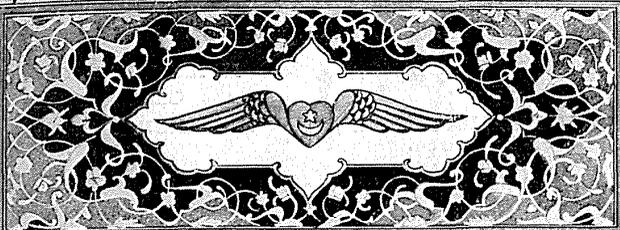


A Quarterly Sufi Message



Mysticism Religion Philosophy Literature and Music



SUFI

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2/6 a Year post free

Edited
by Inayat Khan

Published by The Sufi Publishing Society

THE SUFI ORDER.

Representatives in England, France, America and India:

INAYAT KHAN,

The General Representative on World's Tour.

Miss MARY WILLIAMS,
London.

M. ALBERT L. CAILLET,
Chishté, Paris.

Mme. RABIA ADA MARTIN,
San Francisco.

MEHERBUX JAFIR KHAN,
Baroda.

The word Sufi is derived from the Arabic word "Sufa or Saf," literally meaning pure (*i.e.* pure from differences and distinctions). In Greek it means "wise" and in Persian "wool." Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses and Jesus propagated Sufism until the coming of Mohammed, by whom this Order was regulated, while it was advanced by Ali and Siddik.

Sufism was intellectually born in Arabia, devotionally reared in Persia, and spiritually completed in India.

The Sufi Order was first introduced into the Western world in 1910 by INAYAT KHAN, the pioneer exponent of Sufism and Oriental music.

The Sufi Teachings:

1. To overcome beliefs and disbeliefs by self-realisation;
2. Never to be enslaved by principles;
3. That the best moral is Love and the most praiseworthy Beauty;
4. To be pure from distinctions and differences by merging into the Oneness;
5. That Wisdom is the true religion;
6. That Harmony is in justice, while justice lies in reciprocity;
7. That music is food of the soul and the source of all perfection.

The Objects of the Order are:

1. To establish a human brotherhood with no consideration of caste, creed, race, nation or religion, for differences only create a lack of harmony and are the source of all miseries.
2. To spread the wisdom of Sufis, which has been until now a hidden treasure, although it is indeed the property of mankind and has never belonged to any one race and religion.
3. To attain that perfection whereon mysticism is no longer a mystery, but redeems the disbeliever from ignorance and the believer from falling a victim to hypocrisy.
4. To harmonise the East and West in music, the universal language, by an exchange of knowledge and a revival of unity.
5. To bring forth Sufi literature which is most beautiful and instructive in all the aspects of knowledge.

The Sufi Order is administrated by a treasurer, secretary, and a manager, besides the representatives acting under the control of Pir-o-Murshid, the general representative of the order, who alone, besides the title holders of Murshidship has the right of initiating.

The funds of the Order, made up of gifts, subscriptions, and receipts in general, are applied towards the expenses of the Order.

The Order consists of five kinds of members:

- (1) Honorary; (2) Initiated; (3) Life; (4) Sympathetic; (5) Ordinary.

All information as to Membership can be obtained on application,

Madeena.

The Sufi Order appeals to the initiates, friends and sympathisers to contribute most liberally towards the charitable fund being raised for "*Madeena*," the Sufi Orphanage and a home of peace in the solitude.

Donations, contributions, and applications address to—

M. KHAN, 100D, Addison Road, Kensington, London.

*New Year's Supplement
to our Readers.*



INAYAT KHAN

“ The Sufi ”

A QUARTERLY MAGAZINE.

Editor: INAYAT KHAN.

Sub-Editor: Miss REGINA MIRIAM BLOCH.

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INTRODUCTION.

TO-DAY we have undertaken to launch the ship of SUFISM upon the great waters of Western thought. It is heavily laden with a cargo of beauties unknown and strange to European thinkers. It contains riches long unsought and a key to the door of the Great Mystery, which has long been lost.

We hope that you will respond to our call and help us to hoist our silken sails of truth.

By becoming contributors and members you will spread our message of goodwill and sustain us in our labour of love.

We wait for your response in hope. May Allah bless you all.

NOTES AND NEWS OF THE SUFI ORDER.

INAYAT KHAN

with his staff of musicians is now residing in London for some time during the present war crisis. It is his chief aim and intention to establish the English branch of the Sufi Order on a firm basis during his stay.

SUFI TEMPLE.

Through the efforts of Murshida Rabia Ada Martin a Sufi Temple has been opened in San Francisco by the American branch of the Order, the inauguration being celebrated in London on Friday, November 1st, 1914. Among those present were Mirza Asadullah, Dr. Fareed, Mr. E. Russell, Colonel K. Pershad, and the Comtesse Tomascavi. After divers speeches had been delivered, Inayat Khan, in thanking the assembly, spoke of the noble zeal Madame Martin had shown in carrying out her mission in spite of all obstacles. He then offered prayers for the advancement of the Order. The reception was brought to a successful close with Oriental music rendered by the Servants of the Order.

RECEPTIONS.

The Sufi Order has held receptions since the arrival of Inayat Khan, and the programmes of recitations and music have been deeply interesting. Among those who have kindly assisted are Mrs. Jessie Duncan Westbrook, Mr. Clifford Bax, Miss Regina Miriam Bloch, Mrs. Atkinson, Miss Rose Benton, Miss Molly Choun, and Miss Jeanette Steer, while the Servants of the Order gave their services, much to the appreciation of all present.

SUFI PUBLISHING SOCIETY.

An official publishing department of the Sufi Order has also been formed under the title of the "Sufi Publishing Society," with the object of issuing Ancient and Modern Sufi literature, and kindred illuminating works on mysticism, philosophy, music and art, whose esoteric meanings have so far been hidden and lost to the English-speaking world.

NEW HONORARY APPOINTMENTS.

Miss M. Thomson has been elected to the presidentship of the "Sufi Publishing Society." Miss Regina Miriam Bloch has undertaken the honorary sub-editorship of the Sufi Quarterly.

HONOURS.

The honour of Lakab Chishty has been conferred on Monsieur Albert Caillet, the Delegate General of the Société Unitive, and Representative of the Sufi Order in Paris.

HOME.

The Sufi Order hopes soon to open a home for its students in England to facilitate their study and meditation.

MADEENA.

The Sufi Order has also set before itself the laudable object of establishing Madeena, a Sufi Orphanage, and a home of peace in the Solitude.

A SERIES OF TWELVE LECTURES ON
PHILOSOPHY AND EASTERN MUSIC

BY INAYAT KHAN

AT 5.15 P.M.

IN THE ROOMS OF THE ROYAL ASIATIC SOCIETY

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LADY MUIR MACKENZIE will preside

Feb.	1st at 5.15 p m.	Will Power.
	4th „ „ „	Philosophy of Music and a Concert by the Royal Musicians of Hindustan.
	8th „ „ „	The Aim of Life.
	15th „ „ „	Intellect and Wisdom.
	22nd „ „ „	Nature's Beauty.
	25th „ „ „	The Mystery of Sound and a Concert by the Royal Musicians of Hindustan.
March	1st „ „ „	Life and Death.
	4th „ „ „	Esoteric Music and a Concert by the Royal Musicians of Hindustan.
	8th „ „ „	Miracles
	15th „ „ „	Mystics.
	22nd „ „ „	The Future Aspect of Life.
	25th „ „ „	The Effect of Music on Animals, with a Concert by the Royal Musicians of Hindustan.

ADMISSION TO LECTURES FREE. Tickets for Concerts 2/6 and 5/-

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Tickets may be obtained from Miss MAY WILLIAMS, 100D, Addison Rd.,W.

SUFI CLASSES.

100D, ADDISON ROAD, KENSINGTON, W.

Sunday, 11.30 a.m.	-	-	Sufi Prayers.
„ 6 p.m.	-	-	Public Class.
„ 8 p.m.	-	-	Private Interviews.
Tuesday, 4—6 p.m.	-	-	Indian Music Class.
„ 8 p.m.	-	-	Public Class.
Friday, 3—4 p.m.	-	-	Initiates Class.
„ 4—4.30 p.m.	-	-	Members Class.
„ 4.30—6 p.m.	-	-	Public Reception.

LIBRARY.

The Order has been enabled to open a reading room through the kindness of Madame Mushtari and several other members of the Order.

The Editor most cordially invites correspondence on all subjects pertaining to Sufism from all interested in the Order, its aims and ambitions.

THE PHILOSOPHY OF THE EYES.

The eyes are the most important factor in man and play a greater part than any other organ of his body. But the inner eye alone is the true eye, and the external eyes are as its spectacles.

It is the eye which can see within and without, for the whole external world is viewed by the soul, and the world within is revealed unto the Self through the mediumship of the eye.

It is the eye which deludes the soul and causes it to claim an elusive I or Ego for itself. Yet the same eye turned inward will invert this very I, this Ego, into Immortality.

It is the power of the eye which can command thousands, and still its weakness intimidates and makes one a coward. The heart is both lost and won through the great game of the eye. The expression of every emotion and the suggestion of every thought can be uttered by the eyes. The faults of the eye produce its diseases, whilst the virtues increase its grace and power. The scientist sees but the physical disorder,—he cannot see beyond. The eye is the key to all mysticism which enables a man to read himself and others.

LECTURE ON HINDU MUSIC

BY

INAYAT KHAN

At the Congrès International de Musique, Paris, June 11th, 1914.

As it is my mission to spread Indian music in Europe, I would now tell you a little of our music, which is hardly known to the Western world.

From a philosophical standpoint, the music of East and West do not differ from each other, the foundation being on the same tune and the self-same rhythm. Historically, too, it has come from the Aryan race, but it has developed in quite opposite directions. From a practical view, modern civilization differs vastly from old culture, just as a young man differs from an old one. Youth enables the young man to bear the activity of life, while the old man sits and reflects. Even thus is the condition between modern and ancient music. While Western music is progressing rapidly, ours is peacefully resting on the same old cushions.

There are several reasons why our music has remained unknown to the West. Our musicians do not travel much abroad; we also lack system and organisation. Then again, Western students are only interested in its theory, overlooking its feasible and most important side. Furthermore, it is not yet recognised by the musical authorities of the West, as it is so very little known.

The five senses enjoy life according to their hereditary habits and they ignore that which is strange until they become more familiarised with it. The strange feeling, in other words called ignorance, is that which makes beasts and birds fight each other before they become friends. The same tendency has been the cause of all troubles in the human race from its beginning until now, although I hope an international feeling of unity will be evolved, which will some day harmonise the world in music.

It is quite natural that our music should be strange to Western ears, it being formed of finer tones (Shrutys) and set

in peculiar rhythms, bearing an absolutely different expression. The ears, accustomed as they are, to hearing chords of several notes played at one time, find Indian melodies of single notes inharmonious. As far as this is concerned, it is the same with Eastern ears in regard to Western music. I myself, being a born musician, could not at first enjoy Western music, until familiarity enabled me to like it.

This strangeness keeps us both from appreciating each other's merits and prevents our evolution in life by an exchange of ideas and inspirations.

The object of Indian music has been spiritual perfection, while the West has been busy with its material progress. While Western composers wrote many notes in one chord and orchestras increased in instruments to appeal to a large number of people, we took an opposite way of reducing our instruments from many to a single one, solos being played all the time. Our melodies were formed of single notes, owing to our innate tendency towards *unity* and the fulfilment of spirituality.

This is why the voice of an Indian singer is trained much more softly and our instruments sound faint,—suitable for a temple, a grass hut or the cave of a mountain. The Western singer develops his voice to be audible throughout a spacious opera house and the orchestra rings through an entire park. Therefore *you* required harmony and a system of notation, whilst *we* have had our inspirational method of improvisation.

There is a story still told in India which reveals our musical aims and aspirations.

Akbar, the Mogul Emperor of India, one day asked his court singer Tansen how his teacher sang. Tansen answered "Most extraordinarily, but it is impossible for worldly people to hear him, as he is an ascetic, living in a cave of the forest." Akbar became very curious and started on a journey to the forest accompanied by Tansen.

When they reached the presence of the ascetic he exclaimed: "Although you are an Emperor disguised as a servant, yet do I like your modesty and will let you hear me sing."

When he began to sing, it seemed at first as though the whole world were rapt in his music, and in the end Akbar and Tansen themselves were both lost in ecstasy.

After their return from the cave Akbar ever yearned for that music and commanded Tansen to sing the same songs, which he did, but without being able to produce that wondrous rapture. Akbar then asked him: "O Tansen, why does not thy singing have the same effect as thy master's?" Whereupon Tansen replied: "Because he sings to God, and I sing to thee."

The science of Indian music is founded on a most natural basis. Sound is graduated into tones, semi-tones and micro-tones. Time is divided into six finer divisions, besides the usual six. Each note has its *colour*, a *planet* and an *elemental*, according to the mysticism of sound.

Our music is based upon the principle of *Raga* (scales). Mystically, they are subject to time and season and each scale has an effect upon the spheres. Poetically, *Ragas* have their images, they are also idealised as *Ragas* (men), *Raginis* (women), *Putras* (sons) *Bharjas* (daughters).

Mathematically they have increased from one to innumerable *Ragas*. The science of this system is termed *Raga-Prastara*. Artistically they are taken from the natural music of divers people and scientifically, they have five divisions: *Ragas* of seven notes, six notes, five notes, uneven notes and odd notes.

The art of Indian music is remarkable for its vocal culture and it requires years of study to attain proficiency in it. Our instrumental music is considered next to the vocal in importance. The *Veena* is the oldest instrument in the world's history and it is also the only instrument for the correct production of Indian music.

Indian dancing follows on the same principles as vocal and instrumental music.

The native artist is recognised chiefly for the inspirational beauty he expresses by his improvisation, therefore our composers are much less known, because their compositions are performed by each artist differently, only the foundation and

poetry remaining the same. The artist is supposed to be a composer himself before he can become an artist.

Even if he sings one song it will be different each time, therefore notation did not become universal in India until of late, when Moula Bux, the great composer, invented a system of notation for beginners and founded a school on modern principles in the state of the Maharaja Gaikwar of Baroda.

WHAT DOES THE FUTURE HOLD FOR US?

THE REPLY OF PIR-O-MURSHID.

By M. WILLIAMS.

I have been repeatedly asked by friends and disciples since the outbreak of this present disaster to foretell its future course. Hitherto I have endeavoured to avoid an answer for the following three reasons:—

(1) The Holy Prophet was never in favour of prophecies.

(2) The feeling of Patriotism which is so strong in this crisis, is sometimes encouraged by favourable forecasts, but this is not the case if these predictions prove unfavourable. That is why the prophets of to-day have often sacrificed truth to expediency.

(3) Latterly so many people make future-telling a source of commercial advancement, and thus bring discredit on true Mysticism,

But these persistent requests at last compel me to utter a few words of that which has been disclosed to my humble view by the Grace of Allah, the Only Knower of the unknown.

No matter what has been said as to the cause of this international catastrophe, its true cause from an occult standpoint may be viewed in three aspects:

- (1) The curse of modern civilisation.
- (2) The purely material progress of life in our age.
- (3) The lack of harmony between man and woman.

It is decreed that this prevalent distress shall pass through seven phases, until an ideal period of peace on earth and love among men comes to pass. Naturally, the excitement of the present time may lessen day by day, but nevertheless, a hitherto unknown lust of destruction will increase in the world.

Two stages have already passed since the commencement of the cataclysm, and now the third stage is nearing its end. Four are yet to come.

Symbolically these seven phases should be understood in the same way as the seven phases of a fire, *viz.*: 1, matches; 2, paper; 3, wood; 4, coal; 5, fire; 6, flame; 7, ashes. Such will be the course of this mighty upheaval upon earth.

During this period almost all religions will be upset and become lifeless, the masters and prophets will be more and more forgotten, the scriptures will be disregarded, churches and temples less attended and priests and pastors ignored.

National feeling will take the place of religion, and the flag will usurp the cross. Freedom will be the only object and there will be a new commercial awakening.

Woman will demand her rights and will attain her ends at last. The cloak of friendship will be assumed to cover materialistic ends. The value of temporal power will increase and love everywhere be sacrificed to further worldly gains. Psychic and mental talents will be employed for selfish ends in the name of humanity. This is all that will remain of spiritual refinement until the coming of the Seventh Phase.

The period of peace will begin towards the end of the Seventh Phase. A new religion of universal brotherhood will be formed. Prejudice among nations, religions and races will disappear. Truth is the great Teacher who will arise in the souls of men and unite different faiths and beliefs in the perfect unity of sublimest wisdom—Sufism. Man will appreciate his fellow, and the spirit of equality and independence will flourish. East and West will be drawn together and man and woman will comprehend each other on an ideal basis.

When the nations finally realise the object of human life and recognise its importance, then Allah's peace shall rest on earth and love be born among men. This peace will remain unbroken until the day of Kayamat, when each soul shall declare that worldly ends were not true gains; neither was any earthly loss, a real loss

“No vain discourse shall they hear therein, nor charge of Sin, but only the cry Peace! Peace!” (Koran)

“The Holy Prophet has said that in the Judgment Day the world will appear in the form of a hideous witch with green eyes and projecting teeth—Men, beholding her, will say, ‘Mercy on us! Who is this?’ The Angels will answer, ‘This is the world for whose sake you quarrelled and fought and embittered one another’s lives.’ Then she shall be cast into hell, whence she will cry out, ‘O Lord! Where are those, my former lovers?’ God will command that they be cast after her.”

KASEEDA

LORD MUHAMMAD

Oh flow'r of all the prophets
And pearl of Muslim faith!
Thou vision of God's beauty
Shown in equality!

Thou messenger of brotherhood
And of God's Unity,
Thou treasure of Arabia,
True servant of Allah.

So pure thy heart, so fine thy form,
That it no shadow cast.
Great with the great thou didst appear,
And with the small so near.

Oh tolerance sublimely shown
To Christian and to Jew:
“They also have a Soul,” he cried,
“Why limit God to few!” *Mushtari**.

* The writer and singer of this Kaseeda, Mme Mushtari, is an expert on voice culture, who combines both Eastern and Western methods in one harmonious unity. Her interest in Sufism has given her a new spirit and enhanced the value and beauty of her art.

“A MOTHER'S REVELATION.”

By BEGUM INAYAT KHAN.

Motherhood, itself, is a mystical revelation. The Mother not only moulds the body and character of the infant before birth, but she can even heal the hereditary infirmities by the power of her concentration. Each good and evil impression, reflected upon the mind of the mother, is stamped upon the mental and physical formation of the child. Therefore, besides her concentration on an ideal, an agreeable atmosphere and pleasant surroundings are most desirable. A secluded and solitary life is necessary, where a mother can escape undesirable impressions and the various temptations attracting her mind. The devotional and religious attitude which is prescribed by ancient religions is most needful for the mother, the moulder of the character of nations.

The physical, intellectual, mental, moral and spiritual attributes of the child are all nurtured by the mother, therefore, from a single being to the whole world, evolution is due to the mother.

The study of a child from its infancy until its full growth reveals the secret of the universe. The words of Rumi wherein he describes the soul's misery in this mortal body and its longing for freedom, are truly illustrated by the infant's life. Crying is the first conscious action of the infant. This cry without reason has a much greater meaning than most of us deem; it reveals the soul's imprisonment in a physical body and the memory of the freedom it has just lost. This cry is often for the past, and seldom for the present need of food. The more the child grows and is interested in the mortal world, the more it forgets the past.

It is said that the infant smiles and speaks with the angels. This unveils the fact that the steadiness of its eyes and all its senses, with the mind pure from earthly impressions of good and evil, permit it to view the manifestations of the World Unseen. The steadfastness of the senses is beheld in its eyes, which it so seldom blinks.

Its tendency for sleep is due to its being more in contact with the higher world. To its soul the names and forms of earth are strange, therefore it finds relief in sleep, as Rumi says "Every night thou freest our spirits from the body and its snares; making them pure as clean tablets. Every night our souls are released from this cage and set free; neither commanding nor commanded over. At night the prisoner is unaware of his prison, at night the king is unconscious of his majesty. And there is no thought nor care for loss or gain." The infant is soothed and put to sleep by the mother's song, because it has originated from the planes of sound.

The magnetism of the child has many sources. It depends upon the love and harmony of its parents, also upon the purity of its innocent mind and the reservation of its energies. The breath of the babe is more rhythmical and natural than that of an adult who sacrifices his energy in the abnormal activities of life, and thus spoils the natural rhythm of the breath. Mystics have learned many things by the study of an infant.

A most essential precaution which the oriental mother takes, is the protection of the infant from "Nazur," the evil eye.

This idea was respected also by the old Western peoples until modern civilisation arose, wherein all things beyond the reach of the grasp of the ordinary intellect have been discarded as mere superstitions. It is a scientific fact that a sensitive person is subject to the influences of others and becomes happy or sad without knowing the cause.

So it is with children, who naturally attract the entire attention of others and receive directly the conditions of disturbed and restless minds upon their own mirror-like minds, pure and uncontaminated by earthly troubles and trials. This most often causes unrest and illness among children, therefore it is a mother's first duty to keep them under desirable influences and protect them mentally as much as physically.

Spiritual surroundings are the most essential factors in the creation of an ideal child.

RADHA'S SONG TO KRISHNA:
THE HUMAN SOUL SPEAKS TO THE DIVINE BELOVED :

WHEN round my soul the lonely darkness lay,
Then camest thou like coming of the day:
As comes in radiant dreams the long-desired
To the sick heart who, faint with longing, tired
With yearning, hardly knows for what to pray—

Then changed to joy undreamt my longing sore;
Forgotten was myself, my suffering o'er.
But as to clasp thee all my soul was moved,
Thou vanished utterly, my well-beloved,
As waked from dreams, thee I beheld no more.

And then a voice spake, mocking my distress:
"Go purge thy passion of its earthliness;
From thy sick fancy did the dream arise:
I am not to be seen by mortal eyes,
Not mine the lips to kiss, the form to press.

Formless and unattainable am I."
So said the voice—but I can only cry:
"Thine eyes still haunt me and it cannot be;
Lovelier than any lovely thoughts of thee
The vision was, —it was no fancy's lie. . . .

But oh, my love, to calm my bitter pain,
Dispel this dream of doubt, and come again!"

(From the Hindi.)

Jessie Duncan Westbrook.

Mrs. Jessie Duncan Westbrook has recently published a version of Zeb-un-Nissa's (the Sufi Sappho of India) poems in English. Her most interesting Sufi work *The Rubaiyat of Inayat Khan* will be issued shortly by the Sufi Publishing Society.

MY SOUL BEATS ON THE GATEWAYS OF THE MORN.

I.

My soul beats on the gateways of the morn
And seeks for thee,
When the pale primrose lights are lorn,

And the great world-rose passion-torn,
Springs where the tears of God are born
Beyond the sea . . .

My soul beats on the gateways of the morn—
Ah, come to me!

PERSIAN POEM.

II.

The nightingale of sorrows is singing in the night;
 I hear its voice always.
 It flitteth through the lilac and seeketh for the light,
 But the False Dawn hath no day.

O who will hear the nightingale and who will see the sun?
 O where is the rare perfume-vase, whose seal is broken through?
 The roses bloom in Iran, the years and ages run—
 But still the lonely nightingale sings yearning 'mid the dew.

*Regina Miriam Bloch.**

EAST AND WEST.

IN MEMORIAM OF LORD ROBERTS.

East is East, and West is West,
 But in the Great Heart of a Little Man
 Of each and of both, the parts that are best
 Shall blend in the blessings of God's great plan.
 The Field of Battle; the Hearth of Home;
 By nature's meadows; by walls of loam;
 He lived his life, from first to last
 To all things worthy holding fast.

East is West, and West is East,
 For in the Great Soul of a Little Man
 Of each and of all, from most and least
 Come the Tributes of thankful Humanity's plan.
 The Smile of Kindness; the Mind of War;
 In London Town or in Kandahar;
 He lived his life, from first to last
 To all things worthy holding fast.

West and East, and East and West,
 In the Spirit Supreme of a Little Man,
 We trace the Obedience to God's behest
 In all that is loyal to God's great plan.
 The Soldier true; the Man sincere;
 He leaves us his Message, strong and clear
 And dies his Death; from first to last
 To all things worthy holding fast.

SIVORI LEVEY.

* Miss Regina Miriam Bloch will shortly publish *The Confessions of Inayat Khan*, to be issued by the Sufi Publishing Society.

BOOKS.

Bhakti Marga, by ALICIA SIMPSON. (*Luzac & Co.*)

This is a delightful little volume on Bhakti Yoga, that Yoga which the Western world needs most at its present stage of realisation and evolution.

Mrs. Simpson has done humanity a service in presenting the great Vedic teachings so lucidly to the European mind.

R. M. B.

The Crucible, by MABEL COLLINS. (*Theosophical Publishing Society.*) 2s. 6d.

We have here another book from the gifted writer of *Light on the Path*. Glancing through it, it seems to us that humanity is being forced to take at least one step on *that* Path, which others take by choice. If it is so, this argues for the upraising of the whole race. And if, as the authoress well says "It is the spiritual life which must be sought and won, and the nation which first says "Never again!" to its own sins and crimes will be the true conqueror, and will hold aloft the flag of true Glory," then we should try and see in all this misery and terrible suffering, a killing out of "the abuse of power" and the ushering in of a new era of true life and liberty.

A. N. M.

War, a Theosophical View. JAMES H. COUSINS. (*T.P.S.*) 6d.

The writer has expressed himself very clearly indeed. Words like these "Life is life—you cannot kill life," "It *is*: Death has no power over it, for death is a *process* of life," should be food for thought and a source of comfort to many at the present moment.

A. N. M.

Sacramentum Suprenum. Words by OWEN SEAMAN and HENRY NEWBOLT. (*The Independent Music Club.*) 2s. 6d.

These stirring patriotic songs, the wording whereof is from the pens of Sir Owen Seaman and our modern Dibdin, Sir Henry Newbolt, with the music so well written by Margaret Meredith, should in these times prove a source of pleasure and enthusiasm in every patriotic home.

R. M. B.

MOLOOD

By MAHEBOOB KHAN.*

Andantino.

Ya na bee sa la..... ma lay ka
Ya ra sool..... sa la..... ma lay.. ka

Ya ha beeb *cres.* sa la ma lay..... ka

mf Sa la vat..... sa la..... ma lay..... ka. *dim.* FIN.

* Professor MAHEBOOB KHAN is a young composer of India, who is trying hard to revive the Eastern music by introducing the system of harmony.

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INAYAT KHAN.

INAYAT KHAN was born in Baroda in 1882. His grandfather, Moulā Bux, was the greatest musician of his age, who invented a notation system for Hindu music, and inspired Inayat with his knowledge. Inayat has formulated a universal system for Hindu music and travelled throughout his country, receiving warm welcome from the ruling powers and public. His Highness the Nizam of Hyderabad named him Tansen, was much interested in his music, and bestowed many honours on him. Inayat was also deeply interested in philosophy and religion. He was initiated in Sufism by Syed Mohamed Madani, who blessed him, saying:

"Go thou abroad into the world, harmonise the East and the West with thy music, spread the knowledge of Sufism, for thou art gifted by Allah, the most Merciful and Compassionate."

In 1910 Inayat started on a journey through the Western world with a staff of musicians. He first visited America, giving lectures on Sufism and music throughout the United States. He first established the Sufi Order in America, and it is now rapidly spreading throughout the world.

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Funds are raised by donations and the investment of shares. Members and sympathisers of the Order are requested to help us in carrying out this laudable object.

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By **INAYAT KHAN.**

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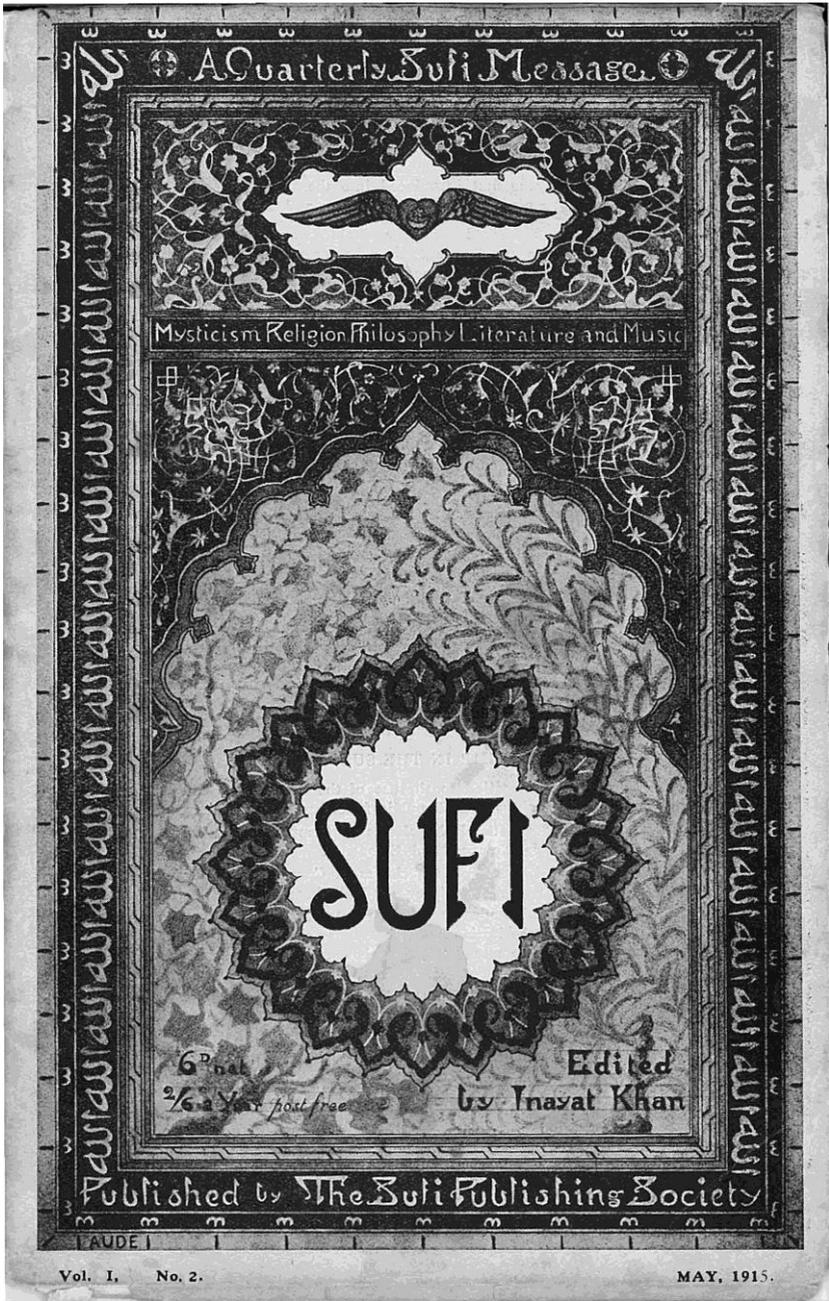
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THE SUFI ORDER.

THE word *Sufi* is derived from the Arabic word “Sufa or Saf,” literally meaning pure (*i.e.*, pure from differences and distinctions). In Greek it means "wise" and in Persian "wool." Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses and Jesus propagated Sufism until the coming of Mohammed, by whom this order was regulated, while it was advanced by Ali and Siddik.

Sufism was intellectually born in Arabia, devotionally reared in Persia and spiritually completed in India.

The Sufi Order was first introduced into the Western world in 1910 by INAYAT KHAN, the pioneer exponent of Sufism and Oriental music.

The Sufi teachings:

1. To overcome beliefs and disbeliefs by self-realisation.
2. Never to be enslaved by principles,
3. That the best moral is Love, and the most praiseworthy, Beauty.

4. To be pure from distinctions and differences by merging into the Oneness.

5. That Wisdom is the true religion.

6. That Harmony is in justice, while justice lies in reciprocity.

7. That music is food of the soul and the source of all perfection.

The objects of the Order are:

1. To establish a human brotherhood with no consideration of caste, creed, race, nation or religion, for differences only create a lack of harmony and are the source of all miseries.

2. To spread the wisdom of Sufis, which has been until now a hidden treasure, although it is indeed the property of mankind and has never belonged to any race or religion.

3. To attain that perfection wherein mysticism is no longer a mystery, but redeems the disbeliever from ignorance and the believer from falling a victim to hypocrisy.

4. To harmonise the East and West in music, the universal language, by an exchange of knowledge and a revival of unity.

5. To bring forth Sufi literature which is most beautiful and instructive in all the aspects of knowledge.

SUFISM.

Modern writers have often made mistakes by quoting Sufism as a Persian Philosophy, or as the esoteric side of Islam.

Some have erroneously believed it to be a borrowed influence of Vedanta or Buddhism upon Mahommedanism. Some Oriental thinkers have patriotically called it an outcome of Islam, in order to secure the credit for their own religion; while some Occidental writers have attempted to win it for Christianity.

In fact, according to the sacred history, which the Sufis

have inherited from one another, it is clear that Sufism has never been owned by any race or religion, for differences and distinctions are the very delusions from which the Sufi purifies himself. It might appear, that Sufism must have been formed of the different elements of various religions which are prominent to-day, but it is not so, for Sufism itself is the essence of all the religions; as well as the spirit of Islam.

It reveals all the shades and colours, which represent the various religions of the world, having no particular colouring itself. All prophets, masters, saints, sages, and mystics are practically owned by their followers, as Christ by the Christians, and Moses by the Jews, yet Christ was not a Christian nor Moses a Jew, all being Sufis pure from earthly distinctions. The Beloved Ones of God are even as God, impervious to religious dogmas and principles.

Sufism is not a religion nor a philosophy, it is neither Deism nor atheism, nor is it a moral or a special kind of mysticism, being free from the usual religious secularism. If ever it could be called a religion, it would only be as a religion of love, harmony, and beauty.

If it be called a philosophy, it is beyond it, because a Sufi, through his study of metaphysics, escapes the selfishness produced by philosophy and kindles the fire of devotion with his eyes open to reason and logic. The Sufi prays to Allah, invoking his name every moment in his life and realising at the same time, that his self is no other than God. For, to a Sufi, God is not a personal being, but a mighty healer to awaken the soul from its delusion of earthly individuality, and a guide to lead it to self-realisation, the only aim of life.

The Sufi, by learning the greatest of morals, which is love, arrives at the stage of self-denial, wherein he liberates himself from all worldly morals. Mysticism has several aspects, but the Sufi strives towards the path of truth, its ultimate goal.

His is the one truth which is common to all religions and

philosophies, and in the realisation of which, he finds his salvation or *najat*.

Sufism, being the first brotherhood of purity, has been known under different names, such as the Brothers of Purity, Knights of Purity, Brotherhood of the Cave, on which initiative several other institutions have established brotherhoods under different names.

Sufism was studied in ancient times by mystics from all parts of the world, among whom 180,000 distinguished masters were born, until the coming of Mohammed, the Seal of the Prophets. Among them were those who are known as the leaders of different religions. Sufis have been in unity with all the great masters who came at different times, and exchanged different ideas with them. Among Sufis, the masters felt at home, and among their followers they were on duty. They have never been able to teach the doctrine of Sufism to the masses, who first needed a religious law, before they could embrace Sufism. By degrees, the Sufis appeared to the world, during the times of the Hebrew Prophets, such as Abraham, Moses, Jesus, and Mohammed, who named them *Sohabaisafa* and confirmed their doctrines in the Koran. His was the most clear and perfected message which completed the prophetic mission.

Even up to later times the Sufi had to adopt the Muslim language and style, to express his universal doctrine, owing to the world's continued adherence to Islam. For several reasons, Sufism is known more in connection with Islam than any other religion, the most essential one of which is, that all Muslims from a Sultan to a dervish, in the due course of evolution, most earnestly embrace Sufism. The followers of other religions, who had the same right to this universal wisdom of human inheritance, remained unpurged by the purity of Sufism in their blind prejudice for Islam. Just as we name the sea the Arabian Sea, Persian Gulf or Bay of Bengal, although the water does not belong to Arabia or Bengal, even so it is with Sufism in regard to all the religions of the world.

OUR PICTORIAL SUPPLEMENT.

The subject of our present Pictorial Supplement, Murshida Rabia Ada Martin, of Russian descent, was born in 1871, and was brought up and educated in San Francisco. She felt her faith and ardour growing with her years, as well as with her experience in life, while the responsibilities of the world, coupled with great suffering, naturally developed her spirit and enlarged her sympathies. As it is with all the chosen ones of God, so it was with Mrs. Martin for a long time, until she was drawn towards the field of thought. Her sufferings finally found solace in the study of comparative religions, and thus another phase of happiness was revealed to her, much truer and more constant than all the former phases she had known. The ideal dawn of her life, for which she had been preparing through years of grief and pain, came to her at last, and although many mystical signs had been disclosed to her vision previously, it was only manifested to her in one perfected aspect, in the realm and message of Sufism.

Her awakened soul responded readily to the first call of the Murshid. She most firmly believed in the God-sent word, and advanced to the great amazement of herself and her Murshid, for, "neither time nor space limit the progress of those whom God attracts toward His Light. Time seems slow when compared with the speed of attainment. Each tear sows a new seed of devotion, and each sigh brings a fresh aspiration."

Her devotional quality and great perseverance in the work, coupled with earnest enthusiasm to advance the cause of Truth, has made the Sufi Order appoint her as a teacher as well as a representative, and the honour of Lukab Rabia was conferred upon her. Mrs. Martin has carried out her laudable object with great zeal and fervour, in spite of the obstacles on her way.

A Sufi Temple has been opened in San Francisco for the free worship of adherents to all faiths and beliefs, and a new library will shortly be attached to it. The interpretation of

Sufi Poems was rendered by Mrs. Martin with very great success, while Miss Etta Martin also rendered an interesting programme of music.

SUFI ORDER.

An attractive series of Lectures and Concerts has been organised by the Sufi Order in the Rooms of the Royal Asiatic Society where Lady Muir Mackenzie presided. The Hall was always well filled with an interested audience. At the close of the series Lady Muir Mackenzie, in admiring the music said: "I have not heard music performed in such an accomplished manner even in India.

"I have great pleasure in expressing in what an impressive manner Murshid Inayat Khan has imparted the truth of the East to us during his lectures. His message teaches us that while we are labouring in the ups and downs of our active life, it is advisable for us to realise that there exists a still more realistic life besides this, which, of course, seems a very difficult task for us Westerners. Yet such instructive lectures can help us a great deal and, especially in these days of distress and confusion, we are very grateful to the Pir-O-Murshid for his message."

In reply, Inayat Khan expressed his most cordial thanks to Lady Muir Mackenzie for her sympathy in the cause of truth, in the following terms: "My mission in the Western world is the Message of Spiritual Liberty. It does not plead for any special Master or Scripture, faith or belief, neither is its interest bound up in a certain caste, creed, race or religion, but it has the one and only object of uniting the world in the harmony of truth, for as Sufism is the property of mankind, it belongs neither to the East or West.

"The Sufi Order does not even look upon the revelation of a certain leader or teacher, either living, coming or dead, for guidance. The work of a Murshid is not to make the disciple believe what he believes, but to direct him to the illumination where the Mureed may find all revelation within himself by

the realisation of the Self, and may no more be puzzled by the secret of mysticism, nor fall a victim to the falsehood of the world.”

THE FIRST INDIAN MUSICAL BEFORE ROYALTY IN ENGLAND.

Inayat Khan and his staff of Royal Musicians of Hindustan in their Durbar costume appeared at the Entertainment given by the East Indian League for the benefit of the Indian Soldiers. Queen Alexandra, Princess Victoria, and Princess Maud of Fife graced the occasion by their presence, and the performance was a great success.

Inayat Khan and the Royal Musicians of Hindustan, entertained the wounded Indian soldiers at the Brighton Pavilion, and at the New Milton Hospital, as well as at Vere Hospital, Bournemouth. He first chanted prayers, and blessed them all, wishing them a speedy restoration to health and true victory here and hereafter. A selection of popular music was rendered to suit the soldiers, while a few songs of a philosophical and religious character were also added. These additional songs touched the hearts of many, and their Sufic meaning greatly moved both the Hindus and the Mohammedans, for verily, Sufism represents the spirit of all religions. Indeed it was touching to see how they expressed their joy in the words "Wah Wah Subhanallah," which revealed their innate mysticism and the great antiquity of their race.

CONCERT OF THE ALLIES.

The Independent Music Club may claim to have given a most unique performance in the "Concert of the Allies," recently organised at Kingsway Hall, with the laudable object of adding to the fund for Drying Shelters for our Soldiers. An attractive programme was submitted to the audience, including works and performances by each of the Allies.

The most important item of the British Section was the first performance of a choral work entitled "Sacramentum Supremum," by Mrs. Margaret Meredith, the text of which is by Sir Henry Newbolt and Sir Owen Seaman.

India was represented in a most picturesque and musically effective manner by Inayat Khan, who gave a short address and sang an Indian song, accompanied by Indian players on their native instruments, in so finished a manner and with such remarkable vocal agility that he was encored.

Reprint from *The Referee*

Inayat Khan, with the Royal Musicians of Hindustan, are about to appear in the French Opera "Lakme," during the Opera Season in London. This will be the first time that Indian music has figured in Western Opera.

THE SUFI PUBLISHING SOCIETY

The Sufi Publishing Society has now been legally recognised as a registered limited company, with shares of £1, in order to carry out the laudable work which it has undertaken to fulfil, and to publish the ancient and modern literature of the Sufis. We appeal to our members and our sympathisers to help us with subscriptions or donations however small.

The Library of the Sufi Order is open to members, and also to all those interested in Sufi Literature.

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Tuesday, 4—6 „	-	-	Indian Music Class.
8 „	-	-	Free Class.
Friday, 3—4.30 p.m.	-	-	Initiates Class.
4.30—6 „	-	-	Public Reception.

A NEW UNDERTAKING.

Eastern students coming to the Western world are frequently led astray owing to the lack of proper care. Taking this into consideration, the Order has arranged to undertake the guardianship of such students, and especially of those coming from India to England or the Continent; to furnish them with all necessary information and advice, and to arrange for their bodily and mental welfare. All application should be sent to Miss MARY WILLIAMS, IOOD, Addison Road, Kensington, London, W.

LIST OF OUR HONORARY MEMBERS.

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 Monsieur Edmond Dulac.
 Mrs. Meredith.
 The Maharani of Tikari.

HONOURS.

Members of Honour are elected for their interest in various subjects of the Order, such as Mysticism, Philosophy, Religion, Music, Literature, Science and Art.

The list of members elected during this quarter makes us hope more than ever that harmony will yet be established between the East and West by an exchange of ideas and unity in knowledge.

NOTE.

Owing to the pressure on our space several contributions are unavoidably held over to our next number.

RECEPTIONS.

The Friday Receptions of the Order have been very successfully held during the past three months. Recitations have been given by Miss Janette Steer, and by the Misses Chone. Miss Barbara Russell and Miss Rutherford read poems. Mrs. Sextia Atkinson and Miss Rose Benton have sung Indian songs, and the Servants of the Order have most appropriately completed the programme with their music.

Among the most distinguished guests were the venerable Mirza Asadullah and his wife, attended by their son and daughter-in-law, Dr. and Mrs. Fareed. After the finish of the usual programme, Mirza Asadullah in a very impressive manner addressed the audience, saying that it was a great privilege to be present at such a meeting, as it stood for the deeper realities of existence.

At all times it was beautiful to come together with united aim and for a high purpose, but it is especially good at the present time, when the powers of hate and strife oppress and make difficult the lives of men.

Everything has its effect, however small or unperceived by us.

Take for example a minute drop of rose-attar. Its subtle perfume is not seen, yet it can fill a large room with its fragrance for days.

The heart is but a small organ in the physical body, but it is the most important of all. It carries the life stream through artery and vein to all the other organs, and without it the body would perish.

So might we all be channels of the Divine life-stream, bringing healing and comfort into the sick conditions around us by the power of love. It was his earnest wish that all present should devote some time each day to prayer for peace, knowing that it would surely have its effect and hasten the wished-for day of Universal Peace.

This Peace must first be realised in each individual, and can only be attained by those who have controlled the mind and are able to withdraw from the turmoil of the outward life.

When the waters of the mind are at rest, the heavens are mirrored in its tranquil depths, but when its surface is troubled by the elements, the fair images are broken and distorted.

It is said by Hafiz, that it is comparatively easy to attain to spiritual realisations amidst favourable conditions but truly great is the man who is able, in difficult and trying circumstances, to realise the bliss of the Eternal Now and pass it on to others.

In conclusion, he hoped that all would appreciate the benefit and blessing afforded by such reunions.

In thanking Inayat Khan for his beautiful music he reminded his hearers that among Sufis music was not used for entertainment only, but as a spiritual influence and preparation of the mind to receive the higher truths.

HONOURS.

The honour of Lukab Maulavi is conferred upon Meherbux, our representative in India, for the most valuable services he has rendered to the Order from time to time.

Lukab Zohra is bestowed upon Miss Mary Williams in recognition of her work as a representative, as well as for the great zeal she has shown in establishing our most useful department for the publication of valuable works on truth.

Lukab Malung is given to Mr. Linzie, a most faithful member of the Sufi Order, a born dervish, a pure soul hidden under the guise of innocence and simplicity, in token of his earnest interest in Sufism, a quality which is but rarely found in the present age, when naught seems to exist besides the struggle of mine and thine.

PHRENOLOGY

The science of Phrenology was introduced into Great Britain a century ago, when the nation was still suffering from the effects of war. It is to the credit of the times that the campaign of the science was opened with a fair amount of success, at the Medico-Chirurgical Society in Lincoln's Inn Fields, arousing surprise and interest among the learned. War now hinders its Centenary Celebrations, nevertheless, the Science is slowly and surely making headway among the educated classes, and finding a kindly recognition in religious circles. Knowing the latter from facts within her actual experience, the writer has gladly responded to the present call for a few words on this fascinating subject.

Phrenology is defined as follows by the Incorporated British Phrenological Society: "Phrenology is a philosophy of the mind based upon the anatomy and physiology of the brain. It claims: (1) that individual brains differ from one another in bulk, in form, and in efficiency; (2) that the various lobes and convolutions of the brain vary in their relative size to each other in different individuals; (3) and that different parts of the brain are concerned with the performance of different mental functions." The Rev. Wm. Weaver called it a Spiritual Philosophy, because the fundamental principle upon which Phrenology is based is the union of spirit with matter. To put it tersely, it is a fine intuition, while the study and practice of the Science in its highest aspect, tends to intensify this faculty; which fact will be appreciated by all those who accept Emerson's definition of intuition as "the essence of genius, the essence of virtue, and the essence of life."

Art, Science, and Literature frequently confirm the truths of Phrenology, which have been firmly established by four great factors, the anatomical, pathological, physiological, and the practical. Take one instance, that of "localisation of brain centres" (of which there are at least forty), and within a few weeks any study in this direction will prove of intense

interest. In the famous picture of Beethoven (the father of modern music), in which he is portrayed with his head resting on his hand, we have a typical instance of how we unconsciously touch the surface of the head where the brain is most active. One can easily note the full development of the musical faculties in the forehead of celebrated musicians. One need only study the pictures of Hope and Mammon by G. F. Watts, R.A., and one will soon find how intimately Art is connected with Phrenology.

Yet we must not make the mistake of thinking that the various parts of the brain comprise all the ego of an individual—the brain is but an instrument, the means by which the real ego expresses itself, the channel through which the Eternal Being can manifest in man. You can imprison the man, but you cannot imprison the mind; it has a freedom of its own which is wide and illimitable. Phrenology—which is a beautiful system of self-analysis—instructs the mind so that it may have a greater receptivity for high and holy things, for sympathy towards our fellow creatures and unity with nature. It was thought that the general recognition of Phrenology would come through medical men, but there are excellent reasons for believing that it may yet be largely due to women, if they will but awake to the fact that Phrenology can assist in the progress of spiritual life, and universal fraternity, serving as a "link between East and West, and above all, aiding the mother," the moulder of the character of nations. Never has there been greater need of its valuable teaching than in the present time, and it is fitting that women should more willingly come forward to lend their energy in this new century; as, for over a hundred years, the majority of its adherents have been men who have worked nobly for the cause—yet now the call is not only "More Men Wanted," but "More Women Wanted," who will work for the betterment of the human race, for Unity, and for Human Brotherhood.

M. L. C. EWEN,

Fellow of the British Phren. Soc, Incorporated.

This article on Phrenology written by Miss M. L. C. Ewen, Fellow of the British Phrenological Society, will surely be interesting to the students of Sufism, as this subject was looked upon as one of the most interesting subjects by Sufis in the past. They have made a great many discoveries on Phrenology and Physiognomy. The study of man is the true study of nature as, although man is in the world, yet the whole world is in man. "We will show them our signs in the world and in themselves, that the truth may be manifest to them." (Koran.)

A GREAT SUFI POET.

Shiekh Haroun Abdullah, who flourished in the reign of Sultan Ghazi Ahmed Khan I., and his three immediate successors (Hegira 1012-1032, = Christian date, 1603-1622), is well-known and highly esteemed in the Orient for his numerous, beautiful and mystical poems. The Shiekh was for many years the head of a large and influential community of Mevlevi Dervishes, an eminent order of Mystics founded by Molana Jellal-ud-deen Mahmud el Balki-er-Roumi (Born 6 Rubin-ul-evvel, A.H. 604 = C.D. 1202). The Shiekh wrote a large number of short poems, over 500 of which have been preserved, and one grand epic poem, "Mahomed Ben-Cassim." A considerable number of these poems have now been translated and rendered into English verse by that distinguished Oriental scholar, Professor Haroun M. Léon, M.A., LL.D., Ph.D., F.S.P., etc., Secrétaire-général de la société internationale de philologie, sciences et beaux-arts, and a collection of the same will shortly be published by the Sufi Publishing Society, Ltd. We append one of Professor Léon's translations of a *ghazel*, or short poem, written by the Shiekh in praise of the Prophet Muhammad.

MEDH PEYGHAMBERIN = IN PRAISE OF THE PROPHET.

So long as the heart doth pulsate and beat,
 So long as the sun gives forth light and heat,
 So long as the blood through our veins doth flow,
 So long as the mind in knowledge doth grow,
 So long as the tongue retains power of speech,
 So long as wise men their true wisdom teach,
 The praise of God's Prophet, Ahmed, the blest,
 Shall flow from our lips and spring from our breast!
 'Twas Rosul-Allah from darkness of night,
 Who led us to Truth, and gave us the light,
 Did point out the path, which followed with zest,
 Leadeth to Islam and yields peace and rest.

MUSIC IN ISLAM.

Islam has played a most prominent part in the musical world, both as a racial and a religious power, a fact which is little known to Moslems generally nor to the world at large. The Masters of the past, born of the same race before the coming of the Holy Prophet, could truly be called the inventors of the science and art of Music. Suleiman's life was always spent in a lyrical atmosphere, and this reveals the secret that music in the glory of God was the source of his joy. He expressed Divine Wisdom in the realm of song. Again, the life of Daud proved to the world that the God-chosen source of revelation was music. Daud is said to have had the gift called "Elhan-E-Daudi"—"the most miraculous voice of Daud," which, apart from the meaning conveyed by his words, attracted the people towards the love of God. The effect of Daud's voice not only made itself felt on mankind but, like that of Orpheus, it thrilled the hearts of both animals and birds, and the flowers and leaves in the forests were spell-bound, when he sang in his ecstasy to the Divine Beloved.

Ancient history reveals the fact that Musa was the

pioneer exponent of Music. The story goes that once, while walking through the wilderness in a mood of exultation, he heard a voice crying "Musa qe" meaning "Musa pause," which conveyed to him that he should pay attention. On hearing this Divine command, Musa listened attentively to see if there were any further message. The sound of the roaring of the sea and the whistling of the wind sighing through the trees; the choiring of the birds and beasts, at one time singly and at another heard all together and the buzzing of the bees and insects, engaged the mind of Musa to such an extent that he realised that God, by his Divine Command, desired him to ponder deeply on the subject.

Musa remained, fascinated by the spell of sound, and thereafter he always went to the wilderness in order to occupy his mind in his new study. Besides his mystical research in the realm of sound he invented its science, discovered its seven degrees and fixed the value of their duration, and he named this science "Musaqe."

The same word Musaqe became "Musaqi " in Persian, in Dutch "Muzick," in French "Musique," and in English "Music."

From the time of Musa, Music spread all over the world as one of the highest arts, until its technique became such a predominant feature that its charm was lost. Next its glamour was dispelled by emulation, and the audience, instead of taking interest in the music alone, became interested in the different musicians, admiring the one and despising the other; and thus the spirit of harmony was lost. The abuse of music increased still more when the people went astray and followed the allurements of vice, until neither its ideal nor its technique, but only its abuse remained on earth. Then came the time of Mohammed who, finding a great necessity for reform, denounced all those occupations of life which hindered man's true progress and kept him away from the path of God. For it was his mission to unite in one Brotherhood the different interests of the people scattered, as they were, in the divers ways of life and totally regardless of each other.

Thus it was most essential for him to direct the thoughts of the people toward the One True Goal, by establishing a single central point of interest for them all. Thus music was prohibited, together with all other sources of luxury. He allowed its use only for higher and ideal ends, calling it, not music, but *Karat*, the recital of the Koran in harmony and melody, and he also introduced Prayers three times daily in the *Karat*, that music might again attain to its earliest glory. But unfortunately, his command was misunderstood by a great number of his followers and they looked upon all music as *Huram* in its decadence, not knowing that the Universe itself is an expression of Divine Music. Although the Holy Prophet had to be rigorous in his new-made laws yet, at times, his interest for music was noticeable. It is said that once he was walking with a man antagonistic to his teachings, who, on overhearing the unmelodious recital of the Koran, sarcastically remarked: "Is this the Koran which has been revealed unto thee?" The Prophet kept silence until they chanced to come to a place where another man was reciting it very melodiously. Then the Prophet answered him, saying: "This is the Koran revealed unto me." Another story runs that a party of musicians went to Medina to sing at the door of the Prophet's house, when he himself requested his wife to be one of the audience. When a friend asked him why music should be allowed in the home of the Prophet who had forbidden its usage, he answered, "You are right, but then we only permit it occasionally, and on festival days."

It is strange that the Moslem race, which has the credit of playing such an important part in the musical world, should also bear the blame for its degeneration. It is because a few wealthy decadents among them, blindly used music as *aisho neshat* or a source of their material joy, and thereby ruined themselves, while bringing discredit to music and musicians alike. It is even as the adage declares: "How laughable it is of Man, that he does evil and accuses Satan." Thus music became debased and the Musicians were looked upon with contempt, partly owing to the misuse of Music, and partly to

the mistake of those who interpreted the Prophet's command wrongly. The Musicians also share the blame, because of their lack of education and independence, although the seeker may find some most exquisite souls among them who, arrayed in the garb of modesty, are ignored in the blindness of the masses.

The climate of Arabia and Egypt as well as that of Persia is as conducive to the sweetness of the voice, even as to the growth of fruits and flowers, while the people have far fewer responsibilities in everyday life. All this aided the artistic temperament.

The notation of music appeared at the same time as the fundamentals of Karat, the elementary system of music, and it is as old as the Arabic Alphabet. For not even a word is written without the *Zer* and *Zaberect*, or the letters of their notation. The delicacy of their art in singing, playing and dancing will be generally manifested to the world as its evolution grows, just as their architecture is known and appreciated to-day.

Several modern instruments are modelled on their ancient ones. We get the Piano from the Egyptian Liera, the Banjo from Alfaribi, the Mandoline from Robab, the Guitar from the Sehtar, the Violin from the Chickara, the brass instruments from Turi and Nafiri, while Clarionets and Flutes are from Algoza, and drums and tambourines are an improvement on the older forms of Hakara, Duff and Dhol.

The Military band originated in the East, where the verses of Ruzm and Juzm were recited to the sound of drums and pipes, while the people performed sword-dances to the rhythm of the music. Their music was as a seed cast to the four winds of heaven, and they were first travellers on the ocean of sound. The seed of their music, as they sowed it among the Mongolian races, flourished even in the strains of the present-day music of China, Japan, Siam and Sumatra.

Music was first introduced as an educative factor in the University of Cordova, during the reign of Islam in Spain. The effect of the Hispanolian music spread in time through

France and Italy until it reached the depths of Russia in a later period. To-day, the vocalisation in Italian music and the peculiar rhythm of Spanish airs, remind us of past Eastern influences.

Music, as well as musicians, were highly regarded by some of the Khalifas of Islam—Khalifa Mahmud, for instance, welcomed a Master-Musician himself, walking to the gate in order to bring him to his Durbar. Mahmud Gaznavi was always in the society of musicians, and he considered the time thus spent as the happiest in his life.

Akbar, the great Emperor of India, called Tansen his Chief Musician, one among the *Navratan*, or the nine jewels he had chosen as an embodiment of himself.

Farabi, the greatest Philosopher of Music in the East, as well as Avisinia, the most celebrated Oriental Scientist, were pioneers in giving the philosophical side of Music to the world at large. During his researches in music, Avisinia confessed that: "I probed the depths of various sciences and arts, but music seems to me so vast a study that even ten such lives as mine would not suffice."

Again, Imam Ghizzali introduced music as a sacred art, in spite of great opposition. He revealed the importance of music as a medium for attaining to the higher perfection through the joy of Wajad or Ecstasy!

Jellaludin Rumi, the Prince of Poets, begins his most inspired work, *Musnavi*, with the *Poetry of the Reed*, wherein he immortalises the Reed as the symbol of the mortal body and its sound as the voice of the soul, and beautifully describes the yearning of the soul for its freedom and its appeal in the realm of music.

Hafiz has spoken of Musicians as inspirers. Sadi declares his views on music on beholding the Camels attracted by it in the desert—

*"Shutar ra chai shori turab Khushtar ast
Agar adami ra na bashad Khar ast."*

(Even a Camel enjoys music, and if a man does not, he is like unto an ass.)

Rumi, during the separation from his beloved Murshid, Shamstabrez, gave vent to the great intensity of his emotions and grief while hearkening to devotional strains of music, and thereby opened the gateway of the higher world during the spell of ecstasy. Since then, not only his disciples but almost all Sufis and especially the sect of Chishtis, have called music *Gizāruh*, the food of the soul, and have practised it for the exaltation of the spirit.

Khaja Moinuddin Chishti most brilliantly introduced Sufic music into India. The phenomena which he and his followers have experienced are beyond the wildest dreams of those who are uninitiated in Mysticism.

Mohammed Gous of Gwalior was considered to be the most wonderful interpreter of music. It is he who made Tansen a miraculous singer.

At the *Khangahs* of Sufis as well as at the tombs of the saints and sages music is always played to symbolise their innate joy in Allah. Such meetings are attended by Mystics, Fakirs, and Dervishes, who lose themselves in the thought of God while listening to the Divine music.

A great reform was made in Indian music by Amir Khusrav, a most inspired Sufi, by the application of Arabic and Persian methods. Whatever has been said about Indian music being converted or deprived of its original character during the Mohammedan reign, it is a well-known fact that during the Moslem rule, music progressed in each period and to-day, the musicians and people of Southern India whose music was supposed to be pure from all other influences, themselves prefer the reformed to their original music; while the two latest composers of Southern India such as Tyaga Raja and Dikshitar have especially adopted the grace of the Hindustani method in their work.

The provinces of Maharashtra, Gujerat, Bengal and Punjab were not influenced by this new reform in music for some time. But gradually, one after the other was attracted towards Hindustani music, until they at length preferred it to their own.

Formerly, the various styles of composition such as *chanda*, *prabanda*, *gita*, and *kavitwa* were generally sung in India; while afterwards, during the ascendancy of the *Prakrit* language, *dhouru*, *dhurpad*, *dhuva*, and *Matha* became popular. But during the Moghul Empire, the *khaial (astai) tappa*, *thumari* and *gazal* were so much appreciated that the former songs fell into disfavour. In Akbar's Durbar, *Miyan Tansen* was the most eminent singer, whose music was redolent of spirituality and fervour. He occupied the highest rank in his art in those days, and invented many *ragas*, viz., *Miyanke mulhar*, *miyanke thody*, etc. He also changed the *dhurpad* into a different form. The *khaial (astai)* was introduced by Muhammad Shah (Rangeele), and its practice was highly developed by the great Muhammad Khan and the Hadu Hasu Khans of Gwalior. The Punjabi musician, Mian Shoury, introduced *Tuppa* (a Persian type of song), which is commonly sung in Punjab. *Tumri (Kahrva and Dadra)*, came into being during the reign of Vajid-Ali Shah (Akhtar Pia) of Lucknow, who was himself well qualified in popular music. A peculiar form of devotional music known as *Kawali* was introduced by Amir-i-Khusroun. This contains four kinds of song, viz., *Caul*, *calbana*, *nakshegul*, and *turana (Thillana)*. An instrument was also invented by the same composer which was modelled on the veena, and is generally known as the *sittar*, and has become a favourite instrument. In Northern India, Ameer Khusrav invented a special mystical language in music in order to convey sacred thoughts to the initiates, and composed words expressive of the sounds of different instruments. *Sursingar* was invented by Bahadur Ali, Khan of Rampur. The *tabla* and *sarangi*, the commonest instruments of India, were brought from Afghanistan. The *ganoon* of the Arabs is called *kanoon (swaramandal)* in India. The Rabab (*saroda*) is from Persia, and is called *swarabat* in the South, while *Dilruba*, *Taus* and *Issrar*, are the latest inventions of the Moghuls.

Indian dancing underwent radical changes in the time of Akbar and Shah Jahan, who took a great interest in it.

During Vajid-Ali Shah's time the dances were finally reformed and made graceful. Mian Tansen, and Muhammad Khan, Ghaseet Khan, Hadu Hasu Khans, Chand Khan, Suraj Khan, Attir Khan, Gullab Khan, Tanrus Khan, Murad Ali Khan, Rajab Ali Khan, Baheram Khan, Bandeali Khan, Mizan Imratsen, etc., are the greatest musicians of Northern India. Mohammad Khan, Allia Fattu Miyanjan Mushraff Khan, Murtuza Khan, Rahmat Khan, etc., are the noted singers of the day, while Moulabux, the Beethoven of India, rendered a great service to the cause of music by inventing a system of notation for Indian music, and by founding a musical academy at Baroda.

GREEK RHYTHMIC MOVEMENT

By ROSE BENTON.

Greek Rhythmic Movement (Raymond Duncan's system) is of special interest to students of mental development, for its effects on the mentality and emotions are far more valuable than the physical benefits resulting from its practice. It has been evolved from the Greek vase paintings and by means of it we learn a principle of motion which we can apply to every action in daily life. The poses all originated in some pose of labour or toil and it is this solid foundation of utility, which makes the system of such practical value. The body must move as one harmonious whole, while each limb moves only in its just proportion to the rest. It is this harmony which so charms and soothes us in all the movements of nature, as illustrated by the waves, the trees, the birds and the animals. But if, instead of receiving this harmony only second-hand from nature, we try to express it in our own movements, our gain will be infinitely greater. In searching for freedom, harmony, balance and proportion in movement, these qualities will also become a part of our consciousness. By the mere action of discarding some of these articles of modern dress

which hamper our movements unnecessarily, we taste the joy of freedom and many small worries and prejudices vanish. The person who has been a martyr to nervousness and self-consciousness finds that the systematic practice of a well-balanced attitude of courage develops a feeling of independence and his powers of concentration are enormously increased.

Besides teaching us how to move, this system also shows us how to rest. Many people cannot rest through their inability of slackening the tension kept up during the day.

When we have learned to control our muscles and move them harmoniously and in unity, they will relax simultaneously and of their own accord. If the student wishes to spend his time of bodily repose in mental exercise instead of sleep, he will find that much of the energy he formerly wasted in restlessness, can now be concentrated on any special point he desires.

The writer of this article, Miss Rose Benton, a keen student of Sufism, is an expert in Greek movements, which she teaches in her class at the Higher Thought Centre in masterly fashion. Her art reminds one of the past history of Greece and of its relationship to ancient Aryan civilisation. To the thinker these movements speak of the cause for which Shiva, the Lord of Yogis, danced the *Tandave Nutrya*, while Parvati, his beloved consort, danced *Lasya*. It was not a dance of gaiety and merriment but it was a Yoga within itself, in order to control each muscle of the body and balance every pose. For in the absence of balance, even if one be the king of a capital, one could not rule over one's own body wisely and well, which is the first means of experiencing all comforts. The dance of the Sufi Dervishes also applies to physical and mental culture, although they add poetry and music to their greater advantage and advancement. These aid them in exciting and giving an outlet to their emotions. The movements are as important in mysticism, as the poses and postures. Modern education undoubtedly needs these movements and gestures of the Ancients, in which, in addition

to their physical grace and culture, many mystical benefits are attained.

Miss Benton holds classes at 40, Courtfield Gardens.

WORDS OF PIR-O-MURSHID.

By M. WILLIAMS.

"Man is Cruel and Man is Foolish" (Koran).

"Where is Allah and where is his justice, how is such a terrible crisis allowed to go on in this world?" This has been the question asked by so many who are losing their faith, seeing this disaster. I refrained from answering as long as I could, that God exists, also his justice.

The material progress of man under the name of modern civilisation has reached to such a plan of degeneration, that, man is beginning to laugh and scoff at the idea of God and at his believers, and has opposed his apostle, calling him epileptic or fanatic; when science has taken place of religion, and selfishness has become moral. Man blinded by his earthly powers, has invented machinery, and adopted schemes, in order to control and sacrifice his helpless brethren, thus depriving them of their freedom, the only joy in life.

Thus the justice of God is now revealed making man the inventor, victim to his own skill. This intense lust of human blood will not be so easily satisfied, as people have imagined by using this or that method, it will continue to exist until man shall win earthly possessions, yet none will remain any longer to manage them.

Then the eyes of man will open to the truth from his present spell of bloodshed, he will be so bewildered, that he will never for one moment bear to realise through what a dreadful dream he has just passed, and will hide his face in shame for his most disgraceful past deeds, saying, Oh! How foolish and cruel of me that I stood with arms, oh God against thine own image.

"GHAZAL."

From the Persian of the Princess Zeb-un-Nissa.

If the Beloved face thou canst not see
 Within thy heart, still cherish the desire,
 And if her love she will not grant to thee,
 In thy love never tire.

Although her face be hidden from thy sight
 Within the sanctuary of thy heart
 Still keep her image for thine own delight
 Hidden, apart.

If the unsympathetic stars still turn
 Unheeding, unpropitious to your prayer,
 Life's span is but two days, why should you burn,
 Why should you care ?

And if the Keeper of the Garden close,
 Before your face the inexorable gate:
 O linger yet, the perfume of the rose
 Will float to you and find you as you wait,
 Not all disconsolate.

JESSIE DUNCAN WESTBROOK.

"TWILIGHT LITANIES."

When, from out of the desert, the cool, swift twilight comes
 with the low, sweet whispers of the wind, the woman often sees
 the pious Arabs reverently turn devout faces towards the East,
 prostrate themselves, always with their faces in the direction of
 Holy Mecca, and intone their prayers to Allah.

Then the censors of the desert swing over the palm-trees,
 swing wide and far as the wind comes up from the sea.

Twilight wind comes up from the sea.

It comes along the Nile, softly swaying the green rushes and
 refreshing all the land.

And she watches the flaming afterglow fade down the shadowy river.

Twilight falls on her face. It is the twilight of peace, of resignation. It is the grey light that means the patience of one who is inured to pain, of one who has learnt too well the ways of good and evil.

The twilight glamour of nature broods over Egypt.

Mystic cloud-hosts pass down the sky. The mysterious intonations of choir-winds rise softly. The vesper ecstasy of each song-bird brings blessed calm to comfort her mortal loneliness.

She feels a holy Presence walking near her. She feels His Presence walking by her side. She sees the thorn wounds on His holy brow.

The sky-glow trails away in pale flags of mauve and silver and the beauty of the twilight deepens.

Egypt's swift, sweet twilight quickly goes. Then in the velvet-blue night new stars as quickly globe. She feels His Benediction.

IRÉNE OSGOOD.

From *Where Pharaoh Dreams*" by Iréne Osgood. (John Richmond, Ltd.).

LILITH.

The ageless world-tree holds me bound
 In rooted coil.
 I move my lips to wake the sound
 Of green shoots bursting through the ground,
 Till all the earth is summer-crowned
 And rich the soil.

I am the mother of the Rose,
 Of leaves that fall.
 And from my tears the river flows,
 And from my sighs the winds unclose,
 The season's tide my joys and woes
 And I am All.

Men carve my name in many runes,
 I have no name.
 Gods lose the counting of the Junes,
 The shifting ocean bares the dunes,
 The burning suns die into moons—
 I am the Same.

REGINA MIRIAM BLOCH.

The Diwan of Inayat Khan rendered into verse by
 MRS. JESSIE DUNCAN WESTBROOK, 2s. 6d. net.

Mrs. Jessie Duncan Westbrook, who is well-known for her translation of the Diwan of Zeb-un-Nissa, has lately rendered into verse the writings of INAYAT KHAN.

These inspired Poems are rich in poetic grace and thoughts of rare beauty. In them we can find the whole Philosophy of Life. Each Poem is in itself a subject for meditation, and everybody would do well to possess a copy of this little book, and to ponder on such Poems as "The Sufi," "The Oneness of Allah," "Self-Warning," and on such words as:

"Make thyself perfect ere thou try to teach
 Thy fellow-man, and if thou canst not reach
 Perfection, bear thyself in humble guise,
 Know thy own faults, and be not overwise
 To see thy brother's, but, restrained and meek
 Think deep and ponder well ere thou dost speak,
 Mysterious self, O learn to know and see
 Thyself, ere Death demand thy Soul of thee."

The Poems are all very varied. In symbolic language "Shah Baz" portrays the journey of the soul along the Mystic Way to Perfection.

In the Poems on "The Infant," and "The Mother," we gain a human touch.

Mrs. Westbrook has also just translated some Indian songs, which are to be published shortly by the Sufi Publishing Society, Ltd.

R. S. M.

KASEEDA.

BY MAHEBOOB KHAN.

Andante.

Te - ra rut - - ba hai ya ahe - mad mu kam al -
Te - ri rut - - ba she - na - si rut - ba hai be -

mf *f*

1st time. *2nd time.*

- la - ho - ak - bar ka. - ka. } Ha - me ro - ne - se lya nis -
- chu - ne - da - ver ka. - ka. }

cres. *p* *cres.* *mf*

bat ma - gar jub te - ra nam a - - Ye To kuch nuk...

..... sha bi - gad ja - ta..... hai ap - ne di - da - ye - tar ka.

f

A Quarterly Sufi Message



Mysticism Religion Philosophy Literature and Music

SUFI

6th Vol.
2/6 a Year post free

Edited
by Inayat Khan

Published by The Sufi Publishing Society

The Sufi Order.

Representatives in England, France, America, Russia and India:

INAYAT KHAN,

The General Representative on his World Tour.

Representatives:

Mme. Rabia Ada Martin (America).
Mons. Albert Caillet (France).
Miss Zohra Mary Williams (England).
Mlle. Olga Tucké (Russia).
Mevlavi Meherbux (India).

Musical Representatives:

Miss Rose Benton (England).
Mons. Edmond Bailly (France).
Count Sergius Tolstoy (Russia).
Prof. Murtuza Khan (India).

The word Sufi is derived from the Arabic word "Sufa or Saf," literally meaning pure (*i.e.*, pure from differences and distinctions). In Greek it means "wise" and in Persian "wool." Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses, and Jesus propagated Sufism until the coming of Mohammed, by whom this Order was regulated, while it was advanced by Ali and Siddik.

Sufism was intellectually born in Arabia, devotionally reared in Persia, and spiritually completed in India.

The Sufi Order was first introduced into the Western world in 1910 by INAYAT KHAN, the pioneer exponent of Sufism and Oriental music.

The Sufi Teachings:

1. To overcome beliefs and disbeliefs by self-realisation;
2. Never to be enslaved by principles;
3. That the best moral is Love and the most praiseworthy Beauty;
4. To be pure from distinctions and differences by merging into the Oneness;
5. That Wisdom is the true religion ;
6. That Harmony is in justice, while justice lies in reciprocity;
7. That music is food of the soul and the source of all perfection.

The Objects of the Order are:

1. To establish a human brotherhood with no consideration of caste, creed, race, nation or religion, for differences only create a lack of harmony and are the source of all miseries.
2. To spread the wisdom of Sufis, which has been until now a hidden treasure, although it is indeed the property of mankind and has never belonged to any one race and religion .
3. To attain that perfection whereon mysticism is no longer a mystery, but redeems the disbeliever from ignorance and the believer from falling a victim to hypocrisy.
4. To harmonise the East and West in music , the universal language, by an exchange of knowledge and a revival of unity.
5. To bring forth Sufi literature which is most beautiful and instructive in all the aspects of knowledge.

The Sufi Order is assisted by a treasurer, secretary, and manager, besides the representatives acting under the control of the Pir-o-Murshid, the general representative of the order, who alone, in addition to the title holders of Murshidship, has the right to initiate.

The funds of the Order, consisting of gifts, subscriptions, and receipts in general, are applied towards the expenses of the Order.

The Order consists of five kinds of members:

(1) Honorary; (2) Initiated; (3) Life; (4) Sympathetic; (5) Ordinary.

All information regarding Membership can be obtained on application .

Madeena

The Sufi Order appeals to the initiates, friends and sympathisers to contribute most liberally towards the charitable fund being raised for "*Madeena*," the Sufi Orphanage and home of peace in the solitude.

Donations, contributions, and applications should be addressed to—

M. KHAN, ·152 Holland Park Avenue, London, W.
86 Ladbroke Road

“ The Sufi ”

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Sub-Editor: Miss REGINA MIRIAM BLOCH.

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THE SUFI ORDER.

FOURTH ANNIVERSARY OF THE ORDER

THE Fourth Anniversary of the Sufi Order was celebrated on Monday, July 5th. A Bhandara or Dervish dinner took place in the evening. This Bhandara was the first of its kind to be given in London. The next meeting was held in the Rooms of the Royal Asiatic Society, when a Report of the work of the Society during the past year was read by Miss Williams, while the Pir-O-Murshid gave a lecture on the Sufi Music demonstrated by the Royal Musicians of Hindustan. Mr. Cuthbert, the Chairman, spoke in appreciation of the Order and its work, making special reference to its Founder. "Inayat Khan," he said, "has now been in the West for several years, both in Europe and America, and has stood our test as very few teachers have been able to do. What especially appeals to me about the Murshid is, that he, like a true teacher, loses himself in the welfare of his pupils and always hopes that they might become even greater than he himself.

"Sufism, as far as I can understand, teaches that the Revelation of the inner self must be taken for a guide, rather than following another."

He finished his speech by saying that the Sufi Order deserved all possible support.

A special Reception was held on Friday at which almost all members and many friends were present. Mr. Russell and Professor Léon spoke on Indian Mythology. Mrs. Redfern and Miss Hope read poems, and Miss Chown, Miss Steer and Miss Victoria Drummond recited. Miss Rose Benton and Mrs. "Khorshed" Artz sang, and the Royal Musicians of Hindustan delighted us with their Indian Music.

APPOINTMENTS AND HONOURS

Mirza Assadullah, Dr. Fareed, Mr. Bjérregaard, Miss Callow and Dr. Pandya have been elected as Honorary members of the Order.

For the Musical Section of the Order, Representatives have been newly appointed—Professor Murtuza Khan, Count Tolstoi, Monsieur Edmond Bailly, Miss Rose Benton.

Lukab "Sharifa" has been granted upon Miss Lucy Goodenough for her worthiness in every sense of the word.

A SUFI WEDDING

A Sufi Benediction was given to Mr. Tucker and Miss Artz on their marriage. Pir-O-Murshid, according to the custom of the Dervishes, blessed the bride and bridegroom in the presence of witnesses, while several members of the Order and others were present.

THE SUFI ORDER

Sufi Order has lately opened *Khan Kah*, the headquarters in London at ~~152, Holland Park Avenue~~ 86 Ladbroke Road, London W.

WEEKLY FIXTURES

Free Lectures on Esotericism on Mondays and Thursdays:

Mondays, 5 p.m. Thursdays, 8 p.m.

Prayer Meeting on Sunday morning at 11.30 a.m., at which all are welcome.

Daily Prayers at 8 a.m. for Initiates only.

Reception every Friday at 4.30 p.m. (Recitations, Readings, Eastern and Western music) for members and friends.

CLASSES.

Class of Silence (for Initiates), Saturday evening.

Class on Music, Tuesday, 5 p.m.

Class on Science and Art, Wednesday, 5 p.m.

Class on Literature

Comparative Religions and Philosophies.

Such as Islam, Christianity, Judaism, Buddhism, Vedantism, Zoroastrianism, etc., Thursday, 5 p.m.

Class of Mysticism (for Initiates), Friday, 3 p.m.

Morning Classes on Special Vocalisation and Indian Music, as well as on both Eastern and Western languages, such as English, French, German, Russian, Persian, Arabic, Hebrew and Hindustani.

Particulars from—Miss ZOHRA MARY WILLIAMS,

~~152, Holland Park Avenue, W.~~ 86 Ladbroke Road, London W.

CONGRESS OF RELIGIONS AT THE WORLD'S FAIR.

A Congress of Religious Philosophies was held at the Panama-Pacific International Exposition, San Francisco, on July 29th, 30th and 31st, 1915, with the following motive :—

"The cause of equity, tolerance and peace is better served by bringing together in an amicable spirit those differing in thought, than by aggregating those differing merely in nationality."

Sufism was represented by Madame Rabia A. Martin, the American Representative of the Sufi Order—who, in speaking of the origin of Sufism, said: "The word Sufi means wise, this itself shows that wisdom has no personal leader or inventor, its origin is in the Infinite. Matter is the manifestation of Spirit; the Inspirations are received in silence when the five senses are under control by the study and practice of Sufism." There was great response to Mrs. Martin's speech.

“WHAT THE SUFI ORDER AIMS AT ACCOMPLISHING IN THE WORLD.”

1. The aim of the Sufi Order is to bring about an understanding between the followers of all different religions by revealing the essential truth which underlies them all, so that for the future all attempts at the conversion of others should cease.

2. The Sufi Order hopes to destroy the prejudice existing between the races, nations, classes and families, high and low, by establishing the Divine Parentship which embraces us all as children equally beloved by God.

3. The Sufi Order considers the study of nature in its visible and invisible aspects as Divine knowledge, and thus strives to unite all believers and unbelievers in the knowledge of Unity.

4. The Sufi Order expresses Divine Love in human service, and thus recognises the Beloved in every face.

5. The Sufi Order in the place of a religious, racial or national Patriotism, establishes a human Patriotism which expands the Brotherhood of Purity through the whole universe.

6. The Sufi Order, instead of prescribing good or bad principles, cultivates the mind by the thought of Unity, which in itself may create principles for itself.

7. The Sufi Order aims at neither glorifying a past master, nor is it a believer in any present one, neither does it wait for the coming of another; but considers the self as its master and the world its school. It learns its lesson from each experience in life, thus being free of a chief or a leader.

8. The Sufi Order especially intends to unite the East and the West in friendship, the Hindu and the Moslem, Christian and Jew, the Shia and the Suni, whose true happiness lies only in Unity.

9. The Sufi Order trains man to see the glory of God in each Science and Art, and to develop the vision, so that the universe may become a most beautiful manifestation of the



MOULĀ BUX

immanence of God in his eyes; and thus the Sufi prefers literature and music.

10. The Sufi order has undertaken to harmonise all Societies of the new and old thought existing in the East and West into one great Brotherhood of Purity. The Sufi gives himself no name whatsoever although the world calls him Sufi. For there are no names in the light of truth. The religions are fading away, but the Societies are creating their individual distinctions in their places, which certainly brings discredit upon the human brotherhood in general.

11. Therefore the Sufi Order is mobilising an army of the thoughtful to fight against the ignorance, which has brought the world to such a grave crisis; by manufacturing the shells of love and the swords of wisdom, and journeying through the Higher Spheres in the aeroplane of thought. For, to a Sufi, a battle against the self wins a victory over the whole universe.

12. The Sufi Order is establishing peace on earth by esoteric training, which is, first, an individual peace brought by Self-Realisation. It is individual peace which is primarily necessary, which alone can bring about the peace on earth, and love in men.

OUR PICTORIAL SUPPLEMENT.

Moula Bux, the Beethoven of India, was also a national benefactor who raised her music from the great degeneration into which it had fallen. He was born in the year 1833 of a well-to-do Zamindar family in Bhivani, Delhi. He had sufficient comfort and leisure to pass his time in physical culture and sports. He was also in the habit of receiving strangers visiting his town, and of helping them in whatever way he could; and he was desirous of becoming a wrestler, as he was very interested in physical culture. On one occasion a strange Fakir came to the town and Moula Bux, as was his wont offered his services. The Fakir being a Sufi of the Chistia Order, he asked him to sing if he knew any song. Moula Bux, in reply, said he had never learnt music yet he knew a

few songs by heart. On hearing his singing the Fakir was moved into a *wajad* or ecstasy and asked him to give up wrestling and sports, for he was born for a much greater purpose. The Fakir also said that his soul was too beautiful to be occupied with anything else but the divine art of music. He likewise changed his name from Chole Khan to Moula Bux, or God gifted, blessing him in the rapture of his ecstasy. He said "wherever thou shalt dwell the glory of thy name will ring out from every corner." Moula Bux followed the advice of the Fakir and devoted his life to music. During this period in India every scientist and artist was more or less a mystic and so hid his knowledge from the outside world, while true art was imparted only to the ones who would devote all their lives to the service of the Ustad, the teacher, and even this privilege was difficult to obtain. Moula Bux heard of a very great musician of the time named Ghasit Khan, and travelled to the town where he lived; but on arriving there, he learned that this Ustad refused all pupils. Instead of being disappointed he inquired the time of the Ustad's daily practice, which he performed at midnight, continuing it until early morning. Moula Bux then formed a friendship with the porter, who was an opium eater and who did not sleep being on night duty, and who thus was very glad to have a friend who would sit and chat with him during the intervals of slumber caused by the opium. In this manner Moula Bux continued to listen to the Ustad for several months, imitating all he overheard in the night in his own practice every day. After some time, he became, as it were, a record of the Ustad's singing. People walking past his cottage began to be very surprised at the likeness between his and the great singer's style. The Ustad, on hearing of a rival in the town, purposely passed by the cottage. He listened to the songs and improvisations which sounded so very like his, and was doubly astonished.

He could not refrain from entering the cottage and complimenting Moula Bux on his singing, asking him who was his Ustad. Moula Bux answered, "Please ask me any other question but this, for it is a secret." The Ustad

said: "What objection can you have in telling me the name of your Ustad?" Moula Bux said: " If I tell this, my further progress will cease, therefore please pray for me and let my Ustad remain unknown." But the Ustad was greatly attracted by his most fascinating personality as well as his work. He became more and more persistent at each refusal. At last Moula Bux said: "If you will kindly promise to help me in case my Ustad is offended at my revealing his name, I will confide in you." The Ustad replied instantly in the affirmative, whereupon Moula Bux, to his great surprise, said, "You are my Ustad." He exclaimed "But I have only seen you once in my life, how can you say such a thing even in jest?" Moula Bux answered: "I again truthfully assert, that you are my Ustad." Then Moula Bux explained the difficulty he had experienced in learning from him, adding that perhaps now this privilege would also be taken away. The Ustad, who otherwise invariably refused pupils, was completely won over by Moula Bux, so that from that day he granted him his desire and trained him.

After a few years, Moula Bux proved himself to be a most wonderful singer. The death of his Ustad at last made him leave the country and he travelled from the North to the South of India. He never considered that he knew enough, therefore he paid no heed to all the admiration and praise which he won in travelling from place to place.

He learned something which pleased him from every person he met, professional or amateur, and was ready to be taught by even a child in whatever way he possibly could. He spoke with both the wise and foolish, rich and poor indiscriminately, studying the different aspects of life.

When he went to Southern India he found what the North had lost in its music. He realised that the Hindus in the North had given up their serious study of Music, and how under the Mogul rule the mystical and scientific side of Hindustani Music had been overlooked. He also understood how much Arabic and Persian Music had coloured the music of Northern India. In Khayal Tappa and Thumeri, he

discovered the best development of the art, while in improvisation, an unimaginable grace was added which made the Music much more beautiful than that of Persia, Arabia, or of ancient Greece. But his visit to the South taught him how much the Hindustani Music was lacking in system, owing to its subjection to beauty and sweetness. He appreciated the Karnatic Music of the Dravidians very much for its purity from foreign influences and for their wonderful command of *Sa re ga ma*, and their innumerable rhythms over which their experts own such perfect mastery. He found the mystical and scientific Indian Music in the South which was lacking in the North. He became much interested in the Krutis of the great Southern composers, Tyaga Raja and Dikshitar. Moula Bux visited the Court of Mysore and created a sensation, he being the pioneer exponent of Hindustani music in its transition from North to South, there being as yet little intercourse between them as there were no railways. A prize was to be awarded to Moula Bux by the Court of Mysore, but in the meantime he happened to visit the house of the Durbar Bakshi there, whose daughter played the Veena, and sang and improvised so well that Moula Bux desired to learn it. The maiden replied that "Music is the racial property of my Brahmin people, while no others have the right to acquire its science and mysticism. If you at all desire to learn, go and re-incarnate again in the home of a Brahmin." These words haunted Moula Bux. He felt so humiliated that he left Mysore, avoiding the acceptance of the royal prize which was ready for him, and wondering if only Brahmins had the right to possess a soul in this world.

He left word behind that he would only visit Mysore when he had thoroughly mastered the Brahmanic Science. If not, he would never show himself there again. On hearing this message all his admirers, from Rajah to servant, became very sad. Moula Bux travelled throughout the different parts of the South, through Mangalore and Malabar. At last he found a treasury of music in Tanjore in the possession of a Brahmin. This Brahmin was so particular that he would

not even teach his own people, and would not trust the manuscript out of his own possession.

Moula Bux first became acquainted with him and later on, when he had won his confidence, the most valuable treasures of musical art were entrusted to him. He studied the classical compositions of the Brahmin Composers, together with the different branches of Science such as Raga Prastar, Tala Prastar, Swara Prastar, Gamaka Kala Jati Laya, Sundhi, etc. After he had mastered their science and art, he again visited Mysore, which he had left in such bitter disappointment. He was then examined at the command of the Maharajah Krishna Raja, who appointed a Commission to decide in a Musical Competition he arranged between Moula Bux and all the great Brahmin musicians of Southern India, who were especially invited by the state for this purpose. But he outvied them all, not only by his singing and improvisations, but by his great command of Swara and Tala, an innate gift which he possessed. After eleven months of continual trial he was proved to be a unique Master of Music. His success was announced according to the ancient custom by conferring the honour of Chatra, Chamar, Kalagi, Surpech, and Mashal, upon him, all emblems of the highest order of Honour. He then married a lady of an ancient Royal House. This period of prosperity caused his fame to ring throughout India, and several ruling princes of that time invited him to their courts. He could not accept every invitation but he complied with the request of Maharajah Khandrav of Baroda, who was noted for his generosity, and visited his state, but after coming he realized that he had made a great mistake in having left Mysore for Baroda, because the Maharajah there had wanted him not so much for his skill, but merely to grace his court with his presence. The Maharajah was also disappointed in him for his independence, whereas other musicians would have fed his vanity by abject subservience.

The Maharajah one day desired his courtiers to ask Moula Bux by what right he wore royal emblems, as he was after all, only a musician.

Moula Bux, in answer, said that a commissioner is honoured in his province and a governor in his government, a king in his kingdom, but it is the learned who have honour all over the land. "Therefore I have every right to have as many royal emblems as I choose."

Another competition was therefore arranged by the Maharajah in order to humble his pride. When nobody was found in his dominions, experts were invited to come from different parts of India. Among them were great celebrities such as Kadamhusain, Alihusain, Kanhai, and Nasir Khan, who were all famous in their own special art, but they were not so versatile and perfect as Moula Bux although they were equally advanced in practice. It has always been a lack among Indian Musicians that those who understood its theory never knew its art, while again an artist, however great, did not study the theory. Anyone gifted with a voice did not know how to sing, and a Master Singer was often found with an indifferent voice. Moula Bux was much in advance of his time by having undergone a thoroughly all-round training in music. He, while competing, at once knew what was lacking in his opponent and thus he excelled himself once again in this musical contest. This not only brought him success but opened his eyes to the truth about the condition of Indian music. He found how highly developed Indian music was, and yet, at the same time, how it was weakened owing to the one-sided study of the musicians, who progressed in whatever way they chose and overlooked their necessary evolution in other directions. Thus the music was unbalanced, while its grace was improved at the sacrifice of a system. He noticed the marks of past generations on the art and science of music which for thousands of years was cultivated in India. Although there was much effort made during all periods in improving its artistic, technical and psychological aspects, yet he found that fantasy was employed at the cost of order, which has always been an Oriental failing.

His experience made him able to see the difference between Hindustani and Karnatic music. In Hindustani

music he saw a great improvement in the artistic side of its cultivation, in the first place, because it is not alone based on Aryan music, but also bears the stamp of Persian and Arabian music which intermingled with it during different periods. This naturally made Hindustani music so very charming, as well as lending it a certain mystical grace. At the same time he realised the fact that the Karnatic music was better in its Rhythm and System. He appreciated the way in which the Southerners regarded music as a sacred art and the musician as a priest, and he admitted that the fault of the North was in looking upon music and musicians as sources of amusement and joys which brought disgrace on all from the music and musicians down to their admirers and those who revelled in it. Moula Bux, being gifted with the knowledge of both methods, he with great perseverance formed a special method by combining Southern with Northern music and theory with practice. He went to Calcutta with his new system as a guest of Maharajah Jotindra Mohan Tagore, who introduced him to the Viceroy, and he displayed his skill at the Durbar of Delhi, which won a very great name for him. He was invited by the Maharajah Ram Singh of Jeypur, the great patron of music of that time. He was very highly honoured and rewarded by the Nizam. Still no one took proper notice of his appeal for the upraising of Indian music, all seemed absorbed in their own personal pleasures. He found little response among Indian Potentates for the cause of their nation. With all his honours and gifts he was always discouraged by his inability to do anything for the welfare of music in his native country, which was caused by the lack of national spirit and enthusiasm among people. It was only when the Maharajah Sayajirav Gaikwar of Baroda returned from his first visit to Europe, having brought back with him a desire of promoting all aspects of education including music, and to see and recognise what was worth encouraging in his dominions, not for personal benefit, but for the welfare of his subjects, that the appeal of Moula Bux for the revival of music in India received proper notice. He founded an academy under the patronage of His Highness

and in a few years' time, this school grew to be the fountain head of music, not only for the subjects of the Gaikwar, but in a way for the whole of India. Moula Bux found it very necessary to bring the fantastic national music into the order of notation, and he made this a universal system for India, which has greatly benefitted the students, yet even here he experienced difficulties. The first was that music lovers were so carried away by the charm of the art, that they believed it was impossible to note down Indian music. They did not care to limit their fancies by order and system.

The other difficulty was that many of his rivals, after learning his notation, began to form different systems of their own, each one wishing his special system to be the universal one. Therefore no method up till now has been made universal, although that of Moula Bux, it being the first and most adaptable of all, had the largest following in India. It has always been a fault of Indian character, that in customs, manners, sciences, art and religion, everyone has ever followed his own bent. That is why so many castes and creeds exist, and why the East has never, until now, been able to raise its head and rise.

Besides music, Moula Bux introduced the Poems of Kabir, Nanuck, Dadu, Sundar, and different others whose verse would illuminate the mind and awaken students to the Divine Light, together with the knowledge of music.

The perseverance of Moula Bux was very great, although the musicians of India are most painstaking. He practised on the veena, and worked at his singing from six to nine hours every day, and continued to do so until the age of sixty. He played with such admiration for Divine Beauty in his mind, that the tears would fall from his eyes at the beautiful strains made manifest through his fingers. Moula Bux was an extraordinarily kind-hearted man, and he became more and more so every day of his life, through the aid of music. He was majestic in his appearance, and magnetic in personality. He was a tenor, with a particular sweetness in his voice which was vouchsafed even in his

ordinary conversation. He first wrote text-books on singing, and composed in almost all Ragas and Talas.

Besides his musical talent he was a true Sufi. He believed in all religions, recognising the one truth underlying all, and was a friend to everyone. He was recognised in India as the Tansen of his time, and the more India will awaken to her pristine glory, the more she will recognise and appreciate his earnest service.

He died in the year 1896, leaving behind him two sons, some grandsons, and a family blessed with musical genius. His elder son, Murtuza Khan, is a most gifted baritone, who is at present a Court Singer as well as the head of the Baroda Academy of Music. His second son, Dr. A. M. Pathan, qualified in European Music at the Royal Academy of Music in London. He, together with other important titles, possesses a most remarkable talent in the science, and art. He is Director of Music in the State of Nepaul.

Among the pupils of Moula Bux, who were almost all Brahmins—Manohar, Barve, Minapa, Borker, Chitre, Joshi, Patankar, Lakshuman, Punchakshari, etc., who have won a great credit in the musical revivalism of India.

THE VEIL OF ILLUSION.

This Maya comes and clouds my soul anew
 Till verily it seems as if from Thee
 I separate bore myself, as waves might do,
 Saying: we are no part of the Great Sea.

But though this dull, confining, earthly clay
 Seems moulding that which in it doth abide,
 Lo, Gunga's water is the same always,
 In earthen vessels held or in the tide.

And blessèd will that happy moment prove,
 When I can lift the veil that hides the face,
 And see the longed-for features of my Love,
 Serene within the Temple's holiest place.

Then from mine eyes the blinding scales will fall,
 Then I shall know that, whatsoever they seem,
 This world, these things that chained my soul, are all
 Phantasmagoria of a troubled dream.

J. D. W.

From the *Nadir Unnikat*.

THE SUBSTANCE OF FAITH

What is faith?

To find a rational answer to this profound question we shall have to dip beneath the surface of appearances and, for the moment, throw over all preconceived notions of the meaning of the word.

We have considered faith so long in the light of a blind belief, that most of us have lost sight of the fact that faith, as every other fundamental quality, must contain a science, nay, is a science in itself.

St. Paul put the true definition of the word in a nutshell when he said: "faith is the substance of things hoped for; the evidence of things not seen."

Faith, then, is an intuitive knowledge: that is, a primordial mental substance, or a first stratum in, or upon which, our hopes and desires can be made manifest and concreted.

We can find a perfect analogy of this spiritual element in the ether of three-dimensional space.

To our physical life, the ether—according to material science—is the primal substance of matter, the base upon which our material world rests. Ether is the transmitter of light, just as the air is the transmitter of sound. Without these two media neither light nor sound—in the physical sense—could be revealed.

Now this material substance of ether is a likeness or representative of the higher mental substance which we call faith. Faith, is not as supposed, merely an abstraction, it is an actual and demonstrable quality of Mind. It is literally,

as St. Paul said, "the evidence of things not seen." As light is the evidence of the ether, so thought is the evidence of faith, because without faith, thought could not come into manifestation.

Now light, carried by the ether reveals, or rather—makes manifest to human intelligence, phenomena that would otherwise remain hidden in darkness.

In the same way, by analogy, thought carried by the medium of faith reveals to the higher super-physical intelligence, modes of being which can be—and are—actually and tangibly demonstrated in this, our so-called material world. If we can once fully grasp the fact that faith is a real substance, an actual unseen foundation of thought, there is nothing that thought, purified of its preconceived illusionary ideas, may not achieve.

Once we realise this, it throws a new light on the meaning of prayer, and various scriptural utterances which to many have hitherto been incomprehensible.

Jesus testified to this truth over and over again. If you remember, when the disciples could not cure the lunatic, Jesus told them it was through lack of faith. "If ye have faith as a grain of mustard seed," He said, "ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." And also: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And again, when Peter walked on the water, he began to sink when fear overcame faith, and Jesus said unto him, "O thou of little faith, wherefore didst thou doubt?" These, and numerous other sayings of a like nature, are equivalent to St. Paul's statement that faith is evidence; a substance that carries a desire or prayer (thought in consciously directed motion) unto an actual tangible result.

"Thy faith hath made thee whole," said Jesus to the woman who touched his garment. The ether of faith had brought the light of her thought into instantaneous expression. But let me draw a metaphorical picture, so as to make my meaning quite clear.

Imagine yourself, for the moment, to be composed of pure fire—like the sun; but unlike the sun, giving forth no light, only a dull concentrated glow resembling that of burning charcoal. Around you is a great world of other bodies, more or less like yourself, in obscurity, and seemingly, at an immeasurable distance from you.

For many dreary aeons you burn with a sullen, unremitting heat which keeps you in a perpetual state of isolation and impotence.

Then one day, a strange thing happens. A wondrous Body flashes into the realm of this great world, but, unlike all other bodies, It is luminous. Its fire is not contracted but pours forth from Itself in the glory of a new strange phenomenon which It called Light.

And It taught all the other bodies—who would listen—that they were not separated from each other in darkness as they had so long supposed, but were united by a wonderful substance around and in them called ether, and this ether would carry the heat of their fire in ever widening circles all over the universe if they would but use and trust it. It would also, in its motion, transform their heat into light so that they could see and do marvellous things, and know each other and their beautiful world in its reality.

Some believed this and began to use the ether about them; timidly at first, but as they began to see wonderful things happen, they sent out stronger and more potent rays, and as their light expanded so their heat grew more powerful and they became like unto the Luminous Body who had revealed to them the truth about themselves.

We are all, more or less, suffering from the same purblindness as my fire-people, for we too are composed of Fire (spiritually, Love), of which heat is the material symbol, and we, too, through lack of faith—our spiritual ether—separate ourselves in thought from our Creator, our fellow-creatures, and our surrounding universe. We have been told by all the wise ones of the earth that "Each man his prison makes," and we will not "let our light so shine before men that they may see our good works" and glorify the truth

which is already within us, only waiting to be revealed by a right attitude of mind.

"Faith without works is dead." That is, it is of no use, any more than the ether or atmosphere would be if they did not carry the elements of light and sound.

I am not talking in the abstract, but am speaking from actual experience. I am slowly learning about, and cultivating the understanding of this substance called faith.

I have demonstrated it, not once, but many times, and have witnessed so-called miracles, which, by the way, are not miracles, but simply the inherent power of consciously directed thought on the medium of faith.

Most of us will not take the trouble to evolve this spiritual element; we will not try to understand, or mentally grasp, its true meaning, in spite of calling ourselves Christians.

Commonsense will tell us that unless we cultivate a thing, it will not grow, no matter of what nature it may be. Yet we leave this primary element out of our lives altogether, and turn to rearing things that do not really matter. One frequently hears the remark: "Oh, I put faith into such and such a concern, and it didn't come off!" But they had not "put faith" into it at all. They had used a belief and that was all. Their belief had no substance, and therefore the winds blew and the tides came and it fell, as things built on a flimsy foundation generally do.

When you once get hold of the true meaning of faith, "even as a grain of mustard seed," you will never again confuse it with belief, for, as it has been truly said, one is a rock and the other sand.

I believe we all know that "thoughts are things," and are not cramped up in a three dimensional brain-box. And we know too that thoughts are manifested in concrete form, such as the picture of an artist or the melody of a musician. But there are faith-thoughts and fear-thoughts, and because we do not yet know how to think rightly our fears destroy the force of our thoughts, and consequently the things that all men desire most, *viz.*, Peace, Harmony and Plenty are not revealed in our environment.

Most of us are sceptical because we can in no way *sense* faith, either psychically or physically, it is something beyond any of the ideas of what the word-substance means. Faith, as I have said, is an intuitive knowledge, and when you have once experienced it you will recognise it as a fundamental Power, that primal activity which we call the Power of the Almighty.

Material scientists will not accept this unseen element as a substance, because they can form no hypotheses concerning it in relation to the phenomenal world.

Want of faith, in the true sense of the word, is the basis of all our troubles here. If we "understood" its meaning we should not "stand-under" fear, for fear would be destroyed as darkness is destroyed by light.

We should postulate truth and good (everybody wants truth and good) and the pure thoughts of truth and good would be manifested through the Ether of Faith.

In this way man would learn to know God; the Noumenon of all real phenomena; the One and only Substance of the Universe.

"TRUE BRIGHTNESS."

WOMAN'S SECLUSION IN THE EAST

By BEGUM INAYAT KHAN.

God is hidden in the vision, truth in the world unseen the soul is hidden in the body and love's tender feeling in the heart; so is woman, for all that is most precious is protected by Nature from the sight of man.

It sounds strange to us in the West when we hear of the *Perdah* women who still observe the *Zenana* customs in this civilised age, when woman has arrived at such a degree of intelligence that she considers herself on the same level as man in every way.

After giving this question further thought we find that seclusion originated among mystics, who not only close their lips from speech, but also seclude themselves in grass-huts, forests, and in the caves of mountains. The lives of Christ, Mohammed, Buddha, and Shiva prove this fact.

The Khalifs and leaders of ancient times veiled their

faces in order to preserve their magnetism, and a commanding personality. Even until the present day the royalties of both East and West, as well as the more important personages throughout the world, expose themselves much less than people in general. This was the secret which the prophet Mohammed realised and put into practice by telling his disciples to cover their women as much as possible, so that they might not acquire a tendency of showing themselves in their beautiful garments to the world at large. This custom was most important during such times, when so many murders were committed, especially in Arabia, where the number of women was much less than that of men.

His counsel for a secluded existence was also given for the purpose of directing the thoughts of woman toward a simple life, the lack of which has brought the world to such a state, that the very name of marriage terrifies a man, however large his finances may be, owing to the many responsibilities a home imposes upon him through the artificiality of modern society.

Each season has its new fashion in dress, and if one has not the means of possessing up-to-date garments, it becomes most humiliating to attend public gatherings. In the same way all other home comforts and conveniences have increased to such an extent, that man prefers a bachelor life to marriage.

Another benefit of the Zenana is, the consideration of motherhood and its responsibilities. The mother being the moulder of her child's character and form, it is most necessary for her to be away from the world, avoiding all undesirable impressions, worries and anxieties of life, in order to enable her thoughts to dwell upon naught else but love, harmony and beauty. She must also, at such times, avoid all excitement and irritabilities. This is really the most important reason for which seclusion was adopted. Of course, it is exaggerated in the East, where in many cases it is used for subordination instead of protection, while an absolute seclusion is enforced in the place of a necessary custom; therefore the East has somewhat abused this great moral factor through misunderstanding its meaning.

The time is coming when the world will awaken to the spiritual reasons of all things and it is hoped that the East and West will meet together on that plane of proper comprehension, which will be the universal saviour of all humanity.

"THE SONG OF THE STRONGEST GOD."

I dreamed of a hall remote from the world. And it had pillars of ivory inlaid with gold and ceils of rare woods and floors of grey marble.

And on either side of it, there were strange images of gods I had deemed very long forgotten. There was Dagon wrought with the silver scales of a fish cunningly fashioned. There was Moloch holding a cone of gold with fire burning in his jaws perpetually, and Zeus with his ruddy beard and curls. And there too were Mars, the war-god crowned in blood-stained spikes, and Mammon and Thor with his gauntlets of steel, and Bacchus wreathed in purple vines, and Osiris in the semblance of a bull, and many others whose names I did not know. And some were monstrous and carven, and some crude and unhewn.

And a Voice swept over this place, saying: "Still the false gods reigns within thy heart, O Man, and where is the strongest God who can overthrow them in My name?"

And lo! David ran through the hall liltng, in the garb of a kingly priest. And he cast slingstones at the Moloch, but the fire of his mouth shot forth and devoured it, and David passed before him.

Then Hercules burst into that shrine, brandishing his great club and clad in wolf-skins. And he smote at Osiris, but the bull bellowed terribly and lowered his horned head and the weapon split in his clutch.

Next St. Francis of Assissi came with the stigmata on his hands and feet and held up a cross to Bacchus. But the god shook his thyrsus with a cry which echoed out as a soul in mirth and Mammon joined in his mockeries. And the cross brast in the hand of the saint and he went forth confounded.

But then, there wandered into that hall a little naked

child which could scarce stand for tenderness of years. And it saw the gods and laughed as at odd toys. And it crawled up the steps and plucked the garments of Zeus and lo! he tumbled and brake in sunder. And it tapped the foot of Mars and the war-god was shattered with a shout. And he looked at the Moloch and pointed at him and the fire died from his nostrils. And on a sudden all the gods crashed down and were no more, and that hall was ruined.

But the child sat unharmed and played and prattled to the sherds.

And the Voice spake forth again, saying: "Well done O Weakest, O Smallest, O Meekest."

And the child smiled and I gazed upon it closely.

And behold! once it was swaddled in close Egyptian swathes and its hair was dark as that of the child Horus in the arms of Isis on the images. And once its body was brown and its locks silken and unguent like those of Krishna in the sculptures of Hind.

And again it changed and was moulded in rose and gold with flashing wings as Cupid nestling in the bosom of Venus. And last of these, a halo spread about the child-face and it grew grave and sweet as that of the babe the Virgin bare, when he sat upon the shoulder of St. Christopher above the swirling rivers.

But then the aureole faded and there entered in a beggar-woman, all in tatters without shoes, reeking of drink and harlotries. And she reeled up to the babe and seized it, saying "Thou wicked base-born one, thou hast filled me with terror. Why didst thou stray away from thy mother as she lay in the gutter? And how comest thou into this dismal place?"

And she kissed it and wept. And the tears seemed to sear her drunken eyes.

And lo! the face of the babe became pinched and patient and he lay weakly in her arms.

REGINA MIRIAM BLOCH.

THE INFLUENCE OF THE PRESENT CRISIS UPON THE HUMAN
SOUL

The words of Pir-O-Murshid

By MARY WILLIAMS.

"Instigators have been taken as friends and persuaders for no reason are considered enemies."

"Zafar."

"It is the law of nature that the illusion hides the reality, no matter how much you may teach man, he will not heed that which he does not know until he happens to learn it by experience."

The spell of killing is so much upon man at the present time that in this, he excels not only the beasts and birds but even devils. This contagious disease will naturally spread its germs until its remedy will be found in the opposite attribute. For instance, kindness for cruelty, and humanity for atrocity, while the present methods adopted to hasten the end seem to have the reverse affect. Fire will never extinguish fire, on the contrary it will accelerate its fury.

It is water which will extinguish the fire. In the present day, when man claims to be civilised, how humiliating it is to think that he should have grown inconsiderate to such a degree that no parallels to his actions, can be found in past history.

The effect of the present crisis is such, that not only enemy has arisen against enemy, but the friend is changing against friend. This in itself, shows that the wheel is going round in the wrong way, turning man's thoughts into quite an opposite direction from the right conception of harmony and peace.

It was hoped from the new spiritual awakening of the world that man would very shortly become a vegetarian, instead of which, to-day he is hungry for the blood of man. The morals taught in different religions, such as kindness, tolerance, forgiveness, self-denial, modesty, of praising the other and humbling the self, consideration of the feelings

of his fellows, self-sacrifice for the benefit of another, saving the life of even a germ or insect, pleasing others in thought, word and deed whenever possible, or sorrowing more over the loss of another than our own, not rejoicing or boasting of our personal benefits, being resigned to the will of God and aiming always at establishing harmony and peace among friends as well as enemies—all these sentiments seem to have faded away from the heart of man. On the contrary, boastfulness, rejoicing over the loss of others, revenge, falsehood, deceit, treachery, cruelty and atrocity, destructiveness, these are on the increase.

All this has made the heart of man so cold to-day, that the word of peace sounds as a false note to his ears: he being so blinded by self-interest, that he cannot see wherein his true benefit lies.

If you ask the reason of this, I will answer that man's tendencies have leaned towards earth instead of heaven, and his fascination for the objective world instead of the subjective, has created the illusion of individual action in him, separating him from God, from nature, from other human beings, even from his own element—men who are connected in the ties of race and religion, marriage and blood relationship seem to be widely apart and aloof from each other at present, in body, soul, and mind. This shows the curse of God instead of the blessing on earth.

The warfare of olden times can be studied from the Shahnameh, which contains the history of ancient Persia. It can also be studied from early Arabia during the days of the Hebrew Prophets and Ameer Hamza, as well as from Ramayana and Mahabharata, the Hindu Scriptures, which make it clear to us that only a certain class of people cared to take part in the war. All others were engaged in their pursuit of spirituality. Wrestlers and boxers of both the warring nations were usually selected to fight together, the elders and judges of both parties watched for the finish of the contest for peace, while the war was very easily finished after the trial of the bravest and strongest in the land, which did not interfere very much with the comfort and peace of

mankind in general. As man has progressed in civilisation, he has, in proportion, made as many more weapons of destruction, and the time has now come when we claim most for civilisation wherever the arms and munition are deadliest, and the better the destruction of the world is organised that much more is claimed for civilisation. It was so consoling to know that when aeroplanes were invented we should fare forth into the cosmos and nearer towards the Heaven, but unfortunately now they are used to produce Hell wherever they happen to be. Those who led a spiritual and religious life and who refrained even from harming their enemies, and sacrificed all worldly comforts and earthly gains in the path of truth, are always counted as uncivilised. The time has come that the veil will be lifted from man's eyes, and he will soon realise what civilisation really implies.

At each step of evolution the human race has acquired a special beauty of form and character, until it has evolved from primitive man to its present status of human development. A time has again arrived when the fairest produce of this evolution has been sacrificed to the engines of destruction. Territory is apparently more precious than human life. It would have been much better if the present crisis could have taken place at a later date, when man could have perfected his machinery to such an extent that machine might have fought with machine and that humanity would have been saved from annihilation. Let us then take a new turn. All may not be able to do so, but at least those who understand these truths, and let us for a while, clear our minds from the poison of bitterness, that the light of God may shine through us. Then every breath, taken with love and kindness during our silence, will save thousands of those who are killed.

If the readers of this will join us impartially in thought for the sake of humanity, keeping aside from national and racial distinctions, considering the welfare of humanity in general; then, they alone will be the ones who will win credit for the coming reign of harmony and peace.

A POEM OF SHAREEF.

(From the Persian.)

The blooming rose cannot be compared with
 The tenderness of my bud-like heart,
 The various changes experienced in life
 Create the picture of a garden in the spring.

With the fires of my wrathful glance are created—
 The sun, the moon and the lightnings,
 O! What would happen if a spark
 Of the fire should leap out of my stone!

By the mercy and favour of the Infinite
 I have commenced to listen to the word eternal,
 That both the worlds are the Phenomena
 Of the song which I sing to my lute.

The steps of my dust-bearing feet are so powerful
 That they run through all the Heavens
 If the eyes had eyes, they could not have watched
 The rapidity of my steps.

O Shareef! see Thine only self in all
 And no one else besides—
 To the brightness of thy mind,
 The shadow of others becometh as rust.

NAAT.

Andantino.

By MAHEBOOB KHAN.

Mer-ha-ba sui - ya de mac - ci ma - da - ni - ul - a - ra - bi Di - lo - jan

p

This system contains the first line of the musical score. It features a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature has two flats (B-flat and E-flat), and the time signature is 6/8. The lyrics are 'Mer-ha-ba sui - ya de mac - ci ma - da - ni - ul - a - ra - bi Di - lo - jan'. A piano dynamic marking (*p*) is placed below the piano accompaniment.

bād da fi da - yat che a - jab Khush la - ka bi..... Sai - ya - di

f

This system contains the second line of the musical score. It features a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature has two flats, and the time signature is 6/8. The lyrics are 'bād da fi da - yat che a - jab Khush la - ka bi..... Sai - ya - di'. A forte dynamic marking (*f*) is placed below the piano accompaniment.

an - ta ha - bi - bi wa ta - bi - be Ka - la - bi..... A - ma - da

cres. *p*

This system contains the third line of the musical score. It features a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature has two flats, and the time signature is 6/8. The lyrics are 'an - ta ha - bi - bi wa ta - bi - be Ka - la - bi..... A - ma - da'. Dynamic markings include *cres.* (crescendo) and *p* (piano) in the piano accompaniment.

su - e to Ku - da - si pa - i de - ra - ma ta - la - bi.

dim. *rit.* *p*

This system contains the fourth and final line of the musical score. It features a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature has two flats, and the time signature is 6/8. The lyrics are 'su - e to Ku - da - si pa - i de - ra - ma ta - la - bi.'. Dynamic markings include *dim.* (diminuendo), *rit.* (ritardando), and *p* (piano) in the piano accompaniment.

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INAYAT KHAN was born in Baroda in 1882. His grandfather, Moula Bux, was the greatest musician of his age, and inspired Inayat with his knowledge. Inayat has formulated a universal system for Hindu music and travelled throughout his native land, receiving warm welcome from the ruling powers and the public. His Highness the Nizam of Hyderabad named him Tansen, was much interested in his music, and bestowed many honours on him. Inayat was also deeply interested in philosophy and religion. He was initiated in Sufism by Syed Mohamed Madani, who blessed him, saying:

"Go thou abroad into the world, harmonise the East and the West with thy music, spread the knowledge of Sufism, for thou art gifted by Allah, the most Merciful and Compassionate." -Reprint from "Indian Magazine," London.

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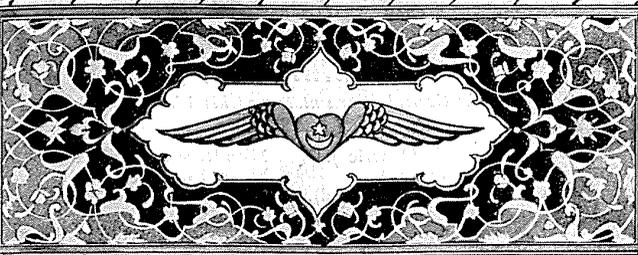
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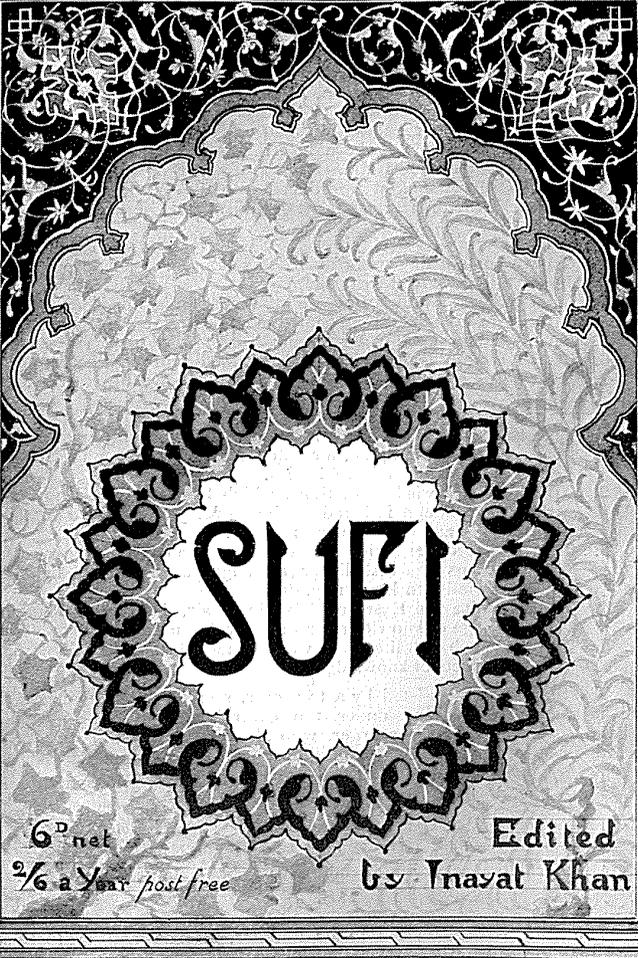
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The word Sufi is derived from the Arabic word "Sufa or Saf," literally meaning pure (*i.e.*, pure from differences and distinctions). In Greek it means "wise" and in Persian "wool." Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses and Jesus propagated Sufism until the coming of Mohammed, by whom this Order was regulated, while it was advanced by Ali and Siddik.

Sufism was intellectually born in Arabia, devotionally reared in Persia, and spiritually completed in India.

The Sufi Order was first introduced into the Western world in 1910 by INAYAT KHAN, the pioneer exponent of Sufism and Oriental music.

The Sufi Teachings:

1. To overcome beliefs and disbeliefs by self-realisation;
2. Never to be enslaved by principles ;
3. That the best moral is Love and the most praiseworthy Beauty;
4. To be pure from distinctions and differences by merging into the Oneness ;
5. That Wisdom is the true religion ;
6. That Harmony is in justice, while justice lies in reciprocity;
7. That music is food of the soul and the source of all perfection.

The Objects of the Order are:

1. To establish a human brotherhood with no consideration of caste, creed, race, nation or religion, for differences only create a lack of harmony and are the source of all miseries.
2. To spread the wisdom of Sufis, which has been until now a hidden treasure, although it is indeed the property of mankind and has never belonged to any one race and religion.
3. To attain that perfection whereon mysticism is no longer a mystery, but redeems the disbeliever from ignorance and the believer from falling a victim to hypocrisy.
4. To harmonise the East and West in music, the universal language, by an exchange of knowledge and a revival of unity.
5. To bring forth Sufi literature which is most beautiful and instructive in all the aspects of knowledge

The Sufi Order is assisted by a treasurer, secretary, and manager, besides the representatives acting under the control of the Pir-o-Murshid, the general representative of the order, who alone, in addition to the title holders of Murshidship, has the right to initiate.

The fund of the Order, consisting of gifts, subscriptions, and receipts in general, are applied towards the expenses of the Order.

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The Sufi Order appeals to its initiates, friends and sympathisers to contribute most liberally towards the charitable fund being raised for "Madeena," the Sufi Orphanage and home of peace in the solitude.

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“ The Sufi ”

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Sub-Editor: Miss REGINA MIRIAM BLOCH.

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THE INAUGURATION OF "KHAN KAH," THE HEADQUARTERS
OF THE SUFI ORDER, 86, LADBROKE ROAD,
HOLLAND PARK, LONDON, W.

THE Inauguration of the new Sufi Headquarters took place on Friday, October 15th. A large number of friends, sympathisers, Members and Initiates were present.

Among the distinguished guests were: Sir K. G. Gupta, Madame Nevada, Mr. F. H. Skrine, Mr. Dulac, Mr. Edmund Russell, Mr. and Mrs. St. Nehal Singh, Dr. Paul Tyner, Miss Callow, Mrs. Norris, Mr. and Mrs. Darh, Miss Smith, Miss Miles, Mrs. Bradley, Mrs. Harvey, and others. The programme commenced with an address by Pir-O-Murshid, who, while thanking the guests of the evening for their kind presence, explained the tenets of Sufism and the motives of the Order.

He said that Sufism cannot be called a Religion, because of its freedom from principles, distinctions and differences, the very basis on which religions are founded. Neither can it be called a Philosophy, because philosophy teaches the study of nature in its qualities and varieties. Sufism on the contrary teaches unity. Therefore it may plainly be called the training of view.

For instance, one person may believe in a certain principle, while another may hold quite a contrary opinion. What one person may call good, may be called bad by another. One

says a certain path is the right one, while another takes quite a contrary direction. The Sufi, instead of becoming centred in his likes and dislikes, and limiting himself to a certain faith or belief, reasoning out right from wrong, focuses his view to that of another, and sees the reason why he believes and why he does not, and why it is right to one and wrong to another. He also understands why what is called good by some people may be called bad by others, and thus by keeping his point of view under control he arrives at the true height of wisdom.

At the close of his address he acknowledged the kind help and services given by Miss Thomson, the great efforts made by Miss Williams in advancing the message, and the earnest services and help rendered by Miss Goodenough, Miss Benton, Miss Steer, Miss Rutherford, and Mrs. Artz. He thanked the friends and sympathisers who have shown their appreciation of the Order and its work by small contributions and the Members, Initiates and friends who have helped with their kind thoughts.

Pir-O-Murshid closed his speech by saying that we, the Servants of the Order, should keep our eyes open to the fact that these headquarters, opened by the mercy of Allah, are not made for our rest or comfort, but for work and endeavour, and we must not forget the meaning of Brotherhood, which has generally been overlooked when it came to self interest by many other Societies. If we can keep our thoughts on the word Sufi, which means purification from caste, creed, race, nation and religion, we shall leave upon earth a great impression of our services to humanity, which is so greatly needed at such a time as this, when man has drawn his sword against his brother.

At the same time we must bear in mind that it was our innate yearning which has prepared a means in the shape of this "Khan Kah" for us to serve humanity, and as long as this earnest yearning will exist, so long thousands of such means will be prepared for us to spread the message of truth throughout the world at large. "*Niyat Sabit manzil asan*" ("Solidity of an earnest Desire smoothes the Path").

The programme was then continued. Miss Molly Chown recited in a very appealing way "The Dream of Life," from the *Diwan of Inayat Khan*. Mrs. Jessie Duncan Westbrook read some of the Songs of India which she herself has adapted, and which won the applause of the audience.

Miss Janette Steer, before reciting the beautiful little Poem "Illusion" by Ella Wheeler Wilcox, expressed her warm appreciation of the training given by Pir-O-Murshid to the initiates. Miss Pickering sang with great feeling "Caro mio Ben." The programme concluded with music by The Royal Musicians of Hindustan.

The Chairman, Mr. Yusuf Ali, expressed his pleasure at having been asked to take the chair, and he explained his high esteem for the tenets of Sufism as well as for the Music of India.

HONOURS AND APPOINTMENTS.

Lukab Shaikh has been conferred upon Mr. C. H. A. Bjerregaard in recognition of his interest and his keen study of the Sufi Literature, and Lukab Malika on Miss Janette Steer for her enthusiasm in the spread of the message of truth.

Mr. Anthonie Artz has been elected as the representative of the Literary Section (Sufi Order) in Holland and Mme. Khorshed de Ravalieu the representative of the Musical Section in the same country. Mr. Hakim Mohammed Khan is elected to be a representative in India for the Art Section of the Order.

EASTERN MUSICAL.

A Musical is being organised on Tuesday, November 23rd, at 3 p.m., in aid of the funds for the upkeep of the Sufi Order.

Inayat Khan and the Royal Musicians of Hindustan will perform the chief part of the programme, helped by friends and pupils. Tickets 5/- and 2/6, including tea.

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A working party in aid of the Red Cross has been organised in connection with the Sufi Order by Miss Thomson, on Monday afternoons at 2.30 p.m. It will take place at her house, 1, Aubrey Road, Holland Park Avenue. Any help, either financial or otherwise, will be gratefully accepted.

MEMBERSHIP.

Membership and Initiation in the Sufi Order is now open for Candidates, as a new course has lately been started in Mysticism, Philosophy, Religion, Science, Art, Literature and Music. Lessons in all languages will be given. Those desirous of joining should not delay, as the courses have already begun under the personal direction of Inayat Khan, the Pir-O-Murshid, and all interested in these subjects should not miss the opportunity of taking advantage of the privilege of his presence among us.

Apply for further particulars.

WEEKLY FIXTURES.

Besides lectures the Order has organised five very essential departments for the benefit of members.

SILENCE.

1. The Class of Silence for Initiates, the attendance at which is sometimes more helpful to an initiate than attending a hundred lectures and reading a thousand books.

DISCUSSIONS.

2. The discussions take place at 8 p.m. every Thursday, when a free discourse on subjects connected with Mysticism, Philosophy, Religion, Science, Art, Literature and Music is held.

STUDY OF COMPARATIVE RELIGIONS.

3. A course of study of Comparative Religions is arranged in order to remove the prejudices existing among the followers of different faiths, which are caused, owing to their one-sided point of view, patriotism for one religion,

and ignorance of another. In these classes training is given in— Islam, Christianity, Judaism, Buddhism, Vedantism and Zoroastrianism.

TRAINING IN EASTERN MUSIC.

4. The music of India is a living proof of the ancient civilisation of Aryans, which has been until now a treasure hidden from the modern world.

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LANGUAGES.

5. The class of Languages is opened that people may be able to understand one another and at the same time may read the old Scriptures, and communicate with each other in different languages, such as Sanscrit, Arabic, Persian, Hindi, Hindustani, English, French, German, Italian, Russian, Greek and Latin. That the feeling of strangeness existing among the children of Adam may soon cease.

LECTURES AND CLASSES.

<i>Sunday</i>	11.30 a.m.	Sunday Prayers.
„	6 p.m.	Lecture.
<i>Monday</i>	5 p.m.	Class on Music.
<i>Tuesday</i>	5 p.m.	Lecture. (Free.)
<i>Wednesday</i>	5 p.m.	Class on Science and Art.
<i>Thursday</i>	5 p.m.	Class on Comparative Religions.
„	8 p.m.	Discussion.
<i>Friday</i>	3 p.m.	Class of Initiates.
„	4.30 p.m.	Reception for friends.
<i>Saturday</i>	evening	Class of Silence. (Initiates only.)

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Particulars from:—Miss ZOHRA MARY WILLIAMS.

EASTERN MUSIC SOCIETY.

The Sufi Order has opened a Music Section especially for Reconstruction, Reconciliation and Research of Eastern Music. It deals especially with the music of India, which has so much to give to the world from its ancient storehouse of hidden treasure, and at the same time it can be helped a great deal by reconstruction upon modern lines. This section being for the benefit of music lovers of both East and West, every help in the way of donations and contributions, sympathy and advice to promote the cause will be warmly appreciated.

For particulars apply to—

PROFESSOR MAHEBUB KHAN

(Secretary of the Eastern Music Society).

THE ART OF VOCALISATION IN THE EAST

Voice culture in the ancient times was considered to be the most sacred art and had formed a most important part of mystical development among the Oriental races, such as the old Greeks and Hindus. The Psalms of David as well as the Sama Veda of the Hindus prove the fact that with both, voice culture was the principal source of expression. The Sama Veda up to the present day is recited in a most harmonious intonation of the voice. In the Hindu temples and pagodas of the Buddhists, we see even at the present time the whole ceremony performed in song and chant; this can also be seen in the Greek and Armenian churches, where the method of humming the key-note as a bass part of the hymns and prayers shows their mystical origin. Besides the fame of David's voice there are to be found in India Sages such as Narda and Tumbera, whose rare esoteric attainment was due to their singing. Angels are always portrayed singing, and the Gandharvas, Apsaras of the Hindu Paradise are supposed to be simply singers.

Islam is the only religion which forbids all luxuries and amusements which keep man from his spiritual progress through his invaluable life, yet it still allows of singing in the

Recital of the Koran, and in Nimaz, not calling it such because of its degeneration, it being used only for entertainment, but calling it Karat, a special and sacred word for itself. In the Moslem race, although music is considered Huram, yet singers of eternal fame and extraordinary talent such as Faribi, Tansen, etc., are to be found.

In early times depth of voice was considered to be ideal, for words Oum or Hum, Ellah or Allah, these words have the tendency to develop a lower pitch of voice for mystical attainment. The great secret of voice during those times lay in its steadiness and pause. Singing was practised by mystics as a Yoga by itself, and they produced and retained the tone in different parts of the body by the power of breath, and exhaled it by the power of voice, so that with music the consciousness was able to attain all its demands, either in the world of illusion, or in the world of phenomena. Then later a higher pitch of voice was cultivated which became clearer and more beautiful with less depth when singing was used for devotional purposes either to kindle or express the fire of the heart. This produced more a taste for the sweetness and appealing nature of the voice than for its depth or power. In this way the singing which had its abode first in the wilderness or the caves of mountains, then in the temples or on the river banks, finally found its centre in the palaces.

The old Emperors, the Badshahs of India, took interest in it one after the other, although until then the mystical and devotional spirit was not dead because of their traditional music. It is said that one day in the Durbar of the Badshah, Nayak Gopal, the very celebrated musician of India, was present with many other musical authorities, there came a singer who had invented a new method of singing, introducing flexibility, technique and smoothness into the voice which showed a very great art. He called it Khayal, meaning imagination, and sang to the great appreciation of all present there. When Badshah looked at his courtiers, wanting to know what they had to say about this singing, which had so greatly pleased him, Nayak Gopal stood up and said: Huzur,

it seems to me that although in this latest invention there is a great joy to be found because of its utmost culmination, yet it is like the castle of sand without foundation, therefore I dare say that now our music has reached its limit, because now for art and technique the interest will grow, the devotion and mysticism will be sacrificed for a passing joy and amusement. It happened so just as he had prophesied.

This voice culture of Khayal could be called most perfect of all methods in any part of the world. Yet as the saying goes, every rise has a fall, the singing of India became every day more and more degenerate. Some admired the breadth of voice, some the height, some idealised its appealing nature, others its technique, some marvelled at the female character of the man's voice and the male character in that of the woman, some discussed on the distinction of ragas and others competed in musical contest between the singer and tubla player. It reached to such a pitch that the first opera called Indar Sabha was produced by Vajad Ali Shah, the Badshah of Lucknow, who engaged the best artists of the day and spent enormous sums of money and effort to make it a success. He became so absorbed in the opera that he had hardly any time left to think of the state affairs until he was dethroned. This result of musical degeneration did not even then open the eyes of the music lovers of India. On the contrary it became still more degenerate; some of the wise gave it up, considering it poison, not knowing its medicinal effect, and others who could not give it up harmed themselves by its excess, neither of them knew its right use.

The modern singing which is usually heard on the Indian stage is still worse, it cannot be even compared with the former, even in its degenerate condition, because, generally, theatre authorities try to suit the taste of the masses. No matter how unmusical the songs may be, if they are popular they keep them. So the real singing is neither understood by the masses nor by the Princes or Potentates, who are generally trained from their childhood in Western countries, and are as ignorant of their philosophy, science, art, customs, and manners as a foreigner would be.



C. H. A. BJERREGAARD

Moula Bux, the latest composer, did his best to bring the music of India to its pristine glory. But in a country with such a vast population many such geniuses were needed. It would be very desirable if the research, reconstruction, and reconciliation of the music of India could be made, which would be beneficial to humanity in general. This period is bringing the East and West nearer together so rapidly that in time the benefit of the advancement of each other will become the common property of Humanity.

OUR PICTORIAL SUPPLEMENT.

Our Pictorial Supplement for this quarter is Mr. C. H. A. Bjerregaard, whose keen study of the Sufi Literature has been a source of great benefit to the Western seekers of truth. He has in his former works as well as in his recent work, *Sufism: Omar Khayyam and E. Fitzgerald* (Sufi Publishing Society), explained how the conventional phraseology of Sufi Poets has been so often misinterpreted by such writers, who have only been linguists—not mystics. It does not in the least harm the credit of the poets who disregarded the praise of the world, but it only deprives humanity of the benefit which could be derived therefrom. In explaining the Sufi Literature Mr. Bjerregaard unties the knots of their poetical and mystical conventions, which may be likened to the taking out of pearls from shells in order to give them to the world. The enterprise of this American writer indeed deserves appreciation, the Sufi. Order confers upon him the Lukab of Shaikh.

Mr. Carl Henry Andrew Bjerregaard comes from Viking stock; the family still owns the place said to be its homestead in Viking days. His immediate ancestors were a learned race and ministers of the gospel. His father was rector of Fredericia College. He graduated from Copenhagen University and the Military Academy and served five years in the army as lieutenant and as scout in the Schleswig-Holstein war of 1863-4. He was always of strong religious inclinations, but found no peace in churchism. His restlessness and

longings led him through extensive philosophical studies and religious examinations, among which were those of Sufism. He has written much and always in a mystic vein. He came to America for political reasons and has been connected with the New York Public Library since 1879. Details of his life can be found in such books as *Who's Who*.

SUFISM:

As represented at the Congress of Philosophy at the Panama-Pacific International Exposition.

By MURSHIDA RABIA ADA MARTIN.
(*The Representative of Sufi Order in USA*)

Most of the Oriental philosophies are rooted in the belief and worship of the Supreme Spirit, and these philosophies are more concerned with the spirit than with phenomena. The advanced Oriental mind sees the image of God in Nature, as well as in the phenomenal universe, and directs its concentration from an illusionary object to the reality underlying it. Spiritual culture and self-realisation is the aim of their lives. This innate tendency toward unity and spiritual perfection is a fundamental principle of their music, art, literature, and architecture. The Sufi considers music *Giza-i-ruh* (food of the soul), the most divine art, and together with mysticism, music becomes the most ideal path which leads to the garden of Allah. Music, being unseen, quickly reaches the unseen. Musical vibrations make the physical and mental self inactive and thus elevate the soul to spiritual spheres. In the thirteenth century Jellaludin Rumi introduced music as the most important aid for the development of the disciples of the Sufi Order.

The great Sufi mystic of India, Moinuddin Chistee, who founded the Order of Sufis in India, held musical Samas or festivals regularly, for the elevation of the soul.

In 1910, Inayat Khan, the pioneer exponent of the Sufi Order (India's foremost musician), brought the message of

Sufism to the western world. He is still on this mission of harmonising the East and West. For it is harmony upon which depends the comfort, rest and peace of humanity.

The word Sufi is derived from the Arabic Saf, literally meaning wisdom in Greek, and in Arabic, pure—pure from ignorance, superstition, egotism, and free from the limitations of creed, caste, and race. The origin of Sufism cannot be traced in any historic record, for Sufism has no beginning nor end. History first mentions it as existing in Arabia, as far back as the second century. Modern writers erroneously regard Sufism as a Persian philosophy, and as the esoteric side of Islam. The Sufis, as sacred records show, claim no special race or religion, for differences and distinctions are the very delusions from which the Sufi purifies himself.

In Arabia, Mohamed paved the way for the Sufis, and organised Sufi Order. He named them Sahba-E-Sufa (Nobles of Purity). The most important movement took place in Persia. This caused all the credit of Sufism to be given to the Persians, for this reason too many writers regard Sufism as a Persian Philosophy. The great poets and philosophers of Persia were Sufis, for the most part, such as Saadi, Hafiz, Firdusi, Omar Khayyam, Attar, and numberless others have their place in the temple of fame.

In later and in modern times India has had several great teachers, who had most remarkable careers. Many saints are to be found among them, to whose tombs yearly pilgrimages are made; they are so revered on account of their service and love for humanity. The aim of Sufism is to attain to God's complete satisfaction in manifestation, for Allah, the Only Being, reveals Himself to his self, through Love, which is His only aim.

The first qualities necessary for the elevation of humanity are justice and virtue in service to God and humanity, and this is the most essential happiness and peace. The Sufis have received the Divine Wisdom from all the Prophets and Seers, regarding them as one light collectively manifesting in different names and forms, during various periods of evolution. When all the shades and colours which the various

religions represent are realised, Sufism still remains as the essence of all.

We will now consider the Ultimate Reality, from the Sufic point of view:

(1) Allah—the root of roots—the Supreme Spirit, the *Primal Love* and *Light*, is the Ultimate Reality, and is free from the idea of beginning or end, as well as from the distinction of qualities, quantities and attributes, which are the signs of Allah's manifestation during the process of Creation.

(2) Creation has one supreme purpose, which is: the manifestation of love and light. The whole Universe, inwardly and outwardly, is governed by the forces of love and light.

(3) These forces, working through many evolutions and involutions, end in man. "To man we have subjected all things on earth" (*Koran*).

(4) That the Ultimate Reality is one,—impersonal, yet knowable—through Divine Revelation, and the exercise of transcendental faculties latent in man.

(5) The conception of man's *Individual* existence is the reason of his separation from the Primal Light, but this illusion has its purpose, for this alone is the source of God's experience of His manifestation.

As light comes out of darkness, so wisdom comes out of ignorance; the difference lies in their dual aspects. Man's illusion of regarding himself as an individual entity dissolves in the idea of *Ishk Allah Mabood Allah*—God is Love, Lover, and Beloved.

Nasafi, the Sufi philosopher, explains this in his beautiful parable:

"The fishes in a tank knew that they lived, moved, and had their being in water, but felt that they were quite ignorant of the real nature of what constituted the very source of their life. They resorted to a wiser fish in a great river, and the old fish addressed them saying:

"O you who endeavour to untie the knot (of being)! You are born in union, yet die in the thought of an unreal separation. Thirsty on the sea-shore! Dying penniless while master of the treasure!"

All feeling of separation is ignorance, and all idea of I you or he is but a differentiation, essential is the realization of the Primal Light. The nature of Primal Light is to illuminate gradually the whole creation. This original principle deposits its own light which it illumines later in order to realise itself. The love of illumination constitutes its very essence, which is also the real nature and essence of man. This Primal Love and Light is reflected within all souls in Creation, and also passes through seven different planes of existence. To say that I am God, or we are God, is not realisation. Perfect realisation can be gained only by passing through the stages between Man, the manifestation, and Allah, the unmanifested.

If we study humanity attentively, we find the primitive original light, in a spontaneous and intuitive perception of Truth,—which precedes and transcends mere intellect—for this light is active long before intellect arises and takes conscious form. Intellect is the knowledge gained by the experience of names and forms, which enables one to see through the external world. Intellect cannot go beyond phenomena, the Invisible and Ultimate Reality underlying them. Mystics of every age have known that when looking at the Primal Light the intellect becomes dazzled by the proximity and excess of the Light.

For many centuries the Sufis had a sacred science and system of development, which extends the vision and faculties to planes which are not perceivable by the five senses. Love, Prayer, Meditation, Introspection and Concentration, lift the veil of the senses and develop the tender and finer emotions of the heart, and are a key to Self Realisation. The mission of all prophets and leaders on the message of wisdom and truth, has been carried out to bring man from the outer forms of worship to the inner light and truth.

Arguments, discussions, premises and conclusions, cannot bring man to the highest perfection; only the heart full of love in God, purified from all corruptions, separated from mental and physical images, and gathered into a perfect stillness, is the only means of uniting with Him.



EDMUND RUSSELL

INDIA.

The following poem by Mr. Edmund Russell, an honorary-member of Sufi Order and a noted American Orientalist well known for his Art, deals with the custom of exposing the dead. It was written for our "Grand Old Man" of India, the Hon. Dadabhai Naorosji, at the time of plague and famine. Mr. Russell has made a special study of the Orient, and has travelled through India. He has painted portraits of many eminent personages in the East and West.

She sits and watches in dread, a bird and a flame and a worm,
 She holds the dead to her breast, and the living die at her feet;
 Too weak to pray to Ram she sees her loved-ones burn,
 Or torn in the Towers of Silence, or wrapped in the winding sheet.

They have covered her land with dead as Time covers our graves with leaves,
 The fires of her burning-*ghats* rise a pillar of cloud to heaven,
 The wings of the vultures of famine beat fierce on the pest-laden breeze,
 The mother of the "sons of kings" they have riven with sorrows seven.

Their mother? Our mother! for she—held Greece and Rome at her breast—
 The whole world drank from the cup that falls from her lips to-day;

And now when she writhes in the claws of a monster aroused
 from its rest,
 The world must lift her shield, and wave the sword to
 slay.

Not thine alone, O Queen! *Maharani* of East and West;—
 The *banyan*-tree of her arts, her deeds, and her song, and
 her thought,
 Has o'er-arched the roar of the seas and its branch-roots our
 hearts have pressed,
 We owe our debt of *chauth* for the fruit that its blossoms
 have brought.

The priest reels at his benediction, the tiller falls by his sods,
 The spear of the warrior faints, and the work of the
 slave is done.
 Her *moti*-gardens are graves, the *mund-mala* encircles her gods,
 In supreme devastation her land—on the funeral-pyre
 her son.

Shall she not wail with a cry that crosses the uttermost
 seas ?—
 Waves choked with the ash of the silent, and black with
 the drift of the dead,—
 The harvest fails and the rain,—Death gathers her children
 as sheaves,
 He has crept like a hound to her side, with a hunger that
 must be fed.

She falls to her sacred earth,—the wings o'er the Tower beat—
 The grave-pit widens before her—the flames of the
 scaffold burn—
 She can hold her dying no more—they roll with the dead at
 her feet—
 She closes her eyes not to see which shall claim the
 next in its turn.

MAN'S LIFE'S OBJECT.

Words of Pir-O-Murshid.

By MARY WILLIAMS.

Man often wonders and especially such a one who may recently have undergone some trial, "For what purpose was I born and for what was my life meant?" This question may be thus answered: If we search for our life's object by studying nature we shall find that it is the freedom for which every soul yearns in life.

The woman asks for freedom from man, the subjects from the king, the poor from the rich, the weak from the strong and the young want to get rid of the old. Each and every creature in this world, in whatever situation or position in life he may be, finds himself tied or bound either by illness, worries, sorrows, responsibilities, or by the power and influence of another, and he feels like breaking himself free by any means in his power. All struggles in life, such as strikes, revolutions, and wars, are but the outcome of the same tendency which is working in man for freedom. Yet he does not know how to gain it. Sometimes he feels if by doing this or that he will gain his object, and sometimes he feels by sacrificing the freedom of another he may be able to retain his own. But, "verily man is cruel and man is foolish" (*Koran*). Man does not know where his life's true freedom lies. His greatest prison is his own form, and the lock of this prison is his name, also his earthly belongings and objects of attachment, together with his life's needs and weaknesses, which always surround him and confine him into a drop when he is in reality the very ocean. If he would attack his own self instead of another, then whatever it may seem to the greedy eyes of the world, but he, instead of being foolish and cruel, would become kind and wise. Instead of gaining a momentary freedom which is always likely to be snatched away from his mortal hands, he may be able to gain the eternal freedom—Najat. But who would understand this ?

The financial, territorial and material advancements are considered by us to be the only motives of life at the present

period of the modern civilisation. It has at last deluded even the ancient races whose ancestors for thousands of generations have been cultivating in their nature renunciation and resignation to the will of God. This fact can be verified by their religions, morals and philosophies, which alone they left as a heritage for their future generations as an everlasting possession at the sacrifice of all they possessed. Their descendants to-day, dazzled by the so-called brilliant progress of the Occident, have lost their own track. Now see what this modern progress has finally brought before our eyes.

Man is so blinded by self-interest, that he is crushing his own brother at the sacrifice of all which constituted his self. To-day, instead of hiding the faults of another, he exaggerates them and instead hides his own follies together with the merits of another. I, you, and he, these three persons are so separated from one another, that he is crushed by you, and you is sacrificed for I—until neither I, you nor he remains. This spell has never before overwhelmed to such an extent either the devils, animals or man. Kind and cruel, wise and foolish, master and servant, ruler and subject, old and young, to-day all seem to be under the same spell. The crisis has become, as it were, the chief attraction of the season. Joy over the loss of another, the sacrifice of innocent lives, boasting and rewards bestowed for well-carried-out destruction is the moral of the day.

The Holy Prophet had prophesied about the coming of "Kayamat," the sign of its commencement was that the Nafsi Nafsi (=mine and thine) will begin and increase about the end of "Kayamat." Human progress in invention of machinery and things for convenience and comforts, and man's delight in collecting earthly riches and increasing his territorial possessions. All have been working until now, for this end.

No one can deny it, seeing the nature of manifestation (which shows changes at every moment, and change itself in other words may be called death), that the death of one organ of the body or several organs or of the whole body at one and the same time can be possible. The same is the case

with everything. At one time a house is liable to be destroyed, at another a whole village or a town, a whole nation or race is also liable to destruction (just like the old American race), and the same principle proves that Kayamat, the destruction of the whole world at once cannot be impossible. Of course every patient as a rule has peace and a little relief when nearing his death. In like manner, the world, after having sufficiently suffered and after being purified from all its poison and bitterness, will have a peace for some time at least. But for such an ideal peace to come it will take another eighty-five years. Of course after the seven stages of the present crisis are passed, every moment will proceed towards peace, but before this even if a temporary peace were made it will not be a true peace in the right sense of the word.

THE IMMACULATE BIRTH

By Miss RUTHERFORD

The birth stories of Jesus the Christ contain the most profound and beautiful teachings for all Souls. Interpreted literally, they have been a subject of controversy down to the present times. Similar narratives are to be found in far older religions, which has led many to question whether Jesus Christ ever lived at all.

Isis of Egypt was "our Immaculate Lady, Star of the Sea, Mother of God." She was portrayed standing on the crescent moon, star-crowned, or with her child Horus on her knees, the symbol of the cross also appearing in the picture.

Devaki and the Divine Krishna, Ishtar of Babylon with her child Tammuz; Mithras and Zarathustra, were also of divine and human birth. These great parabolic myths, preserved from age to age, are histories of the Soul, the final testimony to their truth being the realisation within the individual soul of the spiritual verities contained in the allegory.

"All that is true is spiritual. . . . If it be true and yet seem to you to have a material signification, know that you have not solved it. . . . Seek its interpretation. That which is true is for Spirit alone."

The Immaculate Birth is a Soul experience, the Divine Life begotten within the Soul from the Holy Spirit.

For Mary is the soul, the name Mary, or Mare, being also a synonym for Water or the Great Deep.

Therefore said Jesus to Nicodemus, "Except a man be born of Water and of the Spirit he cannot enter into the Kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again." The Immaculate Birth of whomsoever related is never of the physical man, but of the spiritual man. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The Divine child is said always to be born of a Virgin, that is, of a soul pure in all her elements; a soul no longer as Eve, in bondage to the outer, but as Mary, all her aspirations and desires turned towards the Divine, for "the pure soul is as a lens to the Divine rays, polarising them and kindling fire therefrom." The Soul in the state of consciousness symbolised by the terms Virgin Mary realises within herself the presence of the Holy Spirit, and through the power of the Spirit, brings into manifestation the Divine Life, which Life the Soul must tend and guard as it grows and unfolds, until the full Christ consciousness is attained.

Says Paul: "I travail in birth again until Christ be formed *in you*."

The Assumption of the Virgin Mary is the final glory of the soul. In the words of the Roman Catholic ritual: "She is taken up into the chamber where the King of Kings sits on his starry throne." She becomes the woman clothed with the Sun, described in the Apocalypse, crowned with twelve stars,—the attainments of the soul on her journey towards perfectionment; her feet resting on the moon, signifying the fully illumined understanding. The dates assigned to the festivals of the Immaculate Birth and the Assumption testify that they are great cosmic verities, perpetually enacted, the heavens themselves bearing witness thereto. For the Birth Date of the Divine Man is celebrated at the winter solstice, when the constellation Virgo rises above the horizon, and the Sun commences day by day to climb higher in the heavens.

Similarly the Assumption of the Virgin is fixed at the season of the year when Virgo reaches the zenith and is lost to view in the solar rays.

The inner spiritual meaning for the Soul is seen to be transcendently beautiful, far surpassing the literal and historical interpretation. The letter alone killeth, but the letter and the Spirit give life.

It is within the Soul of the one who is approaching the inward realisation spoken of as the second birth, that the vision of the Angel Gabriel is beheld; the name Gabriel signifying Strength of God. "Fear not, for thou shalt bring forth the Son of the Highest . . . and his Kingdom shall reign for ever and ever," *i.e.*, the soul shall be crowned with the Immortal Life.

The inner meaning of these allegories is that the Soul is by nature immaculate, sharer of the Divine Life, vehicle of that Life in manifestation, borne onwards by the Divine potencies inherent within her, unfolding by degrees her latent powers, rising from sphere to sphere in experience, and from glory to glory in inward realisation, until, like Virgo, she reaches her zenith and becomes merged in the radiance of the Divine Light, Life and Love, from whom she came forth and by whose sustaining and attracting Power she at last attains to that for which she was created.

"I have said . . . ye are Gods; ye are all in the Image of the Most High."

"Be ye . . . Perfect even as your Father which is in Heaven is Perfect."

MY LORD.

Thou art the Love, Lover, and Beloved,
Thou art the Creator, Creative Power, and the Creature.
Thou art all and beyond all, the beginning, the end, and yet
without either.

In Adam Thou wert centred and his essence was in Thee.
Brahma, Vishnu Thy names, as Shiva Thou absorbest Thy
manifestation.

Buddha Thy wisdom, as Krishna Thou revelest among the
Gopis, the Souls.

In the voice of David Thou sangest the song, in the Beauty of
Joseph Thou wert the charm.

Abraham wert Thou who sacrificed the mortal garb, Moses,
Thyself, yet he listeneth to Thy word on Sinai.

Thy spirit was Christ, and Cross Thy bliss.

Thy image was Mohammed, and yet he beheld Thy sacred
vision the "meraj."

O Lord and also Lord of Lords. Inayat loses his self while
beholding Thy most radiant vision in all world's
various names and forms.

(Translation from Hindustani song by Inayat.)

MUKUNDA-MALA (THE GARLAND OF THE LORD).

O Lord, this body is but frail and weak,
And soon will Death come, choking, strangling me,
So now, while yet I have the voice to speak,
Let me yield all my soul in ecstasy.

Constantly of Thy Lotus Face I dream,
My soul is haunted ever by Thy smile;
Lo, one among the cowherds Thou didst seem
Worshipped by Narad as Thou wast the while.

As one who in an arid desert yearns
For water his consuming thirst to slake,
So unto Thee my parchéd spirit turns
Thou, Hari, art the long-desiréd lake.

Within Thy waters let me sink and fall,
Let me drink of Thy holy waves, and then
Forgetting all my pain—losing it all—
My soul will rest—never to thirst again.

Let not my life, O Lord, be lived in vain;
With head bent low in all humility,
With joy so great it holds my heart like pain,
O let me offer all my soul to Thee.

When dark illusion blinds my weary eyes,
 When sorrow sears my broken heart like flame,
 Then will my wound be cured; I will arise
 Healed by the spell of Krishna's holy name.

Give me the healing draught that quenches woe,
 Nefenthe for my soul, my cup of life,
 That through the maya of the world I go,
 Serene, untouched, aloof amid the strife.

Vain are the Vedas chanted every day,
 Vain are your offerings, vain your generous dole,
 Futile your penance, uselessly you pray,
 Unless God dwell Himself within your soul.

Give me this boon, and only this I crave;
 I dare not be myself Thy minister;
 But let me be the very lowliest slave,
 To wait upon Thy humblest worshipper.

J. D. W.

From the Sanskrit.

This is from one of the best known vaishnarite hymns of Southern India, recited in almost every household every day, either by individuals or in domestic worship. It was composed by King Kulashekra of Srirargam, the most famous vaishnarite place of pilgrimage in South India.

SOLOMON'S SONG.

"I sleep, but my heart waketh"

Hast thou heard the voice of my Belov'd?
 Alack! is he silent still?
 Didst thou smell the perfume of his locks
 As he skipped upon the hill?

Did he say: "Go down and greet my Bride
 Amid the tents of Kedar,
 In the house whose rafters are of fir,
 Whose casements are of cedar?"

"Is she dreaming at the pleasant feast
 All laved in spice and roses ?
 With cool ointment on her feet and hands
 From secret garden closes.

"O, why must I dwell far from her
 And from her running fountains ?
 I am lonely on the barren heights
 Yet God calls from the mountains."

Behold ! if ye hear my lover cry
 As Ammi-nadib's lances,
 Then say : "She sleeps but her heart waketh,
 She neither sings nor dances.

"As fish-pools of Heshbon weep her eyes,
 As willows trail her tresses.
 Her neck is like a drooping tower,
 She yearns for thy caresses.

"Come down from the hills and harp to her,
 Come down and stay her sorrow:
 Is not the winter over and past
 And lilies bloom to-morrow ?

.
 For lo ! she sleeps but her heart waketh;
 The spikenard is burning.

Yet she only saith:
 "He bideth long,
 Ah, when is he returning? "

REGINA MIRIAM BLOCH.

THE SPIRIT OF SUFISM.

The word Sufi or Safi implies to purity, containing two qualities. Pure is that which is unmixed with any other element or, in other words, that which exists in its own element, unalloyed and unstained. The second quality is, that which is pure has the capability of being most adaptable. For instance, pure water means water without any other admixture and the test of its purity is, that it can mostly adapt itself to that with which it is mixed. If it is mixed with a red powder it becomes red, if with the green powder it becomes green. Such is also the nature of the Sufi. In the first place he purifies himself by keeping the vision of God constantly before him, not allowing the stains of earthly differences and distinctions to be mirrored upon his heart; neither good nor bad society, intercourse with high and low-class of people, nor a faith or a belief can ever interfere with his purity. The Sufi shows his universal brotherhood in his adaptability. Among Christians he is a Christian, among Jews he is a Jew, among Moslems a Moslem, among Hindus he is a Hindu; for he is with all, and thus all are with him. He allows everyone to join with him in his brotherhood, and in the same way he allows himself to join in any other. He never questions "What is your creed—nation or religion?" Neither does he ask "What are your teachings or principles" you call him brother, he answers brother and he means it. With regard to principles, the Sufi has none, because the sweet may be beneficial to one and harmful to another. Thus it is with all principles, good and bad, kind and cruel.

If you ask a soldier to be merciful during the battle, he will at once be defeated. This shows that every person has his own principle for each action and situation.

The Sufi is a true Christian in his life, in charity, in brotherhood, and in the healing of his own soul as well as of another. He may not be bigoted in his adherence to a particular Church, or in forsaking the other masters and their followers, who came before and after Christ, but his atone-

ment with the Christ and his appreciation and practice of his truth, is as keen as those of a true Christian should be.

In the lives of the Dervishes one sees the real picture of the life and teachings of the Christ, specially in their sharing their food and abode with another whether a friend or a foe. Even up till the present day they are continued in their pure ways. The Sufi is a Catholic in producing the picture of his ideal of devotion in his soul and he is a Protestant in giving up the ceremonials of the cult.

The Sufi is a Brahmin, for the word Brahmin means "the knower of Brahma," the God, the only Being. His religion lies in believing in no other existence save that of God, which the Brahmin calls Adwaita. The Sufi has as many grades of spiritual evolution to pass through as the Yogi. There is even very little difference to be found in their practices; the difference lying chiefly in the names. Of course, the Sufi, chooses a normal life in preference to that of an ascetic—yet he does not limit himself to either the former or the latter. Sufi considers the teachings of the *avatars* as true manifestations of the Divine Wisdom, and he is in perfect sympathy with the subtle knowledge of the Vedanta. The Sufi appreciates the Jain conception of harmlessness, and considers that kindness is only the true path of purity and perfection. Shamstabrez, the Shiva of Persia, had his skin flayed from his body by the people as a punishment on the charge of his claim to Godhead in a mortal body. But small vermin grew from the decay, and they became larger and larger while devouring his flesh. Therefore when walking, if he saw any fall from him, he would lift them up, and again replace them on his body saying: "Your food is created in this." In the history of the past, Sufis have been very renouncing until now, most of them are as Jains or Brahmins, leading a most harmless life.

The Sufi is a Moslem without any doubt not only because many Moslems turn out to be Sufis, or because of his use of the Moslem phraseology, but because he proves in life what a true Moslem (and his heart) ought to be. Moslems as a race have such a sense of devotion that no matter how

great a sinner or how cruel a man may be, the name Allah or Mohomed at once reduces him to tears. Islam prepares one to become a Sufi. The practices of Sufism first develops the heart qualities, which are many times overlooked by many other mystics. It is from the purification of the heart which makes it adaptable to the illumination from the soul. The Holy Prophet prophesied, saying: "There will be seventy-four divers classes of people among the walkers in my light, but there will be only one kind among them who surely will find their way aright." This remark is applied to the Sufis, because they are the ones who read the Koran from every experience in life, and see and recognize Mohomed's face in each atom of the manifestation.

The Sufi is a Buddhist, for he reasons at every step he moves onward in his spiritual journey. The teachings of the Sufis are much akin to the Buddhist, in fact it is the Sufi who unites the believers and unbelievers of God idea in the knowledge of Unity.

The Sufi as a Zoroastrian or a Parsee, looks at the Sun, and bows before the air, fire, water, and earth, recognising the immanence of God in His manifestation, taking the sun, moon and stars as the signs of God.

The Sufi interprets fire as the Symbol of Wisdom, and the Sun as the celestial light. He not only bows before them but also absorbs their quality. As a rule, in the presence of Dervishes a wood-fire and incense burn continually.

The Sufi is an Israelite, especially in his study and mastery over the different names of God. At the same time, the miraculous powers of Moses can be noticed in the lives of the Sufis of the past and present. Sufi, in fact, is the master of the Hebrew mysticism, the Divine Voice heard by Moses on the Mount Sinai in the past is audible to a Sufi to-day.

KAWWALI.

BY MAHERBOOB KHAN.

Andante.

Hin - da wa - le un - hen ma - cci..... ma - da - ni.....
Khul - da wa - le un - hen sar - ve..... cha ma ni.....

mf *p*

Keh - - te..... hain, } ek i - sha - re - se ki - ya
Keh - - te..... hain. }

f

cha - nd - ka muh do..... tuk - de a - shak is

legato. *dim.*

a - na - ko bar - chi..... ki a - ni Keh - te..... hain.

p rit. *pp.*

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INAYAT KHAN was born in Baroda in 1882. His grandfather, Moulā Bux, was the greatest musician of his age, and inspired Inayat with his knowledge. Inayat has formulated a universal system for Hindu music and travelled throughout his native land, receiving warm welcome from the ruling powers and the public. His Highness the Nizam of Hyderabad named him Tansen, was much interested in his music, and bestowed many honours on him. Inayat was also deeply interested in philosophy and religion. He was initiated in Sufism by Syed Mohamed Madani, who blessed him, saying:

"Go thou abroad into the world, harmonise the East and the West with thy music, spread the knowledge of Sufism, for thou art gifted by Allah, the most Merciful and Compassionate."—*Reprint from "Indian Magazine," London.*

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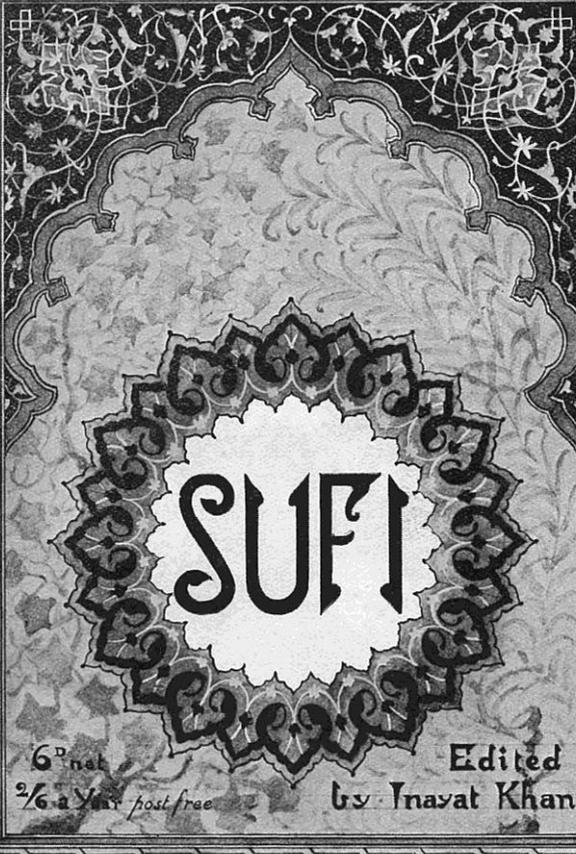
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The Sufi Order.

The *Sufi Order* was first introduced into the Western world in 1910 by *Inayat Khan*, the pioneer exponent of Sufism and Oriental music.

The word Sufi is derived from the Arabic word "Sufa or Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise" and in Persian "wool." Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses, and Jesus propagated Sufism until the coming of Mohammed, by whom this Order was regulated, while it was advanced by Ali and Siddik.

Sufism was intellectually born in Arabia, devotionally reared in Persia, and spiritually completed in India.

The Sufi Teachings:

1. To overcome beliefs and disbeliefs by self-realisation;
2. Never to be enslaved by principles;
3. That the best moral is Love and the most praiseworthy Beauty;
4. To be pure from distinctions and differences by realizing the One.
5. That Wisdom is the true religion ;
6. That Harmony is in Justice, while Justice lies in reciprocity;
7. That music is food of the soul and the source of all perfection.

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Editor: INAYAT KHAN.

Sub-Editor: ZOHRA MARY WILLIAMS.

No. 1. VOL. II.

APRIL, 1916.

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THE AIMS OF THE SUFI MOVEMENT IN THE WEST.

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To bring to the notice of the East the essential characteristics of Western progress.

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Murshida Rabia A. Martin spoke at the Palace of Education, World's Fair, San Francisco, on the Literature and Wisdom of the Persian Poets. She discoursed chiefly on the works of Omar Khayyam, Sadi and Rumi to a crowded and most appreciative audience.

HONOURS AND ELECTIONS.

Mr. Mancher Shah Butiwalla, of Calcutta, has been elected as an honorary member.

Mrs. Ella Gerber, of America, has been given the Lukab of Sidika.

Miss Barbara Russell, the Lukab of Nagar.

Miss Rose Benton, the Lukab of Bahar, in appreciation of her keen interested study of Oriental music.

Miss Regina Miriam Bloch has resigned her sub-editorship of the Sufi, owing to her absence from London, therefore Miss Zohra Mary Williams has been elected to take her place.

Miss Sherifa Lucy Goodenough has been appointed Literary Representative for England.

WEEKLY FIXTURES.
LECTURES AND CLASSES.

<i>Sunday</i>	11-30 a.m. Prayers.
”	6 p.m. Lecture.
<i>Monday</i>	5-30 p.m. Class on Music.
<i>Tuesday</i>	5 p.m. Lecture. (Free.)
<i>Wednesday</i>	5-30 p.m. Class on Concentration.
<i>Thursday</i>	5-30 p.m. Class on Comparative Religions.
”	8-30 p.m. Discussion.
<i>Friday</i>	3 p.m. Class of Initiates.
”	4-30 p.m. Reception for friends.
<i>Saturday</i>	Evening. Class of Silence. (Initiates only.)

EASTERN MUSICALES.

A series of very interesting musicales have been given by our Musical Society. Inayat Khan sang and played on his veena, accompanied by the Royal Musicians of Hindustan, Maheboob Khan, Mushraf Khan, Mohamed Ali Khan. Madame Khourshed sang most wonderfully the Indian Ragas. She has a beautifully developed voice, and is also a very clever teacher of voice production. Miss Benton sang in her melodious voice some southern and northern songs. Her earnest study and research in Eastern music is promising.

Shazadi danced the Nautch dance in a graceful manner, and Gulchata Dacia gave a most marvellous rendering of Egyptian dances. She possesses this inborn gift. Each time she dances she infuses a new spirit into the dance. Her every motion has a new life.

The next Musicales will take place on Thursday, May 25th, at 8-30 p.m.

These Musicales are organised in order to bring before the notice of the English public the sacred art of Indian music, which is so complicated and interesting. Therefore it is hoped that those who take interest in the East, and especially in her culture, will not fail to avail themselves of this unique opportunity.

All particulars as to Membership, Lectures, Classes and Musicales, etc., can be obtained from Miss Zohra Mary Williams, 86, Ladbroke Road, London, W.

SUPPLEMENT TO SUFI QUARTERLY.

FROM THE PHRENOLOGICAL SOCIETY.

INAYAT KHAN : Seen in the Light of Phrenology.

At one of the monthly Scientific Meetings of the Incorporated British Phrenological Society, Inayat Khan most kindly submitted to an examination, when some half-a-dozen well-known phrenologists were happy to seize so unique an opportunity of studying his cranial developments. The inherited memory, and the difference in education, tended to make the deciphering difficult, yet added considerably to the interest of the study.

The following leading characteristics will serve to show what Phrenology has to say in regard to the mental potentialities of this distinguished subject.

DYNAMIC FORCE.—The brain denotes quality rather than quantity, and is typical of the man who evinces power and efficiency in all he undertakes. There are distinct indications of pleasure in the higher forms of Art and Literature; memory of faces, forms, and configurations, love of travel and much vital force. Thoughts that are allowed to enter the brain are pondered over until they become convictions. The subject looks before he leaps, and does not give expression to all his thoughts; shows policy, deliberation and tact; and is endowed with great zeal, vigour, power of emotion and endurance.

GREAT INTUITION.—Much depends upon his early training upon the faculties of Spirituality, Benevolence and Conscientiousness being introduced into his religion. With his powerful feelings he is capable of going to extreme lengths, though this would probably be quite an exception, for the temperament is one that is not easily excited. He has great longings for truth and pure motives. He believes in the future, and is guided in this direction primarily by Intuition. Though keen on facts and capable of estimating values, there is nothing mercenary in his motives, he sees things from a student's point of view, and is ever being led to take a larger and clearer outlook on life.

HIS MESSAGE.—The social instincts as a whole are not strong, but in this instance it is hardly detrimental, for the man is an Idealist. Much regarding and believing in his own message, utilizing all good for the furtherance of his Cause; working unceasingly for peace, harmony and universal brotherhood. Appreciating life and luxurious surroundings, yet his earthly environment is not so attractive to him as the fabric of his waking dream. Reverence prompts him to revere that which he believes to be good, and he expects others to do likewise. He is competent to teach and knows how to deliver his message, he has the power to embellish facts and make them picturesque and beautiful. He is somewhat of a zealot, he likes to go the whole way; he is sincere, painstaking, decisive and concentrative; and expresses wonderful qualities through conciseness.

CREATIVE POWER.—The study of human nature is of intense interest to him. He is truly reverent, and loves to worship the Unknown. This real communion of soul with soul often rises to religious ecstasy. His perceptive powers enable him to perceive physical phenomena in detail with accuracy (as a skilful workman in ivory), but this he interprets in an original and somewhat intricate manner—in this sense he is creative, yet withal is practical; he can translate into mental forms with the skill of a scientist and the subtle insight of a philosopher.

CONCLUSIONS SLOWLY DRAWN.—The natural outcome of the inbred qualities of cautiousness and the contemplative element, indicate much weighing of opinions and consideration of how they would act and re-act on himself and others—three or four times, if necessary. Though endowed with strong emotions, there is evidence of excel-

lent powers of self-control and steadiness. He is wary of acting contrary to what his conscience dictates—he may well say :—

"My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast."

He can see two sides of one thing, he has the faculty of seeing beyond the material to higher planes of consciousness.

A DISTINCT BUT ATTRACTIVE PERSONALITY.—As an Individualist, with a mind and character of his own, he constitutes, to the Phrenologist a somewhat complex, yet most interesting, study. It would be necessary to have great expression to interpret such a mind satisfactorily. The intricate nature of the subject under delineation arises in the combination of mind and soul. Attention was drawn to the cogitative nose, the general expression of the face, the magnetic emanations from the head, and the spiritual atmosphere surrounding him. Though some of the faculties are apparently latent, there is withal an harmonious arrangement and high aspiration.

Mr. Alfred Hubert specially commented upon Inayat Khan's very marked developments, representative of exceptional musical talent "The pre-frontal area of the brain is largely developed, particularly in the region of the lower brow and anterior lateral parts, giving width above the temples. The latter represents the external signs for melody and harmony. It is the soul, as expressed throughout the whole of the higher faculties, which gives the highest conception of music as a divine art."

The sum total seems to be that the Subject's life and work is manifested in his study of science, art, philosophy and religion, and clearly indicates that he has not been "hiding his light under a bushel," neither has he missed his vocation. What he has undertaken to do he has done thoroughly. He will not argue unless he understands, and he is prepared to abide by the facts, when realised. Socially considered, he is honest, kind and unselfish, and seeks for no higher reward than a clear conscience, in order to attain a state of happiness. He is more of a scholar, a University man, a master than a man of business, and pre-eminently fitted to be what he has become, a religious exponent.

It was very gratifying to have Inayat Khan listening to the worth of Phrenology; he admitted his interest in the external side of metaphysics, saying "that it is the mental vibrations which materialising as atoms which form each and every muscle of the body. The head being the top part of one's body, there is a great deal to study in it. God is recognised in man's head. The word head is emphasized, for it is the most prominent part of the body. Every student of nature should naturally take an interest in Physiognomy and Phrenology. I thank the doctors assembled here for their good and kind words, of which I am sure I am unworthy, and if there be anything remarkable it is but the true grace of God for which I deserve no credit." Adding, that he was surprised strangers could define so much of the character and capabilities in one of an entirely different race.

M.L.C.C.



ZEB-UN-NISSA.

GOD'S HARMONY.

(Dedicated to Inayat Khan).

The birds of the wood have their plumage;
 The flowers of the field their scent;
 The leaves in the trees
 Hold their revelries
 To the wind's mad accompaniment :
 And the gods hold Man and Woman
 By beauty to charm and enthral,
 While Soul holds Soul
 As from pole to pole—
 And Heart holds Heart,
 Be they leagues apart—
 But MUSIC doth hold them all

March 3rd, 1916.

HUGH N. AMER.

OUR PICTORIAL SUPPLEMENT.

ZEB-UN-NISSA.

THE Princess Zeb-un-Nissa, who is celebrated as one of the Sufi poets of India, wrote in Persian, under the takhallus, or pen-name of Makhfi, or the Hidden One. She belonged to the race of Mogul Emperors, eminent for their many talents and for the splendour of their rule, and was the eldest daughter of the Emperor Aurungzebe. She was born in 1639, and died about the end of the century. From her early youth her talents were evident, and her father, although himself despising the arts, caused her to be carefully educated. At the age of seven she knew the Koran by heart, and a great feast was given at Delhi by Aurungzebe to celebrate the occasion. She studied literature under the scholar, Shah Rustum Ghazi, who encouraged her to write poetry. She lived in a literary circle, and after took part at Delhi in poetic concourses where rival poets met to cap verses. Many of her poetic repartees are still preserved, for she was very quick-witted. She enjoyed much intellectual liberty—she corresponded with the learned men of her time, and met them in discussion. She spent much of her income in the patronage of men of letters and in collecting a fine library, for she employed many scribes and copyists.

She was deeply interested in music, and sang her own songs to the accompaniment of the tambura. She often

took part in religious and philosophical discussions, and one can discern in her verses her Sufi point of view. She inherited the wide and tolerant Akbar traditions of the unification of religions, and was well versed not only in Islam but in Hinduism and Zoroastrianism. Often she speaks of the mosque and the temple together or antithetically, saying that God is equally in both, or too great to be worshipped in either.

After her death her poems were collected and published as the *Diwan-i-Makhfi* or Book of the Hidden One. They are widely known and highly appreciated in India and sung by devotees at the "Suma" held at the tombs of the Sufi saints. In one of her verses she says:—"I am the daughter of a King, but I have taken the path of renunciation, and this is my glory, as my name Zeb-un-Nissa, being interpreted, means that I am the glory of womankind.

THE VALUE OF SUFISM.

BY MR. C. H. A. BJERREGAARD.

The Western World ought to pay much attention to Sufism in these days of search for roads to the ideal. It holds the ideal, and it is a vital power of Islam. It is to be recommended, because it is a method of life rather than a theory. It is experience rather than system. It expresses and appeals to the deepest longings of the heart, as well as to our thirst for knowledge and art. It has a peculiar power in matters relating to "the night side of the soul."

For these reasons and many others, it has great literary and dramatic value. And since it lays weight upon the beautiful, it is a friend of art, an attitude rare in religion. The romantic tales of Jusuf and Zuleika, Kosvu and Shirui are genuine love types, and can never grow old. Rabia is for ever the human love-cry of a God-lover. Occidental verse makers have stolen ideas and sentiments from Hafiz, but never emptied his cup of enthusiasm, nor could they do it. He and the others, like Attar and Shamzi, for instance, draw from wells which spring in "the traceless." Let poetry, music and lovers of colour betake themselves and pay attention to Sufism!

Sufism never promised, nor ever promises to give

lessons after the fashion of the schools. Its professors have as much metaphysics in their minds as any other Oriental, but they know that metaphysics is as useless as a "blind man's search in a dark room after a cat, that is not there." They want life and a relationship to it in all its features. They wish to realize it, both as the mother of all things and as the abyss into which all sinks. That he may realize life, a Sufi throws himself into its motherliness. He becomes a student of its rhythm, and he expresses it in music, song and joy. He kneels down before Nature's curves and love-lines and all the other Nature-mysteries which refuse to submit to analysis. They open into the subconscious, and that again shows him the guidance, goodness and mercy which are everywhere.

As intimated, a definition is very little to a Sufi, if it does not manifest itself to him as the normal, as order, as law, as divine justice. If it comes to him with that power, then he throws himself into it, like a baby into its mother's arms. A Sufi is a man of faith!

Again, the Sufi finds life and its motherliness in aesthetics. Beauty of mind and action is to him no bleak shadow or an abstraction. It means a warm sensation, a living reality, and he likes it especially in a person teeming with buoyancy, with uplift; all because beauty is eminently dynamic, cheerful, elastic, and full of human hopes. A poor Dervish, whose dirty rags has no commercial value, may at times demonstrate beauty which no academician can rival by pen or brush or even interpret. The Sufi has beauty in him as a personal asset. The academician has only knowledge.

A Sufi does not write or rant about character. He gives lessons in personality by being one. When he sings, he is as true to his individuality as the child that asked for the sun in the Western fairy castle of the evening. His knowledge comes from "fountains of youth." and the Key to him is:

"Infinite passion, and the pain
Of finite hearts that yearn."

What a revival there would be in the literary Western World, if it could forget its hackneyed phrases and pale

images and come under the spell of the Sufi's wild strains. I say "wild" and mean all there is in the term ordinarily understood plus something dæmonic (not demonic) or other worldliness, just as the Sufi describes it :

"Not of Nature's mint, nor of the circling heavens—
Not of the Empyrean, nor of the dusty, nor of existence, nor of
entity,—

Let the West go sight-seeing in heaven! And there are no better guides to heaven than the mystics, among them the Sufis.

Without attachment, he is a leader in all these will-efforts which make manhood. He may be a business man, but does not sell his soul to business. If he loses the world, he builds up another. He has himself been reduced to order, hence he can teach about "overcoming." In ecstasy he has been behind the veil, hence he has the mark upon him of the transcendental and can create out of nothing. When he paints out the lines of a landscape, you see the family likeness between it and the Divine, and, if you have ever tasted Sufi wine, you may catch a glimpse of the Human, too.

It is said that he is truly great who discovers something new and gives mankind the benefit of it. This being so, the Sufi is truly great, because he discovered the true power of Allah's ninety-nine names, and gave that power to Islam, thereby saving it and making it a world religion. That power is now like the dewdrop which gleams upon the rose. It is missionary!

Surely the spirit of ecstasy is in Sufism!

THE MUSIC OF INDIA.

A paper written for the Musical Conference at Baroda (under the distinguished patronage of H.H. the Maharajah Sayaji-rav-Gaikwar.)

I REGRET very much my inability to be present at this Conference, but I cannot refrain from giving expression to my humble views on the subject of Indian music, which has always been my ideal in life.

All praise is due to our Maharajah, who has done so

much to restore to its pristine glory the music of India, which had sunk to such a low level, no powerful helping hand ever having been outstretched till the present time.

I most earnestly wish for His Highness a long life of usefulness in which to carry out his most noble aims for the welfare of his country.

The subject of India's Music may be viewed from six different standpoints; its Ideal, Mysticism, Science, Art, Degeneration and Reformation.

IDEAL.

The Ideal of India's Music may be summed up in a few words as the attainment of spiritual perfection, either through devotion or self-realisation.

The ancient Indian instruments were, therefore, so constructed that their sound should only be sufficiently audible to aid a single person in his concentration, or to kindle the fire of devotion in a small gathering of devotees.

In like manner the voice was also cultivated with the same object in view, either to be audible to a single being, or to a small assembly of people.

The voice was merely used for devotional purposes, and not to entertain the crowded audiences of an opera house. An orchestra of instruments, such as exists in the West, was unknown to the East. Their music was amply sufficient to fulfil the purpose of their life. The question may be asked why Indian music does not possess what, in the language of the West, is termed harmony, when it claims to be so complex? The very nature of the music answers this question. It was only used for devotional purposes, and there was no need to adopt any such combination of instruments and voices as is the case in the West, where a volume of sound is necessary to reach crowded audiences.

The Indian Soloist preferred to be independent of other voices and instruments. The melody was naturally complete within itself, and sufficed the want of harmony.

MYSTICISM.

The mystics of the East were often great musicians, more so, perhaps, in the past than in modern times.

The greatest of all mystics among the Hindus,

Narada and Tumbara, were also musicians. Mahadeva, the Lord of the Yogis, both invented and played on the veena. He also danced the Tandava Nrutya, while the dance known as Sukumara Nrutya was created by his Consort, Parvati.

Krishna played the Bansuri, the bamboo Flute, attracting thereby not only Gopis and Gopals, but even the birds and beasts of the forest. Saraswati, the Goddess of Music, is always portrayed with her veena.

All these facts prove that at one time music played an important part in the lives of the mystics. The Devotees, such as Surdas, Mirabai, Jayadeva, Ramdas, Tukaram, Tyagaraja, Dikshitar, Baijubavare, etc., were also great musicians. The singing of certain Ragas at certain times is a purely mystical conception.

The system of voice cultivation in India, therefore, had a twofold advantage, seeing that the spirit was developed side by side with the voice, and the habit of improvisation became a great help for inspiration. By the practice of this music, patience, perseverance and endurance were first of all produced in man, then followed love, admiration and illumination. The ancient mystics understood the value of music for spiritual development, and made use of it accordingly, realising that the life of the universe was but a rhythm in itself, and the source of rapture lay in the Rhythm, the fountain of illumination being centred in the tune.

Music played a most important part in the lives of Sufis, such as Khaja Moin-ud-din Chishti and Nizam-ud-din Awlia.

The Mystics not only idealise the "Indraloka"—Heaven, as consisting of Gandharvas and Apsaras, singers and dancers but also enjoyed the bliss of Samadhi by means of music, attaining Mukiti in the same way.

SCIENCE.

Music is chiefly constituted of time and tune. In Indian music grades even as fine as microtones are to be found. These microtones, or Shrutis, were not only written as a result of scientific research, but are actually sung by the artists, and distinguished by the audience.

What is known as a Raga cannot be called a scale, but is more correctly defined as a pattern designed in a certain pitch of the scale, which is improved upon by the artist when he sings or plays in the way of improvisation.

The divisions of time, such as Truti and Anu, are many degrees finer than the demi-semiquaver. In the same way the degrees of length are much more vast than the breve.

There are numberless Ragas, but only about five hundred are in use. The same is the case with the Talas, four hundred of which are known. There are different classes of Ragas and Talas, as well as of Gamakas (trills) and Layas (the different styles of expression in Rhythm).

The system of notation has never been very successful for the expression of Indian music, for many reasons. In the first place, its subtlety and fineness was altogether out of the grasp of notation. Then again, improvisation being the basis of Indian music, the theme was never repeated in the same way twice. Traces of an ancient notation were to be found in the old traditions, but nothing of it was ever known until Moula Bux invented a notation system in order to simplify the study of Indian music for beginners.

ART.

The artistic development of Indian music took place during the time of the Mogal Emperors, such as Akbar and Shah Jahan, and the Persian and Arabic influence which added greatly to it, made it to surpass the music of all other nations during that period.

Ameer Khosrau did much to improve Indian music artistically; he invented the Sitar on the model of the Veena. He composed the Jarana, Tilana, Chatarang, Tirvat, Koul, Kalbana, Nakhshegul and many other airs, together with the words of Alap and Gata. Khosrau also invented a special language for the Tabla, Pakhawaj, Dhol, Bin, Sursingar, Robab and Sarod. He made great improvements on the Roushanchouki.

From this period a change came over the music of India. It was no longer purely devotional, and it became

one of the greatest luxuries of Royalty. Tansen proved during his life how great a phenomenon music can become. St. Alias painted the exact picture of Ragas in his compositions called Dhurpad.

Mahomed Shah Rangile, the Mogal Emperor of India, played a most important part in the development of her music. He invented the Khayal, which is to-day recognised and admired by all the leading musicians of Europe for its complete freedom of expression.

"Tuppa," the most complicated and interesting feature of Indian music, distinctly shows the influence of the Persian and Arabic style of vocalisation, and was invented by Shori.

The interest of Wajad Ali Shah, Badshah of Lucknow, for music became daily greater, and lasted until the end of his life. He brought the popular music of his day to its highest point of evolution in such songs as Thumari Dadra, Kaherva and Khemta.

For the artistic side of music a special method of voice cultivation was introduced. The softness and smoothness was developed together with a delicacy and grace of vocalisation. The style of singing also became very conventional. In instrumental music were to be found different modes of expression, such as Murki, Gitakdi, Mind, Sunth, Masak, Larza, and Zumzama. These very complex forms of expression created out of India's music so fine an art, the like of which cannot be found anywhere else in the world. Even Indians themselves in general cannot grasp it to its full extent. Such masters as Hadu Hasukhans, Tanras Khan, Rajab Ali Khan and Bande Ali Khan proved that music was no mere child's play, but a life's work.

DEGENERATION.

There are many causes which have combined to bring about the downfall of Indian music. In the first place, there is no standard of merit, and the ideals of the various artists are so very different.

Some appreciate serious music, while others prefer a pathetic theme; some admire a complex style, while others care only for technique, some applaud an elaborate

vocalisation, others prefer the volume of voice. Some look for sweetness and delicacy in voice, while others admire the speed with which the artist can accomplish his song.

Every Ustad has his own method, and considers it the best, and there are always disputes between the followers and admirers of the various Ustads and their methods.

Another cause for the degeneration of music consists in the fact that it is adopted by the Nautch girls as their occupation. The better classes, therefore, look to them for their entertainment, instead of learning music themselves. The ladies, who had at one time considered music as a means of spiritual advancement, are now debarred from it. The Purdah Custom also deprives the better class of Eastern woman of a musical training, and she can neither learn from, or even sing in the presence of a man. This is an unfortunate circumstance, as it drives the music-loving men to seek the society of the Nautch girls, and many are lost to their families for ever.

In the Durbars of the Royal Houses artists are merely ranked with Nautch girls, they are looked upon solely as entertainers, and their knowledge of music is neither recognised nor appreciated. They are employed to amuse the Princes during their hours of gaiety, and to feed their false pride with flattery and subservience. Every province and town has its chief musician, and a competition between him and any chance Ustad who happens to be there is a source of great amusement to the people. If he is popular, they help him to win, but if otherwise, they delight in his downfall before a stranger.

There are people to whom a contest between a Tabla player and a singer is equally enjoyable as a cock fight, who are often absolutely incompetent to judge as to who is the rightful winner, and generally award the palm of victory to the most persistent of the two competitors.

These contests are becoming so popular that the people cannot get on without them, and if a performer of equal merit cannot be found to compete with a professional, then a beginner, or an amateur is produced to take his place. In this way music, which should be a means of harmony, has become a source of inharmony.

Again, artistes are often engaged by a commercial class of people, and are frequently expected to perform all night. No appreciation is shown for their skill, and their music is looked upon as a pastime. The most trying experience that an artiste has to face is an up-to-date party. He is often obliged to sing while a band is playing close by, and the guests, in bad imitation of Europeans, keep up a running conversation the whole time. The beauty of his song is thus completely lost. Then, perhaps, some self-satisfied man, who knows the names of a few Ragas, may ask an artist to sing a particular one, and it may so chance that the artist does not happen to know it, as it is impossible to remember all, and he is thus humiliated.

The modern progress in India has made it still more difficult; the princes and potentates, upon whose patronage the musicians formerly depended for their means of livelihood, now consider their own music and musicians uncivilised. They prefer a band or a gramophone to be playing while they play cricket or tennis. They pride themselves in their ignorance of their own music, even denying that they have any. In the present day, among Europeans are to be found more eager students and admirers of Indian music than some of the modern nobilities of the East. In India there is often a famine, but the artist has to face it always. This lack of appreciation and patronage have deprived them of their chief resource; the artists therefore seek the society of the Nautch girls, who understand and appreciate them, and who have the advantage of youth and beauty on their side. They were formerly free to devote all their time to the advancement of their art, their daily needs being amply provided for by the ancient patrons of music, who rewarded them with the badges of royalty and conferred upon them rare honours.

The masses in India cannot be blamed if they do not value music more highly. Their lack of appreciation is chiefly due to two causes. In the first place, there is an almost entire absence of musical training, then the music which is heard on the stage is especially adapted to suit the taste of the people and not to elevate it, for the stage managers care not at all for the art, but are chiefly concerned with making a financial success.

The male voices are spoiled by being given female parts to sing; then the loud and harsh-toned harmonium is played, which in the West would not be tolerated even in the streets for one moment.

Those who study the theory of music never trouble to learn it practically, but they waste all their time in criticising the artist. The artist on the other hand is so self-satisfied and pleased with his own practice that he never gives a thought to the theory. The so-called clubs and societies which were established for the improvement of music have for the most part become places of amusement.

The modern students who come to study under some Ustad have high ideals but not sufficient patience and perseverance to carry them out. Those among them who are rich spend their hours of study in listening to the music of the Ustad, who thus becomes an entertainer instead of a teacher.

The European Authorities in India have never paid any serious attention to this subject, since the Indians whom they see around them are generally ignorant of their own music.

If a school is founded, or some new method is invented, a rival party is sure to spring up immediately and overthrow it. In this gradual degeneration lies the secret of the downfall of the nation—when music, the source of harmony, is neglected, then discord among men follows as a natural result. This is clearly proved to-day by the fact that a brother will even hinder the prosperity of a brother—if one rises to a high position, he takes care that his brother shall not come there also. Again, if an enterprising man has started a successful business, another will step in as his rival instead of striking out a new line of occupation. All these defects are due to the degeneration of music.

REFORMATION.

Indian music must be looked upon as an education and not merely as a means of amusement, and so be restored to its pristine glory. In the first place it is absolutely necessary that a universal system of notation should be estab-

lished in all parts of India, one on which all the different authorities on music can agree, which would be equally useful to professionals and amateurs alike. We must sacrifice our ancestral pride, forgetting that we have the best of everything; we must cultivate a meek spirit and be ready to learn even from a child, realising how we appear to-day in the eyes of the world. We Orientals are sometimes self-satisfied because the Occident takes an interest in our antiquity, although only out of curiosity, and in our vanity we are apt to hold fast to our ancient ideals,—keeping ourselves from progress. But we must remember that a museum cannot serve the purpose of a factory. In what lies the benefit of antiquity in the absence of progress?

I should recommend the adoption of the European system of notation, as by far the most practical and satisfactory. It is a universal world-wide language, which can be read in all parts of the globe.

It is most undesirable that India should remain so exclusive and hold herself aloof. This alone is the cause of her downfall.

European notation is not only up to date, but is constructed on a sound basis. There are complexities in Indian music which cannot correctly be noted in this, but in any case the highest music of India cannot be written, even if an Indian notation existed, owing to its fineness and subtlety, and for this reason it must be kept free from all limitations.

It would be well, therefore, that all music should be written down as far as possible in European notation, with the addition of any special signs when necessary—a way could then be made for the interchange of Eastern and Western music for their mutual benefit.

For beginners, the system introduced by the late Moula Bux is most suitable, and more especially so as I have been enabled to make several improvements upon it owing to my many years' experience of Western music, and my acquaintance with some of the most celebrated composers of to-day. I have proved its most wonderful success with European students of Eastern

music, and if this is the case in the West, how much more so would it apply to the East. A simple musical course should be introduced into the primary schools, which would develop the physical and mental faculties of the children, together with the balance of activity and repose, the music should be adapted to suit the age of the pupils. Tune and rhythm should be considered a more important subject than history and geography, the absence of the former means a defect in the human character, while the latter can be learnt at any time.

It should be made compulsory for the Ustad to devote his time to the training of the rising generation, and to cease entertaining the nobility. All money spent on amusements should be devoted to the support of schools of music, and the foundation of training colleges where composers, poets, vocalists and instrumentalists may be qualified. There must be a definite course for both singing and instrumental music, as well as for mimicry—and the stage should be raised much above the present level. The lovers of music from among the literary and better classes should co-operate in its cause, realising that its lack is a great drawback to the nation. Students should delve into the ancient writings on the subject, considering it far greater than any such education which is usually acquired for office work.

The construction of the resonant parts of the instruments should be made on a scientific basis, in order that they may be improved upon. For the same reason the makers of the instruments should be trained in the subject. Compositions such as Dhurpad, Khayal, Tuppa, and Thumri, etc., should be regulated—voice cultivation which has been in abeyance during the last few years should be re-introduced.

There must be a special system of harmony adapted to suit Indian music, so that the original purity of the Raga may be retained. This could very easily be carried out on the model of European harmony—the Ragas must be definitely decided so that all disputes about them may cease. The taste of people should be cultivated by lectures

on the different aspects of music. Finally, it should be said that a great reformation is needed in the conduct of musical performances and entertainments. Many other suggestions on this subject can be made if only they could be carried out for the betterment of the nation.

INAYAT KHAN.

TANSEN.

Written and produced by INAYAT KHAN

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DRAMATIS PERSONAE.

Akbar—Mogal Emperor of India.

Birbal—Prime Minister.

Tansen—A Singer.

Ustad—Gous, a Sufi (Tansen's teacher).

Mira—Maiden of Rajputana.

Hira—Her Maid.

Navratan—The Nine Chief Courtiers of Akbar.

ACT I.

Scene: Akbar's Durbar.

Male and female singers are displaying their skill. Tansen, a peasant lad, enters amid the sneers and jeers of the Royal Assembly; he is presented to Akbar by the Birbal, and is commanded to sing. He immediately obeys, and the whole assembly are held spell-bound on hearing his marvellous voice.

Akbar (looking from one to the other of the assembled courtiers): "How doth this singer please thee?"

Courtiers (in chorus) praise him in high words.

Akbar then descends from his throne and approaches Tansen, giving him the "Khilat" of the Chief Singer, electing him as one of his Navratan.

Akbar (addressing Tansen): "Who is thy Ustad, O gifted one? If thy singing be so wonderful, how much more miraculous must be that of thy Ustad?"

Tansen: Huzoor, my Ustad, is a Sufi who dwelleth in a Cave of the Hymalaya; he careth not for the world, and

I become speechless when I try to describe the wonder of his voice, and how uplifting is his song."

Akbar: "Will he not come here and enchant me with his music?"

Tansen: "Oh Khuda Wand, that would be impossible, my Ustad is too great to obey the command of a King."

Akbar: "What if I go to him?"

Tansen: "Even then I am doubtful, Huzoor, his ascetic pride might revolt at the sight of a King."

Akbar: "Cannot I go to him disguised as your slave?"

Tansen: "Banda Nawaz, this suggestion covereth me with confusion, but, indeed, this seemeth to be the only way."

On the dismissal of the Court, Akbar takes Tansen with him to prepare for his journey to the Hymalaya.

ACT II.

Scene: A cave situated amidst the springs of the Hymalaya.

Akbar arrives at the Cave, disguised as Tansen's servant leading his horse. They both bow low at the feet of the Ustad, who with outstretched hands blesses them. Tansen, with bent head and folded hands, humbly pours out the yearning of his heart, and touching the feet of Ustad, begs to be again blessed by hearing his most inspiring voice.

Ustad (looking earnestly at Akbar): "I am aware of the presence of Akbar. Had he come before me in any other guise than that of a servant, my Supreme Ego would have refused to entertain him, but his humility melteth my heart and moveth me to satisfy his hunger. "

A profound silence reigns; presently an exalted sound like unto humming becomes audible. Then the voice of Ustad is heard singing Malkaus; upon which the mountain rills cease to flow, the blowing wind turns into a gentle breeze, the song of the birds is hushed, the animals of the jungle are spell-bound, while Akbar and Tansen are lost in ecstasy. Towards the close of the song, Ustad levitates, and gradually becomes invisible to the human eye. On awakening from their ecstasy, Akbar and Tansen find that

Ustad has vanished. They leave the cave in rapture and bewilderment. Akbar mounts his horse, and Tansen as his servant, leads it.

ACT III.

Scene: Akbar's Zenana.

Akbar is seen revelling in his Zenana. He is admiring the dance of the Nautch girls, and presently sends for Tansen, who immediately obeys his command, and arrives accompanied by his band of musicians.

Akbar (addressing Tansen): "Sing us, O Tansen, some such song as did thy great Ustad."

Tansen at once complies with his request. He sings to the great joy of all present. Akbar alone remains unmoved.

Akbar: "Why canst thou not produce the same rapture as did thy Ustad?"

Tansen (embarrassed): "Huzoor, it is because I sing to thee, but my Ustad singeth to God."

Akbar: "Sing for us, O Tansen, 'Dipuc'."

Tansen: "It has fire in it, therefore I beg thee have me excused."

Akbar: "Nay, show what miracle thy song can perform."

Tansen: "Takhshir, it ends in destruction."

Akbar: "Nevertheless, I would hear it."

Tansen, invoking the name of his Ustad, "ya yons" commences to sing "Dipuc" All the lamps hanging around are gradually ignited, and on the cheeks of the fair ones the light is reflected. The fire then is kindled in the heart of Tansen, and flames burst out from his body. He leaves the Zenana in flames saying, "Is this the assembly of the Fair, or a feast prepared for the Moth?"

ACT IV.

Scene : Udipur Marwar. A well situated at a short distance from the river bank.

Tansen, in flames, arrives on the outskirts of Udipur. Women, bearing pitchers on their heads, are coming from

the city to bathe in the river and to draw water from the well. Mira approaches with her maid. They first bathe, and then come to draw water. The maid fills the pitcher of Mira first.

Tansen draws near to the well, and begs for some water. Mira takes pity on him, and pours some into his outstretched palms for him to drink. The maid, startled at seeing the flames coming out from his body, tries to draw her mistress away. Tansen beholds the beautiful Mira in silent wonder, and Mira seems as if she understands, and responds to his appeal.

The Maid (speaking hurriedly): "Madame, why dost thou tarry here, why doth this man burn, whence come these flames?"

Mira (with pity in her voice): "Alas! poor man, he seemeth to be burnt by 'Dipuc'."

The Maid: "Canst thou not heal him with thy song of Malhar?"

Mira: "He shineth like the sun; what can I, a poor maiden, do?"

Maid: "Nevertheless, O Mira, if he shineth like the sun, thou beamest as the moon."

Mira, embarrassed, looks at Tansen, who seems to be lost in rapture at her vision. She at length consents to sing.

Sitting down on the steps of the well, her arms encircling the neck of the maid, she sings Malhar. Tansen is won by her song, and listens in rapt attention. Then a miracle happens. Clouds gather, thunder crashes, and lightning flashes, and the rain commences to fall, and all the flames gradually become extinct.

Tansen approaches near and gratefully addresses Mira: "Thou hast saved my life; I have nothing to give, but my devoted heart is thine for ever."

Mira bashfully lowers her eyes, but at the same time seems to yield.

The Maid (approaches indignantly): "How dares he so address thee?"

Tansen approaches still nearer, and bends down to humbly touch her feet. Mira modestly prevents him.

He then, holding her hands, kisses them and presses them to his breast. Mira, overcome with shyness, turns her face away. The maid, on seeing this, is startled, and moves away calling for help.

In the meantime the citizens arrive, and see a stranger holding the hands of Mira, who is considered so remote and sacred by them all.

All those of her caste in turn say: "What disgrace hast thou brought upon us all; it were better thou died at thy birth than be so touched by an outcast. She covers her face with her arm, her maid holds her with one hand, and with the other indignantly points at Tansen. They all surround and threaten him. He defends himself. In the meantime others come with pikes to kill him.

Mira, on seeing this, faints, and falls into the arms of her maid. At the same time the people sent by Akbar in pursuit of Tansen arrive. They rescue him, and repulse the would-be murderers. He is taken away, and Mira regains consciousness and is led away by her maid. All the people follow and deride her until she is lost to view.

ACT V.

Scene: Dwarka. The Temple of Krishna

Mira is praying in the Temple of Krishna, having taken the vow of Sanyas (the retired life of the Hindu). Tansen goes in search of her. He by chance approaches the Temple and finds there a Sanyasini praying. He implores her for the love of God to show him by the aid of her mystic powers where he can find Mira.

Mira: (recognizing Tansen, closes her eyes for a moment, then speaks in a low toned voice): "Mira is dead!"

Tansen: (heaving a deep sigh) "Life without Mira is as dross to me; I prefer therefore to die."

Mira: "How would death avail thee? Why not devote thy life to the service of thy Originator to whom it belongs?"

Tansen: (ponders over these words in silence, then

again speaks) "What meanest thou by these words, O Sanyasini?"

Mira: "I would tell thee, O Tansen, that this life belongeth not to thee. By what right callest thou this self thine? Didst thou possess it before birth, and will it be thine when thou are no more?"

Tansen: "Tell me then, O Holy One, to whom this self belongeth, and for what purpose was I born."

Mira: "He to whom thou belongest possesses all things, and to fulfil His purpose wast thou born."

Tansen: "Was I not born for mine own satisfaction?"

Mira: "Nay! If thou hadst been born for thine own satisfaction, then would Mira have been thine. But where thy will moveth an inch His moveth a mile."

Tansen: (deeply moved): "Guide me, O Sanyasini, that I may fulfil His purpose, for henceforth will I no more live for myself!"

Mira: (handing him the robe of an Ascetic): "Come and adorn this garb of humility, may the rich ones of the world envy thy poverty, may life's grandeur kiss the feet of thy simplicity. Live for God, and live for ever!" (Tansen bows his head and Mira puts on him the robe and the Rudraksha-Mala, placing her hand on his shoulder in blessing). "Now art thou dead to the unrealities of life, but alive until the real and lasting. Mira is not far from thee, neither art thou separated from her. Raise thine eyes and behold, lo, here is Mira. The living dead thou could'st not have found, hadst thou not been dead to mortal life."

They greet each other after the manner of Sages.

In the meantime Akbar himself arrives; and Mira's relatives, hearing of her saintly life, come also to see her. A sacred celebration takes place; Mira sings "Bhajan," in which all present devoutly join.

THE END.

GHAZAL FROM THE DIWAN-I-MAKHFI.

THE memory of Thine eyes' enchanting light
 Floods o'er my soul to-night,
 The blossom of attainment lifts its head
 Wet with the tears I shed.
 I smell its fragrance on the winds to-night,
 The nectar of delight,
 I drink to-night.

The nightingales have sung until the dawn,
 My soul hath hastened on,
 Through vales of separation it hath flown,
 No respite hath it known;
 Still, like a deer it hurries through the night,
 Swift is its flight
 Unto the goal to-night.

I kiss the happy dust that lies before
 The Well-Beloved Door,
 And grasp with eager fingers all afire
 The apple of desire;
 O pray that Makhfi keep, dear, friends, the height
 The high delight
 She hath attained to-night.

From the Persian of the *Princess Zeb-un-Nissa*.

THE PHILOSOPHY OF LOVE. By Shaikh Mushir Hosain Kidwai.

This little book is most interesting and instructive. It explains clearly the two contrary aspects of love, the one leading to joy, and the other to sorrow; one to blindness and the other to illumination; one to unrest and the other to peace.

In this poem, Mr. Kidwai shows, not only learning, but great inspiration.

I PROMISE. By C. Jinarajadasa. Theosophical Publishing House, Adyar.

This little book is addressed to boys, and is wise and full of sound and valuable advice, with here and there a gleam of real beauty. It is undeniable that young minds are eager for words that reveal a vision of beautiful life. At the end of the book there is a beautiful little symbolic drawing, with explanatory verses, that could not fail to interest any impressionable young mind. It is indeed an excellent example of the value of appeal to the mind through the eye.

"THE PARROT."

(The Parable of the Soul's Freedom).

BY FARIDUDIN ATTAR.

The King had a beautiful parrot,
It lived in a golden cage,
All luxuries enjoying,
What attention 'twould engage!

The King, the Queen, the Princess,
Were with the fine parrot in love,
They praised, they petted, they fed
him,
So proud in his cage above.

And once the monarch was going,
To shoot over mountains high;
So fondly he came to the parrot,
To wish his "Polly" good-bye

The King said "My Darling parrot,
Some friends you have left behind,
On the mountain, in jungle,
And once to you they were kind.

I am ready to carry your message,
Some things they would like to
learn,
I will listen and bring the answer,
Dear parrot, on my return."

The olden home of the parrot,
The Monarch happed to see;
To relations he gave the message,
As all stood under a tree.

He said, "Good friends, your brother,
'Twas I who took from this place,
He has everything but freedom,
And is longing to see your face.

Your brother has given a message,
Of love and to say he is well,
He is anxious to be among you,
Free in the jungle to dwell."

The relations on hearing the message,
From branches began to drop,
And the monarch was so astonished,
Determined no longer to stop.

Surprised he returned to the palace,
On the mystery to comment,
And at once for the friendly parrot,
The King impatiently sent.

Said he, "My Parrot, how foolish,
A message so strange to send,
It was fatal to your relations,
They dropped and life was at end.

The parrot was quite astounded,
Down, down drooped his head,
His grief was so great for his brothers,
He sighed and then he dropped
dead.

The King was in great confusion,
Unable to tell what it meant,
He mourned for his wonderful parrot,
And for more servants he sent.

And they raised the parrot prostrated,
Laid out on a golden tray,
Then strange to the view the parrot
flew,
"Oh! false" said the King, "you
betray."

The parrot replied, "Oh! great
monarch,"
My dead friends are each one alive,
It was simply a plot for my freedom,
For liberty all will strive."

"Mootu Kubla Anta Mootu"
Allah in the *Koran* has said;
The wise, to obtain their freedom,
Will die before they are dead.

N.B.—"Mootu Kubla Anta Mootu"—a sura of Koran—Die before the Death.

J.K.

KASEEDA GANGA GUMNI.

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Moderato con moto.

1. Ma na mo - ha-na ei ri va ra gi ra-dha ri to-re roo pa pe wa - ri
 2. To-ra na - mamoha mma-da su kha ka ri to re roo pa pe wa - ri

sai - ye de na. 3. Ji - na ao - ra ma lak jo hu - ve Pai - da ma - la
 sai - ye - de na. 5. Hu ve a - la mo a - da ma rah - ma ta se ye - h

Koo - ta hu - va tu - ja se shai - da. 4. Mo ra Krish na ka na hi ya bi -
 ba - go - ba - ha - r - i - na - ya - t se. 6. Tu ha - bi - be khu - da tu ra -

- la - sa ra ha to-re roo - pa pe - wa - ri, sai - ye - de - na.
 - su - le khu da to-re roo - pa - pe - wa - ri, sai - ye - de - na.

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The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses, and Jesus propagated Sufism until the coming of Mohammed, by whom the Order was regulated, while it was advanced by Ali and Siddik.

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WHAT THE SUFI MOVEMENT WANTS TO ACCOMPLISH.

Do we want the world to believe in our personal belief? No.

Do we want to invite the world to have faith in a certain master or scripture? No.

Do we want to form a limited circle of Sufis bound by social and national ties? No.

Do we want to draw the people toward the mystical path away from the practical side of their life in the world? No.

Do we want to enforce a certain Worship, Devotion, Principle, Law, Ceremony or Dogma upon the people? No.

Then! We reveal unto man the main truth in the realm of his own belief.

We point out the Divine Beloved in the being of the master he adheres to, and the truth in the Scripture of his faith.

Our one and sole object is to rise above the limitations of a circle, community, nation and race, our brotherhood being universal.

We never insist upon man renouncing the surroundings, occupations and responsibilities of his life, nor do we prevent him from seeking peace in the retired life.

We neither restrict man to a certain worship, devotion, or principle, nor do we prevent him having a certain law ceremony, or dogma, best suited to himself.

THE ANNUAL RECEPTION OF THE SUFI ORDER.

The Annual Reception of the Sufi Order took place on Wednesday, June 7th. The Lecture Hall of the Khan-Kah was crowded and many of the guests could not reach farther than the door. His Excellency Ehtesham Humayun, of the Persian Embassy, took the chair. The programme commenced with a short address by Sir Francis Vane, who said : "A movement like that of the Sufi Order is most essential, especially at such a moment when brother thirsts for the blood of brother. The universality in the brotherhood of the Sufis, their disregard for caste, creed, nation, race and religion, tells me, although I did not know it before, except from what I thought and felt, that I too was a Sufi."

After the refreshments, a very interesting musical programme was given by the Royal Musicians of Hindustan, Miss Bahar Rose Benton, Miss Rayson, and the Misses Chown. It concluded amidst the hearty applause of the audience. The Master of the Ceremonies was Dr. Abdul Majid.

Pir-O-Murshid then thanked the Chairman and assembled guests, saying: "Beloved ones of Allah, I want to express my heartfelt joy in welcoming you here this evening at our Reception in the first Khan-Kah established in Europe. I thank you, on behalf of the

members of the Sufi Order, for honouring us with your presence, and I ask your permission to tell in a few words what we mean to accomplish in the world.

"In this world of delusion, however rich man may be, his soul constantly thirsts for something and is never satisfied, whether his needs be provided or not. The reason for this is a mystery of which we, the Sufis, are students. Our life's aim is to seek that religion which we human beings inherit from the original spirit. We therefore recognise a human brotherhood, without any distinction or difference of class or creed. We welcome all as our brothers and we are open to be the brothers of all. After this attainment we recognise the Murshid in all beings of the world, we are ready to learn from young and old, wise and foolish, saint and sinner, without questioning from whom we learn. Then we begin to see the light of 'Risalat,' the torch of truth shine before us in every being, and thing in the universe. Thus we see 'Russul,' our Divine Message Bearer, a living identity before us. We see the vision of Allah, the worshipped Deity in His immanence, manifest in nature. Thus life becomes for us a perfect revelation both within and without. In this is centred the perfect satisfaction of life."

The Chairman, before the close of the meeting, expressed a great joy at having had the privilege of taking the chair at this learned meeting. He said that he was especially delighted to notice that the motive of Pir-O-Murshid was very pure and unbiased, and he wished that such an institution of world peace should meet with every encouragement and appreciation from the truth-loving world.

INAUGURATION OF THE BRIGHTON BRANCH.

The Inauguration Meeting of the Brighton Branch of the Sufi Order was held on Saturday, October 7th, at the house of Miss Hare, who very kindly lent it for that purpose. Dr. King took the chair, when Pir-O-Murshid spoke on the subject, "Why are we here?" making the motive of the Sufis clear to those present. The atmosphere was harmonious, and the impression made by the lecture was deeply felt by the audience. Miss C. Oxenford, of 16, Westbourne Gardens, Hove, has been made the Representative of the Branch and will answer all enquiries about the work of the Society there.

IN MEMORIAM.

It is with great regret that we have to announce the death of our venerable friend, Monsieur Edmund Bailly, the Musical Representative of the Sufi Order in France. This modest and quiet gentleman, with his child-like simplicity, was a most enthusiastic and earnest student of Eastern Music and Philosophy. He carried on these studies throughout all his life.

HONOURS AND APPOINTMENTS.

Syed H. R. Abdul Majid, LL.D., Barrister-at-Law; Mr. A. A. Piperdy; Khaja Ismail, A.I.E.E., and Mr. Mohamed Ishaq have been elected as honorary members. Mrs. Redfern has been given the Lukab Gulzar.

Miss Mabel Thomson has undertaken an Honorary Secretaryship in the Order.



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OUR PICTORIAL SUPPLEMENT.

MRS. HAVELOCK-ELLIS.

OUR pictorial supplement for the current number is Mrs. Havelock-Ellis, who has recently passed into the Higher Spheres from this mortal plane. The difficulties which she had to face in life made her responsive to the troubles of others; she always said, "I hate but one thing in life and that is hatred." The magnificent works she has written are the proofs of her literary genius, and they bear witness to her endeavour to serve humanity by pointing out the undeniable lacks in the Modern Civilisation. It showed great power and courage on her part to have undertaken a lecturing tour throughout America, while on the other hand her child-like simplicity and winning personality were well known to all who knew her. Her interest in mysticism grew with her association with Edward Carpenter, the well known mystic writer—until it began to lead her in the direction of the "Matzubyiat," which is so little understood by the world, and especially in the West. The thought, action and speech of a mystic who is wholly absorbed within becomes a mystery to those who can only see on the surface. Her last "Initiation" was in the Order of the Sufis, which her soul received with great enthusiasm from the Pir-O-Murshid, as the final upliftment for here and hereafter.

HISTORY OF THE HINDUSTANI LANGUAGE.

BY MOHAMMED ISHAQ.

It is a well known fact that the present Urdu is an off-spring of Birj Bhasha, which is no more than 800 years old. Birj Bhasha, in its turn, originated from Sanskrit, the language of the Aryans, whose appearance in India in 1,000—2,000 was an episode of such tremendous consequence. These foreign invaders, emerging from the upper reaches of the Tigris and Euphrates, and crossing the mountains of Hindo Kush, broke into the fertile plains of northern India. They were a strong, brave race, cultured and enterprising. Discovering the temptations of an agreeable climate and a fertile soil, these hardy warriors spread irresistably southwards, subjugating the aboriginal tribes who either took refuge in forests and hilly fastnesses; or,

if they showed fight, were defeated and reduced to servility.

COMMON ORIGIN OF SANSKRIT AND PERSIAN.

The language of these invaders, who sprang from the stock which made the greatness of Persia, the splendour of China, the intellect of Greece and the grandeur of Rome, everywhere creating wealth from land and sea, was in every probability the mother of the present Sanskrit and ancient Persian, which, in their turn, may be called the parents of the Indo-European group of languages.

SANSKRIT.

The coming into contact of the invading and the aboriginal races led to the division into castes. Having made the rules and restrictions as to castes, the conquerors turned their attention to the language, whose purity was seriously threatened by the constant intercourse between the conquerors and the conquered. Sanskrit was standardised and purged of foreign words and proclaimed as Devvani, the Divine Tongue, which it would be profane to be uttered, nay, even heard, by any except the privileged Brahmin.

Owing to the constant intercourse with Sudras, the menial classes, various Prakrit (natural or spontaneous) dialects sprang up, such as Magdi (Pali), Bengali, Gujerati, Maharashtri, Punjabi, Marwari, Kanedi, Scindhi, Katchi, Kathiawari, Tamil, Telegu, Malyalam, etc., which are so full of corrupted Sanskrit words.

The first shock came at the middle of the 6th century B.C. at the hands of Buddhism with the Prakrit Magdi as its language. This new religion, springing with such lightning rapidity, gave a tremendous impetus to Magdi, which quickly became the court and official language.

Fifteen centuries later, through Shankar Acharya, Brahminism, and with it Sanskrit, again raised its head; so much so, that under the reign of Vikrama Jita, its grandeur attained great dimensions. Kali Das, the eminent Sanskrit poet's drama, Shakuntala, shows the nobility and aristocracy using Sanskrit, and the common people Prakrit. But at about the 11th century, A.D., time was destined to play one more of its tricks. Islam made its appearance on the Indian horizon, bringing in a

new and world-wide influence of civilization. The language of the country also underwent change. The advantages of Arabic and Persian, the medium of Islam, were irresistible.

ANCIENT PERSIAN.

Sanskrit and Zenda Avestha (ancient Persian), the two sisters, had so long parted with each other that very slight resemblance was left. Little is known of Persian before the 5th century, B.C., when Zoroaster announced to the world his religious doctrines. His religion flourished rapidly for 200 years, spreading far and wide; till Alexander the Great swept life a tempest across the whole of Persia and into India. The language suffered in a similar way as Sanskrit during the Buddhistic ascendancy. Most of the valuable manuscripts dealing with ancient religion and Zoroastrian philosophy were destroyed; and the native language subjugated during the five centuries of foreign occupation.

In about 200 A.D., with the revival of the race, the language again had better days. All the available old material was collected and compiled, and the language partly restored. It flourished for about four and a half centuries, till the advent of Islam once more threatened its prospects. The Parsees preserved what little they could of their sacred literature, the true understanding of which is, unfortunately, impossible now even to them, owing to the death of the language. Traces of this language are still to be found among the Zoroastrians of India. Their customs, manners and mythology clearly show the similarity to the Hindu observances.

MODERN PERSIAN.

Islam, entering into India 200 years after its appearance in Persia, brought with it a Persian enriched by the mixture of a large number of Arabic and Turkish words and constructions. Sanskrit, being much too preserved by the Brahmins as their sacred language, would not condescend to mix with the unwelcome new comer.

HINDUS ADOPTING PERSIAN.

So Birj Bhasha reluctantly offered the accommodation. The mixing was inevitable, seeing the constant intercourse

between the two peoples and the familiarity of their relations. No language in such circumstances can remain pure for long. The inevitable prestige of the tongue of conquerors, also conduces to that end.

Unfortunately, no contemporary manuscripts of the time are available which may show the stages of intermixing; but Prithi Raj Chouhan, written by the poet Chand Koi, on the defeat of Rai Pathor by Shahab-ud-din Ghorī, in 1193 A.D., reveals the remarkably large number of Arabic and Persian words present in Hindi. In the time of Sikandar Lodi, when the Kayasts, learning Persian, filled the offices in all capacities; and even more so when in Akbar's reign they were raised to all the highest offices of state, even such as the premiership, the mixing of the two languages was complete.

Some poems of Amir Khusro, and even more so the well-known Khalik Bari, are clear indications of the extent to which the two languages had mixed up. Even the proverbs, riddles, conundrums and other literary and social activities of the time point to the same conclusion. The poet Kabir, in the time of Sikandar Lodi, gained wide renown as a mystic poet, whose works will make volumes. His poems make apparent the lingual intermixing in those days. Guru Nanak (1500 A.D.), in his numerous works, uses a Punjabi which is a good specimen of writings in the mixed language of those days. Sur Das (17th cent. A.D.), in his poems has scarcely a verse free from an Arabic or Persian word. Tulsi Das, of the same period, in his famous translation of the Ramayana into Bhasha, frequently calls these foreign words to his aid. The same can be found in the works of Dadu, Sundar, and Dayananda Saraswati. We can imagine the amount of influence of Arabic and Persian in the every-day conversation of Hindo laymen of the time, when even writers of such calibre have to resort to them even in their classical works.

MUSLIMS ADOPTING BHASHA.

In the meanwhile, the Muslims who had now been here for some centuries, had adopted a language which was a mixture of Bhasha and mixed Persian. As time went on and Persian and Turkish were partly forgotten, Bhasha was almost adopted by them as their own language.

When, after the construction of Delhi by Shah Jahan, he made it the metropolis and the literary, commercial and military centre, and men of all walks of life were gathered there, a definite shape was given to this hybrid tongue, and it was named Urdu, which constituted the vocabulary of Sanskrit, Arabic, Persian and Turkish, thus making itself a broad language, in spite of the narrow caste systems of India; unresisting to words even from languages so foreign as Portuguese, Dutch, French and English, to all of which it has offered a willing accommodation in their turn. It is clear that this language had a perfectly natural birth and growth without any artificiality and effort. Even in its infancy it showed a wealth of poetic inspiration which it inherited from its ancestors.

THE FLOURISHING OF URDU.

The beginning of the 19th century opened a new era for Urdu, by the commencement of a series of prose works, such as *Bagh-i-Urdu* and *Arāishe Mahfil*, by Mir Sher Ali Afsus; *Bagh-u-Bahar*, by Mir Aman of Delhi and the translation of *Akhlaki Mohsini*. Mir Insha Allah Khan meanwhile engaged himself in writing its grammar.

In 1807 the Quran was translated into Urdu by Maulvi Abdul Kadir. In 1835 Urdu was introduced into Government offices, and the first newspaper started at Delhi in 1836. It was soon officially recognized as the language of the country, and a society was established in Delhi for the translation of technical books into it.

(To be continued).

TO THE PROPHET.

We cast ourselves in helplessness on thee,
 O Captain of our souls! Dark is the sea,
 Our ship is broken and is tempest-tossed,
 Without thy sweet compassion we are lost.
 O Merciful! not only to thine own,
 But to all peoples is thy favour shown,
 Most blameless Master. Thou, who pity gave
 To all thy vengeful enemies who drove
 Thee from thy country; when they wounded thee
 Thou gav'st them kindness for their cruelty:

Thou hast forgiven the dark and bitter soul
 Who offered to thy lips the poison-bowl:
 A thousand times thou faced the opposing crowd,
 But at thy pity every head was bowed;
 And those who heaped derision on thy name
 And mocked thy gentleness with words of shame
 Were moved to sing thy praises. If thou be
 So kind to adversaries, so may we
 Thy slaves expect more love. O, intercede
 For all thy children in their hour of need!

Translated from the Urdu of *Hali* by Jessie Duncan
 Westbrook.

HINDUSTANI—MUSIC.

A Paper read at the recent Musical Conference held at Baroda,
 India.

BY MOLVI ABDUL HATIM SHARER OF LUCKNOW.

OF all the fine arts which serve as a medium for the expression of human feelings and emotions none has been so much utilised by man as music. Philosophers say that when words fail to give vent to the feelings, music comes forward with its enchanting Ragas and Raganees, and expresses them with a pathos that enamours the soul.

Love of music is innate in man and pervades the animal kingdom. War-Songs raise the spirit of the soldiers, ballads sweeten the labour of the women by the hand-mill, the bereaved mother pours forth her grief in elegies, the pining lover sings his Ghazels to his consolation, the child sleeps to the lullaby of his fond mother, the camel sharpens his pace at the sound of the Beduin's Huda, the horse quenches his thirst at the whistle, and the cobra keeps time to the Been—these are all the various classes which Nature has opened in the School of Music.

It is amusing to remark that those persons who openly denounce music as unlawful are the first to taste of its forbidden fruit in secret. But notwithstanding this natural craving and innate desire for music, how is it that we don't pay due attention to this important branch of the fine art. We are after poetry, we have included painting in the course of studies, but the art which is a most important

and effective medium for the expression of our feelings and emotions is accorded no warm reception.

Our indifference, however, does no substantial harm to music, for Nature herself has given birth to it. Every person to a certain extent is familiar with it. He admires melodious songs, and without acquiring this art begins singing in his own way, when the string of his feelings is touched. Singing birds are a perfect and most attractive organ of Nature. Listening to their melodious songs, we are filled with ecstasy and try to find those airs and tunes in our own songs.

Music then is indigenous. But the nations that rose to the high level of civilization regularised and systematized this art in their language and made its natural attraction more fascinating. The Egyptians, the Israelites, the Assyrians, the Babylonians, the Greeks, and the Romans all in their turn improved on this art and did their duty. Let us now turn to our music and see what we have done for it.

Just as the history of Ancient India is a sealed book, and its time-honoured civilization is undoubtedly of a very high standard, so our ancient music is a locked treasure that has lost its key; but the Aryans of India, no doubt, were first and foremost in developing the art very nearly to perfection. Music was correlative with the teaching of *Vedas*, and Singing was an inseparable part of devotion. The hymns of *Sama Veda* were sung, *Upvedas* developed it as an art and the holy *Rishis and Munis* included it in the course of their studies.

But alas! vicissitudes of time have told heavily on our ancient music literature, and we are scarcely in a position to produce any such writing which would give us a clue to its theory and practice.

Our present music is composed of two elements. These elements which are ingredients of all other phases of our Indian Nationality are Sciences of the Hindus and the Mohammedans. Due regard to them would lead to the determination of the value of our music. I will here separately deal with a short history of their music, and then, as far as it is possible for me, point out what form has our present music assumed by the co-mingling of the above two elements.

What was the nature of the old Hindu music before the coming of the Mohammedans in India? In the absence of any reliable record all that we can say in the light of the comparative history of the ancient nations is to the effect that the ancient music of India must have been remarkably fine and well-developed. *Vedas* abound, in hymns, but nobody knows their melodies now. *Ratnakar* is considered as the oldest Sanskrit work on music, composed by *Sarang Deva* in the twelfth century, i.e., 400 years after the coming of the Mohammedans in India, when the *Gori* Kings were ruling in Northern India. But it is strange that few scholars would be able to tell definitely what *Ratnakar's* melodies really were and how far they were connected with our present music. Our modern authority on Music, Raja Nawab Ali Khan of Oudh, in his work called *Maarifun Naghmat*, says, "It is a pity that there is not a single person in India, who would be able to understand the book and sing its melodies. Even the authors of those *Granthas* which were composed after *Ratnakar* failed to do full justice to it."

It cannot, however, be denied that for thousands of years singing and dancing under the holy patronage of religion has been flourishing in India. *Muttra*, *Ajodhia* and *Benares* were the chief centres in Northern India, and all the famous temples of Deccan were the repositories of this art. More than twelve centuries elapsed when the Arabs first entered Sindh, they found at the temple of Multan thousands of feminine votaries of music, and in Gujarat they were seen practising their art in Royal processions.

With the coming of the Mohammedans in India, music turned a new page. Its development is the outcome of the blending of the two races. Henceforth it is not a purely Aryan music, but a joint property of both. In order to understand the matter of this Hindustani music a knowledge of its ingredients is necessary. I will first take Arabian music.

Centuries before pre-Islamic times there were two female musicians called *Jaradatan* dwelling in Mecca at the time of the *Adite* Supremacy. During the advent of our Holy Prophet professional singing girls took part in revelries, as is proved by an authentic story of Amir

Hamza and his dancing girl. There were then three kinds of Ragas in vogue, viz., (1) *Nasb*, which was a simple but impressive Raga of the juveniles and the wayfarers of the arid desert. (2) *Sanav*. It was a difficult and an intricate Raga which required practice in the undulations of voice. It was replete with *Tan* and *Meend* and had numerous *Dhuns*. (3) *Hazaj* was specially used to rouse the feelings and excite the emotions. These Ragas were current in all the principal towns of Arabia, especially where famous annual fairs were held. *Medina Taif and Wadiul Qura*, &c, &c, were the centres of music. Arab poets used to flock to these and sing their odes, and singing girls sang their songs in the assemblies.

With the rise of Islam women still sang and played on *Daf*, and famous musicians were born during the regime of the Prophet's Companions. The first musician in Islam was Tuvais, bondman of *Bani Makhzum*. He was fond of music from his youth and acquired it as an art, so much so that he was considered an expert in the two Ragas, *Hazaj and Ramel*. His fame spread throughout the country in the reign of Usman, the third Caliph. His contemporaries were *Kand*, bondman of *Saad Ibu Wakkas, Madih Moaviah and Ibu Jaferi Tayyar*. Tuvais's pupils were *Mabad, Dalal and Nomat-uzzoha*, whose music was much appreciated in Medina and the Court of *Omyyeds*, until a rival called *Ibu Tumbora* came forward from Yamen and was accepted as a master in the Rag of *Hazaj*.

The progress of this natural art was dependent on the progress of Arab civilization. Start was given in the year 1687, A.D., (65 A.H.) when *Ibu Zubair*, while rebuilding Kaaba, engaged some Syrian and Persian masons, who were accustomed to sweeten their labour by singing their home songs. It so happened that one, *Said Ibu Musjah*, a Negro slave of the tribe of Bani Jumb, who had a love for music and had acquired it as an art, attentively listened to the tunes of those masons and imitated them. When he sang Arab songs in those tunes, he was cheered everywhere. Thus encouraged, he thought of making improvements in his art. When his master knew of it, he graciously set him at liberty.

With a true student's zeal for knowledge *Ibu Musjah* went to Syria, where Greek and Roman Sciences were

taught in those days. He learnt the principles and regulations from the musicians of those languages, and acquired the art of playing *Chang* and *Barbat*. Then he went to Persia and learnt the melodies of *Barbud*, *Nagisa*, *Shiren* and *Shaker* (court musicians of Khusru Perwez) from Persian Musicians. Thus improved and well-versed in the music of the ancients he returned to his home, a wonder of his time. He was hailed everywhere, and the lovers of music flocked to him. But his popularity was misrepresented before the *Omyyed* Caliph, *Abdul Malik*, who hearing that *Ibu Musjah* was spoiling the youths of Medina ordered the confiscation of his property and summoned him before his presence. The poor minstrel was conducted before the Caliph in chains, but the melodious songs of *Ibu Musjah* melted the heart of the Caliph and his court; he was loaded with royal favours and returned home with honour.

Surej and *Ghurez* were the two well-known pupils of *Ibu Musjah*. *Mobad*, who in his time was considered as a matchless master of music, was also a pupil of him. After them the melodies of *Rakig* and *Ibu Ayeska* became more popular. Even Imams Ulemas and theologians condescended to give ear to the songs of these two experts. In those days musicians were not the scum of society, as they are now. The beginning of *Abbasid* period produced hundreds of such musicians, who were honoured and respected in societies. *Hakamulwadi* and *Abukamil Azir* were the two fine specimens of those days.

In the days of Caliph Harunar Rashid all the big cities of Syria, Mesopotamia and Arabia were full of famous musicians. The three great masters, *Ibu Jamay*, *Ibrahim Mosili* and *Ibu Mobríz* were court musicians. Ibrahim was famous for his encyclopedic knowledge and inventive powers, while *Ibu Jamay*'s music was most enchanting. The Caliph once asked an expert about *Ibu Jamay*. "Who will ask about honey," said the musician, "It is sweet whenever tasted." The Caliph then asked about *Abraham*. "He is an orchard abounding in all sorts of sweet-scented flowers," replied the musician. "Then let me know about *Ibu Muhriz* also," continued the admiring Caliph. "O, Commander of the faithful," answered the musician, "the music of *Ibu Muhriz* is replete with all

sorts of tastes suited to the listeners. It seems as if it has come direct from the heart and knows how to please him." In those days *Zalzal* was an expert player on *Berbat*, which he played in the company of musicians.

It must be admitted that this music was not purely an old Arabian music. The national songs of the Caliph's Courts were harmoniously blended with the music of the Roman, the Greek and the Persians, and possibly the ancient Hindus also. For history tells us that Baghdad was the focus of learning and culture in those days, and many Hindu experts in various branches of knowledge and art were attached to the Court of the Caliph. However, it was this improved music, which throughout the vast empire of the Caliph—from Sindh to Spain, resounded in every village and town.

The social status of music was raised to an extent, that besides professional musicians many respectable *Koreshite* nobles, *Hashimite*, and princes, and even Chiefs and princesses of the Caliph family were acknowledged as great masters in music. Caliph Harunar Rashid's sister, *Ulleyya*, who was known for her piety and devotion, was an expert in music, and so was Caliph's brother *Abraham*, whom the Abbasides for some time raised to the pontifical throne.

This general liking for music produced many tunes which were attributed to some famous musicians. In those days two experts, *Mokharig* and *Alweya*, revived the old Persian music, which was merged in Arabian melodies, and from that time the two developed together side by side.

In the reign of Caliph Mutawakkil (847-861, A.D.) Arabian music rose to a high level. *Zamin*, *Dubias* and *Mushaddid* were the great representatives of this art. Then Caliph *Motazid* (892-902) himself acquired proficiency in this art and patronised the musicians. He was surpassed in this taste by his successor, *Ibnummotaz*, who was one of the great poets also.

The field of Arabian music growing extensive and thousands of tunes being invented, people began to discuss about the nature and origin of them. Diversity of opinion and critical examination of the art led to the compilation of a large number of books, chief amongst them

is the famous work of the renowned divine, *Abul Faraj*, of Isphan, entitled "*Aghani*" in 21 volumes. The aim of this wonderful work is to point out the 100 select melodies of the Abbaside period, explain their nature and scope, and trace the origin of them.

The author first quotes the verse, names it Raga and expresses it in words and symbols, who are now unintelligible to us. He explains how that chosen Raga, by means of a particular finger, touching a particular string of *Berbet* was expressed, and then gives an exhaustive account of the life of the author of that verse, or the musician who had invented that tune. The book is one of the standard works of Arabic literature, and now serves the purpose of historic references. European scholars have found out the value of it, and special arrangements were made for its publication. After long years of labour its index is now published in French.

But music cannot now derive any substantial benefit from *Aghani* because we have lost touch with its terminologies. There was then no phonograph which would have preserved intact those tunes which were sung by the experts, and so their demise meant the extinction of their tunes, leaving behind certain technicalities which give us no adequate idea of those melodies. But just as we are thinking of reviving Ratnakar we should also take into consideration that if we are really in earnest for the improvement of our present music, something should also be done for the revival of *Aghani*. The task is beset with difficulties, but it is not impossible.

After the palmy days of the Abbaside Caliphs, theologians and doctors of divinity showed strong aversion to music, but at the same time the scholars who were not solely devoted to theology still acquired this art. As an instance, I quote the name of *Al Farabi*. One of the greatest Muslim Philosophers—commonly known as second Aristotle. He was a contemporary of the author of *Aghani*. The following incident will show that the great philosopher was an expert musician.

Farabi used to put on soldier's uniform. Once he went to Damascus, and straightway appeared before the ruler of that place, *Saifaddaula*. The King, who was seated at that time amongst *Ulemas*, beckoned him to

take his seat. "Where?" said Farabi. "Should I observe court etiquette or sit where my position allows me." "Look to your position," replied the monarch. Instantly Farabi, with an air of confidence, stepped forward and sat at east on the Royal *Masned*, so as to leave no sufficient space for the king. The monarch was much irritated and said to his slaves in an unfamiliar dialect, "I will ask some questions from this man, and if he fails to answer kill him at once." "Sire," said Farabi, in the same dialect, "Don't be in a hurry to pass judgment on me." The astonished monarch asked whether he knew that dialect. "Seventy such dialects," answered Farabi. The Ulemas then commenced their dialectic duel, but soon learnt to their annoyance that they were no match for him. The king was much pleased and took him over to his private chamber, where musicians were called to entertain him. But the critical remarks of Farabi puzzled the musicians. The king asked him whether he was conversant with music, and he replied in the affirmative. He was persuaded to show his performance. Farabi took out some pieces of wood from his pocket, fitted them, and tied two strings on them, and began to play on that pocket *Berbet*. He sang three Ragas: the first made the assembly merry, the second caused tears to flow, and the third lulled them to sound sleep.

Farabi then quietly left the Court, but the King, waking, knew no rest till *Farabi* was engaged as his companion. Our old musical instrument, *Kanun*, is the invention of Farabi.

Farabi was succeeded by *Avecenna*, another great philosopher, who was an expert in this art. In his famous work *Shifa Avecenna* has written a thorough and masterly dissertation on the art of music, but he is known as a theorist, and no actual performance is related of him.

In India there is at present none who would give us a practical demonstration of those Arabian and Persian melodies. I will here simply venture to submit a syllabus of their melodies which will give us an idea of the comprehensiveness and scope of their music.

(To be continued).

WORDS OF PIR-O-MURSHID.

BY M. WILLIAMS.

THE PRESENT NIGHTMARE.

THIS present nightmare is but a passing dream which will vanish as does the mist of the morn, although it speaks very much upon the life of humanity to-day.

Cleanliness is the inborn instinct of every living creature, and especially of the human being who desires that all in his surroundings should be clean. In like manner the Creator also desires the cleansing of his creation from every undesirable element.

The question arises as to what this undesirable element may be. It is "Nufsaniat," and can be explained in a few words as the blindness of the personal ego, which first began to eclipse the soul when Man tasted of the forbidden fruit, as described in the myth of Adam and Eve. In the first place, man commenced his life on earth by obtaining his sustenance at the expense of the vegetable kingdom. He never for one moment paused to consider whether the plants, flowers and fruits have life within them, and demand from him the love which he himself demands from every being around him.

His blindness increased when he robbed the calf of the food which nature had provided for it, himself enjoying the milk.

As his blindness became still more intense, the ego grew still more tyrannical, and he began to sacrifice the lives of birds and beasts to satisfy his fancy and appetite. This sustained his physical self, which was thus built up with such unjustly gathered properties. This caused a thick veil of darkness to cover his eyes, and he became selfish and sensual, considering the satisfaction of his passion and appetite and the achievement of his comfort and grandeur as the sole purpose of life. Thus he descended from man to animal, from animal to the level of a devil.

When man reached this stage there remained for him neither God, nor virtue. The Command of Christ to love the enemy was impossible, for he could not even love his neighbour, his fellow-man, when the question of self-interest arose.

It is this aspect of involution which has brought about floods, volcanic eruptions, and such disasters as the loss of the Titanic, until it has culminated in the present crisis.

Man has considered as civilisation what the ancient Yogis termed the Kala-Yuga Iron Age. What they called Satya Yuga Golden Age, the man to-day terms barbarism.

Many Facts are revealed to the wise by this word "Iron-Age," which signifies the hardening of the heart of man. At the present time, a man's word is no longer his bond, a signed contract is needed. A superficial politeness has taken the place of love, and artificiality has taken the place of truth. Machinery has usurped the place of personal bravery. Religion and moral have been superseded by trades unions. Material investigation has taken the place of life's realisation.

Man cannot see the difference between a momentary joy and an everlasting peace. The objective world is so concrete before his eyes that he cannot see beyond it. Man wants to realise the material results of his efforts, even at the cost of his life, and the Call of Heaven even fails to attract him to the Infinite.

There is a saying, "The load of collected sin will sooner or later crush the bearer."

Every criminal is haunted by the hideous spectre of his crime. We need not be surprised that this present nightmare is upon us. There is not a single nation or race which is not involved, directly or indirectly, in it in a greater or a lesser degree.

No corner of the globe has entirely escaped this terrible visitation which has taken toll of every race and religion. It proves that this catastrophe is intended not for a certain limited group of people only, but for humanity in general. This cleansing is purposed in order to usher in an ideal period of peace which can alone be possible when, instead of the will of man, the purpose of God will be fulfilled.

KASEEDA-I-GOUSIA.

These verses of Shaikh Mohiudin Abdul Kadar Jilani were spoken by him during the State of "Hal," the Complete Annihilation in the Supreme Ego, and are to a Sufi what the Bhagavat Geeta would be to a Bhahman.

- " By the draught of Love's wine have I realised union
with the Beloved.
I desired the wine, and lo it was brought to me!
I drank with joy thereof among my boon Companions,
And bade my friends follow in my wake—
Oh! come and drink courageously what Saki hath so
bountifully poured out."
- " Then did I drink, and ye drained the dregs thereof,
Yet have ye not reached unto the depth of my intoxication.
Ye are uplifted only, but I am raised to the eternal spheres.
My power has become almighty, self-sufficient by the
touch of the Supreme Ego,
Who is so glorified! I am the guide of the seeker.
Blessed in the strength of Divine power, the Crown of
Perfection is mine."
- " The secret of being hath been revealed unto me.
I control the Aktab, my reign is at all times.
If I should drop my secret in the ocean, it would
immediately become dry as a barren desert;
If I should cast it upon the hills, they would split and
crumble away;
If I should pour the same upon fire, it would be
extinguished,
And if I should breathe my secret upon the dead, even
the dead would arise."
- " Time never passes by me unnoticed,
Nature as an open book speaketh to me of the morrow,
Behold this exalted vision my happy Mureed, and exercise
thy right of choice by my Authority.
Do not shrink, my Sovereignty is prevalent,
The drums of my glory are sounding in the Heavens,
The fore-runners of my majesty are leading the way.

I hold the rein of the whole being, conquering death ere
the loss of the self;
I but glanced on nature's variety, and it all united and
became one.
Whereby I gathered knowledge, and won mastery.

My Murids abstain, and shine forth like pearls amidst
the darkness of ignorance.

Every one hath his way, but my way is the way of the
Master.

Fear not therefore my Murid, my power sufficeth to
remove all obstacles from thy path."

A SUFI LYRIC.

The following is a translation of a poem, known as the Baghche (Garden), by that well-known Sufi poet, Shiekh Haroun Abdullah, the Shiekh of the Mevlevi Dervishes.

In the poem the author portrays the spiritual life of the Sufi as a residence in a flower-garden, where all is sweet, harmonious, pure and elevating, while outside there are weeds, rough stones, tears and sin.

The reference in the poem to "the sparkling drops of dew," is an allusion to the preservation of the life of the Prophet Mahomed, when he and "the second of two," Abu-Bekr, took refuge from their pursuers in a cave, and were protected from discovery through a spider having spun during the night, its web across the mouth of the cave, dew-drops, like "precious diamonds," hanging thereupon, when those who sought the life of the Prophet arrived at the entrance to the cave.

BAGHCHE (THE GARDEN).

There is a garden, that full well I know,
 Wherein the jasmine, musk, and rose do grow;
 Alone, oft there, amidst the fragrant flow'rs,
 I sit and happy muse, sometimes, for hours;
 All there is quiet, save the hum of bees,
 And song of bird that thus his mate doth please;
 Without—the world, with all its toil and care,
 Its tragedies, its hopes, its grim despair,
 Its weary round of grinding work and pain,
 For worthless pelf, a crust of bread to gain;
 Things that I loathe, a curse lies on them all,
 I know them not, within my garden-wall;
 Bees, flow'rs, and birds, my garden are within;
 Outside are weeds, rough stones, and tears and sin;
 My richest gems are sparkling drops of dew,
 That speak of Allah and his prophet true;
 And as I muse, and on sweet flow'rlets gaze,
 From heart and lips a thankful pray'r I raise,
 To Allah, One, who e'er throughout the hours,
 Heav'n's foretaste gives, on earth, in fragrant flow'rs.

HENRI M. LEON, M.A., LL.D., F.S.P.

3rd July, 1916.

QUESTIONS ON ESOTERIC SUBJECTS ANSWERED BY
PIR-O-MURSHID.

1. What is Imagination?

Imagination is the flow of mental vibrations into the Astral Plane.

2. What is Thought?

Thought is the flow of mental vibrations consciously directed into the Astral Plane.

3. What is Impression?

Impression is an idea formed within upon the reflections coming from the external world either physical, mental or astral.

4. What is Intuition?

Intuition is an inner message, given in the nature of warning or guidance, perceived by the mind independently of any external source.

5. What is Inspiration?

Inspiration is an idea, a most natural and satisfactory thought already formed without any effort or desire on the part of man, in the realm of poetry, music, painting, sculpture, or art.

6. What is Dream?

Dream may be called an imagination experienced when asleep.

7. What is Vision?

Vision is a spiritual dream which is witnessed either when awake or asleep. I call it a dream because the radiance of the vision brings about a semi-sleep to the seer even when awake.

8. What is Revelation?

Revelation is the disclosing of the inner self. The consciousness throughout manifestation, facing toward the surface turns its back to the world within, the sight of which is therefore lost to it. But when it begins to look within the world unseen is disclosed, and Choudatabak, the fourteen planes, consisting of the seven heavens and the seven earths, are revealed.

"The veil shall be lifted from thine eyes and thy sight shall be keen." (Koran.)

ENGLISH BRANCH OF THE ORDER.

KHAN-KAH, 86, LADBROKE ROAD, LONDON, W.

Classes under the personal direction of Pir-O-Murshid.

SILENCE.

1. The Class of Silence for Initiates, the attendance at which is sometimes more helpful to an initiate than attending a hundred lectures and reading a thousand books.

DISCUSSIONS.

2. A free discourse on subjects connected with Mysticism, Philosophy, Religion, Science, Art, Literature and Music is held weekly.

STUDY OF COMPARATIVE RELIGIONS.

3. A course of study of Comparative Religions is arranged in order to remove the prejudices existing among the followers of different faiths, which exist, owing to their one-sided point of view, patriotism for one religion, and ignorance of others. In these classes teaching is given in Islam, Christianity, Judaism, Buddhism, Vedantism and Zoroastrianism.

TRAINING IN EASTERN MUSIC.

4. The music of India is a living proof of the ancient civilization of the Aryans, which has been until now a treasure hidden from the modern world.

Classes have been opened by the Sufi Order, that the lovers of Eastern music may avail themselves of a training in its science and art, the Eastern delicacy of voice cultivation and ear training, together with the vocalisation and way of producing flexibility in the voice. Lessons are also given on instruments such as Veena, Sitar, Delruba and Tabla.

LANGUAGES.

5. The class of Languages is opened that people may be able to understand one another and at the same time may read the old Scriptures, and communicate with each other in different languages, such as Sanscrit, Arabic, Persian, Hindi, Hindustani, English, French, German, Italian, Russian, Greek and Latin, that the feeling of strangeness existing among the children of Adam may soon cease.

TREATMENT OF THE SICK.

6. In this class the Mureeds are taught how to give Spiritual Treatment to the sick, either absent or present.

ELOQUENCE.

7. This Class has been arranged to coach Mureeds in speaking on various Esoteric Subjects.

CHILDREN'S CLASS.

8. In this class children are trained in sound, rhythm and movement. In addition to this they are trained in the development of mind, which training consists in creating, concentrating, and verifying the thought.

MYSTICISM.

9. In this Class the initiates only are trained and helped in their attainment through all grades of spiritual perfection.

SUNDAYS.

PRAYER MEETINGS, 11 a.m.

Nov. 5—"The God Idea"	INAYAT KHAN.
Nov. 12—"Virtue of Prayer"	"
Nov. 19—"Divine Messengers"	"
Nov. 26—"The Chain of Murshids"	"
Dec. 3—"Spiritual Controllers of the World"	"
Dec. 10—"Gift of Eloquence"	"
Dec. 17—"Offerings and Prayers for the Dead"	"
Dec. 24—"Fasting"	"
Dec. 31—"Love, Human and Divine"	"
Jan. 7—"The Immanence of God in Nature"	"
Jan. 14—"Divine Vanity"	"
Jan. 21—"Sufic Poetry"	"
Jan. 28—"Music and Ecstasy"	"
Feb. 4—"Does the Lower Creation Pray?"	"
Feb. 11—"Fulfilment of Desires"	"

LECTURES, 6 p.m.

Nov. 5—"Ancient Symbology"	SHEIKH HABIB AHMAD.
Nov. 12—"The Effect of Deeds"	INAYAT KHAN.
Nov. 19—"The General Philosophy of Plotinus"	WILLIAM LOFTUS HARE, ESQ.
Nov. 26—"Francis Bacon Theosophically Viewed"	ERNEST UDNY, Esq.
Dec. 3—"Essence of Islam"	Q. ABDULLAH, B.A.
Dec. 10—"Teachings of Islam"	MAULAVI SADAR-UD-DIN.
Dec. 17—"Silence and Solitude".....	INAYAT KHAN.
Dec. 24—"Name, Form, Expression and Movement"	"
Dec. 31—"Distinction between God and Man"	"
Jan. 7—"The Path of Devotion"	"
Jan. 14—"Influence of Islam in Modern Civilisation"	SYED H. R. ABDUL MAJID, LL.D., Barrister-at-Law.
Jan. 21—"Why are we Here?"	INAYAT KHAN.
Jan. 28—"The Coming of a World Teacher"	LADY EMILY LUTYENS.
Feb. 4—"Education in Islam" ...	SYED H. R. ABDUL MAJID, LL.D., Barrister-at-Law.
Feb. 11—"Freedom of the Soul".....	INAYAT KHAN.

TUESDAYS. LECTURES, 8 p.m.

Nov.	7—"Re-incarnation"	ERNEST UDNY, Esq.
Nov.	14—"Mysticism in Public Life" .	F. HERBERT STEAD, Warden of Browning Hall.
Nov.	21—"Doctrine of Ecstasy in Neo-Platonism"	WILLIAM LOFTUS HARE, Esq
Nov.	28—"Rhythm"	Miss ROSE BENTON.
Dec.	5—"Is a World Religion Possible?"	REV. WALTER WALSH, D.D.
Dec.	12—"Duality in Nature"	INAYAT KHAN.
Dec.	19—"Humanity"	Miss LUCY GOODENOUGH.
Dec.	26—"Mystery of Shadow"	INAYAT KHAN.
Jan.	2—"Mystery of Sleep"	"
Jan.	9—"Perfection"	Miss MARY WILLIAMS.
Jan.	16—"Sufism and Islam"	SHAIKH MUSHIR HOSAIN KIDWAI.
Jan.	23—"Law of Heredity"	INAYAT KHAN.
Jan.	30—"Science of Breath"	"
Feb.	6—"Hindustani Literature"	MOHAMED ISHAQ, Esq.
Feb.	13—"Law of Attraction"	INAYAT KHAN.

AN APPEAL.

TO OUR MEMBERS, FRIENDS AND SYMPATHISERS.

The limited financial support which we have at present is inadequate, especially in these times. We therefore invite those interested in the furtherance of our cause to help us with donations, however small; such donations will have a fourfold value if given in time of need.

A HOUSE GREATLY NEEDED.

A small house, or a plot of ground for building, is greatly needed by us for our Khan-Kah, the Headquarters of our Society, either in London or in the vicinity.

Those possessed of wealth, land, or house property, blessed with love, wisdom and generosity, and desirous of patronising a noble cause will find our Service to God and Humanity to be in every way deserving of all possible help.

NAZAR NAYAZ.

FUND TO AID THE SPREAD OF SUFISM.

It is not unknown to our members, friends and sympathisers that since the year 1910 Inayat Khan has borne the Sufi Message throughout the Western world, and has since then carried on the work by his own unaided efforts.

As the movement is spreading far and wide expenses are on the increase. A fund therefore has been started, open to free-will offerings from those who have the Cause at heart. Nazar Nayaz Fund is entirely devoted to the Life's Mission of the Pir-O-Murshid, that his path may be made easy in bearing the message of truth throughout the world.

AL-MOWATTA.

Translated from the Arabic into English

BY

SYED H. R. ABDUL MAJID, LL.D., Bar-at-Law,

Late Lecturer on Mohammedan Law at the Colonial Office, author of England and the Moslem World, Rubaiyat of Hafiz, of The Principles of the Mohammedan Law, Historical Study of the Mohammedan Law, Editor of West and Majid on Hindu Law, Member of the Privy Council, Bar and the Criminal Bar, Fellow of the Soci  t   de Philologie, Sciences et Beaux-Arts, President and Founder of the Moslem Brotherhood of Progress and Wakf Committee, founder of All-India Moslem League, President of the Islamic Society.

Al-Mowatta. By Imam Malik-ibne-Ims.

"There is no work more authentic than Al-Mowatta of Malik under the Sky."

—*Shafai.*

"Al-Mowatta is the first source and Al-Bokh  ri is the second source."

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This is a collection of the most authentic traditions of Mohammed by Imam Malik, the founder of the Maliki School of the Mohammedan Law. It is the first compilation and the Sahah-e-Sittah came after. It is complete in itself and is both Sahih and J  m  , that is to say, it contains most authentic traditions on every topic connected with Islam, and is so arranged as to furnish a ready book of reference to the students of Islam—its religion, its ethics and its laws. It is the primary source of the Maliki jurisprudence. There are some seventeen great jurists, including Imam Mohammed, who vouch for its great authority. As Islam and its greatness are so little known to Europe and are often presented coloured with blind prejudice and ignorance, it is hoped that the publication of this work will in a great measure remove misconceptions prevailing among the non-Moslems and furnish a work of reference for those Moslems to whom Islam is known through the medium of the English language.

The Sufi Society has undertaken the publication. The estimate for production is  150. The book will be published at  1 1s., but the price to those who subscribe now will be 10s. 6d.

It is sanctioned that a substantial portion of the profits should go towards the Nadva, a Moslem Emergency Fund started by the Sufi Society for all Moslems in Europe.

GAZAL I HAFIZ.

Words by INAYAT KHAN.

Music Arranged by MAHRBOOB KHAN.

Moderato.

Singer thy charming song playing, Sweet and enchanting, new and new!

mf

This system contains the first line of music. The vocal line is in a 6/8 time signature with a key signature of one flat. The piano accompaniment is in the same time and key, starting with a mezzo-forte (*mf*) dynamic.

Gob-let of wine de-light ful bring, Sweet and enchanting, new and new

f *p*

This system contains the second line of music. The piano accompaniment features a dynamic shift from forte (*f*) to piano (*p*) during the phrase "Sweet and enchanting".

Think of thy love thro' night and day, Happy a lone from cowl a way;

f *p*

This system contains the third line of music. The piano accompaniment features a dynamic shift from forte (*f*) to piano (*p*) during the phrase "Happy a lone from cowl a way".

Give and take kiss-es like a King, Sweet and delightful, new and new.

f *ad lib.* *dim.* *rit. p*

This system contains the final line of music. The piano accompaniment features a dynamic shift from forte (*f*) to piano (*p*) and includes performance directions: *ad lib.*, *dim.*, and *rit. p*.

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The Sufi Order.

The *Sufi Order* was first introduced into the Western world in 1910 by *Inayat Khan*, the pioneer exponent of Sufism and Oriental music.

The word Sufi is derived from the Arabic word "Sufa" or "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise" and in Persian "wool." Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses, and Jesus propagated Sufism until the coming of Mohammed, by whom this Order was regulated, while it was advanced by Ali and Siddik.

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To bring to the notice of the Western World the spiritual and moral culture of the Orient.

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“The Sufi.”

A QUARTERLY MAGAZINE.

Editor: INAYAT KHAN.

Sub-Editor: ZOHRA MARY WILLIAMS.

No. 3. VOL. II.

MAY, 1917.

PRICE **6d. net.**

ON WHAT GROUNDS WE CLAIM THAT SUFISM WILL BE THE WORLD-WIDE RELIGION OF THE FUTURE.

1. We do not insist on a certain Master, Scripture, or Principle for man to follow.
2. We do not stand for a certain religion, nation, or people, but for humanity in general.
3. We do not limit ourselves to a certain circle, but we count ourselves as belonging to every creed or people journeying toward the light.
4. The universal brotherhood worked out through all sources has our sympathy, for we support every such cause and consider its accomplishment as our success.
5. We respect all sacred Scriptures and respond to all Divine Messengers. The God of every creed is our God, and every human being is our brother.

INAYAT KHAN'S VISIT TO LEEDS.

Inayat Khan has recently visited Leeds, on the invitation of the Theosophical Society. Every evening he addressed a crowded and appreciative audience, and in the afternoons he was at home to all who wished to see him.

On the day of his arrival he addressed THE LOTUS GROUP OF CHILDREN, saying:—"It is just as necessary for children to learn the music of life as it is for them to learn how to sing. Every child must try to realise how musical he can be in his thought, speech and action. To have beautiful thoughts is like playing a beautiful melody on the piano; to speak a kind and good word is like singing a sweet little song; to have refinement in all our actions is like a graceful dance. All this music of life can be learnt by developing a loving nature; to be loving and obedient to our parents, most gratefully remembering what troubles they have borne for us, and to be respectful to our elders, relatives and friends, all of which is the outcome of a loving heart."

A little boy from among the group of children rose from his seat and asked "HOW CAN WE LOVE THE GERMANS?" Inayat Khan was taken aback at the wit and spirit of the child, a thing so rarely met with in the East. He answered:—"You should not love those actions which seem to you unjust and cruel, but you must show your love in wishing that God may guide

those who are astray. In this way you do not hate anybody, and at the same time you fulfil the words of Jesus Christ, who said, 'Love your enemies.' "

In the afternoon many questions were asked by the visitors, and were answered by Inayat Khan. Some of the people asked, HOW THEY SHOULD ADDRESS HIM, what title they should use suitable to his revered position? He answered, "No title should be used, for I have not come among you as a teacher of supernatural claims, but as one among you, your brother, and just as you would address your brother in your home, so you should address me by my name."

A lady asked him, "IF EVERY SOUL HAD A PARTICULAR NOTE," and if so, could he tell her what was her note? He answered : "It is true that every soul has a particular note, but I will not tell you what is the note of your soul, because I have not come here to excite your curiosity in superstitions; if I had told people their auras, colours, notes, characters and fortunes I should have made out of it a very profitable business, but the Message I bear is Divine Wisdom only; it is to tell you why you are here, what is your origin, where is your abode, how you can journey toward it, and how you can reach your eternal goal."

A venerable clergyman asked Inayat Khan, HOW MISSIONARIES WERE REGARDED IN INDIA? He replied:—"The inhabitants of India are chiefly Hindus and Mussulmans, among whom the Mussulmans are first Christians and then Mussulmans, for they regard the Christ with as much reverence as would a true Christian, and Hindus are usually respectful to every religious soul. Personally I have greeted with respect and reverence and with the air of friendship every servant of God, whatever religion he may profess, as long as his motive was true. Humanity to-day needs servants of God, faithful workers, but the pity of it is there are so few to be found."

Inayat Khan was then asked by the same clergyman, IF HE POSSESSED OCCULT AND PSYCHIC POWERS? He answered: "If I possess such powers, they are not to be spoken of in order to attract attention and gain publicity and thereby to satisfy vanity; if I do not possess such powers the loss is not great to a God-loving heart and a truth-seeking soul."

Someone from among the enquirers remarked:—"We hear a great deal about THE WONDER-WORKERS AND THE WISDOM-TEACHERS IN THE EAST, but when we go there we do not see any." Inayat Khan smiled and answered:—"You expect to find them under a sign board, and thus it is imposible for you to discover them. If you happen to find any in this way they are generally impostors. The true wonder worker never works a wonder, considering such to be but child's play; in the same way all other affairs in life to which we give such importance are to them as nothing. Sometimes a wonder might manifest from them accidentally, but never to attract others or to gain publicity. The teachers of wisdom are those who, instead of showing themselves super-wise, act as simply as an innocent child. The doubting mind which seeks to test them is blind and will never be able to recognise them, for it is the eye of trust which can alone behold their blessed vision."

A member of the Society asked IN WHAT WAY SUFISM DIFFERED FROM THEOSOPHY? Inayat Khan answered:—"In

the first place difference is the very thing from which a Sufi wants to be free, and how can he possibly differ from the wisdom which is his own? The word Theosophy has its origin in the Oriental word "Thosouph," which is the correct name for Sufism, from the latter part of which word the name Sufi is derived. In the East we never call it Sufism but Thosouph. He was asked IF SUFIS BELIEVED IN KARMA AND RE-INCARNATION on which two doctrines the whole of Theosophy is based? He answered:—"The Sufi is free from the restrictions of beliefs and disbeliefs, his work is to purify the intelligence that it may become a magnifying glass so that every problem focussed under it should disclose clearly its secret. Free thinkers should therefore free themselves from the restrictions of belief before they teach to others freedom of thought. Beliefs and disbeliefs have divided man into so many sects, blinding his eyes from the vision of the singleness of the whole of existence." The final question asked was: "DO YOU EXPECT THE COMING OF A WORLD TEACHER?" He replied:—"For a Sufi the self within, the self without, the kingdom of the earth, the kingdom of Heaven, the whole being is his teacher and his every moment is engaged in acquiring knowledge. For some the teacher has already come and gone, for others the teacher may still come, but for a Sufi the teacher has always been and will remain with him for ever."

On the day of Inayat Khan's departure, he thanked the audience of Leeds, whom he liked so much, for their welcome, appreciation and response, and he expressed his gratitude for the invitation of the members of the Theosophical Society. Theosophists, he said, were the first to open the doors in the West for the air of Eastern wisdom to blow. He especially attributed to Mr. and Mrs. Best and to the President the credit of the present state of development of the Society in Leeds.

NEWS AND NOTES OF THE ORDER.

Miss Thomson finds herself unable to continue the honorary secretaryship of the general office, so for the present Miss Lucy Goodenough has kindly undertaken the work.

HONOURS AND APPOINTMENTS.

Dr. Rubner, of the Columbia University, U.S.A., and the Rev. Dr. Walter Walsh, Leader of the Free Religious Movement Towards World Religion and World Brotherhood, have been elected Honorary Members of the Order.

The Lukab Halima has been given to Mrs. Reynolds.

NEW COURSE OF STUDY IN SUFISM.

The Sufi Order is beginning a new course of study, commencing from October the first. The year will be divided into three terms. Candidates will be admitted only at the commencement of each term, viz., October, January, and April. The course will consist of classes in Psychology, Occultism, Concentration, Healing, Comparative Religions, Metaphysics, Character Building, Natural Science, the Science of Life, and Eloquence. In addition to these there will be special Esoteric Classes for initiates only.

FOR THE FACILITY OF MEMBERS LIVING ABROAD.

The Sufi Order has recently established a general office of the order to communicate with members living abroad and in places where there is no branch of the Society, to help members in the study of Sufism

GREEK RHYTHMIC MOVEMENTS

Miss Rose Benton is opening a class of Raymond Duncan's System of Greek Rhythmic Movements. This class is open to both members and non-members.

Applications should be made at once.

OUR PICTORIAL SUPPLEMENT.

THE HINDOSTANI POET ZAFAR.

ZAFAR or Victory was the pen-name of the Emperor Bahadur Shah II., Padishah of Delhi, who was the last of the Great Moguls, and whose long life extended from 1768 to 1862. He belonged to a family distinguished for many generations for literary gifts. Babar, who was the first Mogul Emperor of India, wrote poetry in both Turki and Persian, and has left behind him such a vividly written and keenly interesting volume of memoirs that his personality lives to this day. His son Mirza Kamran was also a writer of Persian verse. Jehangir, like Babar, wrote his own memoirs; and Shah Jehan has left some account of his court and his travels. Babar's daughter Gulbadan wrote a history of her own times, and Aurungzebe's eldest daughter Zeb-un-Nissa, who wrote the *Diwan-i-Makhfi* or Book of the Hidden One, was a renowned writer of mystic verse, whose songs are still sung.

Bahadur Shah II. was the son of Akbar II. and was sixty years of age when he ascended the throne. He was then of a fine countenance and distinguished manners, and was greatly loved and admired by his subjects. Shafta and Karim in their *Tazkiras* or anthologies of Urdu verse and biographies of poets wrote eulogiums on his moral and intellectual qualities, and put him in the first rank of poets. The Sheikh Ibrahim Zauk was his master and teacher in the art of verse. He practised all kinds of poetic forms, and several of his ghazals or mystic love-songs are well-known and popularly sung in India. He was the author of a voluminous collection of Urdu verse, the *Diwan-i-Zafar*, and a commentary on the *Gulistan* of Saadi. He had some artistic gifts and was a patron of artists as well as poets,



whom he gathered round him at his court. A clever calligraphist, he wrote with his own hand passages from the Koran for the ornamentation of the chief mosque of Delhi. At the Mutiny in 1857 he was taken prisoner and sent to Rangoon: there he continued to write verse, and died at an advanced age. The portrait in this issue is taken from a contemporary miniature on ivory kindly lent by the Indian Museum.

The accompanying poem is a translation of one of Zafar's ghazals, and is from a book of English versions of Hindostani or Urdu poems by modern Indian authors, to be published shortly by the Sufi Publishing Company. The book is the work of Inayat Khan and Mrs. Jessie Duncan Westbrook.

I care not if no rest or peace remain,
 I have my cherished pain,
 I have my rankling love that knows no end,
 And need no other friend.
 I yearned with all my heart to hold her fast,
 She laughed, and fled, and passed!
 Lakhs of enchantments, scores of spells I wove,
 But useless was my love.
 I would have given my life to make her stay,
 She went away, away, she went away.
 Though I effaced myself in deed and thought
 And brought myself to naught,
 The dark and Sundering curtain hangs between,
 I cannot pierce the screen.
 And still I know behind the veil she hides,
 And naught besides
 In all this changing Universe abides.

HISTORY OF THE HINDUSTANI LANGUAGE.

(Continued.)

BY MOHAMMED ISHAQ.

BHASHA looks simple and direct, it is rustic and so feminine as to be almost shy and timid. It deals with simple emotions and elemental impressions without the idea of constructive associations or highly developed affectations. Its associations with a childlike simplicity are only derived from familiar objects and occurrences of every-day life.

Though it had no chance for development, being confined to the peasantry and lower classes, when wedded to Persian, it brought forth the Urdu child which was no small credit to its mother. Bhasha has proved to be so pliant, adaptable and accommodating that it not only gave place to foreign Arabic and Persian words, but it adopted both in translation and in their original form, the idioms and modes of expression which were characteristically Arabic and Persian. These licences were of course made passable in view of the poets and writers, whose Persian ancestors had themselves not hesitated to enrich by Arabic and Turkish words.

It was not only the Bhasha which had so generously opened its doors to receive the foreign element, on the contrary, during the reign of the Chughatai Dynasty there were thousands of Bhasha words used freely in the Persian of official and business writings. Urdu prose, which has sprung from the highly coloured poetry of the times when Persian influence was predominant, has in addition to being flowery, preserved the object of prose which is to convey a correct image of the object described, a precise interpretation of the writer's mind

Being rich in all figures of speech and having a vast fund of beautiful expression and delicacies of thought, it is the language for the aristocracy and nobility, and is most suitable to convey the right expressions used during the conversation between individuals of various grades in life. It is so incomparably vast among the world's old and new languages that it easily entertains any ideas in their clear expression however subtle they may be. It supplies the appropriate words and phrases. This is the reason of its rise among the educated people, both Hindus and Moslems. The prosperity of Urdu has kept it for a long time on the tongues of the learned and refined people of high class, the proof of which lies in the wonderful briskness, neatness, piquancy and pungency of the language, and in the soft and sweet flow of its phrases, words and sounds.

In the times of Mohammed Shah the desire for Urdu Poetry grew in India. The poets and scholars of the time turned their thoughts to the subjects most familiar to them through their Persian and Mogul origin. The Idioms, con-

structions, and even expressions and figures of speech were a copy of the Persian. They were, however, developed and beautified, and thus improved to a high degree of excellence. The times when Urdu flourished were those of plenty and luxury and of artistic development. Hence the rich beauty and rare grace in poetical expression of Urdu.

HINDUSTANI MUSIC (Continued).

A Paper read at the Musical Conference held at Baroda, India.

BY MOLVE ABDUL HATIM SHARER OF LUCKNOW.

There are 12 original Ragas, corresponding to the term —signs of Zodiac: —

- | | | |
|-----------------|--------------|----------------|
| (1) Rahavi. | (2) Huseni. | (3) Rust. |
| (4) Hijaz. | (5) Buzurg. | (6) Kochak. |
| (7) Irak. | (8) Nawa. | (9) Safaha. |
| (10) Usharshak. | (11) Jangla. | (12) Bu Salik. |

Looking to their high and low *Suras* they divided every Raga into two Shobhas, and thus the twelve Ragas were — developed into — 24 — corresponding to 24 hours of day and night. Every Shobha has his own name, having a number of — Rahnies under it.

(1) The first Shobha of Rahavi is Noros Arab having	6 Ragnis.
second Shobha Naroze-Ajam do.	6 Ragnis.
(2) Huseni — first Shobha — Dhoba —	2 Ragnis.
second Shobha — Mahir —	8 Ragnis.
(3) Rast first Shobha — Panchghah —	5 Ragnis.
second Shobha — Mubaraka No.	not known
(4) Hizaj first Shobha — Cigar —	3 Ragnis.
second Shobha — Hissar —	8 Ragnis.
(5) Buzurg first Shobha — Humayun —	not known
second Shobha — Nehuft —	Ragnis.
(6) Kochak first Shobha — Rakab —	6 Ragnis.
second Shobha — Bayak —	5 Ragnis.
(7) Inak first Shobha — Khaluf —	5 Ragnis.
second Shobha — Magluf —	8 Ragnis.
(8) Nawab first Shobha — Naroz Thara —	5 Ragnis.
second Shobha — Mamur —	6 Ragnis.
(9) Safaham first Shobha — Tabrez —	5 Ragnis.
second Shobha — Nasha-pur —	6 Ragnis.
(10) Ishhak first Shobha — Abul —	3 Ragnis.
second Shobha — Auyoj —	8 Ragnis.
(11) Jangla first Shobha — Chargaha —	4 Ragnis.
second Shobha — Rezal —	5 Ragnis.

Thus in Arabian and Persian music there are 12 Ragas, 24 Shobhas and more than 121 Ragnis. Besides these simple Ragas, they by special arrangement of the two

Ragas, blending together had invented compound Ragas. Apparently their number must have been large, but they have six such Ragas, which are called *Ahanag*, which are as follows: —

Salma, Gardania, Noroz, Jowishta, Marah, Shehnaz. Besides they had particular *Dhuns* called *Goshas* having separate names pointing out to the harmonious nature of the Arabic and Persian music, these *Goshas* have been searched up to 48. Special times for singing these Ragas are fixed as follows: —

Rahavi—from early dawn till sunrise.

Husanai—till three hours after sunrise.

Irab—till noon.

Rashata—just at mid-day.

Kochak—three hours before sunset.

Busalik—at the time of *Asar* prayer

Ushhak—just near sunset.

Jangla—till three hours after sunset.

Buzurag—after that time.

Nawa—at midnight.

Laya and *Tal* had also reached to perfection in their music, for they had 17 *talas* called *Khums Turk Zarb* and *Doak*, etc., etc.

In short it was this music, which was imported by the Mohammedan settlers of India. Their last mentioned author on music was *Avisina*, a contemporary of *Sultan Mahmud of Ghazini*. Though many musicians had already settled in Sindh at the time of Arab invasion, some 400 years before, yet their real settlement and mutual social relations commenced from the 11th century, which is a starting point of our Hindustani music.

There must have been many musicians, like so many poets in the Court of Mahmud, but very little is known about their songs. Persian songs were sung in the Court of Gazanani, who had till then no taste for purely Indian music, but soon this taste was produced by the *Sufis*, whose quietism and love of devotional songs made them popular among the Mohammedans and the Hindus alike. They came from Bagdad, with their vocalists, and settled in Delhi. Kazi Haminuddin of Nagor, who at one time was the leading exponent of the *Sufistic* music of Bagdad came over to Delhi and started Dervish's Æsthetic Dance. He

was strongly opposed by the *Ullemas*, who lodged a complaint before Sultan *Altmarsh of Delhi*, the Kazi was brought before the King and the *Ullemas* asked him point blank whether the hearing of music had any legal sanction.

"It is unlawful," said the Kazi, "for dialecticians, but lawful for devotees," then turning to the King he continued, "Oh King, do you remember that this exalted rank of yours is a reward of a service, when for the whole night, you stood with snuffers in your hands ready to snuff the candle burning in the assembly of dancing dervishes." The King remembered how when he was a slave he had actually done that, when the Kazi was one of the members of that assembly. He was much impressed—the *Ullemas* were sent off and *Sufistic* music got admission in the Royal Court. This was the first time, and the Mohammedan kings of India patronized music and musicians and *Chishti Shushis* gave it religious sanction. Phirozshah—the son and successor of Sultan Altamash—cherished great love for music and engaged musicians and dancing girls from all parts of India, but lost his kingdom within a year, in 1237, A.D. This was the period of the composition of Ratnakar, and most probably its Ragas and Raganis were sung by Court musicians of both sexes.

Fifty years after Mouzuddin Kekobad showed the same love for music but shared the same fate. His successor—the founder of *Khilji Dynasty*, Jallalludin, patronized music—not by way of fashionable indulgence, but as a fine art. Famous musicians of his Court were Mohamad Shah Changi, Futuha, Nasir Khan, and Behroz. These names show that though they were Mohammedans, yet they were the product of the Indian society. "The conquering career of Sultan Allauddin," says Farishta, "gave him no rest," but he too had a genuine love for music and the number of his Court musicians and bards was exceedingly large.

History tells us that in those days, the art of music was much more cultivated in Deccan than in Northern India. The Kingdom of Vijayanagar was the chief centre of this art, two incidents—one of *Kazi Shiraz*, in the service of Bahami Kings, and the other of Parthaal—a goldsmith's daughter—living at the village of Mul-Kul, are narrated in support of this statement and at the same time, point out how far the Mohammedans had acquired proficiency in this

art. In the year 845, A.H. *Taimur's son Shah Ruf* sent *Maulla na Abdul Razak* as an ambassador to the Court of Vijayanagar. He gives an account of the city, how at every gate, hundreds of dancing girls had their abode, and how their demonstrations were held in the Court of the Raja and his nobles. Not only in Vijayanagar, but in all the chief cities of Deccan under the Mohammedan rule, the art of music was in a flourishing condition. *Ibna-batula* in his famous travels gives a varied description of Devgadh, called Daulatabad by Sultan Mahmud Dulla. 725 to 752, A.H. He writes, here is a special Bazar called *Tarababas*, for musicians of both sexes, which contains a big block of shops on both sides of the road, every shop to which an inner house is attached facing a lane behind is well furnished and has in the centre a swing in which a beautiful swinging girl is lying at ease attended by her maid servants. A massive dome is built in the centre of the bazaar, where on every Thursday in the afternoon after Asar Prayer the Chowdhari for the musicians, followed by his attendants, takes his seat in the dome and watches the performance of musicians, who appear before him—turn by turn till sunset. The bazaar has many Mosques where vigils are kept in the month of Ramazan, many Hindu Rajas and Muslem kings who happen to come to that city are put up in the dome and watch with delight the musical performances. The leader of the Court of Musicians was Amir Samshuddin of Tabrez—the musicians of both sexes obeyed his orders. The above quotation proves firstly that the Bazar was built by a Hindu Raja; secondly, that the Mohammedan rulers engaged a considerable number of musicians for whom many mosques were built; thirdly, that the Mohammedans had acquired a taste for the music of Deccan, and that their king used to derive much pleasure from it. Fourthly, the chief of the musicians was a Persian Mohammedan whose title was Amir, which shows the status of those experts of those days. Deccan then was a chief centre of music, which was not a purely old Indian music; just as *Mokhariq* and *Ulweya* transferred Arabic tunes into the Persian songs, so the musicians of the Mohammedan rulers of India introduced local tunes in their songs. It was this music, the outcome of the harmonious blending of the tunes of these two races, which was then in vogue throughout the King-

dom of Deccan. The existence of the popular Persian Ragas *Noruz*, *Zangula* and *Hajaz*, mispronounced as *Norujaka*, *Jangla* and *Hajij* supports the above statements. Not only these Ragas but *Zilf*, *Shabava*, *Derbari*, and *Zila or Khamach* are really exotic Ragas. The similarity of *Noraz* with the Parsi New Year's day might lead some to trace their origin to the time of Nausherwan, but what is called *Naroz* is really an Abbaside and not pure old *Sasanian* Rag. As for *Hejaz* there can be no doubt that it is Arabian.

(*To be continued*).

WORDS OF PIR-O-MURSHID.

BY M. Williams.

EVERY soul at times asks itself "Why am I here?" This question arises in accordance with the development of one's intelligence. A man may say, "I am here to eat, drink and to make merry," but this even the animals do, therefore what more has he accomplished by being human? Another might affirm that the attainment of power and position is important, but he must know that both of these are transitory. Power of any kind has its rise as well as its fall. All things we possess are taken from others, and others in their turn await with outstretched hands to seize them.

A man may say:—"We are here to gain honour." In this case some one has to be humbled in order to give him the honour he seeks, but he in his turn may have to be humbled by a still more ardent honour-seeking personality. We may think that being loved is all important, but we should know that the beauty in ourselves which makes another love us is transient. Furthermore the beauty we possess may pale in comparison with the beauty of another. When we seek the love of another we are not only dependent upon their love, but are ourselves void of love. If we think that it is desirable to love some one who deserves our love, we are mistaken, for we are always liable to be disappointed in the object of our love, who may perhaps never prove to be our ideal, the price of our love on examination. One is led to suppose and believe that virtue is the only thing that matters in life, but it will be found

that the greater number from among the patients of moral hallucination are to be met with among the self-righteous.

Then the only purpose of our life here on earth, if there be any, is the successful attainment of life's demands. It may seem strange at first sight that all which life demands should be allowable and worth while attaining, but on a closer study of life we see that the demands of our external self are the only ones we know, and we are ignorant of the demands of the true self, our inner life. For instance, we know that we want good food and nice clothes, comfort of living and every convenience for moving about, honour, possessions and all necessary means for the satisfaction of our vanity, all of which for the moment appear to us as our life's only demands, but neither they nor their joy remain with us constantly. We then come to think that what we had was but a little and that perhaps more would satisfy us, and still more would suffice our need, but this is not so. Even if the whole universe were within our grasp it would be impossible to fully satisfy our life's demands. This shows that our true life has quite different demands from those of which we know. It does not want the joy experienced by this individual self only, it desires joy from all around. It does not wish for a momentary peace, but for one that is everlasting. It does not desire to love a beloved held in the arms of mortality. It needs a beloved to be always before it. It does not want to be loved only for to-day and perhaps not to-morrow. It wishes to float in the ocean of love.

It is therefore that the Sufi seeks God as his love, lover and beloved, his treasure, his possession, his honour, his joy, his peace, and this attainment alone suffices, in its perfection, all demands of life for the here and the hereafter.

THE CHILDREN OF TO-DAY.

BY AMEENA BEGUM.

It is a very interesting study in the Philosophy of Nature to watch the development of a new born babe from infancy to childhood.

At first sight one would think that the children of to-day show much more intelligence than the children of the past. But this cannot be said especially of the child of the present day, for children in all ages have shown the

gradual evolution of the world. The sharpness of a little child has always bewildered the grandparents, who confess that they never knew until quite grown up what their grandchild seems to know already, and have never understood until later what a child understands to-day.

This fact shows how undesirable it is for parents to try to limit their children to the bound of their own beliefs, which is perhaps narrow and may hinder the spread and achievement of knowledge for children who already have a broad outlook on life. It should be understood that children must have a wide area open before them to think and act freely; it is like the freedom of the park for their play in comparison with the narrow limits of the backyard at home. They must not always be considered as little children knowing nothing. A keen study of a child's nature reveals that they know and understand much more than they appear to do. Certain signs of the higher planes which are hidden from the eyes of grown up people are disclosed to little children.

The past, present and future can be learnt from the movements of an infant, and from the words of a child, for they are nearer to the spirit plane, and their hearts are pure to receive the impressions reflected upon them from the inner spheres. Sometimes a child who is beginning to speak says unheard of things, and parents, not knowing the mystery, pay no heed. Grown-up people are always so absorbed in the cares of life that they consider their affairs as the only important ones and the children's concerns are to them as play. This keeps parents unaware of the complexity of the child's intelligence until he is old enough to understand for himself. The help we could give to the little ones is to study them in their thoughts and actions, and consider their every thought and action as important as those of a grown-up person, thereby not only helping the child, but giving a new trend to our own thoughts. In this way we can encourage the desirable and safely check the undesirable thoughts and actions without hindering the development of their intelligence.

THE SERMON OF MUHAMMAD ON MOUNT SUFA.

"OH ye children of the Mighty One, do ye take me to be true or false? If ye consider me to be true, will ye hearken unto what I shall say? A huge army (the forces of mortality) is behind this mountain (this physical existence) awaiting its chance to attack you. If ye believe this, then beware, for no word I speak is false."

"The caravan of our life will one day surely depart hence. Beware then of the time when death shall attack."

"God is alone worthy of praise, His name is worthy of repetition, His thought is worthy of contemplation, His command is worthy of obedience, and His majesty is worthy of service."

"When ye think, think only of Him, when ye bow, bow only before Him, trust Him alone, love Him alone, fear Him alone, and serve Him alone."

"No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless before Him. The sun and the moon are motionless in His presence. Mighty kings are submissive before His exalted majesty. The righteous and the pious are abashed in His presence. Neither the hermit nor the orthodox has any power in His kingdom. Neither the mystic nor the ascetic has a voice in His court. Therefore count not on a mediator between you and your God."

"Raise me not beyond my due. Honour me not so that later ye may have to abase me. Every soul in God's sight is equal and free. I am also as one among you all. Never make of my tomb an idol for your worship. Never bow before my grave in humility, for ye are no less than I am, being God's creatures, and in human helplessness we are all alike. If I have any special privilege it is that I, His servant, one like you all, am His Message Bearer."

"All in their turn will leave you, whether it be your relations or belongings. If there be any bliss remaining with you it is the good which ye have done in your life."

"Health before sickness is the prize, and comfort before hard work, youth is the privilege before the poverty of age, and a halting-place before continuing the journey. Before poverty wealth is the privilege. Therefore whatsoever ye may desire, have it, for life is short."

"All seekers of earth are far removed from Divine Mercy, save those who have a constant thought of God. Those who are in search of knowledge will inherit the earth and be blessed with the Kingdom of Heaven."

"Virtuous are those who are kind to the neighbour and who constantly try to succour their fellow-men. Those who wish good for themselves in life should wish the same for another."

"God does not show mercy to those who have no sympathy in their hearts. If ye will be kind to the inhabitants of the earth, God from the Heavens will send His mercy upon you."

"He who in his life had bitterness in his heart and kept it there until his death is not with us, neither are we for him; even his love, which may have been the cause of his bitterness against another, has no reward from God, for such love makes one blind and deaf."

"Righteousness is better than piety, the pious cannot even be compared with the righteous."

"Labour for your daily bread, that ye may provide for yourself and others, and not have to beg from anyone. If here ye are independent, there also ye shall beam like the full moon."

"Those among you who are possessed of riches must generously help humanity. Do not undertake any enterprise without consultation, do not give yourself unto a risk without consideration."

DIALOGUE BETWEEN THE LOVING SOUL AND THE DIVINE BELOVED.

Beloved: What art thou to me?

Lover: Thy humble slave.

Beloved: Why dost thou act as if thou wert drunken?

Lover: Because of the goblet thou hast given me.

Beloved: What is thy occupation?

Lover: Love.

Beloved: What is thy gain therein?

Lover: Sorrow and disgrace.

Beloved: How dost thou take it?

Lover: Most thankfully.

Beloved: Where dost thou dwell?

Lover: In Thy net.

Beloved: What desirest thou of Me?

Lover: Unbounded pain.

Beloved: For how long desirest thou the pain?

Lover: Until the day of Resurrection.

Beloved: What admirest thou in Me?

Lover: The Beauty of Thy Visage.

Beloved: What benefit hast thou with Me?

Lover: Humiliation! That sufficeth.

Beloved: How art thou without Me?

Lover: Half dead.

Beloved: What hast thou?

Lover: Many grievances.

Beloved: Which path hast thou chosen?

Lover: The path of detachment.

Beloved: Whither does this lead thee?

Lover: To the One Everlasting.

Beloved: Who is Mohi?

Lover: The same Thou knowest.

Beloved: By what mark art thou identified?

Lover: By a hundred signs.

From the Persian of Mohi.

THE SONG THAT LIVED.

BY W. H. A. QUILLIAM, B.A., LL.D., F.S.P.

A POET, once upon a time,
 Did venture to essay a rhyme,
 And to himself did musing say,
 "I'll sing a song to live for aye."
 Then one he wrote to please the crowd,
 They chorused it in accents loud;
 It reign'd a month; and then, one day,
 The crowd took up another lay.
 "No more I'll write, vile mob, for you,"
 He said, and wrote to please the few;
 His song was sung before a king,
 And then—became forgotten thing.
 "Begone," said he, "all thought of pelf,
 All thirst for fame, I'll please myself,
 I'll pen a strain from such apart,
 I'll write the thoughts within my heart."

His inmost thoughts, he then did pen,
 Not caring he for king or men,
 He sang of joy, he spoke of tears,
 And lo! his song outliv'd the years.
 The only song that ne'er knows death,
 The one that e'er holds vital breath,
 The lines that want no skill nor art,
 Are those which gush forth from the heart.

DIVINE EAST AND ITS ART.

ORNAMENTATION, ARCHITECTURE, SCULPTURE AND PAINTING.

THE skill and taste of Hindoos in the mixing and blending of colours, designs in ornaments and in all manner of technical arts "has from very early times," to quote the words of a Western researcher, "enjoyed a world-wide celebrity."

A most remarkable degree of development was attained in Architecture in very early days, of which various monuments of lasting beauty and splendour still stand fresh and young, looking as though they were built but yesterday, yet many were the centuries which thundered their storms over their heads.

The greatest epoch, of Hindoo architecture was the age of Buddhist kings. There are reasons to believe that Western architecture received much of its culture by the influence of Eastern architecture of that and subsequent ages. "It is indeed not improbable," says a Western historian, "that our Western steeples owe their origin to an imitation of the Buddhist topes" (John Mann's Translation of the History of Indian Literature, by Albrecht Welur, p. 274).

The progress of Muslim architecture came into prominence at a much later period. The excellence of monuments of Muslim architecture which adorn, even to day, several parts of Europe, Africa, Arabia, Persia and India 'requires no commentation.' "The beauty of their designs and their chaste and graceful ornamentation," says a great writer, "indicates a refinement of taste and culture surpassing any of the great monumental relics of ancient Greece and modern Europe."

A still greater epoch of Eastern art was destined to a

much later period, when Muslim architecture came into friendly contact with that of the Hindoo, and the amalgamation was utilised in the erection of new monuments of rare beauty and splendour hitherto unknown. The Kotub Mainar, Taj Mahal and Atmat-ul-dolah are relics of that system of architecture; but more faithful types of that system are perhaps Sykandra and many other Hindoo and Muslim buildings in different parts of India.

A lively feature of Muslim decorative art is ornamental writing. The Suras of the sacred Koran, names of God, and His Prophet, and pieces of poetry are carved or inlaid with such marvellous effect that no paintings or drawings could replace them.

When I first visited one of the popular music halls of London—the Alhambra—a few years ago, I remember my surprise when noticing that on the top of its entrance was engraved in bold Arabic letters the name of the Arabian Prophet. On further observation I found various formulas of the Muslim Faith engraved throughout the building.

Again, in France, I was surprised, to see at the door of a Roman Catholic church engraved a well-known formula of Muslim religion, in Arabic letters. Here again, as in the former case, the decoration must have been an imitation of some Muslim monument, and the founder and the Artist evidently not having had an accurate knowledge as to its character, otherwise they most probably would not have decorated a Christian church with the Articles of the Muslim Faith.

Eastern art was neither borrowed nor retrograde, as has been suggested by certain writers such as Ferguson, Cuningham and Litner. The question of Greek influence has been raised on account of the parallel similarity between certain pieces of work of Hindoo and Greek arts. The misleading nature of such conjectures, however, have already been exposed by Rajindra Lall Mitra, in his excellent work, "The Antiquities of Orisa" Ram Roy's splendid essay on the "Architecture of Hindoos" is also worth reading on the subject.

The underlying philosophical tendency of Eastern art, as a whole, roughly speaking, was neither synthesis prevailing over analysis, nor the latter predominating over the former, as, perhaps, had been the case, respectively, in

the two great epochs of Western history of art, namely, the age of Pericles in Greece and that of Italian Renaissance in the 15th and 16th centuries. In Eastern art, strange as was the case, synthesis and analysis both stood reconciled side by side with each other, in a balance of unity which has overflowed out of division.

As the art progressed to the higher degrees of development, the artist became a faithful instrument of expressing the truth of things in perceptible forms, in the ever varying constancy of its never varying nature.

The poetry of the art intoxicated him with reality. Every painting, every figure, every piece of art, soon became an instance of dependence of form upon the soul. The expression came to be so perfect as the work with all its excellence was only half itself, the other half being its expression.

The appreciation of *objective beauty* divulged to him the mind of the universe—the Soul of the Universal Self, in its manifoldedness. Whilst the realization of *subjective beauty* in the pursuit of ideals brought him face to face with the moral beauty and sublimity.

He had commenced with the beauty of individual objects, but these led him to proceed onwards—towards that which is not only individually, but universally, beautiful. "That which," says Jami, "is intrinsically and entirely beautiful, that which neither changes nor declines, neither lacks nor can be improved, that is perfect, real, eternal."

The artist aimed at the 'ideal,' the 'infinite,' the representation of the 'unknown' and the 'unseen' as Molana Attar has described it in characteristic words, "Something which the mind does not, know, but longs to know, which is far distant and still is akin to our innermost selves; towards which the very essence of our truest existence strives with a mysterious passion that surpasses all understanding."

The poetry of nature that underlies the bottom of his religion and that of his soul too, both seem to be conjoined with a singleness of purpose, which eventually rendered impossibilities possible.

The Unknown and the Unseen was disclosed through the Known and the Seen. The Finite was carried to the realm of the Infinite, and vice versa. Long before the Greek

artist ever dreamt of following the lead, the mortal form of man was immortalized in all the varieties of Divine Majesty. The four Moorties of the Lord:—

1. Murlidhar.
2. Luckshmi Narayan.
3. Radha Krishna, and
4. The Driver.

portray the God in four divine characters as He revealed himself in flesh and blood. In the first Moorty the Lord has been represented as the 'Darling of the beauties,' or 'The Shepherd piper'—a symbol of love and watchful guidance.

The second Moorty discloses him in a totally different character, with Luckshmi—the Goddess of Wealth. The third Moorty again represents Him in a new majesty, where he is in the company of Radha—the Goddess of Chastity and Conjugal Fidelity. While the fourth Moorty reveals Him as a Charioteer, leading the gallant Armies of the undaunted Arjuna to the bloody field of honour and duty, in the defence of right, against the oppressor, the unjust, the cruel and the unscrupulously greedy.

The Moorty of Madana—"The first born in the heart of the creator, who binds in the bonds of pain and bliss the lives of men and women"—the God of Love is very similar to the representation of Cupid—the same youthful form, the same pair of wings; the chief and perhaps the only difference between the Hindoo and Greek Gods seems to be the bow and arrows which the latter carries that are supposed to be made of iron, or some other like stuff, while those of the Hindoo God are made purely of flowers which are everlastingly fresh and smiling, even when they strike the hardest. Here again the hand of poetical inspiration, as almost always is the case with the Eastern Art, is manifest and perhaps carries the day.

SAYED MAHMOOD H. JAFRI.

PEACE TO ALL BEINGS.

The Murshid, Inayat Khan, has invited me to speak to you on this occasion of our fraternal gathering. I pray you, then, to hear these words—on the Religious Life—from me, your friend, who am a Positivist and a disciple of the Religion of Humanity. I explain that this Religion, of the West and of other lands, believes in the unity of Humanity and in the brotherhood of men and women all over the Earth. Some of its teachings are:—"Love for Principle and Order for Base; Progress for End." "Live for Others." "Live Openly." Therefore Positivists are naturally in sympathy with all the other creeds of mankind, and with all persons who are seeking to live a religious life. Perhaps this may be enough of explanation.

The first thing I wish to say of the religious life is this:—That it is threefold; it is concerned with our feelings, our thoughts, our actions. In ordinary language these have often been expressed by parts of the body—the heart, the head, the hand, meaning thereby good heart and feelings, wise head and thoughts, strong hand and right acts or conduct. And the best life consists in the unity caused by the due balance or harmony between these three, feeling and thought and conduct. Some persons may put more emphasis on the emotional way, some may seek to attain through knowledge, others more through conduct and works. Towards this threefold ideal of harmony each of us must needs strive, to the best of our powers and circumstances.

And the second thing I wish to say to you is this:—That however we may strive, there is one thing we find to be always necessary for us; and that is, guidance and inspiration from a Power far greater than ourselves, the High Power that controls our lives. We need to feel this in us and around us: to hear with the ear of the spirit the Voice that comes "I am always with thee," to hearken to it and to be moved by it to high and noble service. This inspiration and this stimulus—these we do always greatly need. This the religious men and women of all times have felt—this has been the constant need of the human heart, this the prayer, that there be vouchsafed to us a fuller spiritual insight, a deeper feeling of the immanence, the indwelling,

of the Supreme Power—I would say the Supreme Love—that controls our lives. With this imbued, we should be enabled to dare and to do things which appear to be beyond our individual powers. It is only under such high influence that full and noble life can be lived. We cannot attain our finest life—active or mental or spiritual—unless we do feel ourselves to be, consciously and willingly, the agents and instruments of that High Power; unless we feel glowing within and through us, radiant and radiating, the love and inspiration of the Divine. This ideal then we must keep before us, we must meditate upon it, we must cultivate and cherish it; striving to attain to union with the Supreme and to be in harmony with the Divine will and purpose, so far as we are able to perceive it. In that Will shall be our peace.

And the third thing I wish to say to you is this:—That in our striving towards this ideal we may help each other; indeed we shall ourselves attain by helping others also to attain. For no man, still less woman, can live to himself, or does live to himself, nor does any nation. It is through mutual aid that our finest evolution comes, and not through separation and selfishness and strife. And thus we may see that the ideal of religious life is both a personal effort and a collective effort.

One way of help is by religious gathering. And this is even more needful in seasons of grave disturbance in the world about us, for then we are, more than ever, driven back upon the abiding and permanent things, the fundamental, the religious things. At all times, however, we need refuge for the spirit, apart and above secular things. We need quietude for meditation, we need to pray for a serene mind; then strengthened, we may go forth and courageously face the world and fulfil the duties that are ours in daily life.

So then I leave with you these three meditations on the religious life: first its threefold nature, as feeling and thought and action; next the need of inspiration from the High Power that governs our lives, and lastly the duty of mutual aid.

And with a good wish to each brother and sister here I end.

WALTER FRANCIS WESTBROOK.

QUESTIONS ON ESOTERIC SUBJECTS ANSWERED BY
PIR-O-MURSHID.

1. What is Consciousness?

Consciousness is the wakeful state of the knowing faculty.

2. What is Knowledge?

Knowledge is the impression of some thing which Consciousness holds before its vision.

3. What is Conscience?

When Consciousness holds before itself on the one side impression and on the other side ideal, it may be called conscience.

4. What is Intelligence?

Intelligence is the grasping faculty of Consciousness which through every means recognises, distinguishes, perceives and conceives all that is around and about it.

5. What is Wisdom?

Wisdom is the Knowledge which is illuminated by the Light within.

6. What is Intellect?

Intellect is the knowledge of names and forms, their character and nature, which is gathered from the external world.

7. What is Ignorance?

When the light within is covered with external veils of illusion its brightness is dimmed, and this is called ignorance.

SUNDAYS.

PRAYER MEETINGS, 11 a.m.

May	13—"The Sufi's Aim in Life"	INAYAT KHAN.
May	20—"Divine Personality"	„
May	27—"The Distinction between God and Man"	„
June	3—"The Coming World-Teacher"	„
June	10—"Mystery of Sleep"	„
June	17—"The Secret of the Soul-Mate"	„
June	24—"Prognostications"	„
July	1—"Kismet"	„
July	8—"Spiritual Attainment by the Help of Music"	„
July	15—"Character Building"	„
July	22—"Atonement"	„
July	29—"The Secret Meaning of the Trinity"	„

LECTURES, 6 p.m. (After May 1st at 8 p.m.)

May	13—"Love and Death"	MRS. DESPARD.
May	20—"The Rhythm and the tone within"	INAYAT KHAN.
May	27—"The Life of Eminent Sufis"	HABIB AHMAD, Esq.
June	3—"Ideals and Idealism"	INAYAT KHAN.
June	10—"Philosophy of Time and Space"	Miss GOODENOUGH.
June	17—"Kufro-Islam"	INAYAT KHAN.
June	24—"Religions in the East"	„
July	1—"The Woman in the East"	„
July	8—"Superstitions X-rayed"	„
July	15—"Special Characteristics of Woman and Man"	„
July	22—"Mystery of Light and Shade"	„
July	29—"Mystery of Form"	„

TUESDAYS.

LECTURES, 8 p.m.

May	13—"The Mystic Poets of Persia"	M. H. ISPAHANI, Esq.
May	15—"Astrological Symbolism of the British Union Jack"	MRS. F. E. SMITH.
May	22—"The Influence of Name on Man's Character and Fate"	INAYAT KHAN.
May	29—"Simplification of Life"	MISS ROSE BENTON.
June	5—"The Uses of Relationship"	ERIC HAMMOND, Esq.
June	12—"The Prophet Mohammed Mystically Viewed"	INAYAT KHAN.
June	19—"Sufism in the Moslem World"	„
June	26—"Customs and Manners of the East"	„
July	3—"Auras and Auric Colours"	MRS. D. GRENSIDE.
July	10—"Interpretation of Hindu Mythology"	INAYAT KHAN.
July	17—"Beauty"	ZOHRA MARY WILLIAMS.
July	24—"Mystery of Form"	INAYAT KHAN.
July	31—"Phrenology and its Relation to Religion"	Miss M. C. EWEN.

AN APPEAL.

TO OUR MEMBERS, FRIENDS AND SYMPATHISERS.

The limited financial support which we have at present is inadequate, especially in these times. We therefore invite those interested in the furtherance of our cause to help us with donations, however small; such donations will have a fourfold value if given in time of need.

A HOUSE GREATLY NEEDED.

A small house, or a plot of ground for building, is greatly needed by us for our Khan-Kah, the Headquarters of our Society, either in London or in the vicinity.

Those possessed of wealth, land, or house property, blessed with love, wisdom and generosity, and desirous of patronising a noble cause will find our Service to God and Humanity to be in every way deserving of all possible help.

NAZAR NAYAZ.

FUND TO AID THE SPREAD OF SUFISM.

It is not unknown to our members, friends and sympathisers that since the year 1910 Inayat Khan has borne the Sufi Message throughout the Western world, and has since then carried on the work by his own unaided efforts.

As the movement is spreading far and wide expenses are on the increase. A fund therefore has been started, open to free-will offerings from those who have the Cause at heart. Nazar Nayaz Fund is entirely devoted to the Life's Mission of the Pir-O-Murshid, that his path may be made easy in bearing the message of truth throughout the world.

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BY

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It is sanctioned that a substantial portion of the profits should go towards the Nadva, a Moslem Emergency Fund started by the Sufi Order for all Moslems in Europe.

Masnavi.

Words by JALALUDDIN RUMI.

MAHEROOB KHAN.

Andante Moderato.

Bish - nav az nai chun - hi - Ka - yat

f *L.H.* *P rit.*

The first system of the musical score consists of three staves. The top staff is the vocal line, the middle staff is the right-hand piano accompaniment, and the bottom staff is the left-hand piano accompaniment. The music is in 3/4 time with a key signature of two sharps (F# and C#). The lyrics are 'Bish - nav az nai chun - hi - Ka - yat'. Performance markings include a forte (*f*) dynamic, a left-hand section (*L.H.*), and a ritardando (*P rit.*) marking.

me - Ku - nad a - he - va vaz ju - da - ie... . ha shi - Ka - yat

The second system continues the musical score with three staves. The lyrics are 'me - Ku - nad a - he - va vaz ju - da - ie... . ha shi - Ka - yat'. The piano accompaniment features complex chordal textures.

mi - Ku - nad a - he - va vaz ju - da - ie ha - shi - Ka - yat

f *dim.* *mf*

The third system continues with three staves. The lyrics are 'mi - Ku - nad a - he - va vaz ju - da - ie ha - shi - Ka - yat'. Performance markings include a forte (*f*) dynamic, a diminuendo (*dim.*), and a mezzo-forte (*mf*) dynamic.

me - - Ku nad..... *rit.*

The fourth system consists of three staves. The lyrics are 'me - - Ku nad.....' followed by a ritardando (*rit.*) marking. The piano accompaniment concludes with sustained chords.

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Vol. II. No. 4.

OCTOBER, 1917.

The Sufi Order.

The *Sufi Order* was first introduced into the Western world in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Sufa" or "Saf," meaning literally pure (i.e., pure from differences and distinctions). In Greek it means "wise".

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses, and Jesus propagated Sufism until the coming of Mohammed, by whom this Brotherhood was formed, while it was advanced by Ali and Siddik.

THE AIMS OF THE SUFI MOVEMENT IN THE WEST.

- To bring to the notice of the Western World the spiritual and moral culture of the Orient.
- To bring to the notice of the East the essential characteristics of Western progress.
- To provide a religion of love and wisdom, so that the variety of faiths and beliefs may cease to exist.
- To spread the knowledge of unity, so that the human heart may overflow with love, and all hatred be rooted out.
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No. 4. VOL. II.

OCTOBER, 1917.

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SUFI TEACHINGS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is One Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the true knowledge of our being, within and without.
5. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
6. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.

INAYAT KHAN'S VISIT TO HARROGATE.

Inayat Khan spoke on the platform of the Theosophical Society in Harrogate before a most appreciative audience. The chair was taken by Mr. Smith. In the afternoon Lecturettes were given, and questions were answered.

An enquirer asked whether "SUFISM IS THE MYSTICAL SIDE OF ISLAM." In answer Inayat Khan said:—"As green is considered to be the colour of Ireland, yet it cannot be said to belong exclusively to the Irish people, for anybody can wear green, and green is found all over the world; in the same way mystics in Islam have been called Sufis, but Sufism, Divine Wisdom, is for all, and is not limited to a certain people. It has existed from the first day of creation and will continue to spread and to exist unto the end of the world.

A questioner asked Inayat Khan:—"DO YOU MEAN TO SAY THAT ALL THE WORLD WILL EMBRACE SUFISM?" He in answer said: "No, I do not mean to say that, but I say that Sufism will embrace the whole world; for to-day each one claims his own religion to be the best, and he has his own religion, but the Sufi is tolerant to all religions in the world and considers them all as his; he is therefore not of a religion, but all religions belong to him.

An aged man from among the audience, on hearing Inayat Khan say, "No soul living a worldly life, however well provided for he may be, can say that he is perfectly happy," asked: "CAN YOU SAY THAT YOU ARE HAPPY?" Inayat Khan replied: "In the first place I am human, subject to all the shortcomings of mankind, therefore it would not be fair on my part to claim a greater happiness than my fellow men, but at the same time it is the work of others to perceive my happiness rather than for me to say how happy I am; but this much I can say, the happiness I have experienced in God has never had its like in anything in the world, however precious it may

be. If you experience it, I am sure that you will also realise the same."

A lady asked "WHY MYSTICISM HAS BEEN KEPT A SECRET; IF IT WERE FOR THE BETTERMENT OF MANKIND, IT SHOULD HAVE BEEN MORE WIDELY TAUGHT?" Inayat Khan replied: "As unripe fruit is bitter, and unfit to eat, so the undeveloped soul is not ready to be engaged in the purpose for which it is on earth until it is developed." She went on to ask: "WHEN IS THE SOUL SUPPOSED TO DEVELOP?" He answered: "It has its proper time for development, just as the earthly body has its time of maturity." She continued to ask: "HOW DO YOU KNOW THAT A SOUL IS DEVELOPED?" Inayat Khan replied: "A flower in bloom spreads its fragrance around, and a fruit when ripe changes its colour and becomes sweet; in the same way the developed soul shows his fragrance in his atmosphere, colour, in the expression of his countenance, and sweetness in his personality."

A young lady from the audience said: "YOU HAVE MENTIONED ALL THE POINTS WHERE YOU MEET THEOSOPHY WHICH TELLS US THAT SUFISM AND THEOSOPHY ARE THE SAME, WE SHOULD NOW LIKE TO HEAR FROM YOU WHERE SUFISM DIFFERS FROM THEOSOPHY?" Inayat Khan answered: "We differ in nothing but in the difference."

When thanking the people in Harrogate for their friendly welcome and response, Inayat Khan mentioned what a great work the Theosophical Society is doing, and he said: "We from the East, strange to this part of the world, are given a chance of speaking on your platform, which is a sign that the East and West are gradually drawing nearer to each other. Special thanks are due to our venerable Chairman, Mr. Smith, Mr. Leslie, the Misses King, and our sister in music, Miss Bradford."

NEWS AND NOTES OF THE SUFI ORDER.

Mr. T. C. Fairbairn has been enrolled as an honorary member and Mrs. J. Reynolds has been appointed as an Authoritative Representative of the Order.

THE ID FESTIVALS.

The Id Prayers were held at the Khankah by the Islamic Society in London, under the auspices of the Sufi Order, both the Id-ul-Fitar and the Id-ul-Zoha. The prayers were chanted with great fervour on both occasions by the Honorable Mr. A. A. Piperdy of Mauritius.

The Annual Meeting of the Islamic Society was held in the afternoon after the Prayers of the Id-ul-Fitar, and was followed by a Social Gathering, at which the President, Dr. Abdul Majid spoke on "Sovereignty in Islam." Dr. T. M. Maguire presided.

A musical programme was given by the Royal Musicians of Hindustan, after which refreshments were served.

The second anniversary of the Sufi Order was held on Thursday, July 5th, when Mr. Yusuf Ali presided, and a programme of Indian music was given by the Royal Musicians of Hindustan. A short address was given by Pir-O-Murshid, in which he said: "The only aim of the Sufi Order is to relieve man from racial, national and religious distinctions, the curse of which is the present crisis, and it can only be done by spreading the religion of nature, the pure light

of truth free from Sectarianism, which alone can unite all men in one brotherhood.

A short Report of the work of the Sufi Order during the past two years since the opening of the Khankah at 86, Ladbroke Road, W., was read, and it is as follows.

We are celebrating to-day, a day that is worthy of recollection, the day when the Pir-O-Murshid left his home in 1910, on the injunction of his blessed Murshid, to deliver the Sufi Message to the West, thereby serving God and humanity by spreading the one universal religion, TRUTH. While touring throughout the United States of America the Pir-O-Murshid spread the Sufi Message. A branch of the Sufi Order was established in California by Murshida Rabia Ada Martin, who has reared and kept it alive and who represented Sufism most successfully at the Panama Pacific Exhibition, at the religious Congress held in the Palace of Education. The Pir-O-Murshid then came to Europe, and paid two flying visits to England, during which time he made a few mureeds, among whom was Miss Zohra Mary Williams, who during his absence represented the Sufi Order in England. He next went to France, where he initiated a small number of mureeds, among whom Monsieur Albert Caillet represents the Sufi Order there. The Pir-O-Murshid then visited Russia, where, owing to the difficulty of the language and the lack of proper freedom for the outlet of free thought, little work was done, but among the few an intense interest was aroused. The Sufi Order there is represented by Miss Olga Tacke. The book on Sufism by Pir-O-Murshid, which has already been translated into French by Mademoiselle Jorys, was rendered into Russian by an ardent initiate of the Order, Gaspadin Henry Balakin, and was published in spite of all difficulties. At the commencement of the war, seeking a safe place for meditation and for the spread of the Sufi Message, the Pir-O-Murshid came to England, and has been here ever since. It was willed by the Supreme Power that the Khankah should be opened in England, and it exists to-day by the mercy of God in this house.

During the first year all the lectures were given by the Pir-O-Murshid, who always chose his subjects on the spur of the moment. The following year a new departure was made, and outsiders were invited to lecture. The Pir-O-Murshid wished this to be so for two reasons:—

1. That the members of the Order should have an all round knowledge.
2. That the Sufism stands not as a sectarian faith, but as the essence of all religions, so we should have our platform open to speakers of all shades of thought.

The following friends have kindly spoken for us:—Dr. Walter Walsh, Mrs. Despard, Mr. Loftus Hare, Mr. Edmund Russell, Professor Henri Leon, Dr. Abdul Majid, Mr. McBeth Bain, Mr. Udney, Miss Janette Steer, Shaikh Habib Ahmed, Miss Ewen, Mrs. F. E. Smith, Miss Hope, Miss Rose Benton, Miss Goodenough and Miss Williams.

During the past year Sufism was presented in different places in the north and south of England, and in the outskirts of London. So far there is no tangible result to be seen, yet a path has been opened for the spread of the message throughout England.

The Pir-O-Murshid's visit to Leeds and a recent visit to Harrogate were most satisfactory in every way.

We established the Inauguration of the Khankah on October 15th, 1915, when Mr. Yusuf Ali took the chair. The first anniversary was held on June 7th, when the chair was taken by His Excellency Ehtesham Humayun, of the Persian Legation. Our second anniversary took place on July 5th, when Mr. Yusuf Ali again took the chair.

At all these meetings an address was given by the Pir-O-Murshid. In addition to these functions, we have had Bhandara Dinners from time to time, in order to promote social intercourse. The weekly Friday Receptions, which were started by the Pir-O-Murshid on his arrival in England have been continued throughout, and this has enabled many to hear more about the work of our Order. Musicales in aid of the Order have been given by the Royal Musicians of Hindustan, assisted by Miss Rose Benton, Madame Khouhsted, Miss Phillips and others.

Classes have been held on different subjects, such as:—Mysticism, Silence, Concentration, Comparative Religions, Discussion, etc. To these we are now adding several others:—Metaphysics, Occultism, Psychology, Natural Science, Moral Culture, and Esotericism, so that no phase of the mystical knowledge may be left unknown to the initiates of the Order.

The following is a list of members who have joined during the last two years:—

ORDINARY MEMBERS.—Mr. Basil Cudden, Mr. Khaderbhoy, Mrs. Alam.

PROBATIONARY MEMBERS.—Miss Begbie, Miss Cockren.

INITIATES.—Mrs. Redfern. Mrs. Blake, the late Mrs. Havelock Ellis, Miss Skinner and Mrs. Reynolds.

HONORARY MEMBERS.—Dr. Ruebner, Professor Henri Léon, Mr. Edmund Dulac, Mr. Edmund Russell, Dr. Majid, Mr. Piperdy, Mr. Pandya, Mr. M. Butiwala, Dr. Walter Walsh, Mr. Khaja Ismail, Mr. Skrine, Miss Callow, the Maharani of Tikari, Mrs. Meredith, Dr. Wallace.

An important service has been rendered to the Order by the Sufi Publishing Society which has, in spite of all difficulties, during these trying times, published several books; they are :—The Diwan of Inayat Khan, The Confessions of Inayat Khan, The Songs of India, Sufism, Omar Khayyam and E. Fitzgerald. Also the little pamphlet. "The Sufi Call." In addition to these, it has published the Sufi Quarterly Magazine, which, although cannot yet stand on its feet, has so far been kept going without any special support.

The Society has been put under great stress, owing to these difficult times. However, a means of continuing the work has been, found among the promised subscriptions of the mureeds, among whom are the following :—Miss Williams, £40; Miss Goodenough, £20; Miss Benton, £20; Miss Shirley, £20; Miss Steer, £10; Mrs. Reynolds, £10; Miss Skinner, £10; Miss Hickson, £6; Miss Phillips, £6; Total, £142

Although this sum does not suffice our need, we still look for and trust in the help from on High, strong in the confidence of our cause of Truth.

After the reading of the report, Pir-O-Murshid addressed the members in the following words :—"When I look back on my life in India, I see that during twelve years I travelled continuously from place to place in a country nearly as big as a small continent, resisting

Our Pictorial Supplement.



ZOHRA MARY WILLIAMS.

all temptations to happiness and comfort which frequently urged me to settle down, and I see now the reason why I could not settle, for it was preparation for the work which I am doing to-day. This day recalls to my mind my departure from home, on the injunction of my blessed murshid, to spread the truth of Sufism throughout the world, and thus unite man in the brotherhood of purity. My travelling since then has been continuous until these few years that I have been in England. Although the apparent reason for my stay was the present crisis which is passing over land and sea, yet the hidden reason which I perceive is the will of Allah, who had in His plan that the Khankah of the Sufi Order, which by the mercy of God exists to-day, should be opened in London. I have appreciated the great enthusiasm, service, and help of the Initiates of the Order and have recognised it when given materially, personally, and even in thought, but with all this, I realise that our Order is in its infancy, and is in need of great care, and how vast the world is for us to reach as widely as we desire. But I have confidence in the voice within, and in that strength I will work for the cause of truth until my last breath, even if I have no help of any sort and have not a coin with me.

Words can never express how much I take it to heart that you, my mureeds, have trusted me, a stranger in your land. We have felt as brothers and sisters in the light of truth, and we have worked together for the advancement of the cause of truth. This friendship in God is as everlasting as the life Eternal. May God bless you all"

Miss Janette Steer, who was in the chair, spoke a few words of warm appreciation for the most useful work that the Pir-O-Murshid is doing in the West.

STATEMENT OF ACCOUNTS FOR THE SUFI SOCIETY FOR THE YEAR
ENDING SEPTEMBER 30TH, 1917.

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				Printing and			
				Stationery ...	9	18	6
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				Household Furnish-			
				ing	7	6	0
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NEW COURSE OF STUDY IN SUFISM

The Sufi Order is beginning a new course of study, commencing from October the first. The year will be divided into three terms. Candidates will be admitted only at the commencement of each term, viz., October, January, and April. The course will consist of classes in Psychology, Occultism, Concentration, Literature, Comparative Religions, Metaphysics, Moral Culture, Natural Science, the Science of Life. In addition to these there will be special Esoteric Classes for initiates only.

OUR PICTORIAL SUPPLEMENT.

Our Pictorial Supplement this time is the portrait of Miss Mary Williams, the representative of the Sufi Order in England, Secretary of the Sufi Society, and Sub-Editor of this Magazine.

Miss Mary Williams is the daughter of a clergyman. She was the first in England to respond to the call of Pir-O-Murshid, when he presented Sufism to the public of London, and since her initiation in the Sufi Order, when she was given the *lukab Zohra* by the Murshid, she has grown more ardent in the cause of truth and in steadfastness, showing the firmness inherent in the English character. Her efforts made with great enthusiasm for the advancement of the Sufi Message of truth among her people in England, whose destinies are connected by the Supreme Power with millions of people in the East, with a view that East and West may draw closer in the light of one truth, beyond the national, racial and religious boundaries, have not been vain. Her collaboration in establishing the Sufi Order in London, and in starting the Publishing Society in connection with the Order has engraved her name in the Sufi record for ever.

WORDS OF SHAMS-TABRIZ.

"Clear thy path from all else, if thou desirest to come unto my dwelling-place."

"Cast not thy glance on aught else if thou desirest to see my vision."

"Voluntarily make thyself as nothing to become all, that thou mayest represent me on earth."

"Close thy lips as a shell in the sea if thou desirest to have my pearl."

"The fair ones of earth will never suffice thy need, so keep thyself aloof, if thou desirest me."

"Thou canst boast of being a Mussulman, when thou canst place in prostration thy head as a football on the playground of the earth."

Translated from the Persian.

HINDUSTANI MUSIC (Continued).

A Paper read at the Musical Conference held at Baroda, India.

BY MOLVE ABDUL HATIM SHARER OF LUCKNOW.

IF we take into consideration the long intercourse and mutual relations of the Hindus and Mohammedans, we are led to think that the influence of the Arabian and Persian music must have been greater than what is shown by the

names of the above Ragas, It must therefore be one of the aims of the Conference to trace those influences by a comparative study and practical demonstration of *Ajami* (Arabian-Persian) and Indian music, so as to give a systematic analysis of our Ragas and find out their modifications.

We are led to understand at present that our *Kawwal* (Vocalists) are those who had originally settled here with their *Sufi Saints*, but save a particular mode of their singing, they use the same Ragas and Raganis of our Indian music and have no special art of their own. We should also try to find out the distinction between the Arabian and *Kawwali* music.

Besides these *Kawwals* we find that almost all the authorities and experts of this art from those times have been the Mohammedans. Starting from Amir *Khushro's* time we find the same Ragas still current. The Amir originated *Tarava*, invented *Sitar*, and gave *Kawwali* its present shape. *Raja* Man Server of Gwalior, Umar Sultan Bahadur of Gujarat, Sultan Husain Shorki of Javenpur, all of them, as well as Emperor Akbar, Mahmud Shah, Rangilay, Nawab Asafuddaula and Wajid Ali Shah of Lucknow patronized this art in their times.

During the last centuries the Mohammedans were so fond of this art that in all the big States of India expert musicians are Mohammedans.

It is said, and rightly said, that the decline of music as an art commenced from the time of Mahmud Shah Rangilay, when Miyan Sadarang invented *Khayal*, and in Lucknow when the solemnities of *Dhurpad* and *Hori* were degenerated into *Tappa* and *Thumri*. But the most degrading factor at present is the humdrum music of theatrical companies, which is simply spoiling our art. We should come forward with a speedy reform, otherwise, I am afraid the loss will be irreparable.

The following plans for the reform and improvement of our music are humbly suggested: —

(1) With the help of expert musicians and Sanskrit knowing Pandits, attempt should be made to find out the nature of Ratnakar's music and his contemporary authors. When was the present division of Ragas, Raganis and Bharajas made, and is it in accordance with all old music?

(2) The perusal of the History of Arabian and Persian music would enable us to find out the extent of their influ-

ence on Hindi music. We will then be in a position to compare together their principles and Ragas and pronounce whether their music had been and is at present helpful or simply jarring. If latter be the case, every effort should be made to restore the purity of the old music.

(3) After the inquiry, we should determine the number of Ragas and Ragnis Dhuns and application of different Surs in them with a practical expression of their modes and forms.

(4) We should try our best to save our art from the influence of Western music. Some of us who are prone to think that such influence would be beneficial fail to understand that by so doing we should simply spoil the characteristics of our National Ragas.

(5) The introduction of Notation system, which is now the crying need of the day, should speedily be undertaken.

For the execution of above plans the adoption of the following measures will be, I think, advisable: —

(1) A Committee of the experts in this art should be formed, which taking into consideration the first three plans above-mentioned, should provide us with definite results. The members should consist firstly of those persons who are well versed in Sanskrit music and the history of its development, and secondly, of some such men who know Persian and Arabian music and be in a position to point out the differences and similarities.

(2) A highly developed Concert on the lines of the theatrical companies should be started which would provide us with a practical demonstration of our Ragas, Ragnis, as they have been handed down by means of genuine traditions. Attempts should be made to reproduce them in their original manner, dress and condition, and the actors and actresses be asked to give practical expressions by means of correctly defined airs and tunes. India stands in need of such a concert, which, if started with decent capital on proper lines would, I believe, be a success. The concert, by its periodical performances throughout the country, would be able to correct the tone and produce genuine taste for music, followed, by a revival of this time-honoured art of ours.

(3) A select Committee of competent men should be formed for adopting a Notation System. Proceeding on the

lines of European Notation and Music Script of Madras, we can invent a suitable notation.

It will not be out of place to reproduce a question dealing with the Notation System by article which was published in 1913 in the October Number of Dilgudar. The system which was introduced after the death of Pope Gregory in 604 A.D., was not quite adequate for practical purposes, for it is similar to the mode which has been adopted by some of us in using the first letter of the names of varying Ragas and a portion of them. For example, letter Sa or Sar for Sargam; Ra or Rakh for Rakhab; Ga or Gan for Gardhar. This system to a certain extent can preserve the Dhuns, and the Singers did not derive full benefit from it, while other characteristics of the theory of sound were entirely lacking.

At the end of the tenth century A.D. an improved system was introduced by using seven parallel lines. The tune line passes with an undulation drawing it to the pitch of the particular line of that *Sur*. The other vocal peculiarities and motions were expressed by dots and horizontal symbolic suggestions.

This system made the notation easily intelligible, but in the year 1022 Pope Benedict VIII made other improvements. Then a certain monk called Guido of the Benedictine Order, who was born in a village called *Arrigo*, in the province of Tuscany, reduced the seven parallel lines to four. For the four lines with their intervening three vacant spaces, would make up the seven lines. As the intermediary space between these lines was utilised, the dots, horizontal lines and other symbols were also conveniently entered in.

This system is at present taught in all the music institutions in Europe. We can profitably imitate this system, but the best plan would be to appoint a Committee which would fully take into consideration all the *Surs Meends Zamzamas* and their high and low cadence, and then adopt an exhaustive Notation System.

Before concluding let me express most sincerely my heartfelt gratitude for the honour of inviting my humble self to this Conference. I have no practical knowledge of this fine art, but the delightful company of old experts and the study of music literature had to a certain extent made me familiar with this art, and so I ventured with diffidence

to express my humble views before you. I thank you again and beg leave of you all.

SUFIC IDEAS OF OMAR KHAYYAM.

"If a sage give you gall take it, but if a fool gives you honey spill it on the ground."

"Uncongenial company is hell on earth."

"Never drink wine with a low fellow who is ill tempered and has no intelligence nor sense of dignity."

"In these days it is best to make few friends."

"Put up with annoyance and seek no remedy, live cheerfully in sorrow's company, and do not look for a sympathiser."

"Drink wine and be a robber, if you like; only do good!"

"If you make one free man your slave by kindness, that is better than to set free a thousand slaves."

"Goodness, both to friends and enemies, is good."

"Do you wish people to kiss the sole of your foot? Get fame; all bow down to reputation."

"Better not eat than eat of everything; better live alone than associate with everyone."

"Though money is not the capital of wise men, the garden of the world is a prison to the penniless."

"If a man hath a loaf of bread every two days and a sip of water from a broken jug, why should he be the master of his inferiors or the servant of his equals?"

EAST AND WEST.

The East is said to be a tropical country and the West temperate, although there are places to be found in the East where the cold is even more intense than in the West, and in the West there are many places where there is sunshine and warm weather. Generally speaking, we find that the customs, manners, habits, inclinations and lives of the inhabitants of either hemisphere very much depend upon climatic influences. While animal food and wine is frequently found on the table in the West, in the East for ages past there has been an inclination for vegetables and cooling drinks, which apart from all religious conceptions was a natural demand of the climate. In the West on the contrary vegetarians have had a hard battle to wage with the climate.

In the matter of clothing, garments of leather, fur, and wool are necessary in the West, whereas in the East the inclination has always been not even to touch these things; even the shoes are removed on entering Mosque or Temple, by some they are never worn. The women would not even like to look at a bear or tiger skin, to wear it would be quite another question. Some people in the East will not wear garments of wool because they come from the body of an animal, and some will not wear silk when at prayer, as it is made by an insect. The clothing will be of cotton and the choice of it will depend upon the softness and fineness of the texture.

While in the West there is a fondness for fashion and style in dress, one finds in the East the people loaded with ornaments and jewellery. This is also accounted for by the climatic conditions, for in the West it is necessary that the body should be protected from the cold, therefore the dress has become the most important thing, whereas in the East loosely hanging clothes are always the fashion. It is the human tendency to show off wealth, and the Orientals show it in their jewellery which in times of hardship becomes more useful than fashionable costumes.

The same reason explains why the intelligent classes of the East, such as Brahmans, and evolved souls such as Fakirs and Dervishes, seem to be but scantily clothed, which at first sight gives an idea of extreme poverty, making them appear in the eyes of a stranger, ignorant of their language, thought, and civilisation, as barbarous as some of the inhabitants in the wilds of Africa, as it is usual in the West to see a person well dressed even though his means are but scant. In the East it is a common occurrence to meet with a person possessed of enormous wealth clad in a slight Dhoti covering only the lower part of his body and with neither shirt nor shoes. A very learned person might be seen in the East walking dressed only in his Pyjamas, who if clad in a dress such as is worn in the West would feel most uncomfortable.

The same reason applies to the home life. In the West the people all live indoors, while in the East they have an outdoor life. One finds people sleeping on the steps or under the shade of a tree, on the paths, and on the roofs of the houses. To a stranger this lack of privacy appears lazy and undignified, but on a closer study one understands

that the warm climate gives an inclination to sleep, and life indoors in that climate would be unbearable.

The inactivity among the people in the East has also the same cause. If in the West the people were inactive as are the people in the East, and were leaning against their cushions smoking the Hooka all day, they would neither be able to endure the coldness of the climate nor would they be able to attend to the necessities of life which the West demands

The climate in the East has much to do with the emotional nature of the people, and this is much less apparent in the West owing to two causes. In the first place the cold in the West steels the emotional faculties, developing in the people a moderation in their nature, while the heat quickens the emotions, producing thereby an intensity in the Eastern nature. The activity of the Western nature keeps people more in contact with the objective world, giving them every inclination and facility to create life therein. The marvellous mechanical inventions are the proof of this. In the East the inactivity itself leads the mind toward the world of thought away from the objective world, making it dreamy and imaginative, and the people begin to be interested in that world toward which they are easily drawn.

Besides this the warm climate gives a kind of freedom to dwell as near to nature as possible, which is no doubt an apparent help in their spiritual attainment. The artificialities of life, such as need of a house, warm clothes, soft beds, hot baths, and a fixed standard of manners and customs increase the responsibilities of life in the West to such an extent that with the exception of the few, all, deprived of natural freedom, have to toil from morn until eve for their bare daily needs. In the East, on the contrary, the shade of a tree suffices the purpose of a house, clothes are only needed as a covering, a warm bed is a torture, and all rivers, ponds and wells are free baths, and there is no universal code of manners and customs which would limit the people. Besides they have the sun, moon and the stars shining all around to illuminate their way. Therefore to many it becomes easy and natural to follow the spiritual path. It was for this reason that the ancient Aryans chose the East for the esoteric life.

I.K.

WHAT THE WORLD DESIRES? LIGHT!

*The Three Greatest Master Minds the World has
ever known.*

"WAR brings to the surface the latent qualities of human nature, good or evil, developing them towards the opposite extremes of Heaven or Hell." This is an Eastern saying and the truth of it has been fully demonstrated by the present world war.

Those who before the war rarely gave even a flying thought to religion, now find themselves irresistibly attracted by it. Never before has the Bible been so much consulted as during this war, both by those at home and those in the trenches. The demand for the Bible increases daily.

Suffering and trial, painful as they are, from the Eastern point of view, are the restorers and magnifiers of all that which is human and noble in right-minded people. "The eyes that have not shed tears," says Hafiz, the *Philosopher poet of Persia*, "will never see the smiling Paradise, and the heart that has not known sorrow will never know God."

Though not a Christian, I love Christ when he enjoins us to honour the humble and the poor, to be friends with the friendless, and to feel with the sorrow-stricken. He charms me when in the midst of his load of cares he ever stops to attend loathsome lepers with the attention and affection of a loving parent.

Several great schools of religious thought are unanimous in declaring that misfortune, sorrow, poverty and sickness, in spite of their ugly origins, are to the right-minded the greatest means of purification for humanity at large. Some schools indeed go so far as to declare that every moment passed by a God-fearing person in pain, whether from sickness, need or sorrow, counts as a virtuous act; that each breath of a woman, heavy with child, is as though spent in the cause of right, and that if she were to lose her life in the dangerous moment of delivery, her soul will be received by God as the soul of a martyr who has sacrificed life for Him.

The present moment of trial through which the world is passing, and the fulness of heart which is pervading both sexes in all classes, induces me to present to the public some sublime ideas taken from three different schools of thought. I have selected passages from the utterances of those who are generally acknowledged to be three of the

greatest minds in the world, both mentally and spiritually.

Personally speaking, I am a freethinker, and have no bias one way or the other. Christ, to my thinking, was such a great master-mind. The Christian public being already familiar with the divine teachings of the Christ, I need not dwell upon them. I have in consequence chosen cameos from the teachings of three other great minds, practically unknown and unappreciated in this country, viz., (1) the Hindoo Vasodeva, Krishna, the incarnation of Vishnu, the God; (2) Tathâgata Buddha, the founder of the Buddhist religion, and (3) Mohamad, the Prophet of Islam. They have swayed millions of human beings and moulded the lives of no fewer than three-quarters of the people inhabiting the globe for centuries past. These founders of great systems, like Christ, had no parochial or national character. They had, as every great teacher must have, a character of universality. Their glorious creations were more cosmopolitan both in form and in essence.

The space at my command is only limited, and therefore I can give below but brief selections from their words from the Sanskrit, Pali, and Arabic languages. Without attempting comment they are typical of their great schools and give us a most instructive and alluring variety. Such is their importance that more than seven thousand commentaries have been written upon them by the most gifted in different countries and in various ages. The sense and the force of every word has been elucidated by the scholars of the greatest distinction.

The passages quoted below do not convey merely theoretical significance, but they are full of material and practical importance. From down the ages they continue to impress the bulk of humanity as sacred and divine law, as the only criterion of good and evil, right and wrong, virtue and sin. No words of any other school have inspired mankind with greater conviction, or with a stronger and purer faith.

I (a).

VASODEVA KRISHNA.

"By Me, unshown of form, is this whole universe filled; in me abide all born beings, but I am not lodged in them.

Yet not in Me do born beings abide. . . . Behold my kingly rule; bearer of born beings, but not abiding in born beings, is Myself, creating born beings.

Know that as the mighty wind everlastingly abides in the ether and goes everywhere, in such wise do all born beings abide in Me.

When an age dissolves away, all born beings enter into My nature; when an age begins again I remould them.

Holding under My sway Mine own Nature I remould again and again the whole of this subject mass of born beings by power of Nature.

But these Works fetter Me not for I abide as indifferent and unattached to these Works.

Under My control Nature gives birth to the world of moving and unmoving things; by reason thereof, the world goes on its course.

Misguided men despise Me when I enter a mortal frame, not knowing my higher being as the great lord of born beings. . . .

The sacrifice am I, the offering am I, the Father's oblation am I, the herb am I, the spell am I, the butter-libation am I, the fire am I, the rite of oblation am I; . . .

I give heat; I arrest and let loose the rain ; I am likewise power of immortality and death, Being and No-Being. . . .

I am Time that makes worlds to perish away, waxed full and working here to compass the world's destruction. . . .

I am death that ravishes all, and the source of all things to be. . . .

The Great Brahma is a womb for me; therein I set the germ; thence spring forth all born beings. . . .

Of the forms arising in all wombs, the Great Brahma is the womb, I the father that gives the seed. . . .

The seed of all born beings likewise am I. There is naught that can be in existence, moving or unmoving, without Me.

There is no bound to My divine powers. . . .

Whatsoever thing there is potent, prosperous, or forceful, know that this same springs from a portion of my splendour."

(b).

"On Me then set thy mind, in Me let thine understanding dwell; so shalt thou assuredly abide afterward in Me.

If so thou canst not set thy mind on Me in steadfastness, then with rule of constant labour seek to win to Me.

If thou hast not strength even for constant labour, give thyself over to Works for Me; if thou doest even works for My sake, thou shalt win to adeptship.

If likewise thou hast no strength to do this, then come thou unto My Rule and with restrained spirit surrender the fruit of all Works.

For knowledge has more happiness than constant labour; meditation is more excellent than knowledge; surrender of fruits of Works than meditation; *after surrender, peace comes straightway.*

Hate less toward all born beings, friendly and pitiful, void of the thought of a *Mine* and *I*, bearing indifferently pain and pleasure, patient, ever content, the Man of the Rule subdued of spirit and steadfast of purpose, who has set mind and understanding on Me, is dear to Me.

He before whom the world is not dismayed and who is not dismayed before the world, who is void of joy, impatience, fear and dismay, desireless, pure, skilful, impartial, free from terrors, who renounces all undertakings and worships Me, is dear to Me.

He who rejoices not, hates not, grieves not, desires not, who renounces alike fair and foul, and has devotion, is dear to Me.

One indifferent to foe and to friend, indifferent in honour and in dishonour, in heat and in cold, in joy and in pain, free of attachment, who holds in equal account blame and praise, silent, content with whatsoever befall, homeless, firm of judgment, possessed of devotion, is a man dear to Me.

Truly the worshippers possessed of faith and given over to Me, who do service to this lawful power of immortality whereof I have told, are exceedingly dear to Me."

II (a).

TATHAGATA BUDDHA.

"The good or evil deeds we do from first to last (beginning to end) follow us as shadows. . . . It is impossible to avoid result of works, the doer cannot escape. Let us then practise good works.

The great requirement is a loving heart . . . to exhibit true superiority by virtuous conduct and the highest exercise of reason, to meditate deeply on the vanity of earthly things, to realise the fickleness of life by constant

recollection, to exalt the mind to the highest point of reflection, to seek sincere truth with firm purpose; to retain an inward sense of happiness, resulting from oneself, and to look forward to increased happiness hereafter.

There is, indeed, no constancy in the world, the end of the pleasures of sense is as the lightning flash, whilst old age and death are as the piercing bolts; what profit, then, in practising iniquity.

The Kalpa fire will melt Mount Sumeru, the water of the ocean will be dried up, how much less can our human frame, which is as a bubble, expect to endure for long upon earth.

The fierce wind scatters the thick mists, the sun's rays encircle Mount Sumeru, the fierce fire licks up the place of moisture, so things are ever born once more to be destroyed!

The body is a vessel of unreality, kept through the suffering of the long night, pampered by wealth, living idly and carelessly; Death suddenly comes and it is carried away as rotten wood in the stream; the wise man expecting these changes, with diligence strives against sloth.

Birth is attended with pain, decay is painful, disease is painful, death is painful, union with the unpleasant is painful, painful is the separation with the pleasant; and any craving unsatisfied, that too is painful. In brief, the conditions of individuality are painful.

When a tree is burning with fierce flames how can the birds congregate therein? The wise man who is regarded as an enlightened sage, without this knowledge is ignorant; having this knowledge, then, true wisdom dawns, without it there is no enlightenment. To get this wisdom is the one aim, to neglect it is the mistake of life."

(b)

"Listen now and understand:

The mind, the thoughts, and all the senses are subject to the law of life and death. This fault of birth and death, once understood, then there is clear and plain perception;

Obtaining this clear perception, then there is born knowledge of self. Knowing oneself and with the knowledge of laws of birth and death, then there is no grasping and sense perception.

Knowing oneself and understanding how the senses act, then there is no room for 'I' or ground for framing it; then

all the accumulated mass of sorrow, sorrows born from life and death, being recognised as attributes of body, and as this body is not 'I,' nor offers ground for 'I,' then comes the great discovery, the source of peace unending;

This thought of 'self' gives rise to all these sorrows, binding as with cords the world, but having found there is no 'I' that can be bound, then all these bonds are severed.

There are no bonds indeed, they disappear, *and seeing this there is deliverance*. The world holds to this thought of 'I' and so from this comes false apprehension. . . .

We cannot even talk of putting self away; truth is the same as falsehood, it is not 'I' that do a thing, and who, forsooth, is he that talks of 'I'?

But if it is not 'I' that do the thing, then there is no 'I' that does it, and in the absence of these both, there is no 'I' at all, in very truth.

No doer and no knower, no lord, yet notwithstanding this, there ever lasts this birth and death, like morn and night ever recurring. But now attend to me and listen.

The senses six and their six objects united cause the six kinds of knowledge, these three (i.e., senses, objects and the resulting knowledge) united bring forth contact, then the intervolved effects of recollection (follow).

Then like the burning glass and tinder through the sun's power cause fire to appear, so through the knowledge born of sense and object, the Lord (of knowledge—the self) (like fire) is born.

The shoot springs from the seed, the seed is not the shoot, not one and yet not different, such is the birth of all that lives."

III. (a).

THE PROPHET OF ISLAM.

"God! There is no God but He—the Living, the Eternal. No slumber seizeth Him. Whatsoever is in heaven or in earth is His. Who can intercede with Him but by His own permission? He knows what has been before, and what shall be after them; yet nought of His knowledge shall they grasp but He permitteth. His throne reacheth over the heavens and the earth, and the upholding of them both burdeneth Him not. . . . He created the sun, moon and stars subjected to laws of His behest. Is not all creation and all empire His? Blessed be the Lord of the worlds. Say, He

alone is God: God the Eternal. . . . There is none like unto Him. Praise be to Him, the compassionate, the merciful King on the day of reckoning; Thee only do we worship, and to Thee do we cry for help. Guide us on the straight path, the path of those to whom Thou art gracious, with whom Thou art not angry; such as go not astray. He is the indulgent, the loving. Against the evil in His creation I betake me to the Lord of the daybreak. Thou needest not raise thy voice, for He knoweth the secret whisper, and what is yet more hidden. . . . With Him are the Keys of the Unseen. None knows them save He no leaf falleth but He knoweth it. . . . My prayers and my worship and my life and my death are unto God, Lord of the worlds. He hath no associate. It is He who hath brought you forth, and gifted you with hearing and sight and heart; yet how few are grateful! It is He who hath sown you in the earth, and unto Him shall ye be gathered. . . . God the Almighty, the all-knowing, Forgiver of Sin, and Receiver of Penitence. . . . Knower of the hidden and the manifest! the Great, the Most High."

(b).

"He who is not affectionate to God's creatures and to his own children, God will not be affectionate to him. Every Moslim that clothes the naked, will be clothed by God in the green robes of Paradise.

. . . . righteousness is of him who believeth in God . . . who giveth money for God's sake unto his kindred and unto orphans, and the needy, and the stranger and those who ask, and for the redemption of captives; . . . and who behave themselves patiently in adversity and hardship, and in times of violence.

Blessed are they . . . who are constant in their charity, and who guard their chastity and who observe their trust and covenants.

Woe to them that make show of purity, and refuse help to the needy.

When ye pronounce judgment, then be just, though it be the affair of a kinsman.

Abandon usury. Judge between men with truth and follow not thy passions. . . . Reverence the womb that bear you. Commit not adultery; for it is a foul thing and an evil way.... Ransom the captive, feed the hungry

. . . and him whose mouth is in the dust. . . . Adhere to those who forsake you; . . . do good to every one who does ill to you. . . . Let there be no compulsion in religion. What wilt thou force men to believe when belief can come only from God?

Verily, those who believe (the Muslims), and those who are Jews, Christians, or Sabaeans, whoever hath faith in God and the last day (future existence), and worketh that which is right and good, for them shall be the reward with their Lord; there will come no fear on them; neither shall they be grieved.

Do you love your Creator? Love your fellow-beings first. Do you wish to approach the Lord? Love His creatures; love for them what you love yourself, reject for them what you reject yourself, do unto them what you wish to be done unto you.

Weigh your own soul before the time for weighing of your actions arrives; take count with yourselves before you are called upon to account for your conduct in this existence; apply yourself to good and pure actions, adhere to the path of truth and rectitude before the soul is pressed to leave its earthly abode; . . . the Godly assistance is nigh, and he who asks the help of God in contending with the evil promptings of his own heart obtains it... It is your own conduct which will lead you to paradise or hell."

It scarcely needs pointing out that the insight shown in the above teachings is the same, but the characteristic ways of presenting the position in which human beings stand with regard to the totality of the universe and the Creator are different. This difference, however, is of a collateral nature and does not strike at the fundamental principle of the teachings, the underlying spirit of which unmistakably strives towards the same and one goal.

There is a reality and deep, deep sorrow, in the song of Musicians.

Listen! The Nightingale, pours out the same (reality and sorrow) at the feet of the beloved (follower).

And so does the lark, that heralds the gentle light of new born morn.

Oh, the sorrow, the sacred fire of heaven, the parent of all bliss, of all happiness.

Every one sings of Thee and Thee alone, yet in different tongues.

SAYED MAHMOOD H. JAFRI.

THE EAST AS TEACHER.

Over my northern childhood long ago
 Was cast the spell of the Arabian Nights;
 Though round me were the pines and drifted snow
 I fled to Eastern gardens of delights.
 For I, as great Khan Sulaiman of old
 Transported by the Djinns, in shining dreams
 Saw Haroun's Baghdad 'neath a sky of gold,
 And heard the pleasant sound of Tigris' streams.

So, from this Western world of toil and strife,
 Where the soul faints, my weary spirit turns
 To learn the lessons of the inner life
 From the wise East, where still the white flame burns
 Of mystic faith, whose prayer hath never ceased,—
 For my soul's healing look I to the East.

J.D.W.

BOOK REVIEWS.

MENTAL BIOLOGY (Second Part). Experiments in Telergy.
 Walter Moore Coleman, Fellow of the Physical Society.
 Printed and sold (price 6d.) by Woolridge and Co., High
 Street, Highgate, London, N.

A very interesting part of Mr. Coleman's work upon Mental Biology I read, which reminds me of our ancient seers of the East, who were the pioneers of the sciences of a mystical nature, which now we cast aside and consider incomprehensible and unfounded ideas, and the same thing now springing up, although in its elementary stage, recalls to the mind of an Oriental thinker the greatness of the past ones and a ready admiration for those of the present. I am sure such discoveries as Mr. Coleman's will not only be useful to the West, but will open the eyes of the people in the East, to see their past, which at present is in a mist before them.

SHEIKH HAROUN ABDULLAH. A Turkish Poet and His Poetry. By
 Prof. M. Lion, M.A., Ph.D. 2/6. 39, Upper Bedford Place,
 Russell Square, W.C.

This volume, in a beautiful cover, is the evident proof of the writer's deep study and experience in the East. The lyrics in this book present to the world the peculiarity of

the Sufi, who, with all his mystical knowledge and life, is yet a simple human being, with human feelings and love, the means by which he develops the detachment necessary in the mystical path. It can be recommended to those interested in Eastern lyrical poetry.

We have received "KRISHNA THE CHARIOTEER," by Mohini Mohan Dhar, M.A., B.L., the Theosophical Publishing House, 17, Upper Woburn Place, E.C., which is a most clear interpretation of the Gita, the author being himself an ardent devotee, and as such inspired and blessed with the inner knowledge of Krishna's song.

THE ORIGIN AND MEANING OF CHRISTIANITY.

By Gilbert T. Sadler, M.A., B.A., LL.B. 5/- net.
C. W. Daniel, 3, Tudor Street, E.C.

The author has attempted to disprove the personal coming of Christ, owing to the absence of historical evidence. It is a question for consideration, first, even to think how much one would depend upon the histories, which differ from each other, and bear the personal favour and disfavour of the writers, who even make a game of it. The Quran to us is the most authentic history to trace back the coming of Christ, and the prophets are the only historians to be consulted in this matter, but with all that we listen with interest to the keynote which the author strikes of making the Christ an ideal, which in every sense of the word is true.

THE CITY OF CHRIST. A Conversation and a Vision. Paul Tyner. Elliott Stock, 7, Paternoster Row, E.C.

This small book must be very interesting to those interested in the dream and its symbology. The writer's transportation to a heaven constructed on the modern plan, Christ with his divine majesty standing in the centre of the new life all around, how blessed the vision may be! Verily each person's heaven is within him and peculiar to himself, and the heaven of our wise writer would be preferable to the heavens pictured by the past ones to the man of to-day.

THE USES OF RELATIONSHIP.

Notes of a Lecture delivered at the Khankah.

In the course of an interview with the Secretary of State for the Colonies, by the Correspondent of the "New York Times," the Secretary declared "The War will have

changed all relationships." That declaration is definite and undeniable. The words employed composed a prophecy certain of fulfilment, inspired by a profound realisation of circumstances and a far-seeing faculty for probing into possibilities. History must be re-written, maps reconstructed and geography, as we know it to-day, re-modelled. The recorder of events, beside taking obvious material happenings into account, cannot rest content without dwelling also, and that very earnestly, upon the spiritual outlook. He must, perforce, tabulate political and economic phases. He must, too, dive deep into the wide ocean of human relationship and discover, if he may, the new movement of that relationship as affected and impelled by the stupendous doings of to-day. Such an upheaval of the waters of life as we are breathlessly beholding is unlikely ever to recur. The horror and the hope of it are alike unique. The nations have become involved in the coils of a colossal and sanguinary struggle; hence the horror. Over and above powers and dominions, the Umpire of the Universes lives and loves and leads. His unerring hand holds the reins. His compelling voice even if scarcely heard by the combatants because of the clamour of their battlefields, commands each motion and controls the whole; hence the hope. Religion and philosophy are at one in faith of this Control, which is not only paramount, but penetrating and pregnant with eternal beneficent bounty. It has many names in many tongues, yet that which exists, abiding and supreme, is One, although men call it variously. As Sir Edwin Arnold put it in his *Song Celestial*:—

"There lives a Master in the hearts of men
 Maketh their deeds—by subtle pulling-strings—
 Dance to what tune He will."

Our own Shakespeare penned the identical theme,

"There's a Divinity doth shape our ends
 Rough-hew them how we may."

Robert Browning, again, proclaims the sons and daughters of men to be "God's puppets, first and last"; a theory which explains why he dares unflinchingly to assert that, in the end, "all's right with the world."

It is well and wise that within the very noise and noisomeness of warfare, we should be possessed by positive

reliance on an illimitable strength and grace that cannot fail us; to hold fast to an undying belief in supreme goodness and benediction nestling in the innermost recesses of man's soul. Two considerations stand steadfastly before us; the unity of humanity and the sovereign direction of human affairs. The first of these two implies intimate and inseparable relationship; the second endorses that implication by its standard, "One Father of all," and one comprehensive kinship.

A modern reformer and prophet declaims emphatically, "All men are of one family. The world should be one home." The Source is one. There is one Parent of all, Who is All in all. External differences may be multitudinous, but heart-beats strike the universal note.

All men in common experience hunger and thirst, share joy and sorrow, endure depression, rejoice in aspiration. Various in degree, according to the era at which they have arrived, the pulses of the peoples are impelled by the same *motif*. Each individual, however insignificant, however eminent or splendid, is close knit in inalienable relationship with the rest. It is presumable that the War will be the notablest moral and religious boundary-breaker on which the denizens of the earth have gazed. Out of the horror of the horizon, hope shines clear; hope of better knowledge, better understanding, clearer perception; hope that men will see through the symbols of faith and apprehend faith itself; hope that the One God may be freely and fully worshipped. This hope heralds the spiritual heritage of humanity; the unfolding of the relationship of mankind to mankind and to God. Yes, of a certainty, relationships will be changed, enlarged, expanded. The unknown is becoming familiar and, in the human science, it is only the unknown which is feared and discredited.

To what fulness of extent the new impulse of relationship and its proportionate realisation one cannot foretell. "We may hope," writes Sir James Yoxall, "that a continual brotherhood is being formed." Faith is the substance of things hoped for; of things assured. If hope be real, it will verify its reality by the labour of love which proves faith. Lessons of war and peace alike urge work rather than words. The stage is set; the book committed to memory; it must be put into practice.

So the world is growing; growing, too, more aware of

its future, and fairer, fortune. It is at least beginning to grasp something of the significance of acceptance and renunciation. Acceptance implies the recognition of some elements of wisdom and goodness in each nation, each people, each unit.

Renunciation, among other worthy things, means the setting aside of race-antagonisms, prejudices, predispositions. It means the rejection of much which appears desirable, even delectable. It means that possession of goods or even of conventions does not lead far upon the Perfect Way. Accept, then, the utility and wholesomeness of unfamiliar rituals and customs. Renounce, above all, emphasis on "I" and "My," for indeed since it is human to err. "I" cannot be always right, nor can "My" view of things be always and altogether accurate.

"Strength," said an eminent Hindu, "must come through education." It is to education that we must seek for the root, the stem, bloom and fruition of relationship and the uses of relation. Education on each side and on all sides; education which will not insist on "my" view only, but will advocate a practical intimacy with "your" standpoint as well.

Through kindly and acquiescent knowledge of one people by another, many felicitous discoveries are practicable.

From the testing of hitherto untried, and therefore described methods of cuisine and clothing, great and good results accrue. Food values are wondered at, then ventured on, finally appraised. Prove that which is good.

Inspiration, endorsing the fact of relationship, reaches us from many sources. May we not claim that advice of able sort comes to us in the utterances, and through the lives, of great souls here and there, who have seen, each in his own degree, something of the light, the light of love? May we not readily receive the gospel of a prophet of to-day when he asserts that the seeker after true relationship "will know all voices to be from the King, and will hear all the melodies from Him."

Then none will dare to say, "I only strike the right note in this divine music." Another one will see, as if by a lightning flash, that "God fulfils Himself in many ways"; that God has commissioned many manifestations of Himself; that truth and beauty and love have found, and find,

various channels of expression? To arrive at the relationship between man and man, between man and God, that is the ultimate object.

We become aware, then, that there is more than one gate only to the Way of Life.

No mechanism of human invention is perfect. No assimilation of the information of the Spirit of God, no ritual embroidered around it, can be fully attained and pursued by man born of woman. On the other hand, any creed instituted with the intention of elevating humanity and bringing manhood a step nearer the divine, should be judged—if judgment be wise or well—by the most consistent of its disciples. A sane man does not appraise the heating force of the sun by sun spots.

"Judgment!" One reflects, reverently, apprehensively, upon the phrase of the Master. "What judgment ye mete the same shall be measured unto you!" One remembers, too, the words of Shakespeare,

"How would you be,
If He Who is the Top of Judgment
Should judge you as you are?"

Here is a text worth hearing, also, and worth heeding, from a modern mouth, "If a man has ten bad qualities and one righteous one, have regard only to the latter."

What applies to individuals applies also to nations, for nations express the individual soul writ large.

The greatest and deepest use of relationship, then, is not so much toleration of difference in qualities or peculiarities, but acquiescence in them so long as their action and endeavour is towards that which is true and lovely and of good report.

We have dwelt upon the inseparable relationship of men and of races. We have noted that the uses of relationship at best and worthiest must result through increasing acquaintance and enlarging acceptance. We must know one another, for knowledge brings mutual respect and kindness into habitual practice.

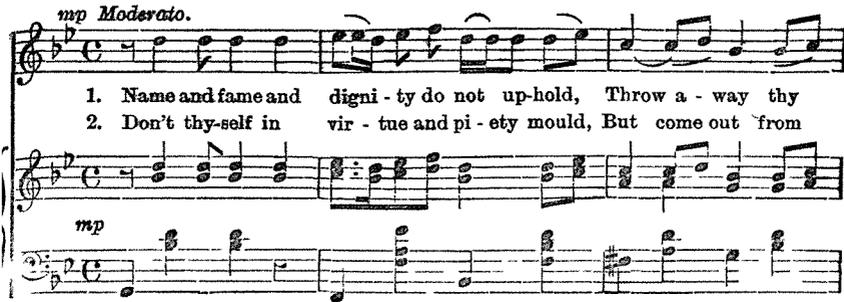
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Words by INAYAT KHAN.

MAHEBOOB KHAN.

mp Moderato.



1. Name and fame and digni - ty do not up - hold, Throw a - way thy
2. Don't thy-self in vir - tue and pi - ety mould, But come out from

life - long treasured gold, When thou hast thy pride in love's market sold,
honour and vanity's fold, Let thyself fall in - to the be - lov ed's hold,

cres.



rall e dim.

Come and drink this wine di - vine.
Come and drink this wine di - vine.

rall e dim.



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The Sufi Order.

The *Sufi Order* was first introduced into the Western world in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Sufa" or "Saf," meaning literally pure (i.e., pure from differences and distinctions). In Greek it means "wise".

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI TEACHINGS.

1. There is One God, the Eternal, the One Being; none else exists save He.
 2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
 3. There is One Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
 4. There is one religion, the true knowledge of our being, within and without.
 5. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
 6. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
 7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
-

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the variety of faiths and beliefs may of themselves cease to exist, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of Philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas, that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

“The Sufi.”

A QUARTERLY MAGAZINE.

Editor: INAYAT KHAN.

Sub-Editor: ZOHRA MARY WILLIAMS.

VOL. III. No. 1. APRIL, 1918. PRICE 6d. net.

TO OUR READERS AND SUBSCRIBERS.

The scarcity of paper and the difficulties of printing have obliged us temporarily to reduce the volume of our SUFI QUARTERLY. We have given the same amount of subject matter as before, only printed in smaller type, so that we may not have to raise the price of our Magazine.

INAYAT KHAN'S TOUR IN THE NORTH OF ENGLAND.

Inayat Khan paid a second visit to Leeds, and spoke on the platform of the Theosophical Society. When addressing the audience he expressed his great joy at finding himself once more amidst the same people who had shown such interest and appreciation during his last visit.

He said: "Apart from the most useful work that the Theosophical Society is doing, it has enabled the people in the West to know the different aspects of religion and philosophy coming from the East. To my knowledge there is no other institution that welcomes the speakers from the East with such a breadth of mind. This is all that the world needs at the present time."

Inayat Khan gave lectures in the afternoons and evenings throughout the week, and was greatly pleased with the earnest response that was shown to him from day to day by the audience.

Inayat Khan was asked by some one in the audience: "Do the Sufis believe in Reincarnation?" He said:—"Sufis have no set belief or disbelief in anything. Divine Light is the only sustenance of their Soul, and through this light they see their path clear, and what they see in this light they believe, and what they do not see they do not blindly believe. Yet they do not interfere with another person's belief or disbelief, thinking that perhaps a greater portion of light has kindled his heart, and so he sees and believes what we cannot see or believe; or perhaps a lesser portion of light has kept his sight dim and he cannot see and believe as we believe. Therefore Sufis leave the belief and disbelief to the grade of evolution of every individual soul. The Murshid's work is to kindle the fire of the heart, and to light the torch of the soul of his Mureed, and to let the Mureed believe and disbelieve as he chooses while journeying through the path of evolution. But in the end all culminates in one belief, 'Huma-man-am' that is, 'I am all that exists', all other beliefs being preparatory for this final conviction, which is called 'Hakul Iman' in the Sufic terminology."

The questioner asked:—"Then what have you to say about sin and virtue, right and wrong?" Inayat Khan said:—"These are all man-made standards of thought, speech and action which in comparison to the lower appear virtue, and in comparison to the higher seem sin. All things are as we make them,"

The questioner again asked:—"Then do you think it does not matter

what anybody does?' Inayat Khan said — Why does it not matter? It matters to those to whom it matters, and it does not matter to those whom it does not matter. In this respect, if the Sufi has to say anything to his follower, it is this, 'Refrain from doing that which hinders you from accomplishing the purpose in your inner and your external life. Do not act against your ideal for it will never be satisfactory to you, you will not be pleased with yourself and this inharmony in your inner and your external self will prevent peace, which is your life's craving, without which life becomes unhappy' "

The questioner said — "If a person were quite happy in committing sin, should he be allowed to do so" Inayat Khan replied — "Sin can never make one happy, it is beyond the bounds of possibility. Yes, perhaps for the time being, but the re-echo of a false note is never pleasing to the musical ear. If he is really happy in his sin, I am sure it is his virtue. It may appear sin to us from our point of view. Therefore the Sufi minds his own business and does not judge others."

The questioner said — "In your answers I find you give perfect freedom to every soul, and there seems to be no definite end. Is there any purpose for all this creation, or none at all?" Inayat Khan said — "There is a purpose over each purpose and there is again a purpose under each purpose, and yet beyond and beneath all purposes there is no purpose, it is, because it is."

The questioner said — "Then why should you tread the path of righteousness and piety, and why do you spend your life in teaching and preaching to humanity?" Inayat Khan answered — "It is natural. Every loving and illuminated heart has a desire to see others partake in his vision of glory."

Inayat Khan next went to Harrogate and gave a series of lectures to most responsive audiences, and the lecture on the "Freedom of the Soul" was especially appreciated. Some one asked Inayat Khan:—What he thought of the belief held by the orthodox, that if anybody asked forgiveness before his death his sins would be forgiven by God? He went on to say: "I cannot see any truth in it. If it were so, it would be very easy to sin all through life and to be forgiven by simply asking forgiveness at the hour of death?" Inayat Khan said — "To me it is absolutely true that the whole of life's sins may be forgiven by Divine mercy in one moment, just as a chemical solution may wash away the stains of years from the surface of a rock. But the only difficulty is asking earnestly. It is not so easy as it seems, for this is the matter of Divine Mercy, and if a person has continued to commit sins, at every sin he has lost his belief in the Judgment of the Divine Being and in His Power. Therefore he has sown the seed of disbelief in his heart and has reared this plant by his sins. Now, how can he in the end develop sufficient faith in a moment to believe in Divine Mercy? The simplest thing becomes the most difficult for him. It is therefore that the teachers of humanity have taught man faith as the first lesson in religion. Those are forgiven the sins of their whole life, who have always believed that any moment death might come and have safeguarded themselves against doing anything that does not meet with the pleasure of their Lord, and whenever, owing to human imperfection, they have failed in doing right they most earnestly have asked forgiveness."

Inayat Khan then went to Sheffield, where the lecture on Sufi Music and Poetry with illustrations, was very well attended and appreciated. Such was also the case in Bradford.

HONOURS AND APPOINTMENTS.

Dr. Sharfudin has been made a Representative (Mysticism).

Miss Margaret Skinner has been made a Representative (Philosophy).

Among our Honorary Members have been elected Sayad Mahmood Jafri, Mr. Mohini Dhar, the Dewan of Mayurbhanj State, and Dr. Preshoton Dubash, D.Sc, etc.

SUFI SOCIETY IN ENGLAND.

Miss Rosa Shirley, an initiate and an earnest worker in the Society, has been elected Financial Secretary and Treasurer.

Miss Sherifa Lucy Goodenough has been elected Chairman of the Managing Committee.

The remaining members of the Managing Committee are:—Miss Zohra Mary Williams (Secretary), Miss Bahar Rose Benton, Md. Ali Khan, Miss Margaret Skinner, Mrs. Halima Reynolds, Miss Phillips and Maheboob Khan.

PANCHAYAT.

The Panchayat, the advisory council of Murshid, has been formed and consists of six members:—Miss Zohra Mary Williams, Miss Shirley, Md. Ali Khan, Miss Goodenough, Miss Skinner and Maheboob Khan.

THE AMERICAN BRANCH.

The Branch of the Sufi Order in California has lately opened a school of Philosophy and Mysticism in the midst of the city, in 315, Sutter Street, San Francisco, containing a library on occult subjects. All the credit of the advancement of this Branch is to Madame Rabia Ada Martin, and her family. The unselfish endeavour to promote the cause of truth that Mr. Martin has made and the assistance given by Miss Etta Martin are marvellous.

Mrs. R. C. Hennison has built the Kaaba Allah for the meditation of Sufis; Mrs. Rebecca Miller and Mrs. A. Tobias have been ever helpful in the advancement of the Sufi cause.

Mr. Charles Rogers has painted a life-sized portrait of Pir-O-Murshid and has made a gift of it to this Branch of the Sufi Order.

The work done for the Sufi Message by all the above mentioned workers keeps all those in the Sufi Brotherhood in grateful thought of them.

OPENING OF A NEW BRANCH OF THE ORDER.

A new Branch of the Order has been opened at Harrogate by the friends and pupils of Pir-O-Murshid, some of whom were interested in his Philosophy during his visit last year to Harrogate, and the seed sown then has now become a seedling.

It is the fulfilment of the earnest thoughts of Miss Margaret Dobson, who is the Honorary Secretary of the Lodge, and of the efforts of Mrs. Pike, who is the Honorary Treasurer and Financial Secretary, and of the sympathy of Mr. H. Smith, who is the Chairman of the Managing Committee.

This branch promises to be helpful, especially to those in the North who are interested in Sufism.

ANJUMAN ISLAM.

It has been considered most advisable and important for British people in England to study Islam, its religion, life and culture, since they count

in their Empire so many millions of followers of Islam. Therefore a society has been formed and its membership is open to anyone who desires. Application for membership may be sent to Khaja Ismail, Hon. Sec, 86, Ladbroke Road, London.

EASTERN MUSIC SOCIETY.

The Eastern Music Society, which was formed in 1914, has now been revived, with the object of introducing the Eastern culture to the West and the Western to the East, and to help the musical world in general by the conjunction of both aspects of culture which have developed towards opposite poles.

Besides this, the main object of the Society is to discover the power of music upon man's physical, mental, moral and spiritual life, and to make use of music in education that the life of the future generation may become musical and the present discord of nations may by the harmony of souls vanish. Application for membership to be made to Maheboob Khan, Hon. Sec., 86, Ladbroke Road, London.

SUFI INVOCATION.

PRAISE be to Thee, O Hidden ONE and Manifested ONE.

PRAISE be to Thy Glory, to Thy Might, to Thy Power and to Thy great Skill.

O ALLAH, to Thee All Greatness belongs.

O THOU who possessest the Power and Beauty and Perfection, thou art the Spirit of All.

PRAISE be to Thee, O Sovereign of all Monarchs.

PRAISE be to Thee, O Master of all affairs.

PRAISE be to Thee, O Controller of all things.

PRAISE be to Thee, O Ruler of all Beings.

THOU art free from death, free from birth and free from all limitations.

O THOU Eternal One, Thou art free from all (conditions), pure from all (things).

O ALLAH, Thou art the God of Souls on earth, Thou art the Lord of Hosts in the Heavens.

WORDS FROM THE PEN OF INAYAT KHAN.

"HOW I WAS TRAINED FOR THE SERVICE OF GOD AND HUMANITY."

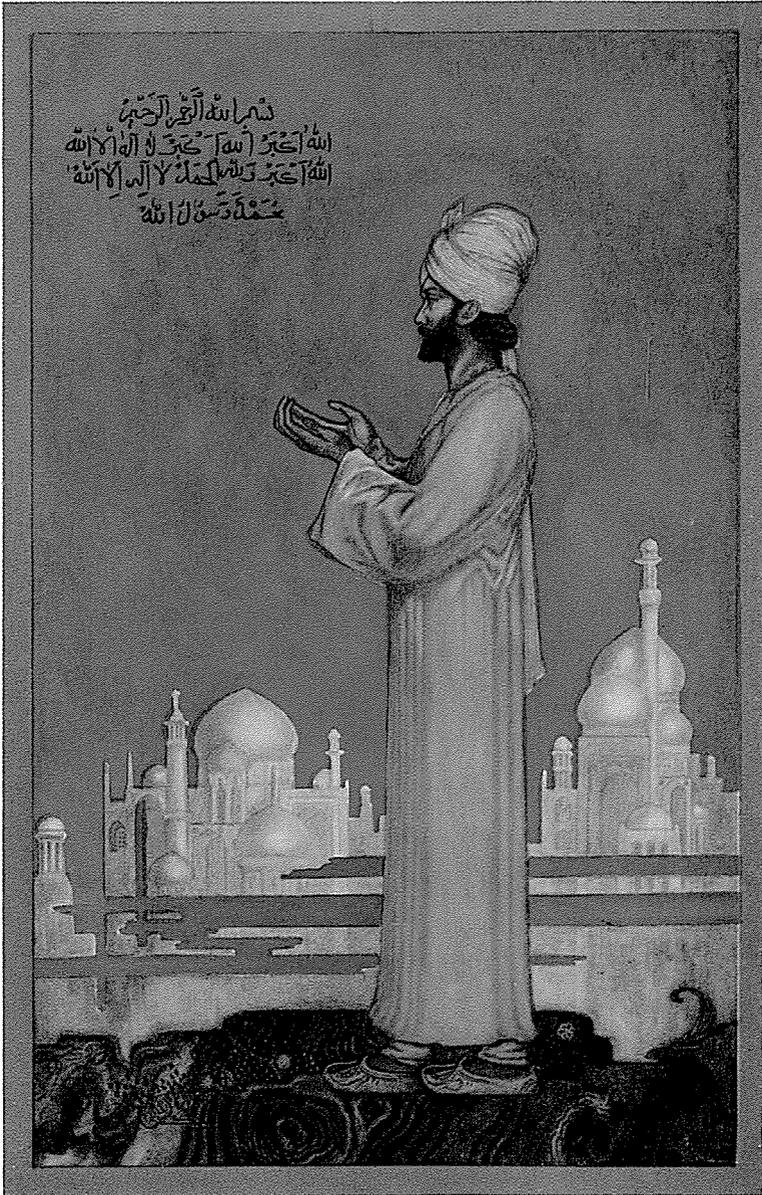
When I look back on my past I see that every happy or unhappy experience I had to go through, however bitter or sweet at the time it appeared, was for the best, and all was for some definite purpose.

I see now that whenever I desired things which were meant for me, a path was made clear, and a helping hand was outstretched to help me in getting them, and whenever I took steps towards getting what was undesirable for me, however fascinating it seemed for the moment, it was either taken away from me, or I was pulled back from it by some mighty force behind.

Sometimes a great despair overwhelmed me, and I wondered why all things which were permissible for others should not be for me.

Why should I not have all I desire in the world when I am roaming here only for a while

I cried to Him from the depth of my heart, saying, •"My Lord, my



M, H. Thurburn.

INAYAT KHAN.

حنایت خان

Sustainer, what maketh Thee at times grant my desires and why at other times dost Thou break my heart?

Then came the answer: "We know what is best for thee and for the purpose of thy life. Thou dost not know what thou shouldst have and what shouldest thou not have." I submissively bowed my head and said: "Thy will be done."

I saw later by His Mercy the subtle mystery of nature's law, and learnt that my yesterday was passed in preparation for to-day, and last week for my work of this week, last month for this month, my last year's career for this year, so all my past was a preparation for the future.

My ego was constantly crushed by the echo of every word I uttered in pride, because there was immediately an answer to it. If I felt in the least satisfied with myself, some failing in me immediately manifested to humiliate me. If I thought highly of my family, something to contradict me sprang up. If I prided myself on my nation or race, I had a blow given in answer from the very source of my pride.

I looked up at Him and prayed, "O my Lord, why crushest Thou my pride and makest me small before people?" And the answer came, "The name of thy Lord is Kabir the perfect ego, who alone deserveth all pride and every praise is due to Him."

"Those who pride themselves upon their ideals are as idolaters; they are for their ideals and not for us. If thou knowest Us, know all Our creation as Us. If thou dost praise Us, praise our immanence in the sublimity of nature. If thou dost serve Us, serve humanity without distinction of class, caste, creed, race, nation, or religion; that is the purpose of souls who are blessed by the Vision of their God."

WORDS FROM THE SILENCE TO THE TEACHERS OF HUMANITY.

"Guide thyself first, and thou wilt be able to guide others."

"Correct thyself first, and thou wilt be able to correct others."

"Control thyself first, and thou wilt be able to control others."

"Calm thyself first, and thou wilt be able to calm others."

"Beware! If thou dost allow thy followers to take the devil's route, they will pull thee down to the depths of earth, and will slay thee through life for ever and ever more.

"If ye let them loose on the animals' track, they will wear thee constantly and tear thee to pieces."

"But if ye direct thy followers to the paths of humanity, they will sympathise with thee, and will ever be thy grateful friends."

"If ye guide them to the highways of the Angels, they will revere thee, they will adore thee, and they will worship thee in the place of God."

BAYAT, THE INITIATION IN THE SUFI ORDER.

Initiation is called Bayat in the Sufic term, allegiance to Murshid, who is understood to be the Counsellor on the spiritual path. There is nothing that Murshid gives or teaches the mureed, for he cannot give what the mureed already has, he cannot teach what his soul has always known. What he does in the life of the mureed is to show him how he should clear his path toward the Light within by his own self. This being the only purpose of man's life on earth, a sincere mureed ever remains grateful to his guide. One may attain the same, perhaps, without a guide, but it would be as hard as the journey on the sea without a compass.

FROM WHOSE HAND ONE SHOULD TAKE A BAYAT.

There is no stamp of spirituality or seal of perfection marked upon any man's forehead, that one may point out, "This is the man from whose hand to take the bayat." Neither the appearance nor the words can be taken as the evidence of his worth. If there is anything reliable, it is the appeal of his soul working upon your heart. Even so, you must not forget that evil appeals to the devil, and to the goodwill God.

There are three ways in which people trust. One is not to trust someone until he proves in time to be trustworthy. To those who trust in this way there will be no satisfactory gain in this path, for they will go on, like a spy, trying and testing the Murshid with their eyes focussed downward, which can only see the imperfect self of the teacher, and will never be able to see the beauty of the perfect self, above and beyond the limits of their view. The second way of trust is to trust, and to continue until he proved to be unworthy of trust. Those who trust in this way are better suited than the first, for if their trust will make their sight keen, perhaps they will have every prospect of development, provided that intelligence guides them all the way. But the third way of trust is to have an absolute trust, and its continuance until it proved to be true. This is the trust of devotees. It is these mureeds who make the Murshid. It is such worshippers who make God. "By faith from the rock a tongue is produced, and it speaks to us as God, but when it is lacking even God, the eternal Being, is as dead as a rock." The word of Murshid to the doubting mind is as useless as a remedy to the unbelieving patient.

WHAT IS MEANT BY INITIATION.

Bayat, the initiation, in the Sufi Order, is understood to have three meanings:—

1. The initiate, from the hour of initiation, is understood as being, firstly, the brother of all in the Sufi Order; secondly, the brother of all other Sufis outside our organisation; thirdly, the brother of all knowers of truth, whether they call themselves Sufi or not; fourthly, the brother of every human being, without distinction of caste, creed, race, nation, or religion.

2. From the hour of initiation he is understood as being brought into connection with the illuminated souls of the Sufis living on earth and those who have passed to the other side of life, his soul by initiation linked with the chain of the Murshids and Prophets, enables him to receive the light running through this current through the chain of the Masters.

3. From the hour of initiation the initiate is taken into the confidence of the Murshid and of the Order, and he takes a vow to make use of all he receives from the Sufi teachings and practices to the best of his ability, not using any parts for selfish purposes. A strict oath is taken that these teachings, which have been kept secret for thousands of years, shall not go out of the Order unless the mureed were authorized by Pir-o-Murshid to impart them to others.

WHEN SHOULD ONE BECOME AN INITIATE?

1. When you feel inclined to know something different from the knowledge that is taught in the world.

When your heart begins to become more sympathetic than ever before.

When from within you feel a seeking for something which you do not know.

When your sense of justice begins to judge yourself before judging others.

When all opposites, such as good and evil, right and wrong, friend and foe, seem to you drawing nearer.

That is the time when you should look for a guide to guide you through the paths unknown.

2. When you feel from within that your soul is a Sufi. When you feel at one with the circle of Sufis. When your soul feels drawn to the Spirit of the Teacher from whose hand you desire to take initiation.

3. When you have read the teachings and objects of the Order, and the literature, or have heard lectures of the authorized Sufis, or have discussed with any teachers in the Order, and have been convinced by any of these experiences of the genuineness of the message.

WHO SHOULD RATHER NOT BECOME AN INITIATE.

1. He who does not thoroughly agree with the teachings and objects of the Sufi Order.

2. He who distinguishes among the great Masters of humanity who were but the one embodiment of the divine Spirit, and attaches importance to the differences of the principles of the world's various faiths.

3. He who belongs to some secret order of a religious or mystical kind, for it would be as dangerous as taking the prescription from two doctors at the same time, or travelling in two boats, one leg in one and the other in the other. The result would be that when each boat will go its own way, although in the end they meet at the same goal, yet the traveller will sink in the sea. When a disciple seeks guidance under two teachers it is either from his lack of patience with the first or the lack of confidence in the next that he still clings to the first one.

4. He who has advanced himself to a certain extent in some spiritual ideals, and set before himself certain unmovable principles, will perhaps find that the foundation, and the building to be erected upon it, do not correspond. Of such, some will go from one teacher to another, from one method to the other, and will never be able to gain that which can only be obtained by steadfastness. Those who have a desire to teach while coming to learn should not pose as disciples, they must come as teachers.

5. He should not try to be initiated, who merely for the sake of curiosity wants to peep into the secret Order to see what is going on there, for he must be sure that he will not be able to see what he wishes to. It is the eye of sincerity which alone can see, not the eye of curiosity, which has the cataract of doubt and is blind already. And some who take the bayat with a view to steal a method to make use of it in their own occupation or to add to a secret Society to which they belong may do so, for the Sufi never loses anything by it, but surely they will not be benefited by it. It is not a scientist's process, or an engineer's invention, that could be stolen. It is revelation, which has at every moment a new offspring, which can never be stolen by a thief. The only process for gaining it is righteousness, and when its light is covered under a bushel, even the JAM of mystery stolen from JAMASHYD will serve no better than an earthen bowl.

WITH WHAT OBJECTS SHOULD ONE TAKE INITIATION?

1. To realize the self within and without.
2. To know and communicate with God whom the world worships.
3. To kindle the fire of Divine Love, which alone is worth while.
4. To be able to read nature's manuscript and to be able to see into the world unseen.
5. To learn how to control oneself.
6. To light the torch of the soul and to kindle the fire of the heart.
7. To journey through this positive existence and arrive in this life at the goal at which every soul in the end is bound to arrive, the difference being that between arrival in the light and transportation through the dark. "Who is blind here will be blind in the hereafter."

MORALS NECESSARY TO BE OBSERVED DURING DISCIPLESHIP.

1. Discipline is as necessary in the path of discipleship as it is during the war on the battlefield, and one who lacks this will not, at least, be an ideal mureed, for self-denial is the chief religion, which can only be learnt by discipline. In the absence of it, one holds fast the same thing which he wants to crush by taking an initiation. "Mastery is in service, and it is the servant who only can be master."
2. A most respectful attitude is shown by the mureed to his Murshid. It is not to raise the honour of the teacher in his own eyes, or in the eyes of others, because, according to the moral view, to the Murshid complacency is poison under the cover of nectar, but it is to learn the respectful attitude, first by having it towards one who deserves it, that the mureed may be able to develop in his nature the same for all, as a little girl by playing with the doll learns the lesson of motherhood. To respect another means to deduct that much vanity from ourselves, the vanity which only is the veil between man and God.
3. During the period of mureedship, sobriety, an equable mind, a serious habit, regularity in all things, diligence, a desire for solitude, a reserved demeanour, an unassuming manner, a pure life, uninterrupted every day's spiritual meditations, are desirable.

WHAT SHOULD BE AVOIDED DURING THE TIME OF DISCIPLESHIP.

1. Wonder working, claiming to know or possess something not common to one's fellow men.
2. Casting out of devils.
3. Showing over wise in conversation with others of spiritual things, and looking to others for approbation.
4. Communicating with spirits.
5. Telling people's character.
6. Fortune telling.
7. Sanctimoniousness, over-righteousness, and teaching and advising others, before having learnt one's own self, which is as dangerous as giving the same medicine to another that the doctor has prescribed to oneself.

The above-said thoughts are worth considering before taking a bayat and after becoming a mureed, but when advanced then one's own sense should guide one, and one is at liberty to think, speak and act as he chooses for himself as best.

SUNSHINE.

Make a little sunshine,
 Seek to give one ray;
When the day is darksome
 Chase the gloom away.
Sunshine speaks of heaven—
 Bring it down to earth.
If you feel no brightness,
 Try to give it birth.
There is always sunshine
 Through the clouds obscure;
We must train our eyesight,
 Keep our vision pure.
God is in the shadow,
 This we surely know.
When the clouds are blackest,
 Then appears His bow.
Sunshine brings the flowers forth,
 Makes our gardens bright;
We are all God's flowers,
 Precious in His sight.
This world is a garden—
 Fill it not with weeds.
Make a little sunshine,
 That is all it needs.
Sunshine costs us nothing,
 But more precious far
Than a costly jewel
 Or a twinkling star.
If we all were sunbeams,
 What a gladsome glow !
Cheering every corner
 In this world of woe.

MINNIE SMART.

TIME AND SPACE.

BY SHERIFA L. GOODENOUGH.

We measure time by the revolutions of the earth, we have no innate consciousness of this time. Sometimes three minutes may seem as long as at other times three hours, sometimes ten days seem less than one, because the absorption of the consciousness in the objective world increases the speed of time and its gazing into time lengthens time before its view.

Each individual has his own time. One child may grow as much in two years as another in four, and one person may age as much in a few months as another in years. A person in one year of his life may feel, think and do more than in all the other years,—that year has been longer than all the others. In one country the crops ripen twice within twelve months, in another only once.

We may ask, if we do not know the earth's time, why can we awaken

ourselves at any hour that we please? This takes one to the mystery of the self, that one's own existence depends upon the harmony of mind and body based upon the breath, which is limited in a certain rhythm, therefore, time being innate in man, even the infant knows the time when it should be fed. The animals also know this very exactly. The carp in the pond at Sanssouci were accustomed to be fed at twelve o'clock, and if there was any delay they reminded the keeper of the hour by pulling the rope of a bell which hung down into the water. I know a parrot which was fed every day at four o'clock, and, if its food was not brought punctually, it used to get into a great rage and fling its trough out of its cage.

We regulate the measurement of space by the earth's circumference, and man first measured space by the size of his own body, and by comparison of one object with another, also by the effort needed to traverse it. A walk of half-a-mile may seem one day very short, another day it may seem very long. If we look at a square it will always seem higher than it is broad, because the effort of moving the eyes up and down is greater than that of moving them sideways.

The immense distances and spaces of the cosmos, when compared with our physical frame, amaze us. The minuteness of the millions of creatures living in one drop of water, compared with our bulk, appears astonishing. But if the vision of our physical self were not before us, neither would the one seem so vast nor the other so small.

In the "Arabian Nights" one reads that the earth shrank beneath the footsteps of the mighty walker, the secret of which lies in the power of the mind, which made the vast space appear small when the mind was absorbed more in the purpose of his walking than in the space, this being quite similar to the law of time.

All this accounts for the things and beings and objects differing in their nature. They are born, grown, and are destroyed as their state of being allows them to be. But the most astonishing thing in this is seen in that not only the living beings but even the objects of creation which we generally do not connect as living beings make their habit to fit in time.

THE INFLUENCE OF MUSIC UPON CHARACTER OF MAN.

One of the reasons why music is called a celestial art is that it develops music in the personality of its lover.

Tone and Rhythm, the principal elements which constitute music are the only principles of this creation, and may be traced in its beginning, its continuity and in its end. People of lofty and low ideals, of amiable or unamiable dispositions, show in them the difference of pitch; balance in man, and his thought, speech, and deed in time, show in him rhythm.

The winning personalities of the world show in their voice and word music, and a person shows stupidity in his movements of body, even before he utters a word, for they are unrhythmic.

Upon the rhythm of breath health depends. This at once shows that mind and body are both sound when musical, and disorderly when unmusical.

All beauty in the realm of nature, art or personality is silent music, and every soul has been born on earth to love what is beautiful, and beauty is its only sustenance. "God is beautiful, and He loves beauty" (Quran).

"LA DAME DES FLEURS."

I rest in the earth 'mid snaky roots,
 Warm as a bedded moth;
 The iris-stems bear budding shoots,
 Like cones of Ashtaroth.
 Oh my dim blue eyes, so mist-behung—
 From mine eyes, from mine eyes are the iris sprung.
 I sleep in the dusk of life a-thrill,
 As birds within the boughs.
 Bright poppies line the gentle hill,
 Where meadow-grasses drowse.
 Oh my warm, soft lips, so laughter-fed—
 Of my lips, of my lips are the poppies bred.
 My palace is the brown earth-bed,
 And I am slumber's bride.
 The sunflow'r with drooping head,
 Dreams by the cool pool-side.
 Oh my fair, long locks, so gold-inblown—
 Of my locks, of my locks are the sunflowers grown.
 The night swoons at the kiss of day,
 Yet I have naught but night;
 In the garden-close red roses pray
 And tremble 'neath the light.
 Oh, my sore, dead heart, so flame-love torn—
 Of my heart, of my heart are the roses born !

REGINA MIRIAM BLOCH.

ETHERIC FORCE AND SOUL POISE.

By WALTER MOORE COLEMAN, Fellow of the Physical Society.

Scientists have tried in vain to identify nerve force with electricity or some other known form of energy. Though ignorant of its nature, they rashly assume it can never leave the nerves. Fatty sheaths enclose the nerves that carry strong currents and serve to insulate them. This would be unnecessary if nerve force never left the nerves. My experiments indicate also that the fat beneath the skin and the oil on the skin help to retain nerve force.

In "Experiments in Telergy," reviewed in the last number of *THE SUFI*, I show by many tests that a telergic, or far-acting, force is emitted by the living body and absorbed into it. Easterners have long believed in such a force so subtle that it escapes consciousness; Westerners have suspected it and called it "vital force" and "animal magnetism." The discovery at last of telergy shows there is no barrier between man's soul and the higher reality. Nerve force, or neurogy, is telergic force within the body.

Just as all matter including the human body is born of the ether of space, so the body keeps in poise with the ether through the vibration that enlivens man, takes its rise in his material wants, the want of air, want of food, need of warmth, of purification, perpetuation of kind, need of activity and rest. The soul also, and indeed chiefly, exists because of the need of keeping etheric poise or spiritual harmony; too great or too prolonged disturbance of etheric stress between the living body and the outer world

by the grosser material wants hinders the free working of the spirit. In man, because of right-handedness, there is sometimes destructive stress between the two sides of the body.

Man has through the ages victimised himself with dreams and guesses about his spirit. Let us test everything as we go and stop where tests can no longer be made.

I have devised three instruments for testing the activities of the vital force:—the telergiscope, alternvisor and bilaterpoise. I have placed a telergiscope in the Khankah of the Sufi Order in London, where it has been in use for some weeks; the second of the instruments named grew out of a published suggestion of Professor Bose, of Calcutta; the third instrument compares vital action in the two sides of the body and was suggested by an experiment of the late Professor Angelo Mosso.

The telergiscope is constructed thus: Suspend from a point in the ceiling, 6 to 10 feet above a table, a thread (No. 50 reel, Coats' white cotton) with its lower end hanging into a glass vessel (a round fruit, pickle, or jam jar, a fish globe or gas shade). It must be 4 to 10 inches in diameter, so as to permit a needle a half inch less than its diameter to rotate freely inside. For a needle, use a straw or light stem, about one-twentieth inch thick, and attach it to the thread by its middle point. Several turns of thread may be tied around the lighter end of this "needle," to balance it. The thin glass protects the needle from air currents, but permits nearly all of the telergy, or vital force, to pass. It is well to protect the thread also by a stiff tube of paper about two feet tall.

By use of this simple, but exquisitely sensitive, instrument you will find that at different times your hand will attract, repel, set in vibration, the needle, or be neutral to it. For tests, hold the fingers straight, with their ends an inch distant from, and at right angles to, the end of the needle and, when it begins to be attracted or repelled, move the hand so as to keep that distance. The body may be positive, negative, vibrant, neutral.

Rods, canes, wires, are found to conduct the force; a large glass lens condenses it; it is stored in wood, water, metal, flesh, and is given off by them, but not in pulses. It pulsates only from living things. You will find that vital force is set free during muscular action; that it is emitted strongly during bodily strain, tension, efforts of will, compressive breathing; with a tightened glottis, or the jaws clenched, the body flexed, or with increased breathing, increased alkalinity, rising blood pressure; while force is attracted and the needle drawn to the hand from the opposite conditions. The body usually reacts between the two states after a minute or two, a change in breathing usually occurs with each reaction. Muscular action, with the glottis and throat entirely lax, may cause attraction; will or movement freely alternating between the two sides brings a vibrant state. The body becomes neutral through inaction of muscle, will and emotion; absentmindedness, a hearty meal, mental doubt, indifference, great fatigue. Discouragement, anger, pride and different emotions each cause reaction.

By repeating the above tests, one can learn to change almost at will from any one of the states to another. It can be shown, that thought, acting in the body, is power. By concentrating the thought and the gaze on the needle itself it is repelled; if you think of your hand or the appearance of the needle, you become sentient and attract it.

Important facts in the biophysics of personality are revealed by comparing the action of telergy from the right and left sides of the body. To

do this, hold your two hands at equal distance on the opposite sides of the same end of the needle and move them so as to keep them equidistant as the needle moves. Next take away the hand that is behind the moving needle. If the needle turns back you will know the removed hand was repelling it against a less positive hand, which being now unopposed, forces the needle back. If needle does not turn back after removal of hand, but moves faster, you will know that both hands were attracting and the hand with stronger attraction, being now unopposed, draws it faster.

If you exert your will equally into each arm, with hands opposed, the needle remains still. Its direction can be changed at will by changing the will force from one to the other arm. Speech causes the right hand to move the needle stronger than the left; in song the left is stronger. Free emotion, as laughter or sobbing, causes the needle to recede and advance, but go toward neither hand. Swaying freely from side to side while walking or working causes the needle to vibrate from side to side. The lower animals have alternate or equal action of the two sides; but man has turned round upon himself and become selfconscious by becoming righthanded, and does not often have this free rhythm. Many of the above results may be confirmed on the two other instruments already named.

Thinking of rhythmic acts and things gives the left hand greater power over the needle, but an arhythmic thought gives greater power to the right hand. As nerves from each half brain cross at the neck to the other side of the body, the results show that speech and arhythmic action arise from the left brain and rhythm has its chief source in the right brain. The following is a list of the activities or states usually found predominant in each half brain:—The LEFT BRAIN (controlling right half of body): motor, symbolic (speech, etc.), rational, arhythmic, deliberate, concentrative, educated. The RIGHT BRAIN (controlling left half of body): sentient, realistic, intuitive, rhythmic, quick, comprehensive, natural. When one half the brain is conscious the other half is sub-conscious. They may exchange roles once during each breath, or with each successive breath, or after a few breaths. Thus they rest each other. If one side rules for hours or days, it becomes fatigued, and a change of mood, and in morbid cases even of personality, comes when control is shifted to the other side. In cases of nervous exhaustion the dominance of the left brain and right hand becomes much exaggerated. In hysterics one half of the body, (usually the right) may radiate no vital force at all. Not only in divided personalities, but in mediums, hysterics, and in hypnosis, the halves of the brain lose concerted activity. When the right brain of a medium functions alone, as suggested by the telergic force radiated, the personality manifesting is a nature creature like an impish child or Red Indian, with imperfection of speech. Recent noted cases are Fedra, Chlorine, Sally B., Twoey, Bridget, Black Cloud, etc.

Scientific tests of the Japanese, Ceylonese and Indians indicate that the Eastern peoples have a more sentient personality than the Western, with greater right brain activity, and activity returns to it more promptly after the left brain or motor personality has been active in speech or otherwise. As shown by the telergiscope, the left brain of Easterners promptly yields control to the right. Thus Easterners work with greater economy of strength than the Westerners, whose left brains often domineer over the right. Habitual rule by one side brings stress; balanced activity is best.

The Pir-o-Murshid has used the telergiscope in testing the progress of his classes in concentration and silence. Those that reach the state of Jelal

are found to affect the needle more powerfully with their right hands. Those who attain Jemal control the needle more powerfully with their left hands. Those in Kemal deflect the needle very slightly, if at all. Thus is the mystical wisdom of the East verified by the science of the West and this mystic lore of the Sufi Order proved to be on scientific and sure foundations. The many great problems whose solution is awaited by the world must be attacked by a combination of intuition and experiment. Only by a union of oriental introspection and occidental experiment can we hope to overcome the darkness and doubt that have gathered and threaten man's ruin.

A SIKH HYMN.

Where, Lord, is appointed my refuge?
 I come but to Thee,
 And whom hast Thou given me for Guru?
 The wind blowing free.

Who are my father and mother;
 From whom is my birth?
 My father the wide-spreading water,
 My mother the earth.

The day with its light and its gladness,
 The dark night unfurled,
 Are the two kindly nurses who fondle
 And watch o'er the world.

J.D.W.

AN APPEAL FOR HELP.

To Princes, Potentates and those gifted with wealth by God, and to our Members, Friends and Sympathizers.

The limited financial support which we have at present is inadequate, especially in these times. We therefore most urgently invite those interested in the furtherance of our cause, which is solely for God and humanity, to help us with donations, however small; such donations will have a thousand-fold value if given in the time of need.

The Sufi Order depends mainly for the maintenance of its work on donations, which are assigned to the following three funds:—

1. The General Fund for the purpose of purchasing or building a house for Khankah, the Headquarters.

A HOUSE GREATLY NEEDED.

A small house, or a plot of ground for building, is greatly needed by us for our Khankah, either in London or in its vicinity.

2. The Propaganda Fund, for spreading the Sufi message by every means throughout the world; a work of incomparable magnitude.

3. The Sufi Allowance Fund. All the workers in the Order are voluntary, and it is now proposed that those among them who give all their time and invaluable service to the Order, and who have no other source of maintenance, should receive from this Fund an allowance to relieve them from the constant cares of the struggle for the maintenance of life, that they may be able to give all their mind and time to this blessed cause.

NAZAR NAYAZ.

FUND TO AID THE SPREAD OF SUFISM.

It is not unknown to our members, friends and sympathisers that since the year 1910 Inayat Khan has borne the Sufi Message throughout the Western world, and has since then carried on the work by his own unaided efforts.

As the movement is spreading far and wide, expenses are on the increase. A fund therefore has been started, open to free-will offerings from those who have the Cause at heart. Nazar Nayaz is entirely devoted to the Life's Mission of the Pir-O-Murshid, that his path may be made easy in bearing the message of truth throughout the world.

BOOK REVIEWS.

KRISHNA THE COWHERD. By Mohini Mohan Dhar, M.A., B.L., Retired Dewan of Mayurbhanj State. London: The Theosophical Publishing House, 1, Upper Woburn Place, W.C.1.

This book contains the most beautiful story of Krishna and the interpretation that the author has given is most interesting to the treader of the spiritual path. Besides, this book helps to remove the misconception of some minds that are unaware of the inner meaning of the most instructive traditions of the Hindus.

BROTHER RAMANANDA.

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The Sufi Order.

The *Sufi Order* was first introduced into the Western world in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i. e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI TEACHINGS.

1. There is One God, the Eternal, the Only Being; none else exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation in the unlimited which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the variety of faiths and beliefs may of themselves cease to exist, the human heart may overflow with love and all-hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas, that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.



4. KHAJA ISMAIL
Barrister-at-Law.

“The Sufi.”

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PRAYER FOR PEACE.

1. Send Thy Peace, O Lord, which is perfect and everlasting, that our souls may radiate peace.
2. Send Thy Peace, O Lord, that we may think, speak and act harmoniously.
3. Send Thy Peace, O Lord, that we may be contented and thankful for Thy bountiful gifts.
4. Send Thy Peace, O Lord, that amidst our worldly strife we may enjoy Thy bliss.
5. Send Thy Peace, O Lord, that we may endure all, tolerate all, in the thought of Thy Grace and Mercy.
6. Send Thy Peace, O Lord, that our lives may become a divine vision, and in Thy Light all darkness may vanish.
7. Send Thy Peace, O Lord, our Father and Mother, that we Thy children on earth may all unite in one brotherhood.

INAYAT KHAN'S LECTURE TOUR.

Inayat Khan has recently visited Nottingham, at the invitation, of the Theosophical Society, where he spoke on various esoteric subjects before most responsive and appreciative audiences.

At the members' meeting Inayat Khan was asked a few questions. Among others the following questions were asked which he answered as follows:—

Question. We hear that the Sufis do not believe in re-incarnation; if this is so, how do they account for the fact that some are born into the world suffering while others are happy all through their lives? Re-incarnation, alone solves this question.

Answer. There is no belief that the Sufi disbelieves, and yet there is no such belief that the Sufi can point out as his own belief, but all beliefs are his, and so there is no particular belief that he especially propounds. But before answering your question, I would like to ask you one; if good and bad deeds account for re-incarnation, what evil have the lambs, calves and chickens done in the past that their life should be sacrificed for the food of man? The questioner had nothing more to say.

Question. Do you mean to say, then, that the remainder of man's being which is still attached to his soul after death fades away in time, or that it takes some form on its dispersing?

Answer. A good question. The remaining part of man's being when dispersing may separate itself into two parts, ten, a hundred, or a thousand parts, or he may crumble into a million, or a billion parts, therefore there is no trace of individuality remaining, even if we took for granted that the remaining part of man's being was remoulded.

Question. Do the Sufis believe, as we do, that a world teacher will come, and that all this present struggle is going on to pave the way for his coming?

Answer. I have already said that the Sufi is free from beliefs and disbeliefs, yet he gives every liberty to people to have their opinion. I personally think that if an individual or a multitude believe that a teacher or a reformer will come, he will come to them, but at the same time I say that those who do not believe that any teacher or reformer will come, to them he will not come. Those who expect a man to come, to them a man will come with a message, those who wish a woman to come, to them a woman will deliver a message. Those who call on God, to them God comes, those who knock at the door of Satan, them Satan answers. There is an answer to every call. To a Sufi the teacher is never absent, whether He comes in one form or a thousand forms. He is always one to him, and the same One he recognises to be in all, and all teachers he sees in his one teacher alone.

INAYAT KHAN'S VISIT TO A DISTRESSED LADY.

The Lady. "I love all people, animals, birds, insects, and beautiful things in the world, but I do not love God."

Inayat Khan. "I do not blame you for not loving God, for one cannot love him whom one does not know, and I quite see that you have love, as you love all that is beautiful, and if you do not know God, you are not to be blamed for not loving Him. On the other hand, they are blameworthy who pretend to love God when they have not known Him sufficiently, for it is impossible to love very well one whom you do not know."

The Lady. "But why should one love God, when one sees so much evil in the world and such injustice everywhere? If God is good, why has He created so much evil? If He is just, why do we see so much injustice in life?"

Inayat Khan. All things that seem good and evil are the opposite ends of one line, and it is difficult to say where evil ends and good begins, for these are comparative terms, a lesser good with a greater good would seem evil, and the lesser evil in comparison with the greater evil would appear good. If there were no evil, good would not have been valued. Without injustice, justice would not have been appreciated. Therefore the whole of life's joy is expressed in duality."

The Lady. "There is more suffering than joy in this life, and if God is merciful, why should He allow His creatures to go through sufferings in life? Did He create us for nothing but suffering?"

Inayat Khan. "If God were a separate being from man, and if He rejoiced in the suffering of man, then He is to be blamed, but He, as the Sufi realises, is the sufferer, and the suffering, yet He is beyond all suffering. This fact can be understood not merely by believing in God, but in knowing Him. Suppose your hands dropped a heavy weight upon your feet and hurt them, are your hands to be blamed? No, for they share the pain with the feet, and although the feet seem to have been hurt, yet the one that feels hurt in your being is your absolute being, in reality that 'Being' feels hurt, and therefore the hand shares the hurt of the foot. So it is with God, our very life is His, and He is not void of feeling either the joy or the pain that we feel. In reality He feels what we imagine we feel, and at the same time His Perfect Being keeps Him above all earthly joys and pains, and our imperfection limits us, so that we become subject to all joys and pains, however small they may be."

The Lady. "Why are we imperfect? Why should the creature of the Perfect Being be imperfect?"

Inayat Khan. "Life is a journey from one pole to another, and the perfection of the conscious life is the final destiny of the imperfect life. In other words, every aspect of life in this world of variety gradually evolves from imperfection to perfection, and if life's evolution were not so in its nature, there would have been no difference between life and death, for life on the surface is nothing but the phenomena of contrast."

The Lady. "What is the benefit of believing in, loving, or knowing God?"

Inayat Khan. "The belief in God kindles in man His love, and where the flame of love arises the knowledge of His being begins to unfold by itself. This awakens man from the slumber of ignorance, and gives a real happiness and joy that nothing else in life can give."

The Lady. "Then why do the awakened ones not awaken people in the world from the sleep of confusion?"

Inayat Khan. "Would you advise the awakening of little children whose only happiness is in slumber, and whose growth depends upon sleep? If they are kept up late they become ill, and are not so useful in the affairs of life as are grownup people. Childhood needs more sleep and the children must sleep. Such is the nature of the immature souls, they are children, however old they may appear. Their fancies, their joys, their delights are for unimportant things in life, as the life of children is absorbed in sweets and toys. Therefore those who are awakened walk slowly and gently, lest their footsteps may disturb the slumber of the sleeping ones. They only awaken on their way those whom they find changing sides. They are the ones to whom the travellers on the spiritual path give their hand quietly. It is for this reason that the spiritual path is called the mystical way. It is not unkind to awaken a few and to let many sleep, but on the other hand it is great kindness to let those slumber who require sleep."

The Lady. "Thank you, O Teacher, pray bless me."

Inayat Khan. "May God bless you."

THE ANNIVERSARY OF THE SUFI ORDER.

The Eighth Anniversary of the Sufi Order took place at the Khankah on the afternoon of Saturday, July 6th. In the absence of Admiral Hon. Sir Edmund Freemantle, the Chair was taken by the Rev. J. Pool. Among the distinguished guests were Mr. Robert Bridges, Lady Katharine Stuart, Mr. Yusuf Ali, C.B.E., Major and Mrs. Graham Pole, Mr. and Mrs. Loftus Hare, Shaikh and Mrs. Habib Ahmad, Mr. Coleman, Madame and Miss Nevada, etc.

A programme of Eastern Music was given by the Royal Musicians of Hindustan and members of the Sufi Order. After some interesting speeches had been made, the President said:—"I feel honoured to be in the Chair at the Anniversary meeting of the Sufi Order, for which I have a great sympathy. I knew Inayat Khan some years ago, when he first came to England, and I invited him to speak in my church at Woolwich. I have since then admired the broad outlook that the Sufis have on life, and have recognised the spiritual insight of Inayat Khan. The Sufi Order is doing great work in uniting East and West, which is of great importance to humanity at large." When thanking the Chairman and the speakers of the afternoon, and all present, Inayat Khan said:—"I should like to speak a few words, to give you an idea what the Sufi Order wishes to do in the world. We, the few members of the Order, related with each other in brotherhood

on the path of love and light, do not wish to add another community to the number of castes and creeds that already exist. We have formed this brotherhood to become the brothers of all. We have no rivalry with any religion, community or society. We are with all, our religion being the realisation of unity. Unity we see in all its aspects, within and without. This cannot be accomplished merely by study, therefore the Sufi leads a contemplative life which not only proves unity to his reason but his whole being becomes saturated with unity."

ACTIVITIES OF THE SUFI ORDER.

Miss Rosa Shirley has been appointed as Authoritative Representative of Religion. Lady Katharine Stuart and Mr. Eric Hammond have been elected as Honorary Members. The Lukab Doulat has been given to Miss Chadwick by the Pir-O-Murshid.

The Sufi Brotherhood has opened its membership from this day to every applicant free of charge. Those who are at one with the teachings and the objects of the order can apply for it. Any contribution for the furtherance of the cause will be thankfully accepted.

Miss Zohra Mary Williams visited the newly-formed Lodge at Harrogate, and had a warm welcome from the workers and members of the Lodge.

THE MUSIC SOCIETY.

The newly-opened Music Society which is working under the direction of Inayat Khan, assisted by Maheboob Khan, the Honorary Secretary, is working toward the higher ideals of life through music. Its aim is not only to exchange the music of East and West, but to discover the latent power of music in the way of healing. Researches are made by this society as to how the mental, moral, devotional and spiritual attainment may be achieved by the help of music. Experiments are made as to the effect of music on different temperaments, on animals and on birds.

The psychic, occult, and mystical value of music, and the mysticism of sound is discussed.

Fee of Membership for those living in town is five shillings. Members are entitled to attend all lectures and musicales given by the society free of charge. The fee for members living in the country is £1. They will receive a typed copy of every lecture given. Those who wish to learn Indian music, either in person or by correspondence, may apply to :—

MAHEBOOB KHAN,
Hon. Sec, Eastern Mus. Soc.,
86, Ladbroke Road,
London, W11.

OUR PICTORIAL SUPPLEMENT.

Our Pictorial Supplement this time is Mr. Khaja Ismail, Barrister-at-law, who was in the service of His Highness the Nizam of Hyderabad, and who has been in London for some time.

This bright young man has been ever active to serve the followers of Islam in every way. He has made every effort to break down the prejudice existing against Islam among those who are unaware of the truth of the teachings of the Holy Prophet, and whose minds are corrupted by the false representation of Islam made by its rivals. By so doing he helps humanity to be tolerant to the truth, the only religion, from whatever source it may come, that man may not be debarred from the free flow of spiritual bliss

which has come from time to time and has been expressed by the tongue of the great teachers, by building a wall around himself of the faith of his forefathers, thus confining himself in a narrow groove.

He is now working as Honorary Secretary of the Anjuman Islam, an institution which deals with the educational and social revival in the world of Islam. The Anjuman Islam has lately opened a class for the study of the Koran. As a very large portion of the British Empire consists of the followers of Islam, it is wise for every Briton to have the knowledge of Islam which in point of fact completes Christianity.

Mr. Khaja Ismail has been an Honorary Member of the Sufi Order for some time, and has proved himself to be a most useful worker and a sincere friend.

THE BIRTH OF THE NEW ERA.

The great suffering that mother earth is passing through in these times, and the blood that is staining the soil of the world is not in vain from a seer's point of view; it signifies the birth of a new era which promises new life and a new world. As to the question whether it will be better or worse, it is plain enough to understand; for when the worst has happened, there cannot be anything beyond that. The worst condition ends the cycle and the new cycle must necessarily begin better. The new era brings good tidings to the hearts that have endured all this suffering, the like of which cannot be traced in the world's history. Many would have ended their lives had they known beforehand what they would have to go through. There are some who perhaps have not felt it in the least, but as there are rocks and stones that are unconscious of what is going on around them, they need not be counted. Joy and sorrow are for the living, those who appear to be living, but are as dead, have in this no gain or pain. One wonders to what end all this is going on? If we look back now with a clear sight and with a true sense of justice, we shall surely accuse ourselves as individuals, as communities, as nations and as races, that we have in the way of selfishness gone from bad to worse. When we meet with a trial that has stirred up not only the world, but has churned the spirit of the whole world, we see that out of this must come the essence, which is wisdom. When we look back and see our follies, we may not yet be ready to confess, but our conscience is no longer unaware of our sins in the past. There is not one religion in this world whose followers are not in revolt against their leaders on the path. This shows that something is wrong somewhere. Religion has gradually lost its truth, and has remained in name only.

People have fought in vain about the names and lives of their saviours. Instead of uniting with each other in the truth that is taught by every teacher and that can be traced in all religions, they have confined themselves in communities and have called each other pagan and heathen, claiming that theirs is the only scripture, and their place of worship the only abode of God.

When we look at racial distinctions we see that the hatred existing in one race against another has always increased with civilisation. The colour prejudice, class distinction, the difference of Eastern and Western, and the dominion of one sex over the other are not yet out of sight, but ever more on the increase.

When we look at the nations we see how they have clenched their teeth and doubled their fists at each other for many years, and how all this has culminated in the present great national catastrophe, which has caused the loss of numberless lives, the expenditure of vast wealth, and the loss of

much time. When we see how commerce has prospered with the increase of competition, having money as its sole object, we see that it has demoralized the world, and has brought to an end all friendship and relationship.

When we look at education, however greatly it has progressed during the past centuries, it has always overlooked the knowledge of the soul's purpose, the only thing worth while in life. It has qualified man to become selfish to the best of his ability and to get the best of another. Art has lost its freedom of grace and beauty, since its reward depended upon the approval of the heartless and sightless, and science has degenerated every day for the very reason that the scientist limited his sight to the objective world and denied the existence of the life which is beyond perception, and because of constant striving after material inventions which, in absence of the higher ideal, have led him to carry out such selfish ends that to-day have set the world on fire. A thoughtful man is beginning to sense this even from now, but those under the present spell of destruction are unaware as yet of all this. They will know it later when the clouds of gloom have dispersed and their hearts are clear, and when their minds have become sober from this intoxication to be able to think and to understand.

The races in the coming era will mix, every day more and more, developing finally into a worldwide race. The nations will develop a democratic spirit and will overthrow every element that embitters them against each other. Nations will group themselves in alliances, and will grow into a world alliance of nations, so that no nation may be oppressed by another, but all work with harmony and freedom for a common peace. Science will probe the secrets of the life unseen, and art will follow nature closely. The people of all classes will draw nearer, and a spirit of equality will be seen everywhere. The caste system will vanish and communities will lose their exclusiveness, all mingling together in one human brotherhood. The religions will draw closer to each other and their followers will be tolerant to one another. In the house of worship of one religion the followers of another will be able to offer their prayer, until the essential truth will become the religion of the world of humanity, when diversity of religions will be no more. Education will culminate in the study of human life, and on that basis learning will develop. Trade will become more universal, and will be arranged on the basis of a common profit, labour will stand side by side with capital on an equal footing.

Titles will have little importance, signs of honour will become conspicuous, orthodox faiths and beliefs will become superstitions, and ritual and ceremony will become as play. Woman will become every day free in all aspects of life, married women will be called by their own name and the sons and daughters will be called by the name of their town, city or nation, instead of family. No work will be considered menial, no position in life will be humiliating, everybody will mind their own business and will converse with each other without introduction. The husband and wife will be as companions, independent and detached. The children will follow their own bent. Servant and master will be so only during the time of work. The feeling of superiority and inferiority among people will vanish. Medicine will fulfil the purpose of surgery, and healing will take the place of medicine. New ways of life will come to manifestation; hotel life will predominate over home life. Grudges about relatives, complaints about servants, finding fault with the neighbours will all cease to exist, and the world will continue to improve in all aspects of life until the day of Kayamat, when all vain talk will cease, but everywhere will be heard the cry, Peace, peace.

SUFİ TEACHINGS.

(1) "There is One God, the Eternal, the Only Being; none else exists save He."

The God of the Sufi is the God of every creed, and the God of all. Names make no difference to Him, Allah, God, Dieu, Khuda, or Bhagwan; all these names and more are the names of his God, and yet to him God is beyond the limitation of name. He sees his God in the sun, in the fire, in the idol which diverse sects worship, and he recognises Him in all forms of the universe, yet knowing Him to be beyond all form. God in all, and all in God, He being the Seen and the Unseen, the Only Being. God to the Sufi is not only a religious belief forced upon him, but the highest ideal the human mind can conceive.

The Sufi, forgetting the self, and aiming at the attainment of the Divine Ideal, walks constantly all through life in the path of love and light. In God the Sufi sees the perfection of all that is in the reach of man's perception, and yet knows him to be above human reach. He looks to him as the lover to his beloved, and takes all things in life as coming from Him, with perfect resignation. The Sacred Name of God is to him as medicine to the patient, the divine thought is the compass by which he steers the ship to the shores of immortality.

The God Ideal is to a Sufi as a lift by which he raises himself to the eternal goal, the attainment of which being the only purpose of life.

(2) "There is One Master, the Guiding Spirit of all Souls, Who constantly leads His followers towards the light."

The Sufi understands that although God is the source of all knowledge, inspiration, and guidance, yet man is the medium through whom God chooses to impart His knowledge to the world, through such a man who is a man in the eyes of the world, but God in his consciousness. It is the mature soul that draws blessings from the Heavens, and God speaks through that soul. Although the tongue of God is busy speaking through all things, yet in order to speak to the deaf ears of many among us, it is necessary for Him to speak through the lips of man. This is seen in all periods of history in all ages. Shiva, Buddha, Rama, and Krishna, on the one side, and Abraham, Moses, Christ and Mahommed on the other, and many more, known and unknown, have been examples of the master who lives the life of God in human guise. In other words, their human guises are the various coats worn by the same person, who appeared different in each, yet was one and the same person.

Those who saw the person, and knew Him, recognised Him in all His guises. Those who did not see the person, but recognised the coat, went astray.

As people separated themselves from one another, clinging to the personality of the teacher, claiming for him superiority over other teachers, and degrading the teacher held in the same esteem by others, so all the religious wars and splits among the children of God have been caused. The Sufi recognised the person and not the guise, and saw one teacher only in all the different names and forms coming constantly to awaken humanity from the slumber of this life of illusion, and to guide man onward towards divine perfection. As the Sufi progresses in this view, he recognises his Master, not only in the Holy Ones, but in the wise, in the foolish, in the saint and in the sinner, and has never allowed to disappear from his sight the Master Who is One alone, and the only One Who can be and Who ever will be.

(3) "There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader."

The Sufi, when the eye of his soul is opened, and his sight is keen, reads in the manuscript of nature the divine law, which has been read from the same source, and taught by the teachers of humanity to their followers. Though language does not suffice to express the inner truth, yet what little of it could be expressed in words has been inscribed by the pen and handed down to posterity from time to time as a holy book.

Men have fought and disputed over the authenticity of these books, and would not accept any other book of similar character, clinging thus to the book and losing the sense of it have formed diverse sects. The Sufi has in all ages respected all such books, and has traced in the Vedanta, Zandavasta, Kabala, Bible, Koran, and all other sacred scriptures the same truth which he reads in the incorruptible manuscript of nature, the only holy book, the perfect and living model that teaches the inner law of life; all scriptures before nature's manuscript are as little pools of water before the ocean. To the eye of the seer every leaf of the tree is a page of the holy book that contains Divine Revelation, and he is inspired every moment of his life by constantly leading and understanding the holy script of Nature.

(4) "There is one religion, the unswerving progress in the right direction toward the ideal which fulfils the life's purpose of every soul."

Religion in the Sanscrit language is termed Dharma, which means duty. The duty of every individual is his religion. "Every soul is born for a certain purpose, and the light of that purpose is kindled in his soul." (*Sadi*). This explains why the Sufi allows with tolerance everyone to have his own path, and does not compare the principles of others with his own, but allows freedom of thought to everyone, since he himself is a freethinker. Religion, in the conception of a Sufi, is the path that leads man toward the attainment of his ideal, worldly as well as heavenly. Sin and virtue, right and wrong, good and bad are not the same in the case of every individual, they are according to his grade of evolution and state of life. Therefore to a Sufi, the name of the religion, or the place of worship is unimportant, all places are sacred enough for his worship, and all religions convey to him the religion of his soul. "I saw thee in the sacred Kaba and in the temple of the idol also thee I saw."

(5) "There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice."

Man spends his life in the pursuit of all that seems to him profitable for himself, and when so absorbed in self interest he loses in time even track of his own interest. Man makes laws to suit himself so that he can take the best of another, and this he calls justice; he only recognises injustice when it is done to him by another. He therefore can never lead a peaceful and harmonious life with his fellow men until the sense of justice is awakened in him by a selfless conscience. As the judicial authorities of the world intervene between two persons who are at variance, knowing that they have a right to intervene when the two parties in dispute are blinded by personal interest, so the Almighty Power intervenes in all disputes however small or great. It is the law of reciprocity that saves man from being exposed to the Higher Powers, as a considerate man has less chance of being brought before the court. The sense of justice is awakened in a perfectly sober mind that is free from the intoxication of youth, strength, power, possession, command, birth, or rank. It seems a net profit when one does not give but takes, or when one gives less and takes more, but in either case there is a greater loss than profit in reality, for every such profit spreads a cover over the sense of justice within, and when many such covers have veiled the sight, man becomes blind even to his own profit. It is like

standing in one's own light. "Blind here remains blind in the hereafter."

There are different laws taught by different religions, teaching how to act harmoniously and peacefully with one's fellow men, but they all meet in this one truth, "Do unto others as thou wouldst they should do unto thee." The Sufi in taking a favour from another enhances its value, and in taking measures from another he makes allowance. In taking measures against some one he leaves a margin knowing that selfishness plays a part in it, and in making a favour he adds to the extent he should make.

For the renunciated a life in the forest is suitable, for the beneficent a life of seclusion is needed, but for those who live in the worldly struggles a right sense of reciprocity is necessary.

(6) "There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God."

The Sufi understands that the one life emanating from the inner Being is manifested on the surface as the life of variety, and in this world of variety man is the finest manifestation, who can realise in his evolution the oneness of the inner being even in the external existence of variety. But he evolves to this ideal, which is the only purpose of his coming on earth, by uniting himself with another. Man unites with others in the family tie which is the first step in his evolution, and yet families in the past have fought with each other, and have shown vengeance to one another for generations, each considering at the time theirs to be the only true and righteous cause. Man to-day shows his evolution in uniting with his neighbours, fellow citizens, and even developing within himself the spirit of patriotism for his nation. He is greater in this respect than those in the past, and yet men so united nationally have caused the present catastrophe, which has no parallel in history, and this will be regarded by the coming generations in the same light in which the family feuds of the past are regarded by us to-day. There are racial bonds which widen the circle of unity still more, but it has always happened that one race has looked down on the other. The religious bond shows a still higher ideal in man. But it has caused diverse sects which have opposed and despised each other for thousands of years and have caused so many splits and divisions among men. Even in such wide scopes of brotherhood the germ of separation exists, and however widespread the brotherhood may be, as long as it separates man from man, it cannot be a perfect brotherhood. The Sufi, realising this, frees himself from national, racial, and religious boundaries, uniting himself in the human brotherhood, which is void of the differences and distinctions of class, caste, creed, race, nation, or religion and unites mankind in the universal brotherhood.

(7) "There is one moral, the love which springs forth from self-denial and blooms in deed of beneficence."

There are moral principles taught to mankind by various teachers, by many traditions, one differing from the other, which are as separate drops coming out of the fountain, but when we look at the stream that on falling turns into several drops we find that there is but one stream. There are many moral principles, as many drops falling from the fountain, but there is one stream that is at the root of all, and that is love. It is love that gives birth to hope, patience, endurance, forgiveness, tolerance, and to all moral principles. All deeds of kindness and beneficence take root in the soil of the loving heart. Generosity, charity, adaptability, an accommodating nature, even renunciation are the offspring of love alone. The great, rare and chosen beings, who for ages have been looked up to as ideal in the world are the possessors of hearts kindled with love. All evil and sin come

from the lack of love. People call love blind, but love in reality is the light of the sight. The eye can only see the surface, love can see much deeper. All ignorance is the lack of love, as fire when not kindled gives only smoke, but when kindled the illuminating flame springs forth. So it is with love; it is blind when undeveloped, but when its fire is kindled the flame that lights the path of the traveller from mortality to everlasting life springs forth, and the secrets of earth and heaven are revealed to the possessor of the loving heart, and the lover has gained the mastery over himself and others, and he not only communes with God but unites with Him. "Hail to thee, then, O love, sweet madness! Thou who healest all our infirmities! Who art the physician of our pride and self-conceit! Who art our Plato and our Galen!" *Rumi*.

(8) "There is one Object of Praise, the beauty which uplifts the heart of its worshippers through all aspects from the seen to the unseen." "God is beautiful and He loves beauty." (*Koran*).

This explains that man who inherits the Spirit of God has beauty in him and loves beauty, although that which is beautiful to one is not beautiful to another. Man cultivates the sense of beauty as he evolves and prefers the higher aspect of beauty to the lower. But when he has observed the highest vision of beauty in the unseen by a gradual evolution from praising the beauty in the seen world, then the whole existence becomes to him one single vision of beauty. Man has worshipped God, beholding the beauty of sun, moon, stars and planets, he has worshipped God in plants, in animals, he has recognised God in the beautiful merits of man and he has with his perfect view of beauty found the source of all beauty in the unseen from whence all this springs, and in whom all is merged. The Sufi realising this worships beauty in all its aspects and sees the face of the beloved in all that is seen, and the beloved's spirit in the unseen, so wherever he looks his ideal of worship is before him. "Everywhere I look, I see thy winning face." "Everywhere I go, I arrive at Thy dwelling place."

(9) "There is One Truth, the True Knowledge of our being, within and without, which is the essence of all wisdom."

Hazrat Ali says: "Know thyself, and thou wilt know God."

It is the knowledge of self which blooms into the knowledge of God. Selfknowledge answers such problems as "From whence have I come?" "Did I exist before I became conscious of my present existence on earth? If I existed, as what did I exist? Did I exist as an individual such as I now am, or as a multitude, or as an insect, bird, animal, spirit, Jinn, or Angel? What happens after death, the change to which every human creature is subject? Why do I tarry here a while? What purpose have I to accomplish here? What is my duty in life? In what does my happiness consist, and what is it that makes my life miserable?"

Those whose hearts have been kindled by the light from above begin to ponder over such questions, but those whose souls are already illumined by the knowledge of the self understand them. It is they who give to individuals or to multitudes the benefit of their knowledge, so that even men whose hearts are not yet kindled, and whose souls are not illumined, may be able to walk on the right path that leads to perfection. It is therefore that the people are taught in various languages, in various forms of worship, in various tenets in different parts of the world, the one and the same truth in divers aspects to suit the people and time. People, not understanding this, mocked at the faith of each other condemning others to hell, and considering theirs to be the only true faith. The Sufi recognising the knowledge of self as the essence of all religions traced in every religion, the same, truth, and has regarded all as one.

The Sufi by understanding the self realises as Christ did that "I and my Father are One." The difference between creature and Creator remains on his lips, not in his soul. This is what is meant by union with God; it is in reality the dissolving of the false self in the knowledge of the true self which is divine, eternal, and all pervading. "He who attaineth union with God his very self must lose." *Amir*.

(10) "There is one path, the annihilation in the unlimited which raises the mortal to immortality, and in which resides all perfection."

"I passed away into nothingness—I vanished; and lo! I was all living."

All who have realised the secret of life understand that life is one, but that it exists in two aspects. First, as immortal, all pervading and silent life, and secondly, as mortal, active and manifest in variety. The soul being of the first aspect becomes deluded, helpless, and captive by experiencing life in contact with the mind and body which is of the next aspect.

The gratification of the desires of the body and fancies of the mind do not suffice the purpose of soul, the purpose of which is undoubtedly the experience of its own phenomena in the Seen and the Unseen, but the inclination of it is to be itself and not anything else.

When delusion makes it feel that it is helpless, mortal and captive, it finds itself out of place. This is the tragedy of life that keeps the strong and weak, the rich and poor, all dissatisfied, constantly looking for something they do not know! The Sufi realising this takes the path of annihilation and by the guidance of a teacher on the path he finds at the end of this journey that the destination was himself. "I wandered in the pursuit of my own self, I was the traveller and I am the destination." *Ekbal*.

SUMA.

THE MUSIC OF THE SUFIS.

It is very well known to all who have any knowledge about Sufis and Sufism that music plays a great part in their spiritual attainment. The Chistis, a particular school of Sufis in India, take a special interest in music, they call it "Gizai-ruh," the food of the soul, and they listen to the Kawali, the special songs sung at their Suma, the contemplative musical assembly. It seems as if some potent life were there that is rarely met with elsewhere, the atmosphere is charged with magnetism, harmony and peace emitted by the illuminated souls present. The Shaikh, the teacher, sits in the midst, and the other Sufis sit around him, and invoke one after the other the sacred names of God, and repeat suras of the Koran turn by turn. This is an introduction which tunes the hearts of each one present to its proper pitch, the hearts that are already prepared by Zikar, the esoteric contemplation.

Their way of contemplation sets the heart to rhythm, which makes even the circulation of the blood regular and the pulsation and whole mechanism of the body becomes rhythmic. When mind is also set to rhythm with its awakened response to tone, the Sufi's whole being becomes musical. This is why the Sufi can harmonise with each and all. Music makes all things in the world living to him and makes him alive to all things when he begins to realise how life is dead to many in the world, and how many are dead to life.

There are different grades of progress, and the verses that are sung by the Kawals are also of different kinds. Some verses are in the praise of the beauty of the ideal which Sufis in the grade of "Fana-fi-Shaikh" enjoy. In this grade are those who see the Divine Immanence in the ideal walking

on earth. There are verses that speak about the high merits of the personality of the ideal that is in name and not in form, which appeals to those which are in the grade of "Fana-fi-Russul," who have not seen the ideal, neither have they heard his voice, but have known and loved the ideal that exists only in their knowledge.

Then there are verses that speak about the ideal beyond name and form. To these verses those in the grade of "Fana-fi-Allah" respond, those who are conscious of their ideal Who is beyond name and form, qualities and merits, Who cannot even be confined in knowledge, Who is beyond limitations. Sometimes the coming of the ideal is pictured in the verses, the sweetness of voice, the beauty of countenance, and the grace of movement, the praise, merits, qualities, and winning ways of the ideal, the vanity, tyranny, indifference, and heartlessness of the ideal. There are verses also that picture the lover in love, his agony in separation, his caution in the presence of the beloved, his humility, his envy and rivalry, and all the natural vicissitudes of a lover. It is poetry, music, and art combined. It is not a simple song, it creates the whole vision in the realm of music before the mind of a Sufi which is capable of visualising it against positive environments. In other words the Sufi produces his ideal vision in his imagination by the help of music.

In the Kawali the nature of love, lover and beloved is expressed. In this the poetry of the Sufi excels the love poems known to the world, for in it is revealed the secret of love, lover and beloved, the three in one. Apart from the philosophy of the whole being, one can see the delicacy and complexity of their poems, rich with conventions and adorned with metaphor. Hafiz, Shamstabriz, Jami, and many others among Sufi poets, have expressed the secret of the inner and the outer being in the terminology of love.

The Kawals, the singers, sing these verses distinctly, so that every word may become clear to the hearers, that the music may not hide the poetry, and the Tabla players that accompany the singers emphasize the accents and keep the rhythm evenly, so that the being of the Sufi already set to music joins with the rhythm and the harmony of the music. At this meeting the condition of the Sufi becomes different, his emotional nature at that time has its full play, his joy and feeling cannot be explained, language is inadequate to express them. This state is termed "Hal" or "Wajad," the sacred ecstasy, and is regarded with respect by all present in the assembly. Wajad means presence and Hal condition.

This state of ecstasy is not different from the natural condition of man when touched on hearing a kind word spoken, or moved to tears either on separation from the one he loves, or on the departure of his object of love, or when overjoyed on the arrival of his long expected beloved.

In the case of a Sufi the same feeling becomes sacred, his ideal being higher. A pilgrimage is the same as an ordinary journey, the only difference being in the aim; in a journey the aim is earthly, whereas the pilgrimage is made for a sacred purpose. Sometimes on hearing music the Sufi is seen to be deeply touched, sometimes his feeling finds vent in tears, sometimes his whole being, filled with music and joy, expresses itself in motion, which in Sufic terms is called "Rakhs."

When man analyses the objective world and realises the inner being, what he learns first and last is that this whole vision of life is created of love, love itself being the life all in time will be absorbed in it.

VERSES OF SHAD.

God be praised, I am happy in the love of my Beloved.

A Sufi am I, free alike from both heresy and orthodoxy. Self-denial is in reality the assertion of the true self. It made me realise the within and without as one.

My soul has become a bird of paradise since it hath come in at-one-ment with the whole being.

The soil of my heart watered by the dew of my tears has become fruitful.

The thought of you and me has not yet been lost from my memory, which keeps the flame of love still burning in my heart.

Love taught me to admire all that is of the beloved, though I have learnt no further than Alif.

By the mercy of God I probed the depth of life and heard a voice from within say, "Bravo, O Shad, Bravo."

Interpretation from the Persian.

Repent not, for repentance is in vain,
 And what is done is done;
 Why shouldst thou reckon of me and all my pain?
 For what is done is done.
 They said to Her,—Behold him—he is dead!
 How did he lose his life, unhappy one?
 O bury him deep in the grave, She said,
 For what is done is done.
 This is the pain of love that I have caught,
 And what is done is done;
 A thousand remedies avail me naught,
 And what is done is done.
 For love I gave the honour of my name,
 And good and evil are to me as one;
 Let all the world chastise me with its blame,
 For what is done is done.
 The dust of Taban we could find no more;
 But yet nor rest nor respite hath he won;
 His breath, his soul floats round thee as before,
 And what is done is done.

From the Urdu of *Taban*.

J.D.W.

BOOK REVIEWS.

LOVERS' GIFT AND CROSSING. Sir Rabindranath Tagore. Macmillan and Co.

The lovers of Sir Rabindranath Tagore's art will find a renewed delight in this volume of poems in verse and prose, the grace and fragrance of which has an inwardness, a sweetness and limpidity like the tone of the Eastern musical instruments. The finish and smoothness of their English makes it easier for English readers to recognize their mystical import.

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This charming volume of short stories will find many readers. They are pictures of home life in Bengal, painted by those whose life it is, tales of the domestic affections, some, such as the story from which the book is named, others ("My Fair Neighbour," "The Supreme Night") ironically humorous. Those to whom they are not accessible in the original Bengali will be glad to have them in the English version made with Sir Rabindranath Tagore's perfect mastery.

SOME SUGGESTIONS IN ETHICS. Bernard Bosanquet, D.C., LL.D. Macmillan and Co.

Those who reflect upon such questions as the value to be assigned to the claims of one's self and of others, the relative importance in the world of the few great ones or the undistinguished many, the reality of evil as showing the impossibility of a perfect world, retributive punishment, will find much to help them in Dr. Bosanquet's "Suggestions", given from the standpoint of philosophical reason. The author upholds the "values," beauty, goodness, kindness above the claims of individuals, thus pointing to the way and practice of idealism. The chapters on "Unvisited Tombs" and "Are we hard enough on stupidity?" we thought particularly interesting.

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The Sufi Order depends mainly for the maintenance of its work on donations, which are assigned to the following three funds:—

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It is not unknown to our members, friends and sympathisers that since the year 1910 Inayat Khan has borne the Sufi Message throughout the Western world, and has since then carried on the work by his own unaided efforts.

As the movement is spreading far and wide, expenses are on the increase. A fund therefore has been started, open to free-will offerings from those who have the Cause at heart. Nazar Nayaz is entirely devoted to the Life's Mission of the Pir-O-Murshid, that his path may be made easy in bearing the message of truth throughout the world.

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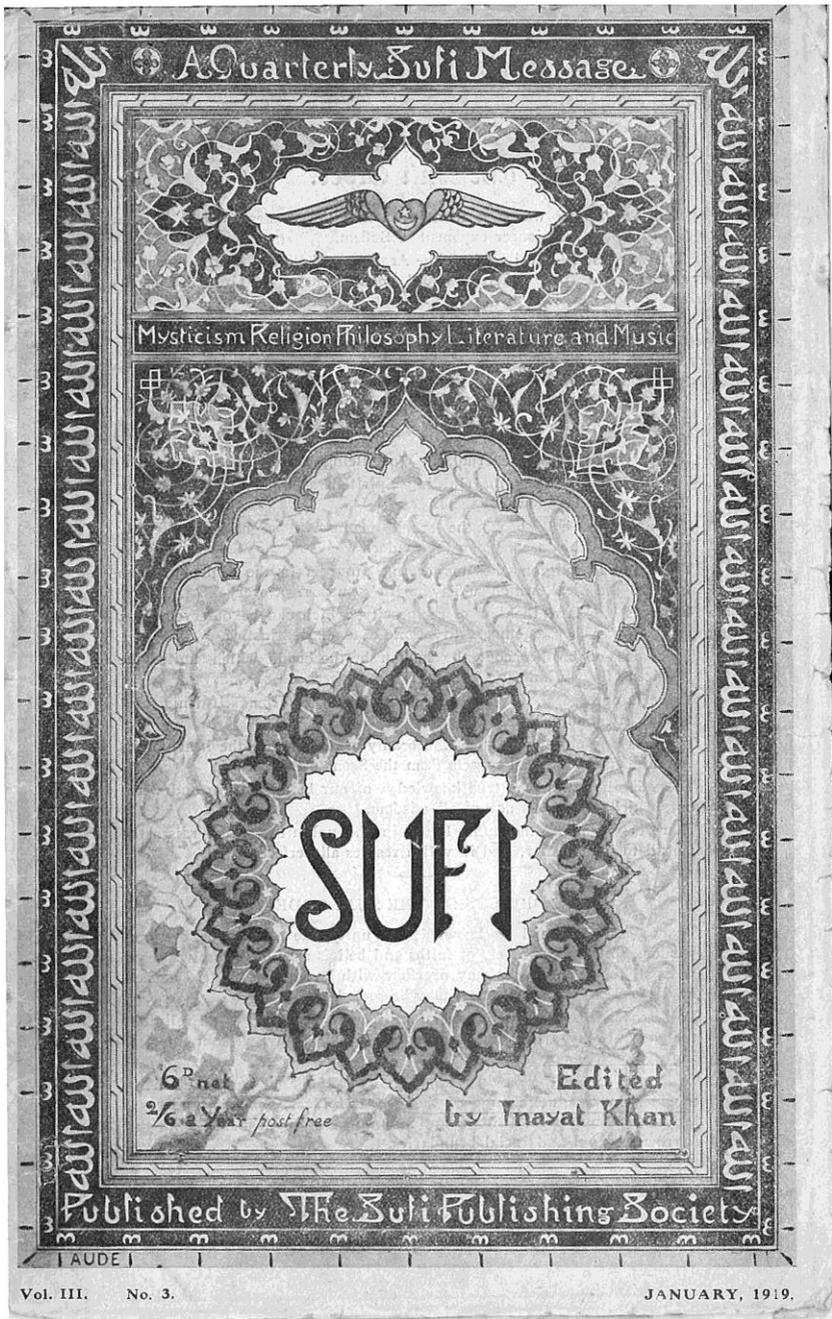
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The Sufi Order.

The *Sufi Order* was first introduced into the Western World in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none else exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation in the unlimited which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the variety of faiths and beliefs may of themselves cease to exist, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas, that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

“ The Sufi.”

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THE MAN AND THE GENTLEMAN.

While man mocks at and makes fun of another,
The gentleman is unmoved, serious and quiet.
While man complains of the faults of his fellow man,
The gentleman understands and weighs man in his mind.
While man lays bare the weakness of another,
The gentleman covers it with the veil of his graciousness.
While man does not mind causing disturbance to another,
The gentleman takes care lest he may hurt any man.
While man tries to take all comfort for himself,
The gentleman thinks first of his neighbour.
While man has done some great thing and boasts of it with pride,
The gentleman covers it beneath the mantle of his modesty.
While man takes offence at the slightest cause,
The gentleman is polite in every situation in life.

THE MAN AND THE WISE MAN.

While man falls back through his follies in life,
The wise man becomes more wide awake at every fall.
While man expresses his opinion heedlessly,
The wise man first thinks what effect it will have upon another.
While man judges another from his own moral standard,
The wise man looks also at the point of view of another.
While man rejoices over his rise and sorrows over his fall,
The wise man takes both as the natural consequences of life.
While man blames another for causing him harm,
The wise man first takes himself to task.
While man bemoans his most miserable past,
The wise man endeavours to better his present and future.
While man collects a fortune that he must one day relinquish,
The wise man collects such a treasure that will last with him for ever.

THE MAN AND THE HOLY MAN.

While man worries and cares about to-morrow,
 The holy man lays his trust in Providence.
 While man becomes disturbed and confused over misfortune,
 The holy man is calm and resigned to the will of God.
 While man gives in to the temptations of evil,
 The holy man keeps steady on his path.
 While man is vexed and bitter with another,
 The holy man recognizes and respects the divine spirit in all.
 While man takes to himself the credit for the good he has done,
 The holy man attributes the all good to God.
 While man is in pursuit of the passing joys of life,
 The holy man strives after everlasting bliss.

THE MAN AND THE SUPERMAN.

While man reasons out the happenings of life,
 The superman touches the cause of each cause.
 While man looks at the outside of all things,
 The superman knows the secret of their nature.
 While man sees form and feature in another,
 The superman sees through the soul of man.
 While man depends solely on external sources,
 The superman works with the power of his will.
 While man cannot manage his own affairs properly,
 The superman masters the affairs of the world.
 While man gets the reward and punishment for his deeds,
 The superman rises above heaven and hell.
 While man becomes subject and surrendered to mortality,
 The superman lives forever unconquered by death.

ACTIVITIES OF THE ORDER.

Miss Rose Shirley has been elected Financial General Secretary, and Mr. Glaser has been elected to act as Auditor of the Sufi Order.

SUFI CLUB. —A Sufi Club has been formed, with the intention of holding social receptions and of promoting the universal brotherhood by establishing a cord of friendship between people of all shades of thought. Md. Ali Khan is the Secretary, and Mrs. De Boerr is treasurer. Membership in the club is open to non-members as well as to members. Monthly receptions will be held on the first Sunday in the month, members are entitled to attend these and to bring one friend. There will also be four dinners in the year.

Mr. Marmaduke Picktall has been elected an honorary member of the Order.

THE SUFI CONVENTION

The Sufi Convention was held during the last week in September and lasted five days.

REPORT OF THE SUFI ORDER

READ BY MISS GOODENOUGH

The conditions of the time limit the field of our endeavours, and we have therefore in this past year consolidated our work, preparatory to extending it over a wide area.

We have been successful in arranging lecturing tours for Murshid, in connection with other societies. This, perhaps has not given any immediate positive result, but it has made known the thoughts and objects of our blessed order, and it has made them known through Pir-O-Murshid himself, which is no inappreciable benefit. Pir-O-Murshid's lectures made a great impression upon his hearers, and we receive many letters from all parts of the country, asking him to come among them again. As the Sufi message does not seek to establish a community to be added to the many existing communities, for the most part in the name of religion in conflict with one another, Pir-O-Murshid thinks that whether people join the Sufi Order or not does not matter. If by his message anyone can be helped morally, socially or spiritually, or if anyone can recognize the human brotherhood, he thinks his mission fulfilled without there being any necessity that everyone should be attached to the circle of his mureeds.

A good deal of literature has been spread and scattered during Murshid's tour. We occasionally receive letters from people who become members. We have formed a correspondence circle, by the means of which the mureeds who live at a distance have the like benefit as the members at Khankah.

The constitution of the Order has been strengthened by an efficient organization and the lines have been laid down on which its work should progress, and steps are being taken to ensure official recognition.

A trust has also been formed to hold and manage property belonging to the Order and for all financial matters. It is hoped that by this Pir-O-Murshid will be relieved of many practical concerns to which hitherto, as matters have stood, his attention has been given, even to their smallest details.

By the work of the past year the Sufi Order now stands upon a firmer footing, while wider circles in England have heard Pir-O-Murshid's message, and we trust with full confidence that at the moment when peace comes our blessed cause, which is now putting forth these small roots and shoots, will rapidly unfold and flourish and spread from one end of the world to the other.

REPORT OF THE SUFI SOCIETY.

READ BY MISS WILLIAMS

We are thankful to tell our members that, in spite of the present difficult times, we have been able to advance our work in England.

The lectures and classes have been carried out throughout the year without any break, and lectures have been arranged for Pir-O-Murshid in various places. Several friends have kindly given lectures for us.

We ask our members, friends and sympathisers to contribute to our library or lend for a fixed period any books which they would like to share with the rest of humanity. We are open to accept any small contribution towards buying new books which are greatly needed in our library.

The Sufi Publishing Society has been able to bring out regularly the Sufi Quarterly Magazine.

Murshid has scattered the seed of his message in different places. Lodges have been started in Harrogate, Brighton, Tottenham, Luton and Southampton. It is our earnest desire that the seed sown may flourish, and that the garden of the Sufi Order may bloom all over the world.

The weekly receptions have been carried on all through the year, and our Anniversary was celebrated on July 5th. In the absence of Admiral Sir Edmund Freemantle, the Rev. John Pool presided, and speeches were made by several of the guests. The closing address was given by the Pir-O-Murshid, who said :—"By the help and good wishes of friends the work last year has been carried on successfully, and we hope that Providence will favour us and help us to carry out our blessed movement in England."

QUESTIONS ANSWERED BY PIR-O-MURSHID.

"I find on the back of the 'Sufi Magazine' a statement to the effect that the Order accepts no revealed book except the book of Nature. I have come across a great many Sufis in the East, and have read a great deal of Sufi literature from early times, and I have never yet heard of any Sufism which was not definitely Islamic, nor of any Sufi who did not accept the Koran as the final Revelation. That is why I was led to believe that in joining a Sufi community I was associating with Muslims, of my own religious faith. . . . Is the Sufi Order really Muslim—or, to put it in the strictest terms, Mohammedan?"

"There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader". The Koran from beginning to end points to nature as the testimony of the truth it contains. The seers to whom the truth has been revealed have read it in the book of nature. So far from not accepting the Koran, we are ready to recognise scriptures that others disregard.

As to the Sufi literature, there has never been any book which a Sufi is bound to follow, and all Sufis, among them the shining ones, such as Attar, Shams Tabriz, Rumi, Sa'adi and Hafiz have expressed their free thought with a complete liberty of language.

To a Sufi revelation is the inherent property of every soul, which has worked through all stages of the world's evolution and developed in every state of individual evolution. It is, to a Sufi, an unceasing flow of the divine stream, which has neither beginning nor end.

We do not shut ourselves off from any community, but are ready to unite with all and any, for within we are already united in the Infinite.

Our Order is composed of truth-seeking people of different faiths and beliefs, who are not in any way obliged to give up the faith or belief they may have nor to accept a certain faith or belief, nor are they, if they have none, compelled to adopt one. As long as all tread in harmony in the path of love and light no member of the Order is concerned to enquire into the faith of any other. It is not intended that all members of the Order should label themselves followers of a certain faith; the members of the Order may keep whatever faith or belief they have. It is not even required of them that they should all call themselves Sufi. With regard to teaching, for a certain way they are, of course, guided by the Murshid, but, after that is passed, they each have their own path and are master of their path.



MISS ROSE BENTON.

ON CONCENTRATION AND EFFICIENCY.

The world is like a dome in which every thought sent out comes re-echoing back to the sender—and the whole of man's life may be said to consist simply of the revelations of his own thoughts.

We are all apt to treat our thoughts and imaginations as coming we know not whence, and going we know not whither; and we are apt, moreover, to consider them of little importance. But in point of fact a thought is actually full of life, it is a being generated by the mind—it may be an angel with the beauty and miraculous power of an angel, or it may be a devil of destruction.

An expert thief is worth a thousand thieves; his mind is an army of thoughts equal to an army of thieves. In the same way a saint is upheld and fortified by an army of saints. It is, in fact, upon our thoughts that the whole mechanism of our life depends. Sooner or later we show ourselves to be as we think—and the great man is he who is the conscious architect of his own mind and shapes it towards a definite aim.

To be able to do at will what he wishes to do—therein lies the secret of the master of life. To control thought, to purify it, to strengthen it and to propel it in the right direction must be the aim of all who wish to rise to the full extent of their own powers. And this strengthening of thought can be attained only by concentration, but also it can be attained by all.

To the East, the science of concentration has been studied for centuries—it has been studied from the ideal and also from the practical point of view. The passive East has indeed learned many things from the West; and now at last the West realizes that there are treasures of practical human knowledge stored up in the East of which the West knows but little. It is a privilege to meet a teacher who is willing to give freely of his knowledge. It is a privilege to meet a teacher who believes that inherited wisdom should not be selfishly guarded, but should be spread for the benefit of all mankind—and such a teacher is Inayat Khan.

BY A PUPIL OF INAYAT KHAN.

OUR PICTORIAL SUPPLEMENT.

Our Pictorial Supplement this time is the portrait of Miss Rose Benton, who is an initiate in the Sufi Order, and an ardent student of Indian Music. Her interest in Raymond Duncan's system of Greek rhythmic movements first opened up in her the appreciation of beauty in movement, and showed to her what a human being lacks by his ignorance of this subject, and what is added to the personality by a knowledge and practice of it.

Ras Leela, the dance of Krishna, and the Tandava Nrutya of Shiva both prove the fact that how greatly the beauty and grace of movement is needed to produce grace and beauty in the higher aspect of human personality. It is this which led Miss Benton to appreciate the music of the East, the sole motive of which is based on the expression of beauty, and this interest created in her soul a hunger for the knowledge of Sufism which is the religious philosophy of love, harmony and beauty. This gradual progress in her interest has taken up the life of Miss Benton in the cultivation of beauty in body, mind and soul.

INTELLECT AND WISDOM.

There are two aspects of intelligence, intellect and wisdom. Intellect shows in an infant from its birth when he begins to be curious about all he sees, then by storing in his mind the various forms and figures seen recognises them as an addition to his knowledge of variety. Man thus gathers the knowledge of numberless forms of the whole world in his mind and holds them, some of which stand out luminously and predominate over and cover others. He also retains those forms which are interesting. The nature of forms is to overpower one another in proportion to their material concreteness. The more concrete they are the more luminous they appear, so the intellectual person takes an interest in their variety and law of change, and as knowledge is the food of the soul he at least becomes increasingly interested in the knowledge of names and forms and calls it learning. This becomes his world, although it gives him neither a sense of unchanging comfort, nor does he thereby gain an everlasting peace.

Wisdom is contrary to the above named knowledge, which comes with maturity of soul, and which opens up the sight to view the similarity between all things and beings as well as unity in names and forms. The wise man sees through the spirit of all things, he sees the human in the male and female, and the racial origin which unites nations, and he sees the human in all people and the Divine Immanence in all things of the universe, until the vision of the whole being becomes to him the vision of the One Alone, the most beautiful and beloved God.

In the life of Bullah Shah, the great saint of Punjab, one reads the most instructive account of his early training when he was sent to school with boys of his own age. The teacher taught him Alif, the first letter of the Arabic alphabet. The other boys in his class finished the whole alphabet while he was mastering the same letter. When weeks passed and the teacher saw that the child did not advance any further than the first letter Alif, he thought that he must be deficient, and sent him home to his parents saying : "Your boy is deficient, I cannot teach him."

The parents did all in their power for him, placing him under the tuition of various teachers, but he made no progress. They were disappointed, and the boy in the end escaped from home so that he should no longer be a burden to his own people. He then lived in the forest and saw the manifestation of Alif which has taken form in the forest as the grass, the leaf, the tree, branch, fruit, and flower, and the same Alif manifested as the mountain and hill, the stones and rocks, and witnessed the same as a germ, insect, bird and beast, and the same Alif in himself and in others. He thought of one, saw one, felt one, realised one and none else besides. After mastering this lesson thoroughly, he returned to pay his respects to his old teacher who had expelled him from school. The teacher, absorbed in the vision of variety had long ago forgotten him, but Bullah Shah could not forget his old teacher who had taught him his first and most inspiring lesson which had occupied almost all his life. He bowed most humbly before the teacher and said: "I have prepared the lesson you so kindly taught me, will you teach me anything more there may be to learn?" The teacher laughed at him and thought to himself, "After all this time this simpleton has remembered me." Bullah Shah asked permission to write the lesson, and the teacher replied in jest: "Write on this wall." He then made the sign of Alif on the wall, and it divided into two parts. The teacher was astounded at this wonderful miracle and said: "Thou art my teacher, that which thou hast learnt in the one letter Alif, I have not been able to master with all my learning."

SONG OF BULLAH SHAH.

Oh friend now quit thy learning,
 One Alif is all thou dost need,
 By learning thou hast loaded thy mind
 With books thou hast filled thy room,
 But the true knowledge is forgotten in pursuit of the false,
 Oh friend now quit thy learning.

Every form seems to be derived from another, all figures being derived from Alif, which is originally derived from a dot, and represents zero, nothingness; it is that nothingness which creates the first form Alif. It is natural for every person when writing to make a dot as soon as the pen touches the paper, and the figures proceeding from the words hides the origin; in like manner the origin of the One Being is hidden in His manifestation. That is why Allah, Whose name comes from Alif, is hidden under His Own mazing manifestation. The same form of Alif is the figure one in English, and in both aspects this form reveals its meaning which in its various forms is seen in all aspects of nature.

On Alif or the straight line is based the improvisation of the arts of painting, modelling, designing and so forth. In making any form the vertical line is first needed, and the same line drawn horizontally makes the sign of the cross, in other words, the sign of the human form is the vertical and horizontal. Alif has formed man in his dual aspect, woman and man. Alif written twice or thrice, vertical, horizontal, slanting to the right or left, turned or curved, long or short, and all aspects of the one figure make all the various forms, such as square, triangle, hexagon, octagon, and all its twists and turns form circles and semi-circles and circles added to Alif produce all the forms and figures in geometry.

"A hair perhaps divides the false and true;
 Yes; and a single Alif were the clue
 Could you but find it—to the treasure house
 And peradventure to the Master too.

My soul said, "I desire the mystic knowledge:
 Teach me if it be in thy power."
 I said, "Alif." She answered, "Say no more;
 If one is at home, a single letter is enough."

MEDITATION AND REALIZATION.

In meditation one turns away from the activity of the self-conscious mind, and in the inner depths of his being seeks advice and counsel concerning the real things of life. In meditation the thought is withdrawn from the unreal and impermanent and is centred upon the real and abiding truths of existence. In meditation one is no more tossed about by the rush and worry of external conditions, but regains the more tranquil mind which rests and trusts in the unseen power of Infinite Wisdom to reveal that which is too great for mere human vision. It is through meditation that progress is made towards the beauty, the order, the power of Life, and one comes in touch with that which endures and is eternal. Thus we gain courage to face all that is ahead of us in the work of redemption and also

regeneration that is set before each individual to accomplish, through the grace of God given unto him. Step by step the faithful follower of the 'inner life' patiently, earnestly and gladly climbs the path out of darkness into the light of knowledge, out from the limited vision of personal light, into the vision of the heights, unto which we have been looking for help. Here we find our freedom and here the God within and the Universal God are one consciously, and life within and without grows great and large, with the fullness and the greatness of Spirit, for in meditation my God within responds to the God without, and I know of the joy and the peace of living.

The soul of man unfolds in an orderly manner from the first beginning of conscious life until the highest degree is reached, that of realization. Through the physical senses there comes first a knowledge of outer things and their bearing upon individual existence, and the budding intellect begins to reason, perceiving the relation existing between conditions and their cause. Thus understanding is gradually developed and unfolded, and the soul begins to know that it knows. But there is still a greater height to be attained and it is only gained by putting to the test the knowledge acquired and proving it, if it be true. It is in this proof that the truth is recognised; and then the realization of it lifts man away and beyond mere knowing. Realization is the highest spiritual power of the soul and its culmination is that consciousness which we call the Christ-Mind. The word "real" means "that which is," and to realize is to make real, or actual, that which is. Realization is that state of consciousness where the real becomes active within the soul. We can see here the reason why so "many are called but few are chosen." All Truth students acknowledge that God is.

Many of them repeat the words of Truth over and over again, but fail to obtain the desired result. Why is this? Because God is not real to them and His presence is not actually felt, hence the true essence and purport of the words are not realized, and consequently cannot become an actual part of the soul. These people call upon God often enough, but He has not yet become a real part of their life. He is not real to them.

Realization must be of the present time, now to-day. We must not defer it, if we would reap the full and powerful benefit it holds for us. We must see to it that the thoughts which fill our minds are trained in the understanding of the Supreme Intelligence which generates thought, that this illumination of spiritual realization be the re-generating power which will redeem the whole man now. Not to-morrow, or next week, but the eternal now, which is God's time. Man only made time, for there is no time in Spirit. All is now and now is eternity.

The realisation of God's power, love, life, harmony and substance within us is an acceptance, and an acknowledgment in spirit, of our Divine inheritance, and putting these God qualities into our conscious thoughts, words and actions, brings them into manifestation, so that they are revealed, as near as such things can be revealed, to the five senses. This realization is the understanding of the true state of being in Spirit, while the putting of these qualities is the manifesting of this state.

One is the plan and the other is the working out of the plan. One is the "I am" attitude, the other is the "I will" attitude. "I am" manifests as "I will." If I say "I am good," I speak the truth about my true spiritual self, and if I go on affirming "I am good," I bring that ideal quality more and more clearly into my conscious vision, but I do not

manifest it in the outer (my body and affairs) until I say or take the attitude "I will be good," "I will do good" and "I will manifest good." First I must get the clear vision of that goodness as being mine in spirit, and then I must desire with all my will to express that goodness. It is not enough to say "I am life," you must go further and desire that life to manifest in every part of your being, and so express life. If my mind and body are under a cloud of sickness, I must first realize that I, as a child of God, am health, and then I must consciously put health into every thought, word and action, but if I say to myself "I am health because I am a child of God," and even if through meditation I catch a glimpse of this wonderful truth, it will do me very little good if I continue to groan and tell others of my trouble and worry about it and sympathize with myself and feel sorry for my woes and want every other body to feel sorry for me. How can perfect health manifest itself through me under such conditions? No; we want first to realize the Truth, and then live it. Yes, literally to eat these words of Truth and incorporate the essence into our very being.

The student of mathematics is taught that there are certain rules and principles upon which rests the solution of all problems. He learns too of the application of these principles, but he does not know how or why they work out, until in actual experience he proves them true. In solving the problems he applies the rule and finds that it brings the correct result. So in the science of life, as in the science of mathematics, man observes that there are certain laws governing his existence. First he learns of them, then he learns about them, but finally he has to know them and their power to affect his daily life. The great fundamental principle upon which rests the fulfilment of all law in life is Love. We must set ourselves to learn all that there is to know about this great Power and to so know it that it will become an integral part of our being. When we really know and understand and realize Love, we will then know God, for to know love is to live it, and in no other way can we know it absolutely. It is then that love shines through us and we give of its real substance with gladness, realizing that we are one with its greatness and beauty. We thus work with God, and for God, and become one with that great force, which is the greatest in motive power in the whole universe.

Our progress is measured by our knowledge, and our wisdom is proved by our application of the truths we know. Our contact with the world, and the people with whom we associate, affords ample opportunity to demonstrate the truth of the doctrine that "Love is the greatest thing in the world." If Love, then, is this great power within us, can we be untrue to ourselves or to others? Can we fail in doing our very best when filling any position where efficient service is required? Can we not be living examples of useful love? How long will it be before men, from the great to the small, will seek to know this Love? Then, strife, war, strikes and dissensions would cease, and war would be no more, for each would seek his brother's welfare rather than his own, and the redemption of the world would then be accomplished. Then we would know and realize that no power on earth could prevail against Love; that every thought and deed founded in love is right and true; that Love solves every problem in life; and that the mind filled with Infinite Love cannot be untrue, neither to itself nor to others; that Love is the fulfilling of the law of life.

MADAME ROUSSEAU.

THE AESTHETICS OF COLOUR.

BY REV. JOHN J. POOL, B.S.C., F.R.G.S.

(Principal of the International College of Chromatics).

Aesthetics is the science of the beautiful in nature and the fine arts, and it finds perhaps its most sensitive and refined expression in colour. The English equivalent of Aesthetics is Good Taste.

Everything visible to the eye has colour, and the human eye is acutely alive to an immense variety of colours. Just as some sounds give pleasure to the brain, and some are disturbing, so it is with some colours in relation to the eye or the brain. Good taste helps us to arrange colours so that we can call the sight of them pleasing and beautiful. The study of the aesthetics of colour is therefore a very important matter, and it forms one of the departments of colour of the International College of Chromatics.

The colour sense is universal. If we are not colour-blind we can all see things correctly enough, but though we may see colour when we look at it, we may not be able to tell whether the particular colour in its environment is beautiful or not. The savage may see colour as accurately as a cultured person, but the latter has the advantage over the former in the matter of the beauty that may be seen in colour.

When it is said, "Beauty is in the eye of the beholder", it is the cultivated eye, surely, that is meant. Hence taste in colour is something to be acquired, that is "good taste." The natural taste may be illustrated by the revelations of colour evidenced in the crude ochres, the glaring reds, and the startling greens of the Western Indians, while the cultured or aesthetic taste may be illustrated by the delicacy of shade and the richness of hue predominating in the colour schemes of the Indians of the East.

The Orientals have much to teach the Occidentals in matter of colour. The West may learn from the East that there is a difference between colour and colours. The Orientals seldom use primitive colours, and they place broken tones so that they do not jar, and they consider, and rightly so, that good colour is to be obtained most frequently by mellowness, richness and accordance. The cultivated taste prefers the lower notes even in colour to the upper treble.

The various steps of the growth of aestheticism in colour are worth considering.

The earliest races of mankind paid attention chiefly to the strongest and correct aesthetic stimulants. *Red* because of its luminosity has always been a favourite with "the common people", using the phrase in no derogatory sense. The Central African is bribed with yards of red calico, the West Indian negress adorns herself with a red turban, the New Zealanders painted their skin red with ochre, so did, and do, the Aboriginies of Australia, the Fiegiens, the Bushmen, the people of the Congo, and the inhabitants of the Andaman Islands.

The next colour in the order of attraction has probably been *blue*. This colour is common in nature, being the hue of the sky and the sea, and a large number of fruits. Wherever only two hues have been used in decoration it will have been observed that they have been usually red and blue. In pre-historic remains most of the "finds" have been in blue enamel, blue glass beads, and blue lapis-lazuli. Amongst the Egyptians, the Assyrians, and the ancient Persians blue was the favourite colour. The ancient Welsh

stained their bodies with woad, and at this day the wild Polynesian races tattoo themselves in blue lines.

Green may be said to be the next colour in the growth of aesthetics. Children care very little for it, and the earliest human races left it severely alone in the decoration of their persons or their homes, and the least cultured races on the face of the earth to-day have little use for green, except of the crudest and most glaring kind. Probably the explanation of this is that green has little luminous intensity, and so does not attract the sight in the way that red does.

It is somewhat remarkable that, though green is the commonest of all colours in the natural environment of mankind, the people who live nearest to nature fight shy of it. There is no mention of green dyes among the hill tribes of India, red and blue and yellow dyes being the favourites.

However, the cultured taste finds pleasure in green. As we mount in the scale of civilization and refinement green is found to be more and more used. Even in ancient times the cultured races of Mexico and Peru, of Egypt and Assyria employed green quite freely, as well as red and blue. And to-day aesthetics make much of green. Good taste is inclining more and more to the colours that are restful to the eye and the brain, and amongst these green is to the fore.

Persians have always held green in special favour, and so have the Arabs, and the higher races of India.

From the use of red, green and blue has sprung the use of colours generally in the arts and crafts. From the blending of these colours we have got the cult of aesthetics, the cult of the love of the beautiful in colour.

If we want a text-book in the matter of aesthetics in colour, we cannot do better than find it in Nature. The colours of Nature are always in gradation and are always temperate, and these make greatly for beauty. And let it not be thought that temperance and gradation in colour are inconsistent with the intricate and gorgeous intermingling of splendid tints. Far from it.

Aesthetics can appreciate gold peering through crimson and flame, as in the plumage of oriental birds and butterflies, and green and coppery masses on grey rocks, and orange-green velvet with gold braiding against rosy flesh tints. Bright colours are not necessarily gaudy. Let there be harmony and all is well.

The need of the culture of the aesthetic side of our natures is great.

NOTE.—The prospectus and literature of the International College of Chromatics can be obtained free by post from the Rev. John J. Pool, 3, Finsbury Square, London, E.C.2.

LIGHT.

I am the Light, for what else can I be?
E'en though I am slowed down, for eyes to see
The murky sadness or the joy that's me.

To what great depths of slowness did I sink,
To what companion darkness did I link,
And now the giddy heights whereon I think?

For whatsoever I've been or am just now,
 Or shall be in the days we take in tow,
 Myself depends upon the gay rainbow.

My glim of Light perchance is weak and dim,
 A dismal gray or torpid shade of Him,
 Because no one has learnt my lamp to trim.

And if the poor old lamp from which I shine
 Be seen with eyes that can the truth divine,
 It will be seen as daylight in the mine.

Look where you will in nature's deep strong room,
 You find securely hid bright light, not gloom,
 And that which hides it is but light's slow doom.

I cannot run from Thee, except I run
 Faster or slower than the speed begun
 In this Thy lamp that Thou hast put Thy son.

And then I only run from Thee, the lamp.
 To raise my flare as on Thy path I tramp,
 Or else I smoulder in life's after damp.

In ev(e)ry speck of dust confining Light
 Separates Itself by Itself from Light,
 Because It has the seal of Thy delight.

But when we knew the truth our lamps we clean
 By shining forth to others such a sheen
 That they may know in full the grace we glean.

I am the Light, for what else can I be?
 I am the Life and Love of all I see,
 I am Thy Wisdom for there is no me.

JOHN LOFTHOUSE.

THE FALLING LEAF.

To moralize upon the falling leaf,
 Is of all subjects surely the greatest
 Because it epitomizes our own state
 And teaches us the profound truths of nature;
 That all things on this earth, both great and small,
 Animate and inanimate, do all obey the law
 Of birth, youth, prime, old age, decay
 And the never ending cycle of the years of Time

Before it falls, to warn us of its going
 It garbs itself in splendid colours which
 Befits the state to which it is preparing
 Of lying lightly on the lap of Mother Earth;
 Teaching to all of us this wondrous lesson
 That, as the spending of our life has been
 So the colour of our decline will be
 The measure of our past and our futurity.

W.H.
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BOOK REVIEWS.

THE MYSTICS OF ISLAM Reynold A. Nicholson, M. A. Litt D, LL.D The Quest Series G. Bell and Sons, London

Mr Nicholson's work on the Sufis who lived in Arabia and Persia is an outcome of twenty years' study. It is enriched by his own translations of the beautiful literature they have left, for the full understanding of which more than a clue, an initiation is needed. Something of the beauty and elevation of the spirit and lives of these great ones is reflected in the learned author's work and somewhat of the grace and art of their poetry, of the power of their written word is shown in it

BUDDHIST PSYCHOLOGY Mrs. C. A. Rhys Davids M.A. The Quest Series G. Bell and Sons, Ltd, London

Mrs Rhys Davids whose acquirements and study of Buddhist philosophy make her a European authority on the subject, gives us a compendious, elaborate and concise volume on the intricacies of its psychology The likeness and dissimilarities with European psychology are pointed out and illustrations are given from the Buddhistic dialogues. There is thus brought within the reach of the general reader a mass of information on this complicated subject, as the number of transliterated texts is comparatively small, and moreover the four most important books of the teachings of Buddha have been lost and never recovered

LIBERAL JUDAISM AND HELLENISM AND OTHER ESSAYS Claude G Montefiore Macmillan and Co., Ltd London

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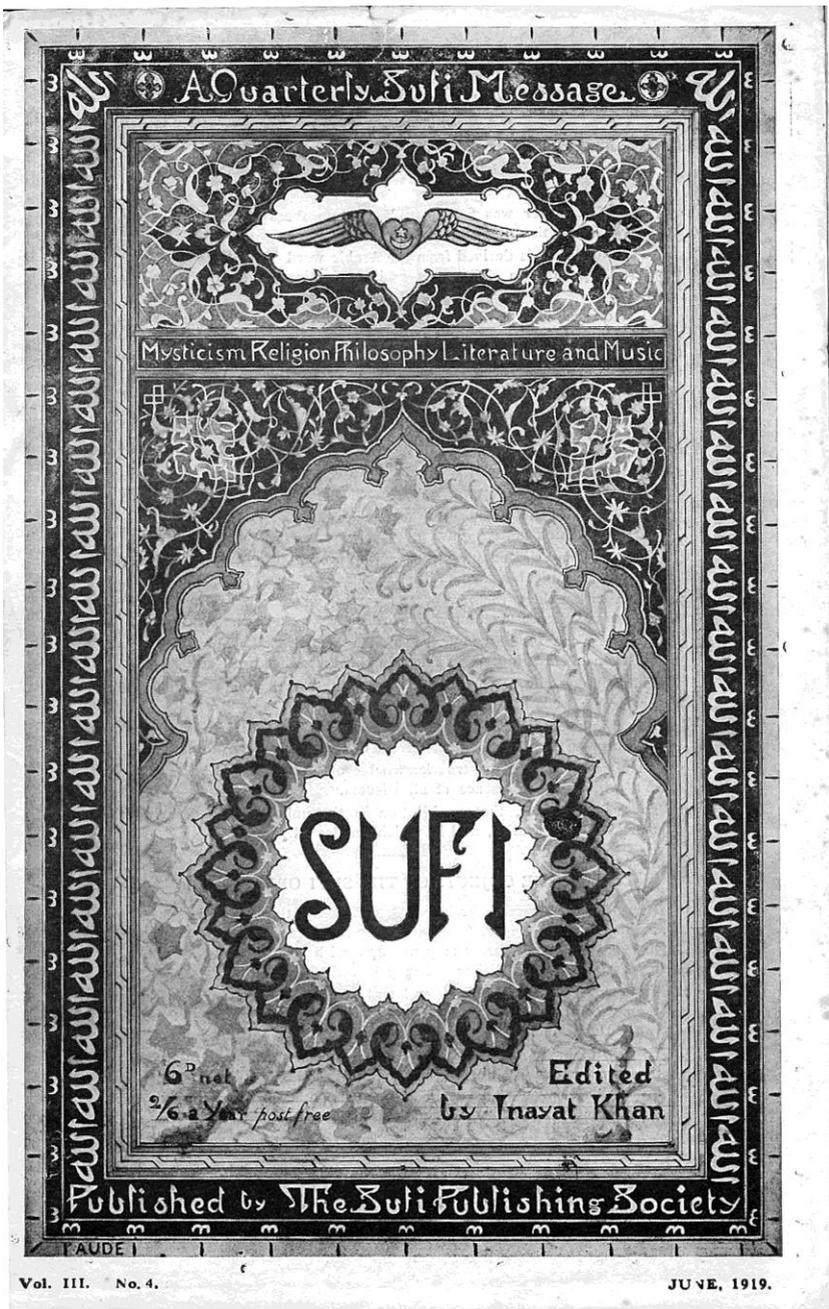
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The Sufi Order.

The *Sufi Order* was first introduced into the Western World in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i .e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none else exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise , the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation in the unlimited which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the variety of faiths and beliefs may of themselves cease to exist, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism , and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas, that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

“ The Sufi. ”

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JUNE 1919.

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COMMUNION WITH GOD.

It is the lover of God whose heart is filled with devotion who can commune with God, not the one who makes an effort with his intellect in analysing God; in other words, it is the lover of God who can commune with him, not the student of his nature. It is the "I" and "you" that divides, and yet it is "I" and "you" which are the necessary conditions of love. Although "I" and "you" divide the one life into two, it is love that connects them by the current which it establishes between them, and it is this current which is called communion, which runs between man and God. To the question "What is God?" and "What is man?" the answer is that the soul, conscious of its limited existence, is man, and the soul reflected by the vision of the unlimited is God. Plainly speaking, man's self-consciousness is man, and man's consciousness of his highest ideal is God. By communion between these two, in time both become one, as in reality they are already one. And yet the joy of communion is even greater than the joy of at-one-ment, for all joy of life lies in the thought of "I" and "you". All that man considers beautiful, precious and good is not necessarily in the thing or the being, it is in his ideal; the thing or being causes him to create the beauty, value and goodness in his own mind. Man believes in God by making Him an ideal of his worship, so that he can commune with some One Whom he can look up to, in Whom he can lay his absolute trust, believing Him to be above the unreliable world, on Whose mercy he can depend, seeing selfishness all around him. It is this ideal when made of a stone, and placed in a shrine, which is called an idol of God, and when the same ideal is raised to the higher plane and placed in the shrine of the heart, it becomes the ideal of God, with Whom the believer communes and in Whose vision he lives most happily, as happily as he could be in the company of the sovereign of the whole universe. When this ideal is raised still higher it breaks itself into the real, and the real light manifests to the godly, the one who was once a believer now becomes the realiser of God.

INAYAT KHAN'S VISIT TO SCOTLAND.

Inayat Khan has recently visited Scotland, at the invitation of the Theosophical Society. He first visited Dundee, where he gave two lectures, and was much pleased with the kind response of the audience. He met with great success at Glasgow, where he was warmly welcomed and much appreciated. Inayat Khan then visited Edinburgh and gave a series of philosophical

lectures, and a Veena Recital with short explanations. His music and his lectures made a great impression upon his audience there.

Some of the new pupils of Inayat Khan came from a distance to Edinburgh to see him; they asked him if he could give them some advice with regard to their life in the world. Inayat Khan replied that he gave freedom to everybody, and even to his mureeds, to have whatever way in life they considered to be the best. He did not believe in forcing his principles on others, considering that each person must live his life according to his evolution, and the principles of one are not necessarily suitable for another. They still continued to ask him, saying that they had followed him, being won by his teachings, and they would greatly value any words of advice that they might hear from his lips. Inayat Khan then said, "As you really desire to hear a few words on that subject, I will tell you how, under certain circumstances, I at least try to act. In all things I see from the point of view of another, as well as from my own, I therefore give freedom of thought to everybody, since I take it myself. I appreciate what is good in another, and overlook what I consider is bad. If any one behaves selfishly to me, I take it naturally, as it is human nature to be selfish, and I am not disappointed by it. But when I appear myself to be selfish, I take myself to task and try to improve. There is not anything that I am not ready to tolerate, and there is nobody whom I would not forgive. Those whom I trust I never doubt; whom I love, I never hate; whom I once raise in my estimation, I never cast down. I wish to make friends with everybody I meet; if I find them difficult, I make an effort to gain their friendship. If I cannot succeed in my effort, then I become indifferent to them. When once I make a friend, I never wish to break the friendship. If anybody causes me harm in any way, I think that it is probably because I deserve it, or that the one who harms me knows no better. I have no enemies, but every soul that raises his head in life gets much opposition from the world. It has been so with all the prophets, saints and sages, and that is why I cannot expect to be exempt; under such circumstances I see in it the law of nature, and also God's plan working and preparing something desirable. I consider no one is either higher or lower than I am. I see in all sources that suffice my need of life one source, God, the only Source, and in admiring, and in bowing before, and in loving anyone, I consider I am doing it to God. In sorrow I look to God, and in joy I thank Him. I do not bemoan the past, and I do not worry about the future, but try to make the best of to-day. I know no failure, even in fall I see a stepping stone to rise, and yet to me the rise and fall in life matters but little. I do not repent for what I have done, and I think, say, and do what I mean. If I wish to accomplish anything in life, I do not fear consequences; I simply go and do it and hold what will be, will be.

Take from these ideas what seem to you to be best, and forget the rest.

* * *

OUR PICTORIAL SUPPLEMENT.

Inayat Khan, who has borne the Sufi message to the Western world, comes of a family of musicians and poets. He was born in 1882 at Baroda, India, and was trained in music under his grandfather, Moola Bakhsh, the Beethoven of India. His interest in music drew him to poetry and from poetry deepened into philosophy. He left home in his early youth, and attained great fame and success in his profession as he endeavoured to bring the music of India to its pristine glory, and for which he was acclaimed the



INAYAT KHAN

morning star of the Indian musical revival. He was welcomed at the courts of Rajahs and Mahrajahs and was most honoured by Nawab Mir Mahbub Ali Khan, Nizam of Hyderabad, who placed on his finger his own precious emerald ring, naming him Tansen, after the name of the chief singer of Emperor Akbar's Court. With worldly success the soul of Inayat Khan was not wrapped up or content, but with his worthy success he desired alone to develop in the deep realisation of life. The words of essential truth that once his wise father had whispered to his ears grew in time like a plant to bear fruit for him in future. Among testimonials, shawls and decorations, and the association and welcome of the princes of his land the honour that Inayat Khan valued most was the privilege of touching the blessed feet of his Murshid, Syed Md. Abu Hashim Madani, a divine torch in the guise of man. The rewards that Inayat Khan had received in the way of wealth, jewels, gems, passed away; but the blissful reward that he received through the kind glance of his Murshid was the only wealth which lasted with him and carried him from place to place, winning him any love, welcome and honour. His Murshid before passing from this earthly plane had blessed him and given him an injunction: "Fare forth into the world, my child, and harmonise the East and the West with the music of thy soul. Spread the wisdom of Sufism abroad, for to this end thou art gifted by Allah, the most Merciful and Compassionate." Since then the life of Inayat Khan has been entirely given to the desire to unite mankind beyond national, racial and religious distinctions and differences. He undertook a tour of the world and gladly gave his message of essential truth to any who would hear. The circle of friends who have responded to his message and sympathised with his teachings and objects and helped him to carry out the blessed movement, is known as the Sufi Order, the headquarters of which are at 86, Ladbroke Road, London, W.11.

DIALOGUE BETWEEN MURSHID AND MUREED.

Mureed: "Pray explain to me, O Murshid, what is good and what is evil?"

Murshid: "Good is that which you consider to be good, and the effect of which is agreeable to you both in its beginning and end.

"Evil is that which you consider to be evil and the effect of which is disagreeable in the beginning as well as in the end.

"If good and evil have no agreeable or disagreeable effect at first or have a contrary effect in the beginning, in the end they undoubtedly prove either agreeable or disagreeable as they are in reality."

Mureed: "What difference is there between virtue and sin? I mean where does virtue end and sin begin, or sin end and virtue begin"?

Murshid: "We cannot divide virtue from sin by drawing a line between them, for they are comparative terms. Lesser virtue compared with greater virtue appears to be sin, and lesser sin compared with greater sin is considered virtue, and yet the soul's inclination is toward good, and it is towards evil when the soul is helpless in the hands of the lower self."

Mureed: "Then why should there be punishment for evil and reward for good"?

Murshid: "My son, the effect of good itself is a reward for good, and the effect of evil is itself a punishment; no third person need give a punishment or reward, though one attributes it to one's Divine ideal; a gift is nothing without a giver."

Mureed: "Then I should be grateful, Murshid, if you will kindly explain what sin and virtue mean?"

Murshid: "Sin and virtue are the standards of good and evil made by the teachers of religion, for it is the standards of moral that hold the world in order, and it is the breaking of this order that causes the decline of religion, the effects of which are wars, famines, floods and disasters. In order to uphold this order Messengers are sent from time to time and Spiritual Controllers are appointed in every part of the earth."

Mureed: "Should I be asking too much of you, O Murshid, if I asked you to kindly explain to me the nature of right and wrong?"

Murshid: "Right is the straight path which the soul is inclined to take in life, but when one walks astray, leaving the straight path in life, either owing to negligence or ignorance, or by reason of weakness, or by the attraction of some temptation on the way, that is considered wrong."

NUR-ZAHUR.

DIVINE MANIFESTATION.

To the view of a Sufi this universe is nothing but a manifestation of the Divine Being. The supreme God, from His existence as a single, as the only Being, has journeyed, so to speak, as far as He could toward the surface. By His activity and His will behind it He has manifested on the surface, from the heavens He descended upon earth. From the most unconscious state of existence, blind, unaware of His being, as is the rock, He has gradually awakened to consciousness of the surroundings on the surface. "The world was created out of darkness."—*Koran*. A gradual progress of the journey brings the Inner Being to the condition of a plant, flower and fruit, then to the state of worm, germ and animal, until He manifests as man, Ashraful Makhlukat, the ruler of this universe and the controller of the Heavens. In man He reaches the final goal of His destiny, when He realises Himself as the whole being, which He has not done hitherto. "In Our own image We have created man."—*Koran*.

THE LIGHT OF GUIDANCE.

"The secret of God can be studied in His nature."—*Ali*.

Every traveller on foot, as a rule, lights his torch at the approach of night. So also this heavenly traveller; seeing darkness overwhelming in the lower spheres on His path, He lights a torch. It is the light of this torch, which is called Nuri Muhammed, that has carried Him along through so many thick folds of darkness, at last bringing Him to the surface, whence He could clearly discern and find His path back. "I have made thee of My light and of thy light have I created this whole universe."—*Koran*. To the knower's eye this Nur, this light, is the real Muhammed. This light it is which has beamed forth through all the Masters of humanity and is personified in Muhammed, who proclaimed that he was this light, for every thing and being must needs proclaim itself to be that the spirit of which is set in its soul, and such an assumption only can find acknowledgment. "The testimony of Jesus is the spirit of prophecy."—*Bible*. "Every being has been created for a certain purpose and the spirit of that purpose is set within his soul."—*Saadi*.

It is the nature of every luminous object to shed light all around, and yet a particular beam of light coming out of it has more illumination than the light spread all around. This may be seen in the light of the sun. The

souls which happen to be in the zone of that beam of the light of guidance, whether by intention or accident, have been known to the world as the chosen ones of God. They saw God sooner, they heard Him more quickly than others, they have been nearer to Him than others. They may be called the elect of God.

Before the righteous soul,
 Servant of God, even the angels bend,
 His lotus feet the long-desired goal
 Where weary pilgrims find their journey's end
 In pardon for their sin.
 Thus, as the saint, God comes, and man is healed,
 And fortunate that happy one within
 Whose heart the mystic vision is revealed.

All souls since the creation of man that have been in this light have been Masters, coming one after the other, connected in the link of the one current which first springs from the innermost being and broadens and expands in this universe. "Daylight is the heart of Muhammed."—*Rumi*.

The saints, sages and mystics, who fare forth into the higher spheres are attracted by this light and they seek refuge in it from life's dark clouds. The invisible ones who floated in this light, even before man was created, were the angels.

THE DIVINE LIGHT IN THE LOWER CREATION.

Upon the mineral and vegetable kingdoms and upon the animal kingdom this light has shone, and there, too, it has shown its phenomena, although its full radiance was reached only in man. It can be seen in the developed intelligence, and this can be observed in the cosmic system as well as in the mineral and vegetable kingdoms. It is the light of the sun which shines upon the moon and the planets; each star is but a reflection of the same light; thus the whole cosmic system is illuminated by the sun alone. One diamond produces numberless diamonds around it, creating, after a certain length of time, a mine of diamonds in that ground. So with rubies, emeralds and all other precious stones. In the vegetable kingdom we see one little plant, a fruit or flower, spreading its influence around it, covering that part of the forest, in time, with the same sweet fruit or with the same fragrant flower. When we watch the animal kingdom closely we see this especial gift of intelligence in some animals. We find that among all birds there is a leader for every flock or herd. Among the elephants of the forest especially there is always one wise elephant who walks in front of the herd, carefully carrying the stem of a tree with his trunk. He uses it as a stick, and examines with it the path he walks upon to discover whether there are any pits on that way, for his own safety as well as that of his followers. In the jungle a troop of monkeys can be seen following the command of one among them; after he has jumped they all jump. The foxes and dogs in the jungle have among them someone who is most wary, who gives the alarm before every coming danger. In a flock of birds one wise and courageous bird leads the whole flock. And this is the case with many other birds and beasts also. This faculty of guidance, with the maturity of intelligence, fulfils the purpose of manifestation in the evolution of man.

"Man was destined to be the Khalif of all beings."—*Koran*. The above Surah can be rightly understood when we see that all beings in the world are employed for man, being controlled and ruled by him, obeying his command. All the secret of their nature is disclosed to him, that he may utilize them for the purpose for which they are meant.

In the view of a Sufi every atom of the universe relates the fact that every being evolves towards the stage of man. The proof of this can be found by the study of nature. The mountains, hills, rocks, pebbles, trees, leaves, fruits, flowers, beasts, birds, insects, worms, and so forth, all show, both in their forms and attributes, that they are a stage of evolution preparatory of the human being. This proves to us the fact that it is man for whom the whole creation was purposed, and in the perfection of man the tide of evolution reaches its ultimate height. Moreover, it is man who may rightly be called the seed of God, for in him alone intelligence develops so perfectly that he not only appreciates God's works and worships Him, but he is even enabled to attain self-sufficiency and all-pervading consciousness with the everlasting life of Allah. "Man realises his perfection in Allah, and Allah realises His perfection in man."

THE SPIRIT OF PROPHECY

We see this tendency of guidance first in a small degree in parents, who, whatever their own life may have been, yet wish their children to be benefited by their experience, that the children may live aright. There are some people to be found, in this world of selfishness, who warn their friends against going astray. We find a leader in a community who sacrifices his own life and welfare for the benefit of his fellowmen, uniting them in the bond of love and harmony. The same attribute of self-sacrifice, in its higher grade of evolution, is seen among the Masters of humanity, who act as officials of the infinite government and are known in the world as messengers. Among them are holy beings of different grades, designated by Sufis as Wali, Ghous, Kutub, Nabi, and Rasoul. They differ one from the other in degree according to the depth to which they penetrate into the world unseen, and to the breadth of the space they occupy in the Universal Consciousness, also according to the width of the circle of humanity that is placed under their control for its guidance. Nabi is the guide of a community, Rasoul had a message for the whole of humanity, each having a certain cycle of time for his message.

This can be seen by an intelligent study of the cosmos. The laws of nature teach us and prove to the knower the influence of each planet upon souls, both individually and collectively, as families, nations and races, and even upon the whole world, the condition of each and all being in accordance with the nature of the planet under whose influence they are. Over birth, death, and every rise and fall, and over all life's affairs the planet acts as ruler. If planets, the reflections of the sun, have power upon the external affairs of humanity, how much greater must be the power of the God-conscious, the reflections of the divine light, of which the sun is merely a shadow! These are the Awatads, whom the Hindus call Avatars, who are not only in power, as the earthly kings are, for the time of their life on earth, but remain in power even after they have passed from this earthly plane. The knower, therefore, sees in the Masters of humanity not only the deliverers of the divine message, but also the spiritual sovereigns, controllers of the universe during their cycles.

Every aspect of the life of an individual and the life of the world has its cycle. In the life of an individual the period from his birth to his death is the first part, and from death to assimilation in the Infinite the second part. The sub-cycles in man's life are from infancy to youth, where ends one part, and from youth to age, where is the close. There are again under-cycles of infancy, of childhood, of youth, of age, and the cycles of

man's rise and fall. So there is a cycle of the life of the world, and the cycle of the creation of man and his destruction, the cycles of the reign of races and nations, and cycles of time, such as a year, a month, week, day, and hour.

The nature of each of these cycles has three aspects, the beginning, the culmination and the end, which are named Uruj, Kamal and Zaval, as, for example, new moon, full moon and waning moon,—sunrise, zenith and sunset. These cycles, sub-cycles and under-cycles and the three aspects of their nature are divided and distinguished by the nature and course of light, and as the light of the sun and moon and of the planets plays the most important part in the life of the world, individually and collectively, so the light of the spirit of guidance also divides time into cycles and each cycle therein has been under the influence of a certain Master with so many controllers of the whole world under him working as the spiritual hierarchy for the control of affairs, mainly of those concerning the inward spiritual condition of the world. Numberless have been the Masters, since the creation of man, who have appeared with different names and forms, but he alone was disguised in them Who is the only Master of eternity.

There was a cycle of spiritual mediation during the minority of the world's life, and, when it came to full age, that was the epoch of the coming of Muhammed. All who came before him, as Abraham, Moses, Christ, promised the world that another would come, as the guardian of a child would say, "I must go, but another guardian will be appointed, for the child is still a minor." By Muhammed's proclamation of the sacred statement, "None exists save God," he confides to the world the knowledge of unity, which hitherto had been continually and gradually disclosed step by step. It was, by this declaration, unveiled wholly. This is what is meant by the seal of prophecy, that after this culmination there begins the new era, when the spiritual hierarchy, until then established thus, may work without appearing as a spiritual government, and teachers may advise as counsellors, not as regents or mediators.

The knower, by being in at-one-ment with the spiritual hierarchy, has deemed that belief in Christ is belief in Moses, and in believing in Muhammed he believes in Christ, for one is the successor of the other. But to reject the successor for the sake of the predecessor he regards as a setting aside of the law of hierarchy for a personal predilection. No king would be pleased if, for love of him, his people rejected his successor.

A close study of the spiritual hierarchy will show to a seer that before the coming of Christ there existed saints and holy beings among the Jews, but after the coming of the Master the saints of remarkable character were found among the Christians. A just seeker of truth will, without doubt, confess that, after the coming of Muhammed, there have been in Islam saints of all grades, active in the spiritual hierarchy.

Rejection of the stranger and belief in that one only whom he has once acknowledged has kept man in darkness for ages. If he believed one message he would not accept the succeeding message, brought by another Master, who was, perhaps, a stranger to him. This has caused many troubles in the lives of almost all the Masters, from Adam to Muhammed. Man refused to believe the Masters and their teachings, whether of the past or future, if their name was not written in the particular tradition he believed or if he had not heard their names in the legends handed down for ages among his people. Therefore the people of that part of the world that has acknowledged the Hebrew prophets do not recognise the Avatars, such as

Brahma, Vishnu, Shiva and Krishna, only because they cannot find these names in their scriptures, and the same thing is found in the other part of humanity, which does not count Abraham, Moses or Christ among its Devatas, as it does not find those names written in the legends with which it is familiar. Even if it were true that Brahma was the same Devata whom the Hebrews called Abraham, and if Christ was the same Master whom the Hindus have called Kresht or Krishna, yet man would not recognise as one those whom he has distinguished as different one from the other, having a higher opinion of one of them and a lower opinion of the other.

THE UNITY OF THE MASTERS.

If the Masters were not the same in their mortal garb yet in spirit they were one; if it were not so, how can one and the same truth be disclosed by them all? In the same way those who believed in Abraham would not accept Moses, the followers of Moses did not recognise Christ, nor did those who were looking for Christ's return acknowledge Muhammed.

Muhammed's coming on earth made it clear to mankind that the spirit of prophecy is the heritage of man, for this a special or exceptional soul is not needed. The Masters of humanity have been the elder brothers who guided the younger ones out of their brotherly love and owing to their love in the Father. It is a human tendency to point out to those standing next anything man sees that surprises him or evokes in him pity or joy. Also it is human to sympathise with one's fellowman when he is striving for something and cannot gain it and to help him to the attainment of the ideal object for which he strives.

The myth of Ram Chundra illustrates this very well. It is said in the Purana that once Sita, the consort of Ram Chundra, was staying in the guardianship of Washiti Rishi with her sons. The younger son, Lahu, one day went to see the neighbouring town. He saw Kalanki, a most beautiful horse, running throughout the city without a rider. When he enquired whose the horse was, people told him that this horse has been let loose so that whoever would be able to catch him should be made the king of that kingdom. This tempted the youth still more and he ran after the horse in order to catch it and continued running a long time and met with nothing but disappointments. Every time he came close to the horse and thought that now he had caught it, it slipped from his hand. When he reached the point of utter disappointment he saw his brother coming in search of him, sent by his mother, and told him that he would not come back unless he caught the horse. The brother said, "That is not the way to catch the horse; in this way you will perhaps run for ever and will not be able to catch it. Therefore, instead of running after the horse, run to meet it." This caused the younger brother to succeed in one moment's time. Then both brothers were taken to the presence of Ram Chundra, their father, who embraced both, acknowledging the guidance of the one and the achievement of the other.

All the teachers who had come before declared for what community or group of people they were born and prophesied the coming of the next teacher, foreseeing the possibility and the necessity of the continuation of the message until its fulfilment.

That the messengers came successively did not mean that they were to give different messages, but that they should correct the corruptions made in the message of the past by the followers, also to revive principles in order to suit the evolution of the period and to recall the same truth to the

human mind which had been taught by the past Masters yet lost from memory. It was not their personal message, but the divine message. They were obliged to correct the errors which had been made by the misinterpretation of the religions, thereby renewing the same truth given by the past Masters, which had been changed from its real character owing to the lapse of time. Man has ignorantly quarrelled about the names and forms of Masters, traditions, principles and their limited groups, forgetting that the sense in which they unite proves to be one and the same.

Their messages differ from one another in their outer appearance, each message being given in accordance to the age of man's evolution, also in order to add a particular part in the course of divine wisdom. Certain laws and principles were prescribed by them to suit the country where the message was given, the climate, the period, customs, manners and requirements.

It was most necessary for the messengers to claim some exceptional position which might attract humanity to receive the message they had to give. Some were called Avatars, incarnations of Brahma, such as Vishnu, Shiva, Rama and Krishna, while others were called Paghumar, prophet, intercessor. Their followers have had foolish disputes, admiring and hating according to their personal liking, about the greatness of their assumption or about what they did and taught or the sort of life they led.

The divine message had always been sent through those fitly endowed. For instance, when wealth was esteemed the message was delivered by King Solomon; when beauty was worshipped, Joseph, the most handsome, gave the message; when music was regarded as celestial, David gave his message in song; when there was a curiosity for miracles, Moses brought his message; when sacrifice was highly esteemed, Abraham gave the message; when heredity was recognised, Christ gave his message as the son of God; and when democracy was necessary, Muhammed gave his message as the servant of God, one like all and among all, which put an end to the necessity for more prophets, because of the democratic nature of his proclamation and message. He proclaimed La Elaha el Allah, None exists but God, God constitutes the whole being, singly, individually and collectively, and every soul has the source of the divine message within itself. This is the reason of there being no more necessity for mediation, for a third person as a saviour between man and God, when man was evolved enough to conceive the idea of God's being all and all being God, and when he was tolerant enough to believe in the divine message given by one like himself, who is liable to birth, death, joy and sorrow and all the natural vicissitudes of life.

THE EMBODIMENT OF THE MASTERS.

All Masters from the time of Adam till the time of Muhammed have been the one embodiment of the Master-ideal. When Christ is represented as saying, "I am Alpha and Omega, the beginning and the end", it is not meant that either the name or the visible person of Jesus Christ is Alpha and Omega, it is the Master-spirit within which, moved by its realisation of past, present and future life and confident of its eternity, proclaimed this. It is the same spirit that through Krishna says, "We appear on earth when Dharma, religion is corrupted," which was perhaps long before the coming of Christ. Afterwards Muhammed proclaimed the same, during his divine absorption: "I existed even before this creation and shall remain after its assimilation", and in the places where it is said in the holy traditions, "We have created thee of Our light and from thy light We have created the universe". This is not said of the external person of Muhammed as known by this name. It refers to this spirit which spoke through all the blessed tongues and yet remained formless, nameless, birthless and deathless.

But the blind world, taken up by its phenomena and impressed by certain name and form, has clung to the name, forgetting the true being. It is this ignorance which has divided the children of men into so many

divisions, separated one from the other by their own delusions, whereas in reality there exists one religion, a single Master, the only God. Man has considered his steadfastness to the Master in whom he believed his true religion and belief in the next he thought breach of faith, which is pictured thus in a story.

There was a man living with his wife and children in a little village. He was called away by the inner voice of his soul, and he renounced his life with his wife and children and went to the wilderness, on a mountain called Sinai, taking with him his eldest son, the only one of his children who was grown up. The children, having a faint remembrance of their father, wondered at times where he was and longed at times to see him, and were told at times by their mother, "He is gone long ago and, perhaps, has passed from this earth, so people say", and at times, in answer to their longing, "Perhaps he will come or send word, for so he promised before his departure." Sometimes the children grieved at their father's absence, their father's silence, whenever they felt the need for him to be among them, and sometimes they comforted themselves with the hope "As he has promised perhaps some day he will be with us." After some time had passed, the mother also passed away, and the children were left with guardians, who were entrusted with the care of them, together with the wealth left by their parents.

After a few years, when their brother's smooth face has become bearded and when his cheerful look has given place to a serious expression and his fair skin, now in the strong sun for years, has turned brown, he comes home who had gone with his father in grandeur, in poverty, and knocks at the door. First the servants do not recognise him, nor do they allow him to come within doors. His language is altered, for the long stay in a foreign country has made him forget all. He begins to say to the children, "Come, O brothers, ye are my father's children. I have come from my father, who is perfectly peaceful and happy in his retirement in the wilderness, and has sent me to bring you his love and his message, that your life may become worth while, and that you may have the great happiness of meeting your father, who loved you so greatly." They said, "How can it be that thou comest from our father who has been gone so long and has given us no sign?" he said, "If ye cannot understand, ask your mother, she will be able to tell you." But the mother had already passed away; only her grave was left, which could never tell. He said, "Then consult your guardians, perhaps they will be able to tell you from the signs of the past that they may recollect, or things that our mother may have said to them might bring to their memory the words of our father about my coming." The guardians had grown careless, indifferent, blind, in the possession of all the wealth, quite happy among their companions, enjoying the treasured gold left in their charge, with their sole power and complete hold upon all the children. They first become annoyed at the idea that he has come, and, on seeing him, still more heedless, finding no sign of what he had been before, and seeing him without power, without wealth, so altered in habit, in looks, in everything. They said, "By what authority claimest thou to be the son of our father, of our master, who has long since passed away and may perhaps be dwelling in the Heavens by now?" He then said to the children, "I love you, O children of my father, although ye cannot recognise me and even if ye do not acknowledge me as your brother, take my word for your welfare, for your father's word, and do good in life and avoid evil, for every work has its reward like unto it."

The older ones, who were hardened in their ways, paid no heed, and the little ones were too young to understand, but the middle ones, who hearkened to his words, followed him quietly, won by his magnetism and charmed by his loving personality.

The guardians became alarmed at the thought that the children in their charge were tempted and carried off. They thought, "Some day even the remaining ones may be charmed by his magic and our control over them, with the possession of their wealth and our comfort in their home and our importance and honour in their eyes, will all be lost if we let this go on any

longer." They made up their minds to kill him and incited the remaining brothers against him, declaring before them the pity of their dear brothers being led astray and carried away from their home and comfort and how unfounded was the claim he made.

They come and arrest this man and tie his arms and legs and throw him into the sea. But those children who had looked upon him as their guide and brother grieved and lamented at this. The brother consoled them, saying, "I will come to you again, O children of my father. Do not give up hope, and the things that you have not understood, being young, will be taught to you fully, and as these people have behaved so harshly towards me, it will be shown them what it is to be heedless of our father's message brought by his own son, and you will be enlightened, O children of my father, with the same light with which I came to help you."

This man was a master swimmer. The sea had no power to drown him. He seemed to them to have sunk, but then he drew his hands and feet out of the knots, rose upon the water and began to swim in a masterly way, as he had been taught. He goes to the father in the wilderness and tells all his experience on his long journey and shows his love and desire to obey his father's will and fulfil all his commandments, and to go to the children of his father again with renewed strength and power, in order to bring them to that ideal which was the only desire of the father.

A bearer of the message of their father appears after a few years again, not insistent in proving himself to be the son of their father, and yet to guide them and to help them towards the ideal set for them by their father. The guardians, disturbed already by one who came and went, insult him, stone him, and drive him out of their sight, but he, renewed in his power, strength and courage, and coming fresh from the mighty influence of his father, withstands it with sword and shield courageously, and seeks refuge among those of the brothers who responded to him and sympathised with him on his last coming. They say, "Surely he who came before was from our father, whom our brothers did not recognise and have sunk in the sea, but we are awaiting his coming, for he promised us that he would come". He answers, "It is myself who promised and went to our father, and now I have come, for the promise given to you was of two natures: "I will come again" was said to those who could recognise me in a different garb, suited to the time and the situation, and "I will send another", or "Another will come", was said to those who were likely to be confused by the external garb. It was said to them so that they might not refuse the word of guidance sent by our most loving father." They understood his word better, but refused to acknowledge him to be the same as the first, whom they had formerly seen and now expected. He spoke, and he showed in his works the signs of their father, but they clung to the person that they had seen in the first, forgetting his word and their father.

But the little ones, who had not known him before, felt the tie of the blood relationship, for neither were their hearts hardened nor were they set strongly in their ideas. They loved him, they recognized him more than had ever been his experience at his former coming, while the other brothers, under the influence of the guardians, fought and rebelled against all that this man did. But, in spite of all their resistance and the suffering caused to him, he guided the children of his father, as many as he could, until the name of his father was again glorified and his brothers were guided, directly or indirectly, through the puzzles of the world and the secrets of the Heavens.

This story gives the illustration of what has happened in the lives of the messengers, especially of Christ and Muhammed, though the terms Father, Son and Brother are merely metaphorical. There has been one teacher only, and he alone will be. All names that the world has fought for are His names and all physical forms that have won the adoration of the truth seeking world are his forms. Therefore, when the foolish reject the message the wise accept it.

MUSINGS.

No man is content, but man's desire to live is stronger than his discontent; therefore there must be somewhere or other another aspect of life and being for him wherein he will find completion. His mind does not create, it discovers and observes; and the very fact that he desires to live is a guarantee that he will live—and whatever part of his being desires to live, that part will surely live.

* * *

An artist plans a picture, and as he works upon the plan and as the picture grows it suggests further developments to him—he makes alterations in colour, in values, and in the end he may even entirely alter the whole original design. Even so does the life of a man work itself out.

Our mistake usually is that we imagine we shall always be what we are at a certain point. If rich and successful, we are apt to think we shall be so for ever. If plunged into sorrow it is the consciousness of our sorrow and loss that holds us fast.

* * *

Man is weakest when he is most conscious of the limitations of self; and strongest, when conscious of his connection with his creator. And it is within his power to rise gradually above the limitations of his senses into an existence where he is no longer a slave to his surroundings, but is in a position of strength and fearless and independent of the transitory conditions of his life.

* * *

Just as the mind aroused sees ever fresh fields open before it, even so does the awakened spirit find plane beyond plane stretching above. A crossing sweeper may have within him the capacity of becoming a barrister-at-law, but in so far as he is unconscious of that capacity or even of the career of law, he remains just a sweeper. Man is indeed what he is conscious of—that is the whole secret of life and the treasure in the belief of the mystic. Conscious of God he becomes conscious of immortality. And the consciousness of immortality banishes all fear.

But one asks "How can the mind become conscious of God—or even think of God, who is above all attributes? If a man thinks of God as kind, he remembers the unkindness and misery around him, and sees that to call God kind is to limit His power. And if he says that all bad is the work of Satan—that again limits the power of God. Moreover how can man become conscious of God who is formless and colourless?" And another says, "Must I give up all that I have here in this life in order to attain an ideal? Must I lose this life that I have and know for the sake of immortality, for the sake of a bodiless existence vaguely promised to me in the hereafter?" And to both of these the mystic has answers—and indeed all his life he is developing the answers to these two ever-present questioners.

To the first he says, "Look into self. It is only through the realization of self that you can attain to a consciousness of God. Study self and you will find that the physical body is but the vehicle of the soul." And to the second he says, "Study self, and you will discover the vast power within you; look into self and you will find how to develop that power and you will learn to understand and enjoy all creation, which has been made for you."

S.

FROM THE BELOVED.

Thou seest Me each day in thy looking glass.
 The good in thee is Me, and Thou art good.
 The power in Thee is Me, and Thou art power.
 The life in Thee is Me, and Thou art life.
 The Love in Thee is Me, and Thou art love.
 We are blended (not bound) together, Beloved.
 Keyed to the same chord forever We vibrate in tune.
 Feelest Thou the South wind kiss Thy brow?
 'Tis I giving Thee soft caress.
 And when the North wind hugs Thee rudely,

My love embraces Thee then.
 In sunshine feel the warmth of My smile.
 In rain, 'tis I showering blessings o'er Thee.
 For all Thy needs I've full supply
 And ask from Thee
 But recognition, love, and trust,
 To make Thy heart a heaven here and now.

ELIZABETH L. SILVERWOOD, New York City.

BOOK REVIEWS

THE NEOPLATONISTS. By Thomas Whittaker. The Cambridge University Press,
 Fetter Lane, E.C.4.

A deeply interesting and lucid work upon the philosophy of Plotinus and his successors, interesting for the exposition of the philosophy and on account of the influence of that philosophy on European thought and ideals, on Catholicism and on the Arabian philosophers. Of that philosophy one essential characteristic is that it is the stair that leads to mystical knowledge, as elsewhere religion was the vesture in which mysticism was wrapped. And as Dante says of the teachings of religion that:

"Li si vedra quch che tenem per fede,
 Non dimoostat ma fia per se noto
 A guisa del ver' primo che l'uom' crede."

("There"—in Heaven, which means with him in the mystical experience—will be seen that which we hold by faith, not by proof, but it will become known by itself, as is the primary truth that man believes") so is it true that in the mystical life the affirmations of true philosophy and metaphysics become experience. This is "Pistis" faith, in the higher sense the Haqq ul Iman of Sufi philosophers.

In the influence of Neoplatonism is to be found one at least of the causes of that occasional similarity of expression, often commented upon, of Sufi writers and the mystics living in Christian lands. Its influence is evident to us in the poem of Dante, notably, for example, in his discussion of the origin and nature of evil.

THE WEB OF INDIAN LIFE. BY THE SISTER NIVEDITA (Margaret E. Noble).

Longmans, Green and Co., 39, Paternoster Row, London.

In these pages, to which Sir Babindranath has written an appreciative preface, the Sister Nivedita tells her experience of a long stay in India among Hindu friends. As the pupil of Swami Vivekananda, Sister Nivedita went prepared to understand the outlook on life of her Indian friends and her large-hearted sympathy also helped her to see manners, customs and habits in their right focus, not solely with a western perspective. She writes of them out of this understanding and warm sympathy in this agreeable volume before us. There are several chapters on the life of Hindu women and chapters on caste, education, on Islam in India, and on the changes that are inevitably coming over daily life mostly owing to intercourse with the West. In her aspirations for the future the writer expresses the wish that that intercourse may become less superficial in character, and thereby of more value to both sides.

DREAMS AND JOURNEYS. By Fredegond Shove. Oxford, Blackwell.

These graceful poems, that tell of A Dream in Early Spring, The Garden in Spring, Autumn in the Garden, The Cuckoo in the Orchard, The New Ghost, express joy in the apparition of the fair children of earth budding into life, with a chill apprehension of their evanescent nature. Some of the poems reach out to the unseen, unapprehended aspect of existence.

THE BOOK OF THE CAVE GAURISANKARGHUA, By Sri Ananda Acharya.

Macmillan and Co., Ltd. St. Martin's Street, London.

A poetical allegory, in which philosophical questions are discussed by the Pilgrim of the Sky, the Ocean Wanderer, the Sister of the Birch and

the Cavedweller during their pilgrimage to the cave. Their experiences in the cave and on their return from it are related, and the fantastic setting is painted with great delicacy and variety of imagination. The problems of life and being set forth and discussed between the travellers are comprehensive and of deep interest. A charming book that invites a close study.

ON THE THRESHOLD OF THE UNSEEN : An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William F. Barrett, F.R.S. Kegan Paul, Trench, Trubner and Co., London.

A most interesting account of Sir W. Barrett's investigations of spiritualistic manifestations, which enables us to follow the reasons and proofs that led him to his present position with regard to these phenomena. Most of the book is occupied by the account of scientific experiments, and the author touches also upon the religious and philosophical aspects of these matters.

THE RELATIONSHIP BETWEEN THE MYSTICAL AND THE SENSIBLE WORLDS. By Herbert N. G. Newlyn London: George Allen and Unwin, Ltd.

A reasoned discourse on mysticism, written, as we are told in a note, chiefly with the desire to arouse interest and discussion. Mr. Newlyn deals with that which reason has to say as to the possibility, probability and historical proof of mystical experience and knowledge, and with the grounds for belief in a divine plan adumbrated in the universe. In the latter part of the volume are excerpts from many literatures that bear upon the text.

PHANTASMS OF THE LIVING. Gurney, Myers, Podmore. Abridged Edition prepared by Mrs. Henry Sidgwick. Kegan Paul, Trench, Trubner and Co., London and New York.

This record of the first scientific investigation of supernormal phenomena attempted in modern Europe has the value of a historical document in addition to its great value as a rod and staff to those who are on the way from ignorance or disbelief in such things to a scientific conviction of their existence.

THE DYNAMICS OF MOOD AND EMOTION. By Walter Moore Coleman, B.A. Mental Biology, Part 3.

The record of a series of experiments, mostly made with instruments of Mr. Coleman's invention, in those little-known life forces that have been hitherto unexplored by modern science. Mr. Coleman's experiments have led him to very interesting metaphysical conclusions.

AN APPEAL FOR HELP.

To Princes, Potentates and those gifted with wealth by God, and to our Members, Friends and Sympathisers.

The limited financial support which we have at present is inadequate, especially in these times. We therefore most urgently invite those interested in the furtherance of our cause, which is solely for God and humanity, to help us with donations, however small; such donations will have a thousand-fold value if given in the time of need.

The Sufi Order depends mainly for the maintenance of its work on donations, which are assigned to the following three funds:—

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The Sufi Order.

The *Sufi Order* was first introduced into the Western World in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i. e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none else exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation in the unlimited which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the variety of faiths and beliefs may of themselves cease to exist, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas, that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

“The Sufi.”

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Editor: INAYAT KHAN.

Sub-Editor: ZOHRA MARY WILUAMS.

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JANUARY, 1920.

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TO THE BELOVED.

My Beloved!

The beauty of the flowers fades away, and the brightness of the
moon becomes dim,

The colour of the face of the fair ones pales,
When I behold the beauty of Thy Countenance.

The cares of life are forgotten,
The fear of death is felt no more,
Each moment brings to me new hope, new life, new joy,
When my heart reflects Thy Divine Light.

The riches of the earth cannot allure,
Nor can the power of the world enslave me, my King!
With Thy riches am I enriched, in Thy Strength I am strong,
In Thy thought my Eternal Beloved! I live, and shall live forever.

I.K.

NEWS AND NOTES.

SUFI CONFERENCE.

The Annual Sufi Conference took place on July 13th, when Pir-O-Murshid took the chair. The report of the general work was read by Miss Goodenough.

"The past year has been one of strenuous work, and the promise of good results has begun to show itself. It has, unfortunately, not been possible to make any active efforts in other countries, beyond sending the SUFI MAGAZINE far and wide. Pir-O-Murshid, by the continual outpouring of his word and power, has spread his message in many regions of Great Britain, and has given life to the young plants of the Sufi Order now taking root in different parts of England.

The membership of the Correspondence Circle has increased.

We are glad to announce that the Sufi Order is now arranging for a new Khankah, Headquarters of the Order, which may materially ease the carrying out of the purpose which Pir-o-Murshid has taken upon himself to accomplish. This is the

outcome of the liberality of a heart kindled by the light of the purpose for which our Order is working.

By her marvellous effort in aiding the message of Pir-o-Murshid Miss Shirley has proved the very great value of her services to the Order. She has worked as Financial General Secretary of the Order, sparing neither time, money, nor exertions in the endeavour to smooth the path for the advance of our cause, as we recognize with pride.

It is with deep satisfaction that we note that, after years of unabating efforts, among all the difficulties of these times of stress and strain, Pir-o-Murshid's message and his personality are beginning to become known to the world in general. This gives promise of the acceptance of his message and the awakening to the truth and light that he has come to discover."

Miss Williams read the report of the work in England. Mr. Best read a paper on the re-organisation of the Sufi Brotherhood, and Mr. Glaser read a paper on general propaganda. Mr. Glaser said how very important it is, and especially at this time, for the Pir-o-Murshid to visit different parts of Europe, since the ground would seem naturally prepared by the recent upheaval of nations. A healing group was formed at the suggestion of Mrs. Reynolds, and Miss Oliver proposed to form a league of Service so as to make the Sufi teachings practical by the service of humanity which alone can be called the service of God. A class for the study of language, and a class for children were also proposed. A paper dealing with the financial position was read by the financial general secretary, Miss Shirley, who made a financial statement for the past year; Miss Shirley said, "We are now extending our work in the new Khankah, and our responsibilities will be increased; we therefore hope that everybody who has the welfare of our movement at heart will do his best to help us, however small the help given may be; for help given now will be considered more valuable, as it is now that we need it the most."

PIR-O-MURSHID'S ADDRESS.

It gives me great happiness that we have met here to-day to discuss our blessed work, the furtherance of the Sufi movement.

During my travelling in the Western world I have often been asked whether the Sufi Order is a religion, a faith or a belief, or a community, and I have always found it difficult to answer in a few words. For every man looks at everything from his own point of view, and it is not always possible to make everyone see from our point of view. When a man looks at the ocean he can see only that part of it that comes within his range of vision, and he cannot see beyond that, and so it is with the Truth. You can never easily make a man understand what the Sufi Order means.

If it can be explained briefly, it can only be explained as being a group of a few friends who are in sympathy with my way of putting the truth before the world as Sufi thoughts, and have taken interest in spreading these thoughts, since that has been my only desire.

We in the Sufi Order are united in the thought of Truth, in spite of our having been born in different regions of the earth, and having had different religions, customs and manners, and different ideals of life. This is the proof that in Truth all can unite, beyond the narrow boundaries of caste, creed, nation, or religion.

It is not our aim by forming a Sufi Order to add to the communities of the world, which are pulling each its own way, dividing humanity into innumerable divisions. We do not wish to work for our Order and its members alone, although the group of workers in this particular cause is called the Sufi Order. Our motive is to serve humanity in general, regardless of their joining us. We do not wish to compete with any movements working on the same lines. On the contrary we are only too glad to watch if there are any other movements succeeding in a similar trend of thought. It is to the result that we look, not to who it is that brings it about though we deem it a privilege to find it our destiny to be engaged in Nature's scheme for the service of God and humanity.

I have travelled throughout the Western world, spreading my philosophy in a world strange to me and to which I was strange, and have met all sorts of people and all conditions, and through it all have kept on my work unshakeably and strongly, steady in the strength of Truth. I began my journey in the United States, and then travelled through France and Russia, and for the last six years, during the world's greatest upheaval, I have been with you, and words cannot explain how much I have valued and appreciated your sincerity and steadiness in friendship, that has made me forget my home, and the proof of this is that I have settled here, and have established the Headquarters of the Sufi Order in London, in order to work throughout the world from here.

I am glad to say that I have not gained your friendship by exciting your curiosity about superstitions. I have not interested you in stories about ghosts and spirits. If I had done so I should perhaps have attracted twenty thousand followers, whom I could have entertained with fairy tales, and what a joy to find myself amidst twenty thousand fools! And as many times as I had fooled the world, so many times would I have covered my spirit with a thousand covers of stupidity. I have not asked you to pray in a particular house of the Lord. I have not forced

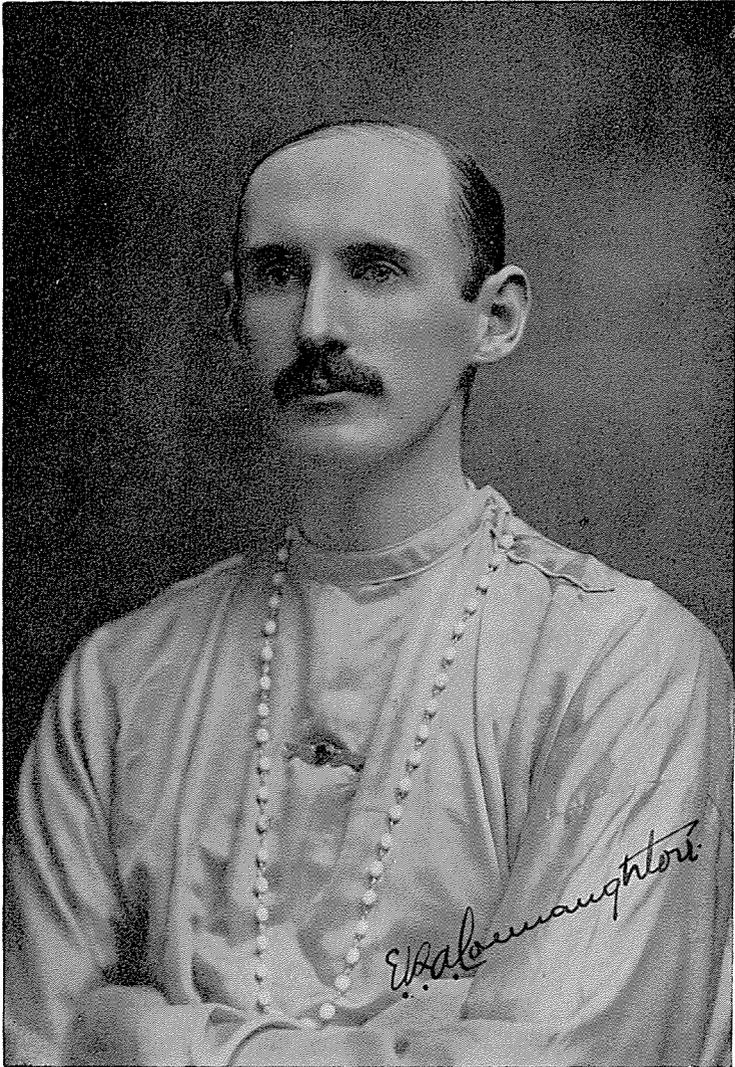
upon you any rituals, forms, or dogmas. I have not taught you to take up a particular Scripture alone as the sacred book. I have not given you any particular principles, that you should subject your life to them. I have not encouraged in you the desire for seeking after wonders, though I have told you that in the spiritual pursuit, as your sight will be keen, so the whole life will become a wonder. I have not wanted you to revere me, or to consider me wonderful, good or great, and to raise me so high that some day you may have to throw me down from that height. I desire you to consider me friend, your brother, your comrade, someone in the world whom you can call in your time of need, someone who rejoices in your joy and sorrows with your sorrow.

If there is anything that I ask of you it is this: you only in the world know of the voice that comes to the ears of my heart, for it is this voice which has brought you closer to me, it is this voice which holds you with me. You know Whose voice it is, though it is expressed in my words. I wish this voice to reach to the end of the world, I wish this voice to spread wide, I wish this voice to become audible to the hearers and visible to the readers who may be ready to hear it and to read it.

If I had no means of help and no helpers standing by my side in my strife, and if the whole world were opposed to me, I should be doing my work nevertheless. And when I see you, my Mureeds, standing by my side in readiness to help, I feel much stronger and I have every hope of furthering our blessed cause by the help of God. There is a saying in the Persian language, "When two hearts are united you can remove mountains." Here I find a few sincere friends united with me with all their heart in the Sufi cause, and why should we not be able to remove mountains? Surely we shall. The high object that we have before us of working for the whole humanity is itself weightier than mountains, and the obstacles that do actually stand before us are no less than mountains. But be sure we shall remove them if only we work together with mind and soul, bearing in mind that a good work done for a return is nothing but toil, but work done for the sake of good is as good done to God.

HONOURS AND APPOINTMENTS.

Miss Shirley has been given the Lukab of Ravia. Miss Rebecca Miller (San Francisco) has been made an Authoritative Representative, and Mr. Best has been appointed Representative of the Sufi Brotherhood in England. Mr. Glaser has been elected Hon. Secretary for general propaganda, and Miss Oliver has been appointed Hon. Secretary of the League of Service; Mrs.



E. P. A. CONNAUGHTON.

Reynolds, the Secretary of the Healing Group; Miss Peake, Hon. Joint Secretary of the Sufi Club, and Mrs. Sheaf has been appointed as Hon. Secretary for our circular department.

APPEAL TO THE INITIATES, MEMBERS, FRIENDS AND SYMPATHISERS OF THE SUFI MOVEMENT.

In the last two years Pir-O-Murshid's work in our midst has progressed very much, and the Sufi Order is now on a firmer footing. With the extension of our work the expenses have increased greatly and our financial situation is now more precarious than ever. For the maintenance and continuation of our work in our new Khankah, 29, Gordon Square, our Headquarters, in the current year, from October 1919, to September 1920, we need £700 at the least. The sum upon which we may count, being subscriptions from members is much less, £315 less than the minimum necessary expenditure.

We have entire trust in God's providence to our Order, whose only foundation He is. It has been established and carried on without regard to the support of any persons. No one desiring the benefit of Sufi guidance and knowledge has at anytime been excluded for considerations of wealth and the lack of it. Not for one moment do we doubt that the means that are needed will be found. And therefore we call upon the members of the Sufi Order and those who, knowing our work, our aims, and our thought, are of like mind with us, asking them to join their endeavours with ours, and to send a subscription or donation to the treasurer of the Order (Miss R. L. Shirley, 29, Gordon Square) knowing that our every effort will strengthen and help on concord, fellowship, enlightenment.

OUR PICTORIAL SUPPLEMENT.

Our Pictorial Supplement for this time is Mr. E. P. A. Connaughton, who was presented with the robe of Khalifat by the Pir-o-Murshid on October 1st, the opening day of the Khankah, the new Sufi Headquarters.

Mr. Connaughton, who was born on August 23rd 1887, has been interested in the search after truth throughout the greater part of his life, and the study and experience in the different lines of thought paved the way for Sufism, the essence of religion and philosophy. He took Bayat, Initiation, from the hands of Murshida Rabia Ada Martin, the National Representative of the United States, on January 29th, 1918, and has since that time been prone to sound the depths of truth more deeply. The bestowal of the Robe of Khalifat during his recent visit to London came as a great surprise to him. It seemed to him like a custom of old, when a person was crowned king without know-

ing anything about it. And although this custom does not exist to-day among the kings of the world, it still exists among kings in the path of truth, who are kings even when in rags, whose kingdom is everlasting, since their hearts reflect the kingdom of God.

It is generally the custom among Sufis for the Khalifat to be bestowed upon one who neither claims nor expects it, but who innocently treads the path without any thought of a reward. "He who is conscious of his beauty is vain, but he who reflects beauty without any thought of it is really beautiful."

THE FACULTY OF DESIRE.

BY IKBAL ALI SHAH (M.R.A.S.).

University Union, Edinburgh.

As all human actions are determined by the order of the Soul, in which arise desires, it is the kind desire, therefore, which is the dominating factor in controlling much of our inward selves. A thorough understanding of its various phases is worthy of consideration.

Desire and repugnance do not differ much from love and hatred, and the impulse of desire may well be defined as an action of the mind, or an outer reflection of the internal working of the soul. Desire furnishes wings to the soul, by which it is carried to the object of its reverence and adoration. And so it is that the best ideas which may be formed of a man's character, are to be taken from his desires and intentions rather than from his practices.

Primarily, desire may be classified in three kinds, the Natural, the Rational, and lastly and most important of all, the Spiritual desire. The first of these is the common heritage of man and the lower animals, and is associated with the procuring of the necessities of life, for its nourishment, preservation, and propagation. Rational desires are in relation to things warrantable, such as worldly glory and honour, or the amassing of riches and the like. These desires, however permissible, are yet ignoble at heart, for they are apt to lead us astray, if not guided by well-disciplined reason. A supreme degree of Rational desire may justly be termed Ambition, which in its turn leaves much for wisdom and learning in the guiding of its course. But the Spiritual desires belong to an order of their own, proceeding from something superhuman, something sublime, surpassing all human comprehension.

Directly contrary to the Natural, Rational, and Spiritual desires, are the Corrupt desires, which are either vicious or morbid. The vicious desire is wholly embodied in so-called Intemperance. Intemperance is no fault in the nature of the

thing wished for, but only in the measure and the manner of indulgence in it. It may be permissible to drink wine where ill-health may demand it, but once let the wine take liberty, and it will tarnish all the glory of the soul. The life itself becomes a masquerade, if it be nothing more than satisfying the animal necessities. It is well said that the vineyard bears three kinds of grapes: the first of delight and health, the second of excess and deterioration, the third of bitter sorrow and contempt.

The Morbid and Unnatural desires are nothing but such as are actuated by human impulse, and have something of the brute in them. They are to be found in the most refined of men as well as in the lower order: the difference lies in the degree and not in the kind, as also in the manner, and not in real nature. The first of this order will begin with the carnivorous animals, then the cannibals, and thirdly, it is applicable to races possessed of reason and intellect, but either customs or other sordid pressures bring about these destructive propensities. The burying alive of young children, the cremation of widows, and the waging of wars are morbid practises, a necessary outcome of morbid desires.

The causes which perpetuate a desire may either be of external or of internal influence. Before any desire should arise in the mind, it is essential that the object sought must be within the human possibility, so that hope will always burn in the bosom of the seeker. Hope is the wheel of industry; if it fails, however, a man may waste and pine his thoughts away on imaginary wishes, he can never put forth enough energy.

The internal causes moving desires differ greatly according to various desires spoken of before. The most generally representing them all is Self-Insufficiency of the soul. For the soul not having enough to preserve it wholly, and thus feeling discontented, goes out of the human frame, as it were, in quest of lofty ideals. By degrees a complete height of purity is attained, and the real aim of the superior part of the creature is gained. There is a fixed course to be followed by the soul, before the summit of perfection is reached, and in that direction Faith and Repentance lead the way. These two guides carry us out of ourselves, and acquaint us of our failures. Repentance teaching man to abhor himself: Faith breathing a spirit of self-denial.

THE CRY OF THE SOUL.

Suppose a bubble, poised
 Upon a wave,
 A foam-tossed wave,
 Cried: "Shew to me the Seal
 "In all her boundless might,
 "And majesty.

"Ah! could I but behold
 "Her unchecked power,
 "Her trackless paths,
 "Her plumbless depths unknown,
 "Yea, hear her speak in thunder-blast,
 "Or tend'rest tone."

Nor knew that bubble small,
 It was *ITSELF*
 The mighty sea;
 That less in greater merged, attains
 To all its attributes and powers—
 Co-equal reigns.

So cries the seeking soul—
 "Ah! shew me God!"
 Nor knows that in *HIMSELF* there dwells the light.
 The very spark of God, the power divine
 For which he seeks.
 Then walk the paths that Christ the Master trod,
 Be pure, aspire, and thou at last shalt find,
THYSELF art God!"

(October 26th, 1919).

ELAINE M. CATLEY.

THE LEAGUE OF RELIGIONS.

The noble object of forming a league of religions which the Jewish Society in England has set before itself deserves every praise and encouragement.

A meeting was held at the Caxton Hall on November 5th, when in the absence of the Bishop of Oxford, the Lord Bishop of Kensington presided. The question of the name of the society was discussed, as well as the objects. Representatives of different churches and of different religions were present. Among others present were the Chief Rabbi, Sir Willoughby Dickinson, Mrs. Moschelles, Miss Behrens, Rev. Tyssul Davis, Miss Callow from the Higher Thought Centre, Dr. Walter Walsh, Maulvi Sadrud-Din, Imam of the Mosque Woking, Canon Horsley, and Miss Maude Royden. Inayat Khan, representing the Sufi Movement, said in his turn how sincerely he agreed with the thought expressed by the Rev. Chairman in his opening speech, he said that the Sufis in all ages of the world's traditions and history have served humanity by uniting mankind in the religion of nature, and have recognised the human brotherhood beyond caste, creed, race, nation and religion. Centuries ago the Sufi

Shamstabriz said that he saw God in Kaba, the sacred place of Mecca, as well as in Butkhana, the shrine of the idol of the Hindus.

During the last ten years the Sufi Movement has in its small way done the same work throughout America, Russia, France, and England, which the present assembly met together to-day are desirous to further. Therefore the Sufis will be the first to sympathise with this noble undertaking, and they will do all in their power to make it successful. It matters but little who does the work, provided that the conditions for the betterment of the world are brought about.

LIFE FROM A SUFI POINT OF VIEW.

Whence springs this mysterious force which we call life? Has it not its source in that great Being whom some call God and others Allah? From Zat, the Absolute, unfathomable, and infinite, proceeds all Life in its cosmic sense. Nature herself is but a manifestation of this Life Divine, which hides itself in many guises. The sunny landscape, the lofty mount rearing its craggy head on high, the river rippling 'twixt its leafy banks, the lark singing its joyous song amidst the first glorious rays of the rising sun—and, also, the mighty ocean, booming upon the strand, flinging up clouds of spume, like a silver veil, into the azure sky, all speak with myriad tongues of the Almighty Father.

"Life is real, Life is earnest and the grave is not its goal", says Longfellow, and we, perforce, must agree with him when we pause to think. Our Scriptures teach us that Justice rules the universe, and so when we read into their deeper meaning, we see that the transition which we call Death is but an ever recurring incident in the great scheme of life, not unjust or cruel, but ordained in the truest tenderness and mercy.

Thus, in the broadest sense, we see that Life is indestructible, because, being but another aspect of the Absolute, it is boundless, and therefore all enduring. So, also, when we bring down to the individual point this same thought, we realise that we, too, being co-existent with the Divinity must endure for all eternity and understand, in some small way, the greatness of the everlasting Love which makes of Death's dark gate an entrance to a wider and more glorious life.

Gazing, now, upon the vast and heavenly plan we see that we are but little ships set a-sailing, in Creation's distant morning, upon the sea of Life, floating onward, ever onward to the glorious source from whence we came, and can understand the depth of meaning in those words "In God we live and move and have our being."

DOROTHY GREEN.

THE IDEA OF THE COMING OF A WORLD TEACHER.

"Why should not another prophet come, if God is the same, if His light is the same that it was before?" This question at once arises in the enquiring mind.

There is no other reason but that when there is one wealthy man in a whole town he is the leader, if there is one powerful man in a village he is the head, but if there are ten in the place of one at that time the leadership is in the hands of the multitude. In ancient times the king was adored as a god, it is not so now. Autocracy is being overpowered by democracy everyday. This same reason accounts for there being no need of a mediator between man and God, especially at the time when not only does man want to manage all his affairs himself, but even woman wants to do so, without dependence upon anyone else or the interference of any other person, and every class and race is trying to raise its head, to appear to be on the same level with the higher. The light of guidance has existed at all times, and those who have been in its current have been as great as a Master could be. "There will be among us some who will be as great as the prophets of Beni Israel", said the Prophet.

There have been many since the delivery of the final message who, in spite of Muhammed's democratic proclamation, wished to claim to be a Messiah, a worldteacher, a prophet, an incarnation of God. Many have tried this means of notoriety, thinking by this to make their community or religion conspicuous before the world, but so far none have been successful. It is absurd to think for one moment that at the stage at which the world has arrived at the present time, with the national, social, and religious distinctions and competition, it will surrender itself with faith to one teacher, taking him as the divine messenger. For first of all the scientists will put him to the test, then the historians will dispute, then he will have to overcome the political bodies, which stand each for its own national and political benefit and, worst of all, to withstand the great powers, which hold to their own law, each for the government of its own part of the world. It is as impossible as it is ever to imagine that there will arise a king in the modern world before whom all the present generation would bow and prostrate itself as the people of Khusrau prostrated themselves before him.

It is the nature of everything, and especially that of the light, that its narrow current, shooting forth from its starting-point, spreads at each step on its way, in the end becoming an indistinguishable current, in other words, a light spread all over, which the figure of the dove shows. The final aspect of the

message is to show the Kemal, the perfect period of the world's life and its spiritual training.

The question arises whether the spiritual evolution of the world today is such. It may be answered thus: A child is trained with all the promises of prizes for his diligence and the punishment of fines for his negligence, and then, after this period is past, the child is grown up, he does not need any parents or guardians to direct the affairs of his life, he is responsible for his own actions. So it is now with the world after the final message of divine love. One might think, What sort of evolution is this, when till now man heartlessly kills his brother man and such bloodshed as in the recent war has taken place, and selfishness seems to be overwhelming with its darkness humanity in general? It may be thus understood: —What if parents were to give all the necessary training to their child, and, in spite of all, that he were to revel in his blind fancies in life, causing all ruination to himself by his own hands. The parents are not responsible, nor will other parents be born for him, to train him again. This is the time when, if the education given him by his parents did him no good, there will be no other training for him than his own experience of follies and disagreeable results.

The final message given by Muhammed was given at the period when the course of the divine message to humanity was finished. It was a law for the multitude, but the message individually received will never come to an end. The question then arises, "How could Muhammed's be the last message when there is yet a great part of the world that has not accepted Islam?" The answer is that the community formed by Muhammed for the evolution and betterment of his people in Arabia may not have embraced the whole world and the forces which prepared for the support and spreading of Islam among both kind and cruel may not have conquered all parts of the earth, but the spirit of his message has undoubtedly influenced all the world's religions and stirred up all the world's nations for their betterment. The ideal of the divine oneness which was the main object of his message has inspired the world, its influence being in some parts known and in some parts unknown. The light of guidance shines as brightly as it shone before, and will ever be the same. If there will be no more hereditary monarchs among the democrats there will yet be presidents elected by the people, and if there will not be prophets with divine authority there will be reformers accepted by man.

J.K.

BOOK REVIEWS.

NATIONALISM AND CATHOLICISM. By Lord Hugh Cecil.
Macmillan, 1919.

In this scholarly and distinguished pamphlet the author pronounces that "patriotism is good, nationalism is bad." The problem is if patriotism is good, how can nationalism even if it brings about wars, be bad?

The corporate sentiment—*esprit de corps*—is natural to man, and it is a tremendous power, there is no doubt of this; but this power expands from stage to stage—the picture of its progress is seen in the ever-widening circles formed by the dropping of a stone into a pool of water. Nationalism is still patriotism; and loyalty to a religion—which is the same sentiment as patriotism directed to a religious teacher—forms a circle that radiates from the same centre, though it be a wider circle; and the ring of this circle must not, in its turn, be made a boundary to limit the natural progress of the corporate spirit, as it merges in its expansion into the unlimited. Life means expansion; when expansion ceases then comes death—in the case of the individual as in the case of the race, the nation, or the community.

Patriotism is the beginning of religion. The worship of the family which has produced the family feuds of history and is still found surviving in class distinctions, forms a smaller ring within the circle of patriotism. He who condemns any one stage in the expansion of the corporate spirit, is simply seeing the weakness of that stage as compared to a wider one. The width of the circle depends on the height of the ideal; the higher the ideal, the wider is the circle formed.

As the writer points out "material gain will never be the strongest of human motives", and above the ideal of self, man sees the ideal of the family; and above that ideal rises the ideal of his country—but man has at all times also seen the light of a still higher ideal than the national ideal: to the Hindu this light appears as Krishna, to the Muslim in the figure of Mahomet, and to the Christian in the life of Christ. But this shining light is not yet the goal of that tremendous corporate spirit, it is but a further stage leading towards the real goal—the real goal is reached when the depth of life is touched, and man realizes that it is in God we move and live and have our being.

Christ the Master and the Way has not said "be ye perfect as I am perfect"; Christ has said "Be ye therefore perfect, even as your Father, which is in heaven, is perfect".

There is no contradiction in ethics; herein lies the difference between the philosophers of the intellect on the one side, and the philosophers of the heart on the other. Buddha, whose name means reason, and who never departed from logic and reason,

agrees with every other religious teacher, that there is a phase of life which may be called the unlimited, and which lies beyond the grasp of human comprehension.

The materialist philosopher of the intellect denies the existence of certain things, which are nevertheless necessary to his argument. For instance, he will deny the existence of such a thing as "human desire", but is forced to make use of the expression and is helpless without it. Quite rightly he decomposes each human process of mind and faculty, dividing it into its component parts and looking at each separate particle as a reality. But the philosopher of the heart takes the result as the cause; and accepts the whole as the first thing.

The eyes are a wondrous and complicated arrangement of atoms and parts but the philosopher of the heart recognizes them as the production of the faculty of sight. To him it is the faculty of sight which is the reality; which has, through the expression of itself, perfected the eyes. There is no contradiction in ethics. And can anyone affirm that there exists contradiction between the laws that govern the universe?—between for instance, the laws of mathematics on the one side, and those of sound or music on the other side? And to the philosopher of the heart the realization has come that the ethical laws embrace all.

The keen-sighted author of this pamphlet concludes his lucid and sympathetic analysis of human motives which result in varying forms of nationalism with these words: "It is only when the glory of the nations has been brought within the City of God that we can hope to be free from the agony of war, or to allay the sufferings of mankind by the healing leaves of the tree of life", words that we must echo.

The traveller upon the path of ethics understands as he sets out on his journey that the whole of life is a fight against destruction; constantly and on all sides he finds himself confronted by destructive forces from which he must guard his vision of purity and beauty. The sign of his upward and constructive activity he sees in the perpendicular lines of the cross that he holds before his eyes; and its horizontal line is the sign of hindrance and difficulty and destruction.

But he who has advanced from the moral point of view to a spiritual plane sees two paths of attainment, both necessary for the achievement of perfection. One path is the expansion in spirit from the individual (that he calls self) till he connects with all—this is the horizontal line of his cross. And the other path is in the ascent of man to God, that is the ascent from the limited state of being to the vision of the Eternal and Unlimited —and this is the perpendicular line of his cross. Thus the sign of the cross holds within it the secret of perfection, the goal of humanity. S.

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The *Sufi Order* was first introduced into the Western World in 1910 by *Inayat Khan*, the pioneer exponent of Sufism.

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the variety of faiths and beliefs may of themselves cease to exist, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas, that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

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SUFISM.

The word "Sufi" is from a Persian word, meaning wisdom. From the original root many derivations can be traced. The Greek "sophia" is a striking instance.

Wisdom is the ultimate power. In wisdom is rooted religion, which connotes law and inspiration. But the point of view of the wise differs from that of the simple followers of a religious faith. Whatever their faith, the wise have always been able to meet each other beyond those boundaries of external forms and conventions, which are natural and necessary to human life, but which none the less separate humanity.

People of the same thought and point of view are drawn to each other with a tendency to form an exclusive circle. A minority is apt to fence itself off from the majority, from the crowd. So it has been with the mystics. Mystical ideas are unintelligible to the many. The mystics have therefore usually imparted their ideas to a chosen few only, to a picked band whom they could trust and who were ready for initiation and discipleship. Thus, great Sufis have appeared at different times, and founded schools of thought. Their expression of wisdom has differed to suit their environments; but their understanding of life has been one and the same. The same herb planted in various atmospheric conditions, will vary in form accordingly, but retain its characteristics.

The European historian sometimes traces the history of Sufism by noticing the actual occurrence of this word and by referring only to those schools of thought which have definitely wished to be known by this name. Some European scholars find the origin of this philosophy in the teaching of Islam; others connect it with Buddhism; others do not reject as incredible the Semetic tradition, that its foundation is to be attributed to the

teachings of Abraham; but the greater number consider that it arose contemporary to the teaching of Zoroaster. Every age of the world has seen awakened souls. And as it is impossible to limit wisdom to any one period or place, so it is impossible to date the origin of Sufism.

Not only have there been illuminated souls in all times; but there have been periods when a wave of illumination passed over humanity as a whole. We believe that such a period is at hand. The calamity through which the world has lately passed, and the problems of the present difficult situations are due to the existence of boundaries; this fact is already clear to many. Sufism takes away the barriers which divide different faiths, by bringing into full light the underlying wisdom in which they are all united.

Though our numbers in England are still few, we are encouraged by the strength of the idea; and we recognise as Sufis all those groups who are working with the aim of uniting humanity. We welcome any who sympathise with this object; and if many of these souls have limited ideals, our ideal does not oppose or attempt to break down the ideals of others; for we believe that our ideal is in the depth of every soul, and sooner or later we must touch that depth in many. Although man is easily influenced by emotions of hatred or prejudice, and can be quickly stirred to rebellion and bloodshed, yet the love of amity and harmony is more infectious still. Through all periods of tyranny and oppression, of injustice and revolution, what the world really seeks is peace.

It is true that not every one knows for what he is really looking. He waits to be told. But when the truth is told him, he has little difficulty in recognising it. Every soul has a definite task, and the fulfilment of this individual purpose can alone lead him aright. Illumination comes to him through the medium of his own talent. By taking his particular line in life, he fits into the scheme of the whole, and thus attains his own goal.

He must first create peace in himself, if he desires to see peace in the world; for lacking the peace within, no effort of his can bring any result. Now it is the knowledge of the self, of the ego, that gives knowledge of humanity; and in the understanding of the human being lies that understanding of nature, which reveals the law of the whole creation. The knowledge of the self is therefore the essential. This cannot, however, be attained by study alone, although study is important. It is by following the path of meditation that the initiate arrives at the realisation of self. In this state he does not regard another as

friend or foe, but as himself. He is then able to hold the reins of self in his hand. He has the mastery of his own life, a control which develops in time into a hold upon life in general.

The Sufi teachings were brought to the West in 1910, when a start was made in America, where the work is still being carried on. During the last eight years, interest to a small extent has been kindled in different parts of Europe. To-day by the grace of God, after many difficulties, we inaugurate the headquarters of our movement. Through the generosity of one devoted heart in providing us with a house, it has been possible to establish the Khankah or headquarters of the Order in England.

At the Khankah, 29, Gordon Square, London, W.C.1 classes and lectures are given on subjects that touch the deeper side of life, revealing the ancient Sufi teachings of the unity of wisdom, the single inspiration and vivifying force of every human faith.

THE VISIT OF THE PIR-O-MURSHID TO FRANCE.

Pir-O-Murshid visited Paris on the invitation of his mureeds, and he was glad to find himself once more free to move about, as in pre-war times, and to breathe again the exhilarating air of Paris. His first lecture was given at the Salle Pleyel. Monsieur Froissard, Préparateur at the Sorbonne presided; Monsieur Froissard has recently discovered a series of breathing exercises which have been found to be not only very successful in voice production, but have been of enormous benefit to gassed soldiers.

The hall was crowded with an appreciative audience. The lecture was translated during a short interval, and was afterwards read in French. Another public lecture was given by the Pir-O-Murshid at the Geographical Hall.

Murshid gave short drawing-room talks every evening during his short stay in Paris to sympathetic friends, and great interest was aroused, and a branch of the Sufi Order was established under the personal direction of the Pir-O-Murshid.

All credit for the success obtained during this short visit is due to Madame d'Arragon, whose enthusiasm spared no effort in bringing about the successful result.

Colonel Guillon was elected chairman; it was proposed that there should also be a lady chairman, and Madame D'Arragon was elected as the first. Madame Slatoff-Portier and Madame Lafitte were elected as joint Honorary Secretaries; and Madame Fournier, as Treasurer.

Pir-O-Murshid had an interesting interview with the venerable

Monsieur Barley who showed a great interest in the Sufi Message; he said to the Murshid on parting, "I most heartily welcome you to our land and I am sure my people will be greatly benefited by your message, which is so broad and deep, and yet so simple and true."

The Murshid gave an impressive address to his mureeds on the eve of his departure, and he said that he hoped that they would take good care of the infant society in France.

FRENCH BRANCH OF THE SUFI ORDER

On May 15th, the Pir-O-Murshid was again with his mureeds of the French branch of the Sufi Order.

As a result of this second visit the French circle (already solidly established by him in February) has considerably increased the number of its members.

The small studio near the Boulevard St. Michel in which during March, April, and May the weekly lessons have been read by the Study Circle will probably not be large enough for the Autumn Sessions. There exist now in Paris: —

- 1st. Les amis des Soufis. (Corresponding to the Sufi Brotherhood).
- 2nd. Le Cercle d'Etude, (for members).
- 3rd. Le Cercle d'Initiés, (for initiates).

Any friends or members of the Sufi Order can, if staying in Paris, apply to Madame Statoff-Portier, 25, Rue Froidevaux, Paris, for particulars of these three activities, and will be cordially welcomed by the "Branche Française".

On Sunday evening, May 16th, a drawing-room meeting was held at the house of Madame Limon, which aroused great interest and was a helpful beginning to the Murshid's visit.

The Committee had arranged two concerts and three public lectures—in addition to classes.

Vincent D'Tudy very kindly lent the hall of the Schola Cantorum for a concert on May 19th. His pupils showed great interest in the oriental music. On the evening of the same day at the Lyceum club, a lecture "Le phénomène des vibrations" was given.

On Wednesday, May 19th a profoundly interested audience heard a lecture entitled "Comment atteindre le développement spirituel par la musique." Thanks are due to the Theosophical Society for their hall for this lecture.

On Friday, at the Musée Guimet, the lecture was entitled

"Les grands guides spirituels, du monde" and the last day of the week in the same Musée the hall was crowded with a most appreciative and enthusiastic audience to hear a second musical Causerie and Concert. Mr. Raymond Duncan kindly offered his salle d'exposition to the Pir-O-Murshid for the last day of his stay and a great many of the same interested listeners were again united to hear a lecture on "la musique ancienne". Classes were given to the mureeds and their friends each evening. Both classes and lecture were verbally translated into French by Professor Bodmer whose command of both languages enabled him to render this service with great ability.

The memory of this second visit will certainly remain in the minds and hearts of the Sufis in Paris as an occasion of great importance.

It was important to the French branch of the Order as such, and also to each individual as a living member of a Society the signification of which is immeasurable.

APPEAL TO INITIATES, MEMBERS, FRIENDS AND SYMPATHISERS OF THE SUFI MOVEMENT.

In the last two years Pir-O-Murshid's work in our midst has progressed very much, and the Sufi Order is now on a firmer footing. With the extension of our work the expenses have increased greatly and our financial situation is now more precarious than ever. For the maintenance and continuation of our work in our new Khankah, 29, Gordon Square, our Headquarters, in the current year, from October, 1919, to September, 1920, we need £700 at the least. The sum upon which we may count, being subscriptions from members is much less, £315 less than the minimum necessary expenditure.

We have entire trust in God's providence to our Order, whose only foundation He is. It has been established and carried on without regard to the support of any persons. No one desiring the benefit of Sufi guidance and knowledge has at any time been excluded for considerations of wealth or the lack of it. Not for one moment do we doubt that the means that are needed will be found. And therefore we call upon the members of the Sufi Order and those who, knowing our work, our aims, and our thought, are of like mind with us, asking them to join their endeavours with ours, and to give, knowing that our every effort will strengthen and help on concord, fellowship, and enlightenment.

BELIEF.

It is the nature of mind to believe, and disbelief comes after. No unbeliever has always been an unbeliever; for if a soul from childhood should disbelieve he would never learn to speak. All knowledge that man possesses he has acquired by belief. When he strengthens his belief by knowledge, then comes disbelief in things that his knowledge cannot cope with, and in things that his reason cannot justify. He then disbelieves things that he once believed in. An unbeliever is one who has changed his belief to disbelief; disbelief often darkens the soul but sometimes, it illuminates it. There is a Persian saying, "Until belief has changed to disbelief and again the disbelief into a belief, a man does not become a real Mussulman". But when disbelief becomes a wall and stands against the further penetration of mind into life, then it darkens the soul for there is no chance of further progress, and man's pride and satisfaction in what he knows limits the scope of his vision.

A constant "Why" arises in the mind of the intelligent, and when this "Why" is answered by life to man's satisfaction, he goes on further and further penetrating through all different planes of life, but when this "Why" does not get a satisfactory answer from life, then doubt, dismay and dissatisfaction arise and result in confusion, puzzle and despair. Sometimes belief proves to be worse than disbelief when a person, set in his belief, hinders his own progress, not allowing his mind to go further in the research of life, refusing guidance and advice from another in order that he may preserve his own belief. Thus a belief which is preserved as a virtue becomes the greatest sin. Both belief and disbelief, by practice, in time become natural tendencies; the person who is inclined to believe gets into a habit of believing all things and everything, and an unbeliever in time comes to disbelieve everything whether right or wrong. The optimistic temperament is the temperament of the believer, and pessimism is as a rule the nature of the unbeliever. The prophets have always promised a reward for the believer and have threatened the unbeliever with punishment, because the chance for spiritual enlightenment was only in the life of the believer, for the unbeliever covers his soul by his own disbelief.

Sufis have recognised four stages of belief:

1. Iman Mujmil, when one believes in a thing which others believe in, but no matter how strong his belief may be, when those in his surroundings change their belief, he will likewise change his.

2. Iman Kamil, the next stage of belief, is the belief of the idealist who has faith in his scripture and Saviour, he believes because it is written in the scripture or taught by the Saviour. His belief of course will not change with the weather, but still it may waver, if by any means reason were awakened in his soul. At least it would be dimmed just as the light of a candle would become dimmed by the rising sun. When the sun of the intelligence rises, it would break through and scatter the clouds of emotion and devotion made by this belief.

3. Hakul Iman, the third stage of belief, when man believes because his reason allows him to believe; such a man is journeying through life with a torch in his hand. His belief is based on reason, and cannot be broken except by a still greater reason, for it is the diamond that can alone cut the diamond, and reason alone can break reason.

4. Ainul Iman, the fourth stage of belief, is a belief of conviction, not only reason, but every part of one's being is convinced and assured of the truth of things, and nothing on earth can change it. If a person were to say to him, do not cross over this place, there is water here, he will say "No, it is land, I can see for myself." It is just like seeing with the eyes all that one believes. This belief is the belief of the seer whose knowledge is his eye witness, and therefore his belief will last for ever and ever. Of course as a soul evolves from stage to stage, it must break the former belief in order to establish the latter, and this breaking of the belief is called by Sufis "Tark," which means abandonment, the abandoning of the worldly ideal, the abandoning of the heavenly ideal, the abandoning of the Divine ideal, and even the abandoning of abandonment. This brings the seer to the shores of the ultimate truth.

"Truth is that which cannot be fully spoken, and that which can be spoken is not necessarily the truth."

A MESSAGE.

As I stood mid the deepening twilight, where the evening
 shadows fall,
 I heard a voice from heaven, clear as a clarion bell.
 It bade me write a message, that all who run may read,
 Of a truth of man's real nature, not found in church's creed.
 By those to whom orthodox teaching contains the latest word
 On all things in earth and Heaven, my message will not be
 heard.

But from the hearts of thousands, who are doubting the love of God,
 And have written over His temple, the soul's sad "Ichabod,"
 A cry comes forth from the darkness, "How long, Oh! Lord,
 how long?"

Shall our cities echo shouts of vice, of curses and ribald song.
 When will the revellers heed thy words, when will they count the cost?
 Must these souls, so steeped in sin and crime, eternally be lost?
 Listen, Oh! doubting hearts, to the message the spirit gave,
 All human lives are knit to God through each earth-life to the grave.
 Their souls can never be damned, nor to Hell by a Devil be driven,
 "For their angels do always behold the Face of my Father
 which is in Heaven"

These Angels in the silence, are teaching each man's soul
 But countless the falls ere the lesson is learnt, that the Christ-
 man is its goal.

For the brute-need and its cravings, glammers the waking sense,
 That has heard the voice of the silence in its prison of matter dense.
 The drunkard with brain besotted, who cares not for Devil nor man,
 The human vulture preying, the criminal under a ban;
 The wanton, luxuriously living a life of evil fame,
 The woman whose skirts she may not brush,
 And the man who caused her shame.

In these the spirit waiteth till the din of the brute shall cease,
 And the pain and suffering following sin shall herald the soul's release.
 For our Angels cannot leave us, though countless the ages trod,
 Till redeemed at last is man's animal self, and fashioned into a god.

J. DOWLAND.

CONSTANCY.

Life is motion. Imagine a waveless sea, a sun that never sets, a moon that does not wane. It is the changing of shadows and rays that produces colour and the grouping of vibrations produces sound. Through motion and change life becomes intelligible.

Nevertheless all admire loyalty and demand constancy, and

are repelled by faithlessness. Real, we say, is the gold that lasts. We live a life of change; but it is constancy that we seek, and it is this innate desire that leads man to God.

Life is a moving picture, but at some moment or other as it passes from one experience to another one awakes, and asks: "What of it all is real?"

When the heart is broken because it depended upon passing things, it turns philosopher. "Love is but an infatuation; what I called knowledge is but a limited impression; life is shadowed by death," it says.

The heart is a being that sleeps sound until it is awakened to life by a blow. The heart is a rock and the hidden fire within it flashes out when it is struck by another rock. The awakened heart says, "I must give, I must not demand. It is I who must love another, and must make another happy". Thus it enters a gate that leads to a constant happiness. As a man dives within, he finds that his real self is not subject to motion.

Blessed are they who mourn feeling the absence of reality, and who seek the thing that does not change.

On Friendship. Friendship is a deeper and keener thing than anything else in life. One cannot possess that spirit which brings me satisfaction and content in this world without also possessing a friend.

One cannot be a friend to one only. Dealing insolently or roughly with some takes me on the opposite path which leads me away from friendship even with one only.

For an infatuation to last a few years is not unusual, but a friendship which persists unbroken is rare.

That quality of forgiveness which burns up all things except beauty is the quality of friendship.

There are two tendencies in life—one destructive, the other constructive. The constructive tendency invariably shows friendship—Buddha knowing this taught "harmless"ness, and he who has understood this has surely learned what is friendship.

On Spheres. Each one has his circle of influence, large or small; within his Sphere so many souls and minds are involved—with his rise they rise; with his fall they fall.

"Where your treasure is there will your heart be also." The size of a man's sphere corresponds to the extent of his sympathy, or we may say to the size of his heart. His sympathy holds his sphere together. As his heart grows, his sphere grows—as his sympathy is withdrawn or lessened, so his sphere breaks up and scatters.

If he harms those who live and move within his sphere (those dependent upon him or upon his affection), he of necessity harms himself. His house or his palace, or his cottage—his satisfaction or his disgust in his environment are the creation of his own thought. Acting upon his thoughts and also part of his own thoughts are the thoughts of those near to him —others depress him and destroy him, or they encourage and support him, in proportion as he repels those around him by his coldness, or attracts them by his sympathy.

Each individual composes the music of his own life—if he injures another, he leaves his musical tract. When his sphere is disturbed, he is disturbed himself, and there is a discord in the melody of his life.

If he can quicken the feeling of another to joy, or to gratitude—by that much he adds to his own life; he becomes himself by that much more alive. Whether conscious of it or unconscious his thought is affected for the better by the joy or gratitude of another and his power and vitality increase thereby and the music of his life flows more masterly.

The worlds are held together by the heat of the sun. Each of us are atoms held in position by that eternal sun we call God. Within us is that same central power—we call it the light of God, or the love of God—and by it we too hold up the human beings within our sphere; or lacking it, we let them fall.

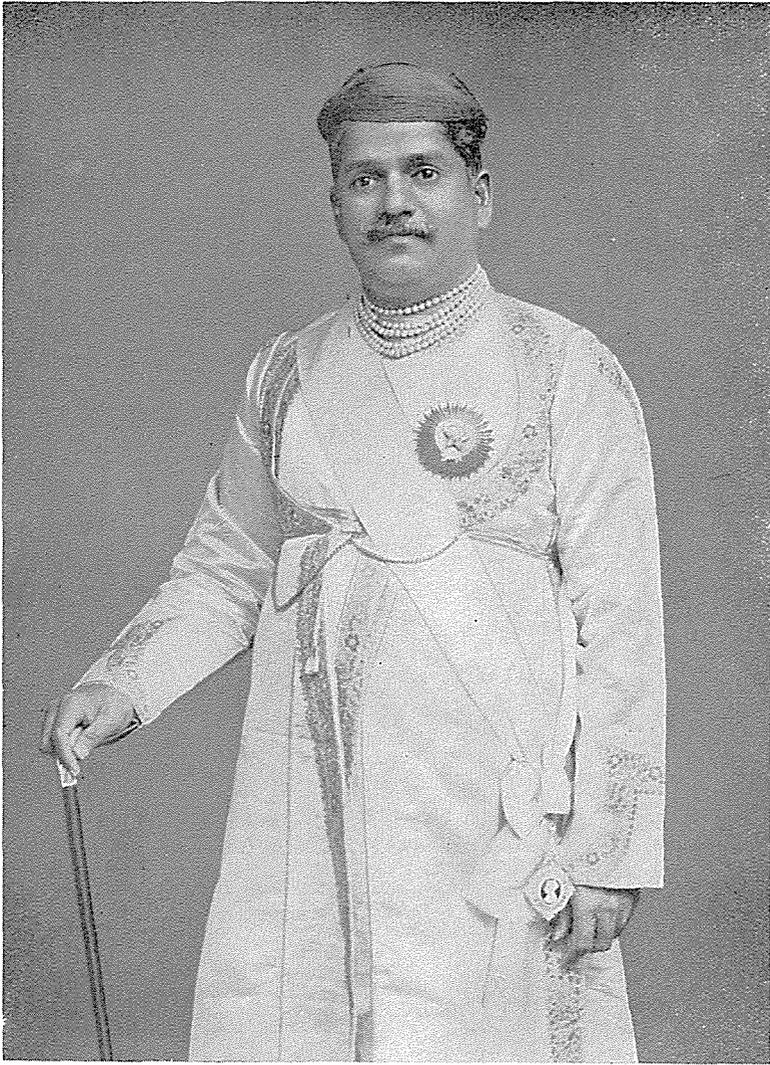
So God keeps all—and so we keep our friends and surroundings. With this knowledge life in the world becomes a glorious vision—not that we are compelled thereby to keep away from sin, but we learn the power of virtue, the constructive force of the world.

On Vocations. Every being has a definite vocation, and his vocation is the light which illuminates his life.

The man who disregards his vocation is a lamp unlit.

It is mistrust that misleads; sincerity leads straight to the goal.

He who with sincerity seeks his real purpose in life is himself sought by that purpose. As he concentrates on that search a light begins to clear his confusion—call it revelation, call it inspiration, call it what you will.— (From Sunday addresses by Inayat Khan).



HIS HIGHNESS SRI SAYA JI RAO GAEKWAR,
MAHARAJAH OF BARODA.

COME.

Come, while the dawn is liquid gold
 Before the waking flowers have lost the dew
 Leave the dead past—its tale for us is told
 And God will let us start the world anew.

For even while my heart-beats fell like tears
 Into the long dark hours all these relentless years.
 A dream was born—It was a prayer and a song,
 Tender as lover's memories, and as true, and beautifully strong
 Thine and mine my heart—to love to give—and to share
 Ours! through unending space and endless time
 A dream, a song and a prayer.

See—now the rose has dried her happy tears,
 Ah! Come with me and greet our golden dawn;
 Forget the waiting and the empty years
 For the dark night is past and Love is born!

G. H. LAFITTE.

H. H. MAHARAJAH SAYAJI RAO GAEKWAR OF BARODA.

PICTORIAL SUPPLEMENT.

"I can conceive of no loftier mission for India than this: to teach philosophy to the West and learn its science; impart purity of life to Europe and attain to her loftier political ideal; inculcate spirituality to the American mind and imbibe the business ways of its merchants." These ringing words form the conclusion of the Inaugural Address delivered by H. H. The Maharajah Gaekwar of Baroda at the Industrial Conference at Calcutta in 1906. The public utterances of His Highness reveal him a patriot at heart but with a perception of the strong points of western civilisation, and they embody a remarkable grasp of the contemporary situation. The sincerity of the speaker is felt in the clear cut definite style, which thrusts straight home to the mark. With a masterly conciseness, that does not omit any important detail, he sums up the whole issue at point; whether it be the educational or economic problem, or some social question, such as caste, or the status of women. Continually urging the necessity of studying foreign methods, he in no wise admits the intrinsic superiority of either Eastern or Western civilisation. It is an inherent strength of mind that is capable of maintaining such a balanced point of view, and his public addresses with their striking phrases form a picture of the man.

From the day of his accession to the throne, there has been no reform which has not attracted his attention. He has trained

his subjects in politics and methods of administration, so as to form a nucleus of self-government in Baroda. He has started factories and mills and farms, and furnished models to private enterprise in agriculture and industry alike. He has set on foot practical experiments, in the introduction of crafts, in cattle breeding, in the plantation of trees, in methods of irrigation. He has done much to raise the condition of the depressed classes. Gradually bringing to completion the plans laid by that magnificent character Sir T. Madhava Rao, he extended opportunities of schooling to all, until he was able to make education compulsory by law. Every branch of technical and scientific research has received his support, with his eyes on the future and feeling, to quote his words again, that "progression in all departments of life is so correlated that we shall never make marked progress in one without progress in all"; he has sent capable students to every part of the world, wherever some special aspect of science, of politics, of art or of industry might be most advantageously investigated.

He has also been a pioneer of thought in philosophy and art. The first school of comparative religions was that founded in his kingdom. "We ignorantly often take the form for the ideal" he has said, "make the ideal true and the form does not matter", and again, "There is only one spirit of truth, there is only one truth behind all ideals". The nobility of this progressive point of view needs no comment. He has recognised, too, the divinity of art. Seeing music debased in the hands of the illiterate he has given every help to raise it to its former beauty and glory. He introduced it as a subject of education for boys and girls, and in this, as in other branches of learning, has offered to any capable mind facility for gaining knowledge in the West of the living culture of a different civilisation.

The roll of distinguished men from Baroda is a lengthy one. The great Dudabhoy Narrozji; Roumesh Chandra Dutt; Srinivasa Raghva Iyengar; V. P. Madhava Rava; Professor Gajjar; Sir Doctor Bhalchandra, Mani Bhai Jas Bhai are a few of the famous names taken at random that come to the mind at once. Himself a virile character, as is shown by his public addresses, by the number of his interests and the energy and untiring spirit with which he has pursued projects of reform too numerous to mention in this short sketch—His Highness is a judge of men. Not only have his own subjects had opportunity to develop to their full capacity, but the best minds of India have been attracted to Baroda in the knowledge that they would

find recognition, and that their thoughts and language would not there be misunderstood. Thus Baroda has become a centre and nursery of talent, under the greatest of her rulers.

THE SPIRIT OF GUIDANCE.

AN EXTRACT FROM AN ADDRESS BY PIR-O-MURSHID.

As in man there is a faculty for art, music, poetry and science, so there is the faculty or spirit of guidance; it is better to call it spirit because it is the supreme faculty from which all the others originate. As we see that in every person there is some artistic faculty, but not everyone is an artist, as everyone can hum a tune but only one in a thousand is a musician, so every person possesses this faculty in some form and to a limited degree, but the spirit of guidance is found among few indeed among the human race.

A Persian poet says "Jewels are stones, but cannot be found everywhere; the Sandal tree is a tree, but does not grow in every forest; as there are many elephants, but only one king elephant, so there are human beings all over the world, but the real human being is rarely to be found." This seems to show that there is some essence, be it in the mineral, vegetable, animal or human kingdom, which represents this spirit; as the ruby differs from the ordinary stone only by the amount of light within it. We find also that this is true in the other kingdoms of nature, and in each the essence is light. In the vegetable kingdom we call it fragrance and it appeals to the breath and not to the eyes, and in the animal kingdom we know it as reason or the light of reason.

When we arise above faculty and consider the spirit of guidance we shall find that it is consummated in the spiritual Teacher or Messenger. There is a saying that the Reformer is the child of civilisation, but the Teacher is its father. This spirit has always existed, and must always exist; and in this way from time to time the message of God has been given.

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MEMBERSHIP IN THE STUDY CIRCLE.

Members are entitled to the use of the library and. can attend the Discussion Meetings and all public functions of the Society.

Associates are entitled to attend the classes of Comparative Religion, Metaphysics and Literature.

Licentiates are entitled to attend the classes of Concentration, Moral Culture, Natural Science, and all those of the Associates.

MEMBERSHIP IN THE INITIATES' CIRCLE.

Initiates. Initiation is intended for the earnest seeker of truth only, for those who desire to be initiated in the esoteric side of mysticism. The Initiate is entitled to attend, all the above-mentioned classes, besides those on Mysticism, Silence, Esotericism, Occultism and Psychology.

Honorary Members are selected from the distinguished patrons, friends and well-wishers of the Order.

MEMBERSHIP IN THE SUFI BROTHERHOOD.

Membership in the Sufi Brotherhood is open to all who agree with the teachings and objects of the Sufi Order. There is no regular fee for this. Any free will offerings towards the work will be thankfully accepted. Application for this membership may be made through a Lodge or a Society of the Order or direct to the General Secretary of the Sufi Order, "Khankah," 86, Ladbroke Road, London, W.11.

Membership for Correspondence Course in the Sufi Order.

The Correspondence Course is for the convenience of those who live abroad or in places where there is no branch of the Sufi Order, that they may get the privileges of the above-named grades of membership in the Order by Correspondence.

