable distance. People have misunderstood the meaning of vision very often<sup>21</sup>, and very often many have pretended being visionary. But really speaking, to develop the inner vision is a great progress of the soul.

And if one goes still further in the path of intuition, one comes to what we call revelation, that every thing and being reveals to him its secret. He finds that every leaf has a tongue to tell its legend. He finds that every soul is a living book which reads its own story. One finds that every condition of life brings its inside out before him once he begins to look at the condition. One feels that one is at home on earth

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16. Km.hw.: "his" instead of "the"

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

18. Km.hw.: "when" instead of "and"

19. Km.hw.: "it said" written, then crossed out

20. Km.hw.: "it" crossed out

21. Km.hw.: "very often" omitted

and in heaven, that the here and the hereafter all become manifest to his soul. As Sa'di, the great Persian poet, has said that, "Once a person begins to read, every leaf of the tree becomes a page of *the Bible*."

And now in conclusion, how does it happen that one experiences or one perceives intuition, inspiration, one sees vision and gets revelation? There is a story of the Apostles who knew instantly many languages. But this does not mean that they knew French *and* English, German and Spanish. It means they knew the language of every soul, that every soul began to speak to them, that they began to communicate with every person. The meaning of the<sup>22</sup> revelation is the understanding of the language of the soul, that every soul is always speaking if one can hear it. That it is not only<sup>23</sup> from the noise of the world, *from the* voice of man that one hears, but even the silent trees and the still mountains speak to us when we are able to hear them. It is a language of vibration, a language imperceptible, and yet a fine mind can grasp it. And the only explanation of it is that it is a music. For a musician, music is a language it<sup>24</sup> tells him something. The high *and the* low note, flat and sharp, *it* is all expressing, and<sup>25</sup> *it* all tell<sup>26</sup> him something, *it* all has a meaning. A person who is not a student of music does not know the language. He will enjoy music but *he* does not know the language. But then there is a language of life, because the life is music also. Each person is a note in that music, and that makes this symphony of life. One person is in tune, the other person is out of tune; one soul is sounding the right note, the other the false note. In this way every person makes or mars the music. Revelation comes from the understanding of this music. You cannot learn it, you cannot teach it. But *you* can tune your heart to that pitch that the heart begins to live and begins to enjoy the music of life. And in this way revelation is perceived: when the heart has become wakeful, living, that *it* can perceive the vibrations coming from every soul, every condition, which convey a certain meaning.

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22. Km.hw.: "the" omitted

23. Km.hw.: "always" instead of "only"

24. Km.hw.: "that" instead of "it"

25. Km.hw.: "and" omitted

26. Km.hw.: "tells" instead of "tell"

The great prophets and teachers who have given religion to humanity, who have inspired humanity to a higher ideal, who have guided mankind toward spiritual attainment, they were the revealed souls, souls who had revelation. And what they gave to the world is their interpretation of the revelation they felt. But no sooner a composer puts his music on the paper much of it is lost. And when the prophet gives his teachings in the form of words, much is lost too. Then there are some who say, "This *is* something sacred, and there is my belief." *And they* keep to those words. But there are others *who* want to know the spirit of it. That where these words have come from are only interpretations of the revelations the prophets had. And if all the people in the world knew the spirit, then there would not be so many different religions, there would not *be* so many different creeds. *They* would all agree<sup>27</sup> to that one truth. *That* there are so many creeds, so many different religions is because they do not understand the religion. If one understood the religion, then there is only one religion interpreted differently by the different teachers of humanity. And their revelation comes from the music of life which is interpreted in human tongue.

God bless you.

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27. Km.hw.: "adhere" instead of "agree"

Kismet Stam's shorthand reporting and typescript

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Mr. & Mrs. White's  
Burlingame (near San Francisco)  
April 10<sup>th</sup>, 1926<sup>1</sup>

### About the Vina<sup>2</sup>

Friends,

You wish to hear from me the praise of the vina. Therefore, I shall quote the words of a great Indian poet in Sanskrit, who says in the praise of the vina ... <sup>3</sup>, please<sup>4</sup> be not surprised to hear the interpretation of this, "That an<sup>5</sup> instrument of gut strings, gut nods, we produce<sup>6</sup>, by looking at it, *by* touching it, *by* hearing it you can be made free, even if you kill a Brahman." (That is the greatest sin.)<sup>7</sup>

This instrument was invented by the Lord of Yogis, Shiva<sup>8</sup>, or whose name is Mahadeva<sup>9</sup>, who gave to the world his life-long experiences in the practice of Yoga and who is worshipped in India as a godhead, and whose<sup>10</sup> literature *is considered* as Holy Scriptures.

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#### Documents:

- Km.sh. = Kismet Stam's shorthand reporting of the lecture, with many gaps to be filled in later. The shorthand is normally placed as the text and the type is indicated in a footnote.
- Km.tp. = Kismet Stam's typed transcription of her shorthand, 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. = a typescript prepared by Sakina Furnée or under her supervision, made from Km.tp. and therefore showing all the differences there, which are not noted, and some additional editorial changes, which are noted.

#### Notes:

1. A note, "Request Murshida Martin", indicating that this discourse was given at Mda. Martin's request; Km.tp.: "reported by Kismet" added and "for Biographical Department" (the official name of the archive in Suresnes) added in handwriting
2. Km.tp.: "The Vina" instead of "About the Vina"
3. Km.sh., Km.tp.: a number of dots indicating that the quotation in Sanskrit has not been taken down
4. Km.tp.: "please" omitted
5. Km.tp.: "an" omitted
6. Km.tp.: "gut nods, we produce" omitted
7. Km.tp.: "To kill a Brahman is considered to be the greatest sin." instead of "(That is the greatest sin.)"
8. For Shiva, see List
9. For Mahadeva, see List
10. Km.tp.: ". His" instead of ", and whose"

*He was a great master of breathing and an ascetic. He lived in the mountains where he sat and breathed the free air of the wide horizons of the East and practised mantras<sup>11</sup>, words and phrases which changed the whole being of man. There he wanted to make some experiment on himself,<sup>12</sup> higher exaltations by the help of music. In the forest what he could cut was<sup>13</sup> a piece of bamboo. He took with two pumpkins, made them hollow, and dried them and tied them around the bamboo and<sup>14</sup> gut strings he got from animals and these gut strings he tied upon it. In this way, he made his<sup>15</sup> first vina. And he practised on it in the solitude; and<sup>16</sup> there is a quotation, that when the deer in the forest used to hear him play the vina, they used to say that, "Make the gut strings of my own veins<sup>17</sup> and put them on your vina, but till<sup>18</sup> I live continue to play."*

Mahadeva made his experiments<sup>19</sup> by the help of the human body and with the<sup>20</sup> mind, considering its condition in the morning, in the midst of the day, in the afternoon, in the night, wakened at dawn<sup>21</sup> and finding<sup>22</sup> that at every time of the day and night had<sup>23</sup> a particular effect<sup>24</sup> upon the human body and spirit and that a rhythm akin to that particular time must be prescribed psychologically and mystically in order to elevate the soul. And therefore, a psychological science of music was made by Mahadeva, a science which was called raga<sup>25</sup>, means emotion, emotion controlled and utilized to the best purpose.

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11. For *mantra*, see Glossary

12. Km.tp.: "instrument to be used for" instead of "experiment on himself,"

13. Km.tp.: "do was to cut" instead of "cut was"

14. Km.tp.: "and" omitted

15. Km.sh.: actually "which made is" written here (instead of "he made his")

16. Km.tp.: "and" omitted

17. Km.tp.: "veins" crossed out and "entrails" substituted

18. Km.tp.: "as long as" instead of "till"

19. Km.tp.: "instrument" instead of "experiment"

20. Km.tp.: "with the" omitted

21. Km.tp.: "and at dawn when wakening" instead of "wakened at dawn"

22. Km.tp.: ". He found" instead of "and finding"

23. Km.tp.: "had" omitted

24. Km.tp.: "was made" added

25. For *raga*, see Glossary

When Parvati<sup>26</sup> whose wife and<sup>27</sup> saw *this instrument*, his consort<sup>28</sup> Parvati<sup>29</sup> said, “I must invent my vina.” So cut half<sup>30</sup> *the* part of the pumpkins *and put a body on that* and produced another kind of vina, so<sup>31</sup> Saraswati<sup>32</sup> vina; so *there are* two vinas; one *is* played by men, the other by women. On this instrument not only notes<sup>33</sup>, sharp and flat *notes* are produced but also semi-tones are produced<sup>34</sup>; and in this way the music becomes rich. But to develop to *the* science of semi-tones is so difficult that *it takes a life-long time*,<sup>35</sup> and musician<sup>36</sup> *of India* they devote twelve hours of the day and for years they<sup>37</sup> practise on these<sup>38</sup> different<sup>39</sup> rhythms, improvising *on them*. And in the end they produce a psychological effect, *which* is not music, is<sup>40</sup> magic, a music<sup>41</sup> that can thrill a person and through<sup>42</sup> that can penetrate through<sup>42</sup> the heart of man, is not necessary a noise,<sup>43</sup> is a dream, a meditation, *it is* paradise. *By hearing it one* feels in a different world. Yet *their music* not be<sup>44</sup> audible. *Instead of playing before* thousands of people, *only* one or two or three persons of the same quality and nature and vibration<sup>45</sup> must be together to enjoy that music thoroughly. *If a foreign element is present, the musician does not feel* inspired.

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26. For Parvati, see List

27. Km.tp.: “whose wife and” omitted

28. Km.tp.: “(Parvati was Mahadeva’s consort,)” instead of “his consort”

29. Km.tp.: “she” instead of “Parvati”

30. Km.tp.: “She took half the” instead of “cut half”

31. Km.tp.: “the” instead of “so”

32. For Saraswati, see List

33. Km.tp.: “notes” omitted

34. Km.tp.: “are produced” omitted

35. Km.sh.: an illegible sh. symbol

36. Km.tp.: “. The musicians” instead of “, and musician”

37. Km.tp.: “or more to the” instead of “and for years they”

38. Km.tp.: “of the” instead of “on these”

39. Km.sh.: “different” could also be “difficult”

40. Km.sh.: an illegible sh. symbol which looks like “magnetism”; Km.tp.: “but” instead of “is” and the symbol

41. Km.tp.: “magic” instead of “music”

42. Km.tp.: “through” omitted

43. Km.tp.: “it” instead of “is not necessary a noise,”

44. Km.tp.: “is hardly” instead of “not be”

45. Km.tp.: “and vibration” omitted

*You will be amused to know five singing<sup>46</sup> musician was invited to play vina. The musician came with vina<sup>47</sup> and was welcomed. There<sup>48</sup> he opened his vina, then he looked here and there, and found some discomfort,<sup>49</sup> discord. He covered his vina, saluted and went, not disposed to play<sup>50</sup>. Those present felt disappointed and begged him to play. Said, "Go, I cannot play,<sup>51</sup> no matter what you give me, I do not feel like playing." This is quite a different<sup>52</sup> thing from making a program for months ahead. The musician in the West is bound for<sup>53</sup> months before to play a certain program, he is helpless. But in this way it is not music, it is labour, is bound to do it,<sup>54</sup> mechanically bound there<sup>55</sup>. Would you believe that a singer in the East never thinks<sup>56</sup> what he is going to sing or play<sup>57</sup> before he starts to do<sup>58</sup>. He feels the atmosphere of the place and the time and whatever<sup>59</sup> comes to his mind, he begins to sing or<sup>60</sup> to play. It is quite a different thing.*

I do not mean to say that a music of this kind can be universal music. Always person rare<sup>61</sup>, in a remote place. In India, musicians are dying now for the reason of lack of appreciation. Those potentates<sup>62</sup>, those gurus, those teachers of high inspiration who lived in the past, they appreciated this music. Even in India people are becoming industrial, being<sup>63</sup> civilized, and music is dying away. Now

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46. Km.sh.: "singing" could also be "sitting" or "speaking"; Km.tp.: "that once a" instead of "five singing"

47. Km.tp.: "with vina" omitted

48. Km.tp.: "There" omitted

49. Km.sh.: the symbol is not clear, it could also be "discovered"; Km.tp.: "discomfort," omitted

50. Km.tp.: "not disposed to play" omitted

51. Km.tp.: "But his answer was" instead of "Said, 'Go, I cannot play,'"

52. Km.sh.: "is the" written, but omitted in Km.tp.

53. Km.tp.: "six" instead of "for"

54. Km.tp.: "it is" instead of "is bound to do it,"

55. Km.tp.: "done" instead of "bound there"

56. Km.tp.: "knows" instead of "thinks"

57. Km.tp.: "or play" omitted

58. Km.tp.: "singing" instead of "to do"

59. Km.sh.: actually "however" written

60. Km.sh.: actually "becomes" written

61. Km.tp.: "It belongs to some rare persons" instead of "Always person rare"

62. Km.sh.: written in longhand "potas"

63. Km.tp.: "and" instead of ", being"

not<sup>64</sup> those musicians of before who would make all those *who listened spell-bound, they do not exist any longer. Among millions there are perhaps three or four, and they will have finished*<sup>65</sup> in a few years.

May be that one day *the Western world will waken to India's music as in*<sup>66</sup> *West is wakening to the poetry of the East as it is beginning to appreciate such works as have been written by Rabindranath Tagore*<sup>67</sup>. *There will come a time when they will ask for the music of that kind. And then it will not be found, it will be too late. But there is no doubt when that music which is magic, which is built on a psychological basis, if*<sup>68</sup> *that music will be once*<sup>69</sup> *introduced in the West, it will root out all such things as jazz band. People seem to spoil their senses, this music is destroying people's delicacy of sense. Thousands every day are dancing on jazz music, but*<sup>70</sup> *they forget the effect it has upon their spirit, upon their mind, upon their delicate senses. I know of a prince of Rampur*<sup>71</sup>, *who wanted to study music from a great teacher and the teacher said, "I can only teach you on one condition." He knew the character*<sup>72</sup> *of the*<sup>73</sup> *prince who was fond of music, and he understood that many musicians would want to show their talent before him. He said, "I do not want you to hear any musician who is not a finished*<sup>74</sup> *artist, because your sense of music must not be destroyed. It must be preserved to*<sup>75</sup> *delicate music, it must be able to appreciate the fine intricacies of it."* Particular<sup>76</sup> when public education<sup>77</sup> is destroyed<sup>78</sup>

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64. Km.tp.: "There are no more" instead of "Now not"

65. Km.tp.: "vanished" instead of "finished"

66. Km.tp.: "now the" instead of "in"

67. For Rabindranath Tagore, see List

68. Km.tp.: "when" instead of "if"

69. Km.tp.: "once" omitted

70. Km.tp.: "and" instead of "but"

71. For the prince of Rampur, see List

72. Km.sh.: a shorthand symbol that is now illegible as Kismet used her own abbreviation, it could be "character"; Km.tp.: "character"

73. Km.sh.: actually "you are a" written instead of "of the"

74. Km.tp.: "an accomplished" instead of "a finished"

75. Km.tp.: "for" instead of "to"

76. Km.tp.: "Particular" omitted

77. Km.tp.: "the education of the public" instead of "public education"

78. Km.tp.: "destroys the delicacy of its musical appreciation" instead of "is destroyed"

*it* cannot help, do not like have to hear it<sup>79</sup>. However, go hear our music. Be that sense spoiled,<sup>80</sup> instead of going forward, one goes<sup>81</sup> backward. And *if* music, which is the central theme<sup>82</sup> of the whole human culture, if that<sup>83</sup> is not helping people to go forward, *it* is a great pity.

Vina music has a likeness<sup>84</sup> to *the* human voice. If you hear *the* vina played, you will never think that *it* is *an* instrument. *You* cannot imagine *that it* is *an* instrument, even gramophone record of singing of person is artificial, crude and rigid, not that charm of<sup>85</sup> human voice, loses its magnetism and charm. But vina not magnetic,<sup>86</sup> more attractive, *more* impressive than a human<sup>87</sup> voice and all the delicacies of *the* human voice and *the* silky structure of it is finished in the sound of *the* vina.

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79. Km.tp.: "that it does not like to hear that which really is music, that they prefer jazz" instead of "do not like have to hear it"

80. Km.tp.: "But" instead of "However go hear our music. Be that sense spoiled,"

81. Km.tp.: "they are going" instead of "one goes"

82. Km.sh.: "theme" could also be "rhythm" as Kismet used the same symbol for both words in this lecture

83. Km.tp.: "if that" omitted

84. Km.sh.: "liking" written; Km.tp.: "likeness"

85. Km.tp.: "Vina music is not as magnetic as the music of the" instead of "even gramophone record of singing of person is artificial, crude and rigid, not that charm of"

86. Km.tp.: "but it is" instead of "loses its magnetism and charm. But vina not magnetic,"

87. Km.tp.: "than a human voice" omitted

Brown Palace Hotel, Denver, Colorado  
 April 15<sup>th</sup>, 1926

### The Awakening of the Soul

Beloved Ones of God,

It is my great pleasure and privilege to address for the first time to<sup>1</sup> the citizens of Denver. I will speak this evening on the subject of the awakening of the soul.

There is a custom in the East that a person who is fast asleep may not be wakened. They call it a sin. It is symbolical. By spiritually it may be understood that *a* person who has not yet *the* inclination to waken, *he* must not waken. And the mystics and sages and the wise waken a person *when he* is changing his<sup>2</sup> sides, when *he is* showing inclination to waken. Then *they* gave *him* a hand to get up. Very often people who are spiritually inclined feel that *their* husband *or* wife *or* friend, *those whom they* care for most, *they* want *them* to waken. And very often they make a great mistake in doing so. For the person who has not had his sleep, when *he is* wakened, that person feels irritated, ill-disposed, out of balance in every way.

There is a story told in the East that one day a wife arranged a great feast. And when the husband came home *he* asked, "My good wife, what *was it* made for? Is somebody's<sup>3</sup> friends *coming*? *She* said,

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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. Km.hw.: "to" omitted
2. Km.hw.: "his" placed between parentheses
3. Km.hw.: "Are there some" instead of "Is somebody's"

"It is more than<sup>4</sup> *that*, for<sup>5</sup> I am really pleased." He said, "What is it pleased with<sup>6</sup>?" *She said*, "I hitherto thought that you had no belief, my husband, and with all the good things you have in you I was thinking there was much missing in you." "Then," he said. *She said*,<sup>7</sup> "Now I have found out that you believe in God." *He said*, "How did you find it<sup>8</sup> out?" *She said*, "Once in your sleep you said the name of God." "Did I?" said he, "Alas, the secret is broken." He heaved a deep sigh and died. For him the name of God was too sacred to utter. And for him an outer religious ceremonial was against his disposition. And yet the love of God was deeply rooted in his heart. The wife *had* not even reached *the* stage to understand him where he was<sup>9</sup>. *When he saw that* the greatest secret he was always covering is<sup>10</sup> disclosed, *he* no longer wanted to live, because that was the greatest secret in his life. Therefore, friends, we do not know who is wakened and who not. Very often we try to see the other one wakened before *we* realize if we are wakened or not.

Now coming to the question how this wakening may be explained. From babyhood childhood is awakening, and from childhood youth is awakening. A baby has no thought what youth is. It is a wakening to a certain consciousness of the self and of life. Soul's awakening, therefore, is wakening to a certain consciousness. Very often people misunderstand the word spiritual. Sometimes they say to be spiritual means to be good. But there are many people who are very good, but good diplomats,<sup>11</sup> but *they* do not know yet the true meaning of goodness. Therefore, goodness *does* not mean spirituality. But do not go further.<sup>12</sup> Then *one* may say, "*Is* spirituality orthodoxy?" Not at all! There are many in churches *and* temples *who are* perhaps praying all day long. Do you think they are spiritual? I do not mean they are not spiritual, *I* mean, are they always spiritual?

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4. Km.sh.: a shorthand symbol that could be "even" or "any"

5. Km.hw.: "it is because" instead of "for"

6. Km.hw.: "pleased with" omitted

7. Km.hw.: "'Then' he said. She said," crossed out

8. Km.hw.: "it" omitted

9. Km.hw.: "where he was" omitted

10. Km.hw.: "is" crossed out and "was" substituted

11. Km.hw.: "but good diplomats," omitted

12. Km.hw.: "But do not go further." omitted

Does orthodoxy or ceremony can<sup>13</sup> make a person spiritual? It has nothing to do with it. Or is *it*<sup>14</sup> much talking *about* spirituality? Many talk on metaphysics, esoteric words, *they* use in their language. They are far from spiritual. It is intellectuality. Spirituality means spirit-conscious. The man whose soul has<sup>15</sup> wakened to his own self, that man is spiritual.

Besides, there are times in one's life when owing to an illness or a great disappointment in life, after having received a hard blow, a heartbreak, a certain wakening comes. And what changes in a person? His outlook on life. He walks on the same earth, *he* lives under the same sun, but the world becomes different to him, the value of things changes in his life, *he* begins to look from a different point of view. Things he had given great importance to then become of less importance. *And* at the same time, things *he* did not take notice of become more valuable; things he did not think about begin to seem precious to him. Therefore values change.

The first stage of spiritual awakening is a hunger to know something different from what one knows by learning. The one who learns is called learned, but to be learned is not to be spiritual. There comes a time when a person has learned enough. And then the desire for another knowledge comes which is quite different from the knowledge that is learned. It is therefore that the book learning has never made a man spiritual. No doubt, this is a book age. Since *there are* so many printing presses, *there are* so many books printed. And is a<sup>16</sup> book age and<sup>17</sup> very often in this age<sup>18</sup> people remain backwards from progressing because they read too much. Just now in the United States people say that there is yearning for truth, there is a great longing of<sup>19</sup> spirituality. I have no doubt about it. I admit the fact. There is. But I say that it cannot be otherwise. There has been so much materialism and on top of it commercialism that *the* natural

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13. Km.hw.: "can" omitted

14. Km.sh.: a shorthand symbol that could either be "to(o)" or "do"

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

16. Km.hw.: "in this" instead of "is a"

17. Km.hw.: "and" omitted

18. Km.hw.: "in this age" omitted

19. Km.hw.: "of" crossed out and corrected to read "for"

instinct to realize the truth is revolting against it. And every soul in one form or *the* other is waiting to find some spiritual truth. But the only difficulty is, as Bernard Shaw<sup>20</sup> says, that in America there is an untrained consciousness of spiritual understanding. There are different tendencies to be seen. There is one tendency to learn from books, and one reads one occult book<sup>21</sup>, and another esoteric book, and higher thought and all sorts of thoughts, old thought and advanced thought. And after they have read fifty books or hundred books they do not know where they are. One book perhaps differs from the other. *They* do not know which is right and which is wrong. That is the greatest difficulty. *The* East has not that difficulty to face. Therefore, *it is* the<sup>22</sup> more easy for *the* reason *that there is* not that love of variety of thoughts. *A person* one line takes<sup>23</sup> and *he* goes straight to it difficult<sup>24</sup> *until* he derives benefit from it. Then other<sup>25</sup> person goes to this<sup>26</sup> society and *then* to another *society* and *then to a* third society *until he* becomes so<sup>27</sup> unsatisfied. What first he finds is the wrong. And in the end *after having been* in fifty societies then<sup>28</sup> goes back to his work and says, “*It is* just as well to work in a material work and leave all societies.” And *the* third man, he thinks that, “I should like to communicate with the spirits in order to find if there is something.” Or *he* wants some phenomena in order to see if *in that direction* there is something. And then again *there is* a fourth kind of person who calls himself intellectual; *he* is concerned with theories. If anything does not fit in *with his ideas*, *he* does not believe it. It<sup>29</sup> seeking *makes a person* but<sup>30</sup> scattered in different directions *and he does* not find the way to reach perfection.

In reality all the great masters such as Jesus Christ, Krishna,

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20. For George Bernard Shaw, see List

21. Km.hw.: “occult books” instead of “one occult book”

22. Km.hw.: “the” omitted

23. Km.hw.: “takes one line” instead of “one line takes”

24. Km.hw.: “along that line” instead of “to it difficult”

25. Km.hw.: “But here a” instead of “Then other”

26. Km.hw.: “a” instead of “this”

27. Km.hw.: “so” crossed out and “very much” substituted

28. Km.hw.: “he” instead of “then”

29. Km.hw.: “This” instead of “It”

30. Km.hw.: “but” omitted

Buddha, Moses, Muhammad, all they have taught to humanity, it has some truth in it<sup>31</sup>, it all leads to a greater evolution. If only one understands the deeper meaning of spirituality, then all these different religions reveal their truth to him. But because one<sup>32</sup> does not touch the depth of spirituality, *he* remains bound by one creed or the other *and* becomes bigoted or unbelieving one<sup>33</sup>. If *he* does not believe in his own faith, he is still further *away*.

The wakening of the soul in its first condition is nothing but a desire for the knowledge which *the* soul knows and yet wishes to confirm it<sup>34</sup>. Spiritual knowledge is never a new knowledge. *It is* therefore that a person does not appreciate it enough. All is new, but spiritual knowledge *is* not new, because everybody knows *it*. Receiving *it* is confirming *it* again, confirming knowledge that already exists in the soul. Therefore, *it* is called divine knowledge, because *it* cannot be learned. But one might say, all the knowledge we have ever gained *we* have learned by learning. My answer is, therefore, *it is* all different from spiritual knowledge, *which* is not learned by learning. One has to unlearn. *It is* a process of unlearning instead of learning. One thinks<sup>35</sup>, "Something I can learn *which I do* not know." *But* this something<sup>36</sup> already exists in the soul; soul itself is the divine knowledge, only the soul is buried under different conceptions that man has taken from his birth. As<sup>37</sup> we always confuse in our daily life between pleasure and happiness, we all use *the* word pleasure for happiness and happiness for pleasure, two different things. And as always *we* misuse *the* words clever and wise. We sometimes call a wise man clever and *a* clever man wise. And we always make a mistake, very often, in distinguishing between intellect and wisdom. And so we make a great mistake, and this mistake keeps our eyes bound, covered; that is<sup>38</sup> we do not distinguish between fact and truth;

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31. Km.hw.: "it has some truth in it" omitted

32. Km.hw.: "he" instead of "one"

33. Km.hw.: "one" crossed out

34. Km.hw.: "it" omitted

35. Km.hw.: "might think" instead of "thinks"

36. Km.hw.: "something" omitted

37. Km.hw.: "As" crossed out

38. Km.hw.: "is" crossed out, "means" substituted

we always say the incorrect fact untrue<sup>39</sup>. The<sup>40</sup> fact is not truth. The fact is the suggestion of truth, like pleasure is the suggestion of happiness, like intellect is the suggestion of wisdom. So fact is not truth. Fact which can be expressed in words is different from truth, which cannot be expressed in words. Truth is what it is, *it* cannot be argued, *it* cannot be rooted out, *it* cannot be forgotten, memory cannot lose it. All<sup>41</sup> memory of fact will lose<sup>42</sup> because *it* is started in memory. The<sup>43</sup> woman, man, tall, short, horizontal, perpendicular<sup>44</sup> square, round, all impressions go as far as memory, not further. *The* knowledge of truth *cannot be* compared with *the* knowledge of forms, nor ideas. Truth is beyond form and idea. What is it? It is itself, and it is our self. If it<sup>45</sup> is any truth, our very self is the truth. But *it* can be discovered, *it cannot be learned*. *It can be discovered* by unlearning instead of learning.

I know myself a man *who* came to me after having read perhaps the whole library of *the* British Museum. And he said to me, "I have written fifty books myself on metaphysics, *and I* studied very much. *But I have* not found truth." *It* cannot be told, it is to be discovered, it is to be found. First we must be able to distinguish difference<sup>46</sup> between pleasure and happiness, intellect and wisdom, and between fact and truth. Then we will<sup>47</sup> give the right place to the intellectual person *and* to the wise; we shall not mix them together.

The second stage of spiritual<sup>48</sup> awakening is a bewilderment. It is *a* bewilderment for this reason, that all a person has comprehended about people and things and beings, it all seems to be wrong, and another interpretation comes to it, quite contrary. And therefore all the different claims *that* the<sup>49</sup> people make, "This is my friend, my

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39. Km.hw.: "we always say the incorrect fact untrue" omitted

40. Km.hw.: "The" omitted

41. Km.hw.: "The" instead of "All"

42. Km.hw.: "be lost" instead of "lose"

43. Km.hw.: "The" omitted

44. Km.sh.: two illegible symbols written partially in shorthand and partially in longhand

45. Km.hw.: "there" instead of "it"

46. Km.hw.: "difference" omitted

47. Km.hw.: "shall" instead of "will"

48. Km.hw.: "spiritual" omitted

49. Km.hw.: "the" omitted

foe, *a stranger*,” all these claims and all distinctions disappear and another conception comes instead of that. *It is a* great bewilderment for *a* person who begins to look in that way.

There is a story of a dervish, that a dervish met with a young man who was journeying along the same road. And this young man *was* very interested in *the* talk of the dervish. And the young man said, “I am so enlightened hearing all you said; I would so much like to meet *you again*<sup>50</sup>. Please tell me your address.” *The* dervish said, “My address is ‘the place of the liars’.” When *the* young man came to *that* place, *he* thought about *the* idea, “place of liars”. “*This* man who has spoken such inspiring words, I think everything he said was true, then says his house *is* in *the* place of liars.” *He* was very amused about it. *He* asked people, “Where is the place of liars?” People *said*, “We do not know any place that is the<sup>51</sup> called place of liars.” Well, then he<sup>52</sup> in the end, they found that<sup>53</sup> the cottage of *the* dervish. *And he* asked, “Why *did you* call it the place of liars? Is it really true?” *He* said, “Yes,” because *the* place *where he was* living was a cemetery. “Come with me. Now look here. Here *is the* grave of someone, a general. And see this general now. *And here is the* grave of a king. Look here, a dog is sitting on his tomb. Were *they not all* liars, lying *to* others and lied<sup>54</sup> *to* themselves?” Such is the realization when the soul begins to waken, that behind *the* facts the soul begins to see something quite different from what *he had* always understood about it. The distinctions of the people, *the* meaning of things, *the* idea of conditions, all changes. It is this that gives man a great bewilderment. It is the same world and *the* same life, but *it* begins to interpret itself differently.

And then there is a third stage. In this third stage, sympathy wakens in man. He begins to appreciate beauty, beauty in art, beauty in nature, beauty in poetry. *It is a* greater appreciation with *the* wakening of the soul, *when one* begins to grasp the meaning of all forms of beauty. Besides, one’s personality becomes outgoing, one

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50. Km.sh.: “me” instead of “you again”

51. Km.hw.: “the” omitted

52. Km.hw.: “he” omitted

53. Km.hw.: “that” omitted

54. Km.hw.: “lying” instead of “lied”

feels drawn, favourably disposed toward those whom one meets. One becomes naturally *the* friend of *one's* own friends and for<sup>55</sup> all foes. *There is* no more a stranger, *there is* no more a barrier, all strangeness finishes. Where the soul is not wakened, one may be *a* stranger in *one's* own family, *to* those in *one's* own house. There is a barrier because *there is* a lack of soul's awakening. But if *the* soul is wakened, let that person go to any part of the world, how strange the people may be, he will attract their sympathy because his sympathy will go to them. Then *a* person need not learn the manner of friendliness, because friendliness is not something learned or taught. *It is* a natural disposition, *it is the* nature of the soul to become friends. The tendency of *the* little baby is to smile. *When it is* grown *it* begins to look at another person as my own, or someone else. That comes afterwards. *That* belongs to the knowledge of this world.

Then the fourth stage of *the* soul's awakening is that the soul feels revelation, that everything begins to speak to the soul: the trees, or the plants, or rocks, birds or animals, whoever *he* meets, before said<sup>56</sup> one word *is* spoken to him, because *the* soul *is* wakened to hear. When *we* compare with<sup>57</sup> unawakened with wakened souls, *we* find *that* with *the* eyes *they* see so much *and* not further, with *the* ears *they* hear so much and not further, with the brain *they* do<sup>58</sup> think so much and not further, with the heart do<sup>59</sup> feel,<sup>60</sup> *they* cannot feel more than they can. After the awakening of the soul a person feels with everyone his condition, *his* secret, *his* fears, his doubts, his friendliness, his unfriendliness, everything he begins to feel. Very often loving persons, kindly souls, saintly personalities have a kind of impression from people they meet. It is the same thing in its fulness when the soul is fully wakened. Not only impression, but *the* whole condition. *It is* no exaggeration *to say that* before *the* illuminated soul every person is *a* written letter. It is all written, all clear: what is in his

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55. Km.hw.: "of" instead of "for"

56. Km.hw.: "said" omitted

57. Km.hw.: "with" omitted

58. Km.hw.: "do" omitted

59. Km.sh.: "do" could also be "to"

60. Km.hw.: "do feel," omitted

mind, *in his* heart, what *he is*<sup>61</sup> gone through, *what he is* going through and what is waiting for him. It is all clear.

But one might ask, “What is the soul, and how does it become clear? Are we not different people, *have we not our own thoughts, and our own feelings*? Can we not conceal them? Since we have the power to say nothing, *have we not also the power to keep our feelings unexposed?*” Yes, we can do it, but very little. In the first place, how much you conceive high<sup>62</sup> idea and thought<sup>63</sup>, there comes *a* time when it jumps out from the lips, you cannot hold it back. *Yes*, one week, *one* month, but *there* comes a time when unconsciously *it* comes out: *if you are unfavourably disposed, or if you have a deep love, or respect, or a thought, or feeling towards someone, you need not say it. It comes out by itself sooner or later. You may control it. Then it takes its time. Our*<sup>64</sup> mind cannot assimilate it, it must come out. What does it show? It shows that life is revealing, man is revealing, animals are revealing<sup>65</sup>. Every object in life *is* revealing. *It* reveals its character and secret. And as we cannot control ourselves or conceal ourselves, so nothing in this world can conceal itself from being revealed. And therefore, life is communicative. It is not only a story of long traditions that sages used to speak with the birds and animals. Once the soul is wakened, then all things begin to reveal themselves. *It is* not speaking. In silence we speak, because what we speak is not a speech, it is a cover. *There is* so much hypocrisy in language. Very often words conceal our thoughts. There are very few people who really speak what *they* really feel. Very often words *are* only a cover to conceal their thoughts. And at the same time, nothing can be concealed. That story of the Bible when the twelve Apostles learned all languages and began to speak, its interpretation *is mostly* made wrongly<sup>66</sup>. *They did* not speak French, Italian, German and Spanish language. *It is* that *they* learned the language of every soul. *It* means that the soul once wakened learns *the language* of every

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61. Km.hw.: “has” instead of “is”

62. Km.hw.: “conceal” instead of “conceive high”

63. Km.hw.: “ideas and thoughts” instead of “idea and thought”

64. Km.hw.: “Your” instead of “Our”

65. Km.hw.: “man is revealing, animals are revealing” omitted

66. Km.hw.: “wrong” instead of “made wrongly”

soul. Every soul *has* a language peculiar to itself. Even today, *I have* seen in Russia *a person* who spoke thirty-six languages. *It did* not make him spiritual. It is the language of every soul the wakened soul begins to understand.

And<sup>67</sup> now you might ask me the secret of it. What the<sup>68</sup> language consist of? *Is it* a language of words, of thoughts, of feelings? There are two ways of comprehending life: by hearing *and* by seeing; in other words, by sound *and* by form. But these two ways<sup>69</sup> belong to the body, to the mind. But<sup>70</sup> when it comes to the soul, to comprehend it does not need sound or form. But<sup>71</sup> there is a subtler vibration which is only audible to the soul, a subtler form only comprehensible<sup>72</sup> to the soul, *a form not to be drawn on the paper, not to be conceived by the mind. Mind is* incapable of conceiving that form. Even the heart, *the* factor of feeling, is incapable of conceiving that vibration which the soul comprehends. And therefore, when people say, “A clairvoyant sees from *the* aura the condition of *the* person, or<sup>73</sup> from *the* colours *he* sees around the person,” well, *he* is a clairvoyant whose eyes *are* perhaps a little more ethereal, that *he* sees auras and talks about it. And the more *he* talks about it, the less *he* sees it. For those who see never speak about it, never claim to see it, because *they* consider and understand *the* trust from above, a great trust when *a* person begins to look in *the* heart of another. If *he* begins to speak about it to others, then *he* does not know that trust *and* deserves a punishment for it. *It is the same* if *a* person says, “*I* communicate with *the* future.” Mankind *is* not entitled to make *a* business of these things, to announce them, *to* proclaim about it<sup>74</sup>, *to* speak about it. *It is* far from spirituality. *It is* abusing the word spirituality. The nearer a person has come to truth the less he professes it. *The* wakening of the soul, therefore, is a marvel in itself, the greatest marvel there is. And the less one makes of it the better it is.

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67. Km.hw.: “And” omitted

68. Km.hw.: “this” instead of “the”

69. Km.hw.: “eyes” instead of “ways”

70. Km.hw.: “But” crossed out, “and” substituted

71. Km.hw.: “But” omitted

72. Km.hw.: “conceivable” instead of “comprehensible”

73. Km.hw.: “or” omitted

74. Km.hw.: “them” instead of “about it”

And now coming to the question how does one proceed in wakening the soul. In the first place, a person who is not hungry must not eat food; how much delicious *it* may be, *he* better keep without food. And the one who has no inclination for *the* soul's awakening must not think about it. He will only do wrong instead of right. I have seen many people going in *the* spiritual path and<sup>75</sup> *it* is something quite new, *or* out of curiosity, for *a* pastime. Just as *the* interest in sport came, this is also new. Since the great Yogi Vivekananda<sup>76</sup> *exposed his theories in the* Chicago exhibition, many read books on Yogas. *It* is just like going to *the* drugstore and asking *a* drug for spirituality. People abuse the highest ideal in not understanding it and in taking *a* fancy to something to which *they are* not yet wakened. But the moment one begins to feel that, "All the knowledge *the* world can teach me does not satisfy me," that, "I am feeling *a* continual craving in *the* soul to learn something different from *what I* have learned," *it* is that person who may begin the quest of spiritual attainment. And if there is not that hunger, that thirst, *one* may just as well keep out of it and use his<sup>77</sup> time in<sup>78</sup> *a* better advantage in business; *he* can do that *to which he is* fully inclined to accomplish in life.

And then again one finds in the East a guidance of someone who has tread this path. But one thinks that, "How many know whether the guide, the teacher is *the* right or *the* wrong one; we might go to *a* wrong teacher and might be misled." Once I asked my own teacher<sup>79</sup> what was the best way of knowing a real spiritual personality. And he said, "There is no other sign of spiritual personality except one; that is what atmosphere he creates. One can say something which one does not mean, appear what *one* is not, but one cannot create an atmosphere without being the spirit of it." *And* then again he said that, "A godly person may not say the name *of* God, but he inspires God to those who come in contact with *him*." Therefore, a spiritual guidance on the path is most necessary. But one might think, "Can we not learn by ourselves?" Yes, we can. But at the same time, *we have* not learned

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75. Km.hw.: "because" instead of "and"

76. For Swami Vivekananda, see List

77. Km.hw.: "his" crossed out, "one's" substituted

78. Km.hw.: "to" instead of "in"

79. Abu Hashim Madani, for whom see List

*the* language ourselves. Even language *was* taught to us. Nothing in the world *is* not learned in some way or the other. There is always a teacher's place.

The third thing is that the trust that *the* pupil in *the* East gives to *his* teacher is not known here. Here the teacher on *the* spiritual path *is* considered as *a* professor or doctor. *The* spiritual teacher is *a* guidance from above.

And *the* fourth thing is concentration of mind, which is as important as a prayer or more. Because a prayer without concentration has no effect. Thousands are praying, but if *the* mind *is* not concentrating *it is of* no use. The mind has such a nature that no sooner you begin to concentrate, mind *becomes* restive, *it* wants to fly, because whether mind or body *it* does not wish discipline. You may sit quiet unconsciously for five minutes, but if *you* think<sup>80</sup> in one position, *a* nervousness comes, *a* desire to move. Body nor mind desire to discipline.<sup>81</sup> Therefore, concentration *is* to be attained first in order to make a way for the soul to waken.

And the fifth necessary thing is sympathy. Belief in God, or worship of God *is* of no use till a person regards in<sup>82</sup> the pleasure of *his* fellowmen *which is* the pleasure of God itself. One who offers twenty times prayers to God in *a* day, and hurts *the* feeling of *his* fellowman, *his* prayer *is* not granted, because God is pleased by the pleasure you can give to another, by *the* consideration, *the* thought *you* can give to another. If *you give* no thought to another, God *is* not pleased with it. The metaphysical secret of it is this, *that* the pleasure of all that<sup>83</sup> *is* the pleasure of God, because God is all and all is God. And by displeasing or hurting the smallest creature in the world, we naturally<sup>84</sup> hurt God himself. It is therefore that Buddha said that, "*Ahimsa paramo dharma ha*": the essence of religion is one, is harmlessness. *You* need not cut or shoot in order to be<sup>85</sup> *harm*. One harsh word can hurt a person, and by doing that we are breaking

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80. Km.hw.: "sit" instead of "think"

81. Km.hw.: "Body nor mind desire to discipline." omitted

82. Km.hw.: "in" omitted

83. Km.hw.: "that" omitted

84. Km.hw.: "naturally you" instead of "we naturally"

85. Km.hw.: "be" omitted

nature's law. And how much concentration or contemplation *is* developed, and how much *a* person *has* any<sup>86</sup> qualifications, *if he does* not do *this* little thing of considering most carefully *the* pleasure of *his* fellowman from morning till evening, *he* cannot allow his soul to waken. We make our lives busy in seeking for subtleties. People want anything that<sup>87</sup> *they* cannot understand. Give *them* some ideas *they* have to puzzle about, to think about, then *it is* something worthwhile. Tell *them* about gentleness, about consideration, about being careful, then *they* say, "It is so simple." But it is simple and yet it is not so simple when *it* comes to do it. It is the most difficult thing, more difficult than studying or learning or concentrating or contemplating. Regard is *the* most difficult thing possible. If once this is wakened in man, then a person begins to take his first step toward becoming human.

There are two things, friends. There is individuality and personality. *We* very often mix them. *A* person *is* born *an* individual, but not a person. *He* is an apart being, *an* entity, but not a finished being. *He*<sup>88</sup> is the finishing of human nature; *it* is the finishing of personality which is called spirituality.

God bless you.

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86. Km.hw.: "any" omitted

87. Km.hw.: "that" omitted

88. Km.hw.: "It" instead of "He"

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 High School, Wichita, Kansas

 April 20<sup>th</sup>, 1926

### Man, the Master of his Destiny

Friends,

It is my pleasure and privilege to address for the first time the Students and Teachers Association of Wichita, and<sup>1</sup> my subject of this evening is man, the master of his destiny.

In the first place, I would like to say that the word man comes from a Sanskrit word *mana* or *manu*<sup>2</sup>, which means the mind. It is symbolical and expressive. It shows that man is not his body, but his mind. There are two opposite opinions existing in the world. One is of those who are called fatalists. They believe in fate. And the other opinion of those who believe in the free will. And if we look at life from the point of view of both, we shall find some reasons for and against each. When we look at life from the point of view of the man who believes in free will, there are many instances where there is a qualification, *a* condition for progress, *an* inclination for it, and every possibility. And at the same time, there is some unknown hindrance that one cannot find out. A man *may* work for years and years and cannot succeed. And against *the* fatalist there is also an argument, that there are many who hope and believe for all good things to come. But

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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 prepared by Kismet Stam, close to the Km.hw., and only mentioned where it differs from the Km.hw.

A highly edited version of this lecture appears in the Sufi Message series, vol. IV (225-232), not included in the notes.

#### Notes:

1. Km.hw.: "and" omitted
2. For *mana* and *manu*, see Glossary

by hoping and believing good things do not come. It takes an effort and persistence, it needs patience in order to accomplish things. And this shows that both possibilities are true. And at the same time, the middle way is the best, the way to understand how far free will works and also where free will is hindered.

And what is it that hinders free will in being successful in life? Life can be divided, according to the mystic's point of view, into two aspects. One aspect is the preparatory aspect, and the other aspect is the aspect of action. The preparatory aspect is before a person was born, and the other after *his* birth. A person is born in a certain condition, which condition becomes the foundation of his life's career. A person is born in an addicted surrounding, in *a* rich family. What does *it* show? *It* shows that *the* person is born in a condition which already gives him a foundation to build his life. And therefore, with that condition what he does<sup>3</sup>, the credit of which<sup>4</sup> belongs to him. But that condition is something he has not made; from that he has to develop and evolve through life. And there is a<sup>5</sup> question how this condition is brought about.

There are many different conceptions of Eastern philosophers on this question. The way how the wise, *the* mystics look at this question is that man is a ray of the spirit which is likened to the sun. Therefore, each soul is a ray shooting forward from that sun. Therefore, the origin of all souls is one and the same as the origin of the various rays is one and the same, the<sup>6</sup> sun. But as these rays shoot forth they pass through three different phases, in other words penetrate through three different spheres. The metaphysics of the East recognizes the three spheres as angelic sphere, the sphere of genius, and the physical sphere. When the ray shoots forth, the first, that<sup>7</sup> is called the angelic sphere, the next is called the ray<sup>8</sup> of the genius, and the next<sup>9</sup> is called the physical sphere. Now the nature of each sphere is such that the ray

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3. Km.hw.: "what he does with that condition" instead of "with that condition what he does"

4. Km.hw.: "it" instead of "which"

5. Km.hw.: "the" instead of "a"

6. Km.hw.: ", the" omitted

7. Km.hw.: "sphere" instead of ", that"

8. Km.hw.: "sphere" instead of "ray"

9. Km.hw.: "next" later crossed out and "third" substituted, and "third" in Km.tp.

or soul, when *it* penetrates through *a* certain sphere, it must don upon itself the garb of that particular sphere, as a person from a tropical country going to *a* cold climate must adopt the clothes of that climate. In the same way, the soul, which is intelligence by origin and which is a ray of the sun, which is the source and goal of all beings, that soul adopts, or dons upon itself<sup>10</sup> a certain garb, and with this garb it is able to enter, to stay, and to pass through from<sup>11</sup> that particular sphere. Therefore, according to the metaphysics of the East, the<sup>12</sup> man is an angel, a genius, and the<sup>12</sup> man is man. In *these* three conditions the soul is the same, but the garb it has taken makes it different. Passing through *the* angelic sphere the soul is angel, *passing through the sphere of* genius, *the soul is* jinn<sup>13</sup>, *passing through the* physical sphere *the soul is* the<sup>12</sup> man. Therefore, if there is an angel, it is man; if there is a jinn, it is man. It is man's condition in *the* preparatory stage of genius *which* in *the* end makes him man.

But then one might ask what about the animals and about other beings and other objects which show some part of life in them, such as trees and plants and rocks? And *the* answer is that all these are preparatory covers which make the clothes, *the* garb for the soul to take.

There is a saying of a great sage of Persia who lived five hundred years before Darwin gave his idea of biology, and you can find it in thousands of manuscripts of Persia where it says that, "God slept in the rock, God dreamed in the plant, God awoke in the animal, and God realized himself in man."<sup>14</sup> He<sup>15</sup> tells by this that a<sup>16</sup> process from mineral to vegetable, *from* animal to man is the progress of the garb. For instance, in a country where *they did* not know how to make clothes, *the* first clothes *were* of the bark of the tree, then<sup>17</sup>. Then as *they* went on making clothes, *they* came to better material, and finally

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10. Km.hw.: "upon itself" omitted

11. Km.hw.: "from" omitted

12. Km.hw.: "the" omitted

13. For *jinn*, see Glossary

14. This quotation is from the poet Jalal-ud-Din Rumi

15. Km.hw.: "It" instead of "He"

16. Km.hw.: "that this" instead of "by this that a"

17. Km.sh.: an illegible symbol; Km.hw.: ", then" omitted

to the finest material. The<sup>18</sup> man is the finest material, his garb, not his soul. His soul *is* the same of the man of thousand years ago. The material has changed, has been made with the evolution of the soul *which* has adorned itself with it. And in this way the variety of creatures have come to manifest.

But now there is another outlook on this subject, that as the soul as a ray comes forward toward the physical sphere, so its nature is to go backwards, because it is the law of gravitation. As the body which is made of clay is drawn to the earth, so *the* soul which belongs to the spirit is drawn to the spirit. "But," one says, "we see the body drawn to the earth, we see all things of earth drawn to *the* earth, but *we* do not see the law of gravitation working in *the* soul." We see *it* but we deny it, we do not look at it in that way. For there is a dissatisfaction, a discontentment in every soul, be *he* in a palace, in *a* cottage, no matter what condition he lives in, there is an innate yearning and longing he himself does not know. But one thinks today, "*I* long for money," tomorrow "for position," *another day* again "for *a* friend", "for fame" or "name", but for nothing he does not know<sup>19</sup>, *he* goes from one thing to another. <sup>20</sup>No doubt, not long for something of yesterday but does not know, even does not want thing he thinks wants today.<sup>20</sup> It just goes on. When *in the end* *he* has touched it but wants in him is<sup>21</sup> something else. *It is the* law of gravitation, that something *which* is the spirit, the sun which is at the back of it. Therefore, in the ancient times, people worshipped *the* sun god as a symbol of the sun which is within us, the sun which cannot be seen by our eyes, which is *the* source and goal of all beings, from which we have come and to which *we are* drawn. As it is said in Qur'an, "From God we all come and *to him* we have our return."<sup>22</sup> That means there is a spirit, the spirit of all things, the essence of life from which we come and toward which we are drawn.

And now there is another side of it to be thought about. That there

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18. Km.hw.: "The" omitted

19. Km.hw.: "but for nothing he does not know" omitted

20. Km.hw.: This whole passage "No doubt, not long...thinks wants today." omitted

21. Km.hw.: "he wants" instead of "but wants in him is"

22. These ideas are expressed often in the Qur'an, but no quotation matching this one has been found; see suras 2:156, 2:245, 7:29, 10:4, 11:4, 29:17, 43:14, 67:15, 96:7

is an action of the souls coming from their source forward<sup>23</sup> toward manifestation, and *an* action of souls withdrawing from *the* physical sphere going backwards. The souls who are coming forward are coming with that light and life<sup>24</sup>, with that electricity, intelligence, freedom, and freshness which *they* can impart to those who<sup>25</sup> *they* meet. And souls coming from manifestation do<sup>26</sup> give also<sup>27</sup> *something* on their way: their thought of *the* wickedness of *the* world, of *the* goodness of *the* world, *their* desire of accomplishing things, *their* experience of life, all these things *they* are taking backwards. All *the* good *they* have done, *the* evil *they* have done, *the* wrong,<sup>28</sup> good and bad actions *they* have done to others, all these things *they* are taking backwards. And there is an exchange as naturally as between people coming from *the* Far East to America, *who* might meet in Europe. Both exchange as *there is* a great deal to do in their lives. *One* says, "Here *I* give you this introduction. *I* find<sup>29</sup> a good friend for you." *And when that person* comes here and<sup>30</sup> *he* has a condition to begin his life with already made for him. Another sees the right person<sup>31</sup> *that* the wrong person has sent him to the wrong place, is lost, and so it is<sup>32</sup>.

And what they call reincarnation in the Hindu philosophy, there is much made of it in the Western countries. In the East people speak very little about these things, *and* sometimes exaggerate these conceptions<sup>33</sup> so much that *they* confuse the<sup>34</sup> real spirit. And *the* real meaning of the idea is the impression of the soul who has come from the source. That impression has made that soul the same person who has given the impression. For instance, the soul of Shakespeare going backwards toward *the* source met many coming souls<sup>35</sup> toward the

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23. Km.hw.: "forward" omitted

24. Km.hw.: "life and light" instead of "light and life"

25. Km.hw.: "who" omitted

26. Km.sh.: it is unclear whether the symbol means "do" or "to"

27. Km.hw.: "have also to give" instead of "do give also"

28. Km.hw.: "wrong," omitted

29. Km.hw.: "know" instead of "find"

30. Km.hw.: "and" omitted

31. Km.hw.: "the right person" omitted

32. Km.hw.: "is lost, and so it is" omitted

33. Km.hw.: "these conceptions have been exaggerated" instead of "exaggerate these conceptions"

34. Km.hw.: "their" instead of "the"

35. Km.hw.: "souls coming" instead of "coming souls"

earth, and *they* became impregnated with all the expressions and thoughts that Shakespeare had developed. When he comes with those thoughts, *he* is born with that inspiration of Shakespeare. And it is in the same way that the debts are paid, that one has to pay the debts of the other. Because *he has* the benefit of the other, that is why *he has* the debts also. In the East one says to the other<sup>36</sup> *that*, “You have to look after your children or to pay for your family is the debt you have to pay.” The more we think on this subject the more *we* shall find that *there is a* preparation made for a man before *he* is born on earth. And it is that preparation which made *him* able to live the life on earth.

And now coming to the question of life on earth. Is this a life fixed and designed or to take a<sup>37,38</sup> *is there* free will? Very often many do not understand the meaning of the word free will. Specially those who claim very much *to have of*<sup>39</sup> free will, *they* have the least free will. They are so conscious of their free will and *they* do not know where *it* comes from. *They* have inclination to laugh and cry and sit and move, *but* where *it* comes from, *they* do not know. They think that, “Because I thought like doing it, *I* did it.” But *they* do not know where *the* thought came from. *It* may have come from *a* friend, perhaps from someone not known. You do not know him. Do we not feel every day sometimes an oppression, *a* humour without reason, sometimes *a* despair without reason, sometimes *a* desire for action, sometimes lethargy. *They* think whatever comes to *the* mind is free will. But free will is quite different from that. Man has two aspects of his being. One is merely *a* machine aspect, a mechanism which is fixed to work, subject to influences, conditions, and climatic influences, planetary influences. That is the case of average man. If *there is* one part of engineer in him, *there are* ninety nine parts of the machine aspect in him. And sometimes when *he* thinks of free will, *it* is that one part of the hundred he has. But most often ninety nine *he* has of the machine aspect. The impulse that he gets suggested by others, *a* person thinks, “*That is* my impulse.” But *it* was suggested by

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36. Km.hw.: “to the other” omitted

37. Km.hw.: “to take a” omitted

38. Km.sh.: an illegible shorthand symbol that could be “lack”, “like”, “leg” or “lie” followed by a symbol that means “or”, “are”, or “other”

39. Km.hw.: “of” omitted

another person. And *the* desire that springs in his mind *is* perhaps *the* influence of conditions, *his* wish perhaps *a* planetary influence. And there are thousands of influences unknown to man. But as *he* does not know the influences working behind his vision, *he* thinks, “This<sup>40</sup> is my free will.”

Now the machine part in man’s life comes from the garb he has taken. *It* is the body which is *a* machine, *and* another machine, finer, inside, is the mind. But these both *are* apart from that spirit of free will which is the soul. The more conscious man is of that spirit of free will, the more he wakens the mastership in himself<sup>41</sup>. In the East they call it the master mind, the person who wakens to that spirit of free will. *Very often* we muddle these two instruments. We *are* made of two aspects, physical and mental aspect, the body and mind. And *the person who* makes it work to his free will, that person begins to experience mastership in life.

Friends, the great heroes of whom we read in the books, whatever *they* have accomplished in life, inventors, composers, generals, statesmen, they all show that spirit of free will which is the pure essence of the spirit or of *the* soul. That spirit *was* developed in them, and that brought about the great accomplishments they made in their lives. You have a great example in America, a country, a land where there was nothing except forests and deserts and *a* few races living. And what is made of this country by those who came and who had patience and strength of will and lived here and made *it* all as it is! *It* gives a great and wonderful example to all. But if *we* think about life, *this* is not all to accomplish. *There is* much more to accomplish in life *than* new inventions, great accumulation of wealth, and different aspects of civilization. There is something more to be accomplished. And when *we* put it<sup>42</sup> out and become contented with all we have, *we* do not progress any further. There is a need of the soul that is to be accomplished, and that is the higher destiny.

There are two purposes of life. One is the individual purpose of life and the other is the collective purpose of life. The purpose of

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40. Km.hw.: “It” instead of “This”

41. Km.hw.: “him” instead of “himself”

42. Km.hw.: “that” instead of “it”

individual's life is different. For instance, in the orchestra *the* purpose of *the* clarinet is one, and *of the* violin is the other<sup>43</sup>, and *of the* cello is another. Each instrument has to take its own place in *the* orchestra. And so there is a purpose of each individual's life, a separate purpose. And then there is a collective purpose, and that is the purpose of all lives. That purpose is to come to the realization of that spirit which is in man, which is the source and goal of all things, a spirit which was capable and is capable of all this manifestation. *It* is therefore *that* religious people have called it "Lord", *the* "architect of all", *the* "composer of all" in order to express their feeling that *it has* all the power of creation. *It* is the power of *the* one and only spirit. But one might think, "How to realize it? Is it not if<sup>44</sup> realize this power intellectually?"

It seems that with this<sup>45</sup> war there has come a wave upon the world of realizing the spiritual truth. No doubt, it seems that people are waking to the spiritual truth, but to my mind many are going backwards instead of going forwards. Do you think that *there is a* greater peace than before? People have thought *the* war will bring about peace. But first came *the* outward war, and now there is an inward war. Now in people's mind *there is a war*.

We so much talk about freedom. But where is *it*? When we move about, *we cannot do it* without showing a passport. *And it is becoming* more severe than *it has ever been*. *There are* thousand things today<sup>46</sup> *which show that* freedom is less than before fifty years. The conventionality of today, the commercialism, and *the* extreme materialism of today have removed man far from that<sup>47</sup> spiritual ideal which was the central theme of civilization. There is no doubt that majority today is wakened *to* or at least *seeking* for the higher truth. But the reason is that man has become so material and life *has become* so material that now every soul consciously or unconsciously feels for something different of what *he* gets. Naturally he has *a* desire

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43. Km.hw.: "another" instead of "the other"

44. Km.hw.: "possible to" instead of "not if"

45. Km.hw.: "the" instead of "this"; the reference is to World War I

46. Km.sh.: an illegible shorthand symbol

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

from every side<sup>48</sup> to look for something else.

The politicians are working for better conditions and yet know<sup>49</sup> in minds<sup>50</sup> *they have* not come to see things more clearly. So *it is with the* scientists today. *They are* inventing many things. Yet *they* think there is something to be discovered, and that is not yet discovered, that there is something. The other day I had an interview with a very great scientist in New York. And *in the* end of *the* conversation, I found how greatly they desire to find today some evidence of inspiration, of power, of light, which is not yet explored. But very often people take wrong ways. For instance, there are different seekers after truth today in the States. During my visit in *the* States I have seen some *who* think *that* by reading books, occult books, *they* will come to realization. *It* is like looking for *the* moon on earth. *One* must look in *the* sky. *It* is *the* same thing. *They* want intellectually to find truth. *They* can never get it. In order to get to the secret of life, *one* has to take quite a different way. I do not say *that* intellectual study *is not* of great importance in interpreting the truth to others. But in order to find truth, *it* is something greater than that *which* is needed, not the study of books. A man came to me who had read perhaps the<sup>51</sup> hundred books on occult objects<sup>52</sup> and *he* himself wrote fifty books. And *he* came to me and said, “*Truth*<sup>53</sup> I have not yet found.” I said, “*You will* never find it.” *It* is not learning, *it* is unlearning. *It* is not *to be* learned and taught, *it* is to be discovered. It is not something you can get from outside. *It* is there already. *It* is not *something* new you will learn. *It* is what your soul has known.

Then there are others who think, “Well, I do not care what truth *it* is, *it* is to see some wonders, some spirits, some wonders what<sup>54</sup> others cannot do; *that* is worthwhile.” *It* is like children with toys. They are for curiosity. *They* will go to jugglers *who* will give them illusions, and after that *they* will come to some understanding. And

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48. Km.hw.: “from every side” omitted

49. Km.sh.: “know” could also be “now”

50. Km.hw.: “know in minds” omitted

51. Km.hw.: “the” omitted

52. Km.hw.: “science” instead of “objects”

53. Km.sh.: the shorthand symbol looks more like “Forth” than “Truth”

54. Km.hw.: “which” instead of “what”

again there are others who want to seek in this book, and<sup>55</sup> *in* that book, and<sup>54</sup> *in* this school, and<sup>54</sup> *in* that *school*. *They are* restless people; *they* are amusing themselves. *They* do not want truth. *The* seeker after truth has *a* different rhythm, *a* different inclination. The wobbling and moving *boat will* not reach *its* destination. *It* is the ship *which* is heavy which will go and reach *its* destination. Man must make himself that boat first, earnest and serious. How can an insincere person, who has no self-confidence, can<sup>56</sup> reach that stage, *a* person *who* doubts, a person *with a* weak will?

There are many things one has to overcome before one sets forth for the journey to *higher* realization. And<sup>57</sup> *at* each step one takes toward the realization of truth, one feels more self-confident and overcoming all doubts. And the greater self-confidence one has, the greater *the* will, and *the* closer to truth one reaches, the more light one sees. And what that light is? It is the light of self-realization.

Thank you all *for your sympathetic response*.

*God bless you.*

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55. Km.hw.: "and" omitted

56. Km.hw.: "can" omitted

57. Km.hw.: "And" omitted

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April 24<sup>th</sup>, 1926

Inayat Khan's Message over the Radio in Chicago

**The Problem of the Day**

The problem of the West is more or less the same as the problem of the East, in spite of Kipling's<sup>1</sup> saying that East is East and West is West and never the twains<sup>2</sup> shall meet. Either they meet or they do not meet, the unrest and peace of the world is shared by both, and if one is going downward, the other cannot rise. For the East and West are as the two eyes of the same head; the pain and pleasure of each is the pain and pleasure of the world. The day when we will recognize this, there will come a greater understanding between the inhabitants of the East and West. It is upon the exchange of sympathy between East and West that depends the happiness of the world. In order to advance, two legs are necessary; so in order to progress, East and West both must proceed hand in hand. Darwin's theory<sup>3</sup> that the world is the survival of the fittest will not prove true in the end. Have we not seen in the recent war how the same race which created great scientific inventions became victim by thousands and millions of newly invented machine guns! No likes<sup>4</sup> of such destruction can be found in the history of the world. The inventive genius, the commercial and industrial development of the West, must be passed over to the East, and the higher thought and the lofty ideals, together with the deep

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Documents:

- Km.tp. = Kismet Stam's typescript of the talk, probably written out before it was delivered over the radio (and therefore no shorthand was taken down).  
od.tp. = an old typescript, of unknown provenance, showing a few corrections to the text.  
Sk.tp. = Sakina Furnée's typescript, nearly identical to Km.tp.

## Notes:

1. For Kipling, see List
2. The actual quotation from Kipling says "twain", a word for which there is normally no plural; however, all documents repeat "twains"; the quotation is the opening line of Kipling's poem "The Ballad of East and West", 1895
3. For Charles Darwin and his theory of evolution, see List
4. Normally, the word "like" would be used here, but all documents repeat "likes"

sympathy and spiritual culture, must be borrowed from them by the West. There must be a recognition of the best qualities that each has, and it is by a mutual appreciation and exchange of thought and ideas between<sup>5</sup> East and West that a real progress can be made.

The mechanical life such as we live today in the Western world turns men into machines and the human qualities are becoming blunted, the tranquil rhythm of the mind is destroyed, and the aspiring nature of the spirit fails to rise upwards. Art is undermined, as well as music and poetry, by the strain of commercialism falling upon them. Inspiration is lost by excessive intellectual development; cleverness is cultivated in the place of wisdom. What we call education today is the qualification of guarding one's interest to one's greatest abilities. It is the same with individuals and the same with the collectivity. They all follow the example of<sup>6</sup> the nations which are busy, each striving for their own benefit. Distrust among nations has increased during the present time more than it has ever been. With war and peace and revolutions, we have not yet come to a lasting peace, which still remains so far away<sup>7</sup> from our reach. If the fire of vengeance, as it has been kindled in the heart of Europe, is continued, there is no hope for a better day for the human race for centuries to come. All the so-called development fall<sup>8</sup> flat before the threatening of the world war that might break out any day. The school education, colleges and universities, have become labour institutions where more is given than the brain can hold. The head is fed, the heart is starved, and the soul is lost to view. The ever-growing competitive tendency is even making difficulty for students to pass their examinations; each year there is a heavier task for the student to do. By the time he has passed his examinations, his nerves are wrecked and most of his vital forces are gone. In spite of the great talk of freedom this day, under the fetters of ever-growing conventionality, and all-prevailing uniformity, the spirit of freedom is subjected. Besides, the meaning of freedom is quite different from what people understand it to be. There is only one freedom, and that is the freedom of the soul.

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5. Od.tp.: "the" added

6. Sk.tp.: "if" instead of "of", a typographical error

7. Od.tp.: "away" omitted

8. Od.tp.: "fall" corrected to "falls" for agreement of subject and verb

Woman, as she is thrown in the midst of the rough and sharp edges of life in the world, has a greater struggle today than that of the soldiers at the battlefield. Woman in the business world is not taken as a man, but is expected to take the place of man, so that her womanly qualities have become blunted and she tries to make herself as much a man as possible. Wifehood, motherhood, which are the natural characteristics of woman, are thrown aside in order that she may become a fitting instrument in the commercial or industrial mechanism. There will come a day when this great loss, of which people are unconscious now, will be more intensely felt and that day it will be perhaps too late to repair it.

Where does the life of toil as we live today lead us? Does it lead us as individuals to become richer than<sup>9</sup> our fellow men and as nations to be more powerful than other nations? If that is all accomplished, it is too small a gain after all. If there is anything that is worth pursuing in life, it is happiness. Anything that leads individuals or the multitude towards a greater happiness, that alone can be called an object worth striving after. It is the individual culture that is lacking today, it is the idealism that is missing just now, it is the wider outlook that is wanted at present, and it is the high aspiration that is needed in the modern times to make life better. If before man's vision there is his own interest projected, if the eyes of man are focussed to the earth instead of rising towards heaven, if man expects life to reach as far as death and no further, if man knows his limited being only to be of some consequence and does not think of God, though he stands before the sea, he is but conscious of a drop.

Religion today is known as creeds, but religion in reality is beyond all creeds. The creeds are as the piers in the sea made by man, dividing the water for his own convenience. It is the understanding of that religion which is the essence of the wisdom of the great teachers of humanity which will bring about a better understanding between the followers of all creeds. At our stage of evolution we must be tolerant enough to go to one another's churches in the same devotion as we have for our own. Universal Worship<sup>10</sup> must be inaugurated in

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9. Od.tp.: "that" instead of "than", a typographical error

10. A service inaugurated by Inayat Khan in 1921; see List

which all the holy scriptures may be read and homage may be paid to all<sup>11</sup> great teachers of humanity, and in which the divine wisdom may be recognised as the only religion which leads to the realization of the ultimate truth. As the Sufi Abul'Ala'<sup>12</sup> says, "A church, a temple, or a Ka'ba stone, Qur'an or Bible or a martyr's bone, all these and more my heart can tolerate, since my religion now is love alone."

God bless you.

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11. Od.tp.: "the" added

12. For Abul'Ala Al-Ma'arri, see List

The Playhouse, Chicago  
April 25<sup>th</sup>, 1926

### Man, the Master of his Destiny

Beloved ones of God,

My subject of this afternoon is man, the master of his destiny. I would first like to explain the inner meaning of the word man. From a Sanskrit root, *the* word man means the mind. It comes from the Sanskrit word *manas*<sup>1</sup>, which means mind, and it explains its own meaning, that man is his mind. Therefore, the secret of the destiny is to be found in the study of the mystery of mind.

And now coming to the subject of destiny. There are two different points of view. From one point of view, they<sup>2</sup> believe in fatalism, that there is a design already made by the creator. As they believe in different parts of the world that<sup>3</sup> six days after the child *is born* on earth that<sup>3</sup> his fate is written down on his forehead, and according to that design his whole life is directed. That is one point of view. And there is another point of view, and that is that all that<sup>4</sup> happens, happens by the free will, that man has no such a thing as a predestination, but everything that is done is made by him. And there is some truth in this idea also. But at the same time, both of these contrary ideas are nothing but two ends of the same line. One

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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 prepared by Kismet Stam, close to the Km.hw., only mentioned where it differs from the Km.hw.

#### Notes:

1. For *manas*, see Glossary
2. Km.hw.: "they" later crossed out and "people" substituted; "people" in Km.tp.
3. Km.hw.: "that" later crossed out, and omitted in Km.tp.
4. Km.hw.: "what" instead of "that"

understands life in one way, and another in the other way. And both are explanations of one and *the* same truth. If I were to say arguments for and against the idea of fatalism, I could show you a thousand of<sup>5</sup> examples where *a* person is qualified, has all the means to attain to success, is persevering, *and* should have to accomplish *a* certain thing. *And* at the same time, everything *he* wishes to do fails; he meets with one failure after another, with all the ability and enthusiasm and means and qualification. There are many such examples to be found. And again, there are some without qualification, without the means, without enthusiasm *and* perseverance that is needed, and yet success is their slave. They need not pursue success, success follows them wherever *they* go. If *you have* not seen these examples, *you have* only to study life and you will find many. Very often a person is surprised to see a man who has made such a success and accomplished so much. If *you* see such *a* simple man, without knowledge of the thing, one might think *he has* under him thousands of workers, *he is* depending upon his order<sup>6</sup>, and he remains a simple man. Are there not many examples here on the spot to be found that show that there is a hand that directs man's life, that there is a design on which the life is built, that there is a leading power that leads, that there is *a* directing spirit that directs every individual in his life's activities, either to success or to failure?

And then we come to the other point of view. The lazy *one*, the ones<sup>7</sup> who do not persevere, *who are* lacking will power, those who have no qualification *and are* not anxious to advance, they remain backwards, as individuals and as multitude. That at the same time shows that there is a great deal that is done by what we call free will. There is a tendency in every man to think that everything *he* does, *it* is *done* by free will. *It* is by that tendency that *he* does not come to understand what really free will is. *He* is so sure of free will that everything *he* feels and does and says, *he* thinks that *it* comes out of his free will. But *it* is not always that way. Our cheerfulness, depressions, speech, moods, inclinations, tendencies, all these things

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5. Km.hw.: "of" later crossed out, and omitted in Km.tp.

6. Km.hw.: "workers" instead of "order"

7. Km.hw.: "the ones" later crossed out, and "those" substituted; "those" in Km.tp.

very often *are* directed by unseen forces, by those living, or those unseen. They all have a certain influence on all we say and do and think. And the one who cannot see beyond a thought springing, *an* impulse coming out of his mind, he cannot see the direction<sup>8</sup> ... , he only sees an impulse. Therefore, he calls it his free will. But in order to know free will, it takes a<sup>9</sup> very much study and practice and a great insight in life in order to find out which is free will.

The question, why is one person born in a poor surrounding and another in *a* rich condition, or<sup>10</sup> in comfort and convenience, *why* one person *is* born poor of health *and* another strong, why is it, *why* this variety? It must depend upon something. And the answer is that the destiny is built on a foundation which is made before *the* soul's birth on the earth. In other words, a foundation of life has been already<sup>11</sup> made before man starts his life on earth. And the question is, on what principle, on what law this foundation is made?

According to Eastern metaphysics, the soul is likened to the ray of the sun, and the spirit is likened to the sun, that there is the sun which we see every morning rising and setting and projecting its rays. In the same way, there is the spirit which we call the divine spirit, whose rays are projected. And as these rays are shooting forward, they pierce through three different spheres, each sphere having its own quality, its own atmosphere, its own attributes. Some enter the first sphere and remain there. The<sup>12</sup> others enter the second sphere, the<sup>13</sup> others reach the third sphere. The first sphere is called the angelic sphere, the second the sphere of *the* genius, and the third the physical sphere. Each ray entering the first sphere is an angel; *entering* the second sphere, *it* is a genius; in the third sphere, it becomes a human being. Therefore, it would not be an exaggeration to say that *a* human being is angel and genius at the same time. But most often we see that *a* human being is a dead angel and a dead genius, and hardly a living man. As there is a spark of fire hidden in

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8. Km.hw.: "true" instead of "direction"

9. Km.hw.: "a" omitted

10. Km.hw.: "or" omitted

11. Km.hw.: "been already" later changed into "already been", and "already been" in Km.tp.

12. Km.hw.: "The" omitted

13. Km.hw.: "the" omitted

the stone, so there is a spirit of *the* angelic sphere hidden in man. But with the spark of fire in the man<sup>14</sup> the stone can be as cold as ice; so *it is with the spark of the angel in man*. Man can be so, *but* all men are not angels. At the same time, all men *have* gone through all those spheres; each man has that quality. Every man at the same time is a genius. Maybe *the genius* is buried in him, maybe *it* is blunted in him, but at the same time the quality is there. But as a poet of India says, that other things apart, it is even difficult for a man to be a man. For a man to dig deep within himself, to bring out the spirit of angel, or the spirit of genius, for him to discover in himself human quality, even that is difficult. Every man does not do it.

Nevertheless, it is not true, as many think, that angel is a higher being and *a* more spiritual being. For angel is the first stage of being man, it is man's first step toward perfection. *An* angel is an incomplete man; man is a finished angel.

And now coming to the question that this ray, what character it has, what is it, what element it is, what it comes from? As I have said, it comes from that divine spirit. Therefore, what is it? Divine. The soul of man is divine. It is divine; therefore, it is not subject to sin or virtue, to death or decay, to reward or punishment. It stands above all these things. If only man knew what the human soul means. When a person says his soul is lost, it is not that the soul is lost. Soul is never lost. If *it is* lost, *it* is only to his view, that *his eyes are* so blunted, that *he is* so absorbed in *the* material world *that he is* no longer conscious of his soul. In reality, the soul is never lost. The soul is there forever. And therefore, it is in the discovering of the secret of the soul that one finds the mystery of immortality.

One might ask, "What does one gain in the angelic sphere?" The first thing that must be understood is this, that everyone of these three spheres can be entered by one condition, and that condition is that the soul must put on itself a garb belonging to that particular sphere. It is that garb which makes the soul, which is without any distinction or attribute. As soon *as it has* adopted this garb *it* has become an entity. Before it is only a divine ray. And therefore, there is a garb of each sphere, of the angelic sphere, of the sphere of genius, and there is a

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14. Km.hw.: "in the man" omitted

garb of the physical sphere. The first garb makes one an entity by which one is known as a soul. The next garb makes one a mind. And the third garb makes one a body.

And now the question is whether the mind is within the body, and the soul is within the mind? As a material scientist would think that the brain is within the body, one could think also that the mind is within the body. *It* is not true. *It* is within as much as without. *It* is vaster, wider and vaster than the physical body. A jug cannot contain the water of the lake, and so the body cannot contain in it the mind. But at the same time, the jug can contain some water of the lake, and *the* body can contain some of the mind within itself.

But the word within is quite *a* different term, and must not be understood according to *the* meaning we take in everyday language. The mind, being within, is a different dimension. *It* does not mean in the head or in the breast. *It* means within each atom of the body, and within every nerve and every blood cell. And at the same time it means within, *it* means behind, or beneath, or under, or nearest to the soul, nearest to our being. That is the meaning of within.

The mind is within and without the body, and so the soul *is* within the mind and without the mind. These entities or souls who shoot forth from the spirit into these three spheres, in each sphere they have an experience, and that is *the* meeting of souls going to manifestation and coming from manifestation<sup>15</sup>. *It* is just like *a* person going from *the* United States to *the* Far East, and a person going from the Far East to the United States, and both meeting in Europe. They give each other what they have. The one coming from *the* spirit *gives* magnetism, intelligence, love, life, and the other one experience, knowledge, impression, expression, desires, wishes, all that *he* has learned and earned, and has done, and wants to accomplish. All these things are exchanged. *It* is in this way that *a* man *coming* from Europe *who* would come with *an* introduction would come<sup>16</sup> to *the* United States, and<sup>17</sup> would come to *the* best society. And another one *who* has not received any introduction *would go* to quite the wrong people.

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15. Km.sh.: "coming from manifestation" written twice

16. Km.hw.: "would come" omitted

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

In this way the soul comes on earth with *a* preparation already made in *the* journey *through these* two spheres till *he* arrives in *the* physical sphere, already prepared by *the* journey before having come to *the* earth. Now *if*, for instance, the soul of Shakespeare met another soul coming from the inner spirit in the world of genius, and it gave all its experiences and qualities and attainments to this soul who is coming on the earth, this soul is born with the same qualities as Shakespeare, with *the* tendency to write poetry, with *the* knowledge of Shakespeare which *he* has expressed in his literature. And according to the Hindus this person may be called the reincarnation of Shakespeare. But one might think, “What has happened to Shakespeare himself; *it* is not Shakespeare who has come in this person.” Yes. But what we know of Shakespeare is of his mind and his body. Of his soul as Shakespeare, it was a divine ray, it had no other distinction that may be as a proof of he being a Shakespeare. The Shakespeare in him was his physical body outwardly, and his mind inwardly. That mind is impressed on a soul who has come forward on the earth with the heritage already received from Shakespeare. And for Shakespeare to go on further approaching the inner spirit, it is necessary to throw away that garment. Therefore, the mind of Shakespeare was *a* garment borrowed to<sup>18</sup> *the* plane of genius. That garment *he* has given to another one. And if *you* say, “What about Shakespeare?”, *the* first thing *is* who was Shakespeare? *It* is not the soul, *it* is the garment *which has* come again renewed. The difference only comes in words. In sense there is no difference.

And now coming to the actual destiny which we recognize from the time of birth to death. This is an<sup>19</sup> idea, that man is the master of his destiny. But what really happens is that the destiny is the master of man. So *it* begins. If *he is* fortunate *he* ends with it. But *when he* begins, destiny is master. Man is subject to climatic influences, to conditions in which *he* is living, to personal influences of those surrounding him, and of *his* own actions and thoughts. In this way man lives a life of helplessness from the beginning to the end. Rumi<sup>20</sup>,

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18. Km.hw.: “from” instead of “to”

19. Km.hw.: “the” instead of “an”

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

the great poet of Persia, therefore says that, "Life on earth is nothing but a captivity." And we can see the proof of it, that whatever be man's position, how much wealth *or* power *he has* and<sup>21</sup> at the same time there never is a contentment or satisfaction, that *he* can say, "I wish for nothing." What does it mean? It means that there is *a* continual yearning to find something, to accomplish something, to touch something which *he* does not know what it is. Take *a* material man, or *a* spiritual man, always a hidden longing he has to reach something which *he* has not reached. Since reason is the slave of mind, if man asks, "What is it?", then he finds an answer. The reason *he* says *is*: "Yes because you are lacking the means"; "Yes, because you have no friends"; "*Because you have* not that position in life"; "*Because you did* not accomplish that or this. It is that." But suppose all that one yearns for was once obtained, even then yearning will continue because there is *an* innermost longing to find that mystery which is hidden in man. If one asked, "What is the reason of all the misery and weariness<sup>22</sup> that one experiences through life?", I shall answer in one word, and that is limitation. That limitation is caused by these very many influences which subject man's life.

Man is likened to a machine, a machine which has an outward mechanism. And so there is a physical body. That is the outward, gross mechanism. And then the mind, that is *a* fine mechanism. But *these are* two aspects of *the* mechanism, and as long *as* man knows of *the* mechanism only, *he is* subject to influences working through him. *Whether he is* willing or not, *he* must go forward in life or backward, as it might happen by the influences working to manage this mechanism. But besides this there is a divine spark in man, and that spark represents the spirit of the creator. It is a divine spark which has the free will. The whole creation is made by the power of this one substance, and *it is* in every man. The more *he is* conscious of this spark, the more *he* blows *it*, the more this spark begins to rise as a flame, and it illuminates the path toward the accomplishing of the purpose of his life.

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21. Km.hw.: "and" omitted

22. Km.hw.: originally Kismet wrote "weariedness", but then crossed out the "-ed" to make "weariness"

And now coming to *the* question, how can this spark be blown and developed, how can it be raised so that one may be able to see life more clearly? The Sufis and Yogis and mystics of all ages have considered that this is the secret of life, to discover the divine spark in man. And *it* can be discovered in the heart. As *the* pearl is to be found in the shell, so *the* divine spark can be found in the heart. In *the* first place, man does not know if *he* has a heart or not because heart is a word of *the* dictionary now. *He* says, "I can understand brain. *It* is in *the* head. *But I* cannot understand heart. Is *it the* piece of flesh hidden in *the* breast?" *But* that is a different thing. The heart is the feeling quality, and today this quality is ignored. The most people are trying to develop intellectuality, and this *quality* of feeling is undermined. People say that, "We must argue or discuss. But what can be felt? This is a different thing. It does not belong to intellectuality." And in this way they have cast aside that secret by which the spiritual knowledge can be attained.

There are three kinds of master minds known in the East. Once a person has attained mastery over himself, and mastery over life, once he has developed *the* divine spark, *he* is responsible, made responsible for a greater work in the world, just like a mother is made responsible by nature to look after and protect and sympathize *with* her child. *It* is a divine conjunction<sup>23</sup> to *the* mother to attend to *her* little ones; so there is a divine responsibility given to man when he has reached that stage of mastery in life. There is a word in English language when a person says, "I received a call to do this, or to do something worthwhile in life." But there is such a thing as a call when one has reached the mastery. And when this divine spark is kindled in the heart, there comes a call, one feels it intuitively, an urge that nothing can prevent, which is inspiring at the same time<sup>24</sup> and has every capability to make a way. Those who have reached mastery, they receive that call. But you might think that that call must be to do religious work or spiritual work. *It* is not necessary. All work that one can do, that is a spiritual work. Then that person may be in business,

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23. Though "injunction" would seem to be the right word here, all documents have "conjunction"

24. Km.hw.: "at the same time" omitted

*he* may be a general, a king, a president, *the* head of a business, *it* does not matter in what capacity *he* received that call, in whatever work. *He* then begins to do in answer to the inner inclination, *he* is answering the call.

People talk so much about *mahatmas*<sup>25</sup> and masters in caves of Himalayas and remote places. *It is a* wonderful idea to picture a master in *the* mountains where *one* cannot<sup>26</sup> reach. But at the same time, if that *is the* place where masters are exiled, we would rather not reach that stage, *we would* rather be in *the* world, and suffer in *the* world, and accomplish the will of God. *It is* a good story for magazines or novels. In reality, in every walk of life, whatever man does, whether *it is* profession, or business, *or* industry, or religious or spiritual work, if *he*<sup>27</sup> has reached that stage when the spark of the creative spirit is kindled, every urge, every impulse *which* comes to him is divine impulse. *It* has strength and power and inspiration in it. Man goes forward to accomplish whatever *he has* to accomplish in life. And that is the call he has received.

The three aspects of the masters are called the saintly spirit, the master spirit, and the prophetic spirit. The first is the spirit of kindness, of gentleness, of passiveness<sup>28</sup>, of resignation, a spirit of tolerance, the spirit of good will to all men, the readiness to sacrifice, an outgoing tendency, the sympathy pouring out every moment, a desire to do every sacrifice, to bring some happiness to others, a continual sacrifice. That is *the* tendency of the saintly spirit. A person *who* is gentle, modest, humble, passive, lenient, most sympathetic and kind.

And then there is a master spirit. This is another tendency. This person is strong, self-controlled, powerful, persevering, patient,<sup>29</sup> full of courage and hope. This person is ready to struggle and go under all difficulties in order to accomplish anything that is given by the divine spirit to this person to accomplish.

And there is a third person, that is *a* prophetic spirit. That spirit

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25. For *mahatma*, see Glossary; this term was used by Theosophists (see List)

26. Km.hw.: "no one can" instead of "one cannot"

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

28. Km.hw.: "forgiveness" instead of "passiveness"

29. Km.hw.: "patient," omitted

has both qualities in him. Today we have lost the idea of prophetic spirit. Also today we do not know the first two different temperaments I have explained, because the saintly spirit is not known except the names of saints who belong to *a* particular church, prophets<sup>30</sup> in *the* Bible, and masters only in philosophical books, that there exist some masters. In reality it is a privilege of every soul, that on arriving on *a* certain stage it is opened to either one or another according to *the* attribute the soul has been born with.

Do you think that saints and sages and prophets were stories of the past, or in *a* certain period, and *that* never such *persons* appeared, such persons existed in *the* world? *That they* are in *the* mountains? No, no. The kindled souls are to be found everywhere.

It was my life's privilege to devote nine years of my life in travelling throughout India on pilgrimage. But not to shrines, *but* a pilgrimage to the living holy men. And having seen many living personalities, do you think those who lived, *they lived* as monks? No. Some of them I have seen in the midst of the crowd, great souls with high inspirations, singing hymns, perhaps walking in *the* procession of the peasants. He<sup>31</sup> *was* even greater than *the* gods *they were carrying in the procession*, making himself one like everybody else. *There was* no show of spirituality of any kind. Have I not seen them in different walks of life, in comfortable surroundings, and in utter poverty, in all different garbs: in a religious garb, in *the* garb of *a* workman, of *a* humble man. Under all conditions they live, and yet they live a most happy and most exalted life.

The attribute of the third man, the prophetic temperament, represents the<sup>32</sup> both natures, the saintliness, at the same time strength, passiveness, at the same time courage *and* enthusiasm; resignation, at the same time power. Therefore, two contrary attributes are to be seen in *the* life of *the* prophet. Therefore, *it is* more difficult than *the* life of *the* saint and master. *The* responsibility in *the* life of *the* prophet is greater. His natural tendency *is* to keep away

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30. Km.hw.: here is a long series of dots before and after "prophets", indicating missing material; however Km.sh. shows no gap

31. Km.hw.: "He" later placed between parentheses and "Such a one" written in the margin

32. Km.hw.: "the" omitted

from *the* world, but *he* is thrown into the world *in the midst of the* crowd. *He* is subject to the criticism of those who very often do not understand. Therefore, the life of Buddha, Muhammad, Moses, Jesus Christ, Krishna, and Rama, all had a great difficult time in their lives. At the same time, what they have accomplished is much greater than anyone else could accomplish. *It* is not for *their* teachings that people love them; *it* is by *their* own personality, *their* example, *their* presence itself which has impressed the world to esteem them high, to have devotion for them for centuries after *they* have gone. So many Muslims five times every day think of *the* Prophet. Whenever *they* say *the* name of Muhammad, their eyes shed tears. There is no end of Christian population in *the* world, and *the* name of Jesus<sup>33</sup> Christ *is* always dear to them. *The* same with Krishna. *It* is so many thousand years ago that the Krishna existed, but today *they* have the same love and *the* same affection and esteem for their beloved master. And at the same time, in all ages there have existed wars *which* were caused for<sup>34</sup> the differences of religions. And at the same time, *the* followers of all religions have estimated<sup>35</sup> their own master high<sup>36</sup> ... in our civilization, to understand all these great teachers *and the* good *they* have impressed *upon* the soul for centuries to be their name, *their* teaching to remain and to be cherished in the hearts of thousands and millions of people.

And then again we can find the secret in the words of Christ who says, who claims himself to be alpha and omega<sup>37</sup>. What is *the* meaning of alpha and omega? The first and the last. *The* first and *the* last does not mean beginning from the birth of Jesus Christ and ending with this history, but ending in eternity. What about before Jesus Christ? Is *he* not the same from *the* first till *the* last! *He* is *the* continuity of alpha and omega. If we understand this, we shall have quite a different view on the subject; we shall not blame the Buddhists for saying, "Buddha is the greatest", nor Muslims *for saying* that, "Muhammad was greatest." We shall only see as there is a story of

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33. Km.hw.: "Jesus" omitted

34. Km.hw.: "by" instead of "for"

35. Km.hw.: a series of dots after "estimated"

36. Km.hw.: several dots instead of "high"

37. Revelation 1:8

four girls who were discussing whose mother *was* the best. One said, “My mother *is* very good.” “No,” *said the other*, “my mother is the best.” *The third girl said*, “Not at all, my *mother is the best*.” But<sup>38</sup> *the fourth girl said*, “*It is not your mother, or my mother, it is the mother that*<sup>39</sup> *is the best.*”

When we look at it from this point of view we shall find that *the* personality which has impressed millions of people for centuries together *are* different names of one personality, of one spirit. Call them Hindus, Israelites, *it is one and the same religion. And the* different holy scriptures *are* different interpretations of that one wisdom which is divine wisdom, *which has* no beginning nor end. Many scientists have come with many discoveries. After thirty years another scientist comes. But among prophets and mystics, there is no such difference. Millions *of* years before, any prophet that existed, his conception and his idea of life is *the same as*<sup>40</sup> *any* God-realized man that<sup>41</sup> says about it. Therefore, these religions only differ in *the* outer form. In *the* inner spirit *they don't* differ. But our study of religions is outer study. I met the other day in Switzerland a professor who had great distinction. And *he* was speaking about Islam, Christianity, and Hinduism. I told him, “Why do you see the difference; why not see where we meet? *It is by* understanding *that* we must get where is the truth, where we all must meet.” But *he* says, “We are taught not to study religions with sympathy. *It must be mental study. We must keep them apart.*” I said, “*That is a good way of studying! You cannot get insight into it. If you like to study a man, or a book, if you wish to get insight into it, there must have*<sup>42</sup> *sympathy for the same.*” It is the sympathy which we must develop in ourselves in order to understand comparative religions.

In this stage of civilization we ought to be able to tolerate the faith of one another, and Universal Worship<sup>43</sup> is necessary today instead of all different denominations. *One* might ask, “What is

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38. Km.hw.: “But” omitted

39. Km.hw.: “who” instead of “that”

40. Km.tp.: “what” later added in the margin

41. Km.tp.: “that” later placed between parentheses

42. Km.hw.: “be” instead of “have”

43. A form of worship instituted by Inayat Khan in 1921 (see List)

Universal Worship?" *That the Hindu goes in the Muhammadan church with the same ideal as the Muslim has. Besides, that in one's service all the different scriptures may be read, that the great teachers of humanity who have given their lives for the cause of truth and humanity may be esteemed and respected. It is in this way that religions can be unified, and that one can come to the higher truth which is the underlying spirit of all religions.*

*God bless you.*

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Kismet Stam's shorthand and longhand reporting

Recital Hall, Fine Arts Bldg., Chicago  
 Tuesday evening<sup>1</sup>, April 27<sup>th</sup>, 1926

### The Purpose of Life

Beloved ones of God,

My subject of this evening will be the purpose of life. The purpose of life can be seen from two points of view: the purpose of the life of an individual, and the purpose of the life of every soul. Each individual has a purpose in life to begin with. But in the end, each individual has the same purpose as the other to finish in life. For the beginning, each individual has his peculiar purpose in life. In the end, everyone has the same as the other in order to fulfill the purpose of the creation. Therefore, this subject must be seen from these two points of view.

Sa'di<sup>2</sup>, our<sup>3</sup> great Persian poet, says that, "Each soul is born on earth with a certain purpose to fulfill, and in order for him to fulfill that purpose a light is kindled in that soul."<sup>4</sup> In other words, every little infant shows from his cradle, if you can only look at its little feet, the purpose that *he* is to accomplish in life. Those who cannot see, they will not see. Those who can see, they need not wait till *the* infant is grown up. It begins to show with his movements, with his smiles, and<sup>5</sup> *his* cry, with the sparkling of his eyes, he begins to show

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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.: "Tuesday evening" omitted
2. For Sa'di, see List
3. Km.hw.: "the" instead of "our"
4. The source of this quotation, a favourite of Inayat Khan, has not been found
5. Km.hw.: "and" omitted

the purpose *he* is to accomplish in his life. And yet, are there not many who for their whole life, each day toiling from morning till evening for *a* piece of bread, remain ignorant of the purpose of their lives? And no matter how rich a person is, no matter what rank he has in the society, no matter what power he possesses, how much comfort and convenience *he* has in life, *how much he* is enjoying life, at the same time, till he has not<sup>6</sup> understood the purpose of his life, he has not entered the world of happiness. He remains discontented in every condition of life, however favourable his life seems to be; till *he has* not<sup>6</sup> found his purpose, *he* is always in the confusion. Do not think that only those who have difficulties and troubles in life, that they are the ones who seem dissatisfied. But those in palaces who have all the things that *they* would like to possess, in spite of that *they are* not contented. Why? Because *they* do not yet know the purpose in their lives. That is the reason why a person goes from one thing to another, in business, in commerce, in industry, in study. The one who does not know the purpose of his life, *he* goes from one thing to another, whether *he* accomplishes or not, for the real satisfaction depends for<sup>7</sup> the realization of the purpose of life. And again, those who have accomplished great things in the world, who have come out in the world as inventive geniuses, as artists, scientists, writers, musicians, heroes, kings, generals, leaders of humanity, what are they? They are the ones who have realized sooner or later the purpose of life. They are the ones who go from earth with satisfaction, feeling that *they* have accomplished the purpose of life for which they were born.

Friends, man apart, even trees and plants *are* not satisfied before *they have* accomplished the purpose of life. Even an object we ourselves do not like to keep in our rooms, in our houses, *when we* think *it is* of no use, for every object has its purpose. And when *it* is not in *its* right place, and not utilized for *the* purpose for which *it* exists, *it* is not wanted. We ourselves become disgusted with such things. And at the same time, among relations, friends, neighbours, acquaintances, we always have a sense to perceive if there is a certain purpose in that friendship. If there is no purpose, then that friendship

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6. These "not"s seem erroneous here, yet they appear in both sh. and lh.

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

does not last. There must be some meaning in it. If there is no meaning, if *there is* no object, then *it is* of no use. How many souls move about hither and thither looking for work, looking for occupation, for business, amusements, pastimes, with this object to find, unconscious, to find the particular purpose of their life. And only that moment when they have found the purpose of their life they begin to live. And before that their life is as death. A person unaware of the purpose of life is not yet born.

And now coming to the different objects people have in their lives to accomplish. There is one person who is busy from morning till evening earning and collecting wealth. That is the only one object he has before himself. All importance *he* gives to this one object. And *the* day he will collect wealth, that day *he* will think *the* purpose is accomplished.

And then there is another man, his purpose of life is in comfort, in happiness, in a good time. That is the one thing *he* is seeking after.

And there is a third man who is working *from* morning to<sup>8</sup> evening what he considers his duty. Be it towards his parents, or husband, children, family, relatives, or nation where *he* gives his life, be *it* to his people or toward his race, he considers his life's purpose in the duty that *he* is doing.

And there is a fourth person *who* is praying and living a religious life, and trying to do good. And he wishes to reach that gift or reward which is promised by the religion as the reward of the faithful, of the religious.

Now there is a tendency of man to criticize the other. The one who thinks and believes in enjoying life, he says, like Omar Khayyam<sup>9</sup> says, that, "O my Beloved, fill the cup that clears today of past regrets and future fears. Tomorrow, why tomorrow I will be myself with yesterday's twenty<sup>10</sup> thousand years."<sup>11</sup> He says, this moment, if this moment is passed with pleasure, with happiness, with joy, this is something accomplished. Let the wretched cry for

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8. Km.hw.: "till" instead of "to"

9. For Omar Khayyam, see List

10. Km.hw.: "seventy" later written above "twenty"; the original has "sev'n" and begins with "Ah" rather than "O"

11. See *Rubaiyat* (see List), ed. FitzGerald, XX

tomorrow, let the miserable think of yesterday. If I can be happy, that is something accomplished. *He* is right, too, *he* has a reason. The man who is collecting money, *he* says, “Why! There is everything worthwhile done: a bridge made, a hospital made. Who has done it? Is it not those who have earned and collected and used to a better purpose? Those who have not anything, they cannot do those things which one who possesses can do.” Besides, it is not a shock to become rich. *It* takes time and thought, *it* needs perseverance and patience. Resignation is to be practised. Although *the* other laughs at him, after all *he* is the one who sacrifices his joy and time in order to get that money. And if rightly guided, he uses that for the better purpose. He has every reason on his side. Can you blame him?

And the other person who says, “My religion is my service, be it to my mother, or be it to my father. They have brought me up; *they* have shown the compassion of God in *my* childhood. Now it is my duty to look after them, to sacrifice everything for their pleasure.” Or, “For my country, I will give my life in the battlefield in order to defend my people. *This* is most sacred to me.” Can this man be blamed? Has he not *a* reason?

And then again there is a fourth man. *He* says, “What is it, after all? Is there not a life beyond? Shall we be unaware of it? Is *it* not wisdom to think of tomorrow? Many think of today. Is *it* not worthwhile to think of tomorrow? Is *it* not *a* higher ideal than *to* think of this earth, to which one can reach and hope for?” He has a reason too. And once we become wise we cannot condemn one of them. So long as a man has not yet touched the essence of wisdom, *he* is ready to despise others. *His* own object seems to be the best, because that *of the other* is not his own way. But that is not wisdom. The moment one has reached wisdom, one begins to see the purpose of each person’s life separately. *Then one sees* that is<sup>12</sup> *the* best thing for him.

Besides that, dear friends, we don’t need to become all alike. We are not born alike. Each *one has a* different feature, *different* tendency, different idea. Why must *we* be all alike? To think that all must be alike is just like thinking every key on *the* piano tuned to *the*

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12. Km.hw.: “as” instead of “is”

same note. What would that be? No more a piano. And this universe is nature's orchestra in which each person has *a* different part to perform, whether that part appears to be wrong, or<sup>13</sup> *whether* it does not meet with approval, what does it matter? *It* belongs to nature's symphony. *We* ought to look at it in that way. If we despise, then *we* only can approve of those who do like us, and all others who do not do *like us* are on<sup>14</sup> the wrong. And that is the tendency every man has, although *he* does not know it.

And now coming to the purpose of an individual. Good and bad, right and wrong, virtue and sin, all these are based upon this one point, and that point is whether what one does, what *one* thinks or says, agrees with the object one has to accomplish in life. If that takes away man from *the* object *he* has to accomplish, it is wrong. There is no thought, speech, or action which is stamped right or wrong. What is not in its place is wrong. Everything *which* is in its time is right; *if it is* not in its time, *it* is wrong. What helps one to accomplish *the* object is right, and what hinders a person in the accomplishment of *the* object is wrong. It is on this principle that right and wrong is based. Man has sought the basis or secret of right and wrong in man-made principles. *He* wants to read in books of ethics, in words of clergymen; *he* wants to know from outer sources the principle of right and wrong. But in that *we do* not come to the root and essence of distinguishing what is right and wrong. *It is* not the action, not the thought, it is the place, the time, it is its result, it is its effect which makes it right or wrong. People in vain discuss and argue on this subject. One says, "*This is right.*" *The other says*, "No, no, *this is right.*" One says, "*This is sin*"; *the other says*, "*This is virtue.*" Once *he has* realized it, *he* would keep his lips closed. If *a person* says, "*This is virtue,*" *he* says, "All right." If *a person* says, "*This is sin,*" *he* says, "All right. *If it is* sin to you, *it is* all right." As Jesus Christ has said, "Judge ye not, lest ye be judged."<sup>15</sup>

And now, to define this idea of the purpose of *an* individual's life, I should give an example that there were two students, one student of

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13. Km.hw.: "or" omitted

14. Km.hw.: "in" later written above "on"

15. See Matthew 7:1

literature, and *the* other of medicine. *For both the examination was very close, and each had to study to prepare for his examination. There was a play going on in the city and both thought very much of going there. At the same time, the examination was approaching, and every minute in life was important for them. And yet thought<sup>16</sup> if<sup>17</sup> they could both not resist, and went, and saw the play. And that much time was lost. And when they came, the one who was the student of literature was inspired by what he had seen, and in the examination it helped him. And the student of medicine had only lost his time, and he failed. The same thing which was virtue for one was sin<sup>18</sup> for the other. One was benefited<sup>19</sup> by the same action by which the other had a loss<sup>20</sup>. They are wise, therefore, who in doing everything in life keep their object before their view, and consider their object as the purpose of their life, and who in going toward their object and<sup>21</sup> fix their mind and focus their gaze, and everything that draws from right or left,<sup>22</sup> do not pay any attention to<sup>23</sup>; who by single-mindedness and constant perseverance and patience, go forward go<sup>24</sup> and attain to the purpose of their life.*

And now coming to the purpose of the collective life. The Persian poet Rumi<sup>25</sup> says that, "Every soul on earth is a captive, captive in this body of clay, which causes every limitation to the soul."<sup>26</sup> And I should add that man's being is happiness itself. Not knowing this, man tries to get happiness from outside. But he never can get happiness from outside. What he can get from outside is pleasure, not happiness. Pleasure is but a shadow of happiness. But very often we confuse between *the* words pleasure and happiness. Pleasure is attained by the things which are outside of ourselves, but happiness

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16. Km.sh.: "thought" could also be "wrong" as it is the same sh. symbol

17. Km.hw.: "thought if" omitted

18. Km.sh.: "virtue" instead of "sin", evidently a mistake

19. Km.hw.: "defeated" instead of "benefited"

20. Km.hw.: "gain" instead of "loss"

21. Km.hw.: a comma instead of "and"

22. Km.hw.: "they" added later

23. Km.hw.: "it" added later

24. Km.hw.: "go" omitted

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

26. The exact source of this quotation has not been found

can never be attained by things outside. It is only an illusion of happiness which one experiences by *the* attainment of outside happenings. But if the happiness is within us, it is not a certain substance within us we should discover. It is ourselves. Happiness is our very being. And when a person does not find happiness, it means that one<sup>27</sup> does not find himself. Unhappiness means a person who walks in the sleep, and there is all dark and *he* does not know where *he* is going. He cannot see anything else and cannot see himself. It is the same thing till a person has experienced real happiness.

The soul in reality has a greater inspiration, has a greater power, has a greater freedom, has a greater peace. But since the soul is buried or is imprisoned under this body, the happiness is lost to view. Whether a person realizes this, whether *he* accepts this or not, he cannot help *that* there is a constant yearning in every soul one day to find the purpose of life. In other words, there is a constant yearning in every soul to<sup>28</sup> one day to become free from this imprisonment. There are many different miseries and many different sources of pain and unhappiness. But if I were to tell you one reason for all manner of misery and wretchedness and unhappiness, it is *the* limitation of man. And limitation caused by what? By this imprisonment. Then again Rumi, the great Persian poet, pictures it in his poetry in a most beautiful way. He says, "Hark to the music of the reed, a piece of reed which was cut away from its stem, and then several holes were made in its heart. Then *it* began to cry, and its music was appealing. Why? Because it brought its lamentation to its listeners, and they felt in sympathy with it."<sup>29</sup> Then again Rumi goes *on*, "My friends, those who sympathize with me are drawn to me. Why is it? What is it that draws them? That<sup>30</sup> *it* is my soul's cry. That cry inspires them and gives them sympathy for me."<sup>31</sup> When we look at human nature and human life, we shall find those who are still unaware of this secret and continual yearning of the soul for its freedom from its captivity attract less sympathy than those who are more aware of soul's

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27. Km.hw.: "he" later substituted for "one"

28. Km.hw.: "to" omitted

29. *Masnavi* (see List), Book I, Prologue

30. Km.hw.: "That" later placed between parentheses

31. The exact source of this quotation has not been found

captivity. Their atmosphere, voice, word become appealing, because they are becoming aware of the secret of life and of nature. Therefore, whatever be the purpose of man's life, whether *he* is a businessman, a professional man, a *man* of science, of art, or politics, there comes a time when he feels that besides that there is a purpose in his life, and that is the unlimited purpose of life *which* is in<sup>32</sup> the freedom of the soul, to free it from its bondage, to rise above this body of clay, to get away from this limitation. And those who do not know this<sup>33</sup>, and those who are unhappy think, "How *to* get away from it? Is it death that will take away from it? And if that must come by itself, and if that *is the* only way, why then *are we* here on *the* earth?" And my answer is that those who are asleep, they need not awake. In India we have a belief that the one who is sleeping must be left to sleep. He must not be wakened, for *he* needs sleep. If *we* try to wake him, *we* are doing him a harm, when *he* must sleep *and* you wake him. Those who are not aware of this imprisonment, if *they are* all prisoners in sleep, *they* are happy. If ignorance can keep a person happy<sup>34</sup>, there is no need of hastening. *It is a* great mistake on *the* part of wife or husband *to think that the other* must waken soon. A person naturally feels *that*, "My child, or brother, or sister, must waken." Are we always right in thinking that a person is not wakened? That person is perhaps more wakened than *we are* ourselves. We don't know.

There is an Eastern story of a wife who prepared a feast when the husband came home. *He* asked, "My good wife, why *have you* prepared a feast for<sup>35</sup>? Is it a birthday, a holy day, a religious day?" *The* wife said, "My husband, *it* is more than a holy day; *it* is a wonderful day." *He* said, "Will you tell me, what is it?" She said, "Since the time of our marriage I had thought that you did not believe in God. And in spite of all goodness, and kindness, and gentleness I saw in you, I had this one anxiety." "And then?" said he. She said, "To my pleasant surprise, I heard<sup>36</sup> last night you saying in sleep the word God." "Did I?" said he. "Alas, my secret is broken." He lay

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32. Km.hw.: "in" omitted

33. Km.hw.: "this" omitted

34. Km.hw.: "unaware" instead of "happy"

35. Km.hw.: "for" omitted

36. Km.hw.: "I heard" later moved to after "last night"

down, and was found dead. God in his life was the greatest secret. He never *wanted* even his wife to know about it. For others, God was a belief; for him, *God was a reality*. For others, God *was* a name; for him, God was a being. And *he* could no longer live after that secret came out, for that was the most precious thing in his life. He cherished throughout his whole life that secret sanctity. Once *it was* brought out, his heart was broken.

We are not always right in thinking our neighbour or friend is not wakened. How many people in this world are fond of appearance, religious appearance, spiritual appearance. They attach all the importance to outward things. But outward things come next. Real wakening belongs to the soul. *It has* nothing to do with what *is* called creed, *or the religious*<sup>37</sup> you belong to. For the freedom of the soul, for spiritual attainment, *it is* not necessary <sup>38</sup>you must belong to that particular church, that particular religion, that particular faith, or belief in that particular God<sup>39</sup> community. We all, what religion we belong to, what race, *what* caste we come from, we are the rays of the same sun or source. Our goal is the same. We all have the same way <sup>40</sup>we are born, and the same way we retire; the same we have come, and *the* same we return. And all these distinctions and differences are man-made differences. Therefore, those who attain to soul's freedom, they do not give great importance to differences of church and of faith. For them the meaning of religion is different. Those who understand, for them there are not many religions. Many religions *are* many interpretations of the one religion which is the<sup>41</sup> one religion, call *it* what you will. Let Christians call it Christian *religion*, let Buddhists call it Buddhist religion. Those who understood that religion have understood all *religions*. And those *who have* not understood, *they* may follow all religions and not come to the truth.

The unlimited purpose of life is attained by self-realization. And how is self-realization attained? By playing death. And *you* might ask,

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37. Km.hw.: "religion" instead of "religious"

38. Km.hw.: later "that" added

39. Km.hw.: "God" omitted

40. Km.hw.: later "in which" added

41. Km.hw.: the word "the" is underlined, indicating Inayat Khan emphasized the word when speaking

“What is playing death?” In reality, although we are sincere in everyday life, *we* are playing just the same. Whatever *we* make of our life, we are continually playing. Everything we think *and* do *and* imagine, *it* is all playing. *It* is nothing else.

As there is the story of a dervish who once told to a young man to come and see *him*. *The young man* asked, “Where do you live?” *He* said, “*In the place of liars.*” *The young man* was very amused. *He* thought, “Here is a dervish *who* spoke words of truth, and *he* lives in *the* place of liars.” *He* said, “It is very amusing.” But *he* went to see that place. *He could not find it.* In the end near cemetery where was living<sup>42</sup>. *He* asked, “Why did you call it *the* place of liars?” *The dervish* said, “Come with me, and *I* will show you.” *He* took *him* in the graveyard and said, “Look here. Here is the tomb of a general. One day *he* was sitting on horseback and calling himself a general. And this man was a prime minister. Look here, where *he* is, at *the* feet of *the* passers by. And this man was called a king. Is he a king? Are they not liars? From morning till evening *they* are telling lies.” What is our life in the world? It is revelling in unreality, making ourselves impressed by illusions, by a play of shadows. And when this puppet-play is over, *one* begins to see. What was it? A puppet-play. A moving picture. Nothing more than that.

If we are already playing in everyday life, *it* is just as well to play, as the wise have played, death. And *you* might ask, “What is it? How do the wise play death? What they call concentration, meditation, uniting with the higher spirit, self-realization, how to attain to it by playing death?” If I explained it a little further, *I* will be more clear. What we call life is nothing but the part of life which we experience through our five senses, the action of seeing, hearing, smelling, tasting, touch. These five actions, the part of life we experience, it is that part of life we recognize as life. Besides that, the other part of life which is vaster still, deeper still, greater still, eternal, and most dependable, we are unaware of. Because one part of life *we* recognize as life, and *the* other *we* have turned our back to. The wise who realize the truth of life, they begin to play death. It means, this part of life we

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42. Km.hw.: “he found that the place where the dervish was living was a graveyard” instead of “near cemetery where was living”

have called life, toward this part of life *they* close their eyes. It is the process of closing yourself to that part of life you have called life. Immediately you have closed yourself toward it, another side of life opens itself. You begin *to find yourself* in a vaster field, in a greater freedom, you begin to find yourself in the eternal peace, lifted up *to where you* can live and will live forever. You begin to find *that* in spite of all difficulties and distress of life, you have found a source of happiness, a shelter more powerful<sup>43</sup> than all things of this changing world. It is the seeking of that part of life, that part of the self which is self-sufficient, which is knowledge itself, truth. <sup>44</sup>It is in *the* attainment of that that the ultimate purpose of life is attained.

God bless you.

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43. Km.hw.: "faithful" instead of "powerful"

44. Km.hw.: "and" later added, and previous sentence continued

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Chicago, The Playhouse  
April 28<sup>th</sup>, 1926

### **The Soul, its Origin and Unfoldment**

Beloved ones of God,

My subject of this evening is the soul, its origin and unfoldment. When we look at life and this<sup>1</sup> process of development, either from mystic point of view or from scientific point of view, we shall find that it is one life developing itself through different phases. In other words, there is one vital substance, call it energy, intelligence, call it force, call it light, call it God and<sup>2</sup> spirit, which is forcing its way out from the most dense aspect of nature coming to the finest aspect of nature.

For instance, by the study of *the* mineral kingdom we shall find a life in them forcing its way out. When you scientifically look at it, you will find from the mineral kingdom come substances such as gold and silver and precious stones. That means there is a process by which it becomes finer and finer and finer till *it* begins to show that the spirit is radiance, intelligence is beauty, that it even manifests through the precious stones. That is a scientific point of view. And when you come to a mystical point of view, if you go among rocks, if *you* stand in the mountains, if *you go* in the solitude *where there is* no one else, and you are alone there, you begin to feel an upliftment, you begin to feel a sense of peace, a kind of at-one-ment with the rocks, hills and mountains. And what is it? It is the same spirit which is in you, 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. Km.hw.: "its" instead of "this"
2. Km.sh.: "and" could also be "this" or "a"; Km.hw.: "or" instead of "and"

same is<sup>3</sup> in the mountains and rocks. That spirit is buried in rocks, not so much in ourselves. But *it* is the same spirit. Therefore, *we* are attracted to mountains, *although* mountains *are* not so living. Therefore, *they are* not so attracted, *we* more. Besides, what can *we* give to the mountains? Lack of peace, discord, our inharmony, our limitations. What can the mountains give us? Harmony, peace, a calmness, a quietness, a sense of patience, endurance. What do they inspire us with? The idea that they have been waiting perhaps for thousands of years for an unfoldment<sup>4</sup> which comes by the development of nature from rock to plant, from plant to animal, from animal to man. And *it* is all this natural<sup>5</sup> unfoldment of the spirit which is buried in all these different aspects of nature. And at each step, from rock to plant, from plant to animal, and from animal to man, the spirit is able to express itself more freely, able *to* move itself more freely. In this way the spirit finds itself in the end.

What does it show? It shows that there is one purpose working through the whole creation. The rocks are working out the same destiny as man, the plants *are growing towards the*<sup>6</sup> same goal as man. What that goal is? Unfoldment. That the spirit is buried in them *and* wants to make its way out. That at each step of evolution ...<sup>7</sup> there is a new unfoldment, a greater opening. Darwin has given to *the* scientific world scientific ideas, and one thinks from mineral<sup>8</sup>. From *the* animal, as Darwin says, man has come. *It* might seem to a person that *it* is a new scientific discovery. It is not true. There are proofs in the books of the Persian poets, a poet who existed seven hundred years before Darwin, who says in his poetic terms in religious form that God slept in the rock, dreamed in the plant, awoke in *the* animal, and realized himself in man. Perhaps has not said it<sup>9</sup> in detail and as plan from maker<sup>10</sup> man has come. But *the* outlook is given by a poet so

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3. Km.hw.: a space instead of "is"

4. Km.hw.: "upliftment" instead of "unfoldment"

5. Km.hw.: "gradual" instead of "natural"

6. Km.hw.: first a number of dots, then "growing towards the" written above the dots

7. Km.sh.: a series of dots; Km.hw.: no dots

8. Km.hw.: "and one thinks from mineral" omitted

9. Km.hw.: "it was not said" instead of "has not said it"

10. Km.hw.: "plain from where" instead of "plan from maker"

many hundred years before. And fifteen hundred<sup>11</sup> years before, Prophet Muhammad in giving Qur'an says the same thing. That first was a<sup>12</sup> rock, and from that came the plant, and afterwards animals, and from that man was created.

Now the difference between biological and scientific point of view and mystical and prophetic point of view is this: A material scientist looks at it in this way, here is rock; by *a* process of development *a* kind of life has come *into* it; then vibrations increase and from animals comes man; man is a developed animal. So from perfect denseness intelligence has developed. This<sup>13</sup> mystical conception is different, the mystical conception<sup>14</sup>. A mystic does not trace the origin of life in the rock. He traces *it* in spirit. You may say, "What is spirit?" The spirit is intelligence. But one might think that, "We don't see intelligence in the rock, in the animals." The answer is that we must first distinguish between spirit and matter, what difference there is between these two. The spirit is finer matter; the matter is the dense spirit. In other words, the water is snow and the snow is water. When the water is not frozen it is water. When it is frozen it is snow. When again it is heated, again *it* is water. The same thing with spirit and matter. There are many in this<sup>15</sup> world inclined to say, "Matter does not exist." *It is* easy to say, but difficult to prove. Besides, is it not a conception? Besides, others say, "Spirit does not exist." What is needed is to understand the relation between the two and *the* difference between the two. When I was travelling in the ship, a young Italian was travelling with me. Looking at me, *he* thought *I was a* priest. He, *a* young atheistic man, began to say, "What is your belief?" I said, "Nobody can say his belief; *it* cannot be put in words. *But may I* ask what is yours? Perhaps you can better say than I do." "Well," *he* said, "I believe in eternal matter." *I said*, "My belief *is* not very far from your belief. *What* you call eternal matter, I call it eternal spirit. The dispute is over the words." If *you* don't stick to preconceived words, *there* is no

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11. Km.hw.: "fifteen hundred" underlined and an exclamation mark written in the margin; the number is not exact

12. Km.hw.: "the" instead of "a"

13. Km.hw.: "The" instead of "This"

14. Km.hw.: "the mystical conception" omitted

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

difference. Many in this world argue over words. If you get to the sense, *there* is no dispute left. If he sees *the* eternal aspect in matter, which is ever-changing, let him call it eternal. *It* does not matter. *It* is the eternal aspect of life we are looking for.

And now coming to the idea of the mystic's conception of the soul. Mystic sees a development of material life from rock to the plant, and<sup>16</sup> *from* plant to animal, and from animal to human physical body. This is one thing. This is apart<sup>17</sup>. And then there is another thing, and that is the divine spirit, the light, the intelligence, the all-consciousness. One thing makes the earth, the other thing makes the heaven. It is that sun, the divine spirit shining and projecting its rays. Each ray becomes a soul. Therefore, it is not true when *a* person says that man has come out of a monkey. It is degrading the finest specimen of nature that God has created by calling it an improvement of *matter*<sup>18</sup>. *It* is *a* materialistic, limited conception. Soul comes direct from the divine spirit. *It* is intelligence itself; *it* is a<sup>19</sup> consciousness. But not the consciousness which we know, for we never experience the pure existence of our consciousness. What we know of our consciousness is what we are conscious of, and therefore we only know the name of consciousness. But in reality *we* do not know what consciousness means. There is no difference between pure intelligence and consciousness. We call pure intelligence consciousness when that intelligence is conscious of something. But at the same time, what we are conscious of is something that is before us. We are not that. We are the being who is conscious, not what we are conscious of. But *the* mistake is *that* we identify *ourselves* with what we see, because *we do* not see ourselves. Therefore, naturally man calls his body himself, because he does not know himself. As he cannot find himself, what he identifies himself with is with his body. In reality man is not his body, man is his soul. Body is something man possesses. *It* is his tool, *his* instrument with which *he* experiences life. But body is not himself. Since *he* identifies himself with *his* body, naturally he says, "I live, "I

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16. Km.hw.: "and" omitted

17. Km.hw.: "a part" instead of "apart"

18. Km.sh.: "monkey" seems to written; Km.hw.: "matter"

19. Km.hw.: "the" instead of "a"

die,” “*I am happy*,” “*I am unhappy*,” “I have fallen,” “I have risen.” Every condition of *his* limited and changeable body makes him think, “I am this.” In this way he loses the consciousness of the ever-changing aspect of his own being.

Soul, therefore, is the ray which, in order to experience life, needs<sup>20</sup> this instrument, this vehicle, and that vehicle is the body and mind. Therefore, he usual<sup>21</sup> the other word which we use in our language, spirit, we may just as well call the soul, with its two vehicles, body and mind. Through the body it experiences outward conditions; through the mind it experiences inner conditions of life. Therefore, the soul experiences two spheres, the physical and mental sphere: mental *sphere* through *the* mind, and physical *sphere* through *the* body and *the* five senses.

Now when we come to the evolution of the world according to the point of view of the *mystic*<sup>22</sup>, we shall see that it is not man who has come from the plant and animal and rock, but man has taken his body, his instrument physical<sup>23</sup> from the rock, from *the* animal, from *the* plant. *But he himself* has come direct from the spirit and *he* is directly joined to the spirit. *He* is, will be, and always is above this instrument which he has borrowed from the earth. In other words, plainly speaking, man is not the product of the earth, but man is the inhabitant of heavens. It is his body which *he* has borrowed from *the* earth. Because *he* has forgotten his origin, *the origin* of his soul, *he* has taken the origin of the earth which is only of his body and not of *his* soul.

And now we come to the law of gravitation. Many say *it is a* new theory which was not known to the ancient people. I say that the law of gravitation was even explained thousands of years before even by Buddha. And when we come to read Qur’an, we find there a *sura* where *it* says that, “The soul has come from God and is bound to him.”<sup>24</sup> What science tells today *is* that *the* body of clay, *it*<sup>25</sup> has come

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20. Km.hw.: “brings” instead of “needs”

21. Km.hw.: “he usual” omitted

22. Km.sh.: “biologist” appears to be written; Km.hw.: “mystic”

23. Km.hw.: “physical instrument” instead of “instrument physical”

24. Although the idea expressed here appears frequently in the Qur’an, especially the return to Allah, this precise wording has not been found

25. Km.hw.: “which” instead of “it”

from the earth, is attracted to the earth because of *the* law of gravitation. Earth attracts earth. But prophets and mystics *and* seers and sages always knew “no” and taught, “the soul is attracted to the spirit.” In other words, the body is attracted to earth and the soul, by *the* law of gravitation, to the spirit. When a person is unaware of this, then *he* only knows of one attraction, *the attraction which* is of the earth. *Then he does* not know of *the* other attraction, *which* does not help to give release to the soul, because *the* soul is attracted to the spirit.

Friends, if it were a virtue to be spiritual, I would be the first person to refuse it if *it were* only a virtue. But it is the greatest necessity of the soul, you cannot help it. Very often people think, “Is it necessary to be spiritual? What *do we* gain by it?” *You* don’t need to gain anything by it, but *it* is natural attraction; *you* cannot help it. Those *who are* conscious of it begin to look for it. Those *who are* not conscious *of it*, *they are* unconsciously attracted to something which they don’t know.

During my travellings of so many years through East and West, have I not met most intelligent people, maybe not at all religious, not interested in spiritual subjects, and at the same time, after a little while I have been familiar with them. What *have I* found? There is a secret seeking. Outwardly *it* is out of fashion to think about spirituality, but inwardly they are all the time seeking for it. In France, the schools have erased from the textbooks the name of God and any mention made to religion. Nevertheless, *there* come scientists who after all research of science begin to think about these things. *They* cannot help it. They themselves would like to avoid it, but *they* cannot help it. When people ask, “In *your* travellings, how do you find response in *the* Western world?” I say, “Whether *it is* West or East *or* North or South, *there is response*<sup>26</sup> of every man. Maybe man does not know it, *but every man in the* world is my customer. Every man has interest as soon as you tell him about life and its deeper side. No doubt, some are sleeping, some half awake, and some on *the* point of waking. It is such people, *who are* on *the* point of waking, it is they who must be helped.

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26. Km.hw.: “there is” was later added, written above a number of dots, a question mark written above “response”

Those who are half awake, let *them* awake. They will see. And those who sleep, after sleep is over, *they will* wake up and look for it. It is cruel to wake up *a* person and say it. *If he does not care for* food, let him sleep. When *he* wakes, he *will* feel hungry, *he* will ask for food. That is the time to give him.

And now I come to the question of soul's natural unfoldment to spiritual attainment. Spiritual question apart, every stage in one's life, infancy, from infancy to childhood, *from childhood* to youth, *from youth* to middle age, at every step further there is a new consciousness. Childhood is quite a new consciousness compared to infancy. Youth is quite a different consciousness compared to childhood. And if that is true, then every soul, no matter what stage of life *he* is in<sup>27</sup>, has gone on through so many different unfoldments. Whether *he* knows about it, *whether he* thinks about it or not, but *he* has gone through so many different unfoldments, which have given him a new consciousness every time.

And now there are experiences such as failure in business, or misfortune, or going through an illness, or *a* certain blow in one's life's affairs. Whether it is an affair of heart, *or of* money, *or a* social affair, whatever *it* may be, there are blows which fall upon a person, and a shell breaks, a new consciousness is produced. Very few will see *it is*<sup>28</sup> an unfoldment, very few *will* interpret *it* as such, but *it* is so. Have *you* not seen among your friends a person with disagreeable nature, most uninteresting, you *were* never attracted to, and that person, perhaps after a blow, *a* deep sorrow, after some experience, awakens<sup>29</sup> to *a* new consciousness *and* attracts you suddenly because *he is*<sup>30</sup> gone through a process?

After the war<sup>31</sup> *a* beautiful story was produced in *the* moving picture, that a woman who was always displeased and who never felt at-one-ment with her husband. Once when *her* husband was in the war (and she was quite detached by that time), she was called to be a nurse. And *it* happened that *she was* working in the same department

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27. Km.hw.: "in" omitted

28. Km.hw.: "as" instead of "is"

29. Km.hw.: "wakens" instead of "awakens"

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

31. The First World War (1914-18)

where *her* husband *was brought when he was* wounded. And his eyes became blind. She happened to be his nurse. He did not know *it*. At that time she began to feel *such* attraction to him *as she had* never known. All ideas of separation vanished. *A* new outlook came to her, to serve him his whole life. *There was* no other plan which she thought about but that one plan, that, “*I shall serve him for his whole life.*” That was the change of consciousness. There was something in the woman that was changed, and a greater harmony was established. And so, as *at* every step in our life we unfold, so with every experience, the deeper *the* experience touches us, the greater *the* unfoldment. And in this way *we* unfold gradually toward that which is called perfection.

And now coming to the question of spiritual unfoldment, which is *the* ultimate goal of every person. This spiritual unfoldment comes at a moment when a person begins to be more thoughtful. And when *a* person begins to remember or to realize this yearning of the soul, consciously or unconsciously a feeling comes, “Is this all I have to do in my life, to earn money? If that *is* all, whether *it is a* high rank *or* position, *it is* all a play. I have become tired of this play; I should think of something else. There is something else I have to attain to.” That is the beginning. That is the first step on the spiritual path. As soon as *a* person has taken that first step, *his* outlook is changed, and<sup>32</sup> the value of things becomes different and things *to which he had* attached greater importance, *they become of* less importance. Things *with which* he concerned himself so much, *he does* not any more concern *himself with*. *A kind of* indifference comes. Nevertheless, *a* thoughtful person keeps *to* his duty just the same; on *the* contrary, *he* is more conscientious. *It* brings about a greater harmony because *he* begins to pity others.

And one step forward he goes, *there* comes bewilderment. *He begins to wonder*, “What is it? Much ado about nothing.” As once it gave me a great thought to think about, when I saw once in India a sage whom I knew to be very deep, a man of high attainment. *He was* laughing at nothing. I wondered, “What is *he* laughing at?” Then I stood there and looked at things myself, *thinking* I must see from his point of view what makes him laugh so much. *And I saw* persons

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32. Km.hw.: “and” omitted

hustling and bustling, for what? Is it not laughable? And<sup>33</sup> every person *thinks it* is that particular point of view *which is* most important. *He* pushes others away *because he finds* his action the most important one. Is this not the picture of life? *It is the way of* the evolved and unevolved. And *at* what do they reach? At nothingness. Empty-handed *they* leave this world. *They* come without anything, *and they* go without anything. It is this outlook which gives the soul a bewilderment. He does not feel proud to laugh at others, but at the same time *it* is amusing, no doubt. As much *he is* amused at others, as *much he is amused* at himself. The same way.

And when *one goes* a step forward, there comes an understanding, and that changes the outlook and manner of the person. Generally what happens is this, from morning till evening a person reacts against every good and bad thing. But good *he sees* very rarely, *he* always *sees* bad things. Or *he* meets *a* nervous person, *or an* excited person, *or a* dominant person, or something, or a selfish person<sup>34</sup>. Therefore, there is all the time *a* continual jarring effect from everyone *a* person meets. Then *his* continual action, without knowing *is* of despise, *of* hatred, *of the* thought *to* get away. That *is* all the time before him. If a person can say that, "I don't like," "I dislike," he can say *it* from morning till evening *with every person* he meets. *There is* rarely one about whom *a person does* not say such a word. And this reaction one expresses in words, or thought, by feeling, by expression, or action. And when one reaches this third stage of understanding, one begins to understand instead of reacting. *Then there is* no reaction, but understanding; understanding<sup>35</sup> comes and suppresses it. *It is* just like a boat which is anchored. *It produces* tranquillity, stillness, weight in the personality. *It does* not move with every wind *which is* blowing, *but it* stays like *a* heavy ship on *the* water, *not like a* light<sup>36</sup> ship *which* moves with every wave that comes. That stability *a* person gets in this third stage of unfoldment. *He is* ready to tolerate, to understand, the wise and foolish, all.

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33. Km.hw.: "And" omitted

34. Km.hw.: "or selfish person, or something" instead of "or something, or a selfish person"

35. Km.hw.: "; understanding" omitted

36. Km.hw.: "light" omitted

Is it not very amusing to think that the foolish person disagrees more with others than *the wise*? One might think *that he* knows more than *the wise*, but *it is* not so. *The wise* agrees with foolish and wise; the one who disagrees most is the foolish, not the wise. *The wise is* ready to understand everybody's point of view. *It may* not be his idea, his way of looking, but *he* is capable of looking at things from *the* point of view of others. *It is* not one eye that sees fully. To make *the* vision complete, two eyes *are needed*. So *the wise can* see from two points of view. And if we do not keep away *our* own thought and preconceived idea, if *we cannot be* passive and desirous of seeing of<sup>37</sup> *the* point of view of another, *we make a* great mistake. That third stage gives *a* tendency to understand every person one meets.

And then again there is the<sup>38</sup> fourth stage of the unfoldment. In that fourth stage *you* do not only understand, but you sympathize; you cannot help but sympathize, for you can see that the life in the world is nothing but limitation. Whether *a* person is rich *or* in *a* position, or in *a* wretched condition, whatever condition *he* has or whatever *the* person is, *he has*<sup>39</sup> to experience this limitation. And that itself is a great misery. And therefore, every person has his problem before him, and *you* cannot help. When *you* begin to see every person on this earth with a certain problem and weight to carry through life, *you* cannot help but sympathize. The one who cannot not<sup>40</sup> wake to *the* pain of mankind, whether *it be his* friend or *his* foe, *he* cannot help to sympathize with him. Then *he has a* tendency of outgoing, *he has* always *the* feeling to go out to each person he meets. Then naturally, *by his* sympathy *he* looks for good points. And when *he* looks at *a* person without sympathy, *he will* always touch his worst point.

And if one went a step further still, then a way is open to communicate. As there is a communication between persons loving one another most, a person with soul's unfoldment, whose<sup>41</sup> sympathy *is* so awakened that not only every person, but even every object begins to reveal *its* nature, character and secret. To him every man is *a*

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37. Km.hw.: "from" instead of "of"

38. Km.hw.: "a" instead of "the"

39. Km.sh.: "is" repeated; Km.hw.: "he has" instead of second "is"

40. Km.hw.: "can" instead of "cannot not"

41. Km.hw.: "his" instead of "whose"

written letter before him. We hear stories of saints and sages who talked with rocks and plants and trees. *It is not only* a story, *it is* reality. And again there is *a* story of the apostles, that in a moment when the spirit descended upon them, they began to talk so many languages<sup>42</sup>. It does not mean *they* spoke French, English, German, Latin<sup>43</sup> and Greek. And<sup>44</sup> *I have* seen many *who* knew three other<sup>45</sup> languages. Were they saints and sages? No. The apostles, when *they* understood *so many* languages, *it means they understood the language* of every soul. *It* means, in other words, that *the* illuminated soul understands the language of every soul. And every soul has its own language. It is that which is called revelation. All the teachings that *the* great prophets and teachers have given *are* only interpretations of what *they* have seen *and* have interpreted in *their* own language from what *they* have read from this manuscript of nature, that trees *and* plants *and* rocks spoke to them. *Did they* only *speak* to those in the past? No. The soul of man is always capable of that bliss, if it only realized. Once the eyes of the heart are open, it begins to read every page<sup>46</sup> of the tree, every leaf of the tree,<sup>47</sup> as a page of the sacred book.

God bless you.

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42. See Acts 2:4

43. Km.hw.: "Italian" instead of "Latin"

44. Km.hw.: "And" omitted

45. Km.sh.: "three other" could also be "thirty-six"

46. Km.hw.: "leaf" instead of "page"

47. Km.hw.: "every leaf of the tree," omitted

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The Playhouse, Chicago<sup>1</sup>  
 April 29<sup>th</sup>, 1926

### Stages on the Path of Self-Realization

Friends,

This evening I shall speak on the subject of self-realization. We see in the words of philosophers, mystics, sages, thinkers, and of prophets a great importance given to self-realization. But if I were to explain about self-realization, I should say the first step to self-realization is God-realization. The one who realizes God in the end realizes self. But the one who realizes self, he never realizes God. And that is the difficulty today with those who search after spiritual truth intellectually. They read many books about occultism, and about esotericism, and mysticism, and they find self-realization most emphasized. And therefore they think that what they have to do in the world is to come to that self-realization. And they think it is just as well to omit God. God in reality is the key to the spiritual perfection; God is the stepping stone to the self-realization. God is the way which covers the knowledge of the whole being. And if God is omitted, then nothing is reached. The wrong method today carried on in many so-called different cults often proves to be a failure when they teach the beginner in the spiritual path to say, "I am God<sup>2</sup>," a phrase of

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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*.

A highly edited version of this lecture appears in the Sufi Message series, vol. VI (207-216), not included in the notes.

Notes:

1. Km.sh.: "First Class Lecture"
2. Km.sh.: the shorthand looks like "a God"; Km.hw.: "I am God" instead of "a God", clearly correct in context

thoughtlessness, a word of insolence, a thought which has no foundation. It leads them nowhere except to ignorance. The prophets and thinkers, the sages who taught their followers the ideal of God, it had a meaning, a purpose in it. And today people, not recognizing it, and being so anxious to finding<sup>3</sup> the shortest cut, they wish to omit the principal thing in order to come to that realization.

They say a man went to a Chinese sage and said to him, "I want to know some occult laws. Will you teach me?" He said, "You have come to ask me to teach you something. We have so many missionaries in China who come to teach us." This man said, "But<sup>4</sup> we know about God. But I come to ask about occult laws." *The sage* said, "If you knew<sup>5</sup> about God, you don't need to know anything more. God is all that is to be known. If you know him, you know all."

Friends, in this world of commercialism there is a tendency, *an* unconscious tendency, even for a person who promotes the spiritual truth, to cater to the taste of the people. Maybe owing to commercial instinct, or with *the* desire to make a success, there is a tendency to cater to what people want. If people seem to be tired of God ideal, *he* wants to give them occultism, *he* wants to call it mysticism, *he* wants to make it a mystification of<sup>6</sup> anything, because perhaps the God ideal seems so simple. And there is a fashion, today one, today<sup>7</sup> another; there comes even a fashion in the belief. *He* thinks that *the* ideal of God was *an* old-fashioned thing, was something of the past. In order to make a new fashion he mars that method which was the royal road made by all the wise and thoughtful of all ages, which will surely take the person to perfection. Safety on that path, success in that path, in that path he<sup>8</sup> is sure.

And now I want to discuss before you a most vital point on the subject of God. There is a man of devotion and of simple faith, of religious belief, who believes in a God, who calls him the judge, the creator, the sustainer, the protector, the master of the last day, the

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3. Km.hw.: "finding" later corrected to read "find"

4. Km.hw.: "But" placed between parentheses

5. Km.hw.: "know" instead of "knew"

6. Km.hw.: "or" instead of "of"

7. Km.hw.: "day" of "today" placed between parentheses; later "morrow" substituted

8. Km.hw.: "in that path he" omitted

lord, the forgiver, and so on. And there is another man who is perhaps intellectual, who has studied philosophy, he says that<sup>9</sup>, “God is all, and all is God. God is abstract, and it is abstract which is God.” Now in point of fact one has a God, even that<sup>10</sup> God be<sup>11</sup> in his imagination, and the other has none; he has the abstract. He calls it God because others say God, but in his mind *he has* abstract. For instance, when you say space, *there* is no personality attached to it, no intelligence recognized in it, no form, no distinct individuality or personality in it. *The* same thing with time. When *you* speak about time, *you* do not imagine time to be a man or lord. *You* say it is time, which means a conception which you have made for your convenience. A man who says that abstract is God, he has no God, he has abstract. What is it? The same as space or time. In this I do not mean to say that the one is right or the other. Here I am explaining to you from mental point of view that one has a God, even if *he* has *God* in his imagination; the other has not. *He* may admit it or not. As soon as *he* identifies *God* with *the* abstract, *he* has abstract.

And now we come to the question who is right. My answer is both are right, and both are wrong. One is in the beginning, and the other is at the end, because the one who begins with the end, he will end at the beginning. And the one who begins from the beginning, *he* will end at the end. But one might think, “In this short life, why must we make ourselves ever<sup>12</sup> a kind of illusion, why should we arrive at the truth in *the* end? Why not begin with truth?”, as everyone is so anxious to get the absolute truth just now. But, friends, if truth were such a thing that could be said in words, I would have been the first person who would have given it to you just now. But truth is a thing that must be discovered; one has to prepare oneself to realize it. And it is that preparation which is called religion, or occultism, *or* mysticism. Whatever you may call it, *it* is that preparation. You prepare yourself by one way or the other way<sup>13</sup> in order to realize

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9. Km.sh.: a symbol that could be “right” or “that”

10. Km.hw.: “let” instead of “that”

11. Km.sh.: next to the symbol for “be”, “person” is written in longhand (the sh. symbols are the same)

12. Km.hw.: “ever” omitted

13. Km.hw.: “way” placed between parentheses

truth in the end. And *the* best way by<sup>14</sup> all the thinkers and sages have adopted is the way of God.

And now I come to the question of the belief in God. There are four stages of belief in God. Each stage is as essential and important as the other. And if one does not go stage by stage, gradually evolving toward the realization of God, one does not come to anything. It must be remembered that belief is a step on the ladder. Belief is the means and not the end. *It* leads to realization, and it is not that we come to a belief. And if a man's foot is nailed on the ladder, that is not the object. The object is that *he* must step on the ladder and climb upwards. If *he* stands on the ladder he defeats the object with which he journeys on the spiritual path. Those, therefore, who believe in a particular creed, in a religion, in God, in the hereafter, in the soul, in a certain dogma, they are no doubt blessed by their belief and think they have something. But if they remain there, there is no progress. If only a religious belief was all that was there, then thousands and millions of the people in the world today who have a certain religious belief could have been most advanced people. But they are not. They go on year after year believing something that they have believed perhaps many generations, and still continue in<sup>15</sup> it and remain there just like *the* man standing on *the* step of a staircase, a place not made for him to stand but to go on. He stayed there and has come to nothing.

If I were to describe the first belief, it is the masses' belief. If one says, "There is a God," and<sup>16</sup> everyone *says*, "Yes, there is a God," because the others say *it*. If one is religious, then everyone says, "Yes, we also go with him." And you might think that today, at this stage of civilization, people are too advanced to have a mass belief. But *it* is a great mistake. People are the same today as *they* have been a thousand years before, or perhaps worse, if *it* comes to a spiritual question. Those who are called "the man of the day" in *the* nation, one day *the* favourable point of view *of the* whole nation *is* with him. The man of the day, thousands and millions lift him up, hold him high.

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14. Km.hw.: "which" instead of "by"

15. Km.hw.: "with" instead of "in"

16. Km.hw.: "then" instead of "and"

And how long? As long as one powerful person has *not* said, “No, it is not so.” And then the whole country throws him down today<sup>17</sup>.

Just before the war I was visiting Russia. And would you believe, in every shop there was a picture of *the* czar and czarina held in high esteem. It was a sacred thing for them. There was this<sup>18</sup> head of the church and *the* religious idea<sup>19</sup> attached to the emperor. And they used to be filled with joy when once they saw the czar and czarina passing in the street. *It* was a religious upliftment for them. And *it* was not long after that that I hear<sup>20</sup> that they had processions in the street where at each step they took, *they*<sup>21</sup> hammered the crown in the street, at every step they took. It did not take one moment to change their belief. Why? Because *it* was mass belief. It is a very powerful belief. It changes nations. It throws them down *and* raises them; *it* brings wars. But what is it, after all? A mad belief. And yet no one will admit it. If *you* ask *an* individual, *he* says, “I am not one of them.” At the same time all move together when an impulse comes *for* good or bad.

Then there is a second step toward belief, and that belief is a belief in an authority, such as the people of Italy today. They believe in a leader<sup>22</sup> just now. They say, “I will not believe in the ordinary man, in my neighbour or<sup>23</sup> in *my* colleague, I believe in that man whom I trust.” Is<sup>24</sup> belief also is one step higher, because *it* is a belief in somebody you have trusted<sup>25</sup>. *When* a person says, “I am a Christian,” *it* is a belief in Jesus Christ and his teaching. *It* is in someone, not in everyone; the one in whom you believe. That is *the* second step toward the belief, *the* belief in authority. One might say, “Even we don’t care for the belief in authority today.” But *it* is not true. Every discovery a scientist makes, everybody gives first this thought and accepts it before having made investigations about it.

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17. Km.hw.: “today” omitted

18. Km.hw.: “the” instead of “this”

19. Km.hw.: “ideal” instead of “idea”

20. Km.hw.: “that I hear” omitted

21. Km.sh.: “the”; Km.hw.: “they” instead of “the”

22. Benito Mussolini became the leader in Italy in 1922

23. Km.hw.: “or” omitted

24. Km.hw.: “This” instead of “Is”

25. Km.hw.: “in whom you have trust” instead of “you have trusted”

*Investigations* come afterwards. When *a* person comes forward and says, “I have discovered it<sup>26</sup>,” *everyone* accepts it. Maybe another scientist will produce another belief. But the one who says something *with* authority, *he* is believed by a<sup>27</sup> multitude.

And then there is a third stage in the belief, and that stage is still further. That *belief* makes man still greater. That belief is the belief of reason, that one does not believe in any authority, or not in anything that everybody believes, but one has reasoned it out; one sees its reason. This belief is stronger still, because the beliefs I have explained before, one cannot give *the* proof of those beliefs. *It* only shows that *if a* scientist says “so or so”, many people say “so or so”. But in this case one can stand up and say, “Yes, I have reasoned it.” But this has its limitation just the same. Since the reason is the slave of mind, and<sup>28</sup> reason is as changeable as weather. This reason obeys your impulses<sup>29</sup>. If you have an impulse to insult a person, or to box with him, you can produce many reasons for it just the same. Maybe that afterwards there will be contrary reasons. But at the same time, while one has this impulse to the right or wrong, there is always a reason with it. Do you think this<sup>30</sup> criminals put in the jail have done crimes without a reason? No. *They* have a reason just the same. *It* does not fit in with the law perhaps, *it* does not satisfy the society, but if *you* ask them, *they* have a reason. And at the same time, the reason you have today, perhaps next week you change. Nevertheless, this third belief we have just now explained makes one stand on his feet for that moment, if not forever, and gives him a greater power to defend his belief.

And then again there is a fourth belief. That belief is a belief of conviction, which stands above reason. There is a sense of conviction in man which is not discovered for some time in life, but *there* comes a time when *it* is discovered. And that is *a* blessed time when *it* is discovered. And<sup>31</sup> that there rises an idea, an idea which no reason can

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26. Km.hw.: “this” instead of “it”

27. Km.hw.: “the” instead of “a”

28. Km.hw.: “and” omitted

29. Km.hw.: “impressions” instead of “impulses”

30. Km.hw.: “the” instead of “this”

31. Km.hw.: “And” omitted

break, *an* idea, a feeling which is not a passing feeling, but which is a conviction. How high the idea may be, but you seem to be an eyewitness of that idea; you are as strong, as powerful, as *a* person *who has* seen with *his* own eyes. Something says, “Yes, I have seen it.” You can be convinced of ideas so fine, which cannot even *be* expressed by words. *You are* more convinced of them than even *if you had* seen *them* with *your* own eyes. *It* is that belief which is called by Sufis and Persian mystics *iman*<sup>32</sup>, which means a conviction.

I remember the instance when my spiritual teacher, my *murshid*<sup>33</sup>, used to give me a blessing every time I parted from him. And that blessing was, “May your *iman* be strengthened.” At that time I had not thought about the word *iman*, which in the East means belief, or faith. But on *the* contrary, I thought as *a* young man, “Is my faith so weak that my teacher wants it to be strong?” I should have preferred if he had said, “May you become illuminated,” or “*May your* powers be great,” or “*May your* influence spread,” or “May you elevate higher and higher,” or “become perfect.” This simple thing, “May your faith be strengthened,” what is it? I did not criticize it, but *I* pondered and pondered *upon* the subject. And in *the* end *I* came to realize that not any blessing *is* more valuable and important than this. For every blessing is attached to a conviction. When there is no conviction, there is nothing. *The* secret of healing, the mystery of evolving, the power of all attainments, and the way to spiritual realization, all these come from the strengthening of that belief which is a conviction, that nothing can change it forever.

And now we come again to the question of God, because this is the first important question we must make clear in our mind before we take a step further in spiritual progress. Although, I must first say *that*, “To analyse God means to dethrone God”; *the* less said on the subject, it is<sup>34</sup> better. But at the same time, for the seekers after truth who want to tread the spiritual path with open eyes and *whose* intellect is hungering for knowledge, *they* must know something about

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32. For *iman*, see Glossary

33. Sufis use the word *murshid* for a spiritual teacher, see Glossary; Inayat Khan here refers to his teacher, Abu Hashim Madani (see List)

34. Km.hw.: “the” instead of “it is”

it just the same.

There is a Hebrew story that once Moses was walking near a<sup>35</sup> bank of a river. And *he* saw a shepherd boy speaking to himself. Moses was interested and halted there to listen to what he was saying. The shepherd boy was saying, “O God, I have so much heard of you. You are so beautiful, you are so lovely, you are such a dear, that if you ever came to me I would clad you with my mantle, and I would guard you night and day. *I would* protect you from all<sup>36</sup> the cruel animals of this forest, *and* bathe you in this river, and bring to you all good things, milk and buttermilk. I would bring you a special bread, and love you so much. *I would* not let anyone cast his glance upon you. I would be all the time near *you*. I love you so much! If only I could see you once, God, I would give all I had.” Moses said, “Hello, what are you saying?” He looked at Moses and trembled and was afraid. “Did I say anything wrong?”, he said. *Moses said*, “God, the protector of all beings, you think *of* protecting him, giving him a bread? He gives bread to the whole universe. You say *you would* bathe him *in the* river. *He* is the purest of all pure things. And how *can you say that you will* guard him who guards all beings?” And this boy trembled. *He thought*, “What a terrible thing I did, such wrong things.” *He* seemed to be lost. And as Moses went a few steps further *there* came a voice, “Moses, what did you do? We sent you to bring our friends to us, and now you have separated one. No matter how he thought of us, he thought of us just the same. You should have let him think the way he was thinking about us. *You* should not have interfered with him. Everyone has his own imagination about God. *It* is best *if everyone is* left with *his* own imagination.”

Dear friends, in our daily life someone we hate, the same one is loved by another; someone we criticize, the same one is praised by another. If that is so, then the conception of everyone about everyone is different. The same person *is* considered saint by one *and* satan<sup>37</sup> by another. If that is true, then *the* God that we know or can know is

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35. Km.hw.: “the” instead of “a”

36. Km.hw.: “all” omitted

37. The word “satan” (“*shaitan*”) is used in Islam to indicate any evil being, and is not considered a name

nothing but our conception, a picture that we have made of God for our own self, *our* own convenience. This is *the* greatest mistake, for anyone to interfere with the conception of God of another, or to think another one *should* have the same conception of God as he himself. *It* is impossible. So many different artists have painted the picture of Christ *and* one is different from another. And since we allow every artist to have *his* own conception of Christ, so *we should* allow every person to have *his* own conception of God. Therefore, we need not blame the old Chinese and Greeks and Indians who believed in many gods. Many gods is too small *a* number. In reality, each one has his own God. Besides, all these<sup>38</sup> different conceptions are nothing but covers over one God. Let them call that God by any name, think *of him* by whatever imagination they have. It is, after all, the highest ideal, and the ideal of each one is as high as his imagination can make it. And forcing<sup>39</sup> upon one that God is abstract, and formless, and pure, and *that* God is nameless, all these things do not help a person *to* evolve because *the* first step in *the* path of God is to make a conception of God. It is only to help the seekers after God that the wise in all ages made perhaps a little statue *and* called it god or goddess and said, "Here is God." They said, "Here is God. There is a shrine. You<sup>40</sup> go there." And the one who was not satisfied with it, *to him* they said, "Walk two hundred times around the shrine, then enter in the temple. Then *you will* be blessed." When *he* got tired, naturally *he* felt exaltation because *he* walked in the path of God.

And now coming to the idea of self-realization. In relation to the belief of God, you might ask me *that*, "If we left<sup>41</sup> everyone with his particular imagination or ideal of God, will he then progress *and* one day *come* to the realization of the self, which is the highest attainment taught by all the great teachers of humanity?" I say, "Yes."

There are three stages toward spiritual perfection. Those who are unaware of the possibility of spiritual perfection, they are greatly mistaken when they say *that*, "Man is imperfect, man cannot be

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38. Km.hw.: "the" instead of "these"

39. Km.hw.: "urging" instead of "forcing"

40. Km.hw.: "You" omitted

41. Km.hw.: "leave" instead of "left"

perfect.” They are mistaken for this reason, that they have seen in man only man. They have not seen in man God. Christ has said, “Be ye perfect even as your father in heaven is perfect.”<sup>42</sup> This shows that *there is the possibility of perfection*. It is true also that man cannot be perfect, but man is not alone man, that<sup>43</sup> in man there is God also. Therefore, the man remains imperfect, but the God part in man seeks for perfection. That *is for what the world was created*. Man is here on earth for this one purpose, that *he may bring that spirit of God in him to discover his own perfection*.

And now I will explain the three stages toward this perfection. *The first stage is to make God as great and as perfect as your imagination can. It is in order to help man to perfect God in himself. That is why the teachers gave different prayers, the prayers of God, calling him the judge, the forgiver, most compassionate, most faithful, most beautiful, most loving. All these attributes are our limited conceptions. God is greater than what we can say about him. But when we make all these conceptions, and make God by our imaginations as great as we make him, it must be understood that by making God great, God cannot be greater than he is. We cannot bring God pleasure by making him great. Only what we do is, by making God great we come to a certain greatness, that our vision widens, our spirit deepens, our ideal reaches high, that before us we create a greater vision, a wider horizon, for our own expansion. It is therefore by the way of prayer, by praise, contemplation, to try and make God as great to our idea as possible. Now in order to tell you, the truth of this is that a person who sees good points in others and wants to add what is lacking in others, that person becomes nobler every day. Imagine, by making others noble, by thinking good of others, he himself becomes nobler and better than those of whom he thinks good. And the one who thinks evil of others becomes in time wicked, because he covers the good in him and the vision of evil is produced. Therefore, this is the first stage and the first duty of every seeker after truth, to make God as great as possible for his own good, because he is making an ideal within himself, he is building within himself,*

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42. See Matthew 5:48

43. Km.hw.: “that” omitted

which will make him great.

And now there is a second stage. That second stage is the work of the heart. The first *is* of the head, that intellectually, with thought and imagination, *to* make God great is painter's work. Now *the work* of *the* heart. Our love<sup>44</sup> that ideal, and<sup>45</sup> in our everyday life we see the phenomena of love. The first lesson that love teaches us is, "I am not, thou art." The first thing to think of *is* to erase yourself of your mind and think of *the one* whom you love. As long as *you do* not come to this idea, *as long* as that, the word *love is* in *the* dictionary. Many speak about love, but very few know it. Is love a pastime, an amusement, a drama, is it a performance? The first lesson of love is sacrifice, service, self-effacement.

There is a little story of a peasant girl who was passing through a field where a Muslim was offering his prayers. And *the* law is that no one should pass by that place where *a* person is offering his prayers. After a time this girl returned *the* same way, and this man, he said, "O girl, what terrible thing you have done today." She was shocked. *She said*, "What did I do?" *He said*, "You passed by this way! *It is* a great sin. I was praying." *She said*, "I want to know, what were *you* doing?" He said, "*I was* praying, thinking of God." *She said*, "*Were you* thinking of God? I was going of<sup>46</sup> *to* see my young man. *I did* not see you. How did you see me when you were thinking of God?"

To close the eyes for prayer is one thing, and to produce the love of God is another thing. That is *the* second stage in spiritual realization, where in *the* thought of God *you* begin to lose yourself in *the* same way as *the* lover loses the thought of self in *the* thought of *the* beloved.

And the third stage is again different. In the third stage the beloved becomes the self, and the self is no more there, because the self which

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44. Km.sh.: an illegible sh. symbol which could be "forms" or "makes"; Km.hw.: a number of dots

45. Km.hw.: "and" omitted and a new sentence begun

46. Km.hw.: "of" omitted; perhaps "off" was said

we think it to be no longer remains. But *the* self becomes what it really is. *It* is that realization which is called self-realization.

God bless you.

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Fine Arts Building, Chicago  
April 30<sup>th</sup>, 1926

### The Control of the Body <sup>1</sup>

Friends,

I am going to speak on the physical aspect in connection with the spiritual development. Many think that physical has so little to do with the spiritual. Why not cast the idea of the physical aside in order to be entirely spiritual? If without *the* physical aspect of our being the purpose of life was to be accomplished, the soul would not have taken the physical body, and the spirit would not have produced the physical world. A Hindustani poet says, "If the purpose of creation could have been sufficient, could have been fulfilled by the angels, who are entirely spiritual, God would not have created man." And that shows that there is a great purpose that is to be accomplished by what is called the physical body. If the light of God could have directly shone<sup>2</sup>, there would not have been *a* manifestation such as that of Christ. It was necessary, in other words, that God should walk on the earth in the physical body. And that conception that the physical body is made of sin, and that this is the lowest aspect of being, very often will prove to be mistaken, for it is through this physical body that the

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Documents:

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A highly edited version of this lecture appears in the Sufi Message series, vol. IV, pt. III, ch. VI, not included in the notes.

Notes:

1. Km.sh.: "Second Class Lecture" written after the title, omitted in Km.hw.
2. Km.hw.: "shined" written, later corrected to "shone"

highest and the greatest purpose of life is to be achieved. It is when a person is ignorant of it he calls it a physical body, and once the knowledge has come to him, he begins to look upon it as the sacred temple of God.

And now we come to the five aspects of our experience of life through the physical body. The first aspect is health, the presence of which is heaven, and the absence of which is hell. No matter what we have in life, wealth, name or fame, power or position, comfort or convenience, without health it is all nothing. When *a* person is healthy he does not think about it, *he* does not value it. He cares about things he has not got. He tries to sacrifice his health for pleasures, his health for the material wealth; *he* is ready to sacrifice his health for his intellectual fancies, for gaiety, for merriment, for *a* cheerful time, for an ambition he wants to accomplish. Very often before the ambition and the desire is accomplished, the collapse comes. Then he begins to realize what health means. Nothing can buy it; nothing can be compared with it. If you gather together all the blessings that can be received in life, and weigh them on the scale, you will find health will weigh heavier. No other blessing can be compared to it. It is health which enables man to be material as well as to be spiritual. The lack of it robs him of materiality as well as of spirituality. It robs him of materiality because his condition is not in order; *it robs him* of spirituality because it is the completeness of health that enables man to experience spiritual life fully. I do not mean that it is a sin to be ill and it is a virtue to be well. But I mean health is a virtue, and illness is a sin.

The other aspect of the physical existence is balance. It is the balance which gives control of the body. It is by the balance that man is able to stand, and *that* man is able to walk, and man is able to move. Every action, every physical movement is sustained by balance. And the lack of balance always will show some lack in the character of man, at the same time some lack in the condition of his life. In whatever form the lack of balance manifests, it always means lacking something in the personality. You can study the walking of a person, moving of a person, the way of looking of a person, in everything one does, whenever balance is lacking, something is lacking behind, which you have not known, which you will find out in time. For

instance, a wobbling person. Do not think for one moment that it is only *an* outside defect. It has something to do with that man's character. As *he* is wobbling in walking, so *he is wobbling* in his determination, wobbling in his belief. Just like the physician sees the internal condition in the eyes and on the tongue of the patient, so the wise sees all that is pertaining to man in his every movement, specially by watching the balance. Many Western readers of Oriental philosophy have talked with me on this question. They asked me, "Why is it that your adepts in the East practise acrobatics, sitting in *a* certain posture, standing on one or *the* other leg, standing on their heads, sitting cross-legged in one posture and one pose for *a* long time, and many other strange things that one could not think of *a* spiritual person doing? What spirituality is there to be attained by it? For what we know about these things is of the acrobatics<sup>3</sup> and athletics." And I have answered that, "All such things as sports and athletic practices and acrobatics, which others do for the<sup>4</sup> pastime, they abuse energy, time and work. They do not get the full benefit out of it. The adepts use it toward the higher purpose." And in addition I have told them that, "There is not one thing in this world, if properly practised, *which* will not prove to be beneficial in the spiritual attainment." Therefore, do not think that going to the church or temple and making offering of prayer, and sitting in silence with closed eyes only is the means to the spiritual attainment. But all things we can do and we do in our everyday life, if we turn them to a<sup>5</sup> spiritual goal, we<sup>6</sup> help us in our spiritual attainment. Besides, it is doing very little spiritual work if we went once in a week to the church. Even it is very little spiritual work done if we said our prayer every day before going to bed, because every moment of the day we live in the illusion. Everything we do has an effect of covering our spiritual vision. Do you think that once going to church in a week, or saying a prayer once at night is sufficient? Never. Every moment of the day we must have a concentration. And how can we do it if we

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3. Km.hw.: "acrobats" written, later corr. to "acrobatics"

4. Km.hw.: "a" instead of "the"

5. Km.sh.: "a" could also be "this"; Km.hw.: "the" instead of "a"

6. Km.hw.: "will" instead of "we"

have business, industry, profession, if we have thousand things to do in everyday life? And the answer is that we must turn all things that we do into a prayer. Then, whatever be our profession, work, occupation in daily life, it all will help us to spiritual attainment. Then our every action will become a prayer. Every move we make toward south, north, west, or east will point to the spiritual goal. Everyone does not think to what extent he is lacking a balance in his life. And among a hundred persons you can hardly find one really balanced. There is a spiritual balance also, but this spiritual balance also is attained by first balancing the physical body, its movements.

And now I come to the third aspect of our physical existence. The third aspect of our physical existence is the fulness of our body. In other words, the fineness, the sensitiveness of the body. There is a spiritual temperament, and that temperament you can see from a person's body. There is a sensitive person, maybe a little bit nervous. And then there is a dense person, which is quite a different aspect. A sensitive person, who can appreciate music, who can respond to the beauty of line and colour, who can enjoy salt and sweet and sour and bitter taste fully, who can feel cold and heat, who can perceive fragrance, distinguish them, it is that person who is born with spiritual temperament. The person who has no love for music, who cannot appreciate fragrance, who cannot understand the beauty of line and colour, that person is a dense person. It takes time for him to develop. Therefore, the experience of all the joy and pleasure that life offers is not in materiality, it is in spirituality. It is not that the material person experiences life fully; it is the spiritual person who does it.

And one might ask, "Then what about these ascetics who have lived in the solitude *the* life of *a* hermit, *who* did not eat proper food, and who kept themselves away from all the comfort and beauty of life?" I say, "They are not for everyone to follow." At the same time, it is a mistake if we criticize them. Such people are the ones who make experiments of life by the sacrifice of all the joy and pleasure that the earth can give. By their solitude they make *an*<sup>7</sup> experiment. Just like *a* scientist closes himself *up* in *his* laboratory for years and

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7. Km.hw.: "an" added later

years, so these ascetics who left everything in the world, they also obtained<sup>8</sup> a certain knowledge they give us. *But* at the same time, *it* is not a principle to follow for everyone, for spirituality does not depend upon such things. Why are the eyes given if not to appreciate all that is beautiful? Why are the ears given if one cannot enjoy music? Why *have we been* sent on *the* earth if we do not look on *the* earth because we shall be material? Those who make of spirituality *something* like this, they make of God a bogey, something that frightens. Really speaking, spirituality is the fulness of life.

And now coming to the fourth aspect of our physical existence. Man wrongly identifies himself with his physical body, calling it "myself." And when the physical body is in pain, he says, "I am ill," because he identifies himself with something which belongs to him, but which is not himself. The first thing to learn in the spiritual path is to recognize the physical body not as one's self, but *as* an instrument, a vehicle, to experience by it the life. This instrument is equipped so that one may be able to experience all that is worth experiencing outside himself, and all that is worth experiencing within himself. When a child is born and brought up, his first tendency is to enjoy and experience all that is outside himself. And so he never had a chance in his life to experience what is within himself. But at the same time, the body is equipped with the instrument, with the means by which to experience the life outside and the life within. If a person did not use his hand for many years, or his leg for many years, the outcome will be that it will lose the vitality, the life, the energy, and it will no longer be of any use, because it was not used. We know the use of our hands and feet, which are outer particles of the external physical mechanism. But then there are inner and finer parts of *the* physical mechanism, which mystics have called centres, each centre having its particular object, intuition, inspiration, impression, revelation. All these are achieved through the mediumship of these centres. As our organs of senses can experience life that is before us, so the nervous centres can experience life that is within us. And when these centres are not used for many years, they

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8. Km.hw.: "attained" instead of "obtained"

become blunted, not destroyed but blunted, and no longer are of that use for which they exist. Many who begin to do spiritual work, guided by a proper teacher, they begin to feel sensation here in the midst of the forehead, as if something is wakening. After some time they begin to notice more and more a sphere of which they have been quite ignorant. There are some who begin to notice a feeling in the solar plexus which they did not have before. If that feeling *is* wakened they naturally become more intuitive. Some on the top of their head, some in the midst of the throat feel a sensitiveness. With their growth *they* feel more and more. And remember that there is among these people to be found those who are intuitive. The difference between such people whose nervous centres respond, and *the* difference between<sup>9</sup> those whose nervous centres don't respond, is that of rock and plant. The rock does not respond to sympathy, but the plant responds to it. If you take care of *a* plant with love and sympathy, if you rear it wholeheartedly, that plant begins to respond to your sympathy. In other words, the plant begins to waken to your sympathy, whereas the rock does not. And so the ones whose intuitive centres are wakened to some extent, they begin to feel intuition<sup>10</sup>, and after this inspiration, and revelation follows. But remember that there is so much talk about these things, things that may not be talked about. Those who know little, they talk more. And then the ones who are not yet ready to know the secret of this, if they get hold of some little theory of this kind, they speak before everybody about it. And then they write in books<sup>11</sup> about it, their own wrong conception. Perhaps *they* have never patience, perseverance, and right guidance to help them. Perhaps they go astray. And many of them and<sup>12</sup> many people have damaged their health and got out of balance trying to waken centres, and do<sup>13</sup> make<sup>14</sup> fuss, and discuss about it, and tell everybody about it. They make a play of something which is most serious, most sanctified, and

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9. Km.tp.: parentheses placed around "the difference between", probably meaning to omit these words

10. Km.hw.: "intuitive", later corr. to "intuition"

11. Km.hw.: "a book" instead of "books"

12. Km.hw.: "and" omitted

13. Km.hw.: "they" instead of "do"

14. Km.hw.: "a" added later; Km.tp.: "a" added

something which leads to spiritual attainment. And there are others who make fun of it, those of the wrong quality, who cannot perceive as a plant perceives sympathy. They do not see those qualities in themselves, and mock at those who perceive it. And in this way a science, which is the highest, has been abused and laughed at by not studying thoroughly. In the East *a* teacher does not give guidance until *he has* full confidence in *the* pupil, *that* he will *not* get the most sacred theory mocked *at* and laughed at by others. They give an initiation. *The* pupil takes an oath that *he* will not speak about these things before those unaware of its value, importance and sacredness. Then *he* is guided. And every individual is guided by the teacher separately. Nevertheless, by this we learn that *the* body is not only *an*<sup>15</sup> instrument of experiencing *the* physical sphere, but *an*<sup>15</sup> instrument at the same time to experience the inner spheres. And it is the experience of the outside life and *the* life within that makes one live a fuller life.

And now I come to the fifth aspect of our physical existence. There are two things, sensation and exaltation. By sensation one experiences pleasure; by exaltation one experiences joy. There is a difference between joy and pleasure. What man is accustomed to experience by the mediumship of his physical body is pleasure, the pleasure of eating, the pleasure of drinking, the pleasure of looking at beautiful things. And therefore, everything comforting that he knows is that which is experienced by the physical senses. But besides that, there is a joy which does not depend upon *the* senses, which only depends upon exaltation, and that exaltation is achieved by the mediumship of the body. And now you might ask, "How is this to be achieved?" There is action and its result, and there is repose and its result. It is the result of action which is called sensation; it is the result of repose which is called exaltation. In the book of Rumi<sup>16</sup>, the most wonderful poet of Persia, we read about the blessing of the sleep, where he says, "O sleep, there is no greater bliss to be compared with you, that in sleep the prisoners are free from their prison, and the kings do not possess throne and crown. The suffering

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15. Km.hw.: "an" added later

16. For Jalal-ud-Din Rumi and his *Masnavi*, see List

and patients lose their pain or worries, and sorrows are forgotten.”<sup>17</sup> This shows that sleep is a form of repose automatically brought about, which lifts us up from anxieties, worries, discomforts, from sorrows and troubles. If this condition of repose can be brought about at will, that could give one an experience of mastery, because then one is not dependent upon an automatic condition. For sleep is an automatic condition. If this condition can be produced within ourselves, which raises us above our worries, troubles, sorrows, anxieties, pains, and suffering, it is a great thing accomplished. And the way of accomplishing this is by the practice of repose.

The first thing an adept does in life is to attain these five different things *of*<sup>18</sup> which I have spoken and to master them<sup>19</sup> first before he takes the next step in the path of spiritual attainment.

God bless you.

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17. See *Masnavi* I.3

18. Km.hw.: “of” added later

19. Km.hw.: “having mastered” instead of “to master them”; Km.tp.: “having mastered” in parentheses, with “to master them” in a note

Kismet Stam's shorthand and longhand reporting

The Fine Arts Building,<sup>1</sup> Chicago  
Saturday, May 1<sup>st</sup>, 1926

### The Control of the Mind

Friends,

I am going to speak this evening on the subject of the control of the mind. I have given this as a title to make the idea intelligible. But when it comes to explaining the subject, instead of using *the* word mind, I will use the word spirit. *The* mind word<sup>2</sup> has its origin in *the* Sanskrit language. It comes from the root *mana*, which means the mind, *and* also which<sup>3</sup> means man. In this way, the name itself explains that man is his mind. Since *the* word mind is not understood in the same way by all those who make use of this word in their everyday language, I think it is best, instead of using the word mind, I should use the word spirit. In the first place the difference between the mind and the heart is that the mind is the surface of the heart and the heart is the bottom of the mind. It is one and the same thing. Neither the mind is the brain, nor the heart is a piece of flesh hidden under the breast. Those who do not believe in some such thing as mind, they think that the thoughts and impressions are in the brain,

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A highly edited version of this lecture appears in the Sufi Message series, vol. VIII, ch. XX, not included in the notes.

#### Notes:

1. Km.hw.: "Michigan Blvd." added
2. Km.hw.: "word mind" instead of "mind word"
3. Km.hw.: "which also" instead of "also which"

that a person thinks by his brain. It is not true. The brain helps a person to make impressions clear to his material vision. The mind does not belong to the same element as the body. The body belongs to the physical element, the mind is a mental element, an element which cannot be measured or weighed or made intelligible by physical instruments. And those in the world of science who are trying and who hope one day to bring, to produce such machines as to make thoughts and impressions clear, if ever they are successful, they will only be successful in this way, that the impressions of the thought affecting upon<sup>4</sup> the physical body will be felt by their instruments, but not the thought from the mental sphere, for the mind alone is the instrument which can take the reflections from the mind.

The spirit can be defined as consisting of five different aspects: the mind, memory, reason, feeling, and the ego, each of these five having two aspects. The mind is creative of thought and of imagination. Out of the work of mind directed by the will comes the thought, and out of the automatic working of the mind comes imagination. *The* thoughtful person, therefore, is different from the imaginative. Thought is concrete because it is constructed; it is made by the will power. Therefore, *the* thoughtful person is dependable and more balanced because the thoughtful person stands on his own feet. The imaginative, on the contrary, floats in the air; he rises and falls with his imaginations. He may touch the heights of heaven and he may fall deep down to the bottom of the earth. He may float to the North Pole<sup>5</sup>, east or west. And at the same time, both the thought and imagination have their proper places. Automatic working of mind, which produces imagination, has its own power, inspiration, and beauty peculiar to themselves. The poets, the musicians, the artists, the painters, the sculptors, they create from their imagination. And therefore, they reach further than the ordinary man. It only shows that the power of the automatic working of the mind is very great, although there is always a danger of being unbalanced. Very often one sees a great genius, a great composer, a great poet, a great artist with

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4. Km.hw.: "upon" placed between parentheses, indicating Kismet suggested omitting the word

5. Km.hw.: ", north, south" instead of "North Pole"

a wonderful skill, and yet unbalanced because imagination makes the spirit float in the space. The one who is floating takes the risk of falling *and* also has the chance of rising further than anybody else can. To a practical and thoughtful man of common sense, sometimes a composer, an artist, seems to be very unpractical, and sometimes he seems to be very ignorant, childish. And *it* is right in looking at it from this point of view, because however large a balloon is, it is a balloon. It stays in the air; it is not a wagon on which you can rely, that when you have put there it<sup>6</sup>, it will be safe. A balloon will fly. You don't know where it takes you. Nevertheless, the wagon remains on the earth. It never touches the space. It does not belong in the air. It misses that joy of rising up by being a wagon. Thought has its place. It is solid, it is concrete, it is distinct. A thoughtful man seldom goes astray, for *he* has a rhythm, for *he* has a balance. Maybe he cannot fly, but he walks; you can depend upon him.

And now coming to the spiritual aspect in connection with thought and imagination. There are two kinds of seekers after spiritual truth, the thoughtful and the imaginative. The imaginative at once jumps into the religion. He does not walk; he jumps in <sup>7</sup>. He revels into<sup>8</sup> superstitions, he cherishes dogmas and beliefs, he interests himself in amusing or bewildering stories and legends connected with religion, he maintains beliefs that are impressed upon him. And yet, with all the faults and with all weaknesses, the imaginative person is the one who ever is able to make a conception of God and of the hereafter. The one who has no imagination is never able to reach the zenith of spiritual and religious ideal. Very often an intellectual person, a materialistic person without imagination, stands as an animal compared with a bird. When the bird flies up, the animal looks at it *and* wishes to fly, but *it* cannot, *it* has no wings. The imagination, therefore, are<sup>9</sup> as *two* wings to the heart to enable *it* to soar upwards, whereas the thoughtful seeker after *a* spiritual ideal has his

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6. Km.hw.: "it there" instead of "there it"

7. Km.sh.: three symbols which are probably "he hardly seems"; Km.hw.: "it" instead of three symbols

8. Km.hw.: "to" part of "into" placed between parentheses, indicating Kismet suggested omitting that part of the word

9. Km.hw.: "is" instead of "are"

importance too, because *he* is not led *by* superficial beliefs and dogmas. One cannot fool him. *He* is thoughtful, and every step he takes, it *may* be slow, but it is sure. He may not reach so quickly as the imaginative, but if he wishes to reach the spiritual ideal, he will reach there slowly and surely.

And now I come to the second aspect of the spirit. The second aspect of the spirit is the memory. The memory has two aspects. There are certain things we need not look for, but they are always clear in our memory. We have just to stretch our hand and we put our hand on them, such as figures, the names and faces of those we know. We can recall them any moment we wish; they are always living in our memory. But then there is a second aspect of memory, and that aspect is called by some people subconscious mind. But in reality it is the bottom of the memory. In this part of the memory everything we have seen or known or heard, even once, just like a flash, the photograph is made there, and it remains there. Maybe with a difficulty or maybe with *ease*<sup>10</sup>, as it may be located there, we can sometime or other find it. Besides these two aspects of the memory, there is a still deeper sphere to<sup>11</sup> which our memory joins, and that sphere is the universal memory, in other words the divine mind, where you do not only recollect what you have seen or heard or known, but you can even touch something you have never learned or heard or known or seen. That can be found there also. Only for that, the doors of memory should be laid open.

And now I come to the third aspect of the spirit, and that is reason. There are two kinds of reasons. One is affirmative, and the other affirmative and negative, both. Affirmative reason is which we all know, that a person who is bankrupt, we have the reason to think that he has no money *for* the very fact that he is bankrupt. That a person *who* would show *his* bad side, we know that the person is wicked, because people call him bad. Every apparent reason makes us take conclusions of things and conditions being so and so. That is one kind of reason. And the other reason is the inner reason which

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10. Km.hw.: a number of dots and then "case"; Km.tp.: "with ease," added later in hw., and "case" crossed out

11. Km.hw.: "to" placed between parentheses

contradicts and affirms both at the same time, which means if *a* person has become poor, we say, “Yes, he has become poor and rich”; if *a* person has failed, “Yes, *he has* failed and gained, both.” There is a higher reason which you touch. The higher reason, it<sup>12</sup> says two things at the same time. If<sup>13</sup> you say, “This is living,” *and* at the same time, “This is dead,” and *if*<sup>13</sup> you say, “This is dead and at the same time living.” Everything you see, it gives the reason to deny its existence at the same time, the opposite at the same time. Even to such extent, when you have reason to say, “This is dark,” by that reason you say that<sup>14</sup>, “This is light.” And when one arrives to this higher reason, one begins to unlearn, as it is called by the mystics, all one has once learned to recognize as such and such, so and so. One unlearns and one begins to see it quite the opposite. In other words, there is no good which has not the<sup>15</sup> worse<sup>16</sup> side to it, and nothing worse<sup>16</sup> which has not the<sup>17</sup> good side to it. There is no one that<sup>18</sup> rises without a fall, and no one who falls without the promise of rise. One sees death into<sup>19</sup> birth, and birth into<sup>19</sup> death. It sounds very strange, and it is a peculiar idea. But at the same time, it is a stage. When one climbs above what one calls reason, one reaches that reason which is contradictory at the same time. You will see from this the attitude of Christ. When a criminal was taken to him, he had no other attitude to him except than<sup>20</sup> that of the forgiver. He saw no evil there. That is looking from a higher reason.

And now we come to the feeling, the fourth aspect of the spirit. Feeling is different from thought and imagination. It has its own vibrations, and it has its own sphere. The thought and imagination are of the surface, the feeling *is* at the bottom of the spirit. The feeling

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12. Km.hw.: “it” placed between parentheses

13. Km.hw.: “if” placed between parentheses

14. Km.hw.: “that” placed between parentheses

15. Km.hw.: “a” instead of “the”

16. Km.hw.: “worse” placed between parentheses, and “bad” suggested as a substitute

17. Km.hw.: “a” instead of “the”

18. Km.hw.: “who” instead of “that”

19. Km.hw.: “to” part of “into” placed between parentheses, indicating Kismet suggested omitting that part of the word

20. Km.hw.: “than” placed between parentheses

has two aspects. One aspect is likened to the glow and the other aspect is likened to the flame. Whether one loves or whether one suffers, there is intensive feeling, a feeling which cannot be compared with the experience of thought and imagination. A feeling person has a different consciousness; he lives in a different sphere. A person who is feeling has a different world of his own. He may move among the crowds and live in the midst of the world, and yet does not belong to the world. The moment the feeling is wakened in man, his consciousness becomes different. *He* is raised up and he has touched the depth, and *he* has penetrated the horizon and removed away<sup>21</sup> that<sup>22</sup> stands between man and the deeper side of life. And yet is there anyone in this world who will own that he has no feeling? And yet there are hearts of the<sup>23</sup> rock, and of iron, and of the<sup>23</sup> earth, and of diamond, and silver, and gold, and of wax, and of paper. As many objects as there are in this world, so many kinds of hearts there are. One heart is not like the other. There are some objects that hold fire longer. There are other objects which burn instantly. There are other objects which will become warm, and in a moment they will become cold; others, as soon as the fire touches them, they become melted; others, you melt them and then you can make ornaments out of them. And so are the heart qualities. Different people have a different quality of the heart, and by the knower of the heart each is treated differently. But since we do not think about this aspect, we take every man the same. Since every note is not the same, although every note is a sound, but they differ in pitch, they differ in vibrations, so every man differs in his speech<sup>24</sup>, in his vibrations, the vibrations of his heart. According to the vibrations of his heart, either *he* is spiritual, material, noble, or common. It is not from what he does, not from what *he* possesses in this world; *he* is small or great according to how his heart vibrates, even in the worldly sense of the word great. I have all my life had a great respect for those who have toiled in the world, who have striven through life and reached to a certain greatness, and

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21. Km.hw.: "away" placed between parentheses

22. Km.hw.: "what" instead of "that"

23. Km.hw.: "the" placed between parentheses

24. Km.hw.: "pitch" instead of "speech"

always considered *it* a most sacred thing to touch their presence. And this being my great interest in life, I began it in the East first, to make a pilgrimage to the great people. And *it* will interest you to know that among those high visits, writers, sages, philosophers, and saints, I came in contact with a great wrestler, a giant man. Since I had the admiration for a great toil, I thought I should like to go and see this man also. And would you believe, with that monstrous muscular body, this<sup>25</sup> *in* appearance a giantlike looking man, *he* had such a sympathetic outgoing nature, such simplicity and gentleness connected with it, that *I was* simply surprised. And *I* thought, “*It is* not his giantlike look that has made him great, but what has melted him and made him lenient, it is that which makes him great.”

There is an old story of a *dervish*<sup>26</sup>. Dervishes are those wanderers who think deep, and whose life is to wander about. A dervish was standing in a street in Delhi, and the emperor was passing by that road at that time. There came first the pages who ran before the bodyguard, and they pushed him and said, “Away, O dervish, don’t you see the emperor is coming!” And *the dervish* moved away and said, “That is why,” his way<sup>27</sup>. Then *he* came again and stood there. *The* bodyguard came and said, “Away, away, dervish.” So *he* took two steps backwards and said, “That is why.” And then again *he* came forward. Then *there came* some noblemen on horseback. They instead<sup>28</sup> moved their horses and moved their way<sup>29</sup>. And *the dervish* said, “That is why.” And there came the emperor. This dervish *was* standing in *the* same place. *The* emperor saw this dervish without a hat, with patched robe. He greeted *the dervish* himself. And *the dervish* said, “That is why.” Such is the life.

The feeling is a vibration. The heart, therefore, which is a vehicle, an instrument of feeling, creates a phenomenon if one only watches keenly the life<sup>30</sup>. *If one* causes anyone pain, that pain returns back<sup>31</sup>.

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25. Km.sh.: “this” could also be “an”; Km.hw.: “this” omitted

26. For *dervish*, see Glossary

27. Km.hw.: “his way” omitted

28. Km.hw.: “only” instead of “instead”

29. Km.hw.: “to the place where he stood” instead of “and moved their way”

30. Km.hw.: “keenly the life” changed to read “(the) life keenly”

31. Km.hw.: “back” placed between parentheses

*If one* causes anyone pleasure, that pleasure returns back<sup>31</sup>. *If you* give love to someone, love comes back, and *if you* give hatred, that hatred comes back to you in some form or the other. Maybe in *the* form of pain, illness, health, of success, joy, happiness, in some form or other it comes, it never fails. We generally don't think about it. When *a* person has got *a* certain position where *he* can order about and where *he* can speak hard to them, he never thinks about those things. Every little feeling that rises in our heart and directs our action, and word, and movement, causes a certain action and rebounds. Only sometimes it takes time. But do you think that *you* can ever hate a person and *that it* not comes back? It surely comes, sometime, the slightest thought of it. Besides, if you have a sympathy, love, affection, *a* kind feeling, and never tell that person you have it, even then it returns in some form or the other.

The fifth aspect of the spirit is the ego. There are two kinds of egos, the false ego and the real ego. They are just like the two ends of one line. If you look at the line at the centre, *it* is one line. If *you look at the line at the end*, *it* is two ends. And so the ego has its two aspects. The first is which we know, and the next which we must discover. The aspect which we know is the false ego which makes us say, "I". And after that we say, "Which is 'I'? What is in me that I call 'I'?" Then we say, "This is my body, and my mind, and my thoughts, and my feelings, my impressions, my position in life." All that which is concerning to<sup>32</sup> oneself, one identifies oneself with these things and calls the sum total of all these as "I". In the light of the truth, this conception is a false conception, it is a false identity. If the hand is broken, or a finger is gone<sup>33</sup>, separated from this body, *one* does not call *it* "I". But as long *as it is* connected with *the* body, one calls *it* "I". That shows that all this false ego imagines to be its own self is not really itself. Besides, the other rule must be remembered also, that all that is composed, all that is constructed, *all that* is made, *all that* is born, all that has grown, will be decomposed, destroyed, will die, and will vanish. And if all these things which are subject to destruction, death, decomposition, if one identifies these things with

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32. Km.hw.: "to" placed between parentheses

33. Km.hw.: "gone" placed between parentheses

one's ego, that is, one makes a conception of mortality, one makes one's soul which is immortal, one identifies oneself with all that is mortal. Therefore, that is the false ego.

And now we are coming to the most important truth about spiritual attainment, that those who are thoughtful, wise, and those who go into the spiritual path, *they* do not take *this path* in order to perform wonders, or to know curious things, or *to* perform miracles, or wonderful things. No, *that is* not their motive. Their motive *is* to rise above this false ego and to discover the real ego. That is the principal motive of spiritual attainment, because no one will consider it a wise thing to be under this<sup>34</sup> false impression, to be under this impression that "I exist", when one has nothing to depend upon in one's existence. Therefore, striving in the spiritual path is breaking away with the false conception that we have made of ourselves, and coming out of it, and realizing and becoming conscious of our true being. No sooner we become conscious of our true being, *and we have* broken the fetters of *the* false ego, we come into a sphere where our soul begins to realize a much greater expansion of *its* own being, a great inspiration and power, the knowledge, happiness and peace which is latent in the spirit.

God bless you.

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34. Km.sh.: "this" could also be "a"; Km.hw.: "the" instead of "this"

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Chicago,<sup>1</sup> Saturday  
May 2<sup>nd</sup>, 1926

### Universal Worship<sup>2</sup> : The Divine Grace

Beloved ones of God,

I will speak this afternoon on the subject of divine grace. First I wish to introduce the idea of the Universal Worship which you have just now attended. The religion has existed before the churches and the mosques and synagogues. We see religion is born with man, and all different races, however primitive races<sup>3</sup>, before any other instinct is born in them, religion is the first instinct which rises in their hearts. And now, at this stage of civilization, many of us wish to get away from the idea of religion. But if we thought on the subject, if science alone can satisfy our life, if amusement is only<sup>4</sup> sufficient for our life, if education suffices our purpose, it is not so. It may seem, but *it* is not. And the absence of the religion is a great lacking today in the society that does not care for *a* religious ideal. One might ask, "Is there a religion in the Western world?" I say, "Yes, there is religion in all parts of the world." *But* at the same time, this ever increasing materialism and ever prevailing commercialism is rooting out religion. And if we study the history of the world, *we see* that all 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 prepared by Kismet Stam, close to the Km.hw.

Notes:

1. Km.tp.: "(Illinois)" added
2. For the Universal Worship, see List
3. Km.hw.: "races" crossed out, and omitted in Km.tp.
4. Km.hw.: "is only" changed to read "only is", and "only is" in Km.tp.

wars and battles have been caused by the religion, by some difference of religion. And even this recent war<sup>5</sup>, which we say has come out by<sup>6</sup> political conditions, yes, it is so, but at the same time there always is a little shadow of religion here and there. And what a pity *that* religion, which was given to humanity by the masters of divine wisdom most<sup>7</sup>, instead of uniting men should divide them and should cause wars.

Some, agitated against this idea, say, “We have nothing to do with it.” *It* is just like people<sup>8</sup> against *the* idea that there are germs in *the* water and we should not drink water, or in *the* air illnesses could be found and therefore *we should* not breathe the air. *It* would be absurd. To think that *the* abuse of religion has brought about disharmony does not mean<sup>9</sup> that *the* good points of religion *should be* forgotten. *It* only means *to* understand religion better.

And when *I* say religion, dear friends, *I* do not mean Christian religion, Jewish, or Muslim religion; I say one religion, the religion. All others *are* creeds, are its expressions, different interpretations. There is one truth and *there* can only be one religion. And many religions *are* only ideas of those who look at outward forms of religion. Once you have realized the spirit of religion, *you* will never say “many religions”. Yes, many creeds, many Hindu temples, mosques, Christian churches (and *there are* so many Christian churches!). And yet there is one religion. As soon as you touch that religion, all other things are outside, *once* you have touched the spirit.

Religion can be analysed by studying its five different aspects. The one aspect is God, the deity. The primitive people who lived in different parts of the world had *a* deity too. Perhaps *they* saw *him* in *the* tree, in *a* sacred plant, in *the* sun, in *an* ancient rock, in *a* tree of tradition. There were others who saw their deity in the form of man, of angel. After all, man can only think of a higher ideal according to his own conception, what *he* is able to think of. He cannot think more

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5. The First World War (1914-18)

6. Km.hw., Km.tp.: “of” instead of “by”

7. Km.hw., Km.tp.: “most” omitted

8. Km.tp.: “who are” added

9. Km.sh.: although the shorthand symbol looks like “need” or “create”, the hw. and tp. have “mean”, which the context affirms

than what *he* is able of thinking. Therefore, according to *their* particular evolution, people of all creeds have thought of the deity. Nevertheless, it is one and *the* same ideal, *it* is one deity. After all, *it* does not matter what *they* have called it, Jehovah, Allah, *Khudah*<sup>10</sup>, name makes no difference. Even conception makes no difference. Once *we* think *it* is *the* true source and goal of all things, *it* is one and the same. And<sup>11</sup> *we* cannot be satisfied without acknowledging the perfection of all *that is* good and beautiful in life, such as justice, piety, power, everything that gives us a deep impression of admiration. And at the same time, everything we find in limited quality in this objective world. This we can see in the higher ideal of *the* deity in perfection. When we think of *the* deity, we think of God, *God is the* perfection of beauty, God is the perfection of love, justice, wisdom<sup>12</sup>. God is *the* perfection of justice and *the perfection of* wisdom. And in this way, all that we appreciate, admire, and cannot find its perfection, we can find that perfection in the divine ideal. That is the reason of worshipping God, of believing in God.

And now coming to the second aspect of religion. The second aspect of religion is the saviour, lord, and master. One community has *its* lord, master, called by *a* certain name. They have devotion for him; they consider his name, his image, as *the* way for them to rise upwards. And *they* are right just the same. But at the same time there is another person in China, in Japan, he has his lord, *his* saviour, his religious ideal different. His name is different. Then<sup>13</sup> another man in Arabia, his lord, *his* great master whom he adheres *to as* lord, his name is different. Now when *it* comes to discuss, what *they* discuss about is from traditions. There is no own tradition of *the* lives of those, or own teachings. Books, perhaps, which have come forth<sup>14</sup> thousands of years and *have been* interpreted by hundred different men. Therefore, *they have of their own*<sup>15</sup> certain points of old traditions. People dispute over their lord and master, which they have

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10. For *Khudah* (the Persian word for God), see Glossary

11. Km.hw., Km.tp.: "And" omitted

12. Km.hw., Km.tp.: "justice, wisdom" omitted

13. Km.hw., Km.tp.: "Then" omitted

14. Km.hw., Km.tp.: "for" instead of "forth"

15. Km.tp.: "of their own" moved to the end of the sentence, after "traditions"

adhered *to* in *their* own way. It is a matter to be thought about. No doubt, *the* less said the better. And at the same time, when at this time of civilization *we do* not look at this question with open eyes, then when *the* day will come<sup>16</sup>?

In *the* words of Christ, what do we see? Christ has said, "I am alpha and omega, first and last."<sup>17</sup> That does not say that, "I have begun when people knew me as Jesus and ..."<sup>18</sup> my existence after I disappeared from this mortal earth." *It* does not mean *that*. *It* means, "I was before, before I was recognized as Jesus. I am always, alpha and omega." What does he attribute himself to? To that spirit which is *the* spirit of guidance, *which* raised humanity, lifted humanity in all ages. Why then not such *a* spirit in all lands? If<sup>19</sup> authorized to believe in<sup>19</sup>, we can leave just the same that freedom to the man in Syria who says, "Muhammad *is* my great Prophet." It is the narrowing of *the* human point of view, *the* limitedness of ideal where<sup>20</sup> does not see that behind all these names *there* is one master. And in believing that and understanding that, he makes his master greater, because then *his* master is alpha and omega, who has inspired any race, people at any time. Once he understands, *he* has this idea with a broader view.

And now coming to the third aspect of religion, and that is the form of worship. In the desert of Arabia, where people are always burnt under the heat of the sun, they stand out in the desert one next to another and offer prayers in *the* open air. In Western countries, where *there* is so much cold, churches *are* made and *there is* a particular way of *worship*. The Parsis have offered their prayers to river, sea, *and* sun. When we look at all these different forms of prayer, of worship, which make us divided, *which make that there* are different religions in this world, we come to understand that these are only owing to customs, conveniences, and climatic condition<sup>21</sup> of *the* country. But *the Jew in his synagogue has the same object as the* Christian in *his* church; *the Muslim has the same object as the Hindu*

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16. Km.hw.: a number of dots after "come"; Km.tp.: the rest of the line left blank

17. See Revelation 1:8

18. Km.hw., Km.tp.: a number of dots after "and"

19. Km.hw.: several dots; Km.tp.: a large space

20. Km.hw., Km.tp.: "which" instead of "where"

21. Km.tp.: "conditions" instead of "condition"

in *his* temple. *It is* one and *the* same object to be achieved. Therefore, their difference of worship does not make the religion different.

And the fourth aspect of the religion is the sacred book. You will read in the different sacred books given by great teachers the fundamental truth of all being one and *the* same. It is therefore that New and Old Testament both are given as the sacred book. The meaning in<sup>22</sup> it was that mankind may become universal, that *it* may not forget *the* teachings of *the* past, present, and all ages. In the same way, the teachings of Hindus, *of* Buddhists, all point to the same higher ideal, nobler life, gentleness, humbleness, and all that is good and beautiful. In their own way, in *their* own language, they have *an* explanation of nobility of life.

And now coming to *the* fifth aspect of religion. This is the meditative aspect, that by concentration, by meditation, in every form it is thought<sup>23</sup> that you may realize your oneness with God. So that the more we study different religions with sympathetic<sup>24</sup> point of view, the more *we* come to the understanding that all different religions are one and *the* same religion; in truth, that *there* is one underlying truth to be found in all religions. This Universal Worship, where different scriptures are read, gives us teaching from different great teachers  
....<sup>25</sup>

And these candles *are* lighted in the name of every great teacher of humanity who is followed by millions in the world today. *It* is to remind us Sunday after Sunday that the great ones in their time have given the divine wisdom to humanity. By listening to their words with reverence, we develop that truth and spirit in us which helps us to gain the nobleness of the spirit.

And now I will come to the idea of beliefs. Every religion, when we look upon it with<sup>26</sup> student's eye, means nothing to us. The other day I was seeing *a* professor in Switzerland who said, "We study at *the* university theology, but *we* are told we must be mental, not give sympathy to it, just like an onlooker." My friends, religion apart, if

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22. Km.hw., Km.tp.: "of" instead of "in"

23. Km.hw., Km.tp.: "taught" instead of "thought"

24. Km.tp.: "sympathetic" instead of "sympathic"

25. Km.sh., Km.hw., Km.tp.: a whole line left blank, with dots

26. Km.tp.: "a" later added by hand

you look at another person as onlooker, *you* do not understand him. So *it* is with persons, so *it is* with religions. The more *you have* sympathy, the more *you* understand. These great religions, to<sup>27</sup> thousands of people *are* inspired by them, blessed by them. *The* teachers who have given *a* message to every individual in *the* world, when we study it, must they be forgotten? In our seeking after truth, are we not helped by thinking of them, reading their books? What is rooted out of us is bigotedness, narrowness; that is what *we* must throw away and get all that is best from religion, that we can learn from all *the* great ones who have come.

Those who are really seeking after truth, *they are* ready to learn from *a* little child, from wise *and* foolish, from good and wicked, all. And how do they learn? By not being prejudiced, by having *a* broad outlook. In this way we develop and learn that wisdom which *we do* not *get*<sup>28</sup> by book learning. Belief, therefore, is the first thing, and not only study of the religion.

This belief has its four stages. The first is common belief, "I believe because everyone else believes it." That is *the* first. The second is *the belief* in authority, "Because this spiritual authority *believes*, I believe also." The third is *the belief* of reason. A man says, "It is not because others believe, but I have my reason to believe in it." *The* fourth is *the belief of* conviction, which is even beyond reason, that no reasoning, no authority of *the* whole world, can change it once a person is convinced of this belief. It is that *which* in the East we call *iman*<sup>29</sup>, which means faith.

And now I come to the question of the divine grace. Very often this name is mentioned and seldom is thought fully what it means. There are true<sup>30</sup> believers. There is a simple faithful believer, and there is an intellectual advanced student. The simple faithful believer says that, "For my good actions God will give me a reward, and for wicked actions I will have the punishment." And that intellectual person, who has studied some metaphysical science, says that, "It is

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27. Km.hw., Km.tp.: "to" omitted

28. Km.sh.: "taught" written; Km.hw., Km.tp.: "get" instead of "taught"

29. For *iman*, see Glossary

30. Km.hw., Km.tp.: "two" instead of "true"

my wickedness, or the evil done which itself becomes my punishment, and that in *the* next life *I will* experience; or any good, that itself becomes my reward.” But when we consider this subject in connection with God, the supreme ideal of humanity, we look at it from *a* different point of view again, neither from *the* point of view of that man<sup>31</sup> who says that God gives the punishment for the evil and reward for the good, for *this* reason, that we also have the tendency to punish *a* person for *his* bad deeds and *to* praise *him* for *the* good *he* had<sup>32</sup> done. If God did *the* same we do, *there would be* no difference between us and God. Besides, among us there are good people, or we ourselves attain to be better than others at moments: we forgive, we tolerate and overlook the faults of others. If we can do that, perhaps God can do it more. And then to look at the thing from *the* point of view of *the* intellectual man: *we* know that *there* is the law, good work this<sup>33</sup> results into reward. If that<sup>34</sup> is only law, then *the* whole *is a* machine, then *there is* no such *a* thing as free will, action<sup>35</sup> turn us in the way we like, *then we have* no power over our actions; *then there is* no such thing as God, spirit are<sup>36</sup>. But we ourselves, as living beings, have free will. I do not mean to say this person is wrong or *the* other. They<sup>37</sup> both have their reasons. But at the same time, when we consider this problem in connection of<sup>38</sup> God, *we* must look from *a* different point of view, *the point of view* of *a* loving friend. That when you do not love a person, and when *you* have a dislike for *a* person, even if *he* did some good, *you* say, “Oh, what is it! What good is it! *It* is nothing.” Because that person’s good is nothing to you when you have no sympathy for him. No matter how good *he* is, what *he* does is nothing at all. And then, when *a* person is loving, has sympathy, and *the other* has done something wrong, *he* says, “*It* is not wrong. If there is anything, perhaps there is some reason. I don’t look

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31. Km.hw., Km.tp.: “one” instead of “man”

32. Km.hw., Km.tp.: “has” instead of “had”

33. Km.hw., Km.tp.: “this” omitted

34. Km.hw., Km.tp.: “there” instead of “that”

35. Km.hw., Km.tp.: a number of dots instead of “action”

36. Km.hw., Km.tp.: “spirit are” omitted

37. Km.hw., Km.tp.: “They” omitted

38. Km.hw., Km.tp.: “with” instead of “of”

at it. *I don't talk about it today.*” *He* will give thousand arguments to prove it to be the best, because he looks at it with *the* eyes of love.

There is a story of Leila and Majnun<sup>39</sup>, just like Romeo and Juliet of European stories. Someone asked Majnun, “Whom you love, she is not so beautiful.” And Majnun thought and said, “In order to see my Leila you must have my eyes.”

Do we *not* read in the Bible that “God is love”<sup>40</sup>? And *a* little spark of *this* love *is* in our heart. If God is love, what *can you* expect of<sup>41</sup> God if not mercy, compassion. What *else* can you expect?

I have seen some people saying, “I have this illness; perhaps it is the karma of *the* past I must carry.” *With* that belief, I thought *he* was sure to carry the illness still further, knowing that *the* illness is imposed upon him and *he* must carry *it* because *of* some karma in the past. Even from psychological point of view, it is absurd, undesirable. But to be hopeful in the love of God, to have faith in his compassion, knowing that God is the master of the whole situation, but at the same time love itself that manifests as nothing but forgiveness. *It* is this aspect of God's manifestation which is called divine grace.

God bless you.

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39. For Leila and Majnun, see List

40. I John 4:8

41. Km.hw., Km.tp.: “from” instead of “of”

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Fine Arts Building, Chicago  
May 3<sup>rd</sup>, 1926

### The Tuning of the Heart

Beloved ones of God,

My subject of this evening is the tuning of the heart. It is a great pity that today in the modern world there is a tendency of attaining to spiritual perfection by the intellectual means. There are many who think that they attain to the spiritual ideal by the study and reading of occult books. I have seen a man who read perhaps for about ten years almost all the books on occult subjects that could be found in the British Museum in London, and he himself wrote perhaps fifty books. And when he came to see me, the first thing he said that he has not come to get<sup>1</sup> what he wished to get. And I answered, "It is not to be found in the libraries, it is not to be sought in books; it is something that is born in the heart of man," and that<sup>2</sup> "the heart of man must be tuned to that pitch where it opens itself and the inspiration rises from it."

No one in this world may be called loveless. *But* at the same time, everyone is not necessarily loveful. Either the fire has burnt and *the* heart has turned to ashes, or the heart has the spark of love just like the stone has a spark of fire in it; *it* never manifests to view. Once a

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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 prepared by Kismet Stam, nearly identical with the Km.hw., and included in the notes only where it differs from Km.hw.

Notes:

1. Km.hw.: "was that he had not got" instead of "that he has not come to get"
2. Km.hw.: "that" placed between parentheses, meaning that Kismet suggested omitting the word

person came to me and said, "Is it not a weakness to be sympathetic, because it is the sympathetic person who gives in, and the one without sympathy holds on to himself." I said, "That is right,"<sup>3</sup> that<sup>4</sup>, "but sometimes the one who gives in is more powerful than the one who thinks that he must not give in." Very often a person does not give in owing to fear, doubt, his lack of confidence in himself. Sometimes *it* is the brave and courageous who give in. It is not always a weakness. In some cases it may be found to be a weakness. Very often sentimentality is underestimated compared with reason. But it is not true. Where there is a real sentiment it is much stronger, much more powerful than reasoning. He very often is to be found very weak, *the* one *who* goes from one reason to another, and then again to another reason. Besides, *the* man of reason has no magnetism, *he* has only reason. He can argue, discuss, talk too much, but *he* does not attract, *he* does not draw. The man of sentiment has a strong magnetism; *he* can draw without words because *he* has something living. That element which is a divine element in man, the heart quality, it is in the man of sentiment.

There are others who think that the spirituality is in wonderworking. They are amused and curious and interested in stories of *fakirs*<sup>5</sup> in the East who make the plants grow in a moment's time, and cut their tongue open and then heal it instantly, and who put a child in a basket and make it disappear. Can these things be spiritual? They can only satisfy the curious ones. There is nothing spiritual about these things. Spirituality is not in wonderworking. And those who are curious about these things are not looking for spirituality. They are looking for wonders. It is these who go to spiritual seances, to mediums for communications, to<sup>6</sup> ask for clairvoyance and dabble into superstitions more and more, till *they are* more puzzled than ever before. There is no spirituality in it.

Then there are<sup>7</sup> a third kind of people who in order to seek spirituality believe in *the* unheard and unknown, legends and stories

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3. Km.hw.: "That is right," omitted

4. Km.hw.: "that" placed between parentheses

5. For *fakir*, see Glossary

6. Km.hw.: "who" instead of "to"

7. Km.hw.: "is" instead of "are"

such as a master *who* lived in *a* cave of *the* Himalaya or *a* great saint *who* lived in *a* remote place near *the* Caucasus and in <sup>8</sup>. And they *make* a great deal of it. It is interesting to hear a story. But *a* story is a story; *it* does not take one any further. If *there is* a saint in *the* Himalaya, *he is* no help to you here. *He* is happy there, and you *are* pleased here. And besides, if *a* sage *could only live in* remote places as caves of *the* Himalaya and forests and mountains where no one can reach, if these are *the* only places for spiritual beings, then all of us who are living in *the* crowd and in the world, our souls must be lost, and there is no hope for us.

These are different passions of so-called truth-seekers. Truth is more simple than we make it. And spirituality is simpler if we did not make it complex. It is our love of complexity that makes *it* difficult for us to attain spirituality. That is our great difficulty. As soon as a person says something you cannot understand, then people begin to think, "O, what a wonderful philosopher. *He is* a sage, something so high that *he* just stays up in the sky. *He* does not touch anyone's head. It is wonderful!" But then again, when we come to great prophets who have wakened humanity and have blessed millions of souls, their words have been simple. You can read in the Bible the sayings of Christ. *They are* so simple. Think of Qur'an. It is very simple. Think *of* the words of all the great prophets. You will find the greatest simplicity, because the truth is to be found in simplicity. Besides, all else may not be known to persons, but truth is known to every soul. That is the beauty about it. And yet, every soul is seeking after truth. And that is the one thing that surely every soul knows. All else is difficult to know. And yet every soul is not convinced of it, not aware of it. And when the truth is spoken, then every soul knows that that is something that<sup>9</sup> it knows. The prophets have therefore always said, "I have not come to teach you new things. I have come to remind you of something which you already know. And it cannot be too often reminded." Since people are going from fashion to fashion and *are* pursuing novelty more and more, they have become<sup>10</sup> got into a habit

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8. Km.sh.: an illegible word written in longhand; Km.hw.: "and in" omitted

9. Km.hw.: "that" placed between parentheses

10. Km.hw.: "become" placed between parentheses

that they<sup>11</sup> only to consider that knowledge they have not known before. *About* something complex, *an* idea, *they* think, “That is something new we have understood.” But is there anything new under the sun? As Solomon has said, “There is nothing new under the sun.”<sup>12</sup> And that which seems to be new *has* not so much worth as that which is already there. And yet *people* give all to get something new. And about what is already rooted in the soul, one thinks “It is simple.”

And now we come to the subject of today, the heart quality. Someone came to the great poet of Persia, Jami<sup>13</sup>, and asked him if he will<sup>14</sup> take him as a pupil to teach spiritual truth. And Jami asked, “Have you ever loved in your life?” He said, “No, never.” Jami said, “Go and love first. Let your heart be tuned, let it be melted first. Then come to me. Then I will show you the spiritual path.”

What we know about friendship today is interest, business interest; if there is that interest, that<sup>15</sup> is friendship. We don’t know any true friendship this day. Because the<sup>16</sup> life has become so full of unnecessary tasks that we have no time for friendship. We only try and see those with whom we have something to do in business. Therefore, the faculty of friendship seems to be lost from<sup>17</sup> mankind. Sympathy is the only thing and the main object that can be cultivated in order to develop *the* spiritual faculty. And a person says, “Yes, once I was very friendly, loving.” *And if you* ask him, “Why not today?”, *he* says, “I was digging and I found the mud.” But *in* every place you dig there is water, only you must dig deep till you have found water. If *you do* not dig till *you* find water, what *you* get<sup>18</sup> is the mud. Those who are disappointed in human nature and those who allow their heart to be cold because *they are* disappointed by<sup>19</sup> human nature, they have lost very<sup>20</sup> great deal. Someone told me one day, “I have lost my friend,

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11. Km.hw.: “that they” placed between parentheses

12. Ecclesiastes 1:9

13. For Jami, see List

14. Km.hw.: “would” instead of “will”

15. Km.hw.: “then there” instead of “that”

16. Km.hw.: “the” placed between parentheses

17. Km.hw.: “to” instead of “from”

18. Km.sh.: “it” written; Km.hw.: “it” omitted

19. Km.hw.: “in” instead of “by”

20. Km.hw.: “a” instead of “very”

and since then I have lost sympathy for human nature.” And *I* said, “Your first loss was not so great, but I pity you for your second loss. Then you should have kept it. *If* the friend was gone *it* did not matter if your sympathy had still remained.”

And now we come to the question of spiritual realization. From *a* metaphysical point of view, from *a* biological<sup>21</sup> point of view, when we question to<sup>22</sup> ourselves, “What are you seeking in seeking for spirituality?”, our wise self will say, “There are five different aspirations I have. I seek for knowledge, I seek for life, I seek for happiness, I seek for peace, and I seek for the<sup>23</sup> ideal.” And all these five can be only sought in one’s own heart only when the heart is tuned to a certain pitch.

Now I shall again go to these five things and explain them more clearly. One says, “I seek for the<sup>24</sup> knowledge.” But there are two kinds of knowledge. The one kind of knowledge is of the names and forms, in other words, the knowledge of facts. But there is a difference between facts and truth. Often in our everyday language we muddle these words, often in everyday life we say truth for fact *and fact for truth*. In order to attain to higher knowledge, we must not try to gain higher knowledge in *the* same way as *we* try to gain outer knowledge of names and forms. The outer knowledge of names and forms we gain by learning. The inner knowledge we gain by unlearning. The inner knowledge we can gain only *when* the heart is tuned, is<sup>25</sup> tuned in its proper pitch. Friends, all the criminals and those who are repellent and those who are working toward their own defeat, you will find all of them void of heart quality, most of them! It is because *of* the lack of the heart quality that all the inclinations that drag *a* person downwards come<sup>26</sup>. How much *a* person may be qualified, intelligent, what qualification and profession he has does not matter. If heart quality is lacking, *a* person will go down. The ultimate result of that person is downwards and not upwards. It cannot be.

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21. Km.hw.: “psychological” instead of “biological”

22. Km.hw.: “to” placed between parentheses

23. Km.hw.: “an” instead of “the”

24. Km.hw.: “the” placed between parentheses

25. Km.hw.: “is” placed between parentheses

26. Km.hw.: “come” moved to before “that drag”

And now coming to the question, how shall I describe the real knowledge which does not belong to learning? The inner knowledge is beyond words, and to try to put it in words is like putting the sea in the<sup>27</sup> bottle. It is impossible to put it in words. It is something which must be realized by oneself only when an individual has tuned his heart to the proper pitch. For instance, if I would explain to you what *a* high note means, how can I explain? *I* cannot explain it to you. You must sing yourself and find what is *a* high note. *I*<sup>28</sup> said does not give vibrations.<sup>29</sup> When you produce *it* yourself, *you* know what *a* high note means. So inner knowledge must be reached by *the* tuning of the heart, that *the* heart knows itself what it is. Many have tried to say that the inner knowledge means, "I am one with God," or "*I am a part of God,*" or "I am God." But all these are insolent terms. Why try to put something in words which cannot be put in words? The inner knowledge apart, even deep sentiment, such as gratefulness, sympathy, admiration, respect, can all these be put in words? Words *would* only limit these sentiments.

And then again we come to the power that heart quality has. The hen, when it is taking care of its young ones, *it* feels inclined, when taking care, to fight with the elephant in defence of its young ones. That heart full of love for its young ones gives the hen such power that it does not see the largeness of the elephant. It is more confident of its own power than of *the* strength that this elephant has.

Those who have accomplished great things, those who have kept their life cheap for a high ideal, it is not their brain which has thought about it. *It* is their heart that has felt it. *It* is heart quality that gives courage and bravery, it is not the brain. Therefore, if the divine power of *the* almighty God is to be sought, it should be sought in one's own heart.

And then we come to happiness. We also confuse between *the* words pleasure and happiness. *Sometimes we say* pleasure *for* happiness, and happiness for pleasure. In reality, very few know in this world *what* happiness means, although they have named pleasure

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27. Km.hw.: "a" instead of "the"

28. Km.sh.: "I" could also be "High"

29. Km.hw.: "I said does not give vibrations." omitted

happiness. Pleasure is *the* shadow of happiness, for pleasure depends upon things outside of ourselves. The happiness comes from within oneself. The happiness belongs to the heart quality, pleasure to the outer world. Therefore, the distance between the<sup>30</sup> pleasure and happiness is as vast as between earth and heaven. As long as the heart is not tuned to *its* proper pitch, one will not be happy. That inner smile which expresses itself in man's expression, in man's atmosphere, that belongs to happiness and nothing in this world can take it away<sup>31</sup>. If position was taken away, wealth was lost in life in the outside world, that will not be taken away. And the smiling of the heart depends upon the tuning of the heart. *The heart* must be tuned to that pitch where it is living.

And now *we* come to the fourth idea, of peace. Peace is the longing of our soul, not necessarily rest or comfort—much greater than that. Peace is something that relieves every atom of our body and mind from stress. *It* is a kind of relief, *a* kind of upliftment. It is something which cannot be compared with any earthly experience. It is like being raised to the higher spheres where *a* person really experiences peace. And where *does it* come from? *It* comes from the same tuning of the heart.

And now coming to the fifth, and that is the ideal. It is again heart quality which is necessary for the ideal. If one has no heart, then brain cannot make an ideal. *It is* heart which tries to reach ideal.

In this way the five different aspects of spiritual attainment are attained by one thing, and that is the tuning of the heart. And now you might ask, "What do I mean by the tuning of the heart?" When a string on<sup>32</sup> the violin is loose, it does not give the sound it is meant to give, and therefore, it does not fulfil the purpose for which it is put on the violin. It can only be used for the purpose that<sup>33</sup> for which *it* was put on the violin once you have tuned it to that pitch where *it* ought to be. Is<sup>34</sup> it is *the* same condition with the heart. The heart must have a certain wakening, a certain amount of life in it that can only be

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30. Km.hw.: "the" placed between parentheses

31. Km.hw.: "and nothing in this world can take it away" omitted

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

33. Km.hw.: "that" placed between parentheses

34. Km.hw.: "And" instead of "Is"

brought about by sympathy. And when *there is* not that sympathy, *the* heart is like *a* loose string of *the* violin. *It* can be only<sup>35</sup> used when *it* is tuned to *the* right pitch. And many will say, “But does our heart not depend upon our everyday environments in which we live, the circumstances of life? If *the* environment *is* not agreeable, how can we make it right?” I say, “Yes, the first stage of our development depends upon environment and circumstances.” But there is nothing in this world which *we* cannot try and make better. There are many things we can help and make better if *we* only try to make *them* better. Sometimes *it* is difficult, but sometimes *we* think *it is* difficult, but *it* is not so difficult. The great difficulty is the loss of patience. When patience is exhausted by things, things cannot be made better. And then *it* remains in *the* same condition. But if *one* thinks, “*I* will make my environment better, sacrifice all I can in order to make my environment better,” he can do so. The one difficulty one often experiences *is* that one expects from others more than one<sup>36</sup> can give. Therefore, one is helpless and dependent. Once a person has become so independent that without being helped by others *he* can keep his feelings untouched, *it* is just like the sun burning without the oil, different from lanterns with oil. When *the* oil is lost, then they are gone.

And now the second stage is a still higher stage. That stage is *the* attitude of outgoing and sympathy for all we meet. And that comes by understanding. The more understanding we have of human nature, the more sympathetic *we become*. Those who do not deserve it we pity, *we* have sympathy for them. In this way sympathy, which is symbolically like the water, spreads in time. We give *it* and<sup>37</sup> just do it, and *it* expands like water of *the* ocean. It might seem like a drop, but *it is an* ocean, because by<sup>38</sup> it becomes an everlasting spring that rises and falls. In order to teach this, the wise of India made the river Ganges and *the* river Jumna<sup>39</sup> as places of pilgrimage, *and* called them sacred. The reason is, on top of *the* Himalaya the spring rises, and from *the*

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35. Km.hw.: “only be” instead of “be only”

36. Km.hw.: “they” instead of “one”

37. Km.hw.: “, we” instead of “and”

38. Km.hw.: “because by” omitted

39. For Ganges and Jumna and Allahabad, see List

Himalaya it falls below and turns into a larger stream *and* becomes a river. Then they divide it into two parts of this river,<sup>40</sup> Ganges and Jumna. And the place near Allahabad where they join, that is a place of pilgrimage. Those who go there are purified from all sin.

Now you can see the symbology<sup>41</sup> symbolism of this. The water which comes from the top of the Himalaya as a spring is love, which comes from the heart. That which rises from the heart is the first place of pilgrimage. Then it goes on like a stream is<sup>42</sup> holy rivers Ganges and Jumna, and when that<sup>43</sup> rivers meet, it is called *sangam*<sup>44</sup>. *Sympathy is sangam*. When it goes and meets the sea, it is called the unity with God. It is such a beautiful picture of life, just to see it in that symbolical form. And if interpreted rightly, we could have the sacred pilgrimage of the Ganges here and everywhere. The sacred river is sympathy out of our own heart, and the reaching toward God is the perfection, the spiritual attainment.

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*Q.: In your lecture on "The Control of the Body"<sup>45</sup> you mentioned asceticism. Do you advocate a long fast from thirty till ninety days to purify the body for spiritual attainment?*

*A.: In the first place, I am not an advocate of asceticism. But at the same time I see the good work that many ascetics have done and do not wish to depreciate it. And coming to the question of fasting, I think fasting is one of the ways by which the denseness of the body can be diminished. And many, by knowing the right way of fasting and by being under the direction of someone who really knows when a person must fast, and why, and how, and how he must gain the benefit of fasting, in that way a great benefit can be achieved by fasting. The surgeons keep a person without food for so many hours or so many*

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40. Km.hw.: "and becomes" instead of "of this river,,"; Km.tp.: "and become" instead of "of this river,"

41. Km.hw.: "symbology" placed between parentheses

42. Km.hw.: "as the" instead of "is"

43. Km.hw.: "these" instead of "that"

44. For *sangam*, see Glossary

45. See lecture of 30 April 1926

days, knowing that *it* will help them to heal quicker. In *the* same way, the spiritual teachers, they prescribe to their pupils a fasting. Sometimes *to be* without cereals, sometimes to be without flesh-eating, sometimes without bread, sometimes to live on milk, on fruits, and sometimes without anything for a certain limit of time on seeing the capacity of *the* pupil, what he can endure and how *he* can be benefited by *a* particular fasting. But to tell *the* truth, I am *the* last person to prescribe fasting. I never do so. I think that<sup>46</sup>, if they wish to fast themselves, then *I* give them some advice. Because I know *a* story of *a* disciple who went to *a* master, and *the* master said, “In order to begin the practices, *you must* begin *with* three *days* fasting.” And one day *he* felt so hungry *that he* ran away from *the* city in order never to see *the* teacher again. There is always a meaning if *a* teacher gives a fasting. *He* has *a* reason for it. There is *an* amusing story of a great Sufi who lived in Baghdad. There are many stories of his wonderful attainments. That<sup>47</sup> *a* young pupil of his *had been* told by him to live on *a* vegetarian diet. The mother of this young man, having heard *that* since the boy *is* going to the teacher.....<sup>48</sup> came to give a little talking to *the* teacher. And *she* came when he was at the<sup>49</sup> table. And there was a chicken on his table. So the mother said, “You are teaching your pupils to live on *a* vegetarian diet and you yourself *are* enjoying chicken.” *The teacher opened the dish and the* chicken flew and went away. *The teacher* said, “The day your son can also do this, he can eat chicken.”

*Q.: Is it necessary to become selfless in order to reach divine union?*

*A.:* As I have said in my lectures that<sup>50</sup> there are two aspects of the ego, *the* false and *the* true. And to be selfless means to get above the false ego. That does not mean to get away from the true ego. Therefore, in other words, to be selfless means to come to the real self.

*Q.: Why must one practise renunciation, self-abnegation, and self-*

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46. Km.hw.: “Only” instead of “I think that”

47. Km.hw.: “That” placed between parentheses

48. All manuscripts have a series of dots, indicating missed material

49. Km.hw.: “the” placed between parentheses

50. Km.hw.: “that” placed between parentheses

*effacement? Why not glorify self-love?*

A.: Love has no scope to develop when there is a self-love. *It* is therefore that *the* water of *the* little pool is always dirty, because *it* has no chance of running. A self-centred person who loves himself has no scope of developing spirituality and always defeats his purpose for the same reason, because *he* is not living. Loving is living.

*Q.: What do you mean by sympathy?*

A.: *That* is the one thing I cannot explain. I think all *such* words are the different names of the one and same thing. It is love which is called sympathy, kindness, mercy, pity, compassion, appreciation, gratefulness, service, different aspects of the one and same thing known by different<sup>51</sup> names. But if *you* ask what is love, love is God.

*Q.: What line of study do you advise to gain spirituality?*

A.: In *the* first place, spirituality does not depend upon the study. It needs much more than a study. Nevertheless, *the* study of metaphysics, of human psychology, of the philosophy of nature, and of mysticism is of very great importance. But I will repeat again that study alone will not suffice our purpose. In *the* first place, *we* must try in everyday life, in everything we do, to keep *the* heart tuned to *a* proper pitch. And another thing is *that* by devotion, concentration, contemplation, meditation, we must raise our consciousness from limitedness to perfect life.

God bless you.

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51. Km.hw.: "many" instead of "different"

Kismet Stam's longhand reporting

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Fine Arts Building, Chicago  
May 4<sup>th</sup>, 1926<sup>1</sup>

### **Inspiration and the Breath<sup>2</sup>**

Beloved ones of God,

This evening I shall speak on the subject of the breath and the inspiration. The importance of breathing has been known to the thinkers in the East for many thousands of years. Buddha, who existed before Jesus Christ, had practised the science of breath, and with that science he went out from India to China and spread his gospel in that country. Shiva, the great lord of Yogis, was a great exponent of the science of breath. And when we trace<sup>3</sup> back in the tradition of the world, we shall find that the greatest mystics who have attained to the highest realization have been the students who studied and practised the science of breathing.

There is little known in the Western world of the musicians in India. They were prophets, great masters, and at the same time they were singers. They attained to that<sup>4</sup> perfection of singing by knowing the mystery of breath that they could make not only human beings but even animals spellbound by the charm of their music. Very few today can believe that once music reached to such a height that human beings were able to charm even animals, and that music was made 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. In this particular case, the sh. has not been retranscribed, and therefore there is no comparison to the longhand.
- 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. In this case, this handwritten text appears as the text of the lecture.

Notes:

1. Km.hw.: "Class lecture from the advanced course series 'Self realization and the attainment of the inner life.'" added above the text
2. Km.hw.: "(Class lecture)" added
3. Km.hw.: "trace" placed between parentheses and "go" substituted
4. Km.hw.: "that" placed between parentheses and "such a" substituted

means of attaining to the highest perfection. It was all based on what they call *mantra shastra*<sup>5</sup>, which means the science of the word. We have no reason to think that the people of Beni Israel did not know this science, for there exists a story that once Moses was walking on the bank of a river and he heard from within a sound, a voice saying to him, “*Mosa khi*,” which means, “halt”; in other words, “Moses, ponder upon what you will hear further.” And Moses stopped there and heard the sound of the wind and the different sounds that were produced by the moving of the water, by the running of the water, and the sound of that place of calm and peace. And from that Moses gathered different notes and the movements causing different rhythms. He grasped it with his prophet’s inspiration and called it “*mosi khi*”, the same word which came to him. And now the same word in Persian, “*musikhi*”, means music<sup>6</sup> in European languages. This shows that the origin of music also is from intuition, from inspiration. Therefore, the science of breath, and from breath<sup>7</sup> what came, the word and voice, and the art and the power of the word, all this put together made the science which we call mysticism. In the ancient times, therefore, musicians were mystics, mystics were musicians. Music had the greater<sup>8</sup> importance in the higher attainment of life. It is afterwards that people divided music from spiritual culture. And when it was divided, then music became a kind of pastime, and spiritual culture became void of music. And so the mystery of spiritual attainment was lost.

Nowadays the teachers of the physical culture and the teachers of the voice production, physicians and psychologists, they are all coming to the belief that there is something in breathing. And at the same time, they have not yet grasped the mystery of breath as the sages in the ancient times knew and made use of this most wonderful science<sup>9</sup>. In the last Chicago Exhibition<sup>10</sup>, when there was a religious

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5. For *mantra shastra*, see Glossary

6. Not an accepted etymology for the word music, which comes from the Greek word for muse

7. Km.hw.: The words “from breath” later moved to after “what came”

8. Km.hw.: “greater” placed between parentheses “greatest” substituted

9. Km.hw.: the words “this most wonderful science” later moved to just after “knew” and “it” substituted in the original place

10. For Chicago Exhibition, see Chicago Columbian Exposition in List

congress, a swami<sup>11</sup>, Vivekananda<sup>12</sup>, came and presented the Yogi culture of India. And when<sup>13</sup> he made a great impression upon those who heard him speak;<sup>14</sup> it is since then that people began to realize that there is a mystery hidden under the science of breath. But in a country where commercialism is on the fore, no sooner the idea of Yoga and breathing became popular, than<sup>15</sup> those who thought it the best moment of making money from it wrote books on the subject, a thing which had never happened before in the East. No initiate ever puts down in a book the use of sacred breathing practices. Such books spread out<sup>16</sup> and people, instead of seeking the guidance of a sage, of a master, they began to ask at<sup>17</sup> the bookstores for a book of Yoga, just like a person would go at<sup>18</sup> a drugstore for the box of cough-pills, not knowing how dangerous it is to play with things of such great importance. Something that is held more sacred than religion, and that to be put in a fifty-cent book! And for anyone, without knowing how to do it or what to attain from it and how to accomplish it, that<sup>19</sup> anyone should take the book and try to practise it. Then people began to speak about centres. And if someone knew about one centre, he spoke about five centres. Then they began to imagine five centres, ten, twenty centres. Then they began to add to the conversation masters and many other things of which in the East they never speak, things of a sacred character which are understood but not spoken about. By speaking about these things one decreases the value of things.

It is very amusing<sup>20</sup> in England, an Irish lady came to see me, and there was a theosophical pension near there, where she stopped. And when she came to see me, she says<sup>21</sup>, “Murshid, take me away from that house, I am going mad.” I asked, “What is the matter? They are

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11. For swami, see Glossary

12. For Vivekananda, see List

13. Km.hw.: the word “when” appears in parentheses

14. Km.hw.: the word “and” later substituted for the semi-colon

15. Km.hw.: the word “than” later put in parentheses

16. Km.hw.: the word “out” put in parentheses

17. Km.hw.: the word “at” put in parentheses

18. Km.hw.: the word “at” later changed to “to”

19. Km.hw.: the word “that” put in parentheses

20. Km.hw.: “when” added later

21. Km.hw.: “says” placed between parentheses, “said” substituted

students.” She said, “From morning till evening the conversation is, ‘You were my sister in the last incarnation, I was the queen of Egypt in the last incarnation, and I the prince of China.’ They do not wish to become any less than queens and princes.” So I thought that<sup>22</sup>, “You have a reason to be bewildered like this.”

And now coming to the question of breathing again. I should say that this is a science which is considered more important than religion, because this is a means by which the highest spiritual aim is achieved. But now I want to make it more clear to you that breathing is not necessarily the current of air which we feel going in and out through the nostrils, because that is the air, that is not the breath. Breath is that electric current which puts the air to action. And therefore, the air we inhale and exhale is not necessarily breath. That is the first point to make clear, that the general idea of breath is quite different from what the mystic understands by it. When a mystic says breath, he does not mean the air, he means that current which causes this action into the air and makes it move. It is a kind of ethereal magnetism, a finer electricity, the current of which goes in and comes out, putting the air to action. What we feel of it is the action of the air. That is why we call the air we inhale and exhale breath.

The second important thing to understand about it is that one does not inhale just like a line going in and coming out the same way, as one imagines it to be. Its real action is that of a wheel, a circle, that from the nostrils it makes a circle and the end of the circle is again in the nostrils.

And the third point to understand about breath is that just like the electric wire shows the glow, nevertheless the heat and light is not limited only to that glow, but is around the heat and light both. And therefore, this circle of breath which goes on through the body, its radiance touches every part of the body.

Another rule is to be observed, that every direction that the current of breath goes, it causes a different action and different result. For instance, contracting, stretching, blinking, all these actions are the play of the breath going into different directions. So it is with every

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22. Km.hw.: “that” put in parentheses

natural action one does during the day. For instance, coughing, yawning, heaving a deep sigh, all these are different actions of breath. Besides, the capability of eating and drinking, also the capability of repelling all that one has in the body, it all is the action of different directions through which breath works. And if in one direction the breath does not work, then that particular activity of the body becomes stopped. It is a science that remains to be explored by the scientists, by physicians. And the more explored, the less necessity there will be for operations and many other dreadful things that physicians have to give to their patients. Besides, that tendency to lung diseases, the pain of childbirth, and early death, all these things will be avoided when the science of breath is well understood by the scientists of the day, and practised by the generality.

Never mix the two reports, the two kinds of reports which we have received from the East, one report, that the *fakirs*<sup>23</sup> make a tree grow in a minute, or take out a snake from their mouth, or make a child disappear in the basket. To mix those wonderful things which you hear with the other things, such as about the mystics who<sup>24</sup> said that, “You may build a wall upon me,” or that they levitated, or got buried alive. There is truth in it; that shows the mystery of breath. Many wonderful things can be accomplished which cannot be explained fully in words, when once breath is mastered.

Now this I have told you as the physical aspect of breath, and now I want to come to the higher aspect of breath. The other day I have explained to you, also you will find out<sup>25</sup> in my book *The Soul, Whence and Whither*<sup>26</sup>, that the soul is a current that runs from the divine sun,<sup>27</sup> shooting forth towards physical manifestation. And if I were to say what is this current, it is this current which the mystic calls breath. And if you see it from this point of view, then you will recognize the fact that man has never been separated from God, that with every breath man touches God. He is linked with God by the current of breath. Just like they used to draw water from the well, the

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23. For *fakir*, see Glossary

24. Km.hw.: the word “who” was added later

25. Km.hw.: “out” placed between parentheses, “it” substituted

26. For *The Soul, Whence and Whither*, see List

27. Km.hw.: “from where it is” added later

rope in their hands and the jug of water in the well, the jug has the water, but the rope is in the hand. So that our soul is in the spirit of God, it is the ray of the divine sun, and that<sup>28</sup> the other end of it is what we call breath. We only see it reaching so far and no further, because what of the physical body is higher, that touches different planes. Here the breath is going, but we do not see the action of breath. The action of breath in our body is limited, but in reality this current, which in reality<sup>29</sup> is breath, is connected with the body and with the divine spirit, connecting God and man in one current.

And then you might ask, "What about our mind? What about our soul?" And my answer is that our mind also has breath as the central current in it. Therefore, we do not only breathe through the body, but also through the mind, and through the soul also. And furthermore, death is only the departing of the body with this main current which we call breath. But when the body is departed, mind is still stuck to it. And if mind is living, the person is living also. That is what gives you the proof of the hereafter. But now coming still further, many will say, "How uninteresting to live after death not as<sup>30</sup> individual, as<sup>31</sup> body, but as a mind." But I say, "It is the mind which has made this body." Therefore, mind is more self-sufficient than we can imagine. Mind is in a sphere in which it has its own body, as this body belongs to this physical sphere. Therefore, the mind is not without a body. The body of the mind is as sufficient<sup>32</sup> or even more concrete than the body we have in the physical world, for the reason that the physical body is most limited and subject to death and decay. The body of the mind, being ethereal, lasts long, being less dependent upon food and water, and it is maintained more by breath than by anything else. Besides, our maintenance in this physical world is chiefly by breath, although we recognize bread and water as our sustenance. If we only knew that bread and water is not even one hundredth part of our sustenance compared to what breath does in our life. We cannot exist five minutes without breath; without food, we can for some days.

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28. Km.hw.: the word "that" later added in parentheses

29. Km.hw.: "in reality" put in parentheses

30. Km.hw.: "an" added

31. Km.hw.: "a" added

32. Km.hw.: "sufficient" placed between parentheses, "concrete" substituted

Since breath has such a great importance, or the greatest importance, then you will see that it is natural to bring order and harmony to our body, and to bring order and harmony to mind, and to harmonize mind with body, and to harmonize body and mind with soul. If there is any means to be taken, it is the breath. It is the development of breath, knowledge of breath, practice of breath which helps us to get ourselves straightened, to put ourselves in tune, to bring an order in our being.

There are many who, without a proper guidance and knowledge, practise breath. Year after year they go on and very little result is achieved. But many go out of their minds. And very often the little veins of brains and chest are broken by wrong breathing. I have heard many who have broken their veins by not knowing how to breathe. Therefore, one has to be extremely careful, to do breathing practices rightly, or not to do it at all.

Of course, this is not a place where one can say fully to what extent one can accomplish by the help of breath. But in a few words I will give you a hint by which you will understand that if there are men in the world today living who witness, standing on the earth, the inner planes of existence, if there are any who really can communicate with the higher spheres, if there are any who can convince themselves of the life in the hereafter and of the idea how it will be, it is the masters of breath and not the students of intellectual books.

And now I come to the subject of inspiration, which is of a very great importance in the life of everyone, whether a person is a writer, a poet, or a musician, or whether a person is a businessman, an industrial man, a political man; in every walk of life, inspiration is of the greatest importance. And I will explain to you why there are some more inspirational than others. No doubt, they have a heritage and have been born under certain conditions and live under certain conditions. But it must be remembered that inspiration chiefly depends upon the fineness of the physical matter.

How much a person is gifted inspirationally, if he eats food that makes him more dense, or if he lives a life of denseness, if he is coarse and crude in his everyday life, and if there is no fineness about his nature, he is lacking inspiration. Therefore, always you can know

from the expression of the person whether he is inspirational or not. The denseness and fineness make a difference. Besides, an ill-mannered person always lacks inspiration. In other words, because the person is ill-mannered, that is why he has no inspiration. Everything that draws man downwards, that keeps him from inspiration. Everything that raises man upwards, that puts him on the road of inspiration.

And now I shall explain to you the nature of inspiration. One may think and strive to write or imagine something and may put it on the paper fifty times and not be satisfied with it, anything one does in the way of soul's expression. And when one is not satisfied and has to change and change and change it, that shows inspiration is not in his<sup>33</sup> favour. Very often even a fine person lacks inspiration because he has no self-confidence. A person who has no self-confidence, who has doubt in his nature, always lacks inspiration. Because he says, "Is it right, is it wrong; must it be done, must it not be done; how must it be done; would it be right or not be right?", and so on. He never comes to a conclusion and he always keeps far from inspiration because of his doubting nature. But inspiration comes with such a force of conviction that when you inspirationally feel you must do this, you have every strength to stick to it. Besides, poetry written in two weeks or two months time, with every effort one has made, still will be always not satisfactory. But with inspiration, if it comes, it can come in a minute. Inspiration is just like the birth of a living being who comes finished by divine grace. Inspiration is also that way. Something the soul gives birth to, it is finished and beautiful and self-sufficient. You cannot add to it, you cannot change it. Besides, it is living; it always makes impression and it always will in all ages; it will always win more. It is like an unsheathed sword.

Woman is more intuitive than man because she is respondent by nature. It is her nature, it is her property. A man may say a thousand times, "There is no reason to feel like this," she says, "There may be no reason, but I feel it just the same." He will give a thousand reasons, but she has a greater conviction in feeling. The man who is more of a fine nature, sympathetic nature, that man has a greater capacity for

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33. Km.hw.: "his" placed between parentheses, "one's" substituted

intuition.

Inspiration is such a spiritual thing. It is a door to spiritual attainment. Once inspiration is open, one begins to progress more rapidly than ever before and arrives in the end to revelation which is even more than inspiration. With open eyes if you see anything, to the others that is an object, to you that is a living thing. If you see any person, to the others that person is man or woman, to you that person's soul and heart and whole being is communicating with you. And therefore that state of revelation comes when the consciousness has risen and expanded and has become so fresh and powerful that it can penetrate every soul; then every soul becomes a written letter before that person.

The great masters of humanity had revelations. The teachings they have given, people have made them into creeds and put them in their churches. In reality, it was nothing but revelation which they tried to interpret in human tongue. And therefore, what they have said is what little can be said in words. But when that stage is attained, it is the greatest bliss that can be experienced in life.

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*Q.: You stated the four stages of religious development.... Why do we not have faith in metaphysics, because the law of metaphysics....*

*A.: What was first? Was metaphysics first or faith first? In the ancient religious books of all countries and races we read, "He said, 'Be', and it became." He did not make mathematics, so much earth, and so much water, and so much radiance and light to be given to the sun and so much to be divided to all stars and planets. It was not all mapped out. What existed before creation was faith, and with faith God created the whole manifestation. And if we have come to faith it means that we are one with God. I do not mean word faith as it is taught in churches, or as what the clergyman says. That is another faith; that is another interpretation. My interpretation of faith is that belief which stands on its own feet. It is that light which burns without oil. Because all things that you know by reason, they will change their character when your reason has changed. For instance, if you saw evil in good and good in evil, loss in gain and gain in loss,*

light in dark and dark in light, those are things as they seem to be or as we name them to be such and such. It is only comparatively that they are so, but not in reality. It is comparison which makes us say, "That man is short or tall," because we think of a short one. And the same thing with what we call evil and good. Therefore, mathematics is the outcome of creation. Faith is the origin of creation. Mathematics is afterwards. They say in the scriptures, "God is love."<sup>34</sup> Not law. Faith is love. Law is a conclusion, a result, or the understanding of the thing, when we understand a certain thing according to nature and habit. For instance, what is nature? Nature is a habit. A seed has made a habit of growing into a tree and bearing fruit in a certain time. So all animals and living beings become grown-up and die according to a habit made for centuries by that particular race. And when a person comes to know the secret, he can change nature, just like Burbank<sup>35</sup>. Such wonderful works he has accomplished in horticulture. Changing nature is changing its habit. It is our grasp of its habit. But love, it stands above; it is not the outcome, it is the origin.

*Q.: Do you teach the science of breath?*

A.: This can be asked to me in a private interview.

*Q.: Can you acquire inspiration through breath science?*

A.: Yes, the science of breath and practice of breath makes you more and more ethereal. And the more ethereal you are, the more capacity you have for inspiration.

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34. I John 4:16

35. For Luther Burbank, see List

*Q.: Are inspiration and intuition the same?*

A.: Intuition is the first step, inspiration the next.

God bless you.

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Fine Arts Building, Chicago  
May 5<sup>th</sup>, 1926

### The Inner Life and Self-Realization

Beloved ones of God,

My subject of this evening is the inner life and *the* self-realization. It is by the inner life that the self-realization is achieved. Life can be divided into two parts. One part of our life is attending to our worldly necessities, toiling, earning money, serving under<sup>1</sup> different capacities in order to live ourselves and in order to look after our families. That is one side of life. And *the*<sup>2</sup> other side is to think that there is something besides the worldly life, that there is a higher ideal, a greater happiness, *that* there is a deeper insight into life, and *that* there is a greater peace. That is another life. By inner life I do not at all mean a religious life, for a man may be religious and at the same time *he* may be very worldly. As there is a story of Aurangzeb's<sup>3</sup> reign in India, that he had announced a royal command that everyone inhabiting in<sup>4</sup> his dominions must attend each of the five prayers of the faithful. And there was a sage, no one knew that he was a sage; he used to live in a<sup>5</sup> solitude, and he also received this command. But he

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Notes:

1. Km.hw.: "under" crossed out and "in" substituted
2. Km.sh.: "There" apparently written; Km.hw.: "the" instead of "there", clearly correct in context
3. For Aurangzeb, see List
4. Km.hw.: "in" placed between parentheses
5. Km.hw.: "the" instead of "a"

forgot it, or *he* did not think about it. And then the police was sent to bring him to the house of prayer. Naturally, he came and he joined to congregation. And the one man who leads the prayer and *the* others follow it, he began to lead the prayer, and after about five seconds this sage ran away from the congregation. *The* police went after him, and *he* was again brought before the judge, that<sup>6</sup> because *he* did not only violate the first law, but disturbed the whole congregation, that *he* ran<sup>7</sup> away from the whole congregation. He said to the judge that<sup>6</sup>, “I ask to know what is meant by the leader of the prayer.” *The* judge said, “According to religion your thoughts must be united with the thoughts of your leader.” *He* said, “That is what I did. The leader’s thought went in his house. *He* had forgotten his keys at home. So *I* could *not* stand in *the* house of prayer. *I* ran for the keys. Wherever the leader’s thought led me, *I* ran there.” They found out in the end that it was so. This was a great sage and to him all that was going on in the minds of others was known. Therefore, to be religious, to be orthodox, or to be pious does not mean necessarily to be spiritual. To be spiritual is quite different than<sup>8</sup> being “prayerful”, as they say.

And now I shall come to the question, how does one proceed in the inner life? One first takes the inner life as a journey, a journey to a desired goal. And there are certain conditions of this journey which one must first know. In the first place, the journey is hard, because there are no electric trains. It is a journey we have to make on foot. It at once changes the character of the journey, makes it *different from* the traditional journey. *There are* no equipments of today. Therefore, *we* have forgotten the journey of the past, those who have to go through the wilderness, mountains, crossing rivers, swimming and getting to the other side, risking all sorts of dangers on the way—that is the kind of journey one has to make in the spiritual attainment. The outer journeys are made easy today, but the inner journey has its difficulties just the same. And the first condition of this journey is conscientiousness to the customs of this journey. *The* first thing is that as soon as one has to walk long distances, one gives up unnecessary

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6. Km.hw.: “that” placed between parentheses

7. Km.hw.: “that he ran” placed between parentheses, then “running” substituted

8. Km.hw.: “than” placed between parentheses, “from” substituted

burdens. And so, many things in this life we have to give up in order to make this journey. We unconsciously make our life so heavy for ourselves, and since outwardly *it* does not seem difficult to make it heavy, yet inwardly when *we* begin to journey we then realize how difficult it is to carry a heavy load. When we have to walk on foot, every little responsibility we take up, every little habit we make, it all weighs upon ourselves, little things which in everyday life we never think about. We become addicted to comforts more and more, intolerant to environment more and more, sensitive to jarring influences more and more. Instead of becoming stronger *we* become weaker every day. And when it comes to *journeying* and *face*<sup>9</sup> the difficulties which will come in the journey, it becomes very difficult. You must remember that everyone and at every time of world's history who has tried to go farther in the spiritual path has met with difficulties. The moment he has started on this path, *he* has had more difficulties than *the* average person, in every way greater, and greater temptations came on his way *which* perhaps never came before; *they* were always away. The moment he takes this path, all temptations come of all kinds. He is tested and tried *at* every step he takes. Besides, he is taken to task. If he does not himself, *he* is taken to task very seriously. Others are not taken to task seriously. And it is natural also. If a child breaks a glass one overlooks it, one says, "Why! It is natural." But if *the* maid began to break a glass one asks, "Why did you do it? Did you not see it?" Because the grown-up person is responsible. The one who takes the spiritual path, then, is responsible. Therefore, *there* is a greater exacting; *he* has to answer everything he does if not<sup>10</sup> either to himself or to life.

Besides, friends, we have in our lives many debts to pay, debts which we don't know. We only know our money debts. But *there* are many others: the husband to wife, and the wife to husband; mother to child, and child to mother; the debts to pay to our friends *and* acquaintances, *to those* close to us, near to us, to those who stand above us, *and those* who are dependent upon us. There are so many different kinds of debts we have to pay. And yet we never think about

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9. Km.hw.: "facing" instead of "face"

10. Km.hw.: "if not" omitted

it. In the ancient times, even those who were not taking *the* spiritual path, noblemen, chivalrous men, they had a law of chivalry. And *there* was very much about paying debts. The way they<sup>11</sup> ancient people thought about their mother, that<sup>12</sup> “The mother has brought me up from my infancy, from my childhood, sacrificed her sleep, rest *and* comfort, and loved me with the love which is beyond any other love in this world, and *has* shown in life that mercy which is the compassion of God.” And the child thought so much about the debt he had toward his mother. Someone went to the Prophet of Arabia<sup>13</sup> and asked him that<sup>14</sup>, “Prophet, you said there is a great debt to be paid to *the* mother. Suppose I gave all that I have earned, will that pay her back?” The Prophet said, “No, not *in* the least. If you served her for your whole life, even then you cannot pay the debt of what she has done to you for<sup>15</sup> one day.” *He* said, “Why? How?” *The* Prophet said that<sup>16</sup>, “When she brought you up, she thought that even when she is gone that<sup>16</sup> you will live, that<sup>16</sup> she has not only given her service and heart and love, but also her life to you. That you live after her, that has been all her thought. And what is your thought? If you are a kind and good person, your thought *is*, “So<sup>17</sup> long as my poor mother is living, to the end; one day she will die, then I shall be free.” *It is a* different thought compared to her thought.

This *is* only one example I give. But *then there are* many *debts* to our neighbours, *to* strangers, to those who depend upon us or who expect from us some help, some council, a word of advice, some service. It is all a debt we have to pay. There is much to pay to God. But God can forgive. But *the* debt to *the* world, that debt must not be forgotten before going *into* the spiritual path. There is a great release the spirit feels as *it* pays its debts, as *it* goes on further. Do we think of simple things these days? As soon as thought comes to it, *the* first

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11. Km.hw.: “the” instead of “they”

12. Km.hw.: “that” placed between parentheses

13. Muhammad

14. Km.hw.: “that” placed between parentheses

15. Km.hw.: “for” placed between parentheses, then “in” substituted

16. Km.hw.: “that” placed between parentheses

17. Km.hw.: “As” instead of “So”

question is, “What occult books should<sup>18</sup> we read?” We never think about these little things, and how much<sup>19</sup> upon it depends. When we think of spiritual things, *we* think, “If I only could get the key to that way.” But there is a condition that must be fulfilled, and that condition is our consideration for every soul.

And now one may say, “If they don’t deserve it, if *they are* not worthy of it?” That is not our concern, whether *they* deserve it or not. We do not think about it. When there is to pay the money, that money lender deserves it, whether *he* deserves it or not. So it is in *the* spiritual path. To whom we have to pay we have to pay, in *the* way of attention, service, *in the way of* respect. All that is due to one, we have to pay it. And in the first place, spiritual realization apart, one feels such a release *after* having paid one’s debts<sup>20</sup> to everyone to whom it is due. This also opens up the light of the soul, making the way straight and illuminating the ways, *so* that this confusion that always one feels in *oneself* when striving to progress spiritually, this confusion disappears. If not, there is always this confusion.

And now we come to understand what is the<sup>21</sup> next necessary in the spiritual path. The next step necessary is to develop our tendency to trust. A person who wants to go *into the* spiritual path must have a greater desire to trust than *the* average man. No doubt, the world is going from bad to worse today. There is no value of promise. One values *a* ten cents stamp much more than the word of honour, because that is sure. Since the state of the world is this<sup>22</sup>, it becomes difficult for *a* person to develop the tendency to trust. But once you begin to tread the spiritual path, trust is the first thing. Very often a person says, “Well, I would like to trust people, but people are not worthy of trust.” Yes, I say it is practical to think about it in business, but when *it* comes to *the* other life, social life, or life of spiritual attainment, there you must not look at it in this way. There you only can develop the tendency of trusting others by being ready to undergo every loss. It is not always foolish to trust. On *the* contrary, it is *the* wise who

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18. Km.hw.: “shall” instead of “should”

19. Km.hw.: “how much” moved to after “upon it”

20. Km.hw.: the “s” on “debts” later crossed out

21. Km.hw.: “the” omitted

22. Km.hw.: “this” placed between parentheses, “such” substituted

trusts more than *the* foolish one. Besides, it is not a weakness to trust, *it* is a strength, and the one who has less trust is weak, and every day makes him more weak. The one who does not trust outsiders then<sup>23</sup> cannot trust his own relatives, *his* own friends, and then that distrust develops to such *an* extent that *he* does not trust himself. That is the end.

There is a story of a great Sufi, who afterwards became a Sufi, but *in the* first part of *his* life *he was a robber*. There was a man travelling through the desert in *a* caravan, and *he* had a purse full of coins *he* wanted to trust to someone because *he* heard robbers *were* to come. *He* looked around and found at *a* distance a tent. *And he* saw a man sitting there most dignified looking<sup>24</sup>. He said, "Will you please keep this purse for I am afraid if the robbers will come they will take it." *He* said, "Give me, I will keep it." When this man came back to *the* caravan *he* found that robbers *had come and taken*<sup>25</sup> all the money. *He* thanked God that *he* gave<sup>26</sup> *it* to someone to keep. When *he* came back he saw in that tent all the robbers sitting and *this* most dignified man sitting there, dividing the shares of each. Then *he* knew *that this was* the head of *the* robbers. He thought, "I was more foolish than all others, for I gave the money to the thief<sup>27</sup>. Who can be more foolish than me?" And then he was frightened also. *He* began to step back. As soon as *they* saw in the tent when<sup>28</sup> he began to return, this chief called him and said, "Where are you going? Why did you come here?" He said that<sup>29</sup>, "I came here to get my purse back, but I found that I gave *it* to the same party from whom I wanted to keep it away." He<sup>30</sup> said that<sup>29</sup>, "You gave me your purse, is it not so? You trusted it to me, and *it* was not robbed from you. How can I take it away? Did you not trust me? How can you expect me to take it from you? Here is your purse, you take it." This act of trustworthiness impressed the

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23. Km.hw.: "then" placed between parentheses

24. Km.hw.: "most dignified looking" changed to read "looking most dignified"

25. Km.sh.: "took" written; Km.hw.: "taken" instead of "took", clearly correct in context

26. Km.hw.: "had given" instead of "gave"

27. Km.hw.: "to the thief the money" instead of "the money to the thief"

28. Km.hw.: "when" placed between parentheses, "that" substituted

29. Km.hw.: "that" placed between parentheses

30. Km.hw.: "He" placed between parentheses, "The man" substituted

robbers so much that *they* followed the example of their chief. *They* gave up robbery. *It* moved them to the bottom to feel what trust means. And this chief in his later age has done a great spiritual work. This shows, friends, by distrusting perhaps we avoid a little loss, but the distrust that we have sown in our heart, that is a greater loss still.

And the third step in the inner life is to find someone in life in whose guidance one<sup>31</sup> can trust. You might find a spiritual teacher who may be as great as *an* angel, and yet if you have no trust he can do very little for you. Besides, if you found someone in your life, a spiritual guide for you who did not prove trustworthy to you, your loss is smaller than the loss of that teacher. The loss of that teacher is greater. Nevertheless, the whole spiritual progress under the guidance of a teacher depends upon the extent you have trust in his guidance. If not, you may learn all your many teachings, practise occult laws, and that amounts to nothing. This is the one thing.

The people in the United States who are seeking after truth must know the place of the teacher in their lives, the importance of a spiritual guide and his guidance, and *learn* to value it, and to consider it sacred. And if that is not there then nothing is there. Then *a* person is a lost sheep. And this tendency of going from one thing to another, from one teacher to another, is only *an* offense to *the* teacher, to God, and himself. By this one accomplishes nothing.

Dear friends, in my youth my interest was great in *the* spiritual path, and I came in contact with the teacher in whose hand I was destined to be initiated in the spiritual path. And one thing my teacher said that<sup>32</sup>, “No matter how great a teacher came<sup>33</sup>, once you have taken this initiation, this blessing from my hands, your faith may not change.” Having had the modern education, I thought how to think about it. I did not doubt, *but I* thought, “What does it mean?” And every step further in my life, I found out that that alone is the right way. And when the mind is disturbed, and *a person* distrusts *and* goes to one teacher, then goes *towards* another method, what can *one* find

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31. Km.hw.: “we” instead of “one”

32. Km.hw.: “that” placed between parentheses; the teacher mentioned was Abu Hashim Madani (see List)

33. Km.hw.: “came” placed between parentheses; “would come” substituted

in him? There is no ideal there. It is the same like university education under one professor *and then under another professor* and so on. *It is* all right for university. *That* is another education. But when *it* comes to spiritual education, idealism is necessary.

In a village there was a young peasant who was known to be a great seeker after truth. Once a great teacher came in that village, and it was announced that<sup>29</sup>, in the following words,<sup>34</sup> “Whoever will come in the presence of this teacher, for him the doors of *the* heavens will be open, and *he* will be admitted there without the account of his deeds.” So the peasants were very excited about it, and every peasant went there in *the* presence of *the* teacher except this young man who was known to be a great seeker after truth. The teacher said that<sup>29</sup>, “Everyone from the village came to me, not that young man. I shall go myself.” So *he* came to *the* cottage of this young man *and* said, “What is it? Is it that you are antagonistic to me, *or that you* doubt my knowledge? What is it that kept you to come<sup>35</sup> and *seeing* me?” And *he* said, “*There was* nothing that kept me back except one thing. That was the announcement. I heard the announcement, ‘Everyone in your presence would be admitted in heaven, without question.’ And I don’t seek that admission, because I don’t know. I had a teacher once, and I don’t know where *he* is, in heaven or hell. If I went to heaven and *he* was in *the* other place, *it would be* different for me. Heaven would become hell for me. I would rather be with my teacher. It does not matter where he is.”

That is the ideal the seekers after truth have about their spiritual teacher. And it is with that idealism that *they* are able to go further and gain the confidence of their teacher. Today the tendency is different. A pupil begins to weigh and measure the teacher before *he* has started the spiritual path. He wants to know whether *the* teacher fits in with my<sup>36</sup> idea or *whether the teacher does not fit in with his idea*<sup>37</sup>; *he* does not come to learn. But *when it* comes to teaching *it* is

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34. Km.hw.: “in the following words” placed in parentheses

35. Km.hw.: “to come” placed between parentheses, “from coming” substituted

36. Km.hw.: “my” crossed out, “his” substituted

37. Km.sh.: “ \_ \_ \_ \_ ” ; Km.hw.: “whether the teacher does not fit in with his idea” added

a different idea absolutely<sup>38</sup>. *It* is that which is keeping thousands of people back. *They* say *they* are seeking a teacher, but *they* think *they* are teachers themselves.

And when we go further still, it is not alone the faith and devotion one has for one's teacher, but also the effacing of our<sup>39</sup> self. Because *the* teacher's work is like a goldsmith who melts the gold and then turns out of<sup>40</sup> it to an ornament. Therefore, *the* teacher has to test and try, mould and melt before *he* can use him for a better purpose. If a *pupil* cannot give *himself* to that moulding, then there is a difficult time. For instance, the king of Bukhara<sup>41</sup> once went to Afghanistan, giving up his kingdom seeing<sup>42</sup> the futility of life, to get the spiritual guidance. And the first thing *the* teacher gave him was to dust all the rooms of the pupils. The pupils *were* poor and rich, all kinds, but none was a king. *They* all felt so sorry for this man *who* once *was* a king and *who* now had to dust the rooms, a work *he* had never done before. *They* said nothing, but one day *they* could not keep this feeling coming to them, "*It* is a pity, this man should do the<sup>43</sup> work. *He* is so nice and kind and gentle, such a fine man, and for him to do this work!" *They* came to *the* teacher and said, "Teacher, will you not give this work to one of us? It pains us to see this man who has been a king, *who* lived in palaces, *who* now is dusting rooms." "My pupils," said the teacher, "you must wait. I don't think the time has come." *They* said, "It gives us a great pain." "Well," *he* then said, "I will tell one of you what to do, and then we shall see." One day this young man was taking a little basket, the wastepaper *basket*, and one of them pushed it so that *it* upset and everything went on the floor. And *he* had to gather *it* again. So *he* looked at him and said, "Well, if I was what I was before, I would have showed you what it means, such a mischief." And then *he* gathered it all and went away. And this report reached the teacher. *He* said, "Did I not tell you, the time is not yet

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38. Km.hw.: "absolutely" placed between parentheses, "altogether" written in the margin

39. Km.hw.: "one's" instead of "our"

40. Km.hw.: "out of" placed between parentheses

41. This story is sometimes told about the king of Balkh, but in this instance Inayat Khan seems to have said Bukhara instead

42. Km.hw.: a number of dots instead of "seeing"

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

there.” Then again one did some similar thing. And he stood and looked at him and wanted to say something, but did not say<sup>44</sup>. And the report went to *the* teacher and *he* said, “Not yet.” A third time something of *a* similar kind was done. He did not even look. He went his way. And the teacher said, “Now, the time has come.”

One might say that<sup>45</sup>, “Is it not a weakness to be so passive?” Yes, if one were so passive by weakness it is a weakness. But if *one is* so passive by thought then it is a strength. Because *it* requires a great strength to dominate one’s own self. He has a silent influence. Just like the story of Daniel. *It* was the power of himself. Friends, it is easy to tame a lion, but difficult to tame oneself. Oneself can be horrible, more horrible than a lion. One may say, “How gentle, *how* melted, *how* thoughtful *I have* become,” but *then there may* come moments that *one* acts quite differently to his<sup>46</sup> own astonishment. And to really dominate that crude nature is *a* melting process. Then *when the* gold is melted and<sup>47</sup> can turn *it* to any ornament you like.

And when we go still further in *the* spiritual path, it is the path of power, concentration. The mind is just like a restive horse that will not stay in order, that cannot be controlled. And once a person begins to practise concentration, the more difficulty he finds in making his mind obey. As long as *he does* not begin *he* does not know, *but the* moment one<sup>48</sup> begins *he* begins to realize how very difficult *it* is to concentrate one’s mind.

There is a story of Farid<sup>49</sup> who was sent to the forest by his mother that<sup>50</sup> he wanted to meditate, to communicate with nature, and wanted to find God. *He* developed *the* nature of concentration. Then *he* comes to *a* teacher *who* asks him, “Is there anything in your domestic life that you love *or* like?” He said, “I have no friends. *I have* always *been* in the wilderness. *But* at home there is a cow. That is *the* only one being I like.” *The* teacher said, “Well, I will ask you

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44. Km.hw.: “say” placed between parentheses

45. Km.hw.: “that” placed between parentheses

46. Km.hw.: “one’s” instead of “his”

47. Km.hw.: “you” instead of “and”

48. Km.hw.: “he” instead of “one”

49. For Farid, see List

50. Km.hw.: “that” placed between parentheses, “because” substituted

to think of this cow.” *He* said, “Yes.” All other pupils *had* different objects to concentrate and meditate upon. While they were doing their work, *they were* sitting for five minutes, *then they were* going out. In this way *they were* practising. This man sat for *a* long time. One day, when *the* teacher wanted to speak before *his* pupils, *he* said, “Where is *the* new pupil?” *They* said, “*We have* not seen *him* all these days here<sup>51</sup> *when we were* playing together. *The teacher said*, “Perhaps *he is* sitting there since I have told him to practise.” *The* teacher went himself and asked him to come. The first time *he* called him *he* did not answer. *The* second time *he* answered in *the* same sound as the cow. *The* teacher said, “Come out.” *He* said, “*I cannot come out this door*, I have long horns.” *The* teacher showed *it* to his pupils; *he* said, “This is called concentration. You are all playing. If he can turn into a cow by concentrating upon *the* cow, then there is nothing he cannot turn into.”

That is *the* secret of all things. What is meant by concentration is to change the identification of the soul, that *it* may be able to lose the false conception of its identification with *the* true self instead of with *the* false self. That is meant by self-realization. Once a person realizes self by the proper way of concentration, by the way of contemplation, of meditation, he has understood the essence of all religions. Because all religions are only different ways that lead to one truth, and that truth is self-realization.

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*Q.: What part of God do animals express? Animals and vegetables, in what does their soul differ from man?*

*A.:* The difference is of their bodies and minds. That the soul is the ray and as ray it is one and the same. But the body adorns upon itself in accordance to the fineness of that body<sup>52</sup> greater or smaller, more or less intelligence. *The* degree in which *the* animals and vegetables *differ* from man apart, among mankind you will find the same.

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51. Km.hw.: “here” omitted

52. Km.hw.: “soul” instead of “body”

Vegetables, sometimes there are<sup>53</sup> vegetable *quality*, some animal *quality*, some human, and some angelic quality. Among Hindus there used to be a custom that when they used to marry<sup>54</sup>, their friends used to take *their* horoscope to the Brahmin. But what little he saw the horoscope. But he was a psychologist and *he* thought upon the question to what category the both persons are<sup>55</sup>. Is it angelic, human, animal or still denser? Then *he* found out if *there was a* vast distance between the categories, and then *he saw that it was not the* right thing to marry. Therefore, *they* used to say, “The planets do not right.” In this way he avoided many disasters, knowing psychology and not *by* thinking about what<sup>56</sup> pose and what<sup>57</sup> position *of the stars*.

*Q.: He who is of lower evolution cannot love a higher object. When two beings love one another who are not always<sup>58</sup> equal, and yet the one who is lower loves the other who is of higher evolution, it is the higher object in this case that the lower loves and<sup>59</sup> will not the person who is highly evolved lose love of those of lower<sup>60</sup> evolution?*

*A.: In a few words, what I would like to say is this, that when a person of higher evolution loves a person of lower evolution also, perhaps his love becomes greater, his heart larger, his feeling more intense, his love reaches far. People would be surprised; at the same time it is so. Who could ever think of Christ having such love and such friendship with the fishermen with whom he had his dinner; and with those he met he poured his love on them, and those who were of the same evolution as he, he despised them, disliked them. The higher you advance, the greater is your love, and it is to be spread somewhere. You just spread it. And now the question of a person of lower evolution who cannot love a person of higher evolution, there are some reasons for it. In the first place a person is very often blind to appreciate a beauty which he cannot reach. And therefore, a person*

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53. Km.hw.: “Some have” instead of “Vegetables, sometimes there are”

54. Km.hw.: “married” instead of “used to marry”

55. Km.hw.: “belong” instead of “are”

56. Km.hw.: “the” instead of “what”

57. Km.hw.: “what” omitted

58. Km.hw.: “always” omitted

59. Km.hw.: “and” omitted

60. Km.sh.: “higher”; Km.hw.: “lower” instead of “higher”

may have within his neighbourhood the most beautiful personality, a saintly soul with all virtues and goodness, and yet may not appreciate them because *he* is not evolved enough to appreciate *them*. It is therefore *that it* is said in the *Rose Garden*<sup>61</sup> that a person of lower evolution cannot love a *person* of higher evolution. And sometimes if *he* loves him, *it* is because *of his* power which holds them. *He* is bound by it, but not from *the* bottom of his heart. *He* cannot resist it. But at the same time, he has no love because *he* cannot admire the beauty which rises above his view.

*Q.: Why should it be necessary in order to arrive at spiritual attainment to seek the guidance of a personality other than oneself?*

*A.:* If a person is self-sufficient, if a person is satisfied and guided with<sup>62</sup> *the* light from within, *he* must not seek any personality. But I have never seen a child born having learned all the language, that never needed *help* from his mother or father. And as *it* is necessary for *an* infant to learn from someone, so to learn *the* heavenly language *it is necessary* to learn from someone who knows it. But at the same time, if a person is satisfied with his inner light, *that* is the best thing to be.

<sup>63</sup>Concentration is focussing of mind on form.  
Contemplation is focussing of mind on an idea.  
Meditation is raising of the consciousness.<sup>63</sup>

And now this being the last of the series, I wish to thank you all for *your* most sympathetic response in my lectures. You have helped me to speak to you by your sympathy, by your response. This is not the last time. I will come again.

God bless you.

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61. *In an Eastern Rose Garden*, a book of Inayat Khan's teachings published in 1921

62. Km.hw.: "by" instead of "with"

63. Km.hw.: "Concentration...consciousness." omitted

Kismet Stam's shorthand and longhand reporting

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Fine Arts Building, Chicago  
May 7<sup>th</sup>, 1926

### Class for Mureeds

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

This is a very blessed occasion that we are opening for the first time the group of our movement in Chicago. In San Francisco the first group was established in 1910; it is fifteen years now, and that was the beginning of the Sufi Movement which now extends in many different parts<sup>2</sup> of Europe: in England, in Holland, Belgium, France, Switzerland, Italy, Germany, and in Scandinavia. Since last three years a branch was established in New York, and now it is renewed during my visit. Also a branch *was established* in Detroit which was renewed during my visit, and a branch was established in Los Angeles which was renewed during my visit. A new branch was opened in Denver.

As pioneer members of the Movement, your duty is greater and your difficulty is greater. When there is a school established for a long time, you need not speak for it; the school itself speaks for it. Everyone speaks of it. But a school which is now starting for the first time.<sup>3</sup> In *the* first place, I appreciate your confidence in me 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*.
- od.tp. = an old typescript of unknown provenance, presenting a highly edited version of the lecture. Since the changes are editorial and do not bear on the question of what Inayat Khan actually said, this document is not included in the notes.

Notes:

1. Sufis use the word *mureed* to indicate an initiate; see Glossary
2. Km.hw.: "lands" instead of "parts"
3. Km.hw.: several dots; however, in Km.sh. no gap is indicated

appreciation of my teachings more than words can express. For the reason there was<sup>4</sup> no school established, *it* is on this ground scale<sup>5</sup> to be attracted by<sup>6</sup>. It is your confidence in me that has brought your cooperation in the great cause.

And now since destiny has brought us together, let us pray that providence will keep us together, and that we shall bear with one another. There will be among us some who are on the path of evolution and some who will evolve. But we must bear with one another. If one of us is lacking something, we must think that lack is in us also. We must cover it, add to it, fill *it* in, this lack<sup>7</sup>. It is in this way that friendship can last. You will give me a great joy and I shall be proud to see you when *I* come again united with one another and helping one another. And for *the* reason that our work is pioneer work, that *it is* in *its* infancy, *it* needs greater care. And therefore, you are called upon individually, each one of you, to be conscious of it. I have spoken in my lecture once that my spiritual teacher, my *murshid*<sup>8</sup> one day spoke to me that, "Once you have received in my hands, I hope that you will keep to it, considering it a sacred trust, and will not wander about even if there came an angel from heaven." I have not understood it at that time; only I was impressed by it. But as years passed by I understood the meaning of it. And today I realize the benefit of that ideal that my murshid has given me. For I have seen those who go from one thing to another. They arrive nowhere. But those who have full trust and confidence and faith *and* take the path they have taken, they certainly reach their desire, which is the yearning of every soul.

And now I would like to tell you something more of the Sufi activity in the world. The headquarters of this activity is in Geneva<sup>9</sup>, which is *the* international centre for *the* very reason that people of different countries, specially representatives of different countries.<sup>10</sup>

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4. Km.hw.: "is" instead of "was"

5. Km.hw.: "scale" omitted

6. Km.hw.: "by" could also be "person"

7. Km.hw.: "this lack" omitted

8. Sufis use the word *murshid* to indicate a spiritual guide (see Glossary); Inayat Khan here refers to his guide, Abu Hashim Madani (see List)

9. For Geneva, see List

10. Km.hw.: a series of dots, though Km.sh. shows no gap

Therefore, *it* is more neutral for headquarters of a world movement. This movement has three different activities. One activity is that of the brotherhood of humanity, to work in every direction and in every way possible and to choose methods that may be practical in order to make different nations, which today distrust one another, and different races, which are not united even today at this time of civilization, that to do everything in our power to bring about better understanding and to remove barriers between sections of humanity which are today divided.

And the second object is the Universal Worship<sup>11</sup>, that there are so many different churches and houses of worship which are devoted for some certain reason: Christian religion, or Muslim *religion*, Buddhist, Hindu or Zoroastrian religion. And this movement is trying the same thing which Jesus Christ would have approved the most, and Muhammad would have encouraged the most, Buddha would have liked the most, Krishna *would have* served the most, of Universal Worship being benefited by all different religions. What does *it* matter if *we* keep by Muhammad *or* Moses? It is the great ones who have come time after time and wakened millions of souls. It is to have regard for them, to light candles in their names on the altars, and in this way to bring about a fellowship between the followers of different religions. Our ideal lets them be whichever religion they are, only makes them tolerant to one another, to not oppose <sup>12</sup>on Muhammad, to be Buddhist or.... It is not necessary<sup>12</sup> anyone to be this or this. It is not necessary. What is necessary is to understand the wisdom given by the same source to one another, and to create adherence or respect for wisdom, of<sup>13</sup> divine wisdom. That is the object to be received<sup>14</sup> by Universal Worship.

And now the third thing is the esoteric school, which is the most important thing, in which you are initiated. The work of this esoteric school is to waken those who are changing their sides to the deeper knowledge of life by giving the breathing practices, by giving the

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11. For the Universal Worship Service, see List

12. Km.hw.: "on Muhammad, to be Buddhist or.... It is not necessary" omitted

13. Km.hw.: "for" instead of "of"

14. Km.hw.: "achieved" instead of "received"

sacred names of God, by developing in them the desire to seek the ultimate truth. There is a continual unfoldment of the soul. Therefore, this initiation you have taken is a responsibility, although no particular discipline is forced upon you. But at the same time, *it* is a responsibility you have taken of yourself, *it* is not of anyone else, *it* is *your* own responsibility of your spiritual unfoldment because you have taken *a* step in the path. A person who sits in the house and says, "I do not wish to journey," but once *he has* prepared his bundle and started to go, *it* is his responsibility to make a success, because *he* has started on the journey. As long as we do not seek for anything, we are not responsible. As soon as *we* begin, we are responsible for every step we take in that direction.

No doubt, you keep the advice given in initiation, *you do* not speak of practices to the others. At the same time, a punctual and regular practice every day will bring desirable results. One thing *must be* understood. Sometimes some seekers after truth continue to do practices perhaps for three months, perhaps for six months, perhaps for *a* whole year. They don't realize anything. When there is time enough, in *the* life of one in a week's time development manifests; in *the life of* another, *after* some months. But at the same time, no time is lost. Even if after three years, if the effect is beginning to show, the three years *are* not lost. Perhaps *you* will not see the effect, *but it* is there just the same. *It is* as putting money in the bank. *You* don't see the money, not<sup>15</sup> the interest. *But* after three years *you see the* money with the interest. *The* same thing with these practices. I have seen among my own relations one person who practised one certain practice for forty years. I think very few would have patience to continue *a* practice for forty years. But *the* effect for<sup>16</sup> that practice was most wonderful. After forty years *it* became living. The motive with which *it* was started began to manifest *in* every move this man made.

Besides that, since it is my destiny to give the message to the Western countries, I have tried my best not to inflict upon my friends any special disciplines as they are enforced in the East. You shall not

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15. Km.hw.: "you don't see" instead of "not"

16. Km.hw.: "of" instead of "for"

be surprised if *I were* to tell you, just twenty years ago in Hyderabad<sup>17</sup> *there was* a teacher who was very interested in his intelligent pupil and who very graciously answered him his curious questions every time the pupil went to the teacher. One day he was in a condition of ecstasy *and* this pupil as usual began to argue on philosophical subjects. *And the* teacher said, "Silence!" And he kept silence, and never again he spoke before *the* teacher and never again before anyone else. Years passed. And what happened? That his one glance would heal and one glance would inspire anyone he would meet.

Therefore, friends, there are hard disciplines in the East. But they have their result also. Since in the Western world every soul has so many responsibilities and difficulties, knowing this I give very few exercises, no rules about diet, life, nothing, for *the* very reason that life in *the* Western countries is difficult. But it does not matter. As long as you will continue your practices regularly, there will always be a development. And the greatest sympathy you could show me is to uphold the honour of our infant Movement which is started here in Chicago.

And now I wish to speak about the work that is done at<sup>18</sup> the centre. Besides the practices which are given to each of you according to his need, powers, and reason, that I do not consider the development of the realization of the ultimate truth as only necessity in *a* person's life, but is<sup>19</sup> *the* last necessity. *The* other necessity is whatever problem is pressing in his life just now. I do not wish to overlook that. Everyone of you has two objects. One is to answer your present problem, your<sup>20</sup> other to help in your realization of the ultimate truth. Naturally, the practices of one are not *as the practices* of another. Therefore, each one has his own practices. As to *the* time of development, also each one has *his* own time of development. But it is better to develop naturally and not hurriedly. And one must not think that any practice given *brings one further than* others.<sup>21</sup> As long

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17. For Hyderabad, see List

18. Km.hw.: "in" instead of "at"

19. Km.hw.: "as" instead of "is"

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

21. Km.hw.: the last phrase, "brings one further than others." is followed by a question mark in parentheses, indicating Km. was not sure it was correct

as one can practise, as many months, so much more benefit one derives by them. For instance, when doing physical culture exercises it is not necessary to be more strong. Some will suffice the purpose for your whole life. The same thing in singing. The same exercises perhaps which a beginner must do, the same are done by Caruso<sup>22</sup>. The greatest singer will do the same as everybody else. Paderewski<sup>23</sup> will play the same scale which a child begins to play. *He will never be tired of it. It is the most necessary thing. The same with spiritual practices. You must not think addition to this means development. You must think this will take you further and further and will again be of the greatest importance.*

And now I will give you one more example of my own study in this line. When first I saw my teacher, I had a great enthusiasm and was also in a hurry to advance, as everybody is. And having<sup>24</sup> for the first time in life a spiritual teacher, I thought I will go up in the air like a balloon. But to my surprise, I went to have to do *with* my teacher, who lived at a long distance from the place I lived, and would you believe, for about six months continually I went to *the* house of my teacher, and every time he spoke to me about ordinary things, about vegetables, fruits, about flowers, gardening, about something else. I in the end realized that my teacher was trying my patience. But *the* most amusing thing is that after six months, one day my teacher opened his lips to speak about some planes of metaphysics. And six months absence of teaching and going every day such long distance had made me so eager. I took my notebook out and was beginning to write. As soon as I took the notebook my teacher passed to another subject, again to vegetables, fruits, and flowers. And I understood that it did not please my teacher. *He did* not want me to be so impatient. *He did* not want *me* to write in *the* notebook something that should have been written on the heart. That was the test of the ancient teachers. But you must know that why that test? Their teaching has great effect because *it is* living teaching. Then when I once pondered on the subject that, “These six months, did I benefit by it or not?”, and

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22. For Caruso, see List

23. For Paderewski, see List

24. Km.sh.: “thought” written, but omitted in Km.hw.

when I pondered, I thought, “Without one word of teaching *I* benefited just the same, much more than words had taught me. Even to see the living example *is a* greater benefit than reading thousand books. What *is* intellectual teaching, after all? Learning<sup>25</sup> and learning and learning. Besides, spiritual attainment *does* not come by learning things.” And then I began to see every day more and more that the presence of *my* teacher uplifted the consciousness, inspired and blessed, and enforced the powers and inspirations that were latent in me. And others began to notice it. I was unaware of it for many years before others noticed it. Even to such extent that in my music it would come, it would express itself. And yet, I did not know. For six months *I* did not know what was taught. Therefore, spiritual growth is quite *a* different thing. *You must* not think *that* in order to be spiritual, *one* must grow taller. *It is* not necessary that any outer manifestation should be viewed. And very often we do not know our inner growth. *Often we are* unconscious of it. Even under the teacher, under different circumstances, during illness, during trouble very often we grow. And yet what *we* see is difficulty, we don’t see the growth. What *is* before us is difficulty. *But this difficulty* made us something we don’t know. So *it is* with spiritual growth. Therefore, my friends, you will have patience and confidence in *the* words I have said. And again you will know that if *I* have gone away, I am still nearer to you for *the* very reason that I am away. But at the same time, I very often come to America, and the friendship and devotion of my friends will draw me still oftener. *There is* no reason to think that I am going. *You may* just as well think *that I am* staying with you all.

God bless you.

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25. Km.hw.: “Hearing” instead of “Learning”

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Twentieth Century Club, Detroit  
May 9<sup>th</sup>, 1926

### The Purpose of Life

Beloved ones of God,

My subject of this afternoon is the purpose of life, that every intelligent person comes to a stage in his life, sooner or later, when he begins to question to himself what purpose there is in life being on earth: "Why am I here?", "What am I to accomplish in life?" No doubt, the moment this question has arisen in a person, he has taken his first step in the path of wisdom. Before this, whatever a person did without being conscious of his life's purpose, he remains discontented. Whatever be the occupation in life, whatever be that person's condition in life, *whether he is* wise or foolish, learned or illiterate, there is always a discontentment. With success or failure in his life<sup>1</sup>, but that desire that "My life's purpose should be

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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. Some passages in the shorthand appear to have been replaced in the longhand transcription, and where that has happened, presumably at the direction of Inayat Khan, the longhand transcription is given priority here.

Km.hw. = Kismet Stam's handwritten transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. Kismet appears to have tried an editing experiment here, including some passages from the lecture of the same title given in Santa Barbara, California on 6 March. These passages have been removed here. The words in the handwriting which do not appear in the shorthand are in *italics*.

A highly edited version of this lecture appears in vol. VI of the Sufi Message series, *The Alchemy of Happiness*, as "The Purpose of Life (2)", not included in the notes.

1. Km.sh.: "in his life" is a speculative reading of difficult symbols

accomplished” remains there, and unless *it* was accomplished, *a* person cannot be satisfied. *It* is therefore that many people *are* successful in business, doing very well in their profession, comfortable in their domestic life, and well-off in the life of the society, and yet they remain dissatisfied because they do not know the purpose of their life. And after knowing the purpose of life you may be handicapped by many things, you may lack means, *but the* conditions *will be* favourable to go forward in spite of that all.<sup>2</sup> There is a strength of that conviction, that the knowledge itself gives, when a person knows that, “I am here for *this* particular purpose.”

There is a story of Prophet Muhammad’s life, that at the time when the Prophet, who was born for that particular purpose in life, felt a kind of restlessness, a dissatisfaction with all things in life, he thought he’d better go in the forest, in the wilderness, in the mountains and sit there alone to get in touch with himself to find why there was some yearning of which he did not know. He asked his wife if she would allow him that solitude which his soul longs for, and she said, “Yes.” Then he went in the wilderness and sat for days together. And when these vibrations of the physical body and mind, which are always upset and in turmoil in midst of *the* world, when these vibrations calmed down, and when *his* mind became quiet, and *his* spirit was tranquil, when *the* heart of *the* Prophet became restful, he began to feel in touch with all the nature there, *the* space, *the* sky, *the* earth, and then it seemed as if everything was talking to the Prophet, *as* if the water running to him, and as if<sup>3</sup> the clouds were talking to him. *He was* in communication with the whole world, with the whole life. And then the word came to the Prophet, “Cry in the name of thy Lord.” *It* means the lesson of idealism, not only *to be* in touch with nature but *to* idealize the Lord.

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2. In Km.hw., a passage of several sentences from the lecture of 06 March inserted here

3. Km.hw.: “running to him, and as if” omitted

In this time there is a great drawback, that when people become very intellectual, they lose idealism. If they want to find God, *they* want to find him in figures. There are many who would rather like to meditate than worship, than pray. In this way there has always been a conflict between an intellectual person and the idealistic person. The Prophet was taught as the first thing to idealize the Lord, and when his ideal went to make *his* conception of God, then in that conception God wakened, and *he* began to hear the voice that, “Now you must serve your people, you must waken in your people the sense of religion, the ideal of God, *the* desire for spiritual attainment, and *the* wish to live a better life.” *And then he* knew that all the prophets that came before, they were always intended to accomplish the same thing which *it* was now his turn to accomplish. We each are born in this world to accomplish a certain purpose, and as long as *man* does not know the purpose, *he* remains ignorant of life, <sup>4</sup>*he cannot call himself a living being. A machine has no choice of itself; it cannot find its life’s purpose, but an individual is responsible to a great extent. Very often out of weakness man gives in to something which otherwise he would have refused to accept. This weakness comes by the lack of patience and endurance, lack of self-confidence, and lack of trust. A person who does not trust in providence, who cannot have patience, who cannot endure, he will take what comes just now, he will not wait till tomorrow. Perhaps the purpose of life would open before him if he had more power of endurance, more self-confidence, more trust in providence. But when none of these things he possesses, he is just like a machine. He is not pleased with what comes in life, he is grudging every day, and confused, yet he goes on like a horse which is not willing to go on, but at the same time is yoked to the cart, and it goes on. It is the knowledge of<sup>4</sup> the purpose of our life which is the first knowledge which we must receive. It is a great pity that the*

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4. Km.sh.: instead of this passage, which must come from Inayat Khan, the sh. has just “we may be comfortably situated in life or uncomfortably, but remain ignorant of

education as it is today gives very little attention to this question. Children, youths, and grown-ups, they all go along through life toiling morning till evening, studying *and* working<sup>5</sup> and at the same time not knowing what purpose in life they have to accomplish. Out of a thousand persons there may be one exception, but nine hundred ninety-nine are placed in *a* situation whether *they* desire it or not, *where they* are working just like a mechanism, a machine put in *this* place which is made for it and *where it* must work. Out of hundred perhaps ninety-nine *are* discontented with the work they are doing. Either *it is their* life's condition that puts them there or because one has to live they must work, or because they have an idea of gathering what they need first. By time they have gathered the means to make themselves able to do something in life, *the* desire of accomplishing something is gone. In spite of progress, this is *a* great drawback that individuals have no occasion of accomplishing something they desire to. Therefore, many youths never think about it. *They* think, "We must do that work and finish," *and* they have no time to think of the purpose of *their* particular life. Therefore, lives are wasted, hundreds and thousands *of* lives are wasted. In spite of all the money one makes, their hearts are not satisfied because it is not the wealth one gains that can give that satisfaction.

When we look at life with a philosopher's view we shall see that every person is as one note in this symphony of life, that we all make this symphony of life, each contributing the music that is needed in that symphony. But if we do not know *our* own part in *the* symphony of life, naturally *it* is as four strings on *the* violin, and one not tuned. If *it is* not tuned, *it* cannot give *the* music which *it* must produce. So we each must produce that part for which *we* are born. If we do not contribute *what* we are meant to, *what* we must contribute, *we are not in tune with our destiny*. *It is* only by playing that particular part that belongs to us *that* we shall get satisfaction. Maybe many people will

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5. Km.sh.: the sh. symbol for "working" is unusual

not think as I do; for instance, those who believe in pacifism, or those who believe in the peace idea so much, they will say, "Is *it* not mad that anybody should make a war?" I say, "Everything one does, if looks better or worse, it belongs somewhere in the scheme of life, and we have no right to condemn it." Only, if every individual becomes conscious of *the* duty for which *he* is born, that is *the* principal thing.

And now coming to the question of the purpose of life. There are two purposes. One is a minor purpose of life, the other is a major purpose of life. One is preliminary, one is the final purpose of life. The preliminary purpose of life is just like a stepping stone to the final purpose of life. Therefore, what one must think of first is the preliminary purpose of life. For instance, if a person wishes to collect wealth, his whole thought is absorbed in it. And *if he were told*, "No, no, that is not a good thing. What is wealth after all? Is it not material, useless? *You* ought to be devotional, spiritual." But his mind is not there. He cannot be spiritual, *he* is concentrated on that particular thing, and because *he* cannot collect the money he wants to *have*, *he* is unhappy. If you force upon him spirituality, religion, devotion, prayer, they will not help him. Very often people in the place of food give water, in place of water *they* give food. That is not good. Spirituality comes in its time. But the preliminary purpose is what he will contribute to *the* world as *the* first thing before wakening to spiritual perfection.

All great teachers of humanity have taught that preliminary purpose of life in their religions, whatever teachings *they* have given to *their* followers; *their* motive was *that they* may be able to accomplish *that* first purpose in life. For instance, when Christ called the fishermen, he said, "Come hither, I will make you the fishers of men." *He* did not say, "I will make you more spiritual." That was the first step. *He* wanted them to accomplish the first purpose of life. *And* the next lesson was, "You will become more spiritual." The teachers of spiritual knowledge who look at it in this way, their first duty is to show the person, or help the person to accomplish the first purpose in

life. When *they have* done this, then *they show the* second purpose.

And now coming to the preliminary purpose of man's life. There are four different ways people take in their lives. One way is the way of material benefit. By profession, by occupation, business, industry, a person wants to make money. One can say for and against this ideal. Against this ideal is that while working for money, very often one loses the right track, thought and consideration. One overlooks the rights of others. And what is to be said for it is this, that it is after all those who possess wealth *who* can use wealth for better purposes. All charitable institutions, hospitals, schools, colleges, *they are* all elevated by charitable people who have given generously to such organisations. Therefore, there is nothing wrong in earning money, and in devoting one's time to it as long as *the* motive was right and good.

And then we come to the other aspect, and that is the aspect of duty. One thinks that one has one's duty to one's community, *to one's* town, *one's* city, or one's country. One does some social work, one tries to do good to others, and considers it his duty. It may be that one has a duty towards parents, one is looking after mother and sacrifices one's life for her, or wife and children. There is a great merit in it also. No doubt, what is against it is that very often their lives are spoiled and *they have* no chance and doing something worthwhile in the world. But if it was not for the *sense of duty*, the world would be void of love and affection. If *the* wife had no sense of duty toward her husband, *the* neighbour *not* to friend, then *we* would be living like any creatures in lower creation. *It is the* sense of duty that makes man greater than ordinary beings.<sup>6</sup> *Therefore*, we admire it. Heroes who give *their* lives to *their* country, *it* is not a small thing to do. Is something great when a person gives his life for the sake of duty. Besides, duty is a great virtue. There is a story of the last war, that a young woman was always displeased with her husband and always

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6. Km.sh.: an illegible sh. symbol

wished for a separation. Once the call *to arms* came, this young man went to *the* battlefield and *he* desired in his absence that *she* would marry someone else. And since battle was going on, *she* thought that this little time *her* husband *was sent* in *the* battlefield *she could go* as a nurse. *And* in the same ward<sup>7</sup> when she was working, *it* happened that *the* husband was wounded *and he* lost his eyes. She happened to be his nurse. And when she saw him in that condition she was very surprised that *it* happened *that she was* his nurse. And there was a letter for a marriage proposition. *She* tore it up and changed her mind in *an* instant and said, “Now that he has lost his eyes and *he* is helpless, now *I* should be his wife, *I* shall take care of him all through life.” Duty, the sense of duty, is a great virtue and when it is *perfected* and deepened in the heart of man, it wakens *a* person to greater and higher consciousness. People have accomplished great things. The great heroes have lived a life of duty. *The sense of duty comes from the love of the ideal. The greater be his ideal of duty, the greater the man. According to the Hindus the observers of duty are considered religious, because dharma, the Sanskrit word which means religion, also means duty.*<sup>8</sup>

And now coming to the third aspect. The third aspect one chooses in life is to make the best of the present. *It is the* point of view of Omar Khayyam in *Rubaiyat*, where he says, “O my Beloved, fill the cup that clears today of past regrets and future fears. Tomorrow, why tomorrow, I may be myself with yesterday’s twenty<sup>9</sup> thousand years.”<sup>10</sup> *This is this point of view of the person who says, “If I was great in the past, what does matter, what does it matter? The past is*

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7. Km.sh.: although “war” is written in lh., Km. thought it should be “ward”, which seems correct

8. This passage is missing from the shorthand

9. Inayat Khan frequently quotes this verse, but always has the wrong figure, as here; in the original, it is “sev’n thousand years”, and the quotation should begin with “Ah” rather than “O”

10. See *Rubaiyat*, trans. FitzGerald, stanza XX

forgotten, and *the* future, who knows what will come out? No one knows his future <sup>11</sup>. *Let us* make the best of this moment, *let us* make life *as* happy as we can.” *It* is not *a* bad point of view; *it* is *a* philosophical point of view. Those who adhere this point of view are happy and give happiness to others. No doubt, all these different points of view have *a* wrong side just the same. But when we look at their right side, there is something to appreciate in it. There has been among the modern people a use of that phrase that, “*He* is a jolly good fellow.” In the songs and *at* different occasions this phrase is used *to* appreciate that tendency of mind which tries to make this moment happy.

*It* is difficult, and everyone cannot manage to do it. Because life has so many conflicts, troubles, so many difficulties one has to face through life that to be able to keep on smiling is not everyone’s work. Yes, either in order to keep smiling *a* person must be very foolish, not feel or think about anything, just close his eyes and heart both from the world; or *a* person must be as high as the souls, as it is said in miracle of Christ walking upon the water. There are some who sink, others who swim, others walk over the water. Some who sink, those who are drowned in life’s miseries cannot come out of it; *they are* tied down in depths of life, cannot get out of it, and *they are* miserable there. They are the ones who sink. Then *there are* others who are swimming; they are *those* who want to strive through the conflicting conditions of life in order to come some time, or some day, on the shore. And there are others who walk upon life. Theirs is the life which is symbolically in the miracle of Christ walking upon the water. It is like living in the world and not being of the world, touching the world and not being touched by it. It needs a clear perception of life, keen intelligence and thorough understanding of life, and great courage *and* strength and bravery. And therefore I do not mean to say that the man who makes the best of this moment is the same as the

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11. Km.sh.: an illegible word written in longhand

man whom we call happy-go-lucky, the man who is *a simple man*. *That is the one who* lives in another world, is not aware of life's conditions, is not awake to *the* conflicting influences of life. If *he is* happy, *it is not to be* surprised; *he is* happiness himself. I mean to say *those* who are wakened to life's conditions, those who are tender and sensitive to feel *the* thoughts and feelings of others, for them is very difficult to go on living and at the same time to keep smiling. And if one can do it, it is a great thing, no doubt.

And the fourth aspect is the thought of those who think that, "What is life on earth after all, is it not four days to pass somehow or the other? The day ends and the months pass and the years end and so time slips by, and one comes at the end of life before one has expected *it* and the past becomes only as a dream of one night." Ask a man who has lived hundred years on earth, ask, "What do you think about life on earth?" *He* will say, "One night's dream, my child, it is no longer than that." If that is all there is to it, then those who think *about* this say, "We must think of the hereafter...If we are able to work, *we must* strive in order to make a provision for our old age to be more comfortable." *In the same way* those who *think of the* hereafter say, "*It is a* short stay; *it is* nothing but *an* opportunity. *We must* prepare something that later we shall have the benefit of it." Maybe *there will be* some who do understand properly, *but there are others who* make too much of it and have wrong conception of the hereafter. But at the same time, the wise ones who think "We must use the time and opportunity which is given to us in this life to prepare for *the* next one" have accomplished a great deal. *It is* something to admire.

But now I have explained before you the four different ways people take in order to accomplish the purpose of their lives, making wealth, being conscientious of their duty, making the best of every moment of life, and preparing for the future. All these four have their good points just the same. And once you know this there is no need of blaming anyone for having taken a different path to the one we

have taken for the accomplishment of *the* purpose of *our* life. By understanding this we become tolerant.

And now we come to the ultimate purpose of life, which is one and the same. Every person has to come in the end to accomplish the same purpose in whatever way he will, either come consciously to *it* or unconsciously, easily or with difficulty. But *he* has to accomplish *it*. That is spiritual attainment. You may ask, "A person who never thinks about it, *who is* so material that *he* never thought of it, who refuses to consider this question, do you think he attains to the spiritual realization?" Yes, everyone consciously or unconsciously is striving after spiritual attainment. Sometimes *he* does not take the same way as we do, sometimes his point of view and his method differ, and sometimes one person attains to spiritual realization much sooner than another. It may be in a day and another person the whole life and yet *he* has not attained to it. And then one may ask, "What determines it?" It is the evolution of a particular soul. There are stories told in India how a person was wakened to spiritual consciousness after having heard from his guru one word. That one word inspired him instantly to touch the higher consciousness. And then again we hear the stories in *the East of* people *who* went to *the* forest, *to the* mountains, *who had* fastings for months or for days and days, *who were* hanging with *their* feet high, *their* head downwards, *who* stood for years and years. *This* explains how difficult it is for one and how easy for another person. Today is our very great mistake when we take every man's evolution in the same way. We say, "*He is a* human being just the same." *It is* not so. *There is* a great difference between each person. One is creeping, *one is* walking, *one is* running and *another is* flying. And yet *they* all live under the same sun.

The habit in the East is that those who begin in their lives to seek for a spiritual purpose, they go to find a spiritual teacher. They do not set forth in *the* spiritual journey by themselves, because after thousands of years of experience in *the* East, they have found *that* to tread *the* spiritual path *it is* necessary *to have* some leader in whom

we can give our confidence and trust in order to follow him to the end. The difficulty in America is this, that there is a general wakening, no doubt. Everyone wishes to know something about it, but at the same time *they* do not stick to one and *the* same thing. There are many who will go to one school and another school, *and then to another* esoteric school, and so on. In the end *they* have learned so much, but do not know what is true, which is right and which is wrong. *It* is just like visiting a restaurant and eating so much that *he* is not able to digest. Besides, when *a* person takes all that is false and true, *there* remains no discrimination between false and true. Besides, the greatest merit seekers after truth can show is *the* confidence and trust that *they* can give *their* teacher. It is according to the confidence one gives that the heart is able to receive the knowledge which leads him to the higher <sup>12</sup>

And now one might ask how are we to realize the preliminary purpose of our life? By coming to our natural rhythm. Today people adopt wrong methods. *They* go to *the* clairvoyant and ask *the* purpose of their life. *They* do not know. Anybody else must tell them except their own spirit, *their* own soul. And *they do it* because *they* do not tune themselves to that pitch that intuitively *they* can feel what they live for. If another person says, "You are here to become a carpenter, or lawyer, *or a* barrister," *that* does not satisfy your need. Is our own spirit that must speak to us. *We* must be able to quiet our condition, to make our spirit attuned to the universal consciousness, that we may know the purpose of our life. And once you have known the purpose of your life, the best thing is to pursue it in spite of all difficulties. Nothing must discourage you, nothing must keep you back once you have known, "This is the purpose of my life." Then go after it at *the* sacrifice of everything. Because when *the* sacrifice is great, *the* gain after all gives a greater power, a greater inspiration. Rise or fall, success or failure does not matter as long as *you* know the purpose of

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12. Km.sh.: after "higher" a blank line

*your* life. If ninety nine *times you* fall, the hundredth time you will succeed. And the ultimate purpose for which every moment of our life our soul is seeking, that is our spiritual purpose.

<sup>13</sup>*And you may ask how to attain to that purpose? My answer is that what you are seeking for is within yourself. Instead of looking outside, you must look within. And how to proceed to this accomplishment is that all your senses, such as sight, hearing, smell, touch, 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 you will get in touch with the inner self which is more communicative, which talks louder than all the 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 moment you get in touch within yourself, you are in communion with God. It is in this way, if God-communication is sought rightly, that the spirituality is attained.*<sup>13</sup>

God bless you.

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13. In the shorthand, instead of this final paragraph, the following text appears: "And therefore, we must always keep on that path, however...nothing the duty or outside work keep us away from that purpose. Through all our striving and struggles in life must steadily keep on spiritual path which will lead to purpose of life, which alone can give us satisfaction."

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Twentieth Century Club, Detroit  
May 9<sup>th</sup>, 1926

### Universal Worship

Beloved Ones of God,

In welcoming you in<sup>1</sup> Universal Worship this morning I would like to say *a* few words in explaining to you the motive with which the Universal Worship is inaugurated.

Since there is one truth, there is one religion only, and the different creeds which today appear as many different religions or churches are only special covers hiding that one truth which alone is the<sup>2</sup> religion. In all times of world's history there have been wars for the very reason that there was difference between people's faith, that *they* had faith in *a* particular creed *or* religion, or *in a* particular community. But the truth has always been one and the same. If the great masters, such as Christ or Buddha, or all other great ones who have given *a* spiritual message to humanity, if they had seen this Universal Worship, this would have been their ideal. And *it* was their prayer that one day there should come that moment when people of all different religions may witness this service which includes all different faiths. Universal Worship, therefore, promises to be a world form of worship. Today, throughout the whole world, in different countries such as Scandinavia, Germany, England, Switzerland, Italy,

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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" instead of "in"; for the Universal Worship, see List
2. Km.hw.: the word "the" is underlined, indicating that Inayat Khan emphasized it while speaking

Belgium, Holland, the Universal Worship is introduced.

And now coming to the question of belief. In the first place, at this time of great materialism and all prevailing commercialism, people are giving up, if they had any, belief. Materialism is prevailing everywhere. And therefore it is necessary that this worship of universal kind may be introduced, that the belief in the<sup>2</sup> religion and in all faiths may be awakened, that man may seek for divine wisdom which alone inspires him and helps him to divine perfection.

Those who have some belief among *them*, there are four kinds. Those who have general belief, *they* believe because everyone believes in it, dogma<sup>3</sup>. *It is the* belief of the flock of sheep. Where one goes the other go also.

Then there is a second stage of belief, which is the belief in the authority. Those who believe in a teacher, in his teachings, they believe in authority. *It is* greater because you do not believe in<sup>4</sup> everyone, but in someone in whom you have trust.

*The third belief* is still higher. *That* is the belief of reason. You believe because there is a reason for you to believe. You cannot help believing. That belief you can stand longer.

But then there is a fourth belief, which is a greater belief still. That belief is a conviction, that there need not be an authority to impress that belief on you, or there need not be a reason, but *you believe* because you cannot help. It is conviction which in *the* East is called *iman*<sup>5</sup>. *Its* value is greater. He *who* reaches that belief, for him all belief *is* like a staircase. Each step is to lead toward the higher step.

There are many different<sup>6</sup> ways toward spiritual perfection. There is an intellectual way, *there is the way* of good action, *there is the way* of meditation. But at the same time, the greatest and best way toward spiritual perfection is the way of devotion. That way of devotion can be reached by the help of religious devotion, *devotion* for God ideal, *devotion* for a spiritual teacher, and<sup>7</sup> *for* high morals, for principle, for ideal. Those who evolve intellectually, they miss a great deal in *their*

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3. Km.sh.: the word "dogma" added in longhand; Km.hw.: "dogma" omitted

4. Km.sh.: first "in" written, then crossed out and "with" substituted

5. For *iman*, see Glossary

6. Km.hw.: "different" omitted

7. Km.hw.: "and" omitted

lives, for it is not a complete evolution. Those who evolve by meditation, it is more powerful evolution. But some failure is *to* be seen in their life also. In order to fill that devotional need in life of seekers after truth, Universal Worship is introduced.

God bless you.

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Kismet Stam's shorthand and longhand reporting

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Twentieth Century Club, Detroit  
May 11<sup>th</sup>, 1926

### The Awakening of the Soul

Beloved ones of God,

My subject of this evening is the awakening of the soul. Word wakening and sleeping are so familiar for us to use in expressing different conditions of life. Really speaking, one sleeps and wakens at the same time when one looks at this idea from the point of view of the soul. For instance, when you are looking at *a* certain thing and when your mind is fully absorbed in looking at it, you are not hearing things at the same time. And if you are hearing something *and* absorbed in what you are hearing, if your sense is focussed, your eyes may be open and yet you are not seeing. If that is true, that explains to us that when your one sense is fully wakened the other senses are asleep. In the same way, the sensation which one experiences through the body, mind is absent while experiencing it. *And during* a sensation we experience through the mind, the body is absent. The more one looks at the sleeping and wakening from psychological point of view, the more one will come to this<sup>1</sup> conclusion, that wakening and sleeping is not what we understand, but every moment of *the* day and night *we* are awake and asleep at the same time.

I will give you another instance. When a person is asleep *and*

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A highly edited version of this lecture appears in the Sufi Message series, vol. XIV, ch. XIX, not included in the notes.

Notes:

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

experiencing a dream, *he* is awake to something and yet asleep to the outer things. To one world *he* is asleep, to *the* other awake. Therefore, one is always asleep and always wakened. According to *the* idea of *the* mystics, there are five stages of consciousness which make one asleep to one stage and awake to another stage. One stage<sup>2</sup> of consciousness is your experience through the senses. In this condition as we are just now, our eyes *are* ready to see, *our* ears *are* hearing; we are wakeful to the outside world. This is one aspect of wakefulness. But there are four aspects of wakefulness apart from this aspect which we alone recognize as wakefulness.

The second aspect of wakefulness is when *a* person is asleep and yet is experiencing life as exactly as *he* does on this plane of *the* physical world. That is *the* dream state. One calls it a dream when *one* is awake. When *one* has passed that stage, one calls it a dream. At that time that state is as real as this state on *the* physical world. While dreaming one never thinks that it is a dream. *It* is as real as this state, and nothing in the dream lacks that we can find here. But even things we cannot find here on *the* physical plane we can find in the dream state. Besides, all the limitations of life, and all the lacks that we find in this life, these lacks are provided in the dream state. All that we are fond of, *all* we like to be, *all* we need in our life, *it* is more easy to find in *the* state there as in *the* wakeful state. And if we say that after waking up we find this real life and call it a dream, and *say* therefore *that* that was an imagination and thought *it* has no reality, we think that on this physical plane we are awake, *that* this is real. But is yesterday so real as today? *It* is *as* when we look back from<sup>3</sup> childhood from *the* moment *we* are on earth. *It* is all yesterday. Only just now is today. All *that* is past is yesterday. And if it is not a dream, what is it? We need not recognize that which we see in *the* dream only as a dream. But all that is past is nothing but a dream. It is the just now which makes us feel the feeling of reality. And at the same time, what we are experiencing, that becomes real to us. What *we* are not experiencing, what *we* are not conscious of, even at this moment, does not exist for us. Only what our senses are conscious of

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2. Km.hw.: "state" instead of "stage"

3. Km.hw.: "upon" instead of "from"

is all the world is<sup>4</sup> life to us, and all we are unaware of, it means nothing to us, *it* does not exist for us. And in this way, each person has his own life and his own world. We all live in *the* same world, and each has his own world. His world *is* that of which *he* is conscious. And in this way, every person has his heaven and his hell made by himself. One need not wait for heaven and hell afterwards. One has already there what he has made for himself, what he is conscious of. If *he* is conscious of sorrow and depression, tortures and sufferings, pains and agitations, *he* is in it. He has made a fire for himself, *he* is standing in it. *He* need not wait till death comes; *he* is already there. The one who lives in beauty, compassion, affection, forgiveness, appreciation for all *that* is good and beautiful, *he* has heaven here. *He* need not wait for afterwards. That again shows that we are in the world to which we are awakened, and the world to which we are not awakened, *to that world* we are asleep. *We are asleep* to that part of life which we don't know.

And now coming to another experience. There is a man who lives in music, whose thoughts are *in* music, whose imaginations compose, who thinks in music, who enjoys it, to whom music is a language; he lives in *the* world of music. *He* is under the same sun as everybody, and yet his world is different. They say Beethoven, who did not hear with his ears, was very much enjoying the music he was reading and played. And another man, although he was hearing, did not hear it. But his soul was in it. That music the other man was playing was in himself. He was in music and *he* was enjoying. Therefore, there is one experience we make and that is with our senses, *our* five senses. This is one world<sup>5</sup> and<sup>6</sup> one plane of existence. And then, *the* other existence which we experience in the dream, that is a world too. It is a separate world, its law is separate. Those who consider dream only as dream, *they* do not know the importance, *the* greatness, *the* wonders of it. That dream plane is more wonderful than *the* physical plane because *the* physical plane is crude, limited and poor, subject to death and disease. The other *plane is* better, purer, *one has* a

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4. Km.hw.: "or" instead of "is"

5. Km.sh.: the sh. symbol for "world" is crossed out (it looks like "word")

6. Km.hw.: "and" omitted

greater freedom there *in* the plane which one experiences in the dream.

Dreams are to be classified in four different classes. There is one dream which is a confused repetition of the same experience which one makes during the day in wakefulness. No doubt, however confused the dream may be, this<sup>7</sup> may be *a* repetition of all one has done or said in life in the day, but at the same time this repetition has a meaning, a great meaning. It has an influence in life, has effect, as every thought and imagination has effect. We must not think that what we once think or imagine, that it is lost. Every thought ever born lives without us knowing, whether good *or* bad, harmonious or inharmonious thought. Once it is born, it is created and left in the world of thought to live and to have its effect. A dream is a thought also, and is as living, or even more, than thought in wakeful state. And therefore, every dream, however confused *it* may seem, once *it* appeared before us has *a* meaning, *a* certain effect on our lives. Also *the* dream in connection with anyone else in our lives has something to do with that person in some way or another.

And then there is a second aspect of the dream, and that aspect is the contrary dream. It is just like that mirror, if you are tall you look short in it, and if you are short you look tall, quite the contrary of what you are. In the same way in that dream. You will see, if there is unhappiness, weakness waiting for you, you see yourself in a great glory, *and when happiness is waiting for you, you see yourself in misery*. It is a kind of upset condition of mind that produces it, quite the opposite to what is going to happen.

And then there is a third dream; that is symbolical, and it is most interesting to study this aspect of dream. If a poet has symbolical dream, *it* is a<sup>8</sup> poetic realm. If a fine person has symbolical dream, *it* has fine symbols. If a rigid person has symbolical dream, *it* has crude symbols. *It* is according to his evolution, according to his stage of evolution. And the more one studies this aspect of dream, the more one marvels *at* the phenomena of the dreamland.

And the fourth aspect of dream, which manifests from the spirit,

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7. Km.hw.: "it" instead of "this"

8. Km.hw.: "in" instead of "a"

it is exactly the picture of the future. It may *be* a picture was<sup>9</sup> something going to happen next day, *or next month, or next year*, or perhaps ten years afterwards. And *the* law of this is that first it begins in this way, that *a* person sees a picture that was going to happen after twenty years realize then nothing knew<sup>10</sup> delay. And then as *a* person goes on, so this becomes closer and closer, something *that is* going to happen after five *years*, or one *year*, or six months and so on. And if *he* saw what *is* going to be tomorrow, *he* sees *it* tonight; that is the realistic dream.

The first dream explained to you of seeing *a* condition of everyday life, that dream comes to the person who is engrossed in *his* work and has no concentration of mind; *he* is just *like a* machine working all day long and at night *he* sees his work reproduced before him. And *the* second aspect of dream of<sup>11</sup> opposite character<sup>12</sup> comes to the person whose mind is upset, confused, and troubled and puzzled. And *the* third kind of dream, *the* symbolical *dream*, comes to *a* person who is intelligent, intellectual, ethereal, evolved. And *the* fourth kind of dream to someone who is already evolved, spiritual, devotional, loving, kind, by nature forgiving, tenderhearted, the gentle nature. This again tells us that man's reward and punishment is not to be anticipated after death, but given to him every day, every hour of life.

And now we come to the third stage of consciousness. This stage of consciousness is between spirit and matter. And it is this state of consciousness which we experience as sleep, that condition of sleep which one calls fast asleep, deep sleep, when one does not even dream. There is so little said about it, and very few think about it. But<sup>13</sup> once a person studies this question of sleep, one will find this is the greatest marvel in the world there is. *It is a* living phenomena<sup>14</sup>. The rest and peace, vitality and vigour, intelligence and life that

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9. Km.hw.: "of" instead of "was"

10. Km.sh.: "knew" could also be "new"; Km.hw.: "realize then nothing knew" omitted

11. Km.hw.: "of" omitted

12. Km.hw.: "of what you are" instead of "character"

13. Km.hw.: "But" omitted

14. Inayat Khan characteristically used only the plural of this word

comes to man during that<sup>15</sup> time of sleep is beyond explanation. And yet mankind is so ungrateful, *he* is never thankful for this experience, which is every day. *He* is only unhappy when *he* has lost it. Then nothing in *the* world can satisfy him. No wealth, *no* comfort, no home, position, nothing in *the* world can replace that experience which is so simple as sleeping, which means nothing, and yet is everything. The further we study the idea of the fast sleep, the more *we* will come to understand the mystery of life; *it* gives *a* key to *the* mystery of life because *it* is an experience of consciousness which divides our spiritual consciousness between this<sup>16</sup> physical and spiritual world. This stands as *a* barrier between two experiences, one in *this* world, and one which is attained by spiritual attainment. Our great poet of Persia, Rumi<sup>17</sup>, who has inspired millions and millions of people, and whose works are considered in *the* East as *a* foundation of higher knowledge, has written about sleep. He says, “O sleep, it is you who makes the king unaware of his kingdom, and *the* suffering patient forgets his illness, and prisoners are free when they are asleep.”<sup>18</sup> Imagine, all pains and sorrows and limitations of life, all the tragedy of life, all sufferings *and* agitations, all are washed away when one has experienced that deep sleep.

It is a great pity, friends, that *the* mechanical and artificial life such as *we* live today in this world is depriving us of that natural experience of deep sleep. Our first fault *is* of gathering together and living in one city, all crowded together. Besides, vehicles *such as* motor cars, houses of twenty stories shaking every moment of the *day* and night. But every vehicle is shaking; and we are a race at *the* present moment who are unaware of comfort, of bliss, and life *known* by the old who lived simply, and lived with nature, and lived away from this mechanical and artificial life. We are so far away from it that *it* has become our habit. We don't know any other comfort except *the* comfort *we* can experience in this kind of life we live. But at the same time, this shows that *the* soul is capable of attaining to greater

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15. Km.hw.: “the” instead of “that”

16. Km.hw.: “the” instead of “this”

17. For Rumi, see List

18. *Masnavi*, Book I, Story III (paraphrase)

comfort, pleasure, and joy, greater peace, rest, and bliss only by living naturally.

And now I shall leave this subject apart and come to the other subject. That these three stages of consciousness, physical, *dream*, and deep sleep, which each are nothing but experiencing<sup>19</sup> of *the* soul in wakened state. For instance, when *a* person is awake outwardly, *he* is asleep to *the* inner<sup>20</sup> world. When *he* is fast asleep, *he* is awakened to that particular plane and asleep to dreamland and *to the* physical state.

Now you will ask *a* question, “If *a* person who sleeps deep, if *he* is wakened to *a* certain consciousness, then why *does he* not remember it?” Therefore, we think that *he* is asleep. If he was wakened he must know something. If *he* does not know, *it* means he was asleep, or perhaps <sup>21</sup>, but not awakened. But *to be* awakened is experiencing something *which* during deep sleep one does not experience. But now, when we are looking at a bright light and when that bright light is shut out, *then we* see darkness. In reality *there is* not darkness. But because in *the* bright light *we have* suddenly closed *the eyes*, *there seems to be* darkness. But if *there* was not bright light before, *there* would not be darkness but light, because *it* is comparison that makes it a darkness. Therefore, the experience which we have in our deep sleep is *an* experience of a higher and greater nature, and yet *it* is so fine and so subtle and unusual because of our consciousness being in *a* habit of experiencing the rigid experiences of *the* physical world, that when *we are* in that state *the* experience is too fine to perceive to bring *it* back to *the* physical world. Besides, every experience can be made intelligible by the contrast. If there was no straight line we could not say high and low, and right and left. It is the straight line *which makes us recognize them as such*. If *there was* not sun *we would* not been<sup>22</sup> able to say south, north, east, and west. Therefore, for every conception there must be some object to

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19. Km.hw.: “experiences” instead of “experiencing”

20. Km.sh.: “outer” instead of “inner”, evidently by mistake

21. Km.sh.: an illegible sh. symbol followed by an illegible word written in longhand;

Km.hw.: a number of dots, indicating missing words

22. Km.hw.: “be” instead of “been”

focus upon and base<sup>23</sup> upon our conception. In order to base<sup>23</sup> on deeper<sup>24</sup> sleep *we have* nothing to compare it in *the* physical existence. And therefore, that experience of deep sleep only remains as a great satisfaction, joy, upliftment, and something that has vitalized us, created energy and enthusiasm in life. That shows there is something we get. *We* do not come empty-handed, *we have* attained from there<sup>25</sup> something we cannot get here from *the* physical plane. From there we get something we cannot interpret in everyday language, more precious, *more* valuable and vital than anything from *the* physical and mental planes.

And now we come to think of the higher plane or different experience of consciousness from these three experiences, which everybody knows more or less. And this fourth experience is that of a mystic. It is an experience of seeing something without the help of eyes, hearing without *the* help of ears, and experiencing a plane without the help of the physical body, similar, at the same time independent of *the* physical body. And no sooner one comes to this experience, one begins to believe in the hereafter. Because then this gives one the conviction that when *the* physical body is thrown away then *the* soul still remains, and still<sup>26</sup> independent of *the* physical body and capable of seeing, living, and experiencing, at the same time more freely and fully. Therefore, this stage of experience is called the consciousness of the mystic. Then perhaps you have read in the books of Eastern philosophy the words *nirvana*, *mukti*<sup>27</sup>, and *you have* become frightened. Nirvana means to become nothing. *People say*, "I don't want to become nothing." For<sup>28</sup> everyone wants to become something, no one *wants to become* nothing. Those who want to be something, although *it* can be taken for nothing, are so frightened of it. I have seen hundreds and thousands *interested* when *it* comes to Eastern philosophy, but when *it* comes to be nothing *they find it is*<sup>29</sup>

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23. Km.sh.: "base" could also be "bias" (a note in the file from Km. says "base" is correct); Km.hw.: "bias" instead of "base"

24. Km.hw.: "deep" instead of "deeper"

25. Km.hw.: "from there we have attained" instead of "we have attained from there"

26. Km.hw.: "that it is" instead of "and still"

27. For *nirvana* and *mukti*, see Glossary

28. Km.hw.: "For" omitted

29. Km.hw.: "a" instead of "is"

difficult thing to grasp and a frightening *thing* that, “One day I shall *be* nothing.” But *they* don’t know that *it* is *the* solving of this question that makes one to be, because what *he is* identifying<sup>30</sup> himself to be is a mortal thing that will be one day expire, and he no more will find himself to be as *he* has thought himself to be. Nirvana, therefore, or that highest conception, therefore, is the fifth consciousness which I am now explaining to you. It is the experience of the consciousness of the<sup>31</sup> similar kind as the experience of *a* person in his<sup>32</sup> deep sleep. But in the deep sleep one is asleep outside; that means in *the* physical body, *the* mental body also *is* asleep. But in this condition of nirvana or highest consciousness *he* is conscious all through; *he* is conscious of *the* body as much as of the soul. The consciousness is so evenly divided and yet *he* keeps to *the* highest stage, that *a* person at that time lives fully.

And now coming to the conclusion, what soul’s awakening means. Body’s awakening means to feel sensation. Mind’s awakening means to think and to feel. Soul’s awakening means for the soul to become conscious of itself. In the case of everyone, *he* is conscious of affairs, conditions of life, body, mind, but not of his soul. In order to become conscious of *the* soul one has to work in *a* certain way, because the soul has become unconscious of itself. By working through *the* vehicle it has, body and mind, *it has become* unaware of its own freedom, of its own beauty.

In the East there is a custom and there is a belief that one who sleeps must not be wakened. And this is symbolical. Those whose soul is asleep may just as well sleep. If *you* waken them *they* will be sick. *It* is not *the* time for them to waken. If *they* waken too soon, *they* will be confused, act wrongly, speak wrongly. And it is therefore that an untimely education of *the* philosophy of truth always proves to be undesirable.

The other day in London I had a friend come from Ireland. You know Indian people are humourous. I told this person to live in *a* pension near my place. *It* was a Theosophical Society place. *She* came

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30. Km.hw.: “attributing” instead of “identifying”

31. Km.hw.: “a” instead of “the”

32. Km.hw.: “his” omitted

very confused and troubled to me next day. *She* said, “I am quite confused. *In that place someone came to me and* said, “In my last incarnation you were my aunt.” *And then someone came and* said, “You were my sister.” *Everyone there was* my aunt, or friend, or somebody in a past incarnation. *And everyone is* claiming to have been a king; no one wishes to be poor man.” *I said*, “They must have done a great sin to have come this time as simple man.”

This shows when *we* give untimely philosophical education, everything of subtle nature is made simple and spoiled. Do you think in *the East* they speak very much? *They* have respect, *they do* not talk, not argue. All that is of sacred nature, *which belongs* to a higher world, aspirations which belong to a higher world, *they* keep among some few who understand. They do not speak about these things. Therefore, there is a custom that, “Never waken those who are asleep. When *their* time comes, *then* you can give them a hand and they will waken.”

The first stage in the wakening of the soul is a feeling that, “Is there anything else that I could know?”, that one feels dissatisfied with all one knows, all knowledge one may have, science, art, philosophy, literature. He comes to a place where *he* feels, “There is something else I must know, that books, dogmas, beliefs cannot teach, *something* higher and greater *that* words cannot explain. That is what *I* want to know.” He feels the same way. It does not depend on *the* age of a person. *It* may be a child who may have that inclination, or *he may have* reached age and yet *he* does not feel like it. It depends upon the soul. Therefore, in *the East* *they* call an old soul when a child begins to show that inclination. *He* is not satisfied with *the* knowledge of names and forms. *There is something else* he wants to know, *although he may say*, “I don’t know what it is.”

And then there comes a second stage. And that stage is thought<sup>33</sup> a bewilderment. Imagine, an evolved person to be more bewildered than an unevolved! And it is so. Because a person begins to see *that* not things<sup>34</sup> as *they* seem to be, but *he begins to see* things as they are. Therefore, *there* comes a kind of conflict, “What shall I call it, that or

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33. Km.hw.: “thought” omitted

34. Km.hw.: “things are not” instead of “not things”

that, good or bad, love or hate?" In this way *a* conflict comes to him. All that is accepted in his mind, all he believed to be so, *there* comes a time that everything seems to be quite *the* contrary as *it* seems to be. May look<sup>35</sup> at<sup>36</sup> *his* friends, *his* relations, those *whom* he has<sup>37</sup> loved and at<sup>38</sup> everything, wealth, position, all things he has followed, all things<sup>39</sup> change their appearance and sometimes *become* quite the contrary.

Now I will give you a little example of this bewilderment. I am just now coming from Chicago. I saw a lady come there to see me, trembling, in great sorrowful state of mind. *I* asked, "What is it?" *She* said she had *an* accident. The house in which *she* lived was burnt and she had to break the window and break out. *She* hurt *her* hand, and *it* made a great upset in her life. But then she said, "*It* is not that that has made me so." *I* said, "What else?" *She* said, "At that moment when the fire was on and all *the* friends and neighbours *whom I had* loved and liked, how *they* acted at that time has impressed me so that *the* whole world is quite different." What does it mean? Friendship, relationship, love, devotion, all that as *it* appears, it may not be the same when *it* comes to the time of test. And *there* comes a time when *a person* begins a<sup>40</sup> look at things differently.

And this reminds me of *a* word of Muhammad. *He* says in one of his writings, *it* is a kind of poetic form, he said, "A witch followed and I was frightened in the hereafter, and I asked 'What is *it*, Lord, what is frightening me?' And *the answer came*, '*It* is the same world you once adored and worshipped and pursued and thought so much about it<sup>41</sup>.'" "

That shows, friends, that our consciousness changes our outlook in life, *it* changes no sooner our soul has opened its eyes. The whole life changes. *We* live in *the* same world and yet not. *It* is quite *a* different world then.

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35. Km.sh.: "look" could also be "like"

36. Km.hw.: "May look at" omitted

37. Km.hw.: "has" omitted

38. Km.hw.: "at" omitted

39. Km.hw.: "things" omitted

40. Km.hw.: "to" instead of "a"

41. Km.hw.: "it" omitted

And *the* next stage to this bewilderment is the stage of sympathy. We begin to appreciate things more and sympathize more because so far *we* had walked on thorns and *we* did not feel them. And in this stage *we* begin to feel them and *we* see that others are walking on *the* same thorns. *And we* forget our pain and begin to sympathize with others. Therefore, evolved ones get sympathy, *a* natural tendency of outgoing. Troubles and<sup>42</sup> sufferings and limitation, everyone has to go *through* all, *everyone has* to face the same difficulty. *And* not only the good; the wicked one *has a* greater difficulty still. *He lives* in *the* same world with his wickedness. *He has* a great load to carry. Naturally, one becomes forgiving, sympathetic.

And as one goes further in soul's unfoldment, finally *one* arrives at the stage of revelation. Life begins to reveal itself, that the whole life becomes communicative, each soul. *And not only* living beings, but each thing. They say the twelve Apostles knew all languages. *It does not mean* English, French, *Italian, but they* knew every soul's language. Every soul *has a* separate language *which* is the<sup>43</sup> soul's language. *They* began to perceive vibrations. So every evolved soul will feel the vibrations of every soul. Therefore, every condition, every soul, every object, all in the world will reveal its nature and character to him. As Sa'di<sup>44</sup>, the Persian poet, says, "Every leaf of the tree, once a soul has begun to read, has become as a page of the sacred book of life."

God bless you.

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42. Km.hw.: "and" omitted

43. Km.hw.: "the" omitted

44. For Sa'di, see List

Kismet Stam's shorthand reporting and typescript

Twentieth Century Club, Detroit  
May 12<sup>th</sup>, 1926

### The Sages of the East

Beloved ones of God,

I will speak this evening on the subject of the sages of the East. I have given this title, The Sages of the East, in order to answer the greatly felt demand of the seeking souls to know more about the people of the East. But in reality I would like to say that in all countries and *in* all races and at all times the most blessed *and* illuminated souls have been born, and they have lived a life of love and service, and they have accomplished great things.

There is a way of looking at it from entertaining point of view. That point of view is to know about it just like one would read Kipling's novel about the *guru* and *the chela*<sup>1</sup>. That is interesting and gives some insight in *the* knowledge of sages, but this<sup>2</sup> does not give the whole point of view, the deepest point of view, or<sup>3</sup>.... Even to read a book which tells you about the mahatmas of Himalaya, it is very interesting to read, but does not teach you further and does not acquaint you with souls which are to be called sages, souls in different garbs and different guises, living in different parts of the world.

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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 the type which do not appear in the shorthand are in *italics*.

A highly edited version of this lecture appears in the Sufi Message series, vol. X, ch. IV (30-36), not included in the notes.

#### Notes:

1. For *guru* and *chela*, see Glossary; for Kipling, see List; the reference is probably to Kipling's novel *Kim*
2. Km.tp.: "this" omitted
3. Km.sh.: "or" could also be "other"; Km.tp.: "or ...." omitted

In the first place I must explain to you the difference between the philosopher, the wise man, the mystic, and the sage. The philosopher, from a mystical point of view, is a person who knows the nature and character of things and beings, who has studied it, and who has reasoned it out and who understands it. And then there is the wise man, that is another aspect. A wise man is he who has been the pupil of life; that the life has been his teacher, the life's sorrow and troubles and experiences have brought him to a certain understanding of things. That man may be called a wise man. And again there is a mystic. The mystic need not have experience of life to teach him, nor the study of life to make him intellectual enough to understand life better. The mystic is born with that temperament. His language is a different language, his experience a different experience; he, so to speak, is communicating with life, conditions, things, and beings. But when we come to the sage, the sage has all these three qualities. The sage is a philosopher, a wise man, the sage is a mystic, all three things combined. For it is possible that *a* mystic may not be a philosopher, at the same time the mystic has a clear vision and understanding and may have not<sup>4</sup> that expression of *the* philosopher, or *the* knowledge of *the* philosopher. The difference is just like a short sight and long sight. The mystic may see things as an outline, a philosopher may observe the detail, the wise man may not be a philosopher, but has learned wisdom from life. He is different from *the* mystic as well as from *the* philosopher, who has from a<sup>5</sup> study of life understood and gathered some knowledge. The wise man has gathered his knowledge from his life's experience of every day. And yet, when they arrive to<sup>6</sup> the stage of the culmination of knowledge, they all come closer together.

For *an* instance, once I was talking to a businessman<sup>7</sup>, a man who has spent nearly fifty years of his life in business and has been successful in the end. He never believed in any religion, never studied

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4. Km.tp.: "not have" instead of "have not"

5. Km.tp.: "his" instead of "a"

6. Km.tp.: "at" instead of "to"

7. Inayat Khan is possibly referring to his dialogue with Henry Ford; see 1926 I, Preface

any philosophy, except that sometimes he had read poetries<sup>8</sup> of great poets. He never had a belief in anything; all his life he was engaged in his business. And after having talked with him for about an hour on subjects concerning the inner life, he found out that he was not very far from my own beliefs, that after all the patience that is required to make money, and sacrifices one has to go through in order to be successful, after all the experiences one has to have with those with whom one has to work in everyday life in business, that is a practice and study at the same time. And I found that he was not very far from the conclusions to which a wise man, a philosopher, a mystic would come. And that is what I call the wise man: by his wisdom he reaches that truth which is studied by the philosopher, and which is reached by *the* mystic through meditation.

The meaning of philosophy in modern times has been changed. People understand philosophy as the words in books of writers and psychologists of the countries in Europe, and such books which<sup>9</sup> are read and studied at universities. But a spiritual philosophy is a different philosophy, it is a different knowledge. It is a knowledge of understanding the origin, the nature and character of things and beings. It needs the study of human nature, *the* study of conditions of life. It is the deeper insight into life which makes a philosopher.

And *now* coming to the mystic. Mysticism neither is taught nor learned. *A* mystic is born; it is *a* temperament, it is *a* certain outlook on life, it is *a* certain attitude towards life that makes man a mystic. The characteristic of the mystic is that he knows the meaning of every action, whether it is by intuition or by an<sup>10</sup> accident. To a mystic nothing is an accident. Every action, every condition, everything that happens has a meaning and has a purpose. Very often people find in a mystic a queer temperament, someone who may think at night, that, "I must go to the north," and in *the* morning he sets on *his* journey; *he* does not know why to go, he does not know what to accomplish there, he only knows that he must go. By going there he finds something to do there, and sees that it was the hand of destiny pushing him towards

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8. Inayat Khan often used this attested (OED) but obsolete plural for poetry

9. Km.tp.: "which" instead of "as"

10. Km.tp.: "an" omitted

the accomplishment of that purpose which inspired him to go to the north. Or *a* mystic will tell you, "Do it," or, "Do not do it." If you ask *the* reason, he cannot tell you. His feeling comes by intuition, a knowledge which comes from the world unseen, and according to that knowledge he acts. And therefore, the mystic's impulse is divine impulse. Neither you can judge his action nor his attitude. And one will find various aspects of mystic temperament.

Now coming to the principal sages of the East. There are three kinds of sages. There are Sufis, there are Yogis, and there are Buddhists. The principle of the Yogi generally is that of asceticism; this is his central theme. The Lord of Yogis was Mahadeva, Shiva<sup>11</sup>, who has given to the world the science of breath, the psychology of breath, and the accomplishment through renunciation that can be made, although<sup>12</sup> Yogis have observed four different paths, Raja Yoga, Bhakti Yoga, Hatha Yoga, and Jnana Yoga. Raja Yoga is the high attainment reached by good action and by right living. And one might ask what is good action, and what right living? I do not mean to say good or right in accordance with<sup>13</sup> the laws and rules made by different religions. By right and good I mean that which conditions allow or which harmonizes with conditions or with time. That is good. And which does not harmonize with time and conditions is wrong. And<sup>14</sup> in other words what fits in with the time, what fits in with the conditions is right, what does not fit in is wrong. And when one sees from this principle, he then is not<sup>15</sup> longer a slave of principles, but applies them; he is master of good and bad rather than a slave of principles. If good morals urge them, it makes them slaves; then they do not know what is good or bad. Their good is no virtue.

And now coming to the subject of the next Yoga which is called Jnana Yoga; it is a Yoga, metaphysics of knowledge. The greater our knowledge of life, the greater we are spiritually advanced, the greater is the expansion of our knowledge, and more rich of perception you are, that makes you greater and higher.

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11. For Mahadeva and Shiva, see List

12. Km.tp.: "that can be made, although" omitted

13. Km.tp.: "according to" instead of "in accordance with"

14. Km.tp.: "And" omitted

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

Then there is Hatha Yoga, which is a development of souls by abstinence, to abstain from sleep, comfort, pleasures<sup>16</sup>, by controlling the body, by acrobatics, by practices of breath and posture and pose; also by the control of mind and feeling and thought one gets a certain mastery upon oneself, and that mastery enables one to control life's action.

The fourth aspect of the Yoga is Bhakti Yoga, and that is to attain spiritual attainment by the path of devotion. No doubt, however great the illuminated ones be<sup>17</sup> who have reached through these three first stated Yogas, but the one who has attained by Bhakti Yoga is greater still, because there is the love element in it, there is devotion, and that illuminates one sooner, and gives a greater illumination to a person, and sweetens one's life. It is the Bhakta who is harmonious with himself and with others, and who is inspired and communicative by the power of his overflowing love and sympathy. In the East, especially in India, there are all four kinds of Yogis. Many among them who practise Hatha Yoga are ascetics. Naturally they should be ascetics, those in the world, because Hatha Yoga takes away balance. Those of Jnana Yoga attain by the way of<sup>18</sup> knowledge or intellectuality, and it is very difficult to<sup>19</sup> intellectual person to attain spirituality because intellect goes so far and no further. No doubt, Jnana Yoga does not only mean intellect, but one begins intellectually, and then one gets insight into *the* inner knowledge. There are many who have Raja Yoga which gives balance, but at the same time does not go so quickly as Hatha Yoga. Hatha Yoga is sooner living ....

After these four Yogas, now we come to the Buddhist. The attainment of the Buddhist also is something like Raja Yoga. His Yoga is called the Karma Yoga, to reach higher attainment by the power of good deeds, kind deeds. The central theme of Buddha's teaching is, "Ahimsa paramo dharma ha", "Harmlessness is the essence of religion." No doubt, great powers are achieved by the

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16. Km.tp.: "pleasure" instead of "pleasures"

17. Km.tp.: "be" omitted

18. Km.tp.: "the way of" omitted

19. Km.tp.: "for an" instead of "to"

Buddhist Yogis. But<sup>20</sup> at the same time, they are humble and gentle, and their occupation is service; they are conscientious, lest they might hurt the smallest creature in the world, and in this way, walking gently under the sun, they arrive at their destination. Buddhists, therefore,<sup>21</sup> make a great celebration on the death of their sages. It is like a great inauguration or installation. Knowing that at the death man gives proof of his<sup>22</sup> knowledge of life, then you have a record of that man, what he has done all through life, the moment he is dead. And therefore, the proof of the sage, of his being wise, gentle and kind, is at the time of his death, so that the death of every sage is celebrated in Buddhist countries.

And now coming to the Sufis. Sufis are those whose central theme of life is the soul's freedom. As the great Sufi poet<sup>23</sup> of Persia, Rumi<sup>24</sup>, says, "The soul on earth is in a prison, and it remains in the prison as long as *it* lives on earth."<sup>25</sup> Man may realize it or not, but there is a deep yearning in every soul to rise above this imprisonment, to get out of this captivity. And it is yearning which gives the soul an inclination to find its way out. Therefore, spiritual attainment is an answer to this inclination that is in *every* man to find his way out of this prison. There are two aspects of the Sufis. One is called *rind*, and the other *salik*<sup>26</sup>. The one aspect of Sufi who is called *rind* is very well expressed in *the* translation of FitzGerald, in Omar Khayyam<sup>27</sup>, "Oh, my beloved, fill the cup that clears today of past regrets and future fears. Tomorrow, why tomorrow, I may be myself, with yesterday's seventy thousand years."<sup>28</sup> In that he expresses that, make the best of this moment, that it is in this moment, that you can clearly see eternity, if you live in this moment. But if there is a past before you, you live in another world, not in eternity; if the world of the past is

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20. Km.tp.: "But" omitted

21. Km.tp.: ", therefore," omitted

22. Km.tp.: "the" instead of "his"

23. Km.tp.: "poet" omitted

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

25. The precise source of this quotation (probably from the *Masnavi*) has not been located

26. For *salik* and *rind*, see Glossary

27. For FitzGerald and Omar Khayyam, see List

28. See *Rubaiyat*, XX (the original has "sev'n" rather than "seventy")

before you or the world of the future, you live in *a* limited world<sup>29</sup>. In other words, live neither in the past nor in the future, but in eternity. It is of this moment to find out that happiness which is to be found in *the* freedom of the soul. That is *the* central theme of all the great poets, called *rinds*<sup>30</sup>. Their lives are not bound by so called principles as known by the orthodox. They are free from<sup>31</sup> every kind of bigotry, dogmas, principles urged upon mankind. At the same time, they are of high ideals and great morals, deep thoughts and high realization. They live a life of freedom in the<sup>32</sup> world of imprisonment, where every being is a captive. And then there are *salik* among Sufis, who study and meditate and think of ethics, and live certain principles. Life teaches them and guides them on the right path.

And now we come to the stories which are told about the great meditative people who are living in caves of Himalayas as one reads in books. No doubt, souls who reach the higher realization naturally feel inclined to get away from the midst of the world and worldly strife, and seek a corner where nobody can reach them. But at the same time that is not their place. The great meditative people can be found in the midst of the crowd. Nine years of my life in India I have travelled from south to north, and *from* west to east on *a* pilgrimage to *the* holy souls, and have not the slightest thought that the holy ones should belong to any particular religion or denomination. I visited their places, and I have seen illuminated ones in all different guises, as beggars, as poor men, as religious men, as irreligious men, as kings, and as paupers. Out of their soul all the time spiritual vibrations were emanating, and that universal brotherhood which naturally the self-conscious soul inspires showed in their everyday life. I have seen those unassuming people, who were perhaps singing hymns in a procession of pagans and<sup>33</sup> singing before it, in that stage of evolution, all of them,<sup>34</sup> among them a sage highly developed, clapping his hands

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29. Km.tp.: "you live" omitted, and "in a limited world" moved to before "if the world of the past"

30. Km.tp.: "rind" instead of "rinds"

31. Km.tp.: "of" instead of "from"

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

33. Km.tp.: "and" omitted

34. Km.tp.: "all of them," omitted

in the same rhythm. He was greater than the god carried in the procession, but this sage *went* among them just the same, without any desire of being seen or recognized or *of* being known. They do not need to hide themselves from the world if they do not want to; they can live in *the* midst of the world. It is their manner that can cover them from the gaze of the world.

Their adherence to their teacher, to their guru, is so great; for sages or adepts in *the* spiritual path, their teacher before them is the manifestation of God's own spirit. There is no homage, no respect, no manner showing humbleness that they spare. In every way, in every form they are obedient when once they become the pupil of a sage.

It is not long ago that a sage lived in Hyderabad. He had a very intellectual disciple, and allowed the disciple sometimes to talk. It is against the custom of the East, where the disciple goes and sits in *the* presence of *the* teacher and *the* vision of *the* teacher is all inspiring. But this young man, instead of that, was asking the teacher cute questions. Once the teacher was inclined to keep silence; so he said to this young man, "Silence." And this young man became silent. He was all the time before the teacher ... and so he went on,<sup>35</sup> neither the teacher spoke with him, nor he answered. And after several years what happened: his one glance would inspire, and his one touch would heal. It is not long ago. It is the determination of the adepts, their belief, their faith in the teacher, and it is the single-mindedness. Once *they* have<sup>36</sup> come to one teacher they keep to him, they do not go to this and then to that. Once *they* have taken one path, *they* keep to it; therefore, they are blessed.

There is a story of another adept in Punjab. A young man lived in a village and a holy man came to that village. And there was announced, those who will come and see the sage, for them the doors of heaven will be open, and they will be admitted without answering for their deeds. Every peasant went to visit this great man except one young man. The sage said, "Everyone has come and said<sup>37</sup>, only that

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35. Km.tp.: "He was all the time before the teacher ... and so he went on," omitted

36. Km.tp.: "have" omitted

37. Km.tp.: "and said" omitted

young man, who is taking deep interest in sacred *things*, why did he<sup>38</sup> not come?" *The* sage himself came<sup>39</sup> to see this young man, and said, "I am surprised, I heard you were greatly interested in spiritual attainment, and here I am in your village, and you did not come. Are you against me?" The<sup>40</sup> young man said, "Never." "Then what is the reason?" The young man said that, "I am a pupil of a teacher, who has passed long ago, and when I heard that after seeing you one would be admitted in the heavens, I was not sure whether my teacher is in heaven or in the other place. If I go to heaven with you, and my teacher is in the other place, I shall not be easy there. I rather be with him, wherever he is, than to be with you." With that sternness and belief and faith the disciple in the East takes a master. He does not judge his master by his virtue, by miracles, he does not ask him to work wonders in order to give him faith. If once *he* takes him, he takes him.

My own teacher once said to me, that, "After you have received a blessing, an initiation, you will not follow even an angel if it came from heavens." And<sup>41</sup> I looked at him, and said, "Yes," and understood not. *Only* long, long afterwards I understood what great power it was, what wonderful thing, not to change your mind, *to* keep your mind focussed to that point. And when this tendency is not there, one will not reach further, not only in spirituality, but even in everyday life, in friendship, in marriage, in courtship, in all things of ideal and principle. If there is no constancy, there is nothing.

Spirituality apart, I will tell you a little story of India's ideal. Of course, spiritual persons, who want to attain spirituality, their ideal is greater than ordinary ideal<sup>42</sup>. There was a daughter of a Rajput in Kashmir<sup>43</sup>, a young girl, playing with other girls. One girl said, "I am going to marry a rich merchant." Another said, "*I am going to marry a general.*" And a third *said* something else. And one of the girls said, in order to have her voice, she said, "I am going to marry the

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38. Km.tp.: "he did" instead of "why did he"

39. Km.tp.: "went" instead of "came"

40. Km.tp.: "This" instead of "The"

41. Km.tp.: "And" omitted

42. Km.tp.: "still" instead of "than ordinary ideal"

43. For Rajput and Kashmir, see List

Maharajah.” *And* it happened that *the* king of the country was walking in *the* town in *the* guise of *an* ordinary man, and happened to be standing there, where this girl was talking ... and went<sup>44</sup>. The king was amused and went to *the* father of the<sup>45</sup> girl, and said, “Do you hear what your little girl says?” This Maharajah was sixty years old. The parents *were* very amused, and the Maharajah said, “When this girl comes to the age when she is going to be married, all the expenses must be given by the state.” This was settled. Shortly afterwards the Maharajah died. And after some years this girl became a grown-up girl. And when the question of marriage was *brought* to her, she was surprised at the question; she<sup>46</sup> said, “What, a daughter of *a* Rajput, who once said a word! Did I not say that I will marry *the* Maharajah? No, *I* am not going to be married.” “But,” they said, “it is absurd to think. All your life you will be like this?” “Yes,”<sup>47</sup> she said, “I am once married by word, is that not enough? Never again shall I marry.” There came the son of the Maharajah and *he* begged her that, “You must not have such principles and ideal.” *She* said, “Never.” He said, “What can I do for you?” She said, “Nothing, call me your mother.” The Maharajah recognized her<sup>48</sup> from that day as his mother. A salute was given from that day to her as is given to the queen.

Ideal proves to the end a great virtue which cannot be treasured or weighed. If worldly things like this by ideal can be made *into* great virtue and most valuable, then the journey on *the* spiritual path needs a still greater ideal. Without ideal this journey is in vain. The tendency today is quite different. In the spiritual line today the tendency is to go into everything, to take a smell of everything one finds. One day one reads a new sensation, *something* spiritualistic<sup>49</sup>; whatever one hears. But by the smell the soul does not reach higher. It is not the smell which is going deep into it. The spiritual attainment does not require your brain, *your* ears, or *your* curiosity. It asks all of you, every bit of you, your soul, your heart, your whole being. And if

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44. Km.tp.: “... and went” omitted

45. Km.tp.: “this” instead of “the”

46. Km.tp.: “and” instead of “at the question; she”

47. Km.tp.: “Yes,” omitted

48. Km.tp.: “The Maharajah recognized her” moved to after “From that day”

49. Km.sh.: an illegible word after “spiritualistic”

you do not give the whole<sup>50</sup> of your being, then nothing is attained.

And now we come to the question of miracles. There are many stories in *the* Western world about the people bringing up a tree in a moment's time, hanging on a rope, and disappearing. These stories have nothing to do with spiritual attainment. Those who really can accomplish something, they never speak about it, never;<sup>51</sup> *they* never claim to have such powers of curiosity. Nevertheless, with every power one comes to do something. I myself once saw a man in the South of India who used to keep aloof from people, and used to keep them away in every way by not being sociable, and sometimes by being offended by their coming. No doubt, if any spiritual person can be offended, he is not spiritual. Once *a* poor man came, *and* said, "I have no money for the case in the court, I am greatly in need of help." *The* sage said, "Well, tell me what is your condition." The sage heard the whole condition, and in the end the sage<sup>52</sup> writes, "There is nothing in this case; therefore, I dismiss it." He said, "Go." Next day, when this man goes to the court, *the* judge says the same words. Not that he wrote on the<sup>53</sup> paper; he wrote on the heart of the judge so he could not do anything than what he<sup>54</sup> desired. They never claim, they never show, they keep away from all show in the spiritual path. *They* make no claims of being this or that, *they* never tell people a word about their<sup>55</sup> power of clairvoyance, clairaudience, *to be able to* communicate with fairies and spirits. The more they know, the less they say. The greater their power, the more unassuming they prove to be.

The peculiarity of *the* Sufi's path mainly is that it is a path which is trod by belief in God. God for *the* Sufi is the door through which to enter to self-realization. God is the stepping stone to spiritual perfection. Besides, the Sufi's name for God is truth, but not in the abstract sense, for God is a being. Truth is a conception. Therefore,

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50. Km.tp.: "all" instead of "the whole"

51. Km.tp.: "never;" omitted

52. Km.tp.: "he" instead of "the sage"

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

54. Km.tp.: "the sage" instead of "he"

55. Km.tp.: "to have the" instead of "a word about their"

a conception ... not in reality a ....<sup>56</sup> Therefore, it is the greatest mistake to confuse between fact and truth, fact which we can conceive in order to realize truth. The first thing is to become one with God, and it is with this object in view that the Sufi journeys in the spiritual path, and attains to perfection.

God bless you.

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56. Km.tp.: "Therefore, a conception ... not in reality a .... " omitted

Kismet Stam's shorthand and longhand reporting

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Twentieth Century Club, Detroit  
May 13<sup>th</sup>, 1926

### From Limitation to Perfection

Beloved Ones of God,

This evening I am going to speak of<sup>1</sup> the subject of from limitation to perfection. Very often people wonder if perfection belongs to man, for what they know about man only suggests that man is limited. *That is why they think that* limitation belongs to man. But in reality, man is the limitation of God *and* God is the perfection of man.

If we take spiritual attainment as a journey, it is a journey from limitation to perfection. Often one says, "I have never seen a perfect man." The answer is that we have only seen the limited side of man, which is called "man". *But* if you see the perfect side of man, if you cover your eyes from the limited side of man, then there is God. Therefore, in order to consider this subject more deeply, one ought to study the question of man's journey from limitation to perfection. Religion, spiritual philosophy, metaphysics, mysticism, divine wisdom, all these lead to this one object and that is perfection.

You must not think that this object seems to manifest in some few people who are striving for truth, but this object is working in the heart of every person in the world. The humblest person, the wicked

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Notes:

1. Km.hw.: "on" instead of "of"

person, *the* stupid person, *the* most unintelligent person has in<sup>2</sup> *the* back of his mind this object. But<sup>3</sup> every person is in some way or other rightly or wrongly striving after this object which is called perfection. We need not be surprised, therefore, when we read in the Bible the words of Christ, “Be ye perfect as your father in heaven is perfect.”<sup>4</sup> The master would have never said it if it was not possible for mankind to attain to it. The master has said it because this belongs to man and is man’s main object in life; toward this *he is* striving, either rightly or wrongly. The wise, therefore, first made idols of rock and called them with the name of God or Goddess. And when man said, “I do not see anywhere any<sup>5</sup> perfection, *I see* except<sup>6</sup> limitation,” they said, “No, here in this shrine is the God, the perfect God.” In this way they taught them this idea when they could not grasp *it*, except that *they* had seen it carved in a stone. It was their stage of evolution. But even by that way they gave man God-ideal to work with.

Then came the time of Abraham and with that the masters taught humanity to see God in heavens and not in *a* rock, not in limited things but somewhere above perception. That<sup>7</sup> you might ask, “But<sup>8</sup> what is the reason for the wise to have pointed the abode of God to be in heaven? Why did *they* not say the abode of God is under the earth?” A<sup>9</sup> reason is that *the* tendency of *all things is going upwards*.<sup>10</sup> The sea is going upwards. The waves try to reach upwards.<sup>10</sup> Their desire is to reach upwards. <sup>11</sup>When fall cannot reach, is then tendency to reach upwards.<sup>11</sup> If you watch the waves with this meaning in your mind *you* cannot be tired. The tendency of the plants is to grow upwards. There are vines that want a wall to grow around, but *their* desire is to go<sup>12</sup> upwards. The little insects climb on the walls trying

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2. Km.hw.: “at” instead of “in”

3. Km.hw.: “But” omitted

4. Matthew 5:48

5. Km.hw.: “any” omitted

6. Km.hw.: “nothing but” instead of “except”

7. Km.hw.: “But” instead of “That”

8. Km.hw.: “But” omitted

9. Km.hw.: “The” instead of “A”

10. Km.hw.: “The waves of the sea try to reach upwards.” instead of “The sea is going upwards. The waves try to reach upwards.”

11. Km.hw.: “When fall...to reach upwards.” omitted

12. Km.hw.: “grow” instead of “go”

every way to reach upwards, and<sup>13</sup> *the* joy of *the* bird is in flying upwards, being in the space. And the desire from *the* lowest animal to *the* highest there is tendency<sup>14</sup> is of going upwards. The best horse shows its tendency of reaching upwards by standing on its hind legs.<sup>15</sup> That is the greatest wisdom among horses. That horse on hind legs shows that his desire is to just climb upwards.<sup>15</sup> And man, the finished creature of all the beings in the world, is born with the<sup>16</sup> desire. No sooner the child is of six months, its one wish it<sup>17</sup> is to get up and walk.<sup>18</sup> The one inclination infant always shows the moment when can get up and walk.<sup>18</sup> That again shows the tendency of going upwards. This explains to *the* wise that what science has given as a discovery to man, *that he* is gravitates of<sup>19</sup> the earth, *is* because it<sup>20</sup> has explored the matter. But those who have explored the spirit, *they* say, “The soul gravitates to the spirit.” On one side the body *is* attracted to *the* earth; on *the* other side, *the* soul *is* attracted to heaven. *It* is not *an* imagination of those who said *that* heaven is upwards. *But* there<sup>21</sup> is always *the* tendency of *the* spirit to go upwards. *The* tendency of *the* body is to go downwards. *The* body belongs to *the* earth; therefore, *it* is attracted to *the* earth. *The* soul belongs<sup>22</sup> to heaven; therefore, it is attracted to heaven. It is therefore that dense people *are* always uninclined to believe in *the* heavens and in God and in the hereafter and in soul. Because naturally the greatest attraction for them is to the earth. <sup>23</sup>Earth attracts them more to earth.<sup>23</sup> Fine *people* naturally *are* intended<sup>24</sup> toward heavens. *The* law of gravitation works in them just the same.

The wise, therefore, have taught man to pray to God, to unite with

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13. Km.hw.: “, and” omitted

14. Km.hw.: “there is tendency” omitted

15. Km.hw.: “That is the greatest...to just climb upwards.” omitted

16. Km.hw.: “that” instead of “the”

17. Km.hw.: “it” omitted

18. Km.hw.: “The one inclination...get up and walk.” omitted

19. Km.hw.: “gravitates to” instead of “is gravitates of”

20. Km.hw.: “science” instead of “it”

21. Km.hw.: “it” instead of “there”

22. Km.sh.: “belongs” indicated by a copy mark; Km.hw.: “is attracted” copied by mistake instead of “belongs”; tp.: “belongs”

23. Km.hw.: “Earth attracts them more to earth.” omitted

24. Km.hw.: “attracted” instead of “intended”

God, to think of God, to have the knowledge of God, to kindle in one's heart love for God in order to attain spiritual perfection. Therefore, this ideal is a means to the end, it is a door to truth.

But now we come to this question that in this world, although<sup>25</sup> there are many millions of *people* in these modern times who have given up their belief in God, and yet there remain many millions, specially among uncivilized and illiterate people, and among nations quite backwards in civilization where the belief in God still exists. Now *we* must find out why *they* do not benefit by *their* belief in God. *The* answer is that merely a belief in God does not suffice life's purpose,<sup>26</sup> because belief is a step on the staircase, instead of climbing standing on where not accomplish anything. Such is the case.<sup>26</sup> Those who simply believe and<sup>27</sup> *they* do not benefit by it *because they* do not try to understand, to go forwards to get the knowledge of God, to kindle the love of God, to realize what God is. Only then the belief<sup>28</sup> does not suffice their<sup>29</sup> life's purpose. Nevertheless, *belief in* God is the means and the way of advancing from limitation to perfection.

There is a story of a peasant who was<sup>30</sup> whose house was visited by a king, and was kind to the king<sup>31</sup>. And *he* did not know that *it* was the king. *The* king, pleased with *his* hospitality, asked him, "Do you ever have difficulties?" *The peasant* said, "No, we are so thankful with *our* piece of ground; what we gain, *we* try to make the best of it. *We* love each other; *we* do *what* a<sup>32</sup> little good what<sup>33</sup> *we* can; and in *our* simple and humble life we are quite happy." "But *have you* ever any trouble?" *asked the king*. "Yes," *he said*, "sometimes, when *there is* famine, then *we have* no food for months and months, and sometimes the animals die,<sup>34</sup> and sometimes the children cannot live

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25. Km.hw.: "although" omitted

26. Km.hw.: "because belief is a step...not accomplish anything. Such is the case." omitted

27. Km.hw.: "and" omitted

28. Km.hw.: "The belief only" instead of "Only then the belief"

29. Km.hw.: "their" omitted

30. Km.hw.: "who was" omitted

31. Km.hw.: "and was kind to the king" omitted

32. Km.hw.: "a" omitted

33. Km.hw.: "what" omitted

34. Km.hw.: "and sometimes the children cannot live long" omitted

long<sup>34</sup>”. *The king* said, “If ever such a time comes, *then* come to me and I will try to help you.” *The king* gave him some sign, *saying* that, “This sign *you* must show when *you* come to *the* city and then *you* will find me. *You have* only to show it.” Once famine came and yet this peasant hesitated to go to *the* king. Yet<sup>35</sup> *his* wife said, “A man came once and said, ‘When *you are* in difficulty, *you* must come to me.’ Now time when<sup>36</sup> *our* children are starving and it is time to get help from somewhere. Will you not go and find the<sup>37</sup> man?” *He* said, “Yes,” and he went to *the* city and showed *the* sign and was taken to the palace. *He* was surprised first of all to see that he was brought in<sup>38</sup> *the* palace and see the king,<sup>39</sup> still more surprised when he was brought near to *the* king he saw that *the* king was offering prayers, as Easterns do. He was waiting when the king will be through his prayers. When *the* king came to him, he ignorantly asked, “What were you doing?” *The king* said, “I was praying.” “To whom?” *said* he, “You are a king.” “To the one who is greater than all, this<sup>40</sup> I was praying for.” “Why?” “For,<sup>41</sup> all my subjects, for me, for all of us.” He said, “If you who are a king, have to ask him<sup>42</sup> for your daily bread, why shall I come to you and ask you? I shall ask him too.” *He* no longer stayed and went away. *The king* was simply surprised to see a man whose children were starving in famine, animals in field all dead<sup>43</sup>, who was going through such hardships, and yet<sup>44</sup> knowing that someone existed still higher and greater, did not humble himself before *him*. And this touched the king so deeply that king<sup>45</sup> himself went in a humble guise<sup>46</sup> to his<sup>47</sup> house and quietly left the purse of

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35. Km.hw.: “Yet” omitted

36. Km.hw.: “time when” omitted

37. Km.hw.: “that” instead of “the”

38. Km.hw.: “to” instead of “in”

39. Km.hw.: “see the king,” omitted

40. Km.sh.: “this” could also be “and”; Km.hw.: “this” omitted

41. Km.hw.: “Why? For,” omitted

42. Km.hw.: “him” omitted

43. Km.hw.: “animals in field all dead” omitted

44. Km.hw.: “and yet” omitted

45. Km.hw.: “he” instead of “king”

46. Km.hw.: “in a humble guise went” instead of “went in a humble guise”

47. Km.hw.: “the peasant’s” instead of “his”

coins which was necessary<sup>48</sup> at that time, writing on *a* slip of paper, “From God.”

The God-ideal, therefore, is the strength of those who find in nothing any more strength, *the* trust of those who can no longer *have* trust *in* the ever<sup>49</sup> changing human nature, the consolation of those who have no other consolation in *the* world, *the* help of those who have waited and waited and who<sup>50</sup> can see no other help, because in this manifestation all he sees<sup>51</sup> *is* limitation in names and forms. If there is anywhere perfection it is in the ideal of God. Therefore, to reach God means to reach perfection.<sup>52</sup> Very often some intellectual people, students of belief, metaphysic science, have met me and said, “But do you believe in a personal God? I cannot believe in any personal God.” And I asked, “What do you believe in?” “When, if there is any God, is abstract.” I answered, “Abstract is if<sup>53</sup> is not a being, why do you call it God? Why not abstract or something absolute or not something, all?” All such names as abstract, absolute, all, centre, being, that is these are no doubt attributes of God, but do not express the being of God. It is only the God that suggests<sup>54</sup> it. And when one says, “But how can I believe in personal God? Shall I imagine Him to have a name, king, king of day of judgement? Picture him as channel or stage or cup<sup>55</sup> or something? I am against it.” But my answer is that the ideal of God is inconceivable in name. And yet for man to believe in anything must have a certain conception of it. As soon speaks to friends of someone in other country, from explanation of person you give, you form a kind of conception of that person of whom is heard. Therefore, there is nothing in this world, not even idea, which cannot conceive, you must conceive in certain way. For

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48. Km.hw.: “needed” instead of “necessary”

49. Km.hw.: “the ever” omitted

50. Km.hw.: “who” omitted

51. Km.hw.: “they see” instead of “he sees”

52. Km.hw.: This whole very long passage, “Very often some intellectual people ... Nevertheless, conception of God is the first step.” not transcribed, possibly because Inayat Khan had already told these stories elsewhere; therefore, the text is fragmentary

53. Km.sh.: two crosses

54. Km.sh.: the sh. symbol for “suggests” could also be “stands”, “sets”, “succeeds”, or “sides”

55. Km.sh.: the word “cup” is followed by a question mark, indicating uncertainty

instance, there has always been the idea of fairies. Even a child, as soon as say, has conception of fairy, maybe explanation, wonderful dress and wings, but even not explanation. Try and picture fairy in some way and at the same time will not picture the fairy as turtle or like a dog, but like a little child or like a man. Because everyone can conceive of another like him in his own likeness. No artist has made the pictures of angels in any other form other than man, except perhaps<sup>56</sup> two wings. To make different, naturally man conceives of any vague idea in which can conceive. If you think king is great person, think is<sup>57</sup>, if believe is wonderful person, but in some form you have to conceive it. Therefore, the wise of old have always said that as many men, so many Gods. Means only one God, but every man his own conception of God. Besides, every man is attached to that God which is conceived in own mind. In a different way one is attached to God as servant or as friend, or as lover, or as worshipper. And therefore, the relation of each person with God is different and no one can understand it except the one who is related with him.

There is an Indian story that a man who came home was surprised to see his good wife had furnished a great feast and came home and asked, "My good wife, what is it, is holy day or something?" Said, "No, this is a day which is greater than any other day, wonderful day." Said, "Will you tell me, what is it?" She said, "I am happy, I had a difficulty about something, this was, thought you never believed in God." Said, "How did find out?" "Now I know." "And how did know, my good wife?" "That once, while changing sides in sleep, you uttered word God." Said, "Did I, alas, it is the one thing wanted to keep from the world to myself; alas, I gave it out." In a moment he lay down and was found dead. His relation with God was too sacred, love too great to be made known to others. Very often we do not know and say, "This person does not believe in God, not striving in path of God." But do not know; there may be someone more pious, more devoted than ourselves, more near to God than ourselves. There may be someone who realizes God more, to whom God is reality, we do not know.

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56. Km.sh.: "perhaps" could also be "put"

57. Km.sh.: a symbol which is not clear, it could be "stage"

There is a story of Moses that tells about the different conceptions of God, that once shepherd boy, sitting near the bank of the river was saying, “O God, if you were here you do not know what I would do. I like you so much, love you so much, cover you with my mantle, take care of you from all wild animals of forest, protect you from animals, in rain would cover you with my blanket. I would always take care of you, God, if you ever came to me. I love you so much.” There came Moses with his message and said, “What are you saying, young man, what are<sup>58</sup> you saying! Can you protect God, the one who protects all beings, cover God, in whom all beings abide? Can you bathe him, who is pure of all things? And how can you see him who is without name and form?” And the boy was startled and thought he did a terrible thing and said nothing, was shocked. All the love and devotion he had turned into confusion. And as Moses steps further, voice comes from within, “Moses, what did you do? We have sent you to unite friends with us, and separated our most devoted friend from us. Leave them alone who have our conception, all think in way as capable, each own idea of God. Let them think in way they think; do not interfere.” Nevertheless, conception of God is the first step.<sup>52</sup>

And the one who cannot conceive *the God-ideal* is indeed poor, because<sup>59</sup> his imagination does not help *him*. It is that person who says to the other, “If there is such *a* thing as God, bring me before him, let me see him, feel him, touch him.” Then alone *he can* believe because *he* has no imagination. It is not true that *it is the* material person who does not believe in God. Many people *are* very material and yet they believe in God. There are many people who may be doing wrong and sinful and *who are* sorry for *their* actions, but at the same time who believe in God. But *there* are those who have no imagination; *they may have* great intellect *and* reasoning but *they* do not allow *their* imagination to reach high.

You can show to a person in *the* realm of form or colour or line or idea something when *it* has comparison. For an instance, you can prove the dark to be different from light because *there is* light and then there is darkness. Things are proved by their opposites. *But* God

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58. Km.sh.: the word “are” is underlined, indicating that it was emphasized

59. Km.hw.: “because” omitted

has no opposite, and therefore God cannot be proved. <sup>60</sup>God nothing to compare with, cannot be proved, can be conceived, but not proved.<sup>60</sup> And those who try to prove sometimes adopt wrong methods. Sometimes in France<sup>61</sup> *the* spiritualists other idea<sup>62</sup> to give *the* proof of God existence by giving proof of<sup>63</sup> communicating with *the* dead. It is a very poor proof. In *the* first place, those who will act as medium and give a proof of<sup>64</sup> communicating with the dead will perhaps succeed once and fail ten times. And among those one will prove true and ninety-nine wrong. And therefore, those who come in contact with *the* wrong ones *become* so disgusted with God and hereafter and<sup>65</sup> *they* run away from belief, ninety-nine run away<sup>66</sup>.

Dear friends, can phenomena only be the means of making people believe in God? If that was *the* thing, all *the* great prophets and masters would have *worked in that way*. <sup>67</sup>No doubt, but<sup>68</sup> *at the* time when Jesus Christ came, people *were* very unevolved *and* less intellectual, and all these difficulties<sup>69</sup>. But at the same time, think of Krishna, *of* Buddha, *of* Muhammad. In all those times, when *the* great ones came, they did not want to prove their prophecy by miracles. *That* is juggler's work, let be with the juggler<sup>70</sup>. Those on *the* spiritual path have a straight truth to tell. It is not going here and there; it is straight to the point. And those who will not come by that, *they* will remain *where they are*. *They* must *still* sleep. If *you* show *them* one miracle, *they* say *it is* not satisfactory. <sup>71</sup>If call moon down on earth, sun must come down if are powerful enough.<sup>71</sup> Do you think *the* hunger of man *can be* satisfied? *A* curious man *is* never satisfied.

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60. Km.hw.: "because there is nothing different to compare him with. God can be conceived but God cannot be proved." instead of "God nothing to compare with...but not proved."

61. Km.sh.: "Fr." abbreviation for France; Km.hw.: "Sometimes in France" omitted

62. Km.hw.: "try" instead of "other idea"

63. Km.hw.: "giving proof of" omitted

64. Km.hw.: "by" instead of "of"

65. Km.hw.: "that" instead of "and"

66. Km.hw.: "ninety-nine run away" omitted

67. Km.sh.: Before "No doubt", "But most people do", but the symbols are not clear

68. Km.hw.: "but" omitted

69. Km.hw.: "and all these difficulties" omitted

70. Km.hw.: "let be with the juggler" omitted

71. Km.hw.: "If call moon down on earth...if are powerful enough." omitted

We have many jugglers in India who put hat in box and it disappears<sup>72</sup>. And<sup>73</sup> *they do* thousand things. *They* throw something in *the* air and *it* disappears, nothing in the end than show to you<sup>74</sup>. But do you think that *that* is spiritual? If that was<sup>75</sup> spiritual, jugglers would have become prophets.

It is a great pity that today in America, where it seems that *there* is a great seeking after truth, there is a great love for phenomena. There is more curiosity than serious seeking after truth. There is love for clairvoyance, clairaudiance, spirit communication, phenomena. But when *it* comes to real truth, spiritual wisdom, raising the consciousness for spiritual perfection, kindling *the* love in *the* heart to God<sup>76</sup>, *it* seems *too* simple. And<sup>77</sup> *they* say, “We want today *something* more difficult.”

*It* seems very simple; but, friends, *it* is the practice of simple things which is most difficult. Things which seem so simple for us, if *we* take up one of these things *to* practise in life, *it* becomes very difficult in practising in order to rise from limitation to perfection.

Those who journey in *the* spiritual path, they take the path of meditation. *The* first step towards meditation is concentration, single mindedness, control of mind, *control* of thought, control of imagination, control of feeling. And that is gained by all manners of exercises, practices which the wise have given to those they have initiated in spiritual, esoteric work.

The tendency today is that *a* person asks—I have been asked myself—at *the* tea table *to* tell about meditation, how to meditate<sup>78</sup>. Can *it* be explained at *the* tea-table? *They* do not know what they are after. If *one* developed<sup>79</sup> one’s voice, *one* goes to *the* voice producer and gets proper lessons from him; and there<sup>80</sup> *one* practices every day for years and years in order to sing properly. But when *it* comes to

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72. Km.hw.: “who put hat in box and it disappears” omitted

73. Km.hw.: “And” omitted

74. Km.hw.: “, nothing in the end then show to you” omitted

75. Km.hw.: “were” instead of “was”

76. Km.hw.: “for God in the heart” instead of “in the heart to God”

77. Km.hw.: “And” omitted

78. Km.hw.: “how to meditate” omitted

79. Km.hw.: “wants to develop” instead of “developed”

80. Km.hw.: “then” instead of “there”

meditation, *they* have<sup>81</sup> so little *the* importance and value of it that *they* are ready to ask at *the* tea table how one can meditate. Or if they can read *it* from a book, *a* Yogi book, or some *other* kind of book, *they* are still more happy *because* then *they* have not to be bothered with *a* teacher. Do you think a person can become *a* doctor, *a* singer, *a* painter, by reading a book! Never. *And* if these small things of *the* world *cannot* be accomplished by reading *a* book, *then* can *one* accomplish spiritual attainment by reading a book?

The next step is contemplation. It is the fixing of the idea in mind, an idea which is not a concrete form, which<sup>82</sup> is more difficult, and if one has not accomplished concentration in life, one is not able to do contemplation. Therefore, going further is *a* great mistake unless *one* has taken the first step in *the* beginning. In this accomplishment one must not hurry. The impatient one will go further and then come back, because *it* requires a certain degree of speed; for each *degree* there is *a* certain speed.

*The* third stage is of<sup>83</sup> meditation. *The*<sup>84</sup> meditation is *the* raising of *the* consciousness to *a* higher plane of existence.

The fourth stage is realization, *which* is getting in touch with *the* self and that part of self which represents God. For self-realization is, in other words<sup>85</sup>, spiritual perfection.

God bless you.

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81. Km.hw.: "know" instead of "have"

82. Km.hw.: "This" instead of ", which", beginning a new sentence

83. Km.hw.: "of" omitted

84. Km.hw.: "The" omitted

85. Km.hw.: ", in other words, is" instead of "is, in other words,"

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Twentieth Century Club, Detroit  
May 14<sup>th</sup>, 1926

### The Art of Personality

Beloved Ones of God,

My subject this evening is the art of personality. First of all, I shall explain why do I call it art, because what one thinks of art is something inferior to nature. But I do not *call* art inferior to nature. I think art finishes the nature, that in art there is something divine, that it is God himself who through man finishes this beauty which is called art. In other words, art is not only an imitation of nature, the art is the improvement upon nature, be it painting, drawing, poetry, music. But the best of all arts is the art of personality, that must be learned in order to use it in every walk of life. It is not necessary for every man to become a painter, nor it is<sup>1</sup> necessary to *become* a musician, nor is it necessary to become a drawer or architect. But it is necessary for every man to learn the art of personality. Once a person came to me and said with a great contentment and satisfaction that, "I was grown and brought up by my parents just like a plant in the forest, naturally growing." And I answered, "It is a pity. If your parents wanted you to grow naturally *they* ought to have kept you in the forest. *It is a* pity that you are in the midst of the world. *The* world is made by art. In order to be in the world you ought to know the art

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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 version of this lecture appears in the Sufi Message series, vol. VII (44-51), not included in the notes.

Notes:

1. Km.hw.: "is it" instead of "it is"

of personality.”

Very few of us distinguish between individuality and personality. Individuality is that which *we* have brought with our birth, we are born as separate entity. That itself makes us individual. But personality is something that is acquired. *It* has not come with us; *it is* something we gain. Therefore, in the ancient times, <sup>2</sup>they did not consider else<sup>3</sup> as education<sup>2</sup>. By education ancient<sup>4</sup> people meant to learn and practice the art of personality. That was *the* culture of ancient times. Of<sup>5</sup> today *a person* is passing examinations. As long as person<sup>6</sup> has got a degree, *he* thinks *he* is safe, *he thinks*, “Now *I* can go into the world and will get on.” But that is not enough. Besides, the examination is<sup>7</sup> becoming every day more difficult. The other day I met a man who has passed in Europe the examination of a captain on the sea. And *he* told me that, “Within these ten years *the* examination *has become* so difficult. And yet, when we think that<sup>8</sup> what we have to study, there are unnecessary books and things we never use in *the* work we do. And why? In order to make as few captains as possible.” I saw a man working for doctor of philosophy. And when I asked him what study he has to make, *he* said *he* has taken the mystical line and *that he is* reading some German philosophers. But at the same time, there are so many books on language and books of grammar, so<sup>9</sup> every year *there are* added more and more, *that it is* difficult to pass *the* examination. By *the* time *they have* passed *the* examination *their* nerves *are* wrecked and *they have* lost *the* best time of life. And when he has it<sup>10</sup>, *then* it is even difficult for him to obtain a job. And if *you* ask, “What *have you* learned?” *he* says, “I have read so many books.” That central theme of culture, that something which can alone be called education, seems to be totally forgotten; *that is the* art of personality. That is why in generality in *the* midst of *the* crowd *there*

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2. Km.hw.: “they did not consider else as education” omitted

3. Km.sh.: the sh. symbol is unclear; Kismet put “religious” as a possibility

4. Km.hw.: “ancient” omitted

5. Km.hw.: “Of” omitted

6. Km.hw.: “he” instead of “person”

7. Km.hw.: “examinations are” instead of “examination is”

8. Km.hw.: “that” omitted

9. Km.hw.: “so” omitted

10. Km.hw.: “his degree” instead of “it”

*is a* lack of manner, *lack* of ideal. An external qualification is different. *It* is the inner qualification, *it* is *the* inner culture, they<sup>11</sup> can only be obtained by *the* development of personality.

And now *I* come to *the* idea of the use of personality. In *a* business house the salesman makes a success according to *the* power of his magnetism; his influence solely depends how his personality is. It is his personality that attracts, whether *he* goes to other offices, or in *a* shop. *It* is his personality which stands out, that which gives you the thought of buying or selling or dealing with them<sup>12</sup> and *the* lack of that of going away and never coming back. As statesman, as politician, as teacher, as solicitors, barrister, lawyer, *it* all requires personality. A physician may be a great physician, *a* most qualified one, and at the same time, if his personality is not agreeable, if *he* is rude, crude, unsympathetic, how many patients he may have, *his* medicines make them quite bad, *his* personality makes them worse. And very often a doctor with a sympathetic personality, good manner, wisdom, can cure a person by a word of consolation before *his* medicine reaches that person. The same thing is with *a* barrister, *a* lawyer. *He* can dishearten *a* person in one visit. And when *a* person has lost courage and hope, then naturally there is little hope for healing<sup>13</sup>. Because there is<sup>14</sup> power of mind *is needed*. If *the* power of mind is strong, then *a* lawyer can succeed. Therefore, in all walks of life what counts is the personality. The one whose personality is against him, the world is against him.

No doubt, there are four categories of personality. The first one is the person whose personality is likened to walnut, the other *is* like grapes, *the* other like date, and *the* fourth is like pomegranate. The date-like personality is soft outside and hard inside. As soon as one takes *a* date in *the* mouth, as soon *as the* seed comes under *the* teeth, one has horror of it. And then there is *the* other personality which is walnut-like. *There is a* hard shell, hard to penetrate. But when *you* know the person more, *it is* like breaking the walnut, and there comes

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11. Km.hw.: "and it" instead of "they"

12. Km.hw.: "him" instead of "them"

13. Km.hw.: "of being successful" instead of "for healing"

14. Km.hw.: "there is" omitted

a nut which is soft. And then there is a pomegranate personality. *It is* hard outside and hard inside. The pomegranate is hard, the cover is hard, and at the same time the seed inside is hard too. And then there is the grape personality *which* is soft outside and soft inside. You will always find these four classes of persons. The personality of one who is hard outside *is* repellant first, but in *the* end *you* will become his friend. Therefore, *he has* always lost his friends. *You* understand *him* only when *you* come to *the* inner being of this man. Therefore, he will always lose his friends. And the one whose personality is soft outside and hard inside will at once attract people, but *they* will not stay with him. *They will stay* for some time, but then *they* leave *him*. Then *they* know him and go away from him. And the person whose personality<sup>15</sup> is hard outside and hard inside is isolated in this<sup>16</sup> world. This is not the place for him. Everyone will want to keep away from him. And after some time *he* will find himself in a difficulty. And the one whose personality is soft outside and soft inside naturally will be most magnetic. The grape is the most attractive fruit.

But then there are stages in the evolution of man, and at every stage there is a different kind of magnetism. There are four different aspects of magnetism: physical magnetism, intellectual magnetism, sympathetic *magnetism* which is called personal magnetism sometimes, and spiritual magnetism. Freshness, newness, good health, cleanliness, harmonious movements, regular form, all these things help the physical magnetism. But it endures for a short time. And the next magnetism is the intellectual magnetism. Keen perception, ready conception, clear vision, wit, and the art of expression, all these things create a magnetism in man, and that is intellectual magnetism. This lasts longer. And then we come to the sympathetic or personal magnetism. Every man who is sympathetic, loving, affectionate, kindly, gentle, who has developed sympathetic nature in him, will always attract without him knowing it, because sympathy has the greatest power. And this magnetism is lasting. Whatever relation you may be to a person, if there is no link of sympathy, there is no

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15. Km.hw.: "personality who" instead of "person whose personality"

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

attraction, magnetism<sup>17</sup>. Very often a person may be very qualified, very intellectual, imposing in appearance. And at the same time without feeling, he lacks magnetism greatly<sup>18</sup>, and in many cases fails to succeed because of the lack of sympathy. And *the* fourth kind of magnetism is spiritual magnetism. It can be recognized, it can be seen in the innocence of man, in the purity of a person, in the simpleness of a being. One might think spiritual person is most evolved. But in his appearance the spiritual person is the most simple one, the innocent one, if<sup>19</sup> *he is* not ignorant, *but* less complicated, broader in outlook, keen in perception, with lofty ideals, with raised consciousness, and yet humble and democratic in the true sense of the word.

It is a wrong ideal<sup>20</sup> of democracy as many understand today. That principle that, "I am as good as you" is a wrong principle of democracy. *It* takes away humbleness, gentleness, high ideal. Besides, to think that camphor and bone, and<sup>21</sup> chalk and sugar are all equal! *It is a* very sweet idea that everybody is equal. But when *you* tune the piano each in *the* same note you need no more music. When *a* person has *a* wrong conception of democracy, *he* tunes *the* piano in *the* same note. Therefore, the music of his soul becomes dull. *It is more an* obsession of democracy than democracy itself. Real democracy is raising oneself to higher oneself<sup>22</sup> by appreciating the ideal one meets. In this way one rises to high ideal. *It is to be equal on a* higher plane instead of being ignorant. Pulling *a* high person down on *the* earth and then *to* speak of democracy is wrong democracy.

The high ideal is not appreciated by many; it is the spirit of the revolutionary, people who make revolutions being mad on one particular idea and regardless of anything else, as in many places *it* has been done. For instance, when *there* came *a* revolt against *the* Catholic Church, what happened? *It was* not only *against the church*,

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17. Km.hw.: "magnetism" omitted

18. Km.hw.: "greatly" omitted

19. Km.hw.: "if" omitted

20. Km.hw.: "idea" instead of "ideal"

21. Km.hw.: "and" omitted

22. Km.hw.: "higher" instead of "to higher oneself"

but *against the* ideas<sup>23</sup> of *the* church. But<sup>24</sup> every good thing about it was disregarded. Because revolt was not only to<sup>25</sup> what was not desirable, but everything about it. It was since that time that the sense and depth of religion which existed in the Western world seems to be diminishing and diminishing every day. In spite of *the* many churches, *there is* less ideal. *It* has been drowned, the ideal which is necessary for every soul in some form or *the* other. *It* is being drowned because of *the* revolt against something regardless of what is good about it. *The* tendency *is*, when *a* person disregards the God-ideal, *he* disregards everything that belongs to it. Not only that something which is undesirable, but everything, as soon as *he* goes against it. And so it is with the world today, that the art of personality has been lost in the obsession of democracy instead of realizing it in high spiritual evolution. For instance, it is spirituality alone, spiritual outlook alone, that gives man real democratic feeling. That is to say that for every man any other man is his parent, *his* brother, *his* enemy, or *his* great friend. According to the spiritual outlook, the spiritual *man* sees every man as himself. He sees his own spirit, *his own* soul reflected in the other one. That is the real democracy, when *one* sees in *a* higher and lower person himself. That is the highest ideal of spiritual attainment, and that which makes man really democratic. No doubt, by degrees one rises to such ideal. And the first degree to this highest ideal is the gentleness. It is therefore that in English language word gentleman was used. Why gentle? Because he took *the* first step toward the accomplishment, toward the art of personality. It is not necessary because<sup>26</sup> was rich, or in good position, *or that he* occupied *a* higher<sup>27</sup> rank. That does not make necessarily<sup>28</sup> *a* person gentle. With all position one may have and high rank *one may have*, one may not be gentle. Once a person has become thoughtful, his first step *is* to become gentle. As soon *as* this one thing *is* developed in *a* person,

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23. Km.hw.: "ideals" instead of "ideas"

24. Km.hw.: "But" omitted

25. Km.hw.: "It was not only a revolt against" instead of "Because revolt was not only to"

26. Km.hw.: "that a person" instead of "because"

27. Km.hw.: "high" instead of "higher"

28. Km.hw.: "necessarily make" instead of "make necessarily"

thoughtfulness, one<sup>29</sup> takes *his* first step toward real evolution. But one might think, “Everyone tries to be thoughtful.” And yet, when we consider two things in our daily life, necessity for silence and for speech, we might find a thousand mistakes that we make in everyday life. Often we speak more than we need to speak, or we give our confidence to someone *to whom it might* just as well not *have* been given. *Or we* spoke to someone *and we should* not have done *it*. But *it is* too late *when we think of it* afterwards. Sometimes in a mood of haste, or<sup>30</sup> opposition, or *in a* distressed condition, a person might say something hurting without meaning it. One says it, and then one is repenting for it. By saying one has not gained anything, but has lost more. There is no gain. And very often in saying *there is* no gain except *that it is a* pastime, except *that it has* released a desire of saying something, that little pleasure of saying. And then afterwards that *has a* result. And<sup>31</sup> the heart of man is so delicate, *it is* just like a fragile glass, that once *it is* broken, *it is* very difficult to mend. *It* never really gets mended. Every hurt and harm once given *is* never mended. *One* can apologize and ask forgiveness. But what is done is done. What is said is said. The word is not lost. Every word we speak remains somewhere, in *the* heart of *the* one listening, in *the* space, in *the* ground, *it* stays *and* results in something.

Then very often a person makes a habit of being talkative. *He* loses *his* own time, *his* own thought, *and the thought and* time of *the* others<sup>32</sup>. And very often it ends in confusion. *One* accomplishes nothing *in* useless argument. And it is very amusing to see that often a person argues because *he* does not know. *He* goes on arguing because *he* does not know it. *He* wants to know from *the* other fellow what he knows about it. Besides, what one cannot<sup>33</sup> understand by one’s own wisdom, by intuition within, how can you understand *it* by discussing, arguing? *It* is very often a loss of time. Then *there are* others *who* have a kind of fashion<sup>34</sup> of talking; *it* is a kind of

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29. Km.hw.: “he” instead of “one”

30. Km.hw.: “of” instead of “or”

31. Km.hw.: “And” omitted

32. Km.hw.: “other” instead of “others”

33. Km.hw.: “can” instead of “cannot”

34. Km.hw.: “passion” instead of “fashion”

amusement, a pastime. And *the* end is that they exhaust themselves *and* become nervous, and nothing is gained. Silence sometimes seems to be very hard to keep but at the same time has its great benefit. Very often disagreement *can be* avoided, inharmony *can be* avoided. Silence is good for both, for the wise and foolish. For the wise it is good because it avoids unnecessary talk; *he* can keep his precious thought within himself well cherished. And so *he* rears the good thought *which* is as a plant. And *the* foolish one, as long as *he* keeps silence, *he* covers his stupidity and so much the better. Silence raises the dignity of the wise one, and covers the stupidity of the foolish one. Besides, friends, the more you evolve, the more *you* will find the different grades of persons just like the different keys on the piano. One is lower, another is higher. So every person has a different grade of evolution. And then you will find it necessary, the higher you evolve the more *you* will find it necessary, that you cannot drive everyone with the same whip. You have to talk to everyone differently. In other words, you have to speak to every person in his own language. If you speak in the other language that does not understand, *it* is gibberish. *He* will not understand it. If *he* is less evolved, he will abuse the word you have said. If *he is* highly evolved and *you* say something which has not reached to his evolution, *it* will make you small in his eyes. What is the use? Besides, you will always find that inharmony is unnecessarily caused by words. There is no need of it. And how inharmonious the atmosphere by other persons be, if you have the words of wisdom you can break away the clouds of inharmony.

I will tell you one amusing story. It was my own experience. In travelling I met a man of a very dense evolution, a soldier who always lived in the military and who had his own ideas. A modern educated man in the East understands differently and sometimes is criticized by uncultured men. And when *we* were talking together I happened to say in order to harmonize, "Well, we are brothers!" He looked at me with great anger. *He* said, "Brothers! How dare you say such a thing!" I said, "I forgot. I am your servant, sir." He was very pleased. I could have argued. *It would have* disharmony created<sup>35</sup> without reason. The

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35. Km.hw.: "created disharmony" instead of "disharmony created"

foolishness of *that one*<sup>36</sup> arose just like fire; I put water on it *and* extinguished it. It did not make me small. We are all servants of one another. It pleased him and satisfied him.

There is a story of a wise healer, that a woman went to him and said, "Can you tell me how can *it* be avoided? I have a difficult time with my husband. There is every day *a* quarrel at home." *He* said, "*That* is very easy." She said, "I would be so grateful." *He* said, "I give you these lozenges, sweets. You keep them in the mouth when your husband comes home and it will be all well. They are magnetized sweets." Every day she experienced that there was no quarrel anymore. After ten days when *the* sweets were finished, *she* said, "Anything *I* would give if *you* can give *me* more sweets. *They* were wonderful." This teacher said that, "My friend, now<sup>37</sup> you must understand after ten days of having the sweets that your husband after toiling all day *was* nervous and tired and weary *when he* came home. And naturally he was not in tune, and you made him worse by talking. By keeping silence he had nothing to quarrel about, and *your* home became more harmonious. This must teach you a lesson, that silence is the key to harmony."

Dear friends, the sages in the East, many of them either for some hours or perhaps all day long keep silence. And one might think that it is very difficult. But once a person gets into this habit then *it is* not so difficult. And *the* atmosphere they create, and *the* healing power they show, and *the* harmony *they* spread all over *is* so wonderful that sometimes one sage in *the* whole village has his atmosphere of peace spread all over *the* village. *He* is just like *the* peace maker of *the* whole village. Silence has silent power that spreads around and has wonderful phenomena about it. Besides that, everything odd, whether movement, or words or action, or thought takes away the magnetism and hinders harmony. And therefore, the wise always avoid all that is odd. Besides that, to understand the law of harmony one must compare it with the harmony in music. Sometimes there are two notes of the same kind which harmonize. And so the wise will harmonize with wise and foolish. *The* foolish could have harmony with *the*

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36. Km.hw.: "man" instead of "one"

37. Km.hw.: "now" omitted

wicked for *the* reason *that it is the* same note *with a* difference of octave. *Those* may be a difference of octave. But *it* is the same. Then there is another law of harmony and that is the note that harmonizes with it. *It is* not the same *note*, but *it* harmonizes with it, *it* responds to it. In that there is the positive and negative. If one is positive, then *the* negative will harmonize. If *one is* negative, *then the* positive will harmonize. Two *persons who are* negative will not *harmonize* and two *persons who are* positive will not *harmonize*.

And then there is a third law to be observed, that there may be two notes of music *which* will be quite different. But if you put the third note in it, *they* will make a chord. In that way, *there* may be two persons *who do* not harmonize, but *there* is a third who will bring harmony between them. But<sup>38</sup> at the same time there are two persons perhaps most harmonious and a third perhaps will create inharmony.

And now coming to another law, that *the* wise will be in harmony with the foolish one, but he will not be in harmony with the semi-wise. The law of attraction and repulsion depends upon the law of the harmonious blending of persons. If they do not blend harmoniously, then there is repulsion. If *they* blend harmoniously, then there is attraction. Just like different colours, the same colours used according to the law of harmony harmonize. Not colour is not harmonize.<sup>39</sup> *It* is the blending. Every person *does* not harmonize. But if *they* blend or do not blend is all according to the law of notes in music. You will always find, *it* is always similar to the law of notes.

In India Brahmins had believed that there were four kinds of persons. They believed there was angelic person, which *they* call *deva*; then *manusha*, a human person; then<sup>40</sup> *an* animal person; and *rakshasa*<sup>41</sup>, a monstrous person. And very often whenever there used to be a marriage they always<sup>42</sup> went to consult with the Brahmin. And *the* Brahmin said he will make out the horoscope and according to *the*

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38. Km.hw.: "And" instead of "But"

39. Km.hw.: "If they are not used according to that law, they do not harmonize." instead of "Not colour is not harmonize."

40. Km.sh.: an illegible word written in longhand; Km.hw.: a number of dots

41. For *deva*, *marusha*, *rakshasa*, see Glossary

42. Km.hw.: "always" omitted

horoscope *he* will advice. But *he did* not do *it* always on<sup>43</sup> horoscope, but according to *the* psychological idea. That Brahmin was *a* man who had intuition more developed and *had* insight in *the* law of harmony, *the* law of attraction or<sup>44</sup> repulsion. *He* knew if *the* boy was rakshasa and *the* girl angelic, *it* will not go. And *then he* said *it* was against *the* horoscope. But most often *it* was his own conception. *The* same thing is with friendship and also in marriage. Neither friendship lasts nor marriage if *there is a* difference of the kind.

In order to develop this law of personality there is no study nor any particular practice *that* is required. If *there is* anything most necessary, *it* is first to acquire a right attitude of the body and of mind. The body working regularly, rightly, and steadily, and mind working steadily and rightly. Perhaps you have known or read in books that in *the* East the adepts sat in certain posture for hours together in order to get even the attitude of *the* body right. And then we hear that *they* concentrated for hours together. *That* was to make the mind right. When *the* attitude of body and mind is right, *then* naturally *the* personality becomes right. *It* is the right living, right thinking that develops personality. But the principal thing is development of *the* heart quality. *There are* many people who intellectually develop. *But* the greater sympathy *is* developed *in a* person, the keener *is* the perception. *He* develops in himself that outgoing nature that his atmosphere embraces all those in his presence. The spiritual magnetism which finishes the art of personality is gained by meditation, by *the* realization of the oneness of all, by getting in union with God, by having high ideals and high aspiration.

God bless you.

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43. Km.hw.: "always do it according to the" instead of "do it always on"

44. Km.hw.: "and" instead of "or"

Kismet Stam's shorthand and longhand reporting

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Twentieth Century Club, Detroit  
May 15<sup>th</sup>, 1926

**World Brotherhood,  
Which is the Object of the Sufi Movement**

*The* word Sufi comes from the Greek origin, *sophos*<sup>1</sup>, which means wisdom. And today we confuse the two words intellect and wisdom. Sometimes we use intellect for wisdom and wisdom for intellect. No sooner *do* we distinguish between intellect and wisdom *than* we come to another consciousness that intellect is one thing and wisdom another.

It is the same with the words pleasure and happiness. Often we confuse pleasure with happiness and happiness with pleasure. But pleasure is a shadow of happiness. And when we come to the words wise and clever, there also sometimes we confuse. Very often we use *the* word clever for wise and *the* word wise for clever. Cleverness is worldly wisdom, but when coming to wisdom, it is *a* higher, *a* greater idea from<sup>2</sup> what we call cleverness. At the same time, pleasure is covered in happiness and cleverness is covered in wisdom. Intellect is that side of knowledge which we gather from our study and experiences of the outside world, the knowledge of names and forms, all we learn from books, from experiences of life, all these impressions gathered together<sup>3</sup> in our thoughts which we call

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Documents:

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Notes:

1. For *sophos*, see Glossary
2. Km.hw.: "than" instead of "from"
3. Km.hw.: "together" omitted

knowledge *are* intellectual. But wisdom is the essence of what we have learned from *the* outside world and what we draw from the inner world. The knowledge we gather from the inner and from *the* external world, knowingly or unknowingly, makes wisdom.

And we have conceived in our minds to be as such and such, for instance what we call false, true, good, bad, high, low, *also* harmonious, unharmonious, all *these are* different conceptions which *we* have made; there comes a time that we unlearn them, that *we* begin to see *that* there is the opposite of it in the same<sup>4</sup>, only covered *in it*, and it is by the process of unlearning *that* we may begin to come to the realization of things, which<sup>5</sup> *live* differently. Our outlook on life becomes quite different. But it is not only *an* intellectual attainment which must bring us closer to spiritual attainment, it is also the development of *a* sympathetic nature. Today one misses in modern education the culture of the heart qualities. The other day in Switzerland I met a professor of *the* university. *He* said, “Yes<sup>6</sup>, we are studying all different religions, but at the same time we must be neutral, *we must* not look at these scriptures sympathetically, *we must* just study them.” Therefore, *I* said, “If for a thousand years *you* study intellectually, *you will* not get *at* the depth of it, because *these are* the words of *the* holy ones.” *It* is by sympathy *that we* can live<sup>7</sup> into these words, get their true meaning. Religion<sup>8</sup> and spiritual attainment apart, to understand, to know one another, all *this* is only one religion<sup>9</sup>, and that is the development of sympathy.

Book learning, therefore, is not necessarily the attaining of wisdom. I have seen myself a man who had studied in the British Museum<sup>10</sup> all the books on occultism and esotericism and mysticism, and perhaps wrote about fifty books himself. But when *it* came to the understanding of spiritual wisdom, he said, “I do not know *what* I am looking for.” Particular learning is not necessarily wisdom.

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4. Km.hw.: “in the same conception there is also the opposite of it” instead of “there is the opposite of it in the same”

5. Km.sh.: an indecipherable word; Km.hw.: a space indicating missing word(s)

6. Km.sh.: this symbol is unclear; Km.hw.: “Yes,” omitted

7. Km.sh.: the symbol for “live” could also be “love”

8. Km.sh.: “Religion” could also be “Realization”

9. Km.sh.: the sh. symbol is uncertain

10. For the British Museum, see List

Today we hear from every side that humanity is moving more, after the war, towards spiritual realization. One wonders if it is true. In some respects it is true. There are many who have come from the war, after having seen that horrible *thing, having gone* through that horrible experience, after having seen such catastrophe and tragedy met<sup>11</sup> at this time of civilization.

Naturally, from every side, it seems that there is a desire to attain to a greater knowledge, *a* higher knowledge, and yet the means which people take in order to attain *to* higher knowledge is very often the wrong means. There are some who think that by intellectual studies one can attain to spiritual wisdom. It is not possible; on the contrary, it needs unlearning. One can get the knowledge of all that is in the world by studies, but one cannot get the knowledge of *the* unseen world by study. You might ask, "What do I mean by unlearning?" I mean by unlearning to forget all the impressions which *we* have gathered in life.

Our great poet of Persia, Rumi<sup>12</sup>, says that the heart of man can be likened to *a* mirror. The mirror is made clear by sympathy. Every soul that stands before *it* is reflected in it and *it* sees that soul clearly. One need not practise arts as clairvoyance and clairaudience. Once the heart faculty is developed, the natural culture<sup>13</sup> helps one to be inside in every soul one meets. Every soul becomes as *an* open letter; he can see through the soul clearly.

Spiritual attainment is not necessarily a certain knowledge. It is *the* changing of the outlook, of *the* attitude, *a* spring<sup>14</sup> of *the* consciousness, *the* deepening of inside experience, of that peace, and *it* is enjoying that happiness which is the natural heritage of every soul.

God bless you.

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11. Km.sh.: the words "tragedy met" are not clear; Km.hw.: a large space

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

13. Km.sh.: the word "culture" is unclear

14. Km.sh.: the word "spring" is unclear

Kismet Stam's shorthand and longhand reporting

Twentieth Century Club, Detroit  
May 15<sup>th</sup>, 1926

**Murshid's<sup>1</sup> Last Words  
to the Mureeds in Detroit**

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

Since this<sup>3</sup> is the last evening *that* I am here and tomorrow I am leaving, I thought it better to say my<sup>4</sup> few words before I leave. The first thing that I want to tell you is that your entrance into the Sufi Order is not only a membership into<sup>5</sup> a society or studentship into<sup>6</sup> a knowledge. It is more than that, and much more valuable than that. Maybe<sup>7</sup> that one day your own<sup>8</sup> heart will begin to tell you sooner or

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- Sk.tp. = a typescript made by Sakina Furnée or under her supervision, showing editorial changes.
- Od.tp. = an old typescript of unknown provenance, nearly identical to Sk.tp., and therefore only mentioned where it differs.
- Hq.tp. = a typescript made at headquarters, nearly identical to Sk.tp.

An edited version of this lecture has been distributed privately as part of the Supplementary Papers, also known as The Dutch Papers, not included in the notes.

Notes:

1. Sk.tp., Hq.tp.: "Pir-o-Murshid's" instead of "Murshid's"
2. Sufis use the word *mureed* for an initiate, see Glossary
3. A.o.d.: "it" instead of "this"
4. A.o.d.: "a" instead of "my"
5. Sk.tp., Hq.tp.: "in" instead of "into"
6. Sk.tp., Hq.tp.: "of" instead of "into"
7. Inayat Khan sometimes uses "maybe" to mean "it may be"
8. Od.tp.: "own" omitted

later <sup>9</sup>the value, *the* importance, *the* need and work of the Sufi cause.

Maybe<sup>7</sup> that there is one who understands it the moment he begins to enter; there is another who understands it after a month; maybe there is another in whose soul the meaning of *the* Sufi Message will develop in *a* year's time. But there will come a day when the meaning of the Message will develop in your own soul. Therefore, *it* does not depend *upon* what *the* Sufi Message is, and if you<sup>10</sup> or anybody else told you, that will make no difference when something from outside tells you different<sup>11</sup>. But when *your* heart begins to tell you, that is the truth. Therefore, <sup>12</sup>whose Message it is, when he himself<sup>13</sup> will speak to you <sup>14</sup>what it is, you will know it by yourself. *It is* not necessary for anybody to speak to you about it.

But now that<sup>15</sup> I appreciate your confidence and trust in me, having come from such a far distance, *from such a* distant land, I appreciate beyond words and specially at this time, when there are twenty thousand things of *the* same kind, one<sup>16</sup> occult or something else. If in *the* midst of all *these* many things in this world, if<sup>17</sup> you have seriously taken to the Sufi cause, I indeed appreciate it and see in it your insight and recognition of truth.

Nevertheless, to understand the true meaning of the Message it<sup>18</sup> will take time, for even for myself it has taken time to understand the meaning of the Message. And I am still trying to understand it. Therefore, *you* may not be disappointed if *you do* not instantly understand the meaning. *But* at the same time, *if* no one thinks that it is the Message that is destined to be delivered to humanity, the success of which is not our responsibility, I am not disappointed. If no one came to follow, I<sup>19</sup> *would* still go on giving it in the strength of

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9. Sk.tp., Hq.tp.: "of" added

10. Sk.tp.: "I" instead of "you"

11. A.o.d.: "what it is" instead of "different"

12. Sk.tp., Hq.tp.: "he himself" added

13. Sk.tp., Hq.tp.: "when he himself" omitted

14. Sk.tp., Hq.tp.: "of" added

15. Km.hw., Sk.tp., Hq.tp.: "that" omitted; od.tp.: "But now that" omitted

16. A.o.d.: "whether they are" instead of "one"

17. Sk.tp., Hq.tp.: "if" omitted

18. Sk.tp., Hq.tp.: "it" omitted

19. Km.sh.: "it" instead of "I", apparently an error

that which is behind the Message, the meaning that *the* Message has, and the purpose the Message has to fulfill.

As to myself, I never make any claims. For my friends or mureeds who believe in *me*, my claim is that, “I am your friend,” that, “I am your brother,” “I am your well-wisher. Your happiness is my happiness, and I am sorry in your sorrow.”

You will always remember the word that my *murshid*<sup>20</sup> has said, that,<sup>21</sup> “Friendship in the path of God and truth is *the* greatest friendship, *greater* than any relationship and friendship in the world.” I have realized in my own life; the happy days I have passed in instructions<sup>22</sup> of my murshid I compare with no other time in *my* life. And even now, when my teacher has departed, I never feel that Murshid is away.

And as I am leaving you all, that does not mean I really leave you. I am with you. If *I am* far away from you, *the closer I am*<sup>23</sup> to you for *the very* reason that *I am*<sup>24</sup> away from you. In your prayers *and* practices *and* studies *and* meditations, you will feel me with you. In *your* difficulties, in<sup>25</sup> troubles, my sympathies *and* prayers *and* blessings *and* thoughts will be with you. And to the extent you will be conscious of it you will feel it and *it will* be manifest<sup>26</sup> to you.

And now only what *I* have to say is this, that *the* practices *which* have *been* given to you *are* of *the* greatest importance in your life. You must consider that in this world you are standing against the struggle of worldly life *from* morning till evening. And what you need is your spiritual powers well developed and well conserved. If that *is* not done, then know *that* the struggle is greater. And do not think that only your enemies will go against you, but<sup>27</sup> your best<sup>28</sup> friends

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20. Sufis use the word *murshid* for a spiritual teacher, see Glossary

21. Sk.tp., Hq.tp.: “that,” omitted

22. Sk.tp., Hq.tp.: “under the instruction” instead of “in instructions”

23. Sk.tp., Hq.tp.: “I am the closer” instead of “the closer I am”

24. Sk.tp., Hq.tp.: “go” instead of “am”

25. A.o.d.: “and” instead of “, in”

26. Sk.tp., Hq.tp.: “manifested” instead of “manifest”

27. Sk.tp., Hq.tp.: “but” omitted

28. A.o.d.: “own” instead of “best”

<sup>29</sup>when you have no power; you must keep<sup>30</sup> your power in *their* hand. And<sup>31</sup> that is the spiritual power to stand against the struggle that worldly life gives<sup>32</sup> you.

Remember that we live in the midst of falsehood and all that we depend upon, the praise and love and attachment and affection and sympathies<sup>33</sup>, how long it lasts<sup>34</sup>? *As*<sup>35</sup> long as you are in your proper condition. As soon as your condition is not proper, everything goes away. Not *only* your enemies, but *even* your friends.

Remember, therefore, that is *the* first thing to consider, to keep yourself well tuned, tuned by the practices given to you. *They are* more valuable than *a* thousand prescriptions *given* by a doctor, because <sup>36</sup>by spiritual inspiration *they have been given*. Never think, “To say *a thing* so many times, *is that so important?*” *It is of the* greatest importance.

And now<sup>37</sup> my last words to you are that you will guard my teachings from being discussed by outside people. The secret teaching which is given to you from manuscripts <sup>38</sup>be cherished in your mind<sup>39</sup> till *it* bears fruit, till *it* comes out in writing. *After* reading anything, do not talk about it, *do not* discuss it, will you not<sup>40</sup> know about it fully. Do not talk about the practices given to you, but do them.<sup>41</sup> If *the* benefit does not come soon, have the<sup>42</sup> patience; *it* will come, *it* must come. This is my promise to you.

And now<sup>43</sup> this little infant group, *I* leave in the hands of each one

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29. Sk.tp., Hq.tp.: “will” added

30. Km.hw.: “give” instead of “keep”

31. Sk.tp.: “you must give your power in their hand. And” crossed out and omitted in od.tp.; Hq.tp.: “And” omitted (but previous sentence kept)

32. Sk.tp., Hq.tp.: “bringes” instead of “gives”

33. Sk.tp., Hq.tp.: “sympathies” instead of “sympathy”

34. Sk.tp., Hq.tp.: “does it last” instead of “it lasts”

35. Km.sh.: “How” written; a.o.d.: “As” instead of “How”, which seems clearly correct in context

36. Sk.tp., Hq.tp.: “it is” added

37. Sk.tp., Hq.tp.: “And now” omitted

38. Sk.tp., Hq.tp.: “will” added

39. Sk.tp., Hq.tp.: “minds” instead of “mind”

40. A.o.d.: “that you may” instead of “will you not”

41. Od.tp.: this sentence omitted

42. A.o.d.: “the” omitted

43. Sk.tp., Hq.tp.: “And now” omitted

of you. And you will not let my labours *and* efforts that I have made, go in vain. That you will try to rear this plant, water *and* guard this plant and in this way prove your sincerity, *your* devotion and *your* faith to Murshid and the Message of God. And now I will say,<sup>44</sup>

God bless you.

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44. Sk.tp., Hq.tp.: "And now I will say," omitted

Kismet Stam's shorthand and longhand reporting

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Twentieth Century Club, Detroit  
May 16<sup>th</sup>, 1926

### Universal Worship: The Great Teachers

Beloved ones of God,

I would like to speak this morning on the subject of the great teachers. Every man has been born on earth with a certain object to accomplish, and the light of that object has been kindled in his soul. The day when he finds out his life's purpose, *he* is stronger, more successful, his life becomes easier, and<sup>1</sup> *he* feels inspired, and a greater power pours out through him. And as a man develops spiritually, so there comes with the fulness of his soul a time when his service in connection with the world, with humanity is a sign from the higher spirit. Therefore, those who have come time after time to the world to enlighten humanity and to waken souls from their deep sleep of ignorance, they have come from the one and same source. And although there<sup>2</sup> are different souls, *there is* but one spirit in them. And therefore, all they have given to humanity is the same in essence. Not only by intellectual study of *the* scriptures, but by *a* sympathetic and deep study of *the* scriptures you will find through Christianity and Islam and Zoroastrianism and Hinduism and Buddhism, all these religions which are embraced by millions of people and followed by

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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*.

Parts of this sermon have been incorporated into the Sufi Message series, vol. X (252-255), not included in the notes.

Notes:

1. Km.hw.: "and" omitted
2. Km.hw.: "they" instead of "there"

millions for ages, they all, in spite of having different outside representation,<sup>3</sup> the inner sense is one and the same. The inner teachings of Buddha *are*<sup>4</sup> the same *as the teachings* of Krishna, although *their followers*<sup>5</sup> will say no. And the inner teachings of Zoroaster *are the same as those* of Moses. But when *it* comes to a Zoroastrian and a Jewish man, *the one* will say, “Our religion is different from yours. Yours is a synagogue, ours a Zoroastrian temple.” When a Christian and a Muslim will meet, *they* will say the same thing. Each one *will say that* the faith of *the other* is *different from*<sup>6</sup> the faith he has. *It has* always existed and always will exist, and *it* can only be removed by *the* understanding of *the* essence which is under all religions.

But one might ask, “But what about the different histories of the great ones, the tradition of *the* life of Jesus Christ, *the* history of Muhammad, *the* life and story of Krishna, *the* legend of Buddha’s life<sup>7</sup>? They are quite, quite different.” Yes, *they* are different in appearance, different because *they* came at different times, because *they* came to different people. Muhammad comes in Arabia, Jesus in Palestine, Zoroaster in Persia, Buddha in India, *because they have*<sup>8</sup> to give God’s message to different people, *they* have to adopt different terminology and different expression. And if there is any difference, *it* is only in *the* way they have presented divine wisdom, not in *the* essence of divine wisdom.

Then one asks, “Yes, *I* can quite<sup>9</sup> understand that all religions *have the* same essence. But at the same time one is greater than the other. But now tell me who is greater, how to<sup>10</sup> tell who is greater!” The prophets apart, even to take between great musicians as Beethoven or Wagner, are we equal to any of them? Then<sup>11</sup> *we* have

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3. Km.sh.: “of” written

4. Km.sh.: “is”; Km.hw.: “are” instead of “is”

5. Km.sh.: “different”; Km.hw.: “their followers” instead of “different”

6. Km.sh.: “other than”; Km.hw.: “different from” instead of “other than”

7. Km.hw.: “Buddha” instead of “Buddha’s life”

8. Km.sh.: “that all times and differences”; Km.hw.: “because they have” instead of “that all times and differences”

9. Km.hw.: “quite” omitted

10. Km.sh.: “how” indistinctly written; Km.hw.: “who can” instead of “how to”

11. Km.hw.: “When” instead of “Then”

a better understanding of their belief, but<sup>12</sup> our lips close, we can't say.

Jesus Christ has said that, "I have not come to give a new law, I have come to fulfil the law," which means, "The law has been given by prophets before, so the law which I have come to give, will come after me also." When Jesus Christ identifies<sup>13</sup> himself with that spirit which is alpha and omega, people attributed it to that limited life of the master called by the name Jesus. They do not know that in alpha and omega the master included himself with all the great ones. He wanted to say, "That is me too, if there came a Buddha that is myself too, if another one comes after me, that is myself too," because he attributed himself with that spirit which came through Jesus. This<sup>14</sup> is the full understanding of Christ-spirit that makes the heart larger, the outlook on life broader. And by this point of view one makes Jesus Christ greater. If not, one limits him. When a person says, "My master came in this time and went away in such time," he interprets by different versions<sup>15</sup>. In this way people have overlooked that Christ-spirit. Yes, there are differences among the great teachers. Those who are known as Sufis have distinguished in<sup>16</sup> five different stages. But these differences are of the service that is assigned to them.

Now<sup>17</sup> one of these is called wali<sup>18</sup>. And the work of wali is to control a certain community, a certain part of the world spiritually, to inspire that part of the world, to elevate that part of the world, to keep that part from disturbances, from troubles. And as larger his cycle, so his grade is larger.

And so<sup>19</sup> we come to the aspect which is called nabi<sup>20</sup>. Then<sup>21</sup> his duty is to give the truth of God to the world at large. And when

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12. Km.hw.: "but" omitted

13. Km.sh.: "identifying"; Km.hw.: "identifies" instead of "identifying"

14. Km.hw.: "It" instead of "This"

15. Km.hw.: "a different version" instead of "different versions"

16. Km.hw.: "in" omitted

17. Km.hw.: "Now" omitted

18. For wali, see Glossary

19. Km.hw.: "then" instead of "so"

20. For nabi, see Glossary

21. Km.hw.: "Then" omitted

through this he has proved himself to be the right one to do it, then *he* reaches *the* aspect which is called *rasul*<sup>22</sup>, which is another word of<sup>23</sup> “Christ”, which is the fulfilment of God’s message.

But there are three kinds of illuminated souls. The one kind is saintly, the other is *the* master, the other *the* prophet. The characteristic of *the* saintly soul is to be passive, to go through all tortures, difficulties, troubles, through starvations, fastings in order to keep to duty,<sup>24</sup> to his honour, to keep to his principle and ideal. Forgiveness is his constant practice, tolerance his watchword, outgoing constantly is his manner. A temperament of this characteristic may appear sometimes to be a kind of weakness, but *it* is not *so* in reality. *There* is a great strength hidden under saintliness, mildness<sup>25</sup>, without harms<sup>26</sup>. The work of *the* saints is to create peace in the world, harmony *between*<sup>27</sup> human beings, to serve, and *to* create the tendency for services for those who come in contact with *the* inspired ones, *to inspire* with good actions, high ideal and with right principles.

And then there is *the* tendency of *the* master. That is again different. The characteristic of *the* master *is* to be strong and determined<sup>28</sup> and decided, and to be brave and courageous through all struggle and strife of life, to fight with all opposing influences that come on their<sup>29</sup> way. And by this continual struggle with patience *and* perseverance, they evolve and give vitality to those who come in contact with them, because *they* are power and strength itself.

And then there are prophetic souls. Their task is greater, higher, of greater importance than of *the* master and *of the* saint, because their task is to face the world, wherein the master<sup>30</sup>. Prophet is thrown into a world where *he does* not belong. All things of *this* world *are of* no

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22. For *rasul*, see Glossary

23. Km.hw.: “for” instead of “of”

24. Km.hw.: “to duty,” omitted

25. Km.sh.: a sh. symbol which is not clear; it could be “connect”

26. Km.hw.: “mildness, without harms” omitted

27. Km.sh.: “under”; Km.hw.: “between” instead of “under”

28. Km.hw.: “disciplined” instead of “determined”

29. Km.hw.: “the” instead of “their”

30. Km.hw.: “wherein the master” omitted

importance to him. *He* must accomplish the purpose of God<sup>31</sup>. That was the destiny of the prophet, prophetic destiny. They had to give the prophetic message of God to humanity, of religion<sup>32</sup> was the essence of religion. *It* is their followers who made divisions, *who* divided into Hindus, Buddhists, Christians. Their spirit was universal teachings<sup>33</sup> spirit, and *they* attempted to bring all religions together. *On this altār*<sup>34</sup>, the names of all great teachers,<sup>35</sup> *kindles the light with their*<sup>36</sup> names, all scriptures of all holy<sup>37</sup> ones<sup>38</sup>. What is this if not the mission of the prophet, of Jesus, Moses, Muhammad? Their message is given in *the* present form to humanity. And therefore Universal Worship, which is the promise of tomorrow's religion, is today before you.

God bless you.

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31. Km.sh.: two illegible words written in longhand

32. Km.hw.: "a message which" instead of "of religion"

33. Km.hw.: "teachings" omitted

34. Km.hw.: a number of dots, indicating missing words

35. Km.hw.: a number of dots, indicating missing words

36. Km.sh.: "candles lighted in" written; Km.hw.: "kindles the light with their"

37. Km.sh.: "holy" indistinctly written

38. Km.hw.: "all scriptures of all holy ones" omitted

Kismet Stam's shorthand and longhand reporting

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Engineering Societies<sup>1</sup> Auditorium  
New York, May 18<sup>th</sup>, 1926

### Life, an Opportunity

Beloved Ones of God,

My subject of this evening is life, an opportunity. When one looks at the world today and at its condition as *it* is just now, one begins to wonder if one understands this idea of "life, an opportunity" today better than those who lived before us. Today at<sup>2</sup> the stage of evolution which we experience, and the scientific advancement that *the* world has made, in spite of that the war, through which humanity has gone not long ago, shows to us that never in *the* history of the world such a bloodshed was caused, a<sup>3</sup> great catastrophe was caused by mankind. *It* seems as if the whole evolution of humanity intended to prepare, to create such means of destruction that *the* greatest part of humanity has been ruined by it. And when we think of *the* distrust as *it* exists today, has existed<sup>4</sup> among nations and how one nation has allowed another nation to be ruined, one begins to feel that we understand that idea of "life an opportunity" much less than those who lived before us.

When we come to education, today the study in the schools, at *the* colleges is becoming so hard and difficult and year after year it is

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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*.
- tp. = a typescript, nearly identical to Km.hw., and only noted where it differs. A highly edited version of this lecture appears in the Sufi Message series, vol. VI (109-117), not included in the notes.

Notes:

1. Km.hw.: "Engineerings Society" instead of "Engineering Societies"
2. Km.hw.: "Today at" omitted
3. Km.hw.: "bloodshed was caused, a" omitted
4. Km.hw.: ", has existed" omitted

becoming so<sup>5</sup> difficult for those who study for them to pass *their examinations* that *it* seems that by the time *they* have got a degree, their nerves are shattered and *their* finer forces are scattered, and *they are* less capable of making use of their examinations.

When we come to the political world, we see *the* same thing<sup>6</sup>, each being<sup>7</sup> striving for *its* own welfare, as each individual *is* trying to get *the* best of one another<sup>8</sup>. Among nations, the same principle nations follow<sup>9</sup>, each nation again<sup>10</sup> several parties running *after* the object which they each profess to accomplish.

When comes<sup>11</sup> to domestic life *it* seems every day *to be more* reduced. Life today *is* getting more and more *a* hotel life. Very few in *the* world today experience and enjoy what is called home life, or even are capable of appreciating *it*, because *they* do not know it. They were much happier, *those* who lived before us, who knew *the* simplicity *and* affection of home life and *the* joy and pleasure of home. The gaiety today is not *as* those enjoyments which the most intelligent and wise in ancient ages had. *They* used to have enjoyment to poetry, *to* higher music. Today jazz band *has become* most popular. In every hotel, in every place *there* is jazz band. All other entertainments *are* in *the* same way. When *you* go to *the* theatre you will find the plays more and more narrow in pitch, *there is* no depth, no height to<sup>12</sup>, *it is* without goal<sup>13</sup>. It has realism to show the life as it is, *but* that does not inspire or uplift mankind. What is needed is to show life better than *it is*, *that* man may follow that example. Besides that, the tendency of the writer, of *the* poet, of *the* artist, of *the* musician is to appeal to the most ordinary person, to the man of the lowest evolution, "the man in the street". If all these different things which educate man, theatre, books, poetries, and art, if they pull man

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5. Km.hw.: "more" instead of "so"

6. Km.hw.: "thing" omitted

7. Km.hw.: a number of dots instead of "being"; in the margin, in another hand, and in tp., "political party is"

8. Km.hw.: "the other" instead of "one another"

9. Km.hw.: "nations follow" omitted

10. Km.hw.: "making" instead of "again"

11. Km.hw.: "we come" instead of "comes"

12. Km.hw.: "to" omitted

13. Km.sh.: "goal" could also be "call"; Km.hw.: "ideal" instead of "goal"

down lowest to man's<sup>14</sup> evolution, that means going downwards instead of going upwards. When *a* person has good music, poetry *with* higher subjects, there is no market for it. Whenever *a person* goes<sup>15</sup> with something higher *he* is told, "It is not wanted, *it* will not take." It seems that education, high ideals, everything is becoming commercialized. And by being commercialized, *it* is coming downwards. And at the same time, if you stood in *the* midst of *the* crowd and looked at *the* people hurrying *and* loaded, *you* would think *that* never<sup>16</sup> as today, every person is trying to make the best of life's opportunity.

The opportunity of the life must be considered from *a* different point of view. The wiser *we become*, the *more* different becomes our outlook, *the more* we look upon things differently. In *the* first place, there are four different stages in one's life: childhood, youth, middle age and advanced age, and each of these four stages shows a great opportunity in every stage of life<sup>17</sup>. For an instance, in the childhood the consciousness is in paradise. The child, living in *the* same world of woes, treachery and wickedness, is happy because *he is* not yet wakened to the other aspect of life. It only knows the best of it, the beauty of life. And therefore, the same world is the Garden of Eden for the child till *it* grows and is exiled from *the* Garden of Eden. Before that, *it* enjoys a paradise on earth. It is unaware of the wickedness and of the evil and ugliness of human nature. It still maintains in itself the heavenly air and angelic innocence and *the* tendency of appreciating all beauty and loving every nature. As it grows, so *it* gets away from that tendency. Nevertheless, the child shows by its words and actions and every tendency that angelic essence in its soul. Now, this is the opportunity for every child to experience that kingliness in life. And if<sup>18</sup> is taken away by parents by sending him to school early and *by* putting *on him* a burden of studies. We need not have this anxiety of preparing studies *for him* to be able to answer in *the* school. It naturally takes away that kingliness that

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14. Km.hw.: "to man's lowest" instead of "lowest to man's"

15. Km.hw.: "comes" instead of "goes"

16. Km.sh.: a sh. symbol that could be "day" or "to(o)"

17. Km.hw.: "in every stage of life" omitted

18. Km.hw.: "it" instead of "if"

God has given to him, that joy and beauty, for which *he* is born and *which he* longs to have. And that period of his age<sup>19</sup> *should be* made free to be without anxiety and worry, without kind of hurting<sup>20</sup>. The parents, they put the burden of studies on him and after all what these studies *lead to*? In *the* first place, *it* takes away strength *and* intelligence. Before *the* mind is developed *it is* burdened with unnecessary<sup>21</sup> studies which are not necessary. And it is increasing to such *an* extent! Now people say, “We must teach a child also concentration.” But *they* have forgotten that child is born with concentration. *It is the* grown-up whose concentration is not right. Every soul is born with concentration. *When it* grows *it* loses this tendency.

The other day I was travelling in England and someone invited me to see a school where concentration was taught. They brought before me ten or fifteen children, and each child was asked to look *at* a blank curtain; and *the teacher* said, “What is there?” *The child* looked and looked *and* said, “*a lily*”. *Another child* said, “*a rose*”. *The teacher* asked a third child, “Look what is there?” *The child* answered, “I don’t see anything.” I thought, “*That* is much better; he says what he sees.” And so the teacher asked ten or twelve of those<sup>22</sup> children questions *about* what *they* see<sup>23</sup>. *It was a* lesson of hypocrisy, of becoming imaginative, unnecessary and too much<sup>24</sup>. *It* never helps a child, because child’s concentration is already there. If *the child were* kept as *a child*, *it* is enough. We make a<sup>25</sup> child *a* grown-up person. *He* is happy to let him with his own tendencies of running about, of being cheerful. He need not have this burden. We have made it for us, *but it is* not born for us. *We are* not made to take this burden, to make life miserable for ourselves and others. If life *were* not so complex as do<sup>26</sup>, *there would* not have been the need of war and difficulties such as *we* have today. Because we *have* spoiled ourselves, *we* want more

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19. Km.hw.: “life” instead of “age”

20. Km.hw.: “without kind of hurting” omitted

21. Km.hw.: “unnecessary” omitted

22. Km.hw.: “of those” omitted

23. Km.hw.: “saw” instead of “see”

24. Km.hw.: “unnecessary and too much” omitted

25. Km.hw.: “the” instead of “a”

26. Km.hw.: “as do” omitted

and yet *we make it so* difficult for us to get the same,<sup>27</sup> what we want, *that in the end we do not get what we want*. And at the same time, by wanting more than is necessary, *we make life miserable, and the life of others also*.

It is the greatest wrong done to the youth of today, the amount of study that is put upon him. And the culture of the youth seems to have disappeared. *They are* not inspired. *We have* not thought what is necessary for them in youth. *They are* not inspired with lofty ideals, not with those impressions to make them do great things. There is a kind of uniformity to all youths. *There is no consideration for the youth of a hero; no stimulus is given to youth* to be a most wonderful person, or a most inspired person, or a great poet or musician. But because *there was*<sup>28</sup> *this* uniformal education, each child *does* not get that nourishment for his soul to make him that for which *he* was born.

And besides that, youth is an opportunity when a beautiful manner, high aspiration<sup>29</sup>, lofty ideal can be taught. And it is the youth which has that enthusiasm to take everything that comes, and assimilates *it*, and expresses it in return. And when this time is only spent in working hard all day long and trying to pass examinations and what little *time is left is given* to recreations and other things, that does not suffice his life's purpose.

Those who understand this idea<sup>30</sup> think that youth is *the* greatest opportunity that comes in life; *it* never again comes, and *it* goes. Life's spring never returns; *it comes* only once. And *when* that opportunity *is* taken away and *there is* not inspired what ought to be *inspired*, *it* is just like keeping a plant without watering it. For *that is the time for it to be watered, that is the time for it to be reared, and that time should not be neglected*.

*There are* thousands and millions in *the* colleges without any good manner taught to them, *without* inspiration *given to them*. When *they are* grown up, *they show that they have* passed examinations, *that they have* gained a great knowledge. *But* at the same time, *the*

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27. Km.hw.: "the same," omitted

28. Km.hw.: "is" instead of "was"

29. Km.sh.: "aspiration" could also be "inspiration"

30. Km.hw.: "these ideas" instead of "this idea"

good ground of<sup>31</sup> that knowledge which enobles the soul, the time of youth is such that<sup>32</sup> at that time the mind is receptive. The child, with all *its* enthusiasm and every concentration, grasps everything good and beautiful, only when it ought to, youth<sup>33</sup>.

Those great musicians and poets who have done great works in the world, that inspiration of the work in them was created during their youth. They either<sup>34</sup> saw *the example, the* living example that impressed them, or someone told them, or read or<sup>35</sup> studied something *that* was just like sowing the seed in *the* heart of youth. *Because* that *is the* only time which destins the child to become great in life. And if *this time is* past, *it* never comes again. Whether *a* person wants to be *a* business man, or *a* politician, *a* professional man, *a* scientist, *or a* musician, *it is in* that age when *it* must be started, *that he* must be inspired with it. At that time the ground is fertile. And when that time is gone, *the* chance does not easily come.

Besides all different professions and works and occupations, *there* remains another capacity *which is* neglected in youth, of cultivating the heart quality. Today every effort is made to train a<sup>36</sup> youth to become intellectual, what *they* call learning. But *there is a* difference between intellect and wisdom. *It* is not necessarily the same. As *we* confuse pleasure and happiness, also<sup>37</sup> *we confuse* clever and wise. *But the* clever *is* not necessarily wise. Wisdom is *a* different thing from cleverness. So intellect is different from wisdom. Intellect is that which one learns by impressions, studies, and *which* one gathers in *the* form of knowledge of names and forms. Wisdom is something which is gathered like the honey from the grape<sup>38</sup>, like butter from milk. And therefore, wisdom is gained from within, also from without. This combination from within and without makes it wisdom.

Today there is hardly one percent among people who has

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31. Km.hw.: "for" instead of "of"

32. Km.hw.: "because" instead of "that"

33. Km.hw.: "only when it ought to, youth" omitted

34. Km.hw.: "Either they" instead of "They either"

35. Km.hw.: "that they" instead of "read or"

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

37. Km.hw.: "so" instead of "also"

38. Km.hw.: "flower" instead of "grape"

cultivated this<sup>39</sup> heart-quality. But that also, instinctively *there* is the heart quality, but every effort *is* made to make that quality blunted, because what is learned today is intellectual. Now I shall tell you what I mean by the heart quality. There is intuition, *there is* inspiration, and there is revelation. All these things come from the culture of the heart or from *the* heart quality. A person may be most cultivated, may have studied much, and at the same time *may not be* intuitive. *A person* may learn all the technique of music and poetry without having the heart quality. *Heart quality* is something *which* must be developed within oneself. And when no attention is given at *the* time of youth to develop that particular quality, what happens when *a* person is grown up? *He is* selfish, proud, mannerless, not ready to sacrifice. This qualification *it is* that guards his interest the best he can. And one calls that *a person of* common sense, a practical man. Imagine! If everybody is a practical man of common sense, what can one expect from life except constant conflict as it is today, as *we* see in life.

Besides, religion, or *the* devotional side in nature is also dying out for *the* reason *that* people do not need religion because *there is* no heart quality. Even if *they* went to church or call at<sup>40</sup> place of worship, piety is lived in intellectuality. *People* can only enjoy anything<sup>41</sup> intellectual. If<sup>42</sup> *there is an* explanation of mathematics, *it is* something wonderful; but when *it* comes to feel blessed, uplifted, to feel the raising of *the* consciousness toward the higher spheres, that they cannot, because *they* live in their intellect.

There are two principal experiences of life: one experience is called sensation, and the other exaltation. What is generally known today and experienced today by average man is what is called sensation: all beauty that one sees, of line, of colour, *all one sees* by *the* eyes, all hear by ears<sup>43</sup>, taste and touch. It is living in sensation that makes man material. And after some time, *he* becomes ignorant of spirit.

Exaltation, which is *a* greater bliss, a higher pleasure, and which

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

40. Km.hw.: "to a" instead of "call at"

41. Km.hw.: "something" instead of "anything"

42. Km.hw.: "When" instead of "If"

43. Km.hw.: "all hear by ears" omitted

makes man independent of life outside in order to become happy, that seems to be not known by *the* majority. And now one might ask, what do I mean by exaltation? The soul can experience four things, four different experiences which is<sup>44</sup> really a longing of *the* soul. And yet man by mistake does not experience those four experiences, and instead of that something else by mistake<sup>45</sup>. For instance, *it* is a constant yearning of *the* soul to experience happiness, and instead of that *it* becomes connected with what one calls pleasure. But pleasure, not necessary happiness, pleasure<sup>46</sup> belongs to sensation, happiness to exaltation. Pleasure is the suggestion, happiness is reality.

And then comes the knowledge, every soul yearns for knowledge, that knowledge which will give exaltation. But *the* soul cannot be satisfied by knowledge one gathers from books, *by* learning, or by *the* study of outside things. For instance, the knowledge of science, the knowledge of art *are* outside. *They* all are different studies one makes; they all give one a kind of strength, a satisfaction. But *it* does not last, *it* is another knowledge that really is the seeking of the soul. *The soul* cannot be satisfied *unless it finds that knowledge*. And that knowledge does not come by *the* learning of names and forms. On *the* contrary, *it* comes from unlearning. Do not be surprised, therefore, if *you* read in some books of *the* East that masters,<sup>47</sup> *mahatmas*<sup>48</sup> went in *the* mountains and sat there for many years. *I will*<sup>49</sup> not say *that we should* follow *that* example; but *I* want to say *that* we can appreciate what they have brought from there. *They* went *there* to explore life, and that aspect of life which is unseen and remains unexplored. *They* sat there for years in meditation. *They* lived on vegetables, on leaves and trees food<sup>50</sup>, on what *they* could find in *the* forest. *They* contemplated. And by this *what they* have gathered is not *a* knowledge learned from this world, but there is<sup>51</sup> a greater knowledge which can be learned from within. One has seen the picture of Buddha, closing his eyes, sitting

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44. Km.hw.: "are" instead of "is"

45. Km.hw.: "by mistake" omitted

46. Km.hw.: ", not necessary happiness, pleasure" omitted

47. Km.hw.: "masters," omitted

48. For *mahatma*, see Glossary

49. Km.hw.: "do" instead of "will"

50. Km.hw.: "fruits" instead of "trees food"

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

with crossed legs<sup>52</sup>. What does that symbol explain to us? That there is a knowledge that can be learned not only by closing *the* eyes, but also *the* mind from *the* outside world. *Closing the eyes does not make the concentration any better*. What we do *is to* go as far as closing *the* eyes, but *we* do not go further. If closed eyes<sup>53</sup> and mind *is* pondering over things, that is not concentration.

<sup>54</sup>There is an amazing story of Aurangzeb's<sup>55</sup> time that there was a leader of prayer and Aurangzeb, who made compulsory for saints to go and pray in mosque. And was a dervish in corner<sup>56</sup>, police went tell, "Go in church," had to go there. He went in mosque and prayer began, before the prayer was finished from congregation and ran away. So police went after him because was great insult to congregation and leader of prayer. They went away, was called at justice and asked why left the prayer. And said, "What is meant by leader of prayers?" "Is meant put your thoughts with him, with his prayers." Said that his thoughts went to his house, had lost his keys. "I could not pray in mosque, went to his house." They had to call leader of prayers, asked, "Honestly, my thought went with<sup>57</sup> my keys." It is not the concentration of different thoughts; if the mind is going from one thing to another, there is no concentration. Therefore, closing eyes does not make the concentration any better.<sup>54</sup> Those who can concentrate, *they can do it* without having to close their<sup>58</sup> eyes.

I have seen once, travelling in *the* East, a person working in a telegraph office, *and as busy as he was in the office*, his concentration was continuing. I said, "*That is very wonderful, that with all this work, mind*<sup>59</sup> *can keep to your concentration.*" He smiled and said, "That is the way of concentration."<sup>60</sup> If one goes to the church once

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52. Km.hw.: "cross-legged" instead of "with crossed legs"

53. Km.hw.: "the eyes are closed" instead of "closed eyes"

54. Km.hw.: this whole passage "There is an amazing story...does not make the concentration any better." omitted

55. For Aurangzeb, see List

56. Km.sh.: the sh. symbols for "in corner" are not clear

57. Km.sh.: "with" could also be "after"

58. Km.hw.: "the" instead of "their"

59. Km.hw.: "you" instead of "mind"

60. Km.hw.: this whole long passage "If on goes to the church....accomplished by thought if there is faith." omitted, and therefore the text is fragmentary

a week and then closes eyes for two minutes, cannot suffice his purpose of life. There is a well known story in Punjab that a village girl was passing from a field and religious man was offering his prayers in the field. Law, his religious law, not allow anyone to cross the place where anyone is offering prayers. When this village girl came back, religious man said how rude on her part. "O, girl, it is a sin to have crossed from place where offering prayers." And stopped and said, "What do you mean by prayers?" Said, "Prayers, do not you know? Prayers offering of God, thinking of God." And said, "Were you thinking of God, and how did you see me? I was thinking of young man when was going, not see you." Her concentration was greater than this man's concentration of God.

Besides, concentration there must be also faith. It is by faith that concentration becomes stronger and becomes living. When faith is living then concentration also is living. Because in other<sup>61</sup> words is will, when thought not held by power of will thought goes away, must be held by will, and that will is faith. As there is a story explaining this that great preacher was telling people to have faith and many people who heard it. And peasant was very impressed by it. "62 way," said the man of God, "with faith could walk on the water." <sup>63</sup> Peasant came to preacher, "Would like you to come and dine with me?" "Much privileged," preacher said, "yes, come with you." Next day came and took preacher to his house. And there came a river and the preacher said, "Where is boat?" Said, "You have taught me other day that if you have faith name of God, walk on water." Said, "Have you done it?" "Since you have told me, never again the boat." Preacher said, "I cannot walk." That is the result, one may preach and say, not act as long not faith and will at back of it. Wonders are accomplished by thought if there is faith.<sup>60</sup>

And then again<sup>64</sup> the third thing one experiences in life and *the* soul yearns for is happiness. That can be gained by also<sup>65</sup> getting in

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61. Km.sh.: "other" could also be "our"

62. Km.sh.: two unclear sh. symbols which could be "staying on"

63. Km.sh.: an illegible word, possibly written in longhand, followed by a sh. symbol that could be "to" or "difficult"

64. Km.hw.: "then again" omitted

65. Km.hw.: "also by" instead of "by also"

touch within oneself.

*And* the fourth thing is peace. It cannot be gained by outer means, of<sup>66</sup> outer comfort and rest only. *It can only be gained* when mind gets at rest.

The third<sup>67</sup> stage after youth is the stage of middle age. *Middle age is a*<sup>68</sup> time when *one* has gathered knowledge, *when one* has gathered<sup>69</sup> experience of life, *when one has* gone through life's joy and sorrow, *when one has* learned a lesson from his profession, *from his* occupation, from home, from every side of life. It is that opportunity to make the best use of what *one* has gathered by experience. But *it* generally happens as Sa'di<sup>70</sup>, the Persian poet says, "I myself, you have come to the middle age, and yet *you are* no better than a child." If a person has not learned at that time<sup>71</sup> by that time all that<sup>72</sup> *he* ought to learn, he has indeed lost his life's opportunity. Because *it* is that age when *he* has earned not only money, but experience, knowledge, and the more *he has* learned, the richer *he is* at the<sup>73</sup> time, and *the better he* knows to make use of what powers *he has*, the more successful and fruitful he becomes.

Besides that<sup>74</sup>, that is *the* age when *one* begins to know life's obligation *and* if one does not know *it* even then, *one has* not learned anything. *To know his* obligation towards those who look up to him, *who* surround him, who expect some help, *some* advice, *some* service from him. That *is the* time when *he* must be conscious *of it*. *It is the* beautiful age, is that age<sup>75</sup> when *the* tree comes to full blossom, when *it* begins to give fruit to *the* world. Not only for *the* singer his voice is in full blossom, not only for *the* artist, for *the* thinker *it is the time when he* expresses thoughts<sup>76</sup> in *its* fulness, but for every person that

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66. Km.hw.: "by" instead of "of"

67. Km.hw.: "third" omitted

68. Km.hw.: "the" instead of "a"

69. Km.hw.: "gathered" omitted

70. For Sa'di, see List

71. Km.hw.: "at that time" omitted

72. Km.hw.: "that" omitted

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

74. Km.hw.: "that" omitted

75. Km.hw.: "is that age" omitted

76. Km.hw.: "thought" instead of "thoughts"

age is the promise of the ripened mind expressing itself to the best advantage of life. And if that opportunity *is* not taken, man has missed a great deal in life.

And again advanced age has *its* own blessings. People do not appreciate the blessing of every time in *this* world. Therefore, *they* appreciate one thing *and* dislike the other thing. In the East, especially in India, great respect is given to age. *And there is* every reason that *that* ideal must<sup>77</sup> be known. That age is *the* time when man is the record of all his life, whether *he* has been sympathetic, kind, wise, foolish, whatever *he* has been, in<sup>78</sup> advanced age been<sup>79</sup> the record of it. *One* can read it in *his* face, *in his* features, *in his* atmosphere, *one* can read what *he* has done. His opportunity is greater to inspire, to bless, to serve *those* who want his service, *who want* to get directed. Serves,<sup>80</sup> *he* shows<sup>81</sup> *them* better manner, a better way of looking at life. That age when can accomplish.<sup>82</sup> But when *man does* not know opportunity, in middle age *he* acts like a child, and<sup>83</sup> in childhood *he is given* the work of an old person, *and* in youth *he is* burdened like *someone of* middle age.

If we only knew that every moment in life, every day in life, every month, *and* every year has its particular blessing. If only *we* knew life's opportunity. But now the greatest opportunity that *one* can make, one can<sup>84</sup> realize in life is to accomplish that purpose for which man was sent on earth. And if he has lost that opportunity, then all he has accomplished in *the* world, whether *he has* gathered wealth, *whether he* possesses great property, name, what does matter<sup>85</sup>, he will not be satisfied,<sup>86</sup> and have to live here without having fulfilled the purpose of life<sup>86</sup>. Once man's eyes are opened and he begins to

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77. Km.hw.: "should" instead of "must"

78. Km.hw.: "the" instead of "in"

79. Km.hw.: "brings" instead of "been"

80. Km.hw.: "Serves," omitted

81. Km.hw.: "can show" instead of "shows"

82. Km.hw.: "That age when can accomplish." omitted

83. Km.hw.: "and" omitted

84. Km.hw.: "make, one can" omitted

85. Km.hw.: "it does not matter what" instead of "what does matter"

86. Km.hw.: "and have to live here without having fulfilled the purpose of life"

look at *the* world, he finds that there is a greater opportunity in life,<sup>87</sup> which he had never thought before. In *the* first place, if one knew what *the*<sup>88</sup> thought can do. Man *is* as poor as *he* is, as limited as *he* is, as troubled as *he* is, *but* at the same time there is nothing in this world which cannot be accomplished by man if *he* only knew what thought can do. Imagine then man's opportunity in life.<sup>89</sup> And at the same time, *it* is ignorance which keeps him away from what *he* ought to accomplish. Only if man knew<sup>90</sup> how to operate his thought, how to accomplish certain things, how to put his mind on the object that must be accomplished. *If he does not know*, then *he has* not made use of *his* mind and<sup>91</sup> lived as *a* machine. If man knew *the* power in<sup>92</sup> feeling, that the power of feeling can reach anywhere, can penetrate anything, can make anything one may wish.

There is a Persian story of Shirin and Farhad<sup>93</sup>. That woman whom Farhad admired, once in order to test his love, *she* said, "Farhad, do you love me? If you love me, you will have to make a way through the mountains." Farhad said, "Yes, I was waiting for that test." He went there with *the* feeling of love that *he* had for her. With *his* hammer, every time he broke the rock, he said *the* name of Shirin. And *the* strength of *the* hammer *was* thousand times greater because *it* came with *the* feeling of *the* heart.

Today man has forgotten the great power there is in feeling. That can break rocks. That<sup>94</sup> *there is* nothing that cannot be accomplished by *the* power of feeling. But what generally happens when *there* is no feeling, feeling becomes drowned, *it* no longer exists. The life's greatest opportunity is to realize *the* power of feeling and *to* express it. But *a* still greater opportunity of life is to free oneself from the captivity of limitations. Every man is a captive in some form or other; his life is limited in some form or other in his limitations<sup>95</sup>. And one

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87. Km.hw.: "in life," omitted; tp.: "of" in quotation marks instead of "in life,"

88. Km.hw.: "the" omitted

89. Km.hw.: "Imagine then man's opportunity in life." omitted

90. Km.hw.: "man should know" instead of "if man knew"

91. Km.hw.: ", then he has" instead of "and"

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

93. For Shirin and Farhad, see List

94. Km.hw.: "That" omitted

95. Km.hw.: "in his limitations" omitted

could get above by realizing the latent power and inspiration of the soul.

Kabir<sup>96</sup>, the great poet of India, says that, “Life is a field and you are born to cultivate it. And if you know how to cultivate this field, *you* can produce anything you like. All the need of your life is to be produced in this field. All that your soul yearns after, all you need is to be gotten from this field, if *you* knew how to cultivate it, how to reap the fruit.”<sup>97</sup> But at the same time, if this opportunity is only studied in this way, *that we* must<sup>98</sup> make this<sup>99</sup> best of life by taking what *we* can take, by being more comfortable, *that* is not so<sup>100</sup> satisfying. We must enrich ourselves with thought, *with* happiness which is spiritual happiness, with that peace which belongs to our soul, with that liberty, that freedom for which our soul longs, and attain to that higher knowledge which breaks all fetters of life and raises one’s consciousness to look at life from *a* different point of view. Once a person has realized this opportunity, he has fulfilled the purpose of life.

God bless you.

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96. For Kabir, see List

97. It is not clear where the quotation ends and Inayat Khan’s commentary begins (the reference has not yet been found)

98. Km.hw.: “must” omitted

99. Km.hw.: “the” instead of “this”

100. Km.hw.: “so” omitted

Kismet Stam's shorthand and longhand reporting

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Engineering Societies Auditorium  
New York, May 20<sup>th</sup>, 1926

### The Power Within Us

Beloved Ones of God,

My subject of this evening is the power within the self. One reads in the books from the East which explain about the different wonders performed by great souls, and one wonders if there is some truth in them. One hears that there are people who know what is going on at *a* distance, that there are people who can send their thought from a very far distance, that there are people who can create things in a moment, produce things in a moment without having anything else there, *that* there are people who can make things disappear. Even one reads and hears that there are some who can command the rain to fall and who can make the multitude move according to their commands, their will, and *who* can inspire the multitude just by being<sup>1</sup> in a flash, who can prevent plagues from going<sup>2</sup>, and who can perform wonders in war.

No doubt there are many jugglers among them, but whenever there is truth, there is falsehood on the other side to laugh at it. Nevertheless, the truth remains just the same. There are stories 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*.
- tp. = a typescript, nearly identical to Km.hw., and only noted where it differs. A highly edited version of this lecture appears in the Sufi Message series, vol. IV (180-187), not mentioned in the notes.

Notes:

1. Km.hw.: "just by being" omitted
2. Km.hw.: "coming" instead of "going"

wonder workings and phenomena which take place in the East. Many of those stories no doubt are of the jugglers who by the slip of *their* hand or by some hypnotic influence can perform wonders. But there are others, they are real and do not come perform<sup>3</sup>. But<sup>4</sup> wonders are performed as they live in their lives, and those who see their wonders, they see. But the real ones never say that *they* can perform wonders; neither they pursue such powers of performing wonders. But these powers naturally come, because man generally is not conscious of the power he has. When man becomes conscious of that power, *he* is able to do things which ordinarily people cannot accomplish.

There are two powers: one is called in the Eastern language *qaza* and the other is called *qadar*<sup>5</sup>. One is individual power and the other is God power. The individual power can work and can accomplish things as long as it is working in consonance with God's power. But the moment the individual *power* is working opposite to God's power, *man* begins to realize *that* his strength diminishes and<sup>6</sup> *that* he cannot accomplish it<sup>7</sup>. Therefore, the first thing that masters seek is the pleasure of God, to be in consonance with the will of God. And just like a person who has practised *the game of* gambling or *any* other sports<sup>8</sup> and<sup>9</sup> *has* accustomed himself to know the manner in which to handle it, *so* the man *who* is constantly in *the* thought to do everything in consonance with God's power is helped by the will of God.

Very often people have misunderstood this<sup>10</sup> will of God. *They* think *that what* they have considered good is *the* will of God, and *what they have considered* not good *is* not the will of God. But their good and *their* thought of wrong *have* nothing to do with the power of God, because God's outlook is different from man's outlook. Man only sees so far and no further, whereas God sees all things.

But one wonders, if we all belong to the body of God, *if we all are* as atoms of his being, why do we not understand, *why do we not*

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3. Km.hw.: "and do not come perform" omitted

4. Km.hw.: "But" omitted

5. For *qaza* and *qadar*, see Glossary

6. Km.hw.: "and" omitted

7. Km.hw.: "it" omitted

8. Km.hw.: "sport" instead of "sports"

9. Km.hw.: "and" omitted

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

readily know what is in consonance with the will of God and what is<sup>11</sup> not? And *the* answer is that each atom of our body is conscious of itself. And if there is a pain in the finger, the ear does not feel it. If there is *a* pain in the toe, *the* nose does not feel it, only *the* toes feel<sup>12</sup> it. But in both cases, neither<sup>13</sup> in *the case of* toe, or in<sup>14</sup> finger, the man feels it, because the man possesses the whole body and feels it<sup>15</sup>.

Such is the narrow world of man, that man lives in *a* small world he has made for himself. According to that he sees right and wrong and his interest of life exists. Therefore, *he* is not able to always work in consonance with the will of God unless one makes a habit to work in consonance with God's will.

And now coming to understand what is man. Is man only his body? No. *Man* is his mind, man is the soul. And therefore, the power of man is greater than the power of the sun, because the sun is only the body, but the man has a<sup>16</sup> body, mind, and soul. Once man has become conscious of his body, mind, and soul, his power becomes greater than *the* power of the sun, because the sun is *the* material manifestation of the light, but man has all lights within him. *The* body of man *is* radiance, *a radiance* which is so great that all invisible beings which live in the space are hidden by the glow of the human form. If not, nothing exists which is not visible; only, one thing which is most visible hides the other thing *which is* not so much visible. Therefore, *it is the* glow and radiance of *the* human body which is so great that *it* hides the beings in the space. In reality, *they are* all visible, but the radiance of man's form stands out and hides all that is less visible compared to it. And when we look at life from this point of view, there is nothing that is invisible, only that *there are things* which our eyes have no power to see, *which does* not mean *that* there are things<sup>17</sup> formless; all have form, existence<sup>18</sup>.

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11. Km.hw.: "is" omitted

12. Km.hw.: "toe feels" instead of "toes feel"

13. Km.hw.: "either" instead of "neither"

14. Km.hw.: "in" omitted

15. Km.hw.: "and feels it" omitted

16. Km.hw.: "man is" instead of "the man has a"

17. Km.hw.: "they are" instead of "there are things"

18. Km.hw.: "all have form, existence" omitted

Besides, man's mind has a still greater power, *and* it<sup>19</sup> is the power of will of mind that can bring about change in conditions, in environments; it can have power on matter, on objects, on affairs, *it* can work even<sup>20</sup> so wonderfully that one cannot explain it. The power of mind can work on the multitude.<sup>21</sup> Not long before there was a sage living near the palace of Maharajah of Kashmir, Ranjit Singh<sup>22</sup>. Many thought this man was insane, many thought not in his right mind. Still the Maharajah had great respect and allowed him to wander about in court garden of the palace. And there was a miniature gun kept in the garden of the palace. There used to come a time, perhaps once a year, that this man at palace just like child would play with canon, turning to east, west, south, would become very excited, playing with that gun, making noise with gun-fire. Maharajah said, "Whatever he does, tell me." Would say that in north or south, from that side there will be invasion, and before must be ready. However inquired, from that side invasion was entering. Maharajah was ready in time to face it.<sup>21</sup>

The story of Muhammad is not *a* tradition; *it* is history. Muhammad being the last prophet, Arabia has his history. In one of the great wars that Muhammad had to fight, the whole army was defeated. And there only remained ten or fifteen friends of Muhammad by the side of the Prophet and all others ran away or were dead or wounded. And *the* Prophet turned to *his* people and saw that *they* were all downhearted and disappointed. And *he* said, "Look, before us there is *an* army and here we are fifteen persons." They said, "Yes." *The Prophet* said, "You do not see any hope, *now you* must go back. But I, I will stand here, whether *I* will come victorious back<sup>23</sup> or lose my life here on this<sup>24</sup> battlefield. Now you go. As many of them have gone, you go also." *They* said, "No, Prophet, if your life *will be* finished here on this<sup>25</sup> battlefield, our life *will be taken* first.

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19. Km.hw.: "that" instead of "it"

20. Km.hw.: "even work" instead of "work even"

21. Km.hw.: That whole passage, "Not long before there was...Maharajah was ready in time to face it." omitted

22. For Ranjit Singh, see List

23. Km.hw.: "back victorious" instead of "victorious back"

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

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

What is our life after all! We shall give our life with you, Prophet. We are not afraid of this army.” And then *the* Prophet threw *away the* arm that<sup>26</sup> *he* had in his hand and bowed down and took a few pebbles from the earth and threw *them* at *the* army before<sup>27</sup>. And *the* army began to run for miles and miles. *They* did not know what was behind him<sup>28</sup>. *It was* only a few pebbles, but what *they* saw *were* bullets and *they* began to run.

That is called power, that is man also, it is<sup>29</sup> man’s power. It is not only that man has power on objects, but man has power on beings. It is only a little touch of power that the master of *the* circus makes the elephants work *and* tigers and lions dance before him. When *his* power is greater, *he has* only to look at them and make them work as *he* wishes them to work.

When they say in the story of Daniel who<sup>30</sup> went in *the* caves<sup>31</sup> of lions and found them all tamed at his feet, that is again the spiritual power. That only shows what power man has. At the same time, not knowing of it, not being conscious of it, not trying to develop it, he debars himself of that great privilege and bliss that God has given, and with his limited powers he works in the world for pennies. In *the* end nor pennies last with him, nor power has ever been known to him.

The power greatly depends upon the consciousness and *the* attitude of mind. A guilty conscience can turn lions into rabbits. They lose their power once they feel guilty. And so *it* is with man. When man<sup>32</sup> is impressed by what others think and if that impresses him with disappointment *or* distress *or* shame, that diminishes his power. But when *he* is inspired by a thought, a feeling, is by<sup>33</sup> *an* action he does, then *he* is powerful. That is the power of truth that makes one stronger. Those who know truth apart, but<sup>34</sup> even *those who* do not know truth, *if they* think *or* are on the right, even they have some

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26. Km.hw.: “that” omitted

27. Km.hw.: “before” omitted

28. Km.hw.: “them” instead of “him”

29. Km.hw.: “man also, it is” omitted

30. Km.hw.: “that he” instead of “who”

31. Km.hw.: “cave” instead of “caves”

32. Km.sh.: “thinks” written here, but not in Km.hw.

33. Km.hw.: “is by” omitted

34. Km.hw.: “but” omitted

power, the power of sincerity. Very few realize what power sincerity carries. A false man, how much physically strong *he* is or how great is *his* will power, but *if there is* falsehood *it* keeps him down; *it* never allows him to rise. *It* eats him because it is a rust. Those who have done great things in life, in whatever walk of life it be, they have done *it* by the power *of* truth, *the* power of sincerity, *of* earnestness, *by* conviction. When that is lacking, power is lacking there. What takes away man's power is doubt. As soon as *a* person thinks, "Is it so or not?", "Will it be or not be?", or "Is *it* right or not right?", there<sup>35</sup> *he* is powerless, and this is such disease<sup>36</sup> that every mind catches it. You can go to *a* doubting person *when* you have great enthusiasm, and hope, *and* he *may* impress you with darkness *that* you are also in the same boat. Doubt takes away courage and hope and optimism.

There are three grades of evolved human beings. In Sanskrit language *they* are called *atman*, *mahatma* and *paramatma*<sup>37</sup>, an illuminated soul,<sup>38</sup> in other words, *a* holy person, *a* divine soul, and *an* almighty soul. In the case of the first, an illuminated soul can show five different powers. These powers are magnetic powers. The first aspect of it is the revivifying of the physical body. *The* next aspect of it is brightening the intelligence. And<sup>39</sup> *the* third aspect of it is deepening love element in the heart. The fourth aspect of it<sup>40</sup> is etherializing and deepening insight. And *the* fifth aspect is uniting with God. With the fifth aspect, the illuminated soul shows the great power. The<sup>41</sup> power can be divided into two parts. One is the power of insight; the other is the power of will. The power of insight does not construct, does not make anything. *It* only sees; it is a passive power. The one who has the power of insight can see into human nature. He has an insight into the heart of another person, into the soul of another person, *into the* life of another person, *into the* affair of another person, *into the* past, present, and future of another person. And one

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35. Km.hw.: "then" instead of "there"

36. Km.hw.: "so contagious" instead of "such disease"

37. For *atma*, *mahatma*, and *paramatma*, see Glossary

38. Km.hw.: "an illuminated soul," omitted

39. Km.hw.: "And" omitted

40. Km.hw.: "of it" omitted

41. Km.hw.: "This" instead of "The"

might say<sup>42</sup>, “What does inspire him in that way? What is it that he sees?” He seems to understand the language of nature, the language of life. He seems to read the form, the feature, the movement, *the* atmosphere, the thought and feeling. Because everything has certain vibrations, a certain tendency. Therefore, to have insight is to know the language, to know the language<sup>43</sup> of life, which is without words<sup>44</sup>. And one can see it<sup>45</sup> to such *an* extent that<sup>46</sup> the other person whom one reads does not know so much about himself, so much<sup>47</sup> as *the* one who sees. Because everyone is blinded by *his* own affairs, although when *he* is told *he* knows it. But if *you* do not tell, he does not know. *It* seems as if the knowledge of his own being is buried within himself.

But where does the<sup>48</sup> science come from? Also from *the* knowledge of insight, at least *the* beginning. Other *things* improve upon it, but *this* science begins in intuition; it is insight. The great inventors of *the* world have insight *into* things. *They* do not believe *it*, but at the same time *they* have. They penetrate through *the* objects, its purpose, and *they* utilize *it* towards its purpose. In that way *they* make use to<sup>49</sup> insight knowledge<sup>50</sup> for scientific inventions. If they knew they could make use of *the* same insight a thousand times better.<sup>51</sup> Where does science of medicine come? From insight. And those who have studied in forest lives of animals, found out that bear among animals knows more about herbs than any animals and whenever is ill knows what herb to take and cures itself by taking certain herb. And ancient people who investigated medicine invented by tendency of animals and cured themselves. This shows that man has not only invented it but also come by intuition. All other sciences in same

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42. Km.hw.: “ask” instead of “say”

43. Km.hw.: “to know the language” omitted

44. Km.hw.: “which is without words” omitted

45. Km.hw.: “it” omitted

46. Km.sh.: “in” written here; Km.hw.: “in” omitted

47. Km.hw.: “so much” omitted

48. Km.hw.: “this” instead of “the”

49. Km.hw.: “of” instead of “to”

50. Km.sh.: an illegible symbol after “knowledge” which could be “at”; Km.hw.: “knowledge” omitted

51. Km.hw.: This whole passage, “Where does science of medicine ... other sciences in same way.” omitted

way.<sup>51</sup>

And when we come to mahatmas, they are different. It is not only that they have a magnetic power but *they* have divine instinct, divine inspiration. There are stories told about the constructive power of mahatmas. And one is very interesting, which shows what *it* can do. Once a prince was sent away from his country, his father having disapproved of his conduct. And he went and lived in *the* forest for a long time under the training of a guru, a teacher, and developed spiritually. And when *the* time came that *he* should be given initiation into the higher power, the guru asked, “My *chela*<sup>52</sup>, have you any relatives?” *He* said, “Yes, my father and mother.” *The* teacher said, “You must go to them and ask them first that *you* may take the initiation, because once you take *it*, *you* will have to live the life of solitude.” The teacher thought that, “It is better that *he* went first to his people and saw all the possibilities of worldly life. If *he* does not want it, then *he* can come back.” And *the* chela was so developed by<sup>53</sup> that time that *he* had no desire to go to his parents in that kingdom and see them again. But since the guru told him, he went. When *he* reached his kingdom, *he* went to the garden where *he* lived first and *which* was neglected for many years. And<sup>54</sup> *there* was nothing left in the garden. He went there and sat and was very sorry to see his garden so neglected. *He* took out<sup>55</sup> some water from his pitcher and threw *it* both sides. And *the* garden began to flourish. And so *it* was made known to *the* whole kingdom that was a sage<sup>56</sup> there, that *the* place where he stayed for a few days, that place began to flourish. Then *the* story goes on saying *that the king knew that his son was there, that he came and wanted him to take up the kingdom, to take up the work of the country. But he refused and went away.*

This story only gives an example of *the* constructive power of the sage, that *the* soul of *the* mahatma is constructive. And<sup>57</sup> *it* is not true, as people say, that mahatmas can *only* be found in *the* caves of

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52. For *chela*, see Glossary

53. Km.hw.: “at” instead of “by”

54. Km.hw.: “And” omitted

55. Km.hw.: “out” omitted

56. Km.hw.: “a sage was” instead of “was a sage”

57. Km.hw.: “And” omitted

Himalayas and *that one* cannot see *them* in *the* midst of *the* world. *They* can be found anywhere, *they* can be found in *a* palace, in *the* midst of riches, of comfort, and in remote places, not<sup>58</sup> outer<sup>59</sup> love today with them<sup>60</sup>. *They* can be in any situation, *in* any position. Can be mahatma just the same.<sup>61</sup> But what comes out of *a* mahatma is *a* continually<sup>62</sup> spreading influence of construction, <sup>63</sup>in whichever country place is a kind of construction<sup>63</sup>. *They are a* protection from illnesses *and* plagues, wars *and* disasters. His constructive power *is* working *and* helping those<sup>64</sup> people to flourish. Today and<sup>65</sup> man is ready to believe that a minister or<sup>66</sup> prime minister or *a* great man in *the* country can be of<sup>67</sup> such *a* help, can raise the country, can make the finances of *the* country in good order, or can guard *the* country against other nations. Can believe it, but if tell that<sup>68</sup> *a* hidden soul *which is* not known can have a greater influence still on *the* whole country. It has been known and seen by millions of people in *the* East at different times when divine souls lived that their influence spread through the whole country and lifted it.

And now we come to *the* third aspect of sages, *which* is the<sup>69</sup> paramatma, *the* almighty one. *He* is still greater in that no doubt the sage<sup>70</sup>, *he* is no longer a person, *he* is God-conscious in other words<sup>71</sup>. We all are of what we are conscious. A man in prison is conscious of *the* prison. A person who has *a* lot of money in *the* bank *and is* not conscious of *it* is poor in spite of *his* wealth, when have anything and yet<sup>72</sup> *we* only have that of which we are conscious. Therefore, our

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58. Km.sh.: the symbol for "not" resembles the one for "brought"

59. Km.sh.: "outer" could also be "wider"

60. Km.hw.: "not outer love today with them" omitted

61. Km.hw.: "Can be mahatma just the same." omitted

62. Km.hw.: "continual" instead of "continually"

63. Km.hw.: "in whichever country place is a kind of construction" omitted

64. Km.hw.: "those" omitted

65. Km.hw.: "and" omitted

66. Km.hw.: "minister or" omitted

67. Km.hw.: "of" omitted

68. Km.hw.: "But" instead of "Can believe it, but if tell that"

69. Km.hw.: "the" omitted

70. Km.hw.: "in that no doubt the sage" omitted

71. Km.hw.: "in other words" omitted

72. Km.hw.: "when have anything and yet" omitted

greatness *or our* smallness and our reach, high or low<sup>73</sup> depends upon our consciousness. And if *I* were to say, even to become an illuminated soul is only a difference of consciousness. It is not how much good *a person has* done. *There are* perhaps many good people, but *they* do not know what they themselves are,<sup>74</sup> may quite content with good have done but not accomplish much<sup>75</sup>.

Besides that, there are some who believe in God and others who love God. And there are others who are lost in God. Those who believe in God, they are on earth and God *is* in heaven for them. Those who love God, for them God is before them; they are face to face with their Lord. And those who are lost in God have gained their real self. They are God themselves. I know of a God-conscious soul who was once moving about in the city of Baroda where the rule was no one should go about after ten o'clock at night. And this sage *was* wandering about not knowing time. *A policeman asked him*, "Where are *you* going?" *But he* did not hear. Perhaps *he* was far away from *the place where he* was wandering. But when *he* heard the policeman say, "Are you a thief?" he smiled and said, "Yes." And<sup>75</sup> *the* policeman took him to *the police* station and made *him* sit there all night long. In *the morning the* officer came and asked, "What is *the* report?" *This policeman said*, "I have caught one thief. I found *him* in *the street*," told foolish<sup>76</sup>. *When the* officer went *and* saw *this man*, *he* knew *that he* was a great soul *and that* people respected him very much. And came and<sup>77</sup> *he* asked *him* pardon. "*But*," *he* said, "*when the policeman* asked *you* the question that<sup>78</sup>, why did you say that you are a thief?" *The answer was*, "What am I not? I am everything."

We try to become spiritual, to raise *our* consciousness. But when *it* comes to *an* insult, do not own it<sup>79</sup>, *we* do not like it. As long as everybody flatters us *we are* glad to attribute those things to

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73. Km.hw.: "and our reach, high or low" omitted

74. Km.hw.: "may quite content with good have done but not accomplish much" omitted

75. Km.hw.: "And" omitted

76. Km.hw.: "told foolish" omitted

77. Km.hw.: "And came and" omitted

78. Km.hw.: "that question" instead of "the question that"

79. Km.hw.: "do not own it" omitted

ourselves. *But* as soon as *it* comes to an insult, *we* are<sup>80</sup> do not like *it*. Then we say that, “*It* is not me.” But<sup>81</sup> *the* paramatma, the high soul, *is* united with God, *he* is God-conscious, all-conscious. Everyone *is* their<sup>82</sup> own self. Whether *it* is a good person or a wicked person, *whether* *he* is right or wrong, *he* is *his* own self; *he* looks at that person as *his* own self. Even if *it* were the name of a thief, *he* can say, “Yes. All names are my names.”

In conclusion, spirituality is not a certain knowledge, spirituality is *the* expansion of consciousness. The wider the consciousness expands, the greater *is* one’s spiritual vision. And when once the consciousness expands so much that it embraces the whole universe, it is that which is called divine perfection.

God bless you.

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80. Km.hw.: “are” omitted

81. Km.hw.: “But” omitted

82. Km.hw.: “his” instead of “their”

Kismet Stam's shorthand and longhand reporting

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Sufi Centre, Steinway Hall, 113 West 57<sup>th</sup> Street  
New York, Friday, 21<sup>st</sup> May, 1926

**<sup>1</sup>The Spiritual Attainment that is Sought  
by the People in the East**

Blessed friends,

I would like to speak a few words to you on the subject of the spiritual attainment that is sought after by the people in the East in order to give you, not an example to exactly follow, but at the same time an idea how they pursue after spiritual truth in the East.<sup>1</sup> I was told in my childhood the stories of sages, such as the great Farid<sup>2</sup>, whose mother once told him that the most worthwhile thing in life was to seek after God. And he<sup>3</sup> went in the forest and lived a long time, depending upon the herbs and vegetables of the forest for his livelihood, and thought and expected some spiritual phenomena. And<sup>4</sup> in the end he found nothing and came back and went *and* asked his mother. *She said*, "What did you find?" *He said*, "*I came back*, because I have found nothing all this<sup>5</sup> time in the forest." "*On what did you depend?*" *his mother asked*. "*On the herbs*," *he said*. And<sup>6</sup> mother said that, "You have depended upon the herbs and now go

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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.: This part, "The Spiritual Attainment ... truth in the East", has not been transcribed into handwriting; it has a number of dots instead
2. For Farid, see List
3. Km.hw.: "who" instead of "he"
4. Km.hw.: "And" omitted
5. Km.hw.: "the" instead of "this"
6. Km.hw.: "His" instead of "And"

again and depend upon nothing.” So *he* went again. In this way three times sent<sup>7</sup> to *the* forest, each time with a new injunction by<sup>8</sup> his mother. *The* third time *he had* not found it yet. *Then his mother* said, “Now is the time, now *you* must go under the care of a teacher.”<sup>9</sup> And so he went. This teacher asked him, “Have you ever loved anyone?” And he said, “I have never been in the world, always in the forest. Anyone loved is the cow which had in the house and I liked it.” Teacher said, “Yes, that is all right. Go and concentrate upon the cow.” So went and concentrated upon the cow. And see, all the pupils went here and there after concentrating for ten, fifteen minutes. He continued on subject he was given. And once all the pupils together, “Where is Farid?” “Never been seen by us. Did not go. First day we saw him after that never seen him.” Teacher said, “In same room where used to sit.” Then found there and teacher called, “Farid.” Answered with the same sound as cow. Teacher said, “Come out.” Said, “My horns are too large to come out of this door.” Teacher showed to pupils, “Here perfection of concentration. You all dealing with concentration. Here is accomplished something.” No matter on the cow, was only a means to end, cow was nothing, but he was able to get out of himself, to efface himself by that object given to him, concentrated upon. Then one stage has conquered.

Having heard these stories, as mind of person in East is prepared, so I was prepared for what could see. Received in that line, and then there came a time when I saw different great persons. I had great love of seeing great personalities, great musicians, poets, sages, seers, or what. I always thought if attained to certain greatness, something wonderful about them to appreciate and study and find out about. Strange experience.

There was a great wrestler; thought worthwhile to see him. I had never had love for wrestling or boxing. Thought, “Here is great person. Must go and see him.” And what I saw about this person was

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7. Km.hw.: “he went” instead of “sent”

8. Km.hw.: “of” instead of “by”

9. Km.hw.: This whole passage “And so he went...that has brought him to his greatness.” has not been transcribed into longhand. Kismet indicated the omission by a number of dots. She possibly did not write it out again as these stories had been told by Pir-o-Murshid several times during his America tour.

in spite of large muscles and giantlike appearance there was a great humility and gentleness. Thought, “Not his muscles which made him great, is the beauty of character, of personality that has brought him to his greatness.”<sup>9</sup>

After being in Hyderabad <sup>10</sup>attached to court of Nizam, who was himself a mystic and had great mystical atmosphere about him<sup>10</sup>, I found there my teacher<sup>11</sup>, a man of *the* greatest humility I have ever seen in my life. *There* can be spiritual pride, but in my teacher there was none. And so unassuming *he was* that never called four *mureeds*<sup>12</sup> together in order *not* to show that had so many pupils. *He saw them* each separate, that other<sup>13</sup> may not know *that the* other one<sup>14</sup> was learning from him. And with that humility *his greatness was such that when the king* wanted to be his pupil *he said*, “No, king, you have to look after *your* kingdom; I shall bless him.” *He* refused the king who could exile him. With that humility, that independence! And at the same time *he was* not an ascetic, *but* a man with every<sup>15</sup> appearance of anyone else in the world. In his appearance, *in his* dress, *in the* life *he was* living, *there was* no difference, nothing special to see, different from another person.

And with that privilege of being four years under his training of such unique character<sup>16</sup>, *imagine* that *for* six months *he* never spoke to me one word of metaphysics. <sup>17</sup>*I* had miles to *go to* meet him, every day, *but he spoke* no word of truth. *And I was* hungering for it. In the end I learned one day that *he* began to speak of some different planes of existence. *I was* so happy *and so* extremely anxious to take it all *that I* put my hand for notebook in pocket<sup>18</sup>. *He* at once changed *the* subject, at once. *That was the* greater lesson. In this path what is<sup>19</sup> to

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10. Km.hw.: “attached to court of Nizam ... atmosphere about him” omitted; for the Nizam of Hyderabad, see List

11. The teacher referred to is Abu Hashim Madani, for whom see List

12. Sufis use the word *mureed* for an initiate, see Glossary

13. Km.hw.: “one” instead of “other”

14. Km.hw.: “one” omitted

15. Km.hw.: “the” instead of “every”

16. Km.hw.: “of such unique character” omitted

17. Km.sh.: an illegible shorthand symbol that could be “mastered”

18. Km.hw.: “in my pocket for a notebook” instead of “for notebook in pocket”

19. Km.hw.: “one has” instead of “is”

learn first<sup>20</sup> is the patience, *that is the lesson* which one never finishes. If I were to say about my personal lesson, *I am* still learning *that* one lesson that cannot be finished. *One has* never enough patience; how much patience one has, *one has* never enough of it. Then another lesson I learned also. You can learn sometimes more from a sage in his silence, glance, presence,<sup>21</sup> atmosphere, than by *the* words he speaks. You may not realize *it* at that moment, but *the* presence of *the* sage itself is *a* teaching greater than *the* spoken word, because *it* opens up that door from which *the* fountain of knowledge springs. How long can memory hold these words? But when *the* fountain of inspiration is opened, *it* goes on.

<sup>22</sup>After four years of privilege in presence of teacher greatest blessing there is, greater bliss still prepared<sup>23</sup> his<sup>24</sup> pupil then teacher myself<sup>25</sup>. Then after passing of my *murshid*<sup>26</sup> did not stay in Hyderabad any longer. No interest for city and kingdom. Left it, went on pilgrimage to holy men in East. Never intention to get from any sage what teacher had given to me, sufficient for me, but to receive the power behind. To see sages who are examples of great teaching, not teaching but example to see, at the same time receiving the music of India which has become so degenerated. And I saw the different kinds of sages, some of them who are Yogis, ascetics who have nothing to do whatever with the world and have not belonged to world, nor to do with people of world. They are absolutely given to the unfoldment of the soul. By that achieve great results. They are called *vairagya*<sup>27</sup> and Yogi. And then I saw those in the religious garb who are head of religious institutions, where have to give spirituality in enfoldment, in form of particular dogma. Does not mean slave of dogma, is nothing to them, they are above it, but have to keep to it in order to answer and help humanity in realm of their particular form.

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20. Km.hw.: "first" omitted

21. Km.hw.: "personal atmosphere" instead of "presence,"

22. Km.hw.: the rest of the lecture, "After four years ... every soul. God bless you." has not been transcribed into longhand, a number of dots instead

23. Km.sh.: "prepared" could also be "preferred"

24. Km.sh.: "his" could also be "is"

25. Km.sh.: "myself" could also be "move"

26. Sufis use the word *murshid* for a spiritual teacher; see Glossary

27. For *vairagya*, see Glossary

And then third<sup>28</sup> kind of sage I have seen in midst of world and everyone knows them. Perhaps is merchant or rich man or nobleman or professional man. Is in the midst of the world, doing everything as everybody does, attending to home, being at the same time great sage, holy soul.

And then I have seen two different kinds of Sufis; one kind is called *salik* and the other is called *rind*<sup>29</sup>. Rind is that type of Omar Khayyam's *Rubaiyat*<sup>30</sup>, perhaps that who adheres to no rules, not subject to any regulations, not care for praise or blame of world, who does not want to pretend any spirituality, or know spirituality. Is more indeed, is great light. Is great, yet his life anyone can criticize, he does not care. There is very little to praise about him, except person has very keenly studied his life. So many criticize Omar Khayyam seeking after glass of wine. No one can call sage who says, "O my beloved, fill ...". No one can call sage, yet can be a great sage, he can be a great soul and yet life does not show it. It shows to the one whose eyes are clear, not to anyone who can judge from outward appearance. Then saw another Sufi, *salik*, responsible for pupils, for country where lives, whose actions and deeds are wonderful, whose work may inspire, teach, elevate, bless and sympathize with everyone. Saw those adepts who live their life in everyday life divine conscious, God-conscious, and who learn from every soul. I was surprised one day meeting person in the street of Hyderabad, was adept, and when speaking with me just <sup>31</sup> interested in me, called me *murshid*. He again saw policeman, asked the road, said, "murshid". Everyone was his *murshid*. When went found out that *murshid*, for him the whole humanity was *murshid*. The good and bad, right and wrong one, and wise one and foolish one, from everyone learned his lesson and everyone was his *murshid*.

Then I saw *mazdhub*<sup>32</sup>. *Mazdhub* is the one who is God-conscious, who is perfect, and yet who lives in world in way that no one can feel or think for one moment that is spiritual man. Is

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28. Km.sh.: "third" could also be "three"

29. For *salik* and *rind*, see Glossary

30. For Omar Khayyam and his *Rubaiyat*, see List

31. Km.sh.: an illegible sh. symbol

32. For *mazdhub*, see *majdhub* in Glossary

unassuming. And then his power<sup>33</sup> is so great sometimes that his influence can work on elements, on clouds, on rain. Can prevent floods, cause wars. Have influence upon collectivity and have such great powers. Moves about in world just like person who is out of mind. One day saw mazdhub laughing heartily. I did not see anything there, but have stood there for little time laughing at humanity hustling and bustling at nothing, with no purpose. He thought gave importance to things which were not really important and so anxious about things not to be anxious, saw value to things no valuable. Therefore, was laughing at them.

After nine years of travelling and paying homage to different sages and saints and holy souls in different places of India I finished my meditative tour in Bengal. And hearing the call of giving the message to Western world, came here. Came without any letter of recommendation, friends, acquaintances and country quite different, my philosophy not known. Began my work from United States then went to Europe. Now today is fifteen years, message has spread throughout Europe, in spite of seven years of war. Centres in London, Belgium, Germany, Scandinavia, Switzerland, Italy, France, Holland. Also beginning to spread in United States. And the work that we are doing in these centres is that which was gathered by the blessing of the great murshid and all these persons who I have visited and the ones whose call I have received. And came to this country and for this reason, that we have formed our books. Very often people think that organisation is such undesirable thing, but I could not have done otherwise. First without, but then lost, disappeared. Put things together, teachings can be circulated in different countries, explain to mureeds today in order that may know what is object of Sufi Movement. Is to develop the spiritual consciousness. And yet not necessarily to follow different kinds of sages or any particular creed, but to take the essence, that honey that many different bees made. Is wisdom, is called Sufism. Not necessarily religion nor particular creed. That honey which different bees carried together, divine essence in form of wisdom. Intellectually in form of Gathas,

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33. Km.sh.: the sh. symbol looks like "more", but could also be "power", which makes sense here

teachings, lectures and individual exercises, that one may develop and expand to spiritual perfection, which is the seeking of every soul.

God bless you.<sup>22</sup>

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Engineering Societies Auditorium  
New York, May 24<sup>th</sup>, 1926

### From Limitation to Perfection

Beloved Ones of God,

My subject of this evening is from limitation to perfection. The rocks, the trees, the animals, and man, all in their turn show an inclination to seek perfection. The tendency of rocks *is* to form into a mountain reaching upwards, and the waves *are* ever reaching upwards as if *they* were trying to reach something which is beyond their reach. In the same way, the tendency of birds. Their joy is flying in the air and going upwards. And *the* tendency of animals *is* standing on *their* hind legs and when *they* stand on *their* hind legs *they* are most pleased. And man, who has finished creation, man's tendency from infancy is to stand up. An infant who is not able to stand moves his little hands and legs showing *the* desire of standing up. It all shows the desire for perfection. The law of gravitation is known to *the* world by<sup>1</sup> science in a half measure, in a half way: that the earth attracts all that belongs to it. It is true. But the spirit also attracts all that belongs to it. That law of gravitation *has* always been known by mystics. Therefore, from two sides *is the* law of gravitation working, from *the side of* the earth, *which draws all that belongs to the earth*, and *from the side of* the spirit, attracting the soul toward it. Those unconscious of this law of gravitation also are striving for perfection,

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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*.

A highly edited version of this lecture appears in the Sufi Message series, vol. VI (181-189), not included in the notes.

Notes:

1. Km.hw.: "of" instead of "by"

being drawn by this law, the soul being drawn to *the* spirit continually. *They* are striving for perfection just the same. In small things of everyday life a man wants more and more and more. If *a* person has made a name or fame, *he is* never satisfied with what *he* has. *He* always *wants* more and more, be *it* of<sup>2</sup> higher rank or position. He *is* always trying<sup>3</sup> for it; *he is* never satisfied with it. *This* shows that the heart is *a* magic bowl, a bowl as much as *you* pour into it, so much deep *it* becomes. *It* is always to be found empty. Whatever man strives after, *he* strives *after* more and more. *He* is never satisfied. *The* reason is *that he* unconsciously is<sup>4</sup> striving for perfection. Only, those *who* strive after perfection consciously have a different way. Nevertheless, each atom of the universe is supposed to struggle and strive to become perfect one day. In other words, if a seer, if *a* thinker of *an* evolved soul happens to be in the mountains, he will hear the mountains cry continually, “We are waiting for that day to come when something in us will waken. There will come a day of wakening, of unfoldment. We are waiting silently for it.” If *he* went to *the* forest and saw *the* trees standing there, they seem to be speaking as if *they were* waiting patiently. You can feel it; the more *you* sit there the more *you* feel, *you* get the feeling of *the* trees, *that they are* waiting for that time to come when there will be an unfoldment. So it is with all beings. But at the same time, the<sup>5</sup> man, being so absorbed in *his* everyday actions and greeds, he seems to be more unaware of that innate desire of unfoldment. It is *his* everyday occupation, his avariciousness, *his* cruelty to other beings, that keeps him continually engaged with things, busy with *things*. Therefore, *he* cannot hear that continual cry of *his* own soul to waken, to unfold, to reach upwards, to expand, and go toward perfection.

But now one might ask, “What do I mean by perfection? Is it possible for man to reach perfection?” When one sees as limited as man is, one never can think for one moment that man is entitled to perfection. There is no end to his limitedness and one cannot even

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2. Km.hw.: “a” instead of “of”

3. Km.hw.: “striving” instead of “trying”

4. Km.hw.: “is unconsciously” instead of “unconsciously is”

5. Km.hw.: “the” omitted

comprehend what perfection means, and one becomes pessimistic when there comes the question of perfection. And yet, we read in *the Bible* the words of Christ that, “Be ye perfect even as you father in heaven is perfect.”<sup>6</sup> That shows a possibility also. Our<sup>7</sup> philosophies, religious and sacred teachings, are intended to bring about that realization which is called perfection. And any philosophy or religion that does not show this path to perfection fails, has been corrupted; there is something missing in it. But if *you* look at religion as one and *the* same religion in all ages given by different masters of humanity inspired by one and *the* same spirit of guidance, one and *the* same light of wisdom, they all have given the same truth. Only, when *it* is interpreted, *it* is done differently to suit people of different ages, periods and races. In this way *it* differs. But *the* underlying truth of all religions is one and *the* same. And whenever *a* religious preacher teaches that perfection is not for man, he corrupts the teachings<sup>8</sup> that is given in religions. *He* has not understood. *He* professes *a* certain religion, but *he* does not understand it. For *the* main object of every religion is toward perfection.

I have met several people seeking for knowledge who have said, “What we want in *the* world today is greater harmony, greater peace, better conditions, a greater harmony<sup>9</sup>. We don’t want spiritual perfection. What we want is what we need today. Our need of the day we want.” And my answer has been the same as Christ has said in the Bible that, “Seek ye the kingdom of God first, and all these things shall be added unto you.”<sup>10</sup> The tendency of every man is to seek everything else first and keep the kingdom of God to the last. That which should be sought first is kept for the last. That is why humanity is not evolving towards perfection. Such occupations as war and preparation for war are not to be called civilized occupations. *It is a pity* that in this period of civilization man should have a war. And yet we think that we are more civilized than people of ancient ages. Several *ages* before Christ, Buddha taught, “*Ahimsa paramo*

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6. See Matthew 5:48

7. Km.hw.: “All” instead of “Our”

8. Km.hw.: “teaching” instead of “teachings”

9. Km.hw.: “a greater harmony” omitted

10. See Matthew 6:33

*dharmaha*,<sup>11</sup> harmlessness is the essence of religion.” And *he* taught them to be friendly even to *the* smallest insect, *the* brotherhood of all beings. And we occupy ourselves with wars day after day. And *the* condition as *it* is existing today, we can expect war anywhere in *the* world. Where *it* all comes<sup>12</sup> from? *It* all comes from seeking perfection in a wrong way. Instead of seeking spiritual perfection, earthly perfection is sought. Which<sup>13</sup> everybody is seeking is earthly perfection, the earth. *But* all that *the* earth holds is limited. And when everyone will struggle for earthly perfection, *the* earth will not be able to answer *the* demands. *Whether* we will get it or not, *there* will always be a struggle.

And now I come to the main knowledge, which is the religion by which perfection is sought, to explain what religion means. Religion has five different aspects. *The* first and most principal aspect and *the* foundation of religion is belief in God. And now one asks a question, “What is God?” For many say that, “If there is a personal God, I don’t care for it. But if you think that there is abstract God, then, yes, it can be.” They forget that abstract cannot be a living being. Abstract is nothing, you cannot call the space God. Space is space. Neither can *you* call *space* God, nor can *you* call time as God. Besides that, the space is our conception. We have made so many yards, and so long is<sup>14</sup> dimension. *It* is our conception: in *the* same time<sup>15</sup>, and time is a conception. In reality *it* does not exist. *It* is unlimited and *it* cannot be comprehended. That which cannot be comprehended is without any name. What is intelligible to you, *you* can give *it* a name; <sup>16</sup>without not, no name<sup>16</sup>, because *you* do not know it. And when we come to those who believe in a personal God, many of them have merely a belief. By that *they* worship God. And<sup>17</sup> *they* believe in a certain law

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11. This Sanskrit phrase, although consonant with the Buddha’s teachings, is considered a Hindu saying

12. Km.hw.: “does it all come” instead of “it all comes”

13. Km.hw.: “What” instead of “Which”

14. Km.hw.: “as” instead of “is”

15. Km.hw.: “way” instead of “time”

16. Km.hw.: “if it is unintelligible you cannot give it a name” instead of “without not, no name”

17. Km.hw.: “And” omitted

given in *the* name of God; *they do* good works too<sup>18</sup> for *the* name of God. *They do* good works for *the* sake of God. But at the same time, *they have* no more knowledge than *a* belief that there is *a* God somewhere. In this way both these *believers in God* have no conception of the real meaning of God-ideal. *They have* merely belief in God. *It* does not take one much further. Really speaking God-ideal is a stepping stone toward the knowledge of spiritual perfection. It is by God-ideal that higher knowledge can be gained. And those who wait to see if they are shown a God before their eyes, or want *a* proof of *the* being of God, they are mistaken. That which cannot be compared cannot be named, and<sup>19</sup> *it* cannot be shown. For instance, you see light. Light is intelligible to you because there is a darkness opposite to it. Things are known by their opposites. Since God has no opposite, God cannot be known in *the* same way as *the* things of *the* earth can be known. Besides, to explain God is to dethrone God. The less said the better. And yet the knowledge of God is necessary for those who seek after perfection. Different religions have different conceptions of God. But not only religion, every man has *a* conception of God. You cannot think of any being without making *a* conception in your mind of that being. For instance, if anyone said to you a fairy tale, *the* first thing *is you* make a conception of *a* fairy, how *it* looks like. *You* try to make *a* conception of *the* fairy. If someone talks to you about *an* angel, *you* make *a* conception of it. *It is* natural tendency to make *a* conception according to *one's* own experience, and very near to *one's* own self. *A* human being *does* not think of *an* angel, *a* fairy, of <sup>20</sup> being *a* bird or animal, but something like himself. If that is true, then it is not the<sup>21</sup> fault of those who have their own idea about God. And it is a great fault on the part of those who want to take away that idea and wish to give another idea to that person. *It* is not right. No one can give another his own conception of God, because each one must make *it* for himself real. The prophets of all ages have given some ideal to help man to form *a* conception of

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18. Km.hw.: "too" omitted

19. Km.hw.: "and" omitted

20. Km.hw.: "of" omitted

21. Km.hw.: "a" instead of "the"

God. As a philosopher says, "If you have no God, make one." For that is the proper way, *the* easiest way of realizing the unlimited truth.

There is the story of Moses, that Moses saw a shepherd boy sitting near the river and telling to himself that, "O God, you are so dear. If you once appeared before me, I would be everything for you. I would give *you* a bath in *the* river and cover you with my blanket<sup>22</sup>. I would put you to bed in my hut. And *I* would give you all sweets and delicious things to eat, and take care of you, and protect you from all wild animals, and love you so much and care *for you* so much, if once *I* saw *you* in my life." And *the* prophet said, "What are you saying, young man? Have you any idea! God, the protector of all beings, you say you will protect. The one who bestows all gifts and *who* is the sustenance of all beings, even the smallest, the littlest creature is looked after by God, you will cover him? How can<sup>23</sup>? *He* is unseen, unlimited." And *this* boy became so frightened. *He* thought, "What was I doing? What a terrible thing! *I have been saying* something *I* ought not to have said. Terrible!" And *he* was terrified. And when the prophet left him, there arose a voice from within, the same which used to come to *the* prophet in solitude every day, "What have you done, Moses? We sent you to bring our friends together, to bring my friends to me, and you have separated them. Everyone, every lover has his own idea of *his* beloved. And no other person knows what he thinks of his beloved."

They say about the Eastern Romeo and Juliette, Leila and Majnun, that someone said to Majnun, the young lover, "Leila, she is not beautiful. What is she? Why *do you* love *her* so much?" And Majnun said humbly, "In order to see Leila, you must borrow my eyes." Yes, the conception of God in every person is different, distinct, and one person cannot give *his* conception of God to another.

There is another story told about *a* housewife who was preparing a great feast. The feast was prepared,<sup>24</sup> and when *the* husband came home, *he* said, "My good wife, why have *you* prepared *a* feast? Is holy

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22. Km.hw.: "mantle" instead of "blanket"

23. Km.hw.: "How can" omitted

24. Km.hw.: "The feast was prepared," omitted

day,<sup>25</sup> *is it a birthday?* What is it?” *She* said, “*It is greater than a birthday, is better than holy day*<sup>26</sup>. *It is a great day for me.*” But *he* said, “What is it?” *She* said, “My husband, I never thought that you ever believed in God.” *He asked*, “And how did you find out?” *She* said, “One day while changing sides in sleep you uttered the name of God. *And I am so thankful.*” This man said, “Alas, this something which was so sacred and secret in my heart has today been opened. I no longer can sustain it and live.” He dropped down and was dead. His conception of God was too sacred for him.

There is outer expression and inner expression. And we don’t know. We may think many removed from God-ideal and *we* don’t know *that they are* much nearer to God than ourselves. And<sup>27</sup> *it is* difficult for anyone to judge who is near to God and who is away. Besides this, as it is difficult to know in our lives what will please our friend and what does not please. *It is so difficult.* The more we are conscientious of pleasing our friend, the more *we find* how difficult *it is to know* what will please and what will not please. Everyone does not know it. But everyone has not kindled the light of friendship for everyone<sup>28</sup>. *Sometimes it is* a word of dictionary. One who has learned friendship has learned religion. The one who has learned friendship has come to spiritual knowledge. The one who has learned friendship need learn very little. For in the Persian language, morals is called friendship.

There is another story that explains this idea of the pleasure and displeasure of God. That *there* was a man once who was very pious and who lived a very religious life. One day *he* said to Moses, “All through my life *I have* tried to be a good man and I have tried to be religious. And I have always been in a terrible difficulty. But *I don’t* care. I would only like to know what is in store for me. Will you ask *God?*” Moses said, “Yes.” As Moses goes *a* little further, there sits a drunken man. *He* says, “Come here! Where are you going? Will you ask about me also? *I have* never known<sup>29</sup> prayers or fastings. *I have*

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25. Km.hw.: “Is holy day,” omitted

26. Km.hw.: “is better than holy day” omitted

27. Km.hw.: “And” omitted

28. Km.hw.: “for everyone” omitted

29. Km.hw.: “done” instead of “known”

never known<sup>29</sup> good things, as *they* say in this world. I know these, my great friends, bottle and a<sup>30</sup> glass. Go and ask what is in store for me.” And there comes Moses back after his meditation on the top of Sinai.<sup>31</sup> And *he* answers this man, *this* religious man, that, “For you there are great rewards, beautiful things.” And when *he* goes further this drunken man says, “What is *the* answer?” And *he* said, “For you there is the worst place possible.” And he stood up and danced and was most joyous. *He* said, “Oh, I don’t care what place is given to me. I am so happy that God thought about me, I, such *a* humble man, and such *a* sinner. That I was known by God. *I* thought nobody knew me.” *He* was most happy. In *the* end the place was exchanged for both. And Moses became surprised, and<sup>32</sup> *he* asked within. And *the* answer was that, “This man, in spite of all good, he did not deserve our favour. For our grace cannot be bought by good deeds. What are man’s good deeds! His whole life’s good deeds *cannot* be compared with one moment’s favour of God. How can you buy God’s grace with good deeds? And this man he pleased me for *he* enjoyed everything given to him. *His* contentment has won me.”

*It is the same thing.* When *we* cannot understand *the* pleasure and displeasure of *our* own friend in *the* world, how *then can we understand the pleasure and displeasure* of God? Who on earth can say *that* God *is* pleased with this or that? No one has ever power to make rules and laws, “By this God is pleased,” and “by this *God is* displeased.”

And now *I* come to *the* other aspect of religion, and that is the aspect of the teacher. For instance, we come to *the* question of Christ. There are some who see divinity in Christ. They say, “Christ was God, Christ is divine.” And there are others *who* say, “Christ was man, one like us all.” And when *we* come to look at this question, the man who says, “Christ *is* divine,” *he* is not wrong. If there is any divinity shown, *it* is in man. The one who says, “Christ was man,” *he is* not wrong too. *In the* garb of man Christ manifested. Those who do not want Christ a man, *they* drag down the greatness and sacredness

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30. Km.hw.: “a” omitted

31. For Mt. Sinai, see List

32. Km.hw.: “and” omitted

of *the* human being by this argument, by saying that man is made of sin and by separating Christ from humanity. But those who have called Christ God or divine, *there is* nothing wrong about it. It is in man that divine perfection is to be seen. It is in man that divinity is to be manifest. But then there is Christ's own word that, "I am alpha and omega."<sup>33</sup> And this is the one idea that many close their eyes to. That the one who said, "I am alpha and omega," was before the coming of Jesus too. The one who says, "First and last," must be after Jesus too. In *the* words of Christ himself, there is *the* idea of perfection. He attributed himself to that spirit of which *he* was conscious. Christ was not conscious of his human part, *but* of his perfect being when *he* says, "I am alpha and omega." *He did* not attribute *himself* to his being known as Jesus. He attributed it to *that* spirit of which *he* was conscious, *that spirit* of perfection that lived before Jesus and continues to live to *the* end of *the* world, for eternity. If that is so, then what does *it* matter if some say that Buddha inspired us, and millions *are* inspired by Buddha. *It is* only a difference of name. One<sup>34</sup>; after all, *it is* alpha and omega. If others *say*, Moses, *or* Muhammad, what was<sup>35</sup> *it*? By Krishna. What was<sup>34</sup> *it*? Where did *the* inspiration come from? *Was it* not from one and *the* same spirit? *Was it* not alpha and omega of which Jesus Christ was conscious? That whoever gives *the* message to *the* world *and* illuminated human *beings*, raised thousands and millions of people in *the* world, *it* cannot be but Christ *whom* one calls this name, *the* other another name. Yet human ignorance always causes wars *and* disasters on account of different religions, different communities, in order own<sup>36</sup> *the* importance *they* give to *their* own conception, *their own* corrupted conception *differing* from<sup>37</sup> *the* other. Even till now. Either<sup>38</sup> *there is* materialism, or<sup>39</sup> *on the* other part *there is* bigotedness. What *is* necessary today *is* to come to *the* first and last religion, to come to *the* message of Christ, to divine wisdom,

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33. See Revelation 1:8

34. Km.hw.: "One" omitted

35. Km.hw.: "is" instead of "was"

36. Km.hw.: "on account of" instead of "in order own"

37. Km.sh.: "have" written here; Km.hw.: "have" omitted

38. Km.hw.: "On one hand" instead of "Either"

39. Km.hw.: "or" omitted

that we recognize wisdom in all different forms, in whatever form *it* has been given to humanity. *It does* not matter if *it is* Buddhism, Islam, Judaism, Zoroastrianism, Hinduism. What does *it* matter? *It is* one wisdom, that call of the spirit that wakens man to rise from limitation, and to reach to<sup>40</sup> perfection.

And now we come to *the* third aspect of religion. The third aspect of religion is the manner of worship. There are many in different ages who have worshipped to the sun. But *they* have believed in God just the same. *The* sun was only *a* symbol. *They* thought, “This is something which does not depend upon oil or anything else, something which remains night and day.” And then there are others who gave a worship to the sacred trees and holy places, rocks and mountains of tradition. And others who gave worship to the heroes of great repute, to teachers and masters of humanity. Nevertheless, all had divine ideal. And in which form *they* worshipped, *it* does not matter. The Arabs standing in *the* desert where *there* was no house, no place, they stood in *the* open air, and bowed in *the* open space at sunset *and* sunrise. It was all worship to God. In that form *it* was given. *The* Hindus made idols of different kinds in order to make man focus *his* mind on particular objects. *They were* all different prescriptions given by doctors of souls. *They were* not pagans or heathen. *They were* only taught differently by *the* wise, different thoughts, different ways given, as *a* doctor would give *a* different prescription in order to come to *the* same goal. Therefore, the difference of worship does not make *a* different religion. Religion is one *and the* same in spite of thousand different kinds of worship.

And now we come to *the* fourth aspect. This is the moral aspect. Different religions has<sup>41</sup> taught different moral principles. But at the same time there is one human moral principle on which all is based, and *that* is justice. And it is not justice in principles and rules and regulations, but that one law which is the true religious law that is in man, that is wakened in man. As *his* soul unfolds itself, so that law becomes more and more clear to man, what is just and what is unjust. And *the* most wonderful thing about it is that a thief, *a* wicked man,

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40. Km.hw.: “to” omitted

41. Km.hw.: “have” instead of “has”

an unrighteous man, he may be most unjust to others, but when<sup>42</sup> someone is unjust to him, *he* will say, “*He is* not just to me.” *That* shows *he* knows justice too. When *he is* dealing with others *he* forgets it, but when *it* comes to himself, *he* knows justice just the same. Therefore, *we* each *are* responsible by *the* law, *the* religious law for ourselves. If *we do* not regard *it*, naturally *it results in* unhappiness. And everything *which* goes wrong *goes wrong* for *the* reason that *we* do not listen to ourselves.

And *the* fifth aspect of the religion is self-realization, which is *the* highest aspect of religion. And it is to this aspect that everything we do, prayers, concentration, good actions, good thoughts, everything leads to that one object *which* is self-realization. And how is *it* gained? Some say that we realize God by self-realization. But *it* is not true. We realize self by *the* realization of God. And whenever *a* person makes a mistake in realizing<sup>43</sup> self omitting God, he makes a mistake. And *it* is very difficult for him to realize self because *the* self known by man is *a* most limited self. The self to which *he* has<sup>44</sup> wakened from the time of birth, this<sup>45</sup> self which has made within himself, *a* conception of himself, is most limited. How much *he is* proud, conceited, how good idea *he has* of himself, yet in *his* innermost being, *he* knows his limitation, his small being just the same. *He may be* as<sup>46</sup> most successful general, *he may be* a king, yet his limitation he knows when but *a* time comes *that* *he* runs away from his kingdom. *Then* *he* knows *that* *he is* not really a king. Earthly greatness does not make him great. If *there is* anything that makes him great, *it* is only *the* effacing of himself, and *the* establishing of God in that place.

The one who says, “Begin with self-realization,” *who* has many intellectual, philosophical principles, *he gets* quite<sup>47</sup> into *a* muddle and *he* arrives nowhere. This<sup>48</sup> *are* wrong methods. Just as today, as

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42. Km.hw.: “if” instead of “when”

43. Km.hw.: “tries to realize” instead of “makes a mistake in realizing”

44. Km.hw.: “is” instead of “has”

45. Km.hw.: “the” instead of “this”

46. Km.hw.: “a” instead of “as”

47. Km.sh.: “quite” could also be “get” as the symbols for both words are the same;

Km.hw.: “he gets quite” instead of “try to do quite”, which makes sense here

48. Km.hw.: “These” instead of “This”

soon *as a person comes, they say, "I am God."* *It is insolence, it is stupidity; it is foolish to do such things. They spoil the idea of others. They are insolent to the greatest ideal that prophets, seers<sup>49</sup> of humanity have always respected, by this affirmation, by such intellectual studies. They never reach spiritual perfection. In order to reach spiritual perfection, the first thing is to destroy that false self. First this delusion must be destroyed. And how must it be destroyed? By other ways, taught by great teachers, ways of concentration, of meditation, by the power of which to forget oneself, to take one's consciousness away from oneself. In other words, to rise from his limited being. By this way, a person effaces himself from his own consciousness, and places in his consciousness, instead of his limited self, God. It is by this way that he comes to that perfection which is the seeking of every soul.*

God bless you.

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49. Km.hw.: "saviors" instead of "seers"

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Steinway Hall, New York  
May 25<sup>th</sup>, 1926

### The Control of the Mind

Beloved Ones of God,

My subject of this evening is the control of the mind. The mind has its root in Sanskrit language, which is *mana*<sup>1</sup>, which means the<sup>2</sup> man. If plainly interpreted, it means *that* the<sup>2</sup> man is his mind, although, generally man thinks *he* is his body. From a material point of view, people imagine their mind to be their brain. *But* the<sup>2</sup> brain is not necessarily the mind. The brain functions<sup>3</sup> the thought. On the brain the shadow of the thought falls. And therefore, the brain acts according to the thought, giving the physical body a sensation of that particular thought. People, not knowing that their mind is independent of *the* body and is of different substance and that of<sup>4</sup> physical body, think that their brain is the mind.

There is a statement in *the* Bible, in *the* Old Testament, that first the earth was created and then the heavens were created after the earth. That gives *a* hint to the point of metaphysics which I wish to explain to you, that the mind was created before, but was finished afterwards. And<sup>5</sup> *when it was*<sup>6</sup> said *that* heavens *were* created after *the*

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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 *mana*, see Glossary
2. Km.hw.: "the" omitted
3. Inayat Khan often uses "function" as a transitive verb
4. Km.hw.: "from the" instead of "and that of"
5. Km.hw.: "And" omitted
6. Km.hw.: "is" instead of "was"

earth, *that means* that after *the* body was finished, then the mind was finished. An infant is born, so to speak, with a vision of mind, a skeleton of mind, and then the flesh and skin is put on it. That is *the* meaning of first heaven and then earth *was* created. At the same time, the heaven is our mind if we make it so. If we do not allow it to be heaven, then it is the other place.

They say the animals have no mind. *But that* is a wrong conception. Whenever *there* is a body, there is a mind. Even the tree has a mind. The other day, speaking with Luther Burbank<sup>7</sup>, I got support to my argument when *he* said, “You ought to watch *the* tendency of *the* plant, what *it* is inclined to do. And if *you* do not watch *it*, the plant will not grow fully.” And furthermore, he spoke this very spiritual idea, unconsciously, in simple words, when he said, “I treat them as living beings. They speak to me, and I speak to them.” Jagadish Chandra Bose<sup>8</sup>, the modern scientist of India, came three years ago to Europe to different universities proving to *the* scientific world the mind of the plant.

What we call ego is made by this feeling of the mind. For an instance, when a person feels that, “I was humiliated by such and such situation,” that impression falling upon the mind has created an identification, that, “I am humble.” What is that? That is the ego. That impression the mind takes, it produces out of it a conclusion, and that conclusion is that, “I am so and so and so,” that, “I am strong, weak, great, small,” that, “I am good,” that, “I am wicked.” All these conclusions come as a result of the action of mind influenced by outer circumstances. It is therefore that the Hindus have said that man is his mind. Mind is creative, productive, and mind is receptive of impressions.

The mind and the heart are two sides of the same thing. It is the surface which is called the mind, the depth which is called the heart. For it is the surface that thinks, it is the depth that feels. As there is a tree deeply rooted into the ground and stands longer and brings forth fruits, thought deeply rooted, touching the feelings, brings about wonderful results. But when thought *is* not deeply rooted into the

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7. For Luther Burbank, see List

8. For Jagadish Chandra Bose, see List

feeling, then *it* is superficial, *it* does not bring about fruitful results. Many say that, "I have thought about it so much, but nothing has come out of it." But *they* do not know that *they* have not thought about it. Thinking really means touching the depth of the mind, which is the heart. The heart and mind both should work together in order to make the thought living and fruitful.

There are five aspects of that which is called mind or the heart. The first aspect is known as the mind, the next memory, the third reason, the fourth feeling, and the fifth the ego.

The mind thinks and imagines. To think is one thing and to imagine is another thing. Thinking is done by the power of will together with the action of mind. And imagination is automatic. Therefore, those who do not think, they imagine just the same, because *it* takes no effort to imagine. The mind is never still. If one is not thinking, then mind goes on the impression that *it* has collected automatically. And very often what they call automatic writing is very often<sup>9</sup> done on that principle. Generally when man writes, he writes his thought with a will at the back of it. But when *he* practices to write his imagination, then he makes his thought absent, the will is put aside, and *he* begins to write imagination. Nevertheless, the thought and imagination both have their place in life. Imagination is as useful and as valuable as thought as long as one knew<sup>10</sup> how to keep the balance. Sometimes an imaginative person *is* not to be depended upon. *He* believes in his imaginations and is like floating in the air. That person does not generally<sup>11</sup> stand on his feet. And yet, if it was not for imagination the artists would not have created wonderful pieces of art, the musicians would not have composed wonderful music, poets not poetry. All the beauty given to the world, *it* all comes from imagination. If *a* person loaded his mind with the weight of his will and watched each step the mind took, one could not write poetries<sup>12</sup>, not make pieces of art, not compose music. For *it* is the<sup>13</sup> automatic working of mind that produces beauty of art. And therefore,

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9. Km.hw.: "very often" omitted

10. Km.hw.: "knows" instead of "knew"

11. Km.hw.: "generally does not" instead of "does not generally"

12. Inayat Khan uses this attested (OED), but obsolete, plural for poetry

13. Km.hw.: "the" omitted

*it* is not to be surprised if *an* artist is impractical, if *a* composer is forgetful, if a poet seems to be floating in *the* air. *It* is natural with them. If *they* were not imaginative, *they* would not produce great things. Nevertheless, thought has its value. *It* is *the* thoughtful person on whom *you* can rely, for *he* stands on his own feet.

Now coming to the other aspect of mind which is memory. It is just like a photographic plate that takes all impressions that fall on it. And *it* is such *a* wonderful photographic plate! All impressions of *the* universe, as many impressions one gathers by *the* different senses, even such as just manifest once before the eyes and pass away, even such are there in what we call memory. And our thought by the power of will, as soon as *a* person wishes to know, "Who is this person? I must have seen him," memory answers, "Yes, this *was the* occasion where *you* saw this person." *It* is a record, *a* living record, which is ready to answer when *it* is called upon. No doubt, if the memory is not in right working order, that is a different question. But if not, the memory is a world in itself.

The third aspect of the mind is reason. Reason is a digestion of all experiences one has met in one's lifetime. And therefore, the older *a* person becomes, the more his reason becomes clear. In the case when *a* person loses reason, when *he* grows is *a* different case. But generally *it* is natural that *a* person reasons more as he grows. *It* is therefore *that* the reasoning faculty in children or in youth is recognized by people in *the* East as that of the old soul. A young person whose reason is clear, is called an old soul. The word *buddh*<sup>14</sup> means reason. No doubt, the reason has its surface and has its depth. In the beginning, *a* person begins to reason from all that appears outside. But then *he* begins to see what is hidden behind the veil of *the* outer world. And as *he* goes on, *his* reason *becomes* different, till *he* reaches that reason which is really called *buddha*<sup>15</sup>, the essence of all reason, when *he* cannot discuss with others<sup>16</sup> because their<sup>17</sup> reason is different. Everyone has *a* tendency *to say*, "Well, will you reason

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14. For *buddh*, see Glossary

15. For *buddha*, see Glossary

16. Km.hw.: "other people" instead of "others"

17. Km.hw.: "his" instead of "their"

with me on this point?" But those who have really touched the essence of reason, *they* do not wish to reason because no one will understand their reason.

And when one goes further, there is the heart, the factor of feeling, the fourth aspect of mind. It is according to the depth of feeling that man shows his power. Feeling has the greatest power in the world. Feeling has the greatest magnetism. It is the person without feeling who lacks magnetism. And the magnetism of the feeling is most powerful. By feeling I mean sympathy, by feeling I mean love, by feeling I mean devotion. If *a* person is insincere, if *there is* no feeling at *the* back of *his* voice, *his* word will never penetrate *and* therefore will make no impression. But when *it* comes with feeling, that word *is* just like dynamite. When the feeling is wakened in *the* hen in order to protect its young ones, *it* will fight the elephant, *it is* strong enough to stand before the horse. When one feels, one is living.

And now coming to the fifth aspect of it and that is the ego. As I have already said, *it* is made by the result produced by *the* mind after having had all different experiences. The ego is *a* wonderful phenomena<sup>18</sup>. It is the ego that raises a man to the highest grade and throws a man to *the* lowest depth. *It is the* work of *the* ego. A man may be rich, but if *the* ego feels poverty, *that it* is poor, a man may be poor. But if *the* ego is conscious of riches, *it* is rich. A man may seem to do all good things in *the* outside, but if *the* ego *is* not impressed by goodness, *he* can be most wicked in spite of all kindness *he* shows outside. Every feeling, of kindness, of goodness, of power, of honour, it all comes from the ego. Even the feeling of spiritual attainment comes from the ego.

Now I have explained the mind before you in five aspects, and now *I* want to follow the idea of controlling the mind. In order to control the mind, the wise in *the* East have practised different exercises such as *asanas*<sup>19</sup>, <sup>20</sup> which means the pose and posture. The greatest impression mind takes is of oneself. And therefore, every

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18. Inayat Khan characteristically uses only the plural of this word

19. For *asana*, see Glossary

20. Km.sh.: an illegible word, partially crossed out, possibly written in longhand; Km.hw.: a number of dots, indicating lost word(s)

posture and *pose*<sup>21</sup> in which one stands and sits makes an impression upon the mind, producing a similar effect. Therefore, you may have seen perhaps in ancient pictures of different sages sitting in different postures, such as Buddha<sup>22</sup>. All these physical outward exercises are given by the wise to the seekers after knowledge that *they* may be able to control their mind.

When the posture is practised and one can control one's nervous and muscular aspects of the body, then the next step is the breath control. Very often, people not knowing that way begin to suffocate themselves and close their breath in *the* nostrils and close *their* nostrils. Sometimes this<sup>23</sup> retain *their* breath longer and cause great injury. *It* must be naturally done under the direction of one who has done many, many years and has studied and practised fully well. But no doubt, the condition of mind entirely depends upon the condition of breath. A person who is excited and hurried and is breathing too quickly and<sup>24</sup> arrives in *a* place where *he* has to discuss a matter, *he* is not able to discuss it to his best ability, and because the breath is not in right condition to understand the affair, to think about it. That shows that in everything the control of breath is necessary. When one does not control breath, one cannot control body also. It is the rhythm of the breath which gives the control over the body. As there are several different asanas, so there are several different ways of breathing. In *the* first place, there are five rhythms of breathing, each *with its* particular character. *The* rhythm of four, *of* five, *of* seven, *of* nine, each *has a* certain effect. Besides, there is centralizing of breath, volume of breath, far reaching of breath, and then there is the assimilating of the<sup>25</sup> breath, each having its own effect on man's condition and character, also on his affairs.

Then there comes concentration. It is not necessarily to close the eyes that one concentrates. Close the eyes or not is just the same. *It is* not necessary *to be* in solitude. The one who can concentrate, *he can do it* in *the* midst of *the* crowd. Those who have mastered

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21. Km.sh.: "pause" written; Km.hw.: "pose" instead of "pause"

22. Km.hw.: "such as Buddha" omitted

23. Km.hw.: "they" instead of "this"

24. Km.hw.: ", when he" instead of "and"

25. Km.hw.: "the" omitted

concentration, their senses are in their power. They can see at will, and if *they do not* wish to see, *they* can overlook with open eyes. *They* can hear or won't hear with open ears. And all outer little disturbances which have jarring effect of <sup>26</sup> people, when *a* person reaches concentration, *he* rises above them. Every place *is* the same to him, every condition the same. *This* does not mean *that he* cannot appreciate what is good and beautiful, *that does* not mean *that he is* blind to all *that is* fine and nice, *it* only means *that he* rises above that which is undesirable.

There are many different ways of concentration. One way of concentration is to concentrate upon the<sup>27</sup> object known to a person. And that is that the memory holds an object before one's view, and one holds the memory so that *it* will not change or act automatically, but hold the same object that *it* has taken in it. That is one way. The other way is concentration of mind, that *the* mind goes on producing just like a people<sup>28</sup> the building *of* a house, naturally built. So mind goes on producing *an* idea *and* finishing it. *This* concentration is continual and active. And *the* third kind of concentration is to have an idea with a form, and at the same time to build behind that form a kind of background continually holding *the* form, at the same time *the* background finishing itself. Each concentration has a particular effect.

But now we come to our daily life, that besides all practices, one does the most essential thing in daily life. *That* is to control *the* mind under all conditions. This unruliness of mind, when *a* person says, "O no, I cannot eat this, *I* cannot drink it, *I* cannot sit here, *I* won't tolerate it, *I will* not withstand it," all these different tendencies of the mind make the mind treacherous, *and* in the end it rules the spirit and rules the person. *Life* becomes difficult, takes upon itself a great burden<sup>29</sup>. *Life* becomes a great burden for *a* person whose mind becomes unruly. Sufis, therefore, have taught as first lesson to control the mind by controlling its little fancies and fantasies.

It is very amusing. A man was telling me *he* went to *a* spiritual

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26. Km.hw.: "on" instead of "of"

27. Km.hw.: "an" instead of "the"

28. Km.hw.: "a people" omitted

29. Km.hw.: "takes upon itself a great burden" omitted

teacher to learn about God and truth. And *the first day*<sup>30</sup> *the* spiritual teacher told him *was*, “*You must fast for three days before I can receive you in my cult.*” *He* felt so uncomfortable that *he* ran away and never *again* showed himself to *the* teacher. And so *he* came to me and asked, “*Now what have you to say about it?*” *I* said, “*Your lesson was that the first thing given to you was to control from the desire of eating.*” Only control desire; if not, *you* cannot go further. *If you* want to keep *the* mind pleased and in this taken<sup>31</sup> care of and attain spirituality<sup>32</sup>, these two things *cannot* go together. That are people<sup>33</sup> addicted to comforts and little habits and cannot change them, and at the same time *they* want to control *the* mind. But in order to control *they* would<sup>34</sup> have to trouble the mind, as a horse in order to control any<sup>35</sup> on which is put<sup>36</sup> a yoke and drive it and<sup>37</sup> when to run and when to stop. *The* mind must be trained just like a horse. If one does not do that, closing *the* mind for five minutes *does* not suffice the purpose. Nothing and no one in *the* world *can* spoil man so much as *his* own mind. *Mind* makes the sensation fanciful, comfort seeking<sup>38</sup> and so weakens him every day of his life until life becomes difficult. Very often when the parents do not watch their children, *they* grow up with such weakness of mind, and life becomes very difficult afterwards. The children in good houses become so spoiled sometimes *that it* is very difficult for them to live. In spite of all comforts and everything *they* have, *they* cannot feel happy because their mind *is* not under control. There is a quotation of a great<sup>39</sup> Persian poet, *who* says, “*Whenever I have tried to make peace with my mind, even the thought of peace made my mind wage another war.*”<sup>40</sup>

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30. Km.hw.: “thing” instead of “day”

31. Km.hw.: “to take” instead of “in this taken”

32. Km.hw.: “spiritual attainment” instead of “and attain spirituality”

33. Km.hw.: “People are” instead of “That are people”

34. Km.hw.: “would” omitted

35. Km.hw.: “in order to control any” omitted

36. Km.hw.: a question mark written over “put”

37. Km.hw.: “which is taught” instead of “drive it and”

38. Km.hw.: “comfort seeking” omitted

39. Km.hw.: “great” omitted

40. In other lectures, Inayat Khan identifies this verse as coming from his murshid, Abu Hashim Madani

In Sufi terms *it* is called *nafs*<sup>41</sup>, in other words the false ego. *It* becomes spoiled and cruel first to others, and ends in being cruel to oneself. And *the* whole process of spiritual attainment is to subdue and surrender this false ego in man. When this false *ego* is properly surrendered, the real ego conquers. And it is in that battle that spiritual attainment is experienced. The Hindu legends are all the legends which symbolically express this process of killing the false ego, which is made by mind, in order to give life to *the* real ego, which is spiritual perfection.

God bless you.

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41. For *nafs*, see Glossary

Kismet Stam's shorthand and longhand reporting

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Sufi Centre, Steinway Hall  
New York, May 26<sup>th</sup>, 1926

### Insight

Beloved Ones of God,

I will speak this evening on the subject of the insight. As there are some who have short sight and others *who have* long sight, so there are some who see things of *a* far distance with the eye of their mind but who cannot see what is near them. They have a<sup>1</sup> long sight. And then there are others who have the short sight; they see all that is near them, but *they* cannot see further. As they say, there is a third eye that sees; it is true. But sometimes that third eye sees through these two eyes, and therefore, the same eyes see more clearly things than they would see otherwise. With<sup>2</sup> the help of the third eye, our eyes can penetrate through the wall of physical existence and see into the minds of people, into the words of people, and even further. When one begins to see, the first thing is that everything one's eyes see has a deeper meaning, *a* greater significance than he knew before. Every movement of the person, every gesture of the person, the form, the feature, the voice, the word, the expression, the atmosphere, it all becomes narrative of the person's nature and character. Not knowing this secret, many want to study what they call physiognomy, or phrenology, or handwriting, or palmistry. But in comparison to the

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A highly edited version of this lecture appears as part of the Sufi Message series, vol. IV (215-221), not included in the notes.

Notes:

1. Km.hw.: "the" instead of "a"
2. Km.hw.: "By" instead of "With"

clear vision all these different sciences are limited. They have a certain meaning, but at the same time, when you compare these limited sciences with the insight that man has, they prove to be too small. Besides, the character reading is not learned, it is discovered. It is a sense that awakens. You do not need to learn it. You know it.

That is one kind of insight. Then there is another insight which is in affairs. Be it a business affair, a professional affair, a condition, a situation in life, once the insight is clear one has the grasp of the situation. Because what makes things difficult in life is lack of knowledge of things. There may be a small problem. But when *you* do not know, it becomes a<sup>3</sup> heaviest and worst problem. It is because one cannot understand it that makes it worse. And you may analyse *a* problem and reason it out, but without insight it will always be puzzling. It is the development of the<sup>4</sup> insight that gives you a clear vision in affairs, conditions, and in the problems of life. There is impression, there is intuition, there is inspiration, there is dream, and there is revelation. In these different aspects the insight shows itself.

What do I mean by impression? When we get an impression of a person, the one who can get an impression *of a person*<sup>5</sup> need not wait and see how *the* person comes out. *He* knows it instantly. And very often many have *a* feeling at first sight of *a* person, whether a person will be their friend or unfriendly, at the first sight. When someone comes and tells me, "I am very interested in your philosophy, but before I take *it* up, I want to study it," I tell you, *he* may study it<sup>6</sup> for thousand years and he will go on studying it and not get to that insight. It is the first moment, either you are my friend or not my friend. For the friends it does not take many years to develop a<sup>7</sup> friendship. *When* two persons meet, a confidence is established, *you do* not need years in order to become his friend. It is foolish. Besides that, one gets an impression and<sup>8</sup> one has to make a person one's business partner or one's colleague in profession. If in that impression

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3. Km.hw.: "the" instead of "a"

4. Km.hw.: "the" omitted

5. Km.hw.: "the one who can get an impression of a person" omitted

6. Km.hw.: "it" omitted

7. Km.hw.: "a" omitted

8. Km.hw.: "if" instead of "and"

one feels that *it* will not go right<sup>9</sup> and *one does* not listen, in *the* end it is a failure. And if one took impressions first, *one* is<sup>10</sup> really safe and it comes in an instance<sup>11</sup>.

Intuition is deeper still, because by intuition you get a warning. Intuitively you feel this person will one day deceive me, or turn against me, or prove faithful to me, sincere, *to* rely<sup>12</sup> upon. Or in this particular business I will have success or failure. One knows it. But the difficulty is in distinguishing the right intuition. *That is the* great question. Because as soon as intuition springs up, the reason, its competitor, rises also and says, "No, it is not so." And then *there is* conflict in *the* mind *and* you cannot distinguish, because *there are* two feelings at the same time. If *a* person makes a habit to catch the first intuition and save it from being destroyed by the reason, then intuition is stronger and one can benefit by it. *There are* many intuitive people, but *they* cannot distinguish between intuition and reason, and sometimes *they* muddle *them*, because very often the second thought, being the last thought, *it* is more clear before one's vision than the first. Therefore, *the* intuition *is* forgotten and reason remembered. And<sup>13</sup> *then* a person calls *it* intuition *and* *it* is not so.

Besides, those who doubt intuition, their intuition doubts them. In other words, the doubt becomes *a* wall between themselves and *their* intuitive faculty. And there is a psychological action: as soon *as* intuition has sprung, doubt and reason have sprung, so that *their* vision is bleared.

The intuition of dogs and cats and of horses and<sup>14</sup> sometimes seems to be more clear than *in* man. They know if there is going to be a certain accident, *if* death is going to occur in *the* family, disease, fire in house or any such accidents<sup>15</sup>. *They* know beforehand *and* give people warning. *But* people *are* so busy in *their* daily occupations *that*

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9. Km.hw.: "right" omitted

10. Km.hw.: "would be" instead of "is"

11. Km.hw.: "and it comes in an instance" omitted

12. Km.hw.: "be relied" instead of "rely"

13. Km.hw.: "And" omitted

14. Km.sh.: an illegible word, possibly written in longhand, which could be "cows"; Km.hw.: "and" an illegible word omitted

15. Km.hw.: "disease, fire in house or any such accidents" omitted

*they do* not respond to *the* intuition of the animals. People believe in the East<sup>16</sup> that small insects know about happenings and give a warning to those who can know it. And it is true. Besides, always birds give a warning of the storm and wind, and of the rain and of the absence of rain.

Inspiration comes to some few, specially those *who are* artists, painters, sculptors, singers, poets, musicians, thinkers, writers, inventors. Inspiration is a gift. It is like a room opened before *a* person in which all beautiful things are to be found. Everything one wants to have is at hand. And therefore, for a poet or musician to get an inspiration, no striving is necessary. There is no effort needed. He must only feel inclined to it and he just reaches it. And you might ask what is this storehouse<sup>17</sup> where inspiration comes from? It is the divine mind which has in it all knowledge. One has only to reach it and the knowledge comes in one's grasp. *A* person may make *an* effort of producing something worthwhile for *a* long time and not accomplish it. And yet by *the* help of inspiration one can accomplish it at once. *A* poetry, *one may* not *be* able to finish *it* in six months' time. *And* it is finished<sup>18</sup> in an inspirational mood<sup>18</sup> in a moment. And that which is made inspirationally is greater than that<sup>19</sup> made by effort. And all things made in inspiration have made the greatest impression upon people. *They* are living things, any things produced of inspiration<sup>20</sup>, and *they* have their charm forever; inspirational<sup>21</sup> poetry, music, one is never tired of these things.

*Now coming to* dreams. We have different kinds of dreams. There is one kind which is automatic action of mind. Whatever *one* experiences in *the* day, *the* same line mind goes over same line<sup>22</sup>. Therefore, *it* is reproduced in the dream. And then there is another kind of dream that is *the* contrary to what must happen. If one is going to be happy, one sees oneself unhappy, *if one is going to be*

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16. Km.hw.: "in the East believe" instead of "believe in the East"

17. Km.hw.: "this storehouse is" instead of "is this storehouse"

18. Km.hw.: "it is finished" moved to after "mood"

19. Km.hw.: "anything" instead of "that"

20. Km.hw.: "inspirationally" instead of "of inspiration"

21. Km.hw.: "inspirational" omitted

22. Km.hw.: "at night" instead of "same line"

successful, one sees oneself fail.<sup>23</sup> Everything that is to happen, that is contrary to it.<sup>23</sup> It is a kind of upset condition of mind, *just like* that in *a* certain glass when *a* thin person looks *at* himself he sees *himself* stout, and when a thick person looks in it, he sees himself thin. *It* is in the same way. Everything looks contrary to what *it* is.

And the third kind of dream is symbolical dream, *and* this is *the* most interesting dream. That the greater *a*<sup>24</sup> person, the subtler the symbolism of his dream. With the grossness of the person the symbolism is gross. The more evolved *the person*, the more fine, artistic, and subtle *the dream*.<sup>25</sup> And that is the most interesting part of the dream.<sup>25</sup> For an instance, to a poet there will be poetic symbols, and the dream of *a* musician *will have* musical symbols, in *the* dream of *the* artist *there will be* symbols of art.

And then there is realistic dream, that one sees actually what is going to happen. That also gives us insight into what we call fate, that all we call accident is only our conception. Because *we* did not know *it* before, *we* call *it* accident. But *there* is a plan; *it* is all planned out and known before to *the* spirit and those who know it. There are sages who know of their death a year before always<sup>26</sup>. So there is no such thing as accident. When *a* person does not know, *it* means *he* does not see. But it is there.

Revelation is still greater. It is the perfection of insight. It is a greater development when once *one* has revelation. *It* begins *when* a person feels in tune with everybody, everything, and every condition. But in order to come to that stage one must develop to it. *The* heart must be tuned to that stage, *to* that pitch, that one feels at-one-ment<sup>27</sup> with persons, objects, and conditions. For an instance, when one cannot bear the climate, it only means *that one* is not in harmony with the climate; when *one* cannot get on with persons, *that one* is not in harmony with persons; and<sup>28</sup> when one cannot get on with affairs, *that* one is not in harmony with affairs. If *the* condition is hard off, one

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23. Km.hw.: "Everything that is to happen, that is contrary to it." omitted

24. Km.hw.: "the" instead of "a"

25. Km.hw.: "And that is the most interesting part of the dream." omitted

26. Km.hw.: "always" omitted

27. Inayat Khan used this word in its etymological sense, at-one-ment

28. Km.hw.: "and" omitted

shows that one is not in harmony with the condition. Sages in *the East* used to be called *balakush*<sup>29</sup>, means who took the draught of all difficulties. *They* called *the* difficulties of life as *a* wine to drink; once you drink, it has gone. *They* were not afraid of it, *they did* not want to keep out *of it*. *They said*, “If this moment *we* keep out, next moment *it* will meet us; *it* will meet us one day. If *we* escape one moment, *the* other moment *it* will meet us. So let it come such *as it is* and *let us* drink it as a wine.” The principle of *mahadeva*, of the dervishes and<sup>30</sup> of great *fakirs*<sup>31</sup>, of all sages *is* this one principle, to drink all difficulties as a wine. Then there is no more difficulty. When one is in tune with life, then life becomes revealing, because then one is friend with life. Before that, one was strange with it. Attitude makes such a difference. And it is the difference of attitude that makes a person spiritual or material. Nothing *need be* changed, only *the* attitude.

Very often people ask, “What is Sufism? Is *it a* religion? Is *it a* philosophy?” I say, “*It is* not a religion, because *it has* not any dogmas. *It is* not a philosophy because *it has* no particular theories.” *They ask*, “*Then* what is *it?*” I say, “It is an outlook<sup>32</sup>, *it is a* certain outlook on<sup>33</sup> life that makes you a Sufi. *It is* not holding *a* theory, or *to be* subject to *a* certain dogma.” One might ask, “What attitude?” And in short<sup>34</sup> I will say, “Friendly attitude to friend and foe alike, to things agreeable and disagreeable, to all conditions.” When you are rising and *when you are* falling, *when you are* successful and *when you have* failed, in pain and in comfort, to be in tune with it all. The great person is the one who is always friendly inclined to all persons and to all conditions that one meets in life. That develops the revelation. Then things and beings in life begin to reveal to *a* person and one gets a greater knowledge.

And now, what lesson do we learn from this, to develop insight? The lesson we learn is this, that not to become excited by any

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29. For *balakush*, see Glossary

30. Km.hw.: “and” omitted

31. For *mahadeva* and *fakir*, see Glossary

32. Km.hw.: “attitude” instead of “outlook”

33. Km.hw.: “attitude toward” instead of “outlook on”

34. Km.hw.: “answer” instead of “short”

influence that tries to take us out of tune, but to keep in tune under all conditions of life, to keep one's equilibrium, *one's* tranquillity under all conditions of life. *It* sometimes is<sup>35</sup> *very* difficult to keep one's equilibrium when *the* influences of life are shaking us, and to keep through it all one's poise; *it* is difficult in *the* face of influences which oppose to keep friendly attitude. But at the same time, because *it* is difficult, it is a great attainment. To attain anything valuable and worthwhile one has to go through difficulty. But one does not pay for it. One learns without paying for it. It is something that one can practise in everyday life because from morning till evening *we are* continually among jarring effects from all sides. Therefore, *there is* plenty of opportunity of practising this lesson of keeping friendly attitude towards everyone, and meeting courageously every condition, and taking upon oneself all influences that come along. It is in this way that a greater insight into life is attained.

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*Q.: When a person killed by a train, was it his tendency<sup>36</sup> to die?*

A.: Yes.

*Q.: When a person is guided by reason in life instead of being guided by intuition, what becomes of intuition?<sup>37</sup>*

A.: Reason and intuition are two competitors, and yet both have their place and<sup>38</sup> *their* importance, and *their* value. And *the* best thing would be first to try and catch the intuition and distinguish and know and recognize *it* as intuition, and then reason it out.

*Q.: Can one attain unlimited knowledge without a scientific foundation?*

A.: The scientific *knowledge* is never a foundation. The scientific knowledge is always an outcome of intuition. *It is a* seeming

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35. Km.hw.: "is sometimes" instead of "sometimes is"

36. Km.hw.: "destiny" instead of "tendency"

37. Km.sh.: the word order appears to be different in sh., but does not make sense

38. Km.hw.: a comma instead of "and"

foundation, but *it* is never *a foundation*. Science has never been learned from science, *it has been* learned from intuition. On *the* foundation of science other science *has* been formed. *But the* foundation is intuition. No doubt, what *is* built today as something higher<sup>39</sup> is built upon the science. *But the* foundation is not science. The foundation is human faculty.

*Q.: How is stability of mind to be attained?*

A.: By *the* love of all that is stable. A person without a stable mind is worthless. *It does* not matter what capacity *he* has, what quality, the one *whom* you cannot rely upon, whatever *he* be to you, your friend, or *your* cooperator<sup>40</sup>, or *your* assistant, or *your* servant, or *your* master, in any capacity *he* is worthless *if his mind is not* stability<sup>41</sup>. Therefore, *stability* is the sign of the everlasting life shown in the midst of this life of changeability.

*Q.: If all is mapped out, how does free will come in?*

A.: It is always mapped out by the free will.

*Q.: Are accidents prepared by unseen teachers or by our own karma?*

A.: Unseen teachers are not interested in accidents, why should they? If you say, “our own karma,” yes, but even *I* would not emphasize that. I would give the words of Christ in answer to this question, that, “Because his actions may be known, all that is done in this way.” In other words, if one says, “Why should there be a drum in the orchestra, why *should there be* a flute<sup>42</sup> in *the* orchestra? I should say, “In order that *the* music may be played as *the composer* wished *it* to be played.” Maybe *that* from our mind *it* is disagreeable. But *the* composer has written music which requires *the* drum and *the* flute<sup>42</sup>. In *the* same way, all that is<sup>43</sup> useless was all there for some purpose, all making *the* divine symphony. We say, “Why is this?” And that<sup>44</sup>

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39. Km.sh.: a word written in longhand, starting with “impro...”

40. Km.hw.: “confrator” instead of “cooperator”

41. Km.hw.: “stable” instead of “stability”

42. Km.hw.: “trumpet” instead of “flute”

43. Km.hw.: “seems” instead of “is”

44. Km.hw.: “But it” instead of “And that”

is our limited mind *which* sees<sup>45</sup> that. In reality, everything has its place and its purpose. Someone asked in jest to the Prophet that, “Why were mosquitos created?” And the Prophet said, “That you may not sleep all night, but devote some of your night in prayers.”

*Q.: How to distinguish between automatic and other forms of dreams?*

A.: By *the* dreams themselves.

*Q.: Is it true that with the evolution of the race the physical sight will disappear?*

A.: No, *it* should not necessarily disappear. On *the* contrary.

*Q.: What about being in tune with bad habits?*

A.: *One could* not correct bad habits, if *one were* not in tune with them. The one who says to a person who smokes, *he* cannot correct him of that habit. But the one who sits with him and tells him naturally to get rid of this habit, *he can correct him*. The woman who says, “My husband drinks, *I* cannot go near him,” will not cure him. *But* the one who will go in the street and pick him up and not feel ashamed of it, it is she who was<sup>46</sup> in tune with him and will raise him and will cure him and help him toward evolution. It is not by thinking that, “Because it is a bad habit, or *the* person is bad and wrong, *I have* nothing to do with him.” It is by our friendliness, by our sympathy, by our understanding that *we* get closer with the person.

*Q.: Please explain more fully the three methods of concentration.*

A.: The one method of concentration was to make the mind as a mirror and let *the* object one sees reflect in it. Another *method is* like little children *do*: *they* take bricks and tiles and make a little house. *To take* different impressions and to build a thought. *It is* constructive thought. And *a third method is* to take one thought, one form, and that form is fixed and unchangeable, and *the* background *is* improved. *This is* another kind of concentration.

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45. Km.hw.: “says” instead of “sees”

46. Km.hw.: “is” instead of “was”

*Q.: How can one develop intuition without reason interfering?*

A.: As *I* have already said, one must develop self-confidence and trust in one's intuition. And even *if it* proved wrong once or twice or thrice, still *to* continue, in time *one will* develop trust in one's intuition, and so intuition will be clear.

God bless you.

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Kismet Stam's shorthand, longhand and typed reporting

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Sufi Centre, Steinway Hall, New York  
May 27<sup>th</sup>, 1926

### Mystic Relaxation

Beloved ones of God,

I am going to speak on the subject of mystic relaxation, a subject of the greatest importance because the whole spiritual culture is based and built upon this one subject, and yet there is so little spoken about it and written about it. *It is* a subject which is experienced by all sages and studied by them, and it is by the full understanding of this subject that they attained to greater power and inspiration.

Before I begin the subject, I would like to explain that life is rhythm. And this rhythm is to be divided into three stages, and in every stage this rhythm changes the nature and character of life. The one rhythm is mobile, the other is active, and the third is chaotic. The mobile rhythm is creative, is productive, constructive, and through that rhythm all power and inspiration is gained, peace is experienced. Then the further stage of that rhythm which I have called active, that rhythm is *the* source of success and accomplishment, of<sup>1</sup> progress and advancement, *the* source of joy and fulfilment. And the third stage of

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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 of the questions and answers, 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 own shorthand transcription of the text of the lecture, without questions and answers. *italics* indicate material in the typescript which is not in the sh.
- Sk.tp. = a typescript made by Sakina Furnée, nearly identical to Km.tp. and mentioned only where it differs

A highly edited form of this lecture appeared in the Sufi Message series, vol. IV (162-166), not included in the notes.

#### Notes:

1. Km.tp.: "or" instead of "of"

this particular<sup>2</sup> rhythm, which I have called chaotic, is *the* source of failure, of death, of disease and destruction, *the* source of all pain and sorrow. The first kind of rhythm is slow, the second kind is faster, and the third kind is most quick. The direction of the first is direct, of the second is even, and of *the* third is zigzag. When they say, “That person is wise and thoughtful,” that person is in that<sup>3</sup> first rhythm; and when *they* say, “*That* person is persevering and successful,” *that* person is in the second rhythm. And when *they* say, “This person has lost his head, *and has gone astray*,” *he* is in the third rhythm. *He* is either digging his own grave or *the* grave of *his* affairs. *He* is his own enemy. Everything *he* wants to accomplish, *if he wanted to* advance or *to* progress, *it* all goes down to destruction because *he* has taken this third rhythm, the chaotic and destructive rhythm. Therefore, *it* is up to us to tune ourselves either to *the* first, to *the* second, or *the* third rhythm, and accordingly will become our condition in life.

But then you might say, “Have not any<sup>4</sup> planetary influences to do with our life?” Yes, but even planetary influences, how do *they* work on you? *If you have put yourself* in that<sup>5</sup> rhythm, *these influences have* no power to bring about success or failure, *if only you put yourself* in that rhythm and if to<sup>6</sup> similar result *and* comes environment<sup>7</sup> *in the* same way. *If you are* in favourable or *in* unfavourable or *in* congenial surroundings, *it* all means *that you have put yourself* to that particular rhythm. When *you* experience success, good luck or bad luck, good or bad fortune, *it is according to* the rhythm *you have brought about*.

Now *you* might<sup>8</sup> ask, “Where *is this* power to be found, how *is it* to be realized?” *If a person* thought and thought<sup>9</sup> *about it*, *he* can very easily realize it physically and<sup>10</sup> mentally and spiritually. And how? There is a time when the body is in a perfect calm condition and there is a time when *the* body is excited, the breath has lost its rhythm, *it is*

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2. Km.tp.: “particular” omitted

3. Km.tp.: “the” instead of “that”

4. Km.tp.: “any” omitted

5. Km.tp.: “a particular” instead of “that”

6. Km.tp.: “there will be a” instead of “and if to”

7. Km.tp.: “the environment comes” instead of “comes environment”

8. Km.tp.: “may” instead of “might”

9. Km.tp.: “thinks” instead of “thought and thought”

10. Km.tp.: a comma instead of “and”

not regular, not even but uneven. That is a chaotic condition. *And* when the body has a regular circulation and proper rhythm, *and* even breath, then a *person is* capable of doing things, accomplishing things. And when *the* body is restful, comfortable, relaxed, at that time one is able to think about things, inspirations come<sup>11</sup>, revelations come, one feels quiet, *one has* enthusiasm and power. In Sanskrit language *the first rhythm* is called *sattva*, *the second rajas*, and *the third tamas*<sup>12</sup>. *It is* from the middle rhythm *that the word come raja*<sup>13</sup> *which* means, the one who has persevered with his sword *and* made a kingdom. His rhythm is the middle rhythm. *The first rhythm* now and then *is* called *sand*<sup>14</sup>, which comes *to the* same as saint in English. From *the first rhythm* comes goodness,<sup>15</sup> which brings about greater rhythm. And *tamas* is which leads one astray and brings about all destruction. Now since I have explained these three rhythms<sup>15</sup> we have in our lifetime<sup>16</sup>, a certain time in one rhythm, a certain *time* in another<sup>17</sup> *rhythm*, and a certain time in *the third rhythm*, in everyday life also<sup>18</sup>. And yet in our life one rhythm is predominating with all changes, whether a person has that third rhythm<sup>19</sup>, or<sup>20</sup> *the second*, or *the first rhythm*.

One who has *the first rhythm* has always a power to accomplish things. *And* as it is in *the body*, so *it is* in *the mind*. *Body and mind* are so much connected together *that* whatever rhythm *the mind* has, *the body* has; and then the rhythm which is predominating in body and mind, *the same rhythm is the rhythm of your soul*. I have known of a king that, when there was a certain problem brought by *his* ministers, *he* used to say, “Read it again,” and *the minister would* read it again. Maybe<sup>21</sup> four lines and<sup>22</sup> *he would* stop *him* and say, “Read it again,”

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11. Km.tp.: “come” omitted

12. For *sattva*, *rajas*, and *tamas*, see Glossary

13. Km.tp.: “raja has come” instead of “come raja”

14. For *sand*, see *sant* in Glossary

15. Km.tp.: “which brings about ... explained these three rhythms” omitted

16. Km.tp.: “life” instead of “lifetime”

17. Km.tp.: “the other” instead of “another”

18. Km.tp.: in everyday life also” omitted

19. Km.tp.: “the third” instead of “that third rhythm”

20. Km.tp.: “or” omitted

21. Km.tp.: “after” added

22. Km.tp.: “and” omitted

and *the* minister would read it again. And after *he* had heard *it* three times, *his* answer would be perfect. But what do we do sometimes when we converse with people, even the conversation of the other<sup>23</sup>? Before *the* conversation has stopped, *we have* answered it. So impatient *we are* and eager to answer and excited about it, that one among hundred *persons* stops to hear what *another* person says.

*It* is the wrong rhythm, *the* chaotic rhythm, *which* brings about chaotic results. Where does war come from? <sup>24</sup>Do you think any nation wanted a war? No nation, ask them; where comes from?<sup>24</sup> From chaotic action. *When there is one*<sup>25</sup> chaotic action, *nations become* involved, other nation in our<sup>26</sup> world,<sup>27</sup> into the<sup>28</sup> war. Whenever<sup>29</sup> chaotic action, the whole world *may be* involved into war. When people doubt about<sup>30</sup> that word, that religious belief, Christ having saved the whole world, *they* cannot understand it. *They* say, "Man saves himself." But *they* do not know that one man can ruin the whole world and one *man* can save the whole world. By that rhythm *he* can save the whole world, if that influence in world<sup>31</sup>. When *there is a* chaotic influence, *it* goes just like a liquor in thousands of people. *It* is just like *a* germ of disease, of plague, from one person going through the whole country, just by one person. If that is true mechanically, then psychologically *it* can be true that one person's chaotic influence can put *the* whole world in despair, though *it is* very difficult for people of common sense to understand and<sup>32</sup> digest it. But at the same time is logical just the same.<sup>33</sup> Very often *it* is one man in *the* nation who brings about disaster. *It* is according to his rhythm.

The depression of<sup>34</sup> *the* Turkish nation was so depressed from

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23. Km.tp.: "even the conversation of the other" omitted  
 24. Km.tp.: "Do you think ... where comes from?" omitted  
 25. Km.tp.: "one" omitted  
 26. Km.sh.: "our" could also be "other"  
 27. Km.tp.: ", other nation in our world," omitted  
 28. Km.tp.: "the" omitted  
 29. Km.tp.: "By" instead of "Whenever"  
 30. Km.tp.: "about" omitted  
 31. Km.tp.: "if that influence in world" omitted  
 32. Km.tp.: "understand and" omitted  
 33. Km.tp.: "But at ... just the same." omitted  
 34. Km.tp.: "The depression of" omitted

every side have had<sup>35</sup> wars on poor country, make that no money<sup>36</sup>; and with nothing but all the time a disappointment, *it* had gone down and down to the depths. *And there* came only one man, Kemal Pasha<sup>37</sup>. And that<sup>38</sup> rhythm action, what<sup>39</sup> put action in thousands and thousands of dead souls *which were* waiting for some result, hungering without food, disappointed with every effort. And one *man* cheers them all up and picks *them* up, the whole country. We can see the condition here<sup>40</sup> *with* Mussolini *in* Italian nation<sup>41</sup>, where every action was powerless because of so many different thoughts and parties, thoughts going everywhere, depressed<sup>42</sup>. There was no united effort, no concentration. There,<sup>43</sup> after *the* tiredness of *the* war, there comes one man and lifts up the thoughts of *the* whole country. *And this is the* outer plane, in *the* spiritual plane *it is* still more powerful. Only those *who work* on *the* spiritual plane *do not* manifest to view. *What happens* in *the* political world *is* known, but in *the* spiritual world great things *happen and they are* but<sup>44</sup> not known. And *why is* their part<sup>45</sup> influence greater and<sup>46</sup> more powerful? This comes from<sup>47</sup> their rhythm.

Now<sup>48</sup> *there is an* interesting story used to be<sup>49</sup> *about* a *mazdhub*<sup>50</sup>, means<sup>51</sup> *a* highly evolved soul *who yet*<sup>52</sup> keeps himself before people like someone *who is* insane, *who is* not in his mind. But in *the* East some people recognize them and give them due respect.

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35. Km.sh.: an illegible sh. symbol that could be "added"

36. Km.tp.: "and the wars had made the country so poor" instead of "have had wars on poor country, make that no money"

37. For Kemal Pasha, see Ataturk in List

38. Km.tp.: "his" instead of "that"

39. Km.tp.: "action, what" omitted

40. Km.tp.: "here" omitted

41. Km.tp.: "Italy" instead of "Italian nation"

42. Km.tp.: "thoughts going everywhere, depressed" omitted

43. Km.tp.: "There," omitted

44. Km.tp.: "but" omitted

45. Km.tp.: "part" omitted

46. Km.tp.: "greater and" omitted

47. Km.tp.: "Because of" instead of "This comes from"

48. Km.tp.: "Now" omitted

49. Km.tp.: "used to be" omitted

50. For *mazdhub*, see *majdhub* in Glossary

51. Km.tp.: "a majdhub is" instead of "means"

52. Km.tp.: "yet" omitted

*They* do not care for it; on *the* contrary, *they* do not like to be recognized. Their every action *is like* of acting like<sup>53</sup> *an* insane person because *they* want to shield themselves from *the* eyes of others to be in *the* midst of *the* crowd in the world and yet out of *the* world. A mazdhub was allowed in Kashmir to wander about in *the* garden of *the* palace of *the* maharajah<sup>54</sup>, not long ago lived<sup>55</sup>. And there was a little<sup>56</sup> miniature canon on the doors<sup>57</sup> of *the* garden. And<sup>58</sup> this mazdhub used to get in *a* condition and<sup>59</sup> would make a sound like gunfire and he<sup>60</sup> would feel very excited. People *used to* go and tell *the* maharajah about it, *knowing that* now war was anticipated. When *the* mazdhub came into that rhythm there was a war, *there was an* enemy waiting somewhere, and *they* had to prepare *because there was* going to be war. Now how *did* this mystic feel *it*? By the rhythm. His consciousness *was* all around the world. When *there was* war coming, then in his being this rhythm came; *and* he acted in *the* same way as *the* world in order to give warning *of* what was coming.

And now we come to the life of Napoleon<sup>61</sup>. Some appreciate his life and some not. But at the same time, during the war he was the inspiration and power and backbone of the whole movement, *he was the* spirit of the movement. His<sup>62</sup> army now *has* another strength; *it has* not that patriotism, *it* has no idea of it! If anything<sup>63</sup> *it was all* Napoleon's spirit. And at the same time, during his anxiety of war, *his* activity of war, he used to have some moments of silence, even sometimes on horseback. And<sup>64</sup> while *he* was sitting on horseback and going to<sup>65</sup> this silence, he would recuperate all *the* strength lost in his responsibilities and in *the* continual calls of war. It must be

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53. Km.tp.: "the action of" instead of "of acting like"

54. For *maharajah*, see Glossary

55. Km.tp.: "lived" omitted

56. Km.tp.: "little" omitted

57. Km.tp.: "near the gate" instead of "on the doors"

58. Km.tp.: "And" omitted

59. Km.tp.: "when he" instead of "and"

60. Km.tp.: "he" omitted

61. For Napoleon, see List

62. Km.tp.: "The" instead of "His"

63. Km.tp.: "If anything" omitted

64. Km.tp.: "And" omitted

65. Km.tp.: "through" instead of "to"

remembered that war at that time *was* not such as now and<sup>66</sup> so many people *are* responsible. And then<sup>67</sup> he had all the responsibility. For<sup>68</sup> five minutes on horseback, *he would* feel fresh after having closed his eyes. What was it? *He* had the key to relaxation. What is *relaxation*? *It is* tuning oneself to a desired rhythm.

*It is* not to be surprised and<sup>69</sup> *to be* laughed at when pupils of<sup>70</sup> sages *keep* one hand raised up, *or when they are* standing perhaps with *their* head on *the* ground and *their* feet up, *or when they are* sitting perhaps<sup>71</sup> in one posture. It has some reason. There are the different ways of the artists<sup>72</sup> who know the art of relaxation. They know how to bring about a relaxed condition in the body and in their mind. If I were to tell *you* my own experience, continually for about twelve years I have<sup>73</sup> had three hours sleep at night and sometimes even not three hours sleep; perhaps *a little* rest in *the* day, *a little* nap, but that does not give all the sleep necessary. *And* all those twelve years *I* never felt sick. *I was* never ill. *I had* all the strength necessary *and was* perfectly well because of the practice of relaxation.

And now we come to *the* idea, how do we relax? It is not by sitting silent with closed eyes, because when *the* mind is giving attention on *the* body of thought, of feeling, then *the* body *is* not relaxed because *the* mind is torturing the body. And when *the* feeling is giving attention on *the* mind, then *the* mind is tortured. And in this torture, *even if the eyes are* closed eyes<sup>74</sup>, *even if we* are sitting in *a certain* position<sup>75</sup>, *it* does no good. Where relaxation comes is in considering three points of view, *the* point of view of *the* physical body, *the point of view of the* mind, and *the point of view of the* feeling. The point of view of the physical body is this, that one must accustom oneself to get a power or *to* have influence on one's

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66. Km.tp.: "when" instead of "and"

67. Km.tp.: "At that time" instead of "And then"

68. Km.tp.: "And after" instead of "For"

69. Km.tp.: "or" instead of "and"

70. Km.tp.: "pupils of" omitted

71. Km.tp.: "perhaps" omitted

72. Sk.tp.: "artists" crossed out by hand and "mystics" substituted

73. Km.tp.: "have" omitted

74. Km.tp.: "eyes" omitted

75. Km.tp.: "posture" instead of "position"

circulation and pulsation; and that one can do together with breath, with *the* power of thought *and* by<sup>76</sup> power of will. By will power *you* can bring about a condition in your body that your circulation takes a certain rhythm. It is decreased according to will. *The* same thing *you* can do with regulating your pulsation by the power of will. No sooner the will has taken in own<sup>77</sup> hand *the* circulation and *the* pulsation of *the* body, *then the* will has in hand a meditation of hours of sages<sup>78</sup>. *It* is for this reason that *sages can meditate for hours and hours, because in end*<sup>79</sup> *they have mastered their* circulation in body, blood<sup>80</sup>, *they* can breathe at their will slower or quicker. At the same time the pulsation<sup>81</sup>, and when there is no tension on your nervous system, *on your* muscular system, then *you* get such repose that *the* sleep of ten days cannot bring about. Therefore, to have relaxation does not mean to sit quiet; *it* is to *be able to* remove tension from your system, *from your* circulation, and<sup>82</sup> *from your* pulsation, *from your* nervous and muscular system.

And now we come to *the* subject of mind, how to relax the mind? Relaxation of the mind is to first make the mind tired. The one who does not know make<sup>83</sup> exercise, *how to make the mind tired, he can never relax his mind*. Concentration is the greatest action you can give to your mind, because *the* mind is held in position on *a* certain thing. Naturally, after that *it* will relax, and when *it* relaxes *it* will gain all power.

And now coming to *the* question, how to relax feeling. *It* is by feeling deeply. The Sufis in *the* East in *their* meditation have music played that stirs up the emotions to such *a* degree that *the* poem they hear becomes a reality. Then comes the reaction, *which* is relaxation. All that was blocked up, *every* congestion *is* broken, *and* inspiration, power, and *a* feeling of joy and exaltation come to a person.

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76. Km.tp.: "with the" instead of "by"

77. Km.tp.: "own" omitted

78. Km.tp.: "of sages" omitted

79. Km.tp.: "in end" omitted

80. Km.tp.: "in body, blood" omitted

81. Km.tp.: "At the same time the pulsation" omitted

82. Km.tp.: "and" omitted

83. Km.tp.: "the" instead of "make"

It is by these three kinds of relaxation that one becomes prepared for *the* highest relaxation, *which* is to relax the whole being, body *in* repose, mind at rest, heart at<sup>84</sup> peace. *It* is that experience which may be called *nirvana*<sup>85</sup>, that ideal of the thinkers and meditative souls, *it* is that which<sup>86</sup> *they* want to reach, because in it there is everything, because it is by that condition that each person *becomes* as a drop *that* is assimilated or submerged in *its* origin for that time. And being for one moment *submerged* means that all that belongs to *the* origin is extracted by this drop, because *the* origin is *the* essence of all. *The* drop has taken from *its* origin everything it has in life. *It* is newly charged and has become again illumined.

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*Q.: The question is, if accidents are meant to be, or if they are preordained by God?*

*A.: In this the questioner wants me to commit myself. If I say they are preordained by God, it would be a great blame to God. Because very often a person becomes unhappy by an accident. And one might think there is a great cruelty there in that direction*<sup>87</sup>. And at the same time, there is not one action that takes place without the command of God. Not one tittle<sup>88</sup> can move, there is no movement without the command of the supreme spirit, because every motion is under the control and command and directed by the wisdom of the supreme being. Only it cannot be said. As soon as *we* say that *it* is so, *we* have to give reason why a person broke his leg in *the* street, why *this* cruelty *was* done. Therefore, *one* cannot answer that question, because a person only sees, "Poor man, *that* he must suffer so much." *That* is all he sees, all he can say<sup>89</sup>. *He* does not know the greater justice, the adjustment of *the* whole action of *the* universe, *because* he has no insight in *the*

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84. Km.tp.: "in" instead of "at"

85. For *nirvana*, see Glossary

86. Km.tp.: "which" omitted

87. Km.hw.: "in that direction" omitted

88. A word used in translations of the Bible to indicate a very small thing, "a jot and a tittle"

89. Km.hw.: "see" instead of "say"

scheme of *the* whole universe. Therefore, our knowledge *is* so limited. When from our knowledge *we* judge the action of God, *we judge* wrongly, *we* go astray. Therefore, *the* prophets always taught, “Remember God, the most merciful, the father and mother and most beloved. *Do* not go astray in judging God wrongly. *You* cannot see in *the* justice of *the* justice of God.” *The* best thing to do, *the* best we can is *to* judge ourselves how can make use of<sup>90</sup>, not even to judge another person. In this way we can advance and can attain to a greater ...<sup>91</sup>

*Q.: How to have success in concentration on<sup>92</sup> business and in our private affairs at home?*

*A.:* As I have said, *there are* three rhythms. If *one* keeps tuned to the third rhythm, *one is* sure to have failure in everything. If *one keeps* tuned to the second rhythm *there will* certainly be success. But we cannot tune ourselves to *the* second rhythm in order to come to *the* first rhythm, because *if* you will force yourself into the first, this<sup>93</sup> world will *bring you to the second rhythm*. Therefore, always seek for<sup>94</sup> *the* first rhythm. That is said, “Take the first rhythm.” “Seek ye first the kingdom of God and all things shall be added unto you.”<sup>95</sup> Then all will come.

*Q.: Is it God who plans and rules man’s destiny, or man’s own mind? And if so, what part does intuition play in it?*

*A.:* It is true that God plans man’s destiny. *It is* also true that man’s own mind plans *and* rules *his* own destiny. How *it* is done? *It* is true that man wants to put *on his* coat. Man wishes to put it, but *his* hand has to do the work also. In that way man has a part, *does*<sup>96</sup> the will of God, and *he* calls it his free will. And now comes the question, where *does* intuition come from, *from* God, or *from* man? *My* answer *is*,

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90. Km.hw.: “how can make use of” omitted

91. Km.hw.: the sentence is unfinished

92. Km.hw.: “concentration on” omitted

93. Km.hw.: “the” instead of “this”

94. Km.hw.: “for” omitted

95. Matthew 6:33

96. Km.hw.: “in doing” instead of “, does”

intuition is from within, in other words, from God. Man only knows it according to his evolution.

*Q.: How can we change the rhythm to<sup>97</sup> another?*

A.: It is very difficult. First of all one must be able to change one's own rhythm, then to change *the* rhythm of others too. But as *I* say, *a* person who cannot stand on *his* own feet cannot save others from falling. But *he* who is strong enough to stand on *his* own feet, *he* can take hold of him and keep *him* from falling. Naturally, if we gain strength in ourselves, *we* can give *it* to another<sup>98</sup>. *When a person is in a slippery<sup>99</sup> place, if he holds<sup>100</sup> the hand of another, he will be safe.* Very often people are foolishly enthusiastic. They want to help others when they have not yet strength to help themselves. And that is the wrong thing. If *a* person gets in oneself<sup>101</sup> strength, *he* does not need to do much. His presence, *his* atmosphere, *his* thought will act and turn things into shape.

God bless you.

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97. Km.hw.: "of" instead of "to"

98. Km.hw.: "others" instead of "another"

99. Km.hw.: "slipping" instead of "slippery"

100. Km.hw.: "will hold" instead of "holds"

101. Km.hw.: "himself" instead of "oneself"

Kismet Stam's shorthand and longhand reporting

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Sufi Centre, Steinway Hall, New York  
May 28<sup>th</sup>, 1926

### The Development of Personality

Beloved Ones of God,

I am to speak this evening on the subject of the development of personality. It is as important to think of this subject as it is to think of spirituality. A poet of Delhi<sup>1</sup> says that, "If God had created man to offer his prayers, there were many angels to do it. Man was created to become human."

Many think that, "Is nature not greater than the art?" I say, "The art finishes nature." Someone proudly said to me, "I was brought up by my parents just like a plant." And I said, "It is a *great* pity." When people say to let the children alone to take the way they like, that means they live in the world which is art and they do not give the education of that art which is needed to live in this world. By this I do not mean that one must not be natural. I mean to say one must naturally develop, and if one remains undeveloped one loses a great deal. Even if one were a spiritual person and the personality was not developed, one would be missing a great deal in life. The personality must be developed. Parents think very little about it these days. They think these are old-fashioned things to think about. To be new-

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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 version of this lecture appeared in the Sufi Message series, vol. XII (33-37), not included in the notes.

Notes:

1. The identity of this poet is not certain; it could be Amir Khusrau, the best-known Delhi poet and Sufi, but these lines have not been found in his work

fashioned is to overlook all these things. But I say it is not fashion at all. The fashion is to think about it. It is out of fashion not to think about it.

Individuality is one thing and personality is another thing. A soul is born as<sup>2</sup> *an* individual, but without a personality. Personality is built after being born. What *it* has brought is hands, and legs, and face, but not personality. *Personality* is made here on the earth. Very often people have taken the ascetic path where *they* have kept away from *the* world. Because *they did* not care for the person, for *the* self, when<sup>3</sup> *they* have kept themselves aloof from *the* crowd. In that case *they* are allowed to be as *they* like to be. If *they* like to be like a tree, or plant, or rock, they may. But at the same time, when it comes to personality, it is a different thing. Either you can have a manner, or even<sup>4</sup> not got it. Either *you can have* ideal or not; *either you have* principle or not; *either you have* conventionality or not. All these things have their place or have not<sup>5</sup>: manner, conventionality, principle, ideal, all these things have their value in life. And the person who goes about in the world without consideration of these things is just like a wild horse set loose in the city *which* goes here and there frightening everybody *and* causing a lot of harm. That is which<sup>6</sup> untrained personality is. And what is real culture is a matter of personality, not mathematics *and* history and grammar. All these different studies are practical studies, *but* the real study is how to develop personality. If you are a businessman, a professional man, a man of industry, a man of politics, whatever be your occupation in life, you are forced, expected to have a personality in every walk of life. It is the personality of the salesman that sells, not always the goods. Be he a lawyer, a barrister, a judge, or a doctor, *it* is his personality which can heal and cure a person much sooner than medicine can cure.

Now coming to the question, there are four different kinds of evolution, and these four kinds are the kinds of personalities. Either a person is born in it or a person evolves through it. The first grade is

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2. Km.hw.: "as" omitted

3. Km.hw.: "when" omitted

4. Km.hw.: "you have" instead of "even"

5. Km.hw.: "or have not" omitted

6. Km.hw.: "what" instead of "which"

called *ammara*<sup>7</sup> in the Eastern language, where *a* person is coarse and crude, thoughtless *and* ill-mannered. With ill manner there is ill luck connected with it. Whenever there is a thoughtlessness, there is a failure connected with it. Whenever there is a blindness, there is always a disaster. And that is the first grade<sup>8</sup> of the<sup>9</sup> person. When a little more evolved, then *there* comes a thoughtful<sup>10</sup> consideration, a civilized manner, *a* refinement, a choice of action.

When a person has developed to the third stage, *he* is still further. It is not only *that he* is thoughtful, but *he* is sympathetic; *it is* not only *that he is* considerate, but *he* is kind; it is not only *that he* has civilized manner, but *he* has a natural politeness; *it is* not only *that he is* refined, but *he is* tender-hearted. And once a person goes still further, then this is<sup>11</sup> a still greater charm of personality. There is calm, quietness, gentleness, mildness, tolerance, forgiveness, understanding of all beings.

When the fourth personality is developed, then a person is entitled to go into this<sup>12</sup> spiritual path. Before that, *he* is not entitled to go in it. Our today's thought, the modern thought of recognizing wrong quality, has taken away *the* ideal of better personality. That respect and appreciation that was due to higher personality is taken away by this madness of equality. If a person has not any ideal before him to reach up to, then *he has* nothing to progress. When everybody thinks, "*I am* satisfied as I am. I earn so much money every day. Is *it* not sufficient?" *he is quite* satisfied. Therefore, *there* is nothing to reach up to. Besides that, there is that ancient thought, in spite of all the faults and errors people of ancient time had.

There is a little story, that a *dervish*—*a dervish is* a free thinker who walks around in *the* world looking from *a* spiritual point of view, not recognized as such; *he* may be a beggar, or *a* wanderer, insignificant, and yet distinguished in his heart—a dervish was standing in *the* midst of *the* street. And there came the procession of

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7. For *ammara*, see Glossary

8. Km.hw.: "kind" instead of "grade"

9. Km.hw.: "the" omitted

10. Km.hw.: "thoughtful" omitted

11. Km.hw.: "he has" instead of "this is"

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

the king. First the pages who ran before the procession. *They* pushed him *and* said, "Don't you see, the king is coming. Away." And *the* dervish smiled and said, "That is why." Then *he* went forward and stood in *the* same place. Then there came *the* horse riders, *the* bodyguards. *They* said, "Get away, *the* procession is coming." *The dervish* smiled and said, "That is why." Then *the* courtiers *came* and the courtiers<sup>13</sup> saw *the* dervish standing there. And instead of telling *the* dervish to get away, *they* got their horses a little away from there. And so *the* dervish said, "That is why." And then came this<sup>14</sup> king. When the king saw that *a* dervish is standing there, *he* greeted first, and *the* dervish in answer said, "That is why." An intelligent young man said, "What is it?" *The* dervish said, "You can see, that is why he is what he is."

This ideal *we* have wiped away from our minds. Where is the democracy? The kingliness of greeting the dervish, that is democracy. But for the man who is not evolved, who is pulling the most evolved down to his level, is wrong democracy; *it* is going downwards instead of going upwards. *If* mannerlessness *and* thoughtlessness can be democracy, *it* takes away its real ideal and true spirit. Democracy is the result of aristocracy. When *the* spirit of aristocracy has evolved enough, then *it* becomes democracy. *Then a person* thinks, "I can be equal to any person in the world; *there is* no person lower than me." But if *a person* says, "*There is* no person higher than me," *that* is no democracy.

Now *I* will tell you *a* democratic religious feeling. Near India is *a* place called Burma. *The people of Burma* are Buddhists; *they are* of *a* very wonderful type. *You* will find the one race *who* for centuries believed *that*, "There is no religion that is worse than ours." Imagine, today who follows<sup>15</sup> certain religion looks<sup>16</sup> down *upon the followers of another religion*. But these persons<sup>17</sup> *say*, "Whatever be *the* religion, Christian, or Muslim, or Jewish, *it* is no worse than ours."

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13. Km.hw.: "the courtiers" omitted

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

15. Km.hw.: "when the followers of a" instead of "who follows"

16. Km.hw.: "look" instead of "looks"

17. Km.hw.: "people" instead of "persons"

Perhaps *it* is better.” When<sup>18</sup> each person had the same God, teacher, thought, theme<sup>19</sup>, each person had that belief; even today each person has that belief. That is something. But when *a* person says, “No person is better than me,” *it* is not<sup>20</sup> democracy; *it* is going down because that means closing one’s eyes to what is greater, higher, and better. And if *one* cannot appreciate, not see, *one* cannot rise to it. *We* can only rise towards which we value and towards which we aspire.

If I were to speak before the world today about occult power, psychic power, spirit communication, breathing practices, *they would be* glad to hear. If *I* say simple things like this, *it* is nothing. But suppose *one did* not develop personality, what *about* spirituality? First *thing* is *that a person* must be a person, *and* then spiritual. If *he* is not a person, *then* what *is the* use of being spiritual? *It* is just like going back instead of going forwards. Man is born to fulfil the purpose of his life; *he* is made to be a man, *to* prove to be a human being, a man who can be relied upon, a man whose word can be authorized, who uses thought and consideration, whom you can trust your secret; a man *who* under all conditions *will* not humiliate himself, who will lose his life rather than humble his life<sup>21</sup>, *who will* not deceive or cheat anybody, *who will* never go back on his word, a man who will carry through what he once undertakes. All these qualities make a man a human being.

Today our condition is such that *we* cannot believe in one another’s word. *We* have to stamp on *a* contract. Why are *we* in such *a* condition? Because we are not evolving toward that ideal which ancient people *had*, that great ideal. *That is why* we cannot trust one another individually, *that is why* not<sup>22</sup> nations cannot trust one another. Because human beings live in order to live from day to day, to strive and work for the loaf of bread. That is all. But is that all? To earn *a* loaf of bread! <sup>23</sup>Than dogs and cats in forest, we do not do

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18. Km.hw.: “When” omitted

19. Km.hw.: “thought” instead of “God, teacher, thought, theme”

20. Km.hw.: “no” instead of “not”

21. Km.hw.: “himself” instead of “his life”

22. Km.hw.: “not” omitted

23. Km.hw.: “Then we do not do any better than the dogs and cats in the forest” instead of “Than dogs and cats in forest, we do not do better”

better<sup>23</sup>, and they better appear than us<sup>24</sup>. Rich and poor, all are wretched, in every walk of life, business, *profession*, politics, *because there is* nothing but competition between individuals, nations, parties, *and* communities. We have made our life wretched. What are we here for? If only we were born to meditate and to be spiritual, then *we* better go in the forest and in *the* caves of *the* mountains. *Then it would not be* necessary to be in *the* world. If *we had* only to live as the animals do, *we could do* as generally worldly *person* is doing today, *and* accomplish nothing. <sup>25</sup>Besides then have competition<sup>26</sup> we wreck life<sup>27</sup> today?<sup>25</sup> Therefore, it is the first necessity for those who are seeking after truth to develop the spirit of personality. As I remember a quotation that, “If one had gold and if one had jewels, it is nothing; if one’s personality<sup>28</sup> not valuable, nothing *is* valuable.” Personality can be more valuable than wealth. How strange it is that *there is* such a large popularity<sup>29</sup> in this world and *that there are* so few personalities. As that poet in Italy *was going about* by<sup>30</sup> lighted lantern in the day. *People asked*, “What *are you* looking for?” He said, “For a human being.”

The only thing is that this subject has been overlooked, not that man is not capable of it. *Man is capable of it* more than ever before because *he* has much to suffer. This life as we live *it is* a most painful life. *It* crushes and grinds him and makes him a better man. If *he* gave his thought *to it*, *he* would profit by it *and* would become a better person. In ancient times people went through different sufferings, trials, and tests. We today do not need to do it. *We* have other trials today. *We* do not need to seek for it. Only, if *we* knew how to be profited by it. If not, it is lost. And<sup>31</sup> this time today when every little skin of every animal, and bone of every animal, *and every* nail is used. And yet *we* do not use our own life’s experience, *which is* more

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24. Km.hw.: “appear better than we” instead of “better appear than us”

25. Km.hw.: “Besides then have competition we wreck life today?” omitted

26. Km.sh.: “competi” abbreviation for “competitive” or “competition” written in longhand

27. Km.sh.: an illegible shorthand symbol, which could be “even”

28. Km.hw.: “one has no personality they are” instead of “one’s personality”

29. Km.hw.: “population” instead of “popularity”

30. Km.hw.: “with a” instead of “by”

31. Km.hw.: “At” instead of “And”

precious than anything else. If people hear of *an* oil tank *or* of a gold success<sup>32</sup> *they are* all interested in it. *But they are* not interested in this gold and silver mine, this mine of jewels and gems, *the* cultivation of *which* it<sup>33</sup> *will produce* all that can be produced. *What is* most valuable, *they* do not think about it.

Nevertheless, the great gurus and teachers of all times have put a great emphasis on this one subject, that those who wish to seek *for* truth, for them *it is* of *the* greatest necessity to give thought and mind to the development of personality.

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*Q.: What are the forces in nature which cause one's<sup>34</sup> personality to be different from one another<sup>35</sup>?*

A.: The law of variety comes from the nature of manifestation, that every current taking a different part becomes different *and* manifests differently. It is caused by time and space also. Every personality differs because *of* time and space. *A* person born in one year *will be* different from *a* person *born* in another year. *A* person *born* in one month *will be different from a person born in another month, a person born* in one day *will differ* from *a person born* in another day. And so every moment *makes* the distance<sup>36</sup>, because their breath has difference also. But not only this. The difference of personality is the direction of one's thought; in which direction one's thought goes, that makes it different. Also of action, motive, expression: all these things cause difference in<sup>37</sup> personality.

*Q.: Will self-consciousness not develop with the development of personality?*

A.: Personality has all elements in it: spirit, and mind, and thought, and body, all together. I mean to say, a self-conscious person is not

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32. Km.sh.: "success" could also be "says"; Km.hw.: "mine" instead of "success"

33. Km.hw.: "it" omitted

34. Km.hw.: "one" instead of "one's"

35. Km.hw.: "the other" instead of "one another"

36. Km.hw.: "a difference" instead of "the distance"

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

necessarily a person who develops personality. *It* only gives sometimes a tendency to vanity. The one who develops his personality is *he* who enriches, ennobles himself in manner, principle, ideal.

*Q.: Would you please speak of poverty. The rich man is always held in scorn.*

A.: There is no necessity of holding in scorn. Sometimes the rich man is poorer than the poor, because *he has* some money in *the* bank sometimes his condition *is* much worse than of *the* poor man. They mistake to say a person is rich because *he has* money in *the* bank, or *because he has* a high rank. Therefore, whether it is a poor person or *whether it is* a rich person, that has nothing to do with personality. You can develop personality being rich or poor just the same. Besides, if one only knew the secret of it, poverty does not draw you back from spiritual progress, nor riches. For all that is in the world *is there* for your use. If *you* have it, so much the better; if *you* haven't, it is better still.

*Q.: How to treat mind, body, and feeling in unison, at once?*

A.: It is by meditation. One must learn meditation, how to tune body with mind and spirit. And the one who has tuned it becomes a personality, naturally.

*Q.: In this material world we need abundance. How to attain it?*

A.: Not only in *the* material world, in all worlds *it* is our continual striving. If *we have* ten, we *want* hundred, and *if we have* hundred, we *want thousand*. And we do not stop with thousand. *We* go on. But I do not say that in order to attain to a great height, you must lose *the* thought of abundance. You are after all training<sup>38</sup> for perfection, either with open eyes, or *with* closed eyes. *It* is all striving for perfection. I should not see *why* we should not desire it. Only, *we must* not drown ourselves into it. To live in *the* world and not to be of the world.

*Q.: But there is a difference between annihilation of self and*

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38. Km.sh.: "training" could also be "turning"; Km.hw.: "striving" instead of "training"

*development of personality.*

A.: Very often people have asked me, when *I* say “develop personality”, “What about annihilation?” But you annihilate. You can be a spendthrift when *you* have wealth. You cannot annihilate<sup>39</sup> when you have nothing. How when *an* individual *is* not a person? *He* cannot annihilate something. *There* must be something first. If *a* person began in his life *with* self-effacing<sup>40</sup> *he would* never become a self. What has he effaced? Effacing comes afterwards. First *he* must *be* a self, a real self that is worth being. But now there comes a question. A person says, “Shall we be so proud to be better than others? Is *it* not conceit?” *My* answer is, “There are many thorns and few flowers. *We* must not try to become a flower to feel that *we are* better than *a* thorn, but only because for the others. There are many thorns. You may suffer that much trouble and pain and difficulty for others, that among so many thorns, if *we* turn to be a flower, *it* is for the others.” That must be *the* idea. Not be idea<sup>41</sup>, “*We* must be *a* flower to be better than thorns.” No. For the others. For all have many thorns and very few flowers. Besides, in order to become *a* flower, it is not *an* easy task to become. But it is easier than anything to become a thorn, because one is naturally born a thorn. One has to become a flower. It is easy to say, “You have hurt me, insulted me, troubled me, disturbed me.” But *one* never thinks for one moment, that if one has harmed, disturbed someone else, *one* never thinks about it. Therefore, to develop personality one learns self-effacement. It is an annihilation, *a* continual unconscious annihilation, which turns self from thorn to flower.

God bless you.

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39. Km.sh.: “can” written, but omitted in Km.hw.

40. Km.hw.: “effacement” instead of “effacing”

41. Km.hw.: “The idea must not be” instead of “Not be idea”

## 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. The different collections of Gathekas were made for the use of Sufi Centres, and were not published or circulated to the public. The Gathekas were intended as an introduction to Sufism; the Religious Gathekas were mainly sermons given by Inayat Khan at Universal Worship services; the Social Gathekas were talks given to the World Brotherhood. Material published in *The Sufi Message* volumes is not included here, since generally the wording was changed considerably and passages were mixed from different lectures given in different years. Many of the lectures in this book were later circulated, highly edited, as chapters in *The Sufi Message* series, indicated at the end of the Documents section preceding the Notes for each lecture.

#### Religious Gathekas

Title	Page	Date	Number
The God Ideal	1	March 14	N/A
The Sufi's Religion	107	March 25	66

#### Social Gatheka

Title	Page	Date	Number
Sufi Mysticism	95	March 24	49

#### Gatheka

Title	Page	Date	Number
The Sufi Psychological Aspect	72	March 23	42

**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
- Gu = Gujerati
- Hindustani, Hindi = H
- Persian = P
- Sanskrit = S
- Turkish = T
- Urdu = U

The usual (dictionary) meaning of the word is given first; if the word has a special 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, 1960-2010), except "k" and "dj" which have been replaced by "q" and "j".

for Persian: F. Steingass, *Comprehensive Persian-English Dictionary* (8<sup>th</sup> edition, London, 1977).

for Sanskrit: M. Monier-Williams, *Sanskrit-English Dictionary*, (New Delhi, 1976; originally published in 1899).

ammāra (A) usually found in the term *nafs-i-ammāra*, indicating the lowest state of the ego, inclined towards evil, stubborn, refractory 530

āsana(s) (S) posture; third limb of Patanjali's raja yoga 503

ātma (S) breath, soul; Hindu term for *ruh* (A), spirit (suf) an advanced soul 473

balakush (P) unhappy, miserable

(suf) one who accepts all difficulties 512

buddh, buddha (S) enlightened, enlightened one 501

chela (S) servant, slave; one who serves a master or guru; a disciple

407, 475

chaitanya (S) consciousness, universal soul or spirit  
(suf) divine light

darwīsh (P) dervish, religious mendicant, fakir 36, 327

dēva (or dēwa) (S) celestial being, godhead 198, 439

dhārma (S) morality, duty; the complex of values and law which  
identify any (sub-)caste group; religion 16

dhikr (A) remembrance, recital

(suf) a spiritual practice of repetition of sacred words, the *sifat*  
(attributes) or names of God 128, 210, 221

faqīr (A, P) (English fakir) living in poverty, beggar, mendicant,  
dervish 36, 339, 353, 512

guru (S) teacher, spiritual guide; a respected or venerated person 407

īmān (A) faith in God, security, trust

(suf) self-confidence produced by certainty 307, 335, 393

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 66, 177, 254

Khudah (P) God (derived from *khud*, self) 332

kshatriya (S) second highest Hindu caste; warriors (horsemen),  
royalty 191

Mahadeva (S) another name for Shiva, meaning "great god" 512

mahātmā (S) large-minded, noble, eminent, one of great soul 18, 104,  
137, 274, 461, 473

mahārājah (S) great king, ruler with other kings under his authority,  
which became popular among princelings during the British Raj  
522

majdhub (A, P, U) a person who has lost contact with ordinary life,  
often considered a madman, but also honoured as an advanced, if  
unconventional, spiritual seeker 142, 483, 521

- māntra (S) a sacred word repeated as a spiritual practice 201, 234  
 māntra shāstra (S) instruction, scientific work concerning sacred words 128, 195, 350  
 māna, mānas (S) mind 185, 252, 266, 498  
 mureed, murīd (A, P, U) a Sufi initiate 134, 152, 373, 444, 481  
 murshid (A, P, U) a spiritual teacher and guide (with upper case M, Pir-o-Murshid Inayat Khan) 135, 153, 168, 307, 374, 446  
 mūkti (S) liberation 412
- nabi (A) prophet, a messenger of God, also called rasul (q.v.) 451  
 nāda (S) sound 63  
 nafs (A) soul, self, person 163, 506  
 nirvāna (S) extinguishment, annihilation, “going out,” as of a candle, from the limitations and restrictions of outward selfhood into a state of abiding, elevated serenity 101, 402, 525  
 (suf) without colour, where all the colours of diversity have paled to transparency
- paramatma (S) highest soul, the supreme spirit  
 (suf) a God-conscious soul 473
- qāḍī (A) a representative of authority, judge in a court of Islamic law, head of a community 221  
 qadar (A) a fixed divine decree (*qadar ilahī, qudrat Allah*)  
 (suf, *al Qadir*) one of the ninety-nine names of God, referring to the divine sovereignty manifested in the limited world 38, 160, 469  
 qaḏā’ (T, P, U), qāḏā’ (A) fate, destiny, destructive power; conditioning  
 (suf) unlimited divine will 38, 160, 469
- rāg(a) (S) a mode in Indian music  
 (suf) (*rāsa*) an emotion in music, a colour 234  
 rājas (S) energy, action; middle of the three forms of energy 519  
 rākshasa (S) supernatural beings inclined towards evil  
 (suf) beings showing animal qualities 198, 439  
 rasul (A) messenger, envoy, prophet

- (suf) the highest grade of the initiatic spiritual hierarchy, a messenger from God whose message is for all of humanity 452
- rind (P) scamp, knave, rogue, drunkard; a free spirit independent of established spiritual practice  
(suf) in poetry, one whose exterior appearance invites censure, but whose heart is sound 56, 412, 483
- saheb-i-dil (A) a good person with a living heart; someone in control of the inner being or condition 37
- ṣālik (A) traveller, doctor  
(suf) a Sufi walking the path of study, meditation, ethics; opposite to the rind 56, 412, 483
- ṣāṅgam(a) (S) confluence of two rivers, especially the Ganges and the Yamuna at Allahabad, India, symbolizing the union of Hindu and Muslim cultural streams 346
- sant (S) devotee, saint 519
- ṣāttva (S) energy, goodness; the highest of the three forms of energy 519
- sophos (Gk) wisdom 441
- svāmi (S) (English swami), a Hindu honorific, meaning master 351
- tāmas (S) darkness, error; the lowest of the three forms of energy 519
- vāiragya (S) growing pale; absence of passion; indifference, renunciation 482
- zīkr (P, U), zīkar (Gu), see dhīkr 128, 210, 221

**List of Persons, Places, Works, etc.**

All dates are Common Era (also known as A.D.)

Abu Fudhail (Fudhail bin Iyadh bin Masood bin Bishr Al-Tamimi) (d. 796) thief who repented from his ways to become a celebrated Sufi 148

Abul'Ala Al-Ma'arri (973-1058) a blind Arab philosopher, poet and writer 265

Akbar, the Emperor (Jalaluddin Muhammad Akbar) (1542-1605), the third Mughal Emperor of India, characterized by his acceptance of Hindus into his administration, and by his lively interest in art and religion 49

Aladdin, (A. 'Ala'-ad-Dīn, meaning “nobility of the faith”) a character in one of the tales in *The Arabian Nights*, 152

Allahabad, city in central India where the Ganges and the Yamuna rivers converge 346

*Arabian Nights, The*, also known as *The Book of One Thousand and One Nights*, a collection of Middle Eastern and South Asian stories and folk tales compiled in Arabic during the Islamic Golden Age, which has had many versions in English 152

Atatürk, Mustafa Kemal (1881-1938), Turkish army officer, revolutionary statesman, writer, and founder of the Republic of Turkey and its first president 521

Aurangzeb (Shahanshah Abul Muzaffar Muhy-ud-Din Muhammad Aurangzeb Bahadur Alamgir I), sixth and last of the “Great Mughals”, who reversed the tolerant policies of his predecessors and is resented in India to this day, although the Mughal Dynasty retained an all-Indian, nationalistic policy as long as it lasted 360, 462

Avicenna, Latinized form of ibn Sina (full name Abu-'Ali al-Husayn ibn 'Abd Allah ibn Sina) (c. 980-1037), renowned physician and medical writer, whose works strongly influenced Europe 212

Beethoven, Ludwig van (1770-1827), major German composer of Flemish origins, who bridged the Classical and Romantic periods 28

*Bhagavad Gita*, “Song of God”, part of the Hindu epic *Mahabharata*, recounts a dialogue between the warrior prince Arjuna and the god Krishna, who is driving his chariot 5

Besant, Annie (1847-1933) a prominent Theosophist (she became President of the Society in 1908), women’s rights activist, writer, orator and supporter of Irish and Indian self-rule 139

Bose, Jagdish Chandra (1858-1937), Indian physicist, biologist, botanist, and archaeologist who became well-known in the West 499

British Museum, London, established in 1753, has one of the largest and most comprehensive collections in the world, originating from all continents, illustrating and documenting the story of human culture from its beginnings to the present; the British Library, part of the British Museum, is now housed separately 442

Burbank, Luther (1849-1926), leading American botanist and horticulturist in Santa Rosa, California, whom Inayat Khan visited in 1923 358, 499

Caruso, Enrico (1873-1921), celebrated Italian tenor, who travelled widely, popularizing grand opera 157, 378

Chicago Columbian Exposition (official name: World’s Fair: Columbian Exposition) took place in 1893 to commemorate the four hundredth anniversary of Columbus’ discovery of the New World; it included a Parliament of the World’s Religions, where Swami Vivekenanda (q.v.), a disciple of Sri Ramakrishna, made a notable appearance 350

Church of the Truth, Pasadena, California, where Inayat Khan spoke, was one of a series of churches founded by Dr. Albert C. Grier, beginning in 1913; these churches were broadly a part of the New Thought movement; the church in Pasadena and another in the Santa Clarita Valley, are still in operation, known now as Church of Truth 1

Columbus, Christopher (1451-1506), navigator, colonizer, and explorer from Genoa who is credited with discovering the New World (which he mistook for India) 149

Coué, Émile de Châtaigneraie (1857-1926), French psychologist and

- pharmacist who introduced a method of psychotherapy and self-improvement based on auto-suggestion 195
- Cupid (Latin *Cupido*, meaning desire), the Roman god of desire, affection, and erotic love 180
- Darwin, Charles Robert (1809-1882), English naturalist who established the theory of evolution by natural selection 262
- Duce, Murshida Ivy Oneita (1895–1981), socialite who was named successor by Murshida Rabia Martin, and who turned her movement over to Meher Baba, renaming it Sufism Reoriented 62, 107
- Farhad (one form of the name Khusrow), main character in a story of Persian origin found in the epico-historical poems of the *Shah Nameh* (q.v.), supposedly based on a true story later romanticized by the Persian poets 466
- Farid, Baba (Hazrat Baba Farid-ud-Din Mas‘ud Ganjshakar) (1173-1266), a Sufi saint of the Chishti Order, second successor to Moin-ud-Din Chishti 369, 479
- Firdausi (Hakim Abu'l-Qasim Firdawsi Tusi) (935-1020), a highly revered Persian poet, author of the *Shah Nameh* (q.v.), the national epic of the Iranian world 229
- FitzGerald, Edward (1809-1883), English writer, best known as the translator of the first English version of *The Rubaiyat* of Omar Khayyam, now considered a loose rendering 183, 412
- Ford, Henry (1863-1947), prominent American industrialist, founder of the Ford Motor Company, and sponsor of development of the assembly line technique of mass production 102
- Gamut Club, The, a private club for musicians in Los Angeles, founded in 1911, located at 1044 S. Hope St., where Inayat Khan lectured 12, 25, 36
- Ganges, the largest river in India, considered sacred by Hindus 346
- Gayan* (full title: *Notes from the Unstruck Music from the Gayan of Inayat Khan*), a book of sayings of Inayat Khan first published in 1924 136
- Geneva, the largest city in French-speaking Switzerland, seat of the

League of Nations, established in 1920 (now the European Headquarters of the United Nations); Inayat Khan chose Geneva as the Headquarters of the Sufi Movement 374

Gruner, Dr Oskar Cameron (1877- 1972), English physician who at Inayat Khan's suggestion became deeply involved in the medical treatises of Avicenna (ibn Sina), and published new translations of some of them; he also edited a early book of Inayat Khan, *In an Eastern Rose Garden* (1921), made from his own shorthand records (now lost), and a compilation, *The Way of Illumination* (1922), mostly edited from articles which had already appeared in the Sufi journal of that time 212

Hafiz, or Hafez (Khwaja Shams-ud-Din Muhammad Hafez-e Shirazi) (1315-1390), Persian lyric poet known to every Iranian, and recently popular in the West as well 28, 48, 128, 181

Händel, Georg Friedrich (1685-1759), German (later British) Baroque composer, a favourite of Inayat Khan 28

Humanity League, a philanthropic organization in New York, headed by Amy Angell Collier Montague (called Lady Montague in Sufi sources); it appears to have been short-lived, but Inayat Khan agreed to serve on its Board 141

Hyderabad, city and formerly state (now called Andhra Pradesh) in east central India which was ruled by the Nizam, representative of the Mughal tradition, the wealthiest and most powerful independent state during the British Raj 377

Jami (Nur-ad-Din Abd ar-Rahman Jami) (1414-1492), celebrated Persian poet 207, 341

Jumna, also known as Yamuna, major river in India, regarded as sacred 346

Kabir (1440?-1518), Indian mystic poet, much admired by Hindus, Sikhs, and Muslims 467

Kashmir, northwestern region of the Indian subcontinent, known for its beauty, with a long tradition of Hindu-Muslim (Sufi) syncretic ideals, now paradoxically divided between India and Pakistan, symptomatic of the transformation of spiritual ideals to political

postures 415

Khayyam, Omar (1048-1131), Persian polymath (mathematician, philosopher, astronomer, physician, and poet) who wrote treatises on mechanics, geography, and music, in addition to his well-known philosophical poem, *The Rubaiyat* 16, 56, 182, 281, 412, 483

Khusro, Amir (Ab'ul Hasan Yamin-ud-Din Khusro) (1253-1325), Indian musician, scholar, poet, and Sufi mystic, disciple of Nizamuddin Auliya of Delhi, not only a notable poet but also a prolific and seminal musician, revered as the founder of the *qawwali* style as it is practised today 54

Kipling, Joseph Rudyard (1865-1936), English short-story writer, poet, and novelist, chiefly remembered for his celebration of British imperialism in tales and poems about British soldiers in India, and his tales for children 21, 262, 407

Krishna, in Hindu religious mythology, an avatar (incarnation) of the God Vishnu who appears as a handsome young man with blue skin, playing a flute 5

Madani, Sayyid Abu Hashim Muhammad (d. 1907), the *murshid* (initiator and spiritual guide) of Inayat Khan from 1903, who lived in Hyderabad, India, though his Arab family was from Medina 135, 153, 249, 307, 366, 374, 481

Mahadeva, another name for Shiva (q.v.) 233, 410

Martin, Murshida Rabia (née Ada) (1871-1947), first initiate 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 1923 and 1926 62, 107

*Masnavi* (also known as *Masnavi-i Ma'navi* (Persian) or *Mesnevi* (Turkish), also written *Mathnawi* (Arabic), *Ma'navi*, or *Mathnavi*), vast poem written in Farsi (Persian) by Jalal-ud-Din Rumi, celebrated Sufi poet and saint, one of the best-known and most influential works of both Sufism and Persian literature; it consists of six books of poems, more than 50,000 lines, telling 424 stories to illustrate aspects of the human predicament in search for God; Rumi's poetry has become immensely popular in

the West as well 285, 319

Montague, Amy Angell Collier (1873-1941), guiding light of the Humanity League, which invited Inayat Khan to serve on its board; she is mysteriously called Lady Montague in Sufi sources, though she was an American 141

Mount Sinai, also known as Mount Horeb, Mount Musa, and Jabal Musa by the Bedouin, a mountain on the Sinai Peninsula in Egypt; according to Jewish and Christian tradition, the place where Moses encountered God and received the Ten Commandments 493

Napoléon Bonaparte (1769-1821), military and political leader in France, Emperor of the French as Napoléon I from 1805-1814 522

Nizami Aruzi Samarqandi (Ahmad ibn Umar ibn Ali), Persian poet and prose writer who flourished between 1110 and 1161, famous for his *Chahar Maqala* (Four Discourses) 48

Nizam of Hyderabad, ruler of the largest and most powerful independent Indian state during the British Raj, from whom Inayat Khan received his greatest musical accolade, the title "Tansen of India" 481

Paderewski, Ignacy Jan (1860-1941), Polish pianist, composer, politician, third Prime Minister of the Republic of Poland; Inayat Khan had a personal musical interaction with him at his home in Morges, Switzerland, described in Theo van Hoorn's *Recollections of Hazrat Inayat Khan and Western Sufism* (Leiden, 2010, p. 320-30) 157, 378

Parvati, Hindu goddess, regarded as the representative of Shakti, albeit the gentle aspect of the goddess, as she was a mother goddess; Parvati is the consort of Shiva, the Hindu god of destruction and rejuvenation, and the mother of the elephant-headed god Ganesha 234

Rajit Singh (1790-1839), first Maharajah of the Sikh empire 471

Rajput, member of one of the major groups of the Hindu kshatriya caste in the Indian subcontinent, particularly northern India 415

- Rampur, city and former state, now located in the state of Uttar Pradesh 92, 237
- Reps, Paul (1895–1990), American artist, poet, and author, whose best known work is *Zen Flesh, Zen Bones*, published in 1957
- Rodin, Auguste (1840-1917), French sculptor, widely considered the most important modern sculptor; on his famous bronze *Le Penseur* (The Thinker), Inayat Khan drily remarked, “Yes, he is thinking hard!” 28
- Rosegarden* (*Gulistan* in Persian), landmark literary work written by Sa'di in 1259; a collection of poems and stories to illustrate moral and spiritual points 12
- Rumi, Jalal-ud-Din (1207-1273), often considered the greatest of the Persian Sufi poets, widely read in the Islamic world, now well-known in the West as well, author of the *Masnawi* (q.v.) 17, 28, 48, 209, 227, 272, 284, 319, 400, 412, 443
- Sa'di (Muslihuddin ibn Abdallah Shirazi) (1184-1283/1291?), major Persian Sufi poet 12, 28, 48, 131, 227, 279, 406, 464
- Saraswati (Sanskrit Sarasvati), Hindu goddess of knowledge, music, and the arts, consort of Brahma, the creator 235
- Shah Nameh*, enormous Persian poetic opus written by Firdausi around the year 1000, the national epic of Iran 229
- Shaw, George Bernard (1856-1950), Irish playwright and co-founder of the London School of Economics; he wrote many highly articulate journal articles, but his main talent was drama, and he wrote more than 60 plays 242
- Shirin, main character in a story in the *Shah Nameh* (q.v.), based on a true story later romanticized by Persian poets 466
- Shiva, Hindu god of destruction and rejuvenation, one aspect of the Hindu trinity (Trimurti) 233, 410
- Solomon, third king of Israel, to whom various writings in the Hebrew Bible are attributed, renowned for his wisdom 104, 223
- Soul, Whence and Whither, The*, book of Inayat Khan's teachings published in 1924, made from lectures in the 1923 Summer School, tracing the journey of the soul from its divine origin to earth and then returning to the source (perhaps a projection on the cosmic scale of the individual spiritual evolution) 69, 353

Stam, Kismet Dorothea (1893-1977), one of Inayat Khan's three secretaries, and the one who accompanied him on his tour of America in 1925-6, and then to India in 1926-7. She met Inayat Khan in The Hague in the spring of 1923, and he asked her to come to the Summer School in Suresnes, where she was initiated. Her first year Inayat Khan asked her to live in Geneva, where she learned shorthand and typewriting at the School of Aimé Paris, and she took violin-lessons with Joseph Szigeti. She prepared with Murshid's help the first edition of *Vadan*, and later on *Nirtan*. Throughout Murshid's travels, it was her task to help Inayat Khan with his correspondence, and to explain the exercises Murshid gave to all those who had become *mureeds*. After Inayat Khan's passing away, she lived for ten years in the house of her cousin Sakina (Nekbakht) Furnée in Suresnes. She wrote three books: *Fragrance from a Sufi's Garden*, *Sufi Lore and Lyrics*, and *Musings from a Sufi*.

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 to be used at the beginning of any undertaking, and added to many documents in later years 95, 159

Tagore, Rabindranath (1861-1941), Indian poet, winner of the Nobel Prize for Literature in 1913, whom Inayat Khan knew (their families had long been friends) in Calcutta (now Kolkata) in 1909-10, and whom he met again in London in 1913 237

Theosophical Society, The General, founded in New York City 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 (now Chennai); there, they also became interested in studying Eastern religions, and these were then included in the Society's agenda 139, 274

Travancore, princely state of the Indian subcontinent founded in the 18<sup>th</sup> century; most of its territory is part of modern-day Kerala

state 86

Twentieth Century Club, Detroit, Michigan, founded in 1902 by a group of cultural, socially prominent women. The building, now the Century Theatre, is built of red brick trimmed with white sandstone. The first floor originally housed a dining room, while the second floor housed a 400-seat auditorium. It became Inayat Khan's favourite venue in Detroit (all the Detroit lectures in this book were given there). The club disbanded in 1933. 380, 392, 395, 407, 419, 430, 441, 444, 449

Universal Worship Service, religious service created by Inayat Khan and some followers 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 122, 153, 265, 278, 330, 375, 392

*Vadan* (full title: *The Divine Symphony of Vadan*), a second book of sayings of Inayat Khan (after the *Gayan*), published in 1926 23, 136

Virginia Hotel, in all probability, a luxurious hotel surrounded by lush gardens on the Pacific Ocean in Long Beach, a suburb of Los Angeles, California, where Inayat Khan stayed for some time 62

Vivekananda, Swami (1863-1902), born Narendranath Dutta, chief disciple of Sri Ramakrishna Paramhansa and the founder of the Ramakrishna Mission, a key figure in introducing Hindu teachings of Vedanta and Yoga in the West; he spoke at the Parliament of World Religions, part of the Chicago Columbian Exposition in 1893; Inayat Khan's teacher, Abu **Hashim** Madani (q.v.), probably hoped that Inayat Khan might become a similar figure for Sufism, which in a sense he did 249, 351

Wagner, Richard (1813-1883), German composer, conductor, theatre director, and essayist, primarily known for his operas 28

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