

Pir-o-Murshid Hazrat Inayat Khan  
1882–1927



COMPLETE WORKS  
OF  
PIR-O-MURSHID  
HAZRAT INAYAT KHAN  
ORIGINAL TEXTS:  
LECTURES ON SUFISM  
1926 III: 29<sup>th</sup> May – 30<sup>th</sup> July



“ Work for the work ; not for success.

“ Forget the Past ; think not of the Future ; mind the Now.”

INAYAT KHAN.

**1926.**

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



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## Preface

This volume of the *Complete Works of Pir o Murshid Hazrat Inayat Khan* contains the lectures given during June and July of the 1926 Summer School (15<sup>th</sup> June – 12<sup>th</sup> September) in Suresnes, France. The remaining lectures will appear in the next volume 1926 Volume IV. In addition to the Summer School lectures it also contains two lectures from his 1925/26 USA tour which were omitted from the *Complete Works 1926 Volume II*. These two lectures were taken down in the Aimé shorthand system by Kismet Stam.

After a six month tour of the USA, Inayat Khan boarded the SS Majestic, White Star line at New York on 5<sup>th</sup> June. Whilst on board he wrote the play *The Living Dead* which was performed during the Summer School. He arrived back in Europe on 13<sup>th</sup> June and two days later opened the Summer School. The Summer School lasted three months and contained the lectures which would become the publications *Education* (1934) and *Yesterday, Today and Tomorrow* (1935), both published by A E Kluwer. He also gave the final lectures in the series begun in 1925 of *Philosophy, Psychology and Mysticism* (1956) published by Heijnis. In addition to these series of lectures he gave a weekly address to Cherags<sup>1</sup>; a weekly Message lecture; a Sunday public lecture and many Collective Interviews for a selected group of *mureeds*<sup>2</sup>.

It is clear from the Collective Interviews in this volume that his organization, the Sufi Movement, has grown and that certain of the mureeds are running centres, giving lectures, and working as guides. Some of these mureeds are talking about the activity of Universal Worship to the rest of the Cherags in addition to Inayat Khan's addresses, and he includes them in the discussions which follow. Inayat Khan uses the Collective Interviews to train these more experienced or active mureeds to ensure the work of his Sufi Movement is cohesive and of a certain standard. On 25<sup>th</sup> June he talks of his disappointment that everyone is still not doing the movements to Saum and Salat (two prayers) in the same manner. On 12<sup>th</sup> July he goes into detail about the different postures for *zikr*. An incomplete sentence at the end of the Collective Interview 14<sup>th</sup> July, seems to indicate that having spoken and taken questions, he got the class to work in pairs or smaller groups for further training.

His lectures under the title *Yesterday, Today and Tomorrow* show the range of his cultural knowledge from Greek sculpture to modern drama. Despite the demands on his time both in lecturing and in meetings, Inayat

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<sup>1</sup> The term used to describe officiants of the Universal Worship service

<sup>2</sup> The term used to describe followers of Inayat Khan

Khan still found time for visits to Paris. In the lecture on art (9<sup>th</sup> July) he talks about an exhibition of modern art which he found amusing.

The objects of the Complete Works are to safeguard the original teachings of Pir o Murshid Hazrat Inayat Khan; to serve as the basis of future publications and translations; and to make the earliest source materials of Pir o Murshid Hazrat Inayat Khan's words available to scholars, researchers, students and the many persons interested today in finding authentic texts of Sufi spiritual teachings.

### **Editorial History**

From about 1916 when Inayat Khan lived in London, UK, Murshida Sherifa Goodenough was his principal editor, writing the lectures down in longhand. In those early days, all those present were encouraged to write down what was being said. Inayat Khan spoke slowly and gave short lessons. As time passed, his English naturally improved, and he began to give more extensive discourses and to speak more quickly. In 1921 Johanna Ernestina Dorothea Furnée, a young Dutch mureed, was invited by Inayat Khan to take down his addresses in shorthand. Her first Sufi name, given to her by Inayat Khan, was Sakina and throughout the Complete Works she is referred to as such. She enrolled at the Pont's Shorthand Institute, Scheveningen, The Hague, Netherlands to learn their phonetic shorthand system. She received the initial training enabling her to record speech in Dutch. She then supplemented this training with instruction booklets issued by the Institute on how to record speech in English (these booklets remain in the Biographical Department).

Kismet Stam, another Dutch mureed and Sakina's cousin, was also asked to learn shorthand. She learned the French Aimé system where many connective words are deliberately omitted from the shorthand to be filled in during the transcribing process. In most cases, Kismet made a longhand transcription from her shorthand right away, with Inayat Khan's words fresh in her mind, and was able to correct or fill in her shorthand from memory. Within the Biographical Department there are both the shorthand records and most of the handwritten transcripts by Kismet. In the 1980s Anneke Strijbos, a Dutch woman, taught herself the system from the instruction manuals, and undertook to review all the transcripts. She executed this task with exemplary thoroughness under the supervision of our founding editor, Munira van Voorst van Beest.

From the summer school of 1923 only Murshida Goodenough, Sakina and Kismet took notes or shorthand during the lectures. As Sakina Furnée's shorthand is based on a phonetic system, it is considered to be the fullest and most accurate record of Inayat Khan's lectures, and wherever Sakina's shorthand record exists it is used as the source text for what Inayat Khan actually said.

Inayat Khan always gave his lectures in English. Sakina Furnée was Dutch but had learned English, therefore you have one non-native speaker giving the lecture, with another non-native speaker taking it down in shorthand. Sakina's transcripts were sent to International Headquarters Geneva from 1922 to 1926. She kept no copies for herself, although a few photocopies have been found in the files. Between 1931 and 1956, she returned to her shorthand notes and started making new transcripts. This was prompted by the many changes that she saw appearing in the texts of the lectures sent out by International Headquarters, Geneva, and in the books published in the UK and the Netherlands. She set up the Nekbakht Foundation to carry on this work, naming it after her new Sufi name, Nekbakht, given to her by Inayat Khan during the Summer School of 1926. In the late 1960s another Dutch mureed started working with Sakina, Munira van Voorst van Beest. She learned the Pont shorthand system and carried on the transcribing after Sakina's death on 16th June 1973. Munira in turn was succeeded by Rev. Berthi van der Bent who learned the Pont shorthand system in the early 1990s. In 2015 she was joined in this work by Shahbaz Alex Dijk. Each lecture gives the transcriber's name in the list of documents above the footnotes.

### **Comparison of Documents**

A new transcript is made of the original shorthand record with footnotes added to explain any changes or illegible symbols. This is then compared to Sakina Furnée's typescripts contained in the archives. If they exist, a comparison is also made to: Kismet Stam's typescripts or handwritten documents; Murshida Sherifa Goodenough's typescripts, book preparations and handwritten documents; early stencils from International Headquarters, Geneva; and the collection *Addresses to Cherags* produced by International Headquarters Geneva in 1976.

If there is no shorthand record of the lecture, then the earliest typescript by Sakina Furnée is used as the source document. If there is no document by Sakina Furnée then the earliest document on file is used. The source document is listed at the beginning of each lecture above the date.

### **Shorthand Record and Transcripts**

The spelling follows British standards and the conventions of the Oxford University Press, where, for example, *realize* and similar words are spelled with a *z* rather than an *s*, the more common British spelling. In this volume the more widely used spelling *learned* is used in place of *learnt*. The purpose of these volumes is to come as close as possible to the actual words spoken by Inayat Khan. If words are missing or indecipherable in the shorthand but appear in the texts to which they are compared, then they are added into the text in square brackets with a footnote. Apart from Inayat

Khan's characteristic use of the plural *phenomena* when in fact the singular *phenomenon* was meant, grammatical errors are not corrected. The spelling of names is standardized, and punctuation is added. The primary focus always remains the spoken words of Inayat Khan. All these lectures were oral—they were not written out first, therefore there are repetitions and changes mid-sentence which have been kept.

### **Punctuation**

The shorthand records contain little punctuation. The only punctuation rule in the Pont Shorthand system is that the end of a sentence is marked by leaving a larger than average blank between two words. There is no rule for indicating new paragraphs. In Sakina Furnée's shorthand, paragraphing is sometimes indicated by an editorial mark, presumably added after the lecture. The punctuation used here is therefore the Editor's choice with reference to typescripts contained within the Biographical Department. This volume uses British punctuation rules so the custom in the US of adding a comma before *and* is not followed. Inayat Khan often told stories within his lectures, however he was not systematic in saying *he said*, *she said* before a different voice. The Editor therefore has chosen not to use quotation marks to try and differentiate where someone is speaking or not. In past volumes the punctuation and capitalization of the text has been used in the footnotes. However in this volume all text in the footnotes is in lower case so as to avoid confusion with where a sentence starts or continues when compared with another text, apart from where the sentence is the first in a question or an answer.

### **Footnotes**

The footnotes mainly represent the differences between the current transcript of the shorthand when compared to the texts on file (see above).

In the Pont shorthand system, the symbols for *step* and *stop*; *which*, *they* and *the*; *open* and *upon*; *this* and *that*; and *a* and *of* are very similar. The editorial choice has been made according to the meaning of the text and comparison with other documents. In past volumes this was footnoted but this is not continued in this volume.

The footnotes for the shorthand differentiate between words which have been 'added' (presumed to have been added at the time, and randomly placed around a word or words) or 'inserted' (presumed to have been inserted after the lecture as they have been squeezed between symbols). Where a word is footnoted as being added or inserted in the shorthand, the reader can be certain that unless otherwise noted it is also added in the other texts. If that is not the case, then this is noted.

For example, in footnote 22 of the 15<sup>th</sup> June *Message in America* lecture, it states *Sk.sh.: an illegible sh. symbol, crossed out, "different"*

*inserted*. The reader can be sure therefore that *different* is also used in the compared text of Sakina Furnée's typescript. If it has not been changed or differs in some way this is noted as for example in footnote 57 in the same lecture it states: *Sk.sh.*: "*and (in lh.) at the same time*" *inserted*; *Sk.tp.*: "*at the same time*" *added*.

If a word is changed in the shorthand but not in the compared texts, the original word is kept in the text; a footnote is added noting the change in shorthand. For example, in footnote 40 of 13<sup>th</sup> July *Sk.sh.*: "*see*" *retraced to read "say"*. As it just references the shorthand, the reader can be sure that the change was not made in the compared texts, otherwise the note *and in a.o.d.* would be added.

In previous volumes of the Complete Works use of ditto marks, abbreviations and unclear symbols has been footnoted; this has been discontinued as the Editor did not feel they helped the reader in any substantial way with the text.

Capitals are not used when referring to attributes of God (Divine Being, Truth, Creator etc), only God is capitalized. The name *murshid* is capitalized when the Editor believes it to refer to Pir o *Murshid Inayat Khan* but not if it is being used to describe the role of *murshid*. The word *prophet* is capitalized if the Editor believes it to refer to the Prophet Muhammad. When *Inayat Khan* speaks about a teacher's message or the Sufi message or the Sufi cause, message and cause are not capitalized.

### **Explanation of Abbreviations**

Each lecture lists the documents consulted with an explanation of the abbreviations used. The list which follows gives the meaning of abbreviations used within the footnotes.

a	=	answer
a.o.d.	=	all other documents
BvdB	=	Berthi van der Bent
hw	=	handwriting or handwritten
lh	=	long hand
MvVvB	=	Munira van Voorst van Beest
qas	=	questions and answers
q	=	question
SD	=	Shahbaz Dijk
sh	=	shorthand

### **Glossary and List**

The reference for quotations or paraphrases from the Bible and the Qur'an has been footnoted whenever they could be found. A glossary of foreign words and a list of names, deities, locations, works etc. are included. In

previous publications the reader has been directed to these sources via a footnote. In this publication such a footnote is no longer added and the reader is invited to check the Glossary or List as needed. Please note the Glossary does not contain phrases quoted by Inayat Khan when he has given the explanation in the text; the List does not include every person cited in the lectures only those that might be harder to find via the internet.

### **Acknowledgements**

By a happy coincidence this volume brings together all those who have contributed their dedication and time to the *Complete Works of Pir o Murshid Hazrat Inayat Khan* to date. It contains the shorthand records of Sakina Furnée and two lectures taken down by her cousin, Kismet Stam, from the 1925/26 USA tour. Berthi van der Bent took on the work of transcribing the lectures in the early 1990s. In addition to two of Munira's transcripts, this volume contains Berthi van der Bent's transcripts, which she produced with the help and support of Margaret Lesley and Anne King. In 2015 Shahbaz Alex Dijk was invited by the Foundation to join the team and learn the Pont Shorthand system. His transcripts are also part of this volume.

Professor Donald Sharif Graham worked with Munira for many years and he became Editor after her (1992-2012). He was assisted by Project Manager, Koré Salvato; and by Iman Jasmine Damm who proofread and organized the files. Their work is represented in the first two lectures in this volume (29<sup>th</sup> and 31<sup>st</sup> May) which were prepared by them for inclusion in *1926 Volume II* but for some reason were omitted.

This volume therefore brings together the work of our founder Nebakht (Sakina) Furnée; Kismet Stam; the two previous Editors: Munira van Voorst van Beest and Professor Donald Sharif Graham; Anneke Strijbos who transcribed Kismet Stam's shorthand; Berthi van der Bent and Shahbaz Alex Dijk; and the people who supported the work: Koré Jeanne Salvato, Iman Jasmine Damm, Margaret Lesley and Anne King. They are united within this volume and grateful thanks given to them all.

Anne Louise Wirgman, as the current Editor, has overall responsibility for the work, comparing the transcripts with the typescripts or handwritten notes housed in the Biographical Department, editing, indexing and writing the Glossary, List, and Preface.

As with the other volumes, the Glossary and List have benefited from the wisdom and knowledge of Shaikh-al Mashaik Mahmood Maheboob Khan, an Advisor to the Nebakht Foundation Board, and his wife, Mahasheikha Harunnisa, who is a native speaker of Gujarati and Urdu. They should not, however, be held responsible for any inaccuracies.

Thanks to Ian Kingston of [www.iankingston.com](http://www.iankingston.com) who worked on the formatting, creation of InDesign and pdf files.

Finally, acknowledgement is given to the board of the Nektakht Foundation, a Dutch foundation created by Sakina Furnée for the purpose of preserving and publishing the manuscripts. The current board members are: Pim Claassen, Chair; Martin van der Graaff, Secretary; André Mas, Treasurer; Pieter ja Lont and Jelle H. Troelstra.

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Sufi Centre, Steinway Hall, New York  
Saturday 29<sup>th</sup> May 1926

1

## The Expansion of Consciousness

Beloved ones of God,

My subject of this evening is the expansion of consciousness<sup>2</sup>. The consciousness is the intelligence, the intelligence is the soul, the soul is the spirit, and the spirit is God. Therefore, consciousness is <sup>3</sup>divine element. The consciousness is <sup>4</sup>God part in us, and it is through consciousness that we become small or great, and through consciousness either we rise or fall, and through consciousness that<sup>5</sup> *we* become narrow or we expand.

You have perhaps seen in the Greek mystical symbology, the two wings of the eagle are<sup>6</sup> two wings always taken as the<sup>7</sup> mystical symbol. That symbol is the symbol of<sup>8</sup> consciousness and *the* wings open is<sup>9</sup> expansion of consciousness. What is called the unfoldment of the soul is expansion of consciousness. Therefore, <sup>10</sup>anything in the way of religion, occultism, philosophy, mysticism; any path you take when *you* wish to go further in *the* spiritual journey to attain to *the* spiritual goal; you have to come to the expansion of consciousness.

And now I will come<sup>11</sup> to the<sup>12</sup> word consciousness. What is it, consciousness? When we say a loaded gun, *we mean that there is* a bullet

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### Documents:

Km.sh.: Kismet Stam's shorthand record, with many gaps to be filled in later when transcribed. Where the two differ, the shorthand note is placed as the text and the longhand is indicated in a footnote.

Km.hw.: Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in the deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*

Km.tp.: a typescript made by Kismet Stam, without qas, showing a few differences from her longhand transcription which are noted.

Sk.tp.: a typescript made by Sakina Furnée, without qas, showing her handwritten corrections which are noted.

Hq.tp.: a typescript made in Headquarters, Geneva, published as Gatheka Number 46.

<sup>1</sup> Hq.tp.: "Number 46 - Gatheka" added, followed by the Sufi Invocation

<sup>2</sup> Hq.tp.: "Beloved Ones...of consciousness" omitted

<sup>3</sup> Sk.tp., Hq.tp.: "the" added

<sup>4</sup> Sk.tp., Hq.tp.: "the" added

<sup>5</sup> A.o.d.: "that" omitted

<sup>6</sup> A.o.d.: "are" omitted

<sup>7</sup> Hq.tp.: "a" instead of "the"

<sup>8</sup> Km.sh.: "is"; a.o.d.: "of" instead of "is"

<sup>9</sup> Hq.tp.: "are the" instead of "is"

<sup>10</sup> Hq.tp.: "in" added

<sup>11</sup> Hq.tp.: "coming" instead of "and now I will come"

<sup>12</sup> A.o.d.: "the" omitted

with<sup>13</sup> it. When we say<sup>14</sup> consciousness means the loaded intelligence; *intelligence* charged with knowledge, *with* impression, *which* is carrying<sup>15</sup> idea in it, <sup>16</sup>means consciousness. Therefore<sup>17</sup>, in other words, we call<sup>18</sup> moving picture. But what is it? The curtain. But we do not see the curtain, but moving pictures.

When we say consciousness, what is it? It is pure intelligence. The intelligence<sup>19</sup> impregnated with some idea is consciousness because it is conscious of something. And what is intelligence? *Intelligence* is the soul. There is no other trace of<sup>20</sup> soul to be found except the intelligence. And very often people, not understanding, they<sup>21</sup> say the seat of *the* soul *is* in the heart or in *the* right or left side of man. But really speaking, *there is something* more expressive than any side in man's body, and that is intelligence.

And now I will come<sup>22</sup> to demonstrate the idea of consciousness apart from the individual consciousness, but<sup>23</sup> *the* universal or general consciousness, by telling you<sup>24</sup> a little story. That<sup>25</sup> there was a magician who imagined that *he* is<sup>26</sup> fluid, liquid, moving, rising and falling, and turning into the sea. But then *he* imagined, but I am solid. Atoms grouped together, frozen, cold, turned into ice. But *then he* thought, I am not so cold, I can *try* and be stable and will not melt. *And he turned into stone. Then he said*, and I want to come out, *I do* not want to remain stone, I want to come out. *And he* came out as a tree. But, *he* said, still I am not moving, *not* working, *and he* twisted and turned and turned into an insect. But *the* magician thought, how helpless *it* is to live as<sup>27</sup> insect. *I* should like to play and sing. And *he* turned into a bird. But *then he* said, *I* want to be more gross and dense and feel myself more intelligible. *And he* turned into an animal. *He* said, *I* want to stand on *my* hind legs, to stretch my spine. *And he* turned into man. *This is* the phenomenon of one magician *who* wanted, *who* imagined<sup>28</sup> and became it.

<sup>13</sup> Sk.tp.: "with" corrected by hand to read "in"

<sup>14</sup> A.o.d.: "when we say" omitted

<sup>15</sup> Hq.tp.: "an" added

<sup>16</sup> Sk.tp.: "this" added by hand

<sup>17</sup> A.o.d.: "therefore," omitted

<sup>18</sup> A.o.d.: "say" instead of "call"

<sup>19</sup> Km.sh.: "is" written, omitted in a.o.d.

<sup>20</sup> Hq.tp.: "the" added

<sup>21</sup> Hq.tp.: "they" omitted

<sup>22</sup> Hq.tp.: "now" instead of "and now I will come"

<sup>23</sup> A.o.d.: "but" omitted

<sup>24</sup> Hq.tp.: "telling you" omitted

<sup>25</sup> Hq.tp.: "that" omitted

<sup>26</sup> Hq.tp.: "was" instead of "is"

<sup>27</sup> Hq.tp.: "an" added

<sup>28</sup> Hq.tp.: "something" added

And now we shall think of this idea in connection with *the* scriptures. In Qur'an *it is* said: "Be ye<sup>29</sup>, and it became."<sup>30</sup> *It is*<sup>31</sup> *the* magician's work: what he was conscious of, he became it. First *was the* consciousness *and the* same idea turned into something.

But now coming into<sup>32</sup> another question. If the magician *was* so powerful as to think and turn into something, then why the magician became<sup>33</sup> obscured? The idea is *this*, that when man said that<sup>34</sup>, I would like to rest, to go *to* sleep, naturally *he*<sup>35</sup> *lost* his action. In<sup>36</sup> turning into something naturally made that consciousness, which is divine or universal consciousness, limited, and this limitation robbed from it its own consciousness. That is the deepest point of metaphysics. For an<sup>37</sup> instance, when the consciousness thought that<sup>38</sup>, I should turn into the<sup>39</sup> rock, I am a rock, *it* became a rock. But now the<sup>40</sup> consciousness lost<sup>41</sup> its fluid substance *but* intelligence no longer knew its own existence. And yet, when *the* magician thought, I should turn into a rock, what went into the rock? Just one little thought of the magician. Only, through the thought, he could not express himself, not feel as he felt in *the* condition<sup>42</sup> being<sup>43</sup> magician. When *he* turned into a rock, *he did* not feel through this thought; *he* only felt nothing.

The more and more<sup>44</sup> we understand this idea, the more *we* shall see that consciousness is to be seen in two different aspects. In one aspect the consciousness<sup>45</sup> buried under the dense aspect<sup>46</sup> of creation such as mountains, rocks, trees, plants, earth and sea. And yet the tendency of consciousness is even through those dense aspects to come out, to express itself. And<sup>47</sup> that tendency man can see by getting in touch with nature. For an<sup>48</sup> instance, those who sit before the rocks in *the* caves of *the* mountains, in *the* midst of *the* forest, and those who get in touch with nature and *whose* mind *is* free from *the* worries and anxieties *and* troubles of *the* world, *they* get a sort of peace first. And after having experienced peace and rest, *the*

<sup>29</sup> Hq.tp.: "ye" omitted

<sup>30</sup> Qur'an Al Baqara 2.117 verse 37

<sup>31</sup> A.o.d.: "was" instead of "is"

<sup>32</sup> Km.hw.: "to" instead of "into"; Hq.tp.: "there is" instead of "coming into"

<sup>33</sup> Hq.tp.: "why did the magician become" instead of "why the magician became"

<sup>34</sup> Hq.tp.: "has said" instead of "said that"

<sup>35</sup> Hq.tp.: "has" added

<sup>36</sup> A.o.d.: "in" omitted

<sup>37</sup> Hq.tp.: "an" omitted

<sup>38</sup> Hq.tp.: "that" omitted

<sup>39</sup> A.o.d.: "a" instead of "the"

<sup>40</sup> Sk.tp.: "this" instead of "the"

<sup>41</sup> Hq.tp.: "did not lose" instead of "lost"

<sup>42</sup> Hq.tp.: "of" added

<sup>43</sup> Km.sh.: a symbol that could be "on" or "own"

<sup>44</sup> A.o.d.: "and more" omitted

<sup>45</sup> Hq.tp.: "is" added

<sup>46</sup> Hq.tp.: "aspects" instead of "aspect"

<sup>47</sup> Hq.tp.: "and" omitted

<sup>48</sup> Hq.tp.: "an" omitted

second thing that comes is *a* kind of communication between themselves and nature. And what does nature express to them? With every action, with *the* rising and falling of *the* waves and with the upreaching tendency of *the* mountains and with *the* moving of the graceful branches of *the* tree<sup>49</sup> and with *the* blowing of *the* wind and *the* fluttering of leaves, and<sup>50</sup> every little move of nature seems to whisper in their [ears]<sup>51</sup>. That is the consciousness that wants to come out, that<sup>52</sup> trees *and* rocks, water and plants, <sup>53</sup>wishes to unfold itself, wants to express itself. Because *it* was not dead, but living, buried in the rock, that is<sup>54</sup> in the tree, *in the* plant, *in* water and<sup>55</sup> earth and air. And<sup>56</sup> that living being tries to make itself audible, intelligible, with you<sup>57</sup> communicate, trying for years and years and years to break through this dense imprisonment, to come out to [its]<sup>58</sup> original source. Just as *I* have said<sup>59</sup> in *the* story, that<sup>60</sup> *the* magician now wants to break it and wants to come out and see himself. *And* what *he* turned<sup>61</sup> into? And how *he* turns<sup>62</sup> out? As man.

There is a saying of a Sufi<sup>63</sup> that, God slept in *the* rock, God dreamed in the tree, God became self-conscious in the animal, but God sought for himself, recognized himself as man. Therefore, that denotes clearly life's<sup>64</sup> main purpose, that whatever be his occupation, whatever may please him, engage him through life<sup>65</sup>, *whatever he* may admire<sup>66</sup>, there is only one motive. For that one motive is working his unfoldment, again to recognize: what I have made, how great it is and how wonderful, *how* beautiful it is to recognize it, to see it. It is that inclination which is working through every soul, whether *a* person is wanting to become spiritual or not. But<sup>67</sup> unconsciously every soul is striving toward the unfoldment of the soul.

And now I would come<sup>68</sup> to human consciousness. Naturally, as I have said that<sup>69</sup> when consciousness has turned into something, *it* has limited itself. Every human being, although in comparison with trees

<sup>49</sup> Sk.tp.: "tree" corrected to read "trees"

<sup>50</sup> A.o.d.: "and" omitted

<sup>51</sup> Km.sh.: "eyes" written; a.o.d "ears" instead of "eyes"

<sup>52</sup> A.o.d.: "through" instead of "that"

<sup>53</sup> Hq.tp.: "it" added

<sup>54</sup> A.o.d.: "that is" omitted

<sup>55</sup> A.o.d.: "and" omitted

<sup>56</sup> Ibid

<sup>57</sup> A.o.d.: "it wants to" instead of "with you"

<sup>58</sup> Km.sh.: "my"; a.o.d.: "its" instead of "my"

<sup>59</sup> Hq.tp.: "just as I have said" omitted

<sup>60</sup> Hq.tp.: "that" omitted

<sup>61</sup> Hq.tp.: "did he turn" instead of "*he* turned"

<sup>62</sup> Km.hw.: "turned"; Hq.tp.: "*he* turns" instead of "turns"

<sup>63</sup> A.o.d.: "Sufis"; Hq.tp.: "the Sufis" instead of "a Sufi"

<sup>64</sup> A.o.d.: "man's" instead of "life's"

<sup>65</sup> A.o.d.: "engage him through life," omitted

<sup>66</sup> Km.sh.: "it" written, but omitted in a.o.d

<sup>67</sup> Hq.tp.: "yet" instead of "but"

<sup>68</sup> Hq.tp.: "now coming" instead of "and now I would come"

<sup>69</sup> Hq.tp.: "as I have said that" omitted

and plants and rocks and mountains, *the* consciousness of man is fully wakened, and<sup>70</sup> yet *he*<sup>71</sup> is not wakened, *he* is still in captivity and as Rumi says in<sup>72</sup> *Masnavi* that man is captive in *an* imprisonment, and his every effort, *his every* desire *is* to break through in order to realize inspiration, greatness, beauty, happiness, peace, independent of all things of this world. One comes to this sooner or later, but there is a continual yearning; wise and foolish, everyone is striving for it consciously or unconsciously.

But now<sup>73</sup> there is one person who is perhaps very interested in himself, his health, or mind, or thoughts or feelings, or affairs, or family<sup>74</sup>. His consciousness does not go any further than that little horizon. *It* does not mean<sup>75</sup> *that* in that way *he* is not right. He occupies that much space in the sphere of consciousness, as much as is conscious of<sup>76</sup>. There is another person, he has forgotten himself, who<sup>77</sup> says, there is my family, *my* friends, I love them. And then his consciousness is larger; or for my citizens, for my country, for<sup>78</sup> education of *the* children of my country, for *the* good health of<sup>79</sup> people in my town, his consciousness *is* larger *still*. *It* means not<sup>80</sup> *his* consciousness *is* larger, but he occupies *a* larger horizon in the *sphere* of consciousness. And so, do not be surprised if *a* poet like Nizam says that<sup>81</sup>, if the heart is large enough it can contain the whole universe. That is the<sup>82</sup> consciousness<sup>83</sup> that *the* universe is too small compared to *that* consciousness. The sphere of *that* consciousness is the absolute.

And<sup>84</sup> there is no piece of consciousness cut out for man, but man occupies a certain [horizon]<sup>85</sup> as far as *he* can expand. For him the whole<sup>86</sup> absolute can be his consciousness. Therefore, on the outside *he* is<sup>87</sup> individual, but in reality you cannot say what he is. It is this idea that is hinted<sup>88</sup> in the Bible when *it* is said, be ye perfect as your father in heaven.<sup>89</sup> What *does it mean?* *That the* absolute consciousness is the sign of perfection and you are not put out of it. All move and live in it. Only we

<sup>70</sup> A.o.d.: "and" omitted

<sup>71</sup> Hq.tp.: "every human being" instead of "he"

<sup>72</sup> Hq.tp.: "the" added

<sup>73</sup> Hq.tp.: "but now" omitted

<sup>74</sup> A.o.d.: "or family" omitted

<sup>75</sup> Km.sh.: "is nothing" written, but omitted in a.o.d

<sup>76</sup> A.o.d.: "as much is conscious of" omitted

<sup>77</sup> Hq.tp.: "he" instead of "who"

<sup>78</sup> Hq.tp.: "the" added

<sup>79</sup> Hq.tp.: *Ibid*

<sup>80</sup> Hq.tp.: "that" added

<sup>81</sup> Hq.tp.: "that" omitted

<sup>82</sup> Km.hw., Hq.tp.: "a" instead of "the"; Sk.tp.: "is a" typed, then crossed out

<sup>83</sup> Sk.tp.: "is such" added in hw.; Hq.tp.: "such" added

<sup>84</sup> Hq.tp.: "and" omitted

<sup>85</sup> Km.sh.: "portion, not only cut out, only" written; a.o.d.: "horizon"

<sup>86</sup> A.o.d.: "whole" omitted

<sup>87</sup> Sk.tp.: "an" added in hw

<sup>88</sup> Hq.tp.: "at" added

<sup>89</sup> Matthew 5:48

occupy so much horizon as much *as is* within our consciousness, or of<sup>90</sup> as much<sup>91</sup> we are conscious. This shows to us that every individual has his own world and the world of one individual is so<sup>92</sup> tiny as a grain of lentil and of another is larger than<sup>93</sup> *the* whole world. And yet on *the* outside all human beings are more or less equal in size, one *somewhat* taller than [the other]<sup>94</sup>; in size every man is *about* the same. But in his world there is no comparison how different one person can be from another. There can be as many varieties of the difference of worlds in human beings as many creatures there are from ant to elephant.

And now coming to *the* question of<sup>95</sup> what have<sup>96</sup> *been* called in *the* scriptures the<sup>97</sup> heaven and the<sup>98</sup> hell. What is it? It is our world, our consciousness. What we have in which we live day after day, and year after year and <sup>99</sup>continues in another world is heaven or the other place. Whatever *we* have made it, it is this we are experiencing today. And what is said by <sup>100</sup>prophets, that after death will be brought to *evidence* something<sup>101</sup>, only means that in all<sup>102</sup> this earthly plane we are so little conscious of our world, so absorbed in *the* outer world *that we* do not know what world *we have* created within ourselves. *We are* so much occupied and absorbed<sup>103</sup> in *the* outer world, *in our* desires, ambitions, and striving that *we* hardly know our own world. As<sup>104</sup> man who works in *the* factory, then bedroom, because becomes tired, at night far of factory. Then one is same with every person, far of outside world all day long, reads newspaper<sup>105</sup>. *From* outside everything to attract him, thousands of advertisements, shops sparkling in<sup>106</sup> electricity.

And<sup>107</sup> *there* will come a time when his eyes *are* closed to *the* outside world which occupies all *his* mind, to become conscious of *the*

<sup>90</sup> Hq.tp.: "of" moved after "conscious"

<sup>91</sup> Sk.tp., Hq.tp.: "as" added

<sup>92</sup> Hq.tp.: "as" added

<sup>93</sup> A.o.d.: "as large as" instead of "is larger than"

<sup>94</sup> Km.sh.: "their outer" written; a.o.d.: "the other"

<sup>95</sup> Hq.tp.: "there is a question" instead of "and now coming to *the* question"

<sup>96</sup> A.o.d.: "has" instead of "have"

<sup>97</sup> Sk.tp., Hq.tp.: "the" omitted

<sup>98</sup> Ibid

<sup>99</sup> Hq.tp.: "what" added

<sup>100</sup> Hq.tp.: "the" added

<sup>101</sup> A.o.d.: "something" omitted

<sup>102</sup> A.o.d.: "all" omitted

<sup>103</sup> A.o.d.: "and absorbed" omitted

<sup>104</sup> Hq.tp.: "like the" instead of "as"

<sup>105</sup> Km.hw., Sk.tp.: "he is tired at night; when he comes home he reads his newspaper. And the same it is with every person. In his life there is more of the outside world all day long." instead of "then bedroom . . . reads newspaper."; Hq.tp.: "he is tired at night; when he comes home he reads his newspaper. The same is with every person. Every person is so much of the outside world all day long."

<sup>106</sup> Sk.tp.: "in" crossed out, "with" substituted

<sup>107</sup> Hq.tp.: "and" crossed out

world created<sup>108</sup> *within*. That is what is called<sup>109</sup> in *the* scriptures<sup>110</sup>, one will find what one has made. One need not say, what will become tomorrow of me? If *one* can put *one's* mind into oneself, *one* can see what is within *the* consciousness, what *it* is composed of, what *it* contains. Then one will know the hereafter today.

And now we come to the Sufis who<sup>111</sup> have in all ages tried their best to train their consciousness. How did they [train]<sup>112</sup> it? The first [training]<sup>113</sup> is analysis and *the* second [training] is synthesis. The analytical striving is to analyze and examine one's own consciousness, in other words one's own conscience. To ask one's conscience, addressing him that<sup>114</sup>, my friend, all my happiness depends on you and my unhappiness also. If you are pleased I am happy. Now *to* tell you truly what I like, *and* what not, *is* what *is* in consonance with your approval. To speak to the conscience, as man goes to *the* priest to give<sup>115</sup> *his* confessions<sup>116</sup>. Look here, what *I* have done, said<sup>117</sup> maybe *that it is* wrong, *maybe that it is* right, but you know it, *you have* your share of it, and<sup>118</sup> *your*<sup>119</sup> influence of it<sup>120</sup> and your condition is my condition, your realization *is* my realization. If you are happy, I alone<sup>121</sup> can be happy. Now *I* want to make you happy. How can *I* make you happy? At once *a* voice of guidance will come from *the* conscience, *you* should do this *and* not this, *and* say this *and* not this. In this way you should act *and not in this*<sup>122</sup> way. And conscience can give you better guidance than any teacher or book. *It is* a living teacher wakened in oneself, one's own conscience. And even the teachers, the gurus, the *murshids*, their way is to wake the conscience in *the* pupil. That which has become unclear, confused, to awaken it, *to make it* clear. And<sup>123</sup> sometimes *they* adopt such *a* wonderful way, *such a* gentle way that even the pupil does not know.

There is *an* amusing story of *a* teacher. *A* man went to *a* teacher *and* said, will *you* take *me* as *your* disciple<sup>124</sup>? *The* teacher first looked at him *and then said*, yes, with great pleasure. *But the man said*, think about it before *you* tell me yes, difficult subject, first thing<sup>125</sup>. *There are* many

<sup>108</sup> A.o.d.: "created" omitted

<sup>109</sup> Hq.tp.: "said" instead of "called"

<sup>110</sup> Hq.tp.: "as" added

<sup>111</sup> Hq.tp.: "the Sufis" instead of "and now we come to the Sufis who"

<sup>112</sup> Km.sh: "try" written; a.o.d.: "train" instead of "try"

<sup>113</sup> Km.sh.: "trying" written; a.o.d.: "training" instead of "trying" and in the next example

<sup>114</sup> Hq.tp.: "it" instead of "him that"

<sup>115</sup> Sk.tp.: "give" crossed out, "make" substituted

<sup>116</sup> Sk.tp.: "confession" instead of "confessions"

<sup>117</sup> A.o.d.: "said" omitted

<sup>118</sup> A.o.d.: "and" omitted

<sup>119</sup> Hq.tp.: "the" instead of "your"

<sup>120</sup> Hq.tp.: "on you" added

<sup>121</sup> Hq.tp.: "then alone I" instead of "I alone"

<sup>122</sup> Sk.tp.: "that" instead of "this"

<sup>123</sup> Hq.tp.: "and" omitted

<sup>124</sup> A.o.d.: "pupil" instead of "disciple"

<sup>125</sup> A.o.d.: "difficult subject, first thing" omitted

bad things in me. *The teacher said*, what are *these* bad things? *The man said*, I like to drink. *The teacher said*, that does not matter, very glad<sup>126</sup>. But, *the man said*, I like to gamble. *The teacher said*, that does not matter, that is very nice<sup>127</sup>. But, *he said*, *there are* many other things, there [*are*]<sup>128</sup> numberless things. *The teacher said*, that does not matter, I am<sup>129</sup> very glad. But, *the teacher said* that, now I have agreed *with* all *the* bad things you have said about yourself, you must agree to<sup>130</sup> one condition. *The disciple said*, yes. *The teacher said*, do not do any of these things which you consider wrong in my presence. *The pupil said*, that is easy, and went away. And as *the* days passed and months passed, this pupil, *who* was very deep and developed and keen, and<sup>131</sup> came back, beaming, *his* soul unfolding every moment of the day and happy to thank the teacher. And<sup>132</sup> *the* teacher said, well, how have *you* been? Very well, thank you<sup>133</sup>, *he said*. *The teacher said*, have you done your practices which<sup>134</sup> I gave<sup>135</sup> you? Yes, *he said*, very faithfully. But what about the habits you had *of* going to *different* places *the teacher asked*. Well, *he said*, I very often<sup>136</sup> tried to go to drink, gamble<sup>137</sup>, but wherever I went I saw you; you do<sup>138</sup> not leave me alone. Whenever I wanted to drink, I saw your face before me. I cannot do it. That is the gentle way that teachers handle *their* disciples. *They* do not say, *you* must not drink, *you must not* gamble. They never do. *The* wonderful way of *the* teacher is to teach without words, to correct a person without saying<sup>139</sup>. *What the teacher wants to say*, *he says* without saying. When we put something<sup>140</sup> in words, *it* is lost. You can teach and correct<sup>141</sup> and help as much as *you* can without words, that is fine, that helps much more.

And<sup>142</sup> now coming to *the* most important subject of the expansion of consciousness, that<sup>143</sup> there are two directions in which to expand. In other words, there are two dimensions to expand. The one is outward, the other<sup>144</sup> inner dimension. Outer<sup>145</sup> dimension is pictured as<sup>146</sup> horizontal,

<sup>126</sup> A.o.d.: "very glad" omitted

<sup>127</sup> A.o.d.: "that is very nice" omitted

<sup>128</sup> Km.sh.: "is" written; a.o.d.: "are" instead of "is"

<sup>129</sup> A.o.d.: "the man was" instead of "I am"

<sup>130</sup> A.o.d.: "with" instead of "to"

<sup>131</sup> A.o.d.: "and" omitted

<sup>132</sup> Ibid

<sup>133</sup> A.o.d.: "thank you" omitted

<sup>134</sup> A.o.d.: "which" omitted

<sup>135</sup> A.o.d.: "have given" instead of "gave"

<sup>136</sup> A.o.d.: "very often I" instead of "I very often"

<sup>137</sup> A.o.d.: "gamble or to drink" instead of "drink, gamble"

<sup>138</sup> A.o.d.: "did" instead of "do"

<sup>139</sup> Km.sh.: "when create" written, omitted in a.o.d

<sup>140</sup> A.o.d.: "it is put" instead of "we put something"

<sup>141</sup> A.o.d.: "and correct" omitted

<sup>142</sup> Hq.tp.: "and" omitted

<sup>143</sup> Hq.tp.: "that" omitted

<sup>144</sup> Hq.tp.: "the" added

<sup>145</sup> A.o.d.: "one" instead of "outer"

<sup>146</sup> Sk.tp.: "a" added



the inner<sup>147</sup> as perpendicular line. These two dimensions *are pictured* as a cross, *the* symbol of *the* Christian religion. But before <sup>148</sup>Christian religion existed, in Egypt and Tibet in different forms<sup>149</sup> *it existed*<sup>150</sup>, and today *on*<sup>151</sup> the ancient pictures of Buddhist and Tibetan symbols you will find *the* symbol of *the* cross.

One direction is inner and<sup>152</sup> *the* other *direction is* without, and what is represented by *the* horizontal line, without, *what is represented by the* perpendicular *line*, within. Now<sup>153</sup> *the* direction of expanding within is to close <sup>154</sup>eyes and mind from *the* outer world and instead of reaching out, one should reach within. Is like<sup>155</sup> the soul has an action to reach out *and* upwards and<sup>156</sup> straight forwards<sup>157</sup>, or *at the* sides<sup>158</sup>, or backwards<sup>159</sup>, or in ellipse. *It is like the* sun; this<sup>160</sup> light reaches out, it sends currents out, so *the* soul sends out currents out through *the* five senses. And<sup>161</sup> *when the* five senses are controlled, *when the* breath is thrown within, *the* ears *do* no more hear and *the* mouth no *more* speaks, then *the* five senses are directed within. And when once these<sup>162</sup> senses are closed by *the* help of meditation, then *the* soul, which has been accustomed to reach outward, begins to reach within. And in *the* same way, as *one* gets experience and power from *the* outer world, so *one* gets *experience and power* from *the* inner world. *And so it* can reach further and further and further until it has reached its original source, and that is the spirit of God.

That is one way, *the* way of reaching within. And<sup>163</sup> then there is *the* way of reaching without, and<sup>164</sup> that is expanding *which* comes by not having<sup>165</sup>, by changing *the* outlook. Because we are narrow, by narrowness of our outlook<sup>166</sup> *we think*, I am different, she is different. We are making barriers of our *own* conception. If *we* lived and communicated with *the* souls<sup>167</sup> *of all* people, *of all* beings, an outer<sup>168</sup> horizon *would* naturally

<sup>147</sup> A.o.d.: "other" instead of "inner"

<sup>148</sup> Hq.tp.: "the" added

<sup>149</sup> A.o.d.: "in different forms" omitted

<sup>150</sup> Sk.tp.: "*it existed*" moved before "in Egypt"; Hq.tp.: moved after "Tibet"

<sup>151</sup> Hq.tp.: "in" instead of "on"

<sup>152</sup> A.o.d.: "and" omitted

<sup>153</sup> A.o.d.: "now" omitted

<sup>154</sup> Hq.tp.: "the" added

<sup>155</sup> A.o.d.: "is like" omitted

<sup>156</sup> Sk.tp.: "or" instead of "and"

<sup>157</sup> Hq.tp.: "forward"

<sup>158</sup> Sk.tp.: "sideways" instead of "*at the* sides"

<sup>159</sup> Hq.tp.: "backward" instead of "backwards"

<sup>160</sup> A.o.d.: "its" instead of "this"

<sup>161</sup> A.o.d.: "but" instead of "and"

<sup>162</sup> A.o.d.: "the" instead of "these"

<sup>163</sup> Hq.tp.: "and" omitted

<sup>164</sup> A.o.d.: "and" omitted

<sup>165</sup> A.o.d.: "by not having," omitted

<sup>166</sup> A.o.d.: "our outlook is narrow" instead of "by narrowness of our outlook"

<sup>167</sup> A.o.d.: "soul" instead of "souls"

<sup>168</sup> Km.hw., Hq.tp.: "our" instead of "on outer"

expand so much that we *would* occupy the sphere unseen. *It is* in this way that spiritual perfection is attained. Spiritual perfection, in other words, is the expansion of consciousness.

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<sup>169</sup>*Q.: Is it helpful to close the eyes when meditating? What is the best method?*

A.: First<sup>170</sup>, meditation practice is prescribed individually. A<sup>171</sup> method to<sup>172</sup> one *may not be good* to another. But at the same time, *there is a* Japanese symbol, a kind of toy, of these<sup>173</sup> three monkeys, one holding his nose, the other his ears, *and* the other his mouth. *This is the* keynote to meditation; this is<sup>174</sup> key to <sup>175</sup>the expansion of consciousness, that is the key to inner expansion. But in everyday life we can see that ethically, from *a* moral point of view, and that is, hear no evil, see no evil and say no evil. And if we<sup>176</sup> can take that oath<sup>177</sup>, *it* can do a great deal and can take one very far on the way, if these three things are practised in everyday life: never say<sup>178</sup> against anyone, never hear about anyone against anyone, and never see any evil. If we can<sup>179</sup> close our eyes without closing *our* ears *and* without closing our lips, we *cannot* accomplish anything.

*Q.: How can one recognize the state of cosmic consciousness? What is the nature of that state?*

A.:<sup>180</sup> It is a state which cannot be very well explained in words. And if *I* tried *I* will only say<sup>181</sup> that when we see we do not hear, and when we hear fully we do not see. In this way, every sense is doing its work fully when only that sense is doing work<sup>182</sup>. When *we are* seeing something, if somebody is speaking to us, we do not see fully<sup>183</sup>. I have seen a child most interested in music *who* closed *his* eyes: then alone the hearing can enjoy<sup>184</sup> fully. *But to* hear music *while drinking* lemonade and *eating* ice

<sup>169</sup> Hq.tp.: This whole question omitted, as the qa is directly incorporated into the text. second answer before this one in the text.

<sup>170</sup> Km.hw., Hq.tp.: "first" omitted; Hq.tp.: "as to" instead of "A.: First"

<sup>171</sup> Km.hw., Hq.tp.: "the" instead of "a"

<sup>172</sup> Km.hw., Hq.tp.: "for" instead of "to"

<sup>173</sup> Km.hw., Hq.tp.: "of these" omitted

<sup>174</sup> Km.hw., Hq.tp.: "the" instead of "this is"

<sup>175</sup> Km.hw., Hq.tp.: "the expansion of consciousness, that is the key to" omitted

<sup>176</sup> Km.hw., Hq.tp.: "you" instead of "we"

<sup>177</sup> Hq.tp.: "vow" instead of "oath"

<sup>178</sup> Hq.tp.: "speak" instead of "say"

<sup>179</sup> A.o.d.: "can" omitted

<sup>180</sup> Hq.tp.: "The question is sometimes asked, what is cosmic-consciousness. What is the nature of that state?" instead of "Q.: How can one recognize... A.:"

<sup>181</sup> Hq.tp.: "an explanation can be given, it is only by saying" instead of "I tried I will only say"

<sup>182</sup> Km.sh.: "we are good" written, omitted in a.o.d

<sup>183</sup> Km.sh.: "not mean close our eyes but hear only, not see" written, omitted in a.o.d

<sup>184</sup> Km.hw., Hq.tp.: "he could enjoy hearing" instead of "the hearing can enjoy"

cream and anything<sup>185</sup> *is something different*. But the condition of the<sup>186</sup> meditation is different from what I have said<sup>187</sup>. It is not limited to *a* rule. When meditating, at that time every sense *is* evenly balanced.<sup>188</sup> Therefore, the meditation misses from human<sup>189</sup> life, from human life, outside uneven, unbalanced. But<sup>190</sup> in meditation every sense is wakened and yet every sense is asleep. *To be* closed from outside *and yet to be* wakened evenly, that experience is something *which cannot be said* in words; *it* must be experienced.

<sup>191</sup>*Q. : Often are not persons more interested in removing close<sup>192</sup> limitations?*  
 A.: We live in *a* world of limitation, have sometimes needs of limited help<sup>193</sup>. *And we are helplessly limited* because the first thing is that our sustenance *we need* food, which is outside of ourselves. For our living *we need* something *which is* not within us. That makes us dependent.<sup>194</sup> Therefore, under different circumstances other things become necessary that is apart today, use the electricity, X-ray, benefit of maintenance just as well to make use of anything that is there. *But* as much independent one can be of outside things, one must try and do it. Life in India teaches it, life as *it* has been for thousands of years. How much evolved *they are* in science, *in* mysticism, *in* philosophy, one motive of<sup>195</sup> *the* Hindus *had* specially *and* that was to be as much independent *as* possible of all things outside. You will see *an* evolved Hindu, great thinker<sup>196</sup>, drinking water from his hands like this. *It does not* mean *he* does not [know]<sup>197</sup> about the cup. No. *He drinks like this* for two reasons: *the* cup may have been used by fifty persons; his hands are his own, his own magnetism, no other person's magnetism *has* gone into it. *He does* not know of plates and saucers. He eats on leaves of banana tree. *It* makes life *so* simple. At the same time, once *he has* eaten on *the* banana tree<sup>198</sup> *it is* thrown away,<sup>199</sup> not even in plate washed in one dish and wiped with the same towel. It perhaps looks very uncivilized when *a* man eats with *his* hands, but *it* is much purer. *His hands are* only used by himself. We have forgotten simple life today. And home life, *we* do not know it. The pleasure and comfort

<sup>185</sup> Km.hw., Hq.tp.: "and anything" omitted

<sup>186</sup> Km.hw., Hq.tp.: "the" omitted

<sup>187</sup> Hq.tp.: "that" instead of "what I have said"

<sup>188</sup> Km.hw., Hq.tp.: "therefore, the . . . uneven, unbalanced." omitted

<sup>189</sup> Km.sh.: "human" could also be "inner"

<sup>190</sup> Km.hw., Hq.tp.: "but" omitted

<sup>191</sup> Hq.tp.: this qa omitted

<sup>192</sup> Km.sh.: two sh. symbols which could be "and hear" as well as "this ear"; Km.hw.: "close" omitted

<sup>193</sup> Km.hw.: "have sometimes need of limited help" omitted

<sup>194</sup> Km.hw.: the sentence "therefore, under . . . is there." omitted

<sup>195</sup> Km.hw.: "of" omitted

<sup>196</sup> Km.hw.: "great thinker," omitted

<sup>197</sup> Km.sh.: "mean" written; a.o.d.: "know" instead of "mean"

<sup>198</sup> Km.hw.: "leaf" instead of "tree"

<sup>199</sup> Km.hw.: "not even . . . same towel" omitted

and happiness of home, they are forgotten. What we know today is life in the world. Home was something apart, something sacred something like a temple, a sanctuary, where one keeps one's own atmosphere.<sup>200</sup> Cooking and eating essential in restaurant when eat. *Today we are eating in the restaurant where there is* no consideration of sacredness, and<sup>201</sup> *no* purity of food in it. Therefore, anything eating in dress in home that we can get on without is just as well without then to become dependent<sup>202</sup>. Today we are very dependent on things and unmeaningly. We have so many things in *the house which would be* much cleaner and clearer without things<sup>203</sup>. The more things *we have in the house*, the better *it* looks. *But* the more *there is in the house*, the worse it is. We bring so much care *and* worry and so much more anxiety in house<sup>204</sup> *which is* growing and growing *for the sake of* conventionality till life *becomes* so difficult unless *there is* so much money to live. Otherwise in little same<sup>205</sup> one could be contented. *One* does not need to have much money in bank<sup>206</sup> and perhaps without it *one* is happier than if had some<sup>207</sup>. But life is difficult as made<sup>208</sup> today. *One* cannot move without money. And one cannot *be* happy *because there is* never enough. *One has to* decorate the house, *so many* dishes *one has to have* for dinner, everything in clothes *should be according to* this and<sup>209</sup> fashion, *that* life *becomes* heavy<sup>210</sup> for everybody, married and unmarried. What we should do is before striving for spirituality<sup>211</sup>, *to* change our<sup>212</sup> outlook in<sup>213</sup> life, *to* know that to become dependent on outside things is *to* lessen power, mastery, honour, and greatness. *It* does not matter *if we are* less in position compared with others. If we are contented, *we are* just as happy and even more than others.

*Q.:*<sup>214</sup> *Does the development of the inner consciousness tend to personal isolation that is diversement*<sup>215</sup> *from the world?*

<sup>200</sup> Km.hw.: "cooking and . . . when eat." omitted

<sup>201</sup> Km.hw.: "and" omitted

<sup>202</sup> Km.hw.: "in it. Therefore, anything . . . become dependent" omitted

<sup>203</sup> Km.hw.: "things" omitted

<sup>204</sup> Km.hw.: "in house" omitted

<sup>205</sup> Km.hw.: "with so little" instead of "in little same"

<sup>206</sup> Km.hw.: "in bank" omitted

<sup>207</sup> Km.hw.: "than if had some" omitted

<sup>208</sup> Km.hw.: "life is" instead of "made"

<sup>209</sup> Km.hw.: "the" instead of "this and"

<sup>210</sup> Km.hw.: "hard" instead of "heavy"

<sup>211</sup> Km.hw.: "before striving for spirituality" omitted

<sup>212</sup> Km.hw.: "the" instead of "our"

<sup>213</sup> Km.hw.: "on" instead of "in"

<sup>214</sup> Hq.tp.: "The question comes" instead of "Q.:"

<sup>215</sup> Km.hw.: the word "diversement" is clearly written; Hq.tp.: "to separation" instead of "that is diversement"

A.: In first world<sup>216</sup>, we are in the world and therefore how much *we* tried to run away in<sup>217</sup> spiritual spheres, again *we are* thrown on *the* earth, even went not easily<sup>218</sup>. *We are* bound here as long as *we have this* earthly body. And so *the* best way<sup>219</sup> is to do the process in another way, to have inner expansion of consciousness. And at that time, no doubt one must go within, close oneself to *the* outer world but at the same time strive to practise the outer expansion of consciousness. And<sup>220</sup> in this way there is balance. And<sup>221</sup> those who do not keep this balance<sup>222</sup> only evolve spiritually, *become* one-sided; they expand inner consciousness and outwardly not. Then *they* become unbalanced. Maybe spiritually *they have* extraordinary powers *but they have not*<sup>223</sup> balance, <sup>224</sup>not much use, must be used to our accomplishment. Something today more than at other time. For *this* reason many people do<sup>225</sup> think of *a* spiritual<sup>226</sup> person *as somebody* who has something with his brain, tell this<sup>227</sup>. When<sup>228</sup> that is *the* condition of *the* world, we *should be* most conscientious in order not to give *the* world a wrong impression. If *we have a* profession, *if we are in* business, *in* industry, *to* do it to fullness<sup>229</sup>, proving to *the* world as practical as everybody else can be, most economical, regular in every way, systematic, persevering, enthusiastic. All these qualities we must show and at the same time evolve spiritually. *But* that must give *the* proof.

God bless you.<sup>230</sup>

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<sup>216</sup> Km.hw., Hq.tp.: "In first world," omitted

<sup>217</sup> Hq.tp.: "to" instead of "in"

<sup>218</sup> Km.hw., Hq.tp.: "even went not easily" omitted

<sup>219</sup> Km.hw., Hq.tp.: "thing" instead of "way"

<sup>220</sup> Hq.tp.: "and" omitted

<sup>221</sup> Km.hw., Hq.tp.: "and" omitted

<sup>222</sup> Km.hw., Hq.tp.: "do not keep this balance" omitted

<sup>223</sup> Km.hw., Hq.tp.: "no" instead of "not"

<sup>224</sup> Km.hw., Hq.tp.: "not much . . . other time" omitted

<sup>225</sup> Km.hw.; "do" omitted

<sup>226</sup> Km.sh.: "in" written, omitted in a.o.d

<sup>227</sup> Km.hw.: "tell this" omitted

<sup>228</sup> Km.hw.: "if" instead of "when"

<sup>229</sup> Km.hw.: "fully" instead of "to fullness"

<sup>230</sup> Hq.tp.: "To be read before Candidates for initiation in the Sufi Order" instead of "God bless you."

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Sufi Centre, Steinway Hall, New York  
Monday 31<sup>st</sup> May 1926

### The Freedom of The Soul

Beloved ones of God,

My subject of this morning is the freedom of the soul. In the East they explain the reason why an infant cries as the first thing after its birth, for it grieves over the loss it experiences and that loss is the loss of freedom. The soul, which was once free and could float into the spheres higher than the birds and could expand and could live as light and life, has become captive in this limited body of flesh and bones and came on earth, a sphere which is quite new and strange to the infant. Neither it has made any connections<sup>1</sup> with earthly beings nor with its atmosphere. That is why that<sup>2</sup> the first thing a soul does is that it cries. The Sufis, all mystics, have recognized this fact most and have found their philosophy from this theory, that man through *every* condition in his life is consciously or unconsciously seeking for the freedom.

Now maybe that one is seeking this freedom from having<sup>3</sup> much to think about the living question, another from having to work. Another may be seeking for freedom from<sup>4</sup> getting out of some influence which is around<sup>5</sup> him, perhaps another one seeks from *a* national point of view. But they each and all strive continually for freedom and that which gives the incentive to strive after freedom is that unconscious craving which is born with *the* infant from the moment of its birth. And<sup>6</sup> *that is why man* is striving continually, knowingly or unknowingly, to attain to that freedom.

Therefore, friends, our despair, *our* depression, *our* sorrow, *our* worries, *they* have thousand reasons. But at *the* back of all these<sup>7</sup> *is one and the* same reason, *which* is that our soul is striving, striving every day for freedom, something that perhaps death will give us. *People* very often

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Documents:

Km.sh.: Kismet Stam's shorthand record of the lecture, with many gaps to be filled in later in the longhand transcription. Where the two actually differ, the shorthand is placed as the text and the longhand is indicated in a footnote.

Km.hw.: Kismet Stam's longhand transcription of her shorthand, made shortly after the lecture was given, and filling in many deliberate gaps in the shorthand. The words in the longhand which do not appear in the shorthand are in *italics*.

Od.tp.: an old typescript, nearly identical with Km.hw., with some corrections which are noted.

<sup>1</sup> Od.tp.: "connection"

<sup>2</sup> Km.hw.: "that" omitted

<sup>3</sup> Km.hw.: "much to think . . . from having" omitted

<sup>4</sup> Km.hw.: "by" instead of "from"

<sup>5</sup> Km.hw.: "surrounds" instead of "is around"

<sup>6</sup> Km.hw.: "and" omitted

<sup>7</sup> Od.tp.: "there" inserted by hand

make suicide for *the* same reason, that *they* will gain<sup>8</sup> freedom by that<sup>9</sup>. Sometimes *they think* that getting away from everybody will give us this freedom, but *they* do not know that whatever effort one has made to get out of *a* situation, yet *one* is not free because *it is* even his<sup>10</sup> self *which is in* captivity. All situations outside which give *the* impression of imprisonment apart, even *our* own self is captive; we are captive in ourselves.

But now I must explain the relation between the soul and the body. The relation between<sup>11</sup> the soul and the body is that of the spark and the charcoal. The spark of *the* fire when *it* touches *the* charcoal then *it* is caught by *the* charcoal. What *they* call in English terms, *it* has caught fire, means the fire which was apart from it *has been* caught by it. So *the* soul is caught by the body. *It* can be seen in another way also, *that the* soul caught by body<sup>12</sup>, but better, the body is used by the soul. And therefore the relation of the soul to *the* body is that of fire catching the charcoal. Nevertheless<sup>13</sup>, the charcoal has turned into ashes and so the body has<sup>14</sup> its end, it is destroyed one day. *The* fire *is* not lost, *it has* disappeared to *its* own element, to heat. Besides this, it is the sun which is in the electricity and gaslight, and in all forms of heat *it* is the sun which manifests through different processes. Again in every form, quite opposite to the sun, can distinguish between the two, same heat which appeared through process of different form of light<sup>15</sup>.

*The* same with *the* spirit, one and *the* same, like the sun, through different processes has appeared as souls. One has become many in different forms, and yet<sup>16</sup> the one appears *as* many. *But it is* not in reality many. In other words, the light appears as five<sup>17</sup> lights in the room or *as* six or as hundred. But in reality *it* is one light. It is in its appearance, because *there are* so many globes *that* each has limited the light. In *the* same way, each human body has taken divine light in it *and* again<sup>18</sup> shows as many lights<sup>19</sup>. Therefore, each of<sup>20</sup> these lights seen in many globes *are* called as<sup>21</sup> souls. *But when we*<sup>22</sup> call *them the* light itself, *for it* is the spirit *seen* in different globes *as* different souls, globes itself bodies<sup>23</sup>. All human beings

<sup>8</sup> Km.hw.: "get" instead of "gain"

<sup>9</sup> Km.hw.: "it" instead of "that"

<sup>10</sup> Km.hw.: "one's" instead of "his"

<sup>11</sup> Km.hw.: "of" instead of "between"

<sup>12</sup> Km.hw.: "body is caught by the soul" instead of "soul caught by body"

<sup>13</sup> Km.hw.: "nevertheless," omitted

<sup>14</sup> Km.hw.: "at" instead of "has"

<sup>15</sup> Km.hw.: this sentence "Again in every . . . form of light." omitted

<sup>16</sup> Km.hw.: "and yet" omitted

<sup>17</sup> Od.tp.: "five" written in margin, to be inserted before "firelights"; "six" encircled and "ten" substituted

<sup>18</sup> Km.hw.: "again" omitted

<sup>19</sup> Km.hw.: "a different light" instead of "many lights"

<sup>20</sup> Km.hw.: "and all" instead of "therefore, each of"

<sup>21</sup> Km.hw.: "as" omitted

<sup>22</sup> Km.hw.: "we may" instead of "when we"

<sup>23</sup> Km.hw.: "globes itself bodies" omitted

are one consciousness, *they have* one source that<sup>24</sup> consciousness<sup>25</sup>. At the same time, *the spirit* is caught by different vehicles.

Now the condition is that the body holds the soul and *the* soul holds the body. The soul holds the body in order to accomplish *its* purpose and the body holds the soul because the day *the* soul will leave, *it* will turn into nothing. Therefore, *the* body *is* continually striving to keep the soul because *it is* made for it and *because* it lives for it. Therefore, it is *the* body's continual desire for the soul to live in it. That being the situation, it is only the moment when *the* soul feels that<sup>26</sup> it has finished its work, that it no longer should exist *in the body*, *it* leaves the body. Or the body has become so feeble that *it* can no longer hold the soul. So *it* goes, and as a result there is death.

Very often there are people who wish to die and do not die. *The* reason is that *it is the* mind who wishes death, but *the* body is still clinging to *the* soul and *the* soul is still using the body for its purpose *although* mind is against it. And therefore death does not come. But<sup>27</sup> there are others who say, now the body is too feeble and cannot<sup>28</sup> hold the soul. And yet their<sup>29</sup> mind says, I have not finished, that<sup>30</sup>, *I have* not seen my friend, or *my* husband, or *my* daughter I would like to live until I saw them. *And it* goes on living because the soul have<sup>31</sup> *the* impression that something is not finished keeps on to that body which no longer *can* hold the soul. *It* holds on as long as that particular desire is finished.

Since the soul has been caught by the physical body, there comes a time when *the* soul awakens. As long as *it* is asleep, *it* is a kind of dream in *the* physical body. That *is the* condition of *the* average man, in<sup>32</sup> a kind of dream. The mystic is the one who is wakened. But *the* most amusing thing is that average man will call *the* mystic a dreamer. In reality *he* is dreaming.

During this dream *the* soul knows nothing but all that appears before it. For an instance, one's desires, habits, wishes, experiences, environments, actions, thoughts, impressions. All these things are like a dream a soul is busy dreaming. Perhaps one person will dream all his life. There is another person who will waken in *his* middle<sup>33</sup> age or in *his* youth. But there are souls, in *the* case of Jesus Christ, where from childhood *the* soul begins to manifest its wakeful condition. Therefore, *it* does not depend upon a certain age. Even *an* infant may be wakened, a rare infant. And

<sup>24</sup> Km.sh.: "that" could also be "at"; Km.hw.: "that" omitted

<sup>25</sup> Km.hw.: "and one goal" instead of "consciousness"

<sup>26</sup> Km.hw.: "that" omitted

<sup>27</sup> Km.hw.: "and" instead of "but"

<sup>28</sup> Km.hw.: "it can no longer" instead of "and cannot"

<sup>29</sup> Km.hw.: "the" instead of "their"

<sup>30</sup> Km.hw.: "that," omitted

<sup>31</sup> Km.hw.: "having" instead of "have"

<sup>32</sup> Km.hw.: "in" omitted

<sup>33</sup> Km.hw.: "early" instead of "middle"



it may be that *a* person will live all his life and live in *the* dream and may go in *the* same dream. And yet there is a subconscious *waking* when something begins to say that, you are dreaming; there is something else for you to know. But one does not listen to it.<sup>34</sup> As it is said of the scientist, a great scientist, that in his age, where all the work had finished, books, things, discoveries made, one day said to his wife, do you really think that there is something at the other side? She said, always believed all my life. Said, I wish I could believe like you. Said, why not believe? Said, cannot see it. Her belief without seeing, believed it, the belief awakened in her. And she said, you must also believe. And said, I cannot believe, you believe in something like that and I believe in you. Is very pathetic and yet very interesting to see that intelligent man, good man, lived all his life doing good work, of research, beautiful heart and soul, one day begins to waken, though not got training to waken belief into something which cannot be believed by high witness. One person believes without<sup>35</sup> it, to admit it. Yet his wife was religion and his religion was his wife.

So<sup>36</sup>, friends, in our lives that time comes<sup>37</sup> sooner or later when we waken from this dream, and as soon as we wake from *this* dream, our first thought is, what is it all about? Why are we here? And, what *are* we doing here? And where are we to go? What is the purpose of our life? And when this thought comes, then *a* person begins to feel a little less interested in things of life. That does not mean less capable of doing them. On *the* contrary, a wakened *person* can accomplish greater worldly things than *the* other person<sup>38</sup> in *a* better way. For an instance, if I were to tell you, if our politicians this day and our great merchants and wealthy men, educationists and scientists of the day<sup>39</sup> were spiritual persons, the world would become different today<sup>40</sup>. And they would not be any less than what they are. They would accomplish greater things as such, as scientists, as businessmen. You must not think *to be spiritual* only means *the* desire of *running* away from the world, going *into the* forest and sitting there. Yes, *they would* not give that importance to *things as they appear* to man in the dream, of not so great importance<sup>41</sup>. *But* at the same time, *they would be* more inspired, more<sup>42</sup> accomplish things in *the* world than if *they are* not spiritually wakened. Everything that *a* wakened soul does, *be it* in business, *be it* in *the* state, in society life *or* in political life, in all different aspects, it has *a*

<sup>34</sup> Km.hw.: this story, "As it is said of a scientist... his wife was religion and his religion was his wife." omitted, if it had been used, it is likely KS would have added 'he said', 'she said' within the text.

<sup>35</sup> Km.sh.: the sh. symbol is unclear; it looks like "confuse" but could be "convince" or "conserve"

<sup>36</sup> Km.hw.: "but" instead of "so"

<sup>37</sup> Km.hw.: "may come" instead of "comes"

<sup>38</sup> Km.hw.: "person" omitted

<sup>39</sup> Km.hw.: "today" instead of "the day"

<sup>40</sup> Km.hw.: "today" omitted

<sup>41</sup> Km.hw.: "of not so great importance" omitted

<sup>42</sup> Km.hw.: "to" instead of "more"

meaning *for him*, it has a life because *he does* it so heartily, not *in a rigid* way. For an instance, we see so many criminals under laws and regulations, *so many* courts and everything. And when Prophet Muhammad declared that it was *haram*, prohibited, even to touch the liquor, for fifteen centuries today after the Prophet has gone, every true Muslim feels in his heart, I must not touch it. *He does* not say, because *the* Prophet said *it*. Go and drink, no; some go and drink but at the same time with tears in *their eyes they say*, I am sorry; our Prophet has said, no. *I* feel shame to show my face to my Prophet, he has said no. *That* is a different feeling.

The wakened soul, whatever *he* does *or* says is living, *his* impression *is* greater. Do you think if *the* generals of the day<sup>43</sup> and if *the* politicians and statesmen and business people and *people* of industry of *today* were wakened souls, we would not<sup>44</sup> have had the war? At this time we have passed those days of stupidity when people used to kill one another in street<sup>45</sup>. *We are on*<sup>46</sup> a different stage of realization<sup>47</sup>. Today there is not the need for war. Humanity is grown up now, *it is* no longer *an* infant. And if<sup>48</sup> after *the* war, why is no peace here and<sup>49</sup> *there is* no security of peace. We do not know what will happen tomorrow. If that *is the* case, *it* shows *that there is* something missing. *And what is missing?* It<sup>50</sup> is the realisation *of the* dream. They think *they* are wakened, *that they have* common sense and yet *they* are asleep.

*In the* League of Nations, every day *there is a* new lecture and a dispute and much ado about it and yet *they* are in the same boat. They say when things are settled, conditions will be better. But when will *they* be settled? Not *when they* be<sup>51</sup> settled outside. *It* must be settled in us; we must be wakened from this dream we are in; *the* soul must come to that realization of what it is. Then a better day will come for us.

And now *coming to* the signs what<sup>52</sup> one sees<sup>53</sup> after the awakening of the soul. *The* first sign is that one begins to see from two points of view. One begins to see the right side<sup>54</sup> of the wrong and the wrong of the right. One begins to see the good of the bad and *the* bad of the good. And<sup>55</sup> one begins to see the same thing reflected in the opposite of everything. And in that way *one* rises above intellectuality because then appears to him like<sup>56</sup> a

<sup>43</sup> Km.hw.: "today" instead of the "the day"

<sup>44</sup> Km.hw.: "not" omitted

<sup>45</sup> Km.hw.: "in street" omitted

<sup>46</sup> Km.hw.: "in" instead of "on"

<sup>47</sup> Km.hw.: "evolution" instead of "realization"

<sup>48</sup> Km.hw.: "even" instead of "if"

<sup>49</sup> Km.hw.: "why is . . . here and" omitted

<sup>50</sup> Km.hw.: "it" omitted

<sup>51</sup> Km.hw.: "are" instead of "be"

<sup>52</sup> Km.hw.: "what" omitted

<sup>53</sup> Km.sh.: "one sees" repeated in sh.

<sup>54</sup> Km.hw.: "side" crossed out; od.tp.: "side" omitted

<sup>55</sup> Km.hw.: "and" omitted

<sup>56</sup> Km.hw.: "which then begins to appear as" instead of "because then . . . him like"

primitive or elementary knowledge. Elementary knowledge *says, it is this, it is so and such; this is grey, or black, or dark, or light.* But as soon as one has gone one step forward, *one* sees the contrary of it, that is wrong also, the wrong in the right also<sup>57</sup>. *One* sees the dark in *the* light *and* the light in the dark, death in birth and birth in death also<sup>58</sup>. *It is a* kind of double view of things. And when one has reached this, then reasoning has opened higher reasoning. No doubt, his<sup>59</sup> language will become a<sup>60</sup> gibberish to the<sup>61</sup> others; people will not understand it. *They* will be confused by what *one* says. To some *it will be* too simple, to others too subtle: too simple to those who only hear words without meaning, *too* subtle to those who strive to understand the meaning and *do* not reach it.

The third aspect is the feeling one will feel after failure<sup>62</sup>; *that with failure one will not feel* such a disappointment, with success not such a great joy. With<sup>63</sup> adverse conditions *one will not be so* much disappointed, with<sup>64</sup> favourable conditions not so conceited. And these continual changes we experience in this world, friends turning into enemies, sometimes love turning into hate, sense into senselessness, these little surprises that every day have<sup>65</sup> in this world we experience, things different to what *we had*<sup>66</sup> expected, all these shocks *are* not so felt deeply. If not, life in the world *is* full of shocks, *there is* no end to it. *At* every turn we make, *we find* some surprise, all the time something so new. When *the* soul is wakened, we do not take these shocks so deeply. It comes<sup>67</sup> but does<sup>68</sup> not hit us so deeply. And at the same time, there is a deeper feeling; in spite of that all, there is *a* deeper feeling. *An* advanced person *is* more susceptible to be hurt than *the one who is* not advanced. Because his heart becomes tender, he feels rapidly; he is living person in dense earth, because<sup>69</sup> *a* rock does<sup>70</sup> not feel it. And yet<sup>71</sup> this wakening of *the* soul gives fineness on one side; strength on *the* other side to sustain.

And then we come to another stage that develops after *the* awakening of *the* soul, and that stage<sup>72</sup> is the feeling for freedom, and that<sup>73</sup> *has* to be carried out as retirement. Of course, that is the one temptation. *A*

<sup>57</sup> Km.hw.: "that is . . .right also" omitted

<sup>58</sup> Km.hw.: "also" omitted

<sup>59</sup> Km.hw.: "one's" instead of "his"

<sup>60</sup> Km.hw.: "a" omitted

<sup>61</sup> Km.hw.: "the" omitted

<sup>62</sup> Km.hw.: "the feeling . . . after failure" omitted

<sup>63</sup> Km.hw.: "in" instead of "with"

<sup>64</sup> Km.hw.: "in" instead of "with"

<sup>65</sup> Km.hw.: "have" omitted

<sup>66</sup> Km.hw.: "from what we" instead of "to what we had"

<sup>67</sup> Km.hw.: "they come" instead of "it comes"

<sup>68</sup> Km.hw.: "they do" instead of "does"

<sup>69</sup> Km.hw.: "person in dense earth, because" omitted

<sup>70</sup> Km.hw.: "would" instead of "does"

<sup>71</sup> Km.hw.: "and yet" omitted

<sup>72</sup> Km.hw.: "stage" omitted

<sup>73</sup> Km.hw.: "people think this" instead of "and that"

spiritual person regards it as temptation. A wakened soul no longer values *the importance* of the dream and yet the spiritual person regards this as temptation, on the path to retirement I shall still work because that is *still* the time to be serviceable; *that is the thought* when one is less selfish.

And now coming to the ultimate freedom of the soul. *This freedom is* gained by concentration, *by* meditation, *by* contemplation and realization. What concentration *is* needed for the freedom of the soul? The concentration of that object which is prescribed by your particular<sup>74</sup> spiritual teacher, that by the thought of that particular object you may be able to forget yourself that moment. And then what contemplation is necessary? The contemplation is necessary that, this my limited self no longer is myself, by this is God's *own* instrument, God's temple that<sup>75</sup> is made that the name of God be glorified. What meditation is requested? The meditation of the thought of God, of the being of God, to be made *to* be forgetting absolutely about one's limited self. And the realisation is this, that then whatever voice will come to you *is God's voice*, every guidance is God's guidance, every impulse divine impulse, every action done by God. *It is* in this way that the soul is made free and *it* is in the freedom of the soul that there is the purpose of life.

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*Q.: Do we connect<sup>76</sup> with those we love when we pass out of this life?*

A.: Certainly, we *are* connected *with* those we have loved and *with* those we have hated they<sup>77</sup> each us what we meet<sup>78</sup>. We meet against *our* wishes those we have hated and by *the* power of our wish *we meet* those we have loved. The Prophet said, death is a bridge which unites friends to friends.

*Q.: What is the thought, what constitutes the basis of the human will? What is the force which shapes that will?*

A.: Thought is the wilful action of mind. The action *of* mind directed by will is thought. The action of mind which is not directed by will is automatic *action*, is imagination. That is the difference between thought and imagination. What constitutes the basis of *the* human will is divine will. Nothing moves without divine will. Therefore, behind every impulse there is the hand of God directing it. What the force *is* which shapes that will? That is divine force, almighty power. It is the scheme of the whole plane of existence; that force shapes that will.

<sup>74</sup> Km.hw.: "particular" omitted

<sup>75</sup> Km.hw.: "which" instead of "that"

<sup>76</sup> Km.sh.: "Are we connected" instead of "Do we connect"

<sup>77</sup> Km.hw.: "they" could also be "that"

<sup>78</sup> Km.hw.: "they each us what we meet" omitted

*Q.: What does the<sup>79</sup> Sufi philosophy teach in regard to Christianity?*

A.: The Sufi philosophy is one thing and belief is one thing. If we explain belief according to philosophy *we* only break it into<sup>80</sup> pieces. As *it is* said: to analyze God is to dethrone God. Therefore, Sufis have no particular beliefs in any direction. In the Sufi Order no particular<sup>81</sup> beliefs are taught. Philosophy is [taught]<sup>82</sup> that you may know yourself and respect the beliefs of all different religions.

*Q.: A man gives the best of himself to his work and yet has to fight for his rights.*

A.: Working is one thing, and fighting another thing. Both things *are* required in life.

*Q.: Do all<sup>83</sup> souls keep their individuality after death?*

A.: No doubt. Because individuality *is* not made by *the* physical body. Individuality is covered by *the* physical body. When *the* cover goes, individuality remains still.

God bless you.

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<sup>79</sup> Km.hw.: "the" omitted

<sup>80</sup> Km.hw.: "to" instead of "into"

<sup>81</sup> Km.hw.: "particular" omitted

<sup>82</sup> Km.sh.: "thought" written; Km.hw.: "taught" instead of "thought"

<sup>83</sup> Km.hw.: "all" omitted

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 Tuesday 15<sup>th</sup> June 1926

### The Message in America<sup>1</sup>

Blessed *mureeds*,

It gives me a great happiness to open the Summer School, welcoming you all here and wishing you every happiness and illumination.

Today I have thought that I should speak to you a few words on the subject of my tour, my visit to America. In the first place, I would like to explain to you how did I find America. I found it much better, perhaps ten or twenty times better than I did<sup>2</sup> before, for the reason that I could not recognize New York as I had seen three years ago. Many new buildings, everything changing<sup>3</sup>, beside at the customhouse [not]<sup>4</sup> such difficulty as it was<sup>5</sup> before. For that [I am]<sup>6</sup> thankful to friends; also, I think that things are changing in America to the better.

And<sup>7</sup> now coming to the subject of the spiritual and religious movements. In the first place, there are many movements working in America incomparably greater than anywhere else in the world. But at the same time it seems that Christian Science, that had a great adherence once, does not seem to be making such progress as it did before. Steiner<sup>8</sup> Movement does not seem to be very much spreading; <sup>9</sup>Theosophical Society is also in a great trouble just now. Their new ideal has made a great upset in society everywhere. Therefore, some theosophists <sup>10</sup>were asking me <sup>11</sup>to speak on the present problem. I said the less spoken the better it is.

There is a Vedantic<sup>12</sup> Movement there for a long time. Now there for, for<sup>13</sup> a new Vedantic<sup>14</sup> Movement is<sup>15</sup> coming. But in America there is

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.tp.: "The Message in America" omitted

<sup>2</sup> Sk.sh.: "I did" crossed out, "I had" substituted; Sk.tp.: "it had been" instead of "I did"

<sup>3</sup> Sk.tp.: "changed" instead of "changing"

<sup>4</sup> Sk.sh.: "it" retraced to read "not"

<sup>5</sup> Sk.tp.: "it was" omitted

<sup>6</sup> Sk.sh.: "I am" inserted

<sup>7</sup> Sk.tp.: "and" omitted

<sup>8</sup> Sk.tp.: "Steiner's" instead of "Steiner"

<sup>9</sup> Sk.tp.: "the" added

<sup>10</sup> Sk.sh.: "asked" inserted; Sk.tp.: "asked me in New York" added

<sup>11</sup> Sk.sh.: "in New York" inserted in lh.; Sk.tp.: "were asking me" omitted

<sup>12</sup> Sk.tp.: "Vedanta" instead of "Vedantic"

<sup>13</sup> Sk.tp.: "is" instead of "for, for"

<sup>14</sup> Sk.tp.: "Vedanta" instead of "Vedantic"

<sup>15</sup> Sk.sh.: "is" parenthesized, omitted in Sk.tp.

little discrimination about<sup>16</sup> false and real when it comes together<sup>17</sup> spiritual movements. And, therefore, many disappointed by spiritual movements<sup>18</sup> seem to be losing faith in it. I saw one<sup>20</sup> club, <sup>21</sup> most of its members have taken interest in [different]<sup>22</sup> things, <sup>23</sup> lost<sup>24</sup> interest, [that]<sup>25</sup> is why they<sup>26</sup>, they have found<sup>27</sup>, formed<sup>28</sup> a club; <sup>29</sup> they have every fourteen nights<sup>30</sup> a dinner. I was taken to that club. But I must not speak there about on<sup>31</sup>; they have called it Occult Club<sup>32</sup> and my Movement <sup>33</sup> [because they were]<sup>34</sup> all disappointed about these things. At the dinner table there was a talk what [everyone]<sup>35</sup> did in the way of phenomena. Each one said what<sup>36</sup> he did<sup>37</sup> perform<sup>38</sup>, except myself.

So I went to the West. Besides different movements <sup>39</sup> there are some individual teachers, <sup>40</sup>different modern books appeared, prophecies<sup>41</sup> they have<sup>42</sup> proclaimed their authority as representative of spiritual hierarchy. Many are attracted to them. In this way a kind of chaos is going on, some very agitated against organization. They say we must be free because the main word that every American has, <sup>43</sup>his idea<sup>44</sup>, the word that<sup>45</sup> has impressed him most is freedom. Therefore, he wants to be free of [everything]<sup>46</sup> except himself. And that<sup>47</sup> one drawback also keeps them backward<sup>48</sup> in a way. Besides that, mostly it is a kind of intellectual hunger

<sup>16</sup> Sk.sh.: "in" added

<sup>17</sup> Sk.tp.: "to the" instead of "together"

<sup>18</sup> Sk.tp.: "movement" instead of "movements"

<sup>19</sup> Sk.sh.: "many" written, then crossed out, omitted in Sk.tp.

<sup>20</sup> Sk.tp.: "a" instead of "one"

<sup>21</sup> Sk.sh.: lost word(s) due to paper damage

<sup>22</sup> Sk.sh.: an illegible sh. symbol, crossed out, "different" inserted

<sup>23</sup> Sk.sh.: lost words due to paper damage

<sup>24</sup> Sk.tp.: "a very large" instead of "lost"

<sup>25</sup> Sk.sh.: "there" written then crossed out; Sk.tp.: "that" added

<sup>26</sup> Sk.sh.: "therefore" inserted in lh.

<sup>27</sup> Sk.sh.: "found" written lh. and parenthesized

<sup>28</sup> Sk.tp.: "founded" instead of "found, formed"

<sup>29</sup> Sk.sh.: "at the same time" inserted; Sk.tp.: "they call it an occult club" added

<sup>30</sup> Sk.tp.: "fortnight" instead of "fourteen nights"

<sup>31</sup> Sk.tp.: "my Movement" instead of "on"

<sup>32</sup> Sk.tp.: "they have . . . Occult Club" omitted

<sup>33</sup> Sk.sh.: a blank after "Movement"; Sk.tp.: "and my Movement" omitted

<sup>34</sup> Sk.sh.: "you were" written, retraced to read "they were", then "because they were" added

<sup>35</sup> Sk.sh.: "every" retraced to read "everyone"

<sup>36</sup> Sk.sh.: "wonder" inserted; Sk.tp.: "wonder" added

<sup>37</sup> Sk.sh.: "did" crossed out, omitted in Sk.tp.

<sup>38</sup> Sk.tp.: "performed" instead of "perform"

<sup>39</sup> Sk.sh.: "bring" written, then crossed out, omitted in Sk.tp.

<sup>40</sup> Sk.tp.: "on the ground of some prophecies, appeared in" added

<sup>41</sup> Sk.tp.: "appeared, prophecies" omitted

<sup>42</sup> Sk.tp.: "had" instead of "have"

<sup>43</sup> Sk.sh.: "in" inserted

<sup>44</sup> Sk.tp.: "his idea" omitted

<sup>45</sup> Sk.sh.: "that" encircled, "which" added in lh.

<sup>46</sup> Sk.sh.: "anything" written, "everything" added in lh.

<sup>47</sup> Sk.tp.: "this" instead of "that"

<sup>48</sup> Sk.tp.: "backwards" instead of "backward"

for spirituality. That is more<sup>49</sup>, much more accentuated than inward<sup>50</sup> in the world<sup>51</sup>. For their [very]<sup>52</sup> reason that many [years]<sup>53</sup> of materialism has<sup>54</sup> made them feel they want a<sup>55</sup> spiritual fruit<sup>56</sup>, progress.

[At the same time]<sup>57</sup> when<sup>58</sup> they want [to get]<sup>59</sup> something, they get something else. They cannot discriminate for themselves which is which. Very often, [a person]<sup>60</sup> came to tell: I have [seen these]<sup>61</sup> books, read<sup>62</sup> [I have studied these]<sup>63</sup> fifty books. <sup>64</sup> Question<sup>65</sup>: have you read the same books<sup>66</sup> as <sup>67</sup>I? I have been to certain<sup>68</sup> society or that society; I have gathered in<sup>69</sup> so much that he counts up as a treasure, as a foundation. On the contrary, that at<sup>70</sup> the wrong foundation, therefore, the position is this<sup>71</sup>: that every soul [seems to be]<sup>72</sup> longing for spiritual attainment, and at the same time every soul seems to be [afraid of it, and]<sup>73</sup> craving for it at the same time he runs away for, of<sup>74</sup> spiritual things<sup>75</sup>. It is quite a peculiar situation.

The more you study psychology, the situation of the American mind towards philosophy, [the more you see that it is a peculiar situation]<sup>76</sup>. In the first place, religion is going<sup>77</sup> out of favour as it is everywhere, in America it is most. Then there are some religious fights. The other day I saw a priest of the old Orthodox church; he had a great trouble with the head church in Jerusalem because America has<sup>78</sup> changed his ideas. Now the people in Jerusalem say he is out of caste. Therefore, there is a great

<sup>49</sup> Sk.tp.: "more" omitted

<sup>50</sup> Sk.tp.: "anywhere" instead of "inward"

<sup>51</sup> Sk.sh.: "than in other countries" inserted; Sk.tp.: "than in any other country" added

<sup>52</sup> Sk.sh.: an illegible sh. symbol retraced to read "very"; Sk.tp.: "the very" instead of "their very"

<sup>53</sup> Sk.sh.: "years" retraced through a now illegible sh. symbol

<sup>54</sup> Sk.tp.: "have" instead of "has"

<sup>55</sup> Sk.sh.: "of" inserted in lh.; Sk.tp.: "the want of" instead of "they want a"

<sup>56</sup> Sk.tp.: "fruit" omitted

<sup>57</sup> Sk.sh.: "and (in lh.) at the same time" inserted; Sk.tp.: "at the same time" added

<sup>58</sup> Sk.sh.: "if" added in lh., omitted in Sk.tp.

<sup>59</sup> Sk.sh.: "to get" added in lh.

<sup>60</sup> Sk.sh.: "I, person" written, then crossed out, "a person" inserted

<sup>61</sup> Sk.sh.: "seen these" inserted; Sk.tp.: "seen this" instead of "seen these"

<sup>62</sup> Sk.tp.: "books, read" omitted

<sup>63</sup> Sk.sh.: "I have studied these" inserted; Sk.tp.: "I have studied this book, perhaps" instead of "I have studied these"

<sup>64</sup> Sk.sh.: "studied these" written, then crossed out, omitted in Sk.tp.

<sup>65</sup> Sk.tp.: "and asked" instead of "question"

<sup>66</sup> Sk.tp.: "book" instead of "books"

<sup>67</sup> Sk.sh.: "perhaps" inserted

<sup>68</sup> Sk.sh.: "certain" encircled, "this" added in lh.; Sk.tp.: "this" instead of "certain"

<sup>69</sup> Sk.tp.: "up" instead of "in"

<sup>70</sup> Sk.tp.: "is" instead of "at"

<sup>71</sup> Sk.tp.: "this" omitted

<sup>72</sup> Sk.sh.: "seems to be is" inserted; Sk.tp.: "seems to be" added

<sup>73</sup> Sk.sh.: "afraid of it and" inserted

<sup>74</sup> Sk.sh.: "for of" written, encircled, then "of" written in lh.; Sk.tp.: "from a" instead of "for of"

<sup>75</sup> Sk.tp.: "thing" instead of "things"

<sup>76</sup> Sk.tp.: "the more . . . peculiar situation" added

<sup>77</sup> Sk.tp.: "getting" instead of "going"

<sup>78</sup> Sk.sh.: "has" written, "had" added in lh.



trouble going on between them. Then I saw Bishop Brown who has been put out of <sup>79</sup>Protestant church because he does not believe some things of the Bible literally. And when I saw him, he said that now here is someone from India, he will judge<sup>80</sup>, understand my point of view. He said that how can I believe in these things literally? I said I can quite sympathize with you, [but at the same time]<sup>81</sup> you could have just as well not said it. He could not understand that; why should one<sup>82</sup> not say something which [we]<sup>83</sup> can say. He could not understand<sup>84</sup> that<sup>85</sup> if<sup>86</sup> you can <sup>87</sup> say without saying, it is just as well. In this condition of chaos, all<sup>88</sup> on one side materialism is holding; on the other side spirit<sup>89</sup> is inviting you.

Then came along a *fakir* from Egypt. <sup>90</sup>He performed in the theatre, lying in the coffin, being closed with no air <sup>91</sup> in the box<sup>92</sup>, and there he stayed for six<sup>93</sup> [or]<sup>94</sup> ten minutes. Then he was put on two unsheathed swords and <sup>95</sup> read people's thoughts<sup>96</sup> and did it most wonderfully. It waked<sup>97</sup> their [thoughts]<sup>98</sup>; that there is something beyond matter. He is<sup>99</sup>, he invites people to come on the platform. Forty American scientists, physicians [came]<sup>100</sup> on the platform, and<sup>101</sup> they see what he is doing; there is no faith in it. No doubt, if the Eastern fakirs knew, they would put him out of their group<sup>102</sup>. It is quite against the way of the<sup>103</sup> real fakirs. The real fakirs<sup>104</sup> who can perform wonders, they [never]<sup>105</sup> intended<sup>106</sup> to show it to <sup>107</sup>others.

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<sup>79</sup> Sk.tp.: "the" added

<sup>80</sup> Sk.sh.: "judge" written, retraced for clarity, then crossed out, omitted in Sk.tp.

<sup>81</sup> Sk.sh.: "both" retraced to read "but", "at the time" inserted

<sup>82</sup> Sk.tp.: "one" moved to before "should"

<sup>83</sup> Sk.sh.: "what" retraced to read "we", "we" added in lh.

<sup>84</sup> Sk.sh.: "believe" written on the line below "understand"

<sup>85</sup> Sk.sh.: "it is ..." written on the line below "that" and both encircled

<sup>86</sup> Sk.sh.: "one" inserted

<sup>87</sup> Sk.sh.: "not" written, then crossed out; Sk.tp.: "not" omitted

<sup>88</sup> Sk.tp.: "all" omitted

<sup>89</sup> Sk.tp.: "spiritualism" instead of "side spirit"

<sup>90</sup> Sk.tp.: "this fakir went to many different places" added

<sup>91</sup> Sk.sh.: "reach" written, then crossed out, omitted in Sk.tp.

<sup>92</sup> Sk.tp.: "coffin" instead of "box"

<sup>93</sup> Sk.tp.: "eight" instead of "six"

<sup>94</sup> Sk.sh.: "or" inserted

<sup>95</sup> Sk.sh.: "tread" written, then crossed out

<sup>96</sup> Sk.tp.: "he did wonders no doubt" added

<sup>97</sup> Sk.tp.: "wakens" instead of "waked"

<sup>98</sup> Sk.sh.: "(s)" added to "thought"

<sup>99</sup> Sk.tp.: "and this man is doing wonderfully too" instead of "he is"

<sup>100</sup> Sk.sh.: "come" retraced to read "came"

<sup>101</sup> Sk.tp.: "and" omitted

<sup>102</sup> Sk.sh.: "group" crossed out, then "group" repeated in lh.

<sup>103</sup> Sk.tp.: "the" omitted

<sup>104</sup> Sk.tp.: "fakir" instead of "fakirs"

<sup>105</sup> Sk.sh.: "came" written, then crossed out, "never" inserted

<sup>106</sup> Sk.tp.: "intend" instead of "intended"

<sup>107</sup> Sk.sh.: "the" inserted

I had my first lecture at the Waldorf which was very well managed and well attended. But at the same time by the following, [at the second]<sup>108</sup> <sup>109</sup> lecture, I thought if everybody believed that one should spend a great deal of [money]<sup>110</sup> to make things very<sup>111</sup> well known in America. In the West there was a very<sup>112</sup> great response; Murshida Martin arranged some lectures in <sup>113</sup> San Francisco, which were attended very well. At <sup>114</sup>Los Angeles a great response, too. It seems to me that <sup>115</sup>West of America is a most beautiful and wonderful, inspiring country. And for spiritual inspiration a great help and<sup>116</sup> people most respondent. After travelling in different places in the West, <sup>117</sup>I came again to Chicago <sup>118</sup>gave three public lectures and besides some classes. It was only because they [thought]<sup>119</sup> special lectures attracted<sup>120</sup> people who are [more]<sup>121</sup> earnest, because idea new brings<sup>122</sup> to give some class<sup>123</sup>. Because I do not believe that in six classes, I<sup>124</sup>, a person, can be perfect, then running<sup>125</sup> away to something else. <sup>126</sup>Many have introduced that system; although they thought it is their wisdom<sup>127</sup>, I never thought that<sup>128</sup> it was good to call them classes. I call them spiritual<sup>129</sup> lectures<sup>130</sup>.

It seems that everything that<sup>131</sup> is running; there is<sup>132</sup> elevator and the subway, motor cars, machineries<sup>133</sup> made nervous<sup>134</sup> system of everybody so<sup>135</sup> that everything must be done at once<sup>136</sup>. Something which wants patience and tests man's patience all his life, that is the spiritual

<sup>108</sup> Sk.sh.: "by the following" written, followed by an illegible sh. symbol crossed out, "second, third" added; Sk.tp.: "at the second, third" instead of "by the following"

<sup>109</sup> Sk.sh.: "either by the third or fifth lecture" written, then crossed out, omitted in Sk.tp.

<sup>110</sup> Sk.sh.: "man" retraced to read "money"

<sup>111</sup> Sk.tp.: "very" omitted

<sup>112</sup> Ibid

<sup>113</sup> Sk.sh.: "West" written, then crossed out, omitted in Sk.tp.

<sup>114</sup> Sk.sh.: "in" added in lh.; Sk.tp.: "in" instead of "at"

<sup>115</sup> Sk.tp.: "the" added

<sup>116</sup> Sk.tp.: "and" omitted

<sup>117</sup> Sk.sh.: "it" added, then crossed out; Sk.tp.: "San Diego and Santa Barbara" added

<sup>118</sup> Sk.tp.: "and" added

<sup>119</sup> Sk.sh.: "thought" written through a now illegible sh. symbol; Sk.tp.: "the name of" added

<sup>120</sup> Sk.sh.: "attracted" changed to read "attracts"; Sk.tp.: "attracts"

<sup>121</sup> Sk.sh.: "more" inserted

<sup>122</sup> Sk.sh.: "because idea new brings" written, then crossed out and remainder of line left blank; Sk.tp.: dots indicating missing word(s) instead of "because idea new brings"

<sup>123</sup> Sk.tp.: "classes" instead of "class"

<sup>124</sup> Sk.tp.: "I" omitted

<sup>125</sup> Sk.tp.: "run" instead of "running"

<sup>126</sup> Sk.sh.: "it" written, then crossed out; Sk.tp.: "it seems quite a wrong idea to me" added

<sup>127</sup> Sk.tp.: "first to give public lectures and then classes" added

<sup>128</sup> Sk.tp.: "that" omitted

<sup>129</sup> Sk.tp.: "special" instead of "spiritual"

<sup>130</sup> Sk.tp.: "that they may know that classes cannot be gotten in twelve days' time" added

<sup>131</sup> Sk.tp.: "that" omitted

<sup>132</sup> Sk.tp.: "the" instead of "is"

<sup>133</sup> Sk.tp.: "machines" instead of "machineries"

<sup>134</sup> Sk.tp.: "it makes the nervous" instead of "made nervous"

<sup>135</sup> Sk.sh.: "so" crossed out, "in such condition" substituted; Sk.tp.: "in such a condition" instead of "so"

<sup>136</sup> Sk.tp.: "they must not have to wait" added

ideal. It makes it difficult for them and his<sup>137</sup> spiritual teacher because [of]<sup>138</sup> the lack of patience. Would you believe that after my first lecture, my own friend<sup>139</sup> tells<sup>140</sup> me for my own good and welfare of the message: the last thing you [have to]<sup>141</sup> say, you must say the<sup>142</sup> first. [Imagine]<sup>143</sup> what you might wait for [six or]<sup>144</sup> ten years for [the]<sup>145</sup> pupils<sup>146</sup> to reach at, they want [it]<sup>147</sup> at the first heading. If you do not do it, you cannot make<sup>148</sup> a success. If you do not, it goes above their heads, [things]<sup>149</sup> which they cannot understand,<sup>150</sup> and<sup>151</sup> that<sup>152</sup> cannot do any good to them, just the same.

And<sup>153</sup> now, coming to the work of our Movement: the work of our Movement has become more invigorated, and a greater enthusiasm has come in our Movement in America now. There is a great increase of mureeds in New York, in San Francisco and<sup>154</sup> Los Angeles. A new group is formed at<sup>155</sup> Chicago and a small group [at]<sup>156</sup> Denver. And<sup>157</sup> a possibility of new groups<sup>158</sup>, and<sup>159</sup> other places where new groups will be formed. No doubt, in order to develop the Sufi work in America, it is necessary that different workers of the Sufi Movement will go there and start in different places where the work must be developed. Because that<sup>160</sup> it<sup>161</sup> is a fertile soil for the spiritual work, since every soul is hungering after spirituality.

And now I wish to say some words about the work in the Summer School. We are beginning our work with the help of God, and the first thing we must keep in our minds is to co-operate with one another most heartily. To extend our courtesy to those who newly come here, to be friends with them, to help them, to understand them<sup>162</sup>, make them understand the work of the message—that each one of the members of this order must

<sup>137</sup> Sk.tp.: "for the" instead of "his"

<sup>138</sup> Sk.sh.: "of" added in lh. followed by "over"; Sk.tp.: "of" instead of "over"

<sup>139</sup> Sk.sh.: "s" added in lh.; Sk.tp.: "friends" instead of "friend"

<sup>140</sup> Sk.tp.: "told" instead of "tells"

<sup>141</sup> Sk.sh.: "have to" inserted in lh.

<sup>142</sup> Sk.tp.: "the" omitted

<sup>143</sup> Sk.sh.: "imagine" inserted in lh.

<sup>144</sup> Sk.sh.: "six or" inserted

<sup>145</sup> Sk.sh.: an illegible sh. symbol; Sk.tp.: "the" added

<sup>146</sup> Sk.tp.: "to develop" added

<sup>147</sup> Sk.sh.: "for" written, Sk.tp.: "it" instead of "for"

<sup>148</sup> Sk.sh.: "go" written, then partially crossed out, omitted in Sk.tp.

<sup>149</sup> Sk.sh.: "things" inserted

<sup>150</sup> Sk.sh.: "think" added, then crossed out

<sup>151</sup> Sk.sh.: "those" written, then crossed out, omitted in Sk.tp.

<sup>152</sup> Sk.sh.: "that" encircled, "which" added in the circle

<sup>153</sup> Sk.tp.: "and" omitted

<sup>154</sup> Sk.tp.: "in" added

<sup>155</sup> Sk.sh.: "in" added in lh.

<sup>156</sup> Sk.sh.: "at" inserted in lh.

<sup>157</sup> Sk.tp.: "and" omitted

<sup>158</sup> Sk.tp.: "a new group" instead of "new groups"

<sup>159</sup> Sk.sh.: "and" retraced to read "in"

<sup>160</sup> Sk.sh.: "that" crossed out

<sup>161</sup> Sk.tp.: "it" omitted

<sup>162</sup> Sk.sh.: "understand them" crossed out, omitted in Sk.tp.

consider this their responsibility. One must not [think]<sup>163</sup> because I am [not a *Cherag*]<sup>164</sup>, [I]<sup>165</sup> must not do this work because it is Cherag's work to<sup>166</sup>, or a Murshida must do, or <sup>167</sup>Representative. No, every mureed must do his best to cooperate to make one who comes<sup>168</sup> from different countries, [to make them feel at home]<sup>169</sup>, feel happy, not [to make them]<sup>170</sup> feel that everybody is exclusive, indifferent. We must show our sympathy [and outgoing tendency]<sup>171</sup> to everybody too that come<sup>172</sup>, to meet them, talk to them, give them interest in the Movement.

For the very reason that the Sufi Movement is small, we must be more outgoing because <sup>173</sup>the smallness of the number of our Sufi Movement. There is a great interest waked<sup>174</sup> in America and different places <sup>175</sup> for the Summer School. And<sup>176</sup> if people do not<sup>177</sup> come this year [they will come]<sup>178</sup> next year. But we can<sup>179</sup> begin the manner of making the strangers feel at home here by our sympathy, by our courtesy, by our outgoing tendency. If we shall not prove in ever<sup>180</sup> our lives, since<sup>181</sup> the philosophy which we teach and hold as our sacred ideal, then how can we make impression of the same on others?

Besides that<sup>182</sup>, some *mureeds* perhaps have less time when they are at home to do practices. They are busy with their families or occupations and work, and<sup>183</sup> now that they are here, they must think [that]<sup>184</sup> this is the most necessary thing to continue their exercises in order to get fuller benefit of their stay here in the Summer School.

One must never think that exercises are only for the beginners. They must know that Paderewsky is playing simple scales as a beginner would play on the piano, and he plays them oftener than a beginner would play.

<sup>163</sup> Sk.sh.: "not" retraced to read "think", followed by "back" which is then crossed out, and omitted in Sk.tp.

<sup>164</sup> Sk.sh.: "no Cherag" inserted; Sk.tp.: "not a Cherag" instead of "no Cherag"

<sup>165</sup> Sk.sh.: "Cherag" written; Sk.tp.: "I" instead of "Cherag"

<sup>166</sup> Sk.tp.: "to" omitted

<sup>167</sup> Sk.tp.: "a" added

<sup>168</sup> Sk.sh.: dots indicating missing word(s) written, then crossed out; "one" written, retraced to read "others"; Sk.tp.: "others who come" instead of ". . . one who comes"

<sup>169</sup> Sk.sh.: "they" written, then crossed out; Sk.tp.: "to make them feel at home" instead of "they"

<sup>170</sup> Sk.sh.: "to make them" inserted; Sk.tp.: "to make them feel in a new place, not to make them" added

<sup>171</sup> Sk.sh.: "and outgoing tendency" inserted

<sup>172</sup> Sk.tp.: "that comes" instead of "too that come"

<sup>173</sup> Sk.tp.: "of" added

<sup>174</sup> Sk.tp.: "wakened" instead of "waked"

<sup>175</sup> Sk.sh.: "to the" written, then crossed out

<sup>176</sup> Sk.tp.: "and" omitted

<sup>177</sup> Sk.sh.: "do not" retraced to read "would not", then "will" added

<sup>178</sup> Sk.sh.: "they will come" inserted

<sup>179</sup> Sk.sh.: "can" retraced to read "must"; Sk.tp.: "must" instead of "can"

<sup>180</sup> Sk.sh.: "ever" crossed out, omitted in Sk.tp.

<sup>181</sup> Sk.tp.: "since" omitted

<sup>182</sup> Sk.tp.: "this" instead of "that"

<sup>183</sup> Sk.tp.: "and" omitted

<sup>184</sup> Sk.sh.: "that" inserted

And<sup>185</sup>, therefore, never think that in order to advance [spiritually]<sup>186</sup> you must have other practices or new practices, that [is not]<sup>187</sup> necessary,<sup>188</sup> the practices that you have, specially<sup>189</sup> when you are here, it will be of a great help.

Besides that, there is a certain attitude of mind that is necessary while one is in the Summer School. That attitude of mind is such of <sup>190</sup>friendliness, sympathy, tolerant attitude<sup>191</sup> <sup>192</sup>[forgive]<sup>193</sup> and forget anybody's faults. We are all limited. We<sup>194</sup> all have our faults and limitations.

If another person has a little more, <sup>195</sup>perhaps our faults are hid<sup>196</sup>. Maybe we have more faults than anybody else. And<sup>197</sup> the best thing is to overlook it. Besides, in the worldly life, all year long there are many chances to say that person is not good; he is thinking<sup>198</sup> that person cannot like me tolerate<sup>199</sup>, [that person]<sup>200</sup> I hate. These three months that we come away from worldly life, it is better to give up absolutely that feeling of malice, intolerance, prejudice. It must be entirely thrown away. If anybody comes <sup>201</sup>with that feeling, [take]<sup>202</sup> it differently. As there is a saying of a Sufi at the King's table: the King asked him that, when he was drinking a glass of wine that it is prohibited in your faith; is it not so? Yes, but when it touches my lips it turns into water. The same thing we must do.

There come situations when<sup>203</sup> one feels irritated, disgusted, intolerant, agitated; we have to live in the world. Summer School is a place where we try to practise how to live in the world in the midst of all the jarring influences. In order to practise that, we must practise here. Remember, without practice you cannot do anything: not sing, not play,<sup>204</sup> not live among people without practice; you cannot even live in order<sup>205</sup> of

<sup>185</sup> Sk.tp.: "and" omitted

<sup>186</sup> Sk.sh.: "spiritually" inserted

<sup>187</sup> Sk.sh.: "is not" inserted

<sup>188</sup> Sk.tp.: "if you continue every day" added

<sup>189</sup> Sk.tp.: "especially" instead of "specially"

<sup>190</sup> Sk.sh.: "attitude" added, then crossed out

<sup>191</sup> Sk.sh.: "tolerance" added in lh.; Sk.tp.: "tolerance, forgiveness" instead of "tolerant attitude"

<sup>192</sup> Sk.tp.: "an attitude to tolerate, to" added

<sup>193</sup> Sk.sh.: "forgived" written; "an attitude to forgive" inserted

<sup>194</sup> Sk.sh.: "what" written, then crossed out, omitted in Sk.tp.

<sup>195</sup> Sk.sh.: "then" written, then crossed out, omitted in Sk.tp.

<sup>196</sup> Sk.tp.: "hidden" instead of "hid"

<sup>197</sup> Sk.tp.: "and" omitted

<sup>198</sup> Sk.tp.: "that person does not please me, he is wrong;" instead of "he is thinking"

<sup>199</sup> Sk.tp.: "I cannot tolerate;" instead of "cannot like me tolerate;"

<sup>200</sup> Sk.sh.: "that person" inserted

<sup>201</sup> Sk.tp.: "and inspires" added

<sup>202</sup> Sk.sh.: "take" retraced through a now illegible sh. symbol

<sup>203</sup> Sk.sh.: "when" crossed out, omitted in Sk.tp.

<sup>204</sup> Sk.sh.: "want not," inserted

<sup>205</sup> Sk.sh.: "in order" poorly retraced to read "among", "in the midst" added in lh.

people<sup>206</sup>. If not, one person is not like the other person, and every other person has a jarring effect upon the other person.

How much a person seeks an association [with people]<sup>207</sup>, at the same time when you ask his soul, it wants to run away from it all, each soul. What does it show? It shows that if we went on naturally reacting against every influence that comes in our life, we shall never feel peace<sup>208</sup>.

The only way [of feeling peaceful]<sup>209</sup> is only one way, <sup>210</sup>that is to practise how to live in the midst of the world. It is not two days' practice,<sup>211</sup> but same<sup>212</sup> practice you have to do all your life. Every day you can say: I have not yet learned enough. It is strange, people would<sup>213</sup> not think about <sup>214</sup> simple things. Tell them about <sup>215</sup> occult science, mystic things; they are very pleased, moved<sup>216</sup>. But <sup>217</sup>ordinary things of everyday life, how to live [and move]<sup>218</sup> among our own friends, that is too difficult<sup>219</sup>. It seems to be they resist<sup>220</sup> the problem of [any moment]<sup>221</sup> of life. We seem to forget <sup>222</sup>during the time of <sup>223</sup>Summer School the continuing of the practice<sup>224</sup>, attending of the silence<sup>225</sup>, and trying one's best to keep one's mind pure from all influences which are poisons<sup>226</sup>. And having outward-going<sup>227</sup>, sympathetic attitude towards one another, [then]<sup>228</sup> we shall accomplish our work successfully.

God bless you.

<sup>206</sup> Sk.tp.: "we cannot sing if we do not practise, we cannot play if we do not practise, we cannot live among people without practice, we cannot even live among people. We have all to live in the world." instead of "not sing ... order of people."

<sup>207</sup> Sk.sh.: "with people" inserted

<sup>208</sup> Sk.sh.: "peace" retraced to read "peaceful"; Sk.tp.: "peaceful"

<sup>209</sup> Sk.sh.: "of feeling peaceful" inserted

<sup>210</sup> Sk.sh.: "and" inserted, omitted in Sk.tp.

<sup>211</sup> Sk.tp.: "piano one can practise for twelve years, then it is finished" added

<sup>212</sup> Sk.sh.: "same" crossed out; Sk.tp.: "this" instead of "same"

<sup>213</sup> Sk.tp.: "do" instead of "would"

<sup>214</sup> Sk.sh.: "of" written, then crossed out, omitted in Sk.tp.

<sup>215</sup> Sk.sh.: "simple things" written, then crossed out, omitted in Sk.tp.

<sup>216</sup> Sk.tp.: "moved" omitted

<sup>217</sup> Sk.sh.: "these" inserted in lh.

<sup>218</sup> Sk.sh.: "and move" inserted

<sup>219</sup> Sk.sh.: "too difficult" crossed out, then restored; Sk.tp.: "such a difficult thing" instead of "too difficult"

<sup>220</sup> Sk.tp.: "the easiest" instead of "they resist"

<sup>221</sup> Sk.sh.: "to now" written, then retraced to read "any moment"; Sk.tp.: "every moment"

<sup>222</sup> Sk.tp.: "it must be remembered that" added

<sup>223</sup> Sk.tp.: "the" added

<sup>224</sup> Sk.tp.: "practices" instead of "practice"

<sup>225</sup> Sk.tp.: "silences" instead of "silence"

<sup>226</sup> Sk.tp.: "poison" instead of "poisons"

<sup>227</sup> Sk.tp.: "outgoing" instead of "outward-going"

<sup>228</sup> Sk.sh.: "too" retraced to read "then"; Sk.tp.: "that" instead of "too"

Give the poor money; he will be poorer still<sup>229</sup>.

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<sup>229</sup> Sk.sh.: this sentence added after it seems the lectures had finished.

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 Wednesday 16<sup>th</sup> June 1926

### Education<sup>1</sup>

Beloved ones of God,

I will speak this evening on the subject of education, that<sup>2</sup> very often the word education is misunderstood. Many consider education a training to make a person more capable to guard<sup>3</sup> his interest in life. There are others who think education is a<sup>4</sup> book-learning. There are others who consider education to be a development of intellectuality. In reality, education is a direction given to every soul to make its way forward to the desired goal successfully and harmoniously through life. Therefore, education means culture, a<sup>5</sup> refinement. Education means the knowledge of external life and of inner life. The<sup>6</sup> education means the understanding of human nature. The<sup>7</sup> education means the realization of self. At this time<sup>8</sup> what is needed most is the bettering of the education. The education today has taken only one direction; it must have<sup>9</sup> many different directions pointed solely<sup>10</sup> towards<sup>11</sup> spiritual attainment. In the ancient times, at least there was an appearance—if it<sup>12</sup> was not always carried out successfully—the appearance of making an<sup>13</sup> education today<sup>14</sup> to become more spiritual. The religious teachers gave education even to children. The<sup>15</sup> education was not in the hands of people who do<sup>16</sup> not belong to the<sup>17</sup> religious orders. And, therefore, the tendency, at least seemingly, was towards the higher

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

Gd.bk.: a typescript by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

<sup>1</sup> Sk.tp., Km.tp.: "Introduction" added

<sup>2</sup> Gd.bk.: "Beloved ones . . . education, that" omitted

<sup>3</sup> Gd.bk.: "of guarding" instead of "to guard"

<sup>4</sup> Gd.bk.: "a" omitted

<sup>5</sup> Km.tp., Gd.bk.: "a" omitted

<sup>6</sup> Gd.bk.: "the" omitted

<sup>7</sup> Ibid

<sup>8</sup> Sk.sh.: "time" retraced to read "day"; a.o.d.: "day"

<sup>9</sup> Gd.bk.: "be in" instead of "have"

<sup>10</sup> Sk.sh.: "in religion" added

<sup>11</sup> Sk.sh.: an illegible insertion; Sk.tp., Km.tp.: "the" added

<sup>12</sup> Gd.bk.: "even if the idea" instead of "if it"

<sup>13</sup> Gd.bk.: "of giving the" instead of "the appearance of making an"; Sk.tp., Km.tp.: "the" instead of "an"

<sup>14</sup> Sk.sh.: "today" crossed out, omitted in a.o.d.

<sup>15</sup> A.o.d.: "the" omitted

<sup>16</sup> Gd.bk.: "did" instead of "do"

<sup>17</sup> Km.tp., Gd.bk.: "the" omitted



attainment, whereas today the tendency is to educate a person to become more material.

The more educated today, the more puzzled in spiritual spheres. Instead of removing waves<sup>18</sup>, veils, it is like putting veils upon veils on<sup>19</sup> mind and making the light of the soul dim. In fact, education must help to remove veils from one's path. And that<sup>20</sup> education must help from the beginning towards the highest aim here of<sup>21</sup> the purpose of every soul.<sup>22</sup> The division that<sup>23</sup> we have made today, <sup>24</sup> dividing religions<sup>25</sup> from education, and again occult and spiritual schools separate from religion, and again dividing business and industry as separate things. In this way, life is divided today, <sup>26</sup> man is divided, <sup>27</sup> soul is divided; he cannot put<sup>28</sup> himself together because there is not one<sup>29</sup> motive. They can, must not pass to self<sup>30</sup> by which [he must]<sup>31</sup> go forward toward, towards<sup>32</sup> the desired goal, and man is [torn]<sup>33</sup> in one<sup>34</sup> thousand different [obstacles]<sup>35</sup> in life.

I do not mean to say that one's efforts <sup>36</sup> are not wanted in lines of<sup>37</sup>, in<sup>38</sup> profession, <sup>39</sup> politics, <sup>40</sup> social subjects, but there was a time when<sup>41</sup> this idea was carried out in a better way. And that was <sup>42</sup> through politics, <sup>43</sup> through industry, business, education. They<sup>44</sup> all [sought]<sup>45</sup> one object, <sup>46</sup> that was the highest realization. Today we<sup>47</sup> do not [seek that object]<sup>48</sup>

<sup>18</sup> Sk.sh.: "waves" crossed out, omitted in a.o.d.

<sup>19</sup> A.o.d.: "the" added

<sup>20</sup> Km.tp.: "that" omitted

<sup>21</sup> A.o.d.: "which is" instead of "here of"

<sup>22</sup> Gd.bk.: "by" added

<sup>23</sup> A.o.d.: "that" omitted

<sup>24</sup> Sk.sh.: "the division" added, then crossed out

<sup>25</sup> Sk.sh.: the "s" crossed out; a.o.d.: "religion"

<sup>26</sup> Sk.sh.: "and by different life" inserted; a.o.d.: "and by dividing life" added

<sup>27</sup> Gd.bk.: "the" added

<sup>28</sup> Gd.bk.: "pull" instead of "put"

<sup>29</sup> Sk.sh.: "one" crossed out, then restored

<sup>30</sup> A.o.d.: "they can ... to self" omitted

<sup>31</sup> Sk.sh.: an illegible sh. symbol; a.o.d.: "he must" added

<sup>32</sup> A.o.d.: "to" instead of "toward, towards"

<sup>33</sup> Sk.sh.: "torn" written in lh. over an illegible sh. symbol

<sup>34</sup> Gd.bk.: "by a" instead of "in one"; Sk.tp., Km.tp.: "one" omitted

<sup>35</sup> Sk.sh.: "obstacles" written in lh. over an illegible sh. symbol; a.o.d.: "objects" instead of "obstacles"

<sup>36</sup> Sk.sh.: "as thoughts" inserted; a.o.d.: "and thoughts" added

<sup>37</sup> Gd.bk.: "a business line"; Sk.tp., Km.tp.: "business line" instead of "lines of"

<sup>38</sup> Sk.sh.: "in" crossed out; Gd.bk.: "a" added

<sup>39</sup> A.o.d.: "in" added

<sup>40</sup> A.o.d.: "or" added

<sup>41</sup> Sk.tp.: "when" parenthesized; Km.tp.: "that" instead of "when"

<sup>42</sup> Gd.bk.: "that" added

<sup>43</sup> Sk.sh.: "social life" inserted, added in a.o.d.

<sup>44</sup> Sk.tp.: "they" parenthesized, omitted in Km.tp., Gd.bk

<sup>45</sup> Sk.sh.: "thought" written, then "sought" substituted; a.o.d.: sought"

<sup>46</sup> Sk.tp., Gd.bk.: "and" added

<sup>47</sup> Gd.bk.: "they" instead of "we"

<sup>48</sup> Sk.sh.: "seek that object" inserted, added in a.o.d.

neither by business, nor by<sup>49</sup> profession<sup>50</sup>, <sup>51</sup>or politics. Therefore, every occupation is separate. And the one who is not trained in the spiritual path, then he<sup>52</sup> takes his one line and<sup>53</sup> he is limited. He goes so far and cannot go further. Therefore, the drawback at this time that<sup>54</sup> humanity is facing is that<sup>55</sup> lack of spiritual education, the division of life.

What I have seen in my childhood<sup>56</sup>, although India is changed also, once<sup>57</sup> I have seen a glimpse of something which was changing<sup>58</sup> [that can give you an idea]<sup>59</sup>. A businessman who is<sup>60</sup> sitting in his shop, he comes to<sup>61</sup> his shop after having said his prayers. After having dedicated thought, mind, <sup>62</sup>efforts, he has first offered it<sup>63</sup> to God, then <sup>64</sup>goes to<sup>65</sup>, in his shop thinking about it. When he comes<sup>66</sup> home, he again<sup>67</sup> offers<sup>68</sup> his prayers, and he<sup>69</sup> brings<sup>70</sup> all his faults that he may<sup>71</sup> have done <sup>72</sup>during the day before his deity; he asks<sup>73</sup> pardon, he worships<sup>74</sup>. <sup>75</sup>Therefore, his business in reality was his religion.

I have seen<sup>76</sup> among professional men, for <sup>77</sup>instance medical men, a physician, he<sup>78</sup> never thought in his whole life that he could charge a patient for his<sup>79</sup> treatment<sup>80</sup>. He never had that idea because he thought his work was<sup>81</sup> too sacred to be limited to money. Money was a second<sup>82</sup>

<sup>49</sup> Gd.bk: "a" added

<sup>50</sup> Sk.sh.: reverse order of "business" and "profession" indicated; Sk.tp., Km.tp.: "profession we seek that object, nor by business, nor by politics"; Gd.bk: "a profession do they seek that object, nor by business, nor by politics" instead of "by business . . . or politics"

<sup>51</sup> Sk.sh.: "we do not seek that object" added

<sup>52</sup> A.o.d.: "he" omitted

<sup>53</sup> A.o.d.: "and" omitted

<sup>54</sup> Km.tp., Gd.bk: "that" omitted

<sup>55</sup> Sk.tp.: "(the)"; Km.tp., Gd.bk: "the" instead of "that"

<sup>56</sup> Gd.bk: "what I . . . my childhood" omitted

<sup>57</sup> Gd.bk: "in my childhood" added

<sup>58</sup> Sk.sh.: "which was changing" crossed out, omitted in a.o.d.

<sup>59</sup> Sk.sh.: "that can give you an idea" written over a blank; Gd.bk: "you" omitted

<sup>60</sup> Gd.bk: "was" instead of "is"

<sup>61</sup> Gd.bk: "came in" instead of "he comes to"; Sk.tp., Km.tp.: "in" instead of "to"

<sup>62</sup> A.o.d.: "and" added

<sup>63</sup> Gd.bk: "them" instead of "it"

<sup>64</sup> Sk.tp., Km.tp.: "he" added

<sup>65</sup> Sk.sh.: "to" crossed out, omitted in a.o.d.; Gd.bk: "he went" instead of "goes"

<sup>66</sup> Gd.bk: "came" instead of "comes"

<sup>67</sup> A.o.d.: "again he" instead of "he again"

<sup>68</sup> Gd.bk: "offered" instead of "offers"

<sup>69</sup> A.o.d.: "he" omitted

<sup>70</sup> Gd.bk: "brought" instead of "brings"

<sup>71</sup> Gd.bk: "might" instead of "may"

<sup>72</sup> Sk.sh.: "in his business" inserted, added in a.o.d.

<sup>73</sup> Gd.bk: "asked" instead of "asks"

<sup>74</sup> Gd.bk: "worshipped" instead of "worships"

<sup>75</sup> Sk.sh.: "this where" written, then crossed out, omitted in a.o.d.

<sup>76</sup> Gd.bk: "I have seen" omitted

<sup>77</sup> Sk.tp., Km.tp.: "an" added

<sup>78</sup> Gd.bk: "he" omitted

<sup>79</sup> Sk.tp., Gd.bk: "the" instead of "his"

<sup>80</sup> A.o.d.: "he gave" added

<sup>81</sup> A.o.d.: "was" omitted

<sup>82</sup> Gd.bk: "secondary" instead of "second"

question. His profession was his religion because<sup>83</sup> he did<sup>84</sup> it for God, for humanity, to do some good to others. It is, therefore, that <sup>85</sup>their vision was clearer<sup>86</sup>. As soon as they saw <sup>87</sup>person, they knew what was the matter with him. There were physicians who knew how long a person will<sup>88</sup> live exactly, because their work was their religion. And so it may be<sup>89</sup> with industrial men, carpenters, masons. Each one thought whatever he was doing: that it was for bread was second<sup>90</sup> question, first thought<sup>91</sup> for God. Everything he did was for God.

If today we had that idea, there would not be such a <sup>92</sup> division <sup>93</sup>[such as there is today]<sup>94</sup>: labour against capital, capital against labour, the difficulty in profession and <sup>95</sup>business world, <sup>96</sup>difficulty of money exchange. If <sup>97</sup>the politician had thought<sup>98</sup> his politics is<sup>99</sup> his religion, <sup>100</sup>not only for the ...<sup>101</sup> for God, for spiritual attainment. If a businessman <sup>102</sup>had thought in the same way, they would not have been<sup>103</sup>, life would not be so difficult as it is <sup>104</sup>for [us]<sup>105</sup> all. It must be remembered that it is not a difficulty in certain countries. In every country there is a<sup>106</sup> difficulty. [I have just come from]<sup>107</sup> America after having been there<sup>108</sup> for six months observing [keenly the condition of]<sup>109</sup> life. In spite of all success and money, there is no satisfaction, but dissatisfaction growing every day more and more. The whole reason is that life has become divided. Instead of gathering together to one motive, we have divided some in [business, others in]<sup>110</sup> social work,

<sup>83</sup> Sk.sh.: "because" crossed out, omitted in a.o.d.

<sup>84</sup> Gd.bk: "practised" instead of "did"

<sup>85</sup> Sk.sh.: "their thought" inserted, added in a.o.d.

<sup>86</sup> A.o.d.: "more clear" instead of "clearer"

<sup>87</sup> A.o.d.: "a" added

<sup>88</sup> Gd.bk: "would" instead of "will"

<sup>89</sup> A.o.d.: "has been" instead of "may be"

<sup>90</sup> Sk.tp., Km.tp.: "a second"; Gd.bk: "a secondary" instead of "second"

<sup>91</sup> A.o.d.: "the first thought was" instead of "first thought"

<sup>92</sup> Sk.sh.: "defect" written, then crossed out, omitted in a.o.d.

<sup>93</sup> Sk.sh.: "such as there is today" added

<sup>94</sup> Gd.bk: "such" omitted

<sup>95</sup> A.o.d.: "in the" added

<sup>96</sup> A.o.d.: "the" added

<sup>97</sup> Km.tp.: "(for)", Gd.bk: "for" added

<sup>98</sup> Sk.tp.: "had thought" parenthesized, omitted in Km.tp., Gd.bk

<sup>99</sup> Gd.bk: "were" instead of "is"

<sup>100</sup> Gd.bk: "if they were" added

<sup>101</sup> Sk.sh.: dots indicating a pause or missing word(s); a.o.d.: "his name but" instead of "the . . ."

<sup>102</sup> Sk.sh.: "a professional man" inserted; a.o.d.: "if a professional man" added

<sup>103</sup> Sk.sh.: "they would not have been" crossed out, followed by a blank, omitted in a.o.d.; Sk.tp., Km.tp.: "the" added

<sup>104</sup> Sk.sh.: "today" inserted, added in a.o.d.

<sup>105</sup> Sk.sh.: "one's" retraced to read "us"; a.o.d.: "us"

<sup>106</sup> Gd.bk: "this" instead of "a"

<sup>107</sup> Sk.sh.: "I have just come from" added in margin and used in a.o.d.

<sup>108</sup> Gd.bk: "there" omitted

<sup>109</sup> Sk.sh.: "keenly the condition of" inserted; added in a.o.d.

<sup>110</sup> Sk.sh.: "business, others in" inserted, added in a.o.d.

<sup>111</sup>industry, <sup>112</sup>politics. Each of them <sup>113</sup>have lost<sup>114</sup> <sup>115</sup>the main object to<sup>116</sup> which we<sup>117</sup> all must go through different paths.

There are many different<sup>118</sup> ways by which this can be helped, but the principal way of helping, it is by<sup>119</sup> education. The more education is changed and made suited to answer the present demand of life, the better the condition of the world will be. One might ask which is the earliest time in the life of a soul to begin education? I should say<sup>120</sup> from the time the child has<sup>121</sup> born on earth, the<sup>122</sup> education must begin with this principal motive to come to a<sup>123</sup> spiritual attainment.

I would divide<sup>124</sup> education<sup>125</sup> in four stages: the<sup>126</sup> infant education, the education of the child, the education of the<sup>127</sup> youth, and the<sup>128</sup> adult education. An<sup>129</sup> education of the infant is the foundation of all the education that will be given to a soul. It is on that foundation the whole building is erected. And if the<sup>130</sup> infancy is neglected, then the foundation is not right. The education of the adult is just like a dome; it<sup>131</sup> is a<sup>132</sup> finishing of it. But the middle part of the<sup>133</sup> education is child education and the education of the<sup>134</sup> youth. Education may be divided into two parts: individual education and collective education. The individual training is the training that is given at home, and it is as important, or even more important, than the education given at the<sup>135</sup> school. Very often parents are ignorant of the fact, while absorbed in things of the world, that all the wealth that they can collect for their children and all the facilities <sup>136</sup>for the<sup>137</sup> children to be happy and comfortable<sup>138</sup>, it is<sup>139</sup> of no use if the education is not looked after. Very

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<sup>111</sup> A.o.d.: "in" added

<sup>112</sup> Ibid

<sup>113</sup> Sk.sh.: "has?" inserted

<sup>114</sup> Km.tp.: "lost"; Gd.bk: "has lost" instead of "of them have lost"

<sup>115</sup> Sk.sh.: "the motive" inserted, added in a.o.d.

<sup>116</sup> Sk.sh.: "to" retraced to read "towards"; a.o.d.: "towards"

<sup>117</sup> Gd.bk: "we" omitted

<sup>118</sup> Km.tp., Gd.bk: "different" omitted

<sup>119</sup> Gd.bk: "by" omitted

<sup>120</sup> Gd.bk: "I should say" omitted

<sup>121</sup> A.o.d.: "is" instead of "has"

<sup>122</sup> A.o.d.: "the" omitted

<sup>123</sup> Gd.bk: "a" omitted

<sup>124</sup> Gd.bk: "I would divide" omitted

<sup>125</sup> Gd.bk: "can be divided" added

<sup>126</sup> Gd.bk: "the" omitted

<sup>127</sup> Ibid

<sup>128</sup> Ibid

<sup>129</sup> A.o.d.: "the" instead of "an"

<sup>130</sup> Sk.tp.: "the" parenthesized; Km.tp., Gd.bk: "the" omitted

<sup>131</sup> Sk.tp.: "it" parenthesized; Km.tp., Gd.bk: "which" instead of "it"

<sup>132</sup> A.o.d.: "the" instead of "a"

<sup>133</sup> Sk.tp.: "the" parenthesized; Km.tp., Gd.bk: "the" omitted

<sup>134</sup> Gd.bk: "the" omitted

<sup>135</sup> A.o.d.: "the" omitted

<sup>136</sup> Sk.sh.: "they make" added in lh.; a.o.d.: "they may make" added

<sup>137</sup> A.o.d.: "their" instead of "the"

<sup>138</sup> Sk.tp., Gd.bk: "comfortable and happy" instead of "happy and comfortable"

<sup>139</sup> Gd.bk: "are" instead of "it is"

often it is there where<sup>140</sup> they have neglected. Very often those blessed by Providence have provided for a<sup>141</sup> child every facility and comfort, and yet for his [real]<sup>142</sup> happiness there is nothing provided.

During this trip I made<sup>143</sup>, I met a guardian of a young man who was the son of a very rich man who has<sup>144</sup> so much wealth that he does<sup>145</sup> not know [what to do with it]<sup>146</sup>, how<sup>147</sup> to use it. <sup>148</sup>Now there is this child, a young man,<sup>149</sup> received some school education, but at the same time that quality which must not<sup>150</sup> wake and <sup>151</sup>develop is not yet developed; the young man is unhappy. The guardian takes them<sup>152</sup> from one country to another, [but the young man is not]<sup>153</sup> happy, why<sup>154</sup> because his soul is seeking for an<sup>155</sup> ideal. The seed <sup>156</sup>has not been sown at the time when<sup>157</sup> it ought to be<sup>158</sup> sown<sup>159</sup>. Now, grown up, the soil is hard. Now you<sup>160</sup> cannot sow<sup>161</sup> the seed of an ideal in the<sup>162</sup> heart of that young man. There are many instances where people with<sup>163</sup> all comfort and facility in life are<sup>164</sup> lacking something, something which is<sup>165</sup> beyond value.

Besides that, life is an opportunity, but the greatest opportunity is the<sup>166</sup> childhood where the mind is receptive, the body is receptive<sup>167</sup>. Everything the child eats is assimilated; things go deep into [the]<sup>168</sup> heart; everything the child reflects, it<sup>169</sup> works more than [thoughts]<sup>170</sup> for<sup>171</sup> grown-

<sup>140</sup> Gd.bk: "that" instead of "where"

<sup>141</sup> Gd.bk: "the" instead of "a"

<sup>142</sup> Sk.sh.: a now illegible symbol, retraced to read "real"

<sup>143</sup> Gd.bk: "I made" omitted

<sup>144</sup> Km.tp., Gd.bk: "had" instead of "has"

<sup>145</sup> Sk.tp.: "does" parenthesized; Km.tp.: Gd.bk: "did" instead of "does"

<sup>146</sup> A.o.d.: "what to do with it and" added

<sup>147</sup> Sk.sh.: "to do with it and how" inserted

<sup>148</sup> A.o.d.: "and" added

<sup>149</sup> Sk.sh.: "and he" added; a.o.d.: "who has" added

<sup>150</sup> A.o.d.: "not" omitted

<sup>151</sup> Sk.tp., Gd.bk: "must" added; Km.tp.: "(must)"

<sup>152</sup> A.o.d.: "him" instead of "them"

<sup>153</sup> Sk.sh.: "but the young man is not" added over a blank, and used in a.o.d.

<sup>154</sup> Sk.sh.: "for" written, omitted in a.o.d. followed by "is helped" then crossed out, also omitted in a.o.d.

<sup>155</sup> Gd.bk: "the" instead of "an"

<sup>156</sup> A.o.d.: "of which" added

<sup>157</sup> Sk.tp.: "when" parenthesized; Km.tp., Gd.bk: "when" omitted

<sup>158</sup> A.o.d.: "have been" instead of "be"

<sup>159</sup> Sk.sh.: "in his heart" added, and in a.o.d.

<sup>160</sup> Gd.bk: "the guardian" instead of "you"

<sup>161</sup> Sk.sh.: "sow" crossed out, parenthesized in Sk.tp.; Km.tp., Gd.bk: "put" instead of "sow"

<sup>162</sup> Sk.sh.: "in the" crossed out

<sup>163</sup> Sk.tp.: "with" parenthesized; Km.tp., Gd.bk: "have" instead of "with"

<sup>164</sup> Km.tp., Gd.bk: "are" omitted

<sup>165</sup> Sk.tp.: "which is" parenthesized, omitted in Km.tp., Gd.bk

<sup>166</sup> Gd.bk: "the" omitted

<sup>167</sup> Sk.tp.: the "re" is parenthesized; Km.tp.: "susceptive"; Gd.bk: "susceptible" instead of "receptive"

<sup>168</sup> Sk.sh.: an illegible sh. symbol; a.o.d.: "the" added

<sup>169</sup> A.o.d.: "it" omitted

<sup>170</sup> Sk.sh.: "thoughts the" written through a dotted line, then "the" crossed out; a.o.d.: "the thoughts" added

<sup>171</sup> A.o.d.: "of" instead of "for"

up people. There is a belief in the East: <sup>172</sup>child's prayers can be<sup>173</sup> much sooner granted than [the prayer]<sup>174</sup> of the grown-up person because his concentration is greater, his mind<sup>175</sup> pure<sup>176</sup>. Imagine the facility nature gives <sup>177</sup> a child. Besides, if there is<sup>178</sup> an experience of a<sup>179</sup> kingship which every soul experiences, it is during childhood; it is the one time when<sup>180</sup> every soul is a king. The<sup>181</sup> worries and anxieties, and<sup>182</sup> prejudice and<sup>183</sup> malice, all keep away. There is a pure heart and the<sup>184</sup> atmosphere of heavens; <sup>185</sup>angelic expression is to be found in a<sup>186</sup> child. That is the time to put in the heart of the child the seed of education, of culture, that it may grow [and culminate]<sup>187</sup> in the child to<sup>188</sup> something beautiful. When the child is grown up, <sup>189</sup> if [that opportunity]<sup>190</sup> is<sup>191</sup> lost, his clear seeing<sup>192</sup> is lost.

Very often people think that<sup>193</sup> [we must]<sup>194</sup> let the child grow as the<sup>195</sup> [trees]<sup>196</sup> and plants; leave [him]<sup>197</sup> to nature. We do not live<sup>198</sup> in nature, we live in the city. If we lived in the cave<sup>199</sup> of <sup>200</sup>mountains <sup>201</sup>under clouds, that<sup>202</sup> would be different. Since we live in the world, there is a great responsibility the child [must]<sup>203</sup> face. When the child grows<sup>204</sup> up

<sup>172</sup> A.o.d.: "that a" added

<sup>173</sup> Gd.bk: "prayer is" instead of "prayers can be"

<sup>174</sup> Sk.sh.: "the prayer" inserted, added in a.o.d.

<sup>175</sup> Km.tp.: "is" added

<sup>176</sup> A.o.d.: "purer" instead of "pure"

<sup>177</sup> Sk.sh.: "the facility to" written, then crossed out

<sup>178</sup> Sk.tp.: "is" parenthesized; Km.tp., Gd.bk: "were" instead of "is"

<sup>179</sup> A.o.d.: "a" omitted

<sup>180</sup> Sk.sh.: "when" crossed out, "during which" substituted, and added in a.o.d.

<sup>181</sup> Gd.bk: "the" omitted

<sup>182</sup> A.o.d.: "and" omitted

<sup>183</sup> Ibid

<sup>184</sup> Gd.bk: "an" instead of "and the"; Km.tp.: "the" omitted

<sup>185</sup> A.o.d.: "an" added

<sup>186</sup> A.o.d.: "the" instead of "a"

<sup>187</sup> Sk.sh.: "and culminate" added in the margin

<sup>188</sup> Gd.bk: "in" instead of "to"

<sup>189</sup> Sk.sh.: "when" written, then crossed out, omitted in a.o.d.

<sup>190</sup> Sk.sh.: "that opportunity" retraced through a now illegible sh. symbol

<sup>191</sup> Gd.bk: "has been" instead of "is"

<sup>192</sup> Sk.sh.: "clear seeing" crossed out, "great deal" substituted; a.o.d.: "a great deal" instead of "his clear seeing"

<sup>193</sup> Gd.bk: "that" omitted

<sup>194</sup> Sk.sh.: "you" retraced to read "we must"; a.o.d.: "we must" instead of "you"

<sup>195</sup> Sk.tp., Km.tp.: "the" omitted

<sup>196</sup> Sk.sh.: "trees" retraced through a now illegible sh. symbol

<sup>197</sup> Sk.sh.: "it" retraced to read "him"; a.o.d.: "him"

<sup>198</sup> Sk.sh.: "we do not" crossed out, "but we are not" substituted; a.o.d.: "but we are not living" instead of "we do not live"

<sup>199</sup> Sk.tp., Km.tp.: "caves" instead of "the cave"; Gd.bk: "caves" instead of "cave"

<sup>200</sup> A.o.d.: "the" added

<sup>201</sup> Sk.tp., Gd.bk: "and" added

<sup>202</sup> A.o.d.: "trees, it" instead of "clouds, that"

<sup>203</sup> Sk.sh.: "must" inserted, "when grown up" added, then crossed out, then restored; a.o.d.: "must"

<sup>204</sup> Gd.bk: "grown" instead of "the child grows"

at<sup>205</sup> the midst of the world, it needs education. It needs a<sup>206</sup> culture. Very often people say that <sup>207</sup>child must be given<sup>208</sup> chances<sup>209</sup>; a child is<sup>210</sup> to choose his own way. But who has made the way? Is it not mankind who<sup>211</sup> has made different ways? <sup>212</sup>Not<sup>213</sup> man must make them for the child <sup>214</sup>to choose, but make way to<sup>215</sup> leave the child without a way that<sup>216</sup> means that he must venture, and each at the<sup>217</sup> venture, whether he goes right or wrong, who knows?

Besides, <sup>218</sup>since <sup>219</sup>child is innocent and appreciative of all that is good and beautiful, and <sup>220</sup>has less experience of the world and no discrimination, unless he has before him things to distinguish and<sup>221</sup> learn for himself, he is not responsible for<sup>222</sup> the way he takes. There is passed a great<sup>223</sup> responsibility of the parents, of guardians, who have the education of the child in their hands to bring before the child<sup>224</sup> different aspects of life to make him choose. But at the same time to direct him and yet not <sup>225</sup>direct him. To keep in his heart <sup>226</sup>the feeling of freely choosing [his]<sup>227</sup> way, at the same time preparing the way for him, a better way all the time—that is called education.

Education is a culture, a development which culminates in self-realization which is the highest aim of all past<sup>228</sup> religions and philosophies.

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<sup>205</sup> A.o.d.: "in" instead of "at"

<sup>206</sup> A.o.d.: "a" omitted

<sup>207</sup> A.o.d.: "a" added

<sup>208</sup> Sk.sh.: "these" inserted

<sup>209</sup> A.o.d.: "a chance" instead of "chances"

<sup>210</sup> A.o.d.: "a child is" omitted

<sup>211</sup> Gd.bk.: "which" instead of "who"

<sup>212</sup> Sk.sh.: "man has made them" inserted, added in a.o.d.

<sup>213</sup> A.o.d.: "not" omitted

<sup>214</sup> Sk.sh.: "for him" inserted, added in a.o.d.

<sup>215</sup> Sk.tp.: "but make way" omitted; Gd.bk.: "but to make ways and"; Km.tp.: "but make ways and" instead of "but make way to"

<sup>216</sup> A.o.d.: "that" omitted

<sup>217</sup> Sk.sh.: "at the" crossed out; Sk.tp.: "in (the)"; Km.tp., Gd.bk.: "in" instead of "each at the"

<sup>218</sup> Sk.sh.: "see" written, then crossed out, omitted in a.o.d.

<sup>219</sup> A.o.d.: "the" added

<sup>220</sup> A.o.d.: "as he" added

<sup>221</sup> A.o.d.: "to" instead of "and"

<sup>222</sup> Sk.sh.: "which" written, then crossed out

<sup>223</sup> Sk.sh.: "a great" crossed out, "the" inserted; a.o.d.: "it is therefore the" instead of "there is passed a great"

<sup>224</sup> Gd.bk.: "him" instead of "the child"

<sup>225</sup> A.o.d.: "to" added

<sup>226</sup> Sk.sh.: "to" written, then crossed out

<sup>227</sup> Sk.sh.: "the" retraced to read "his"; a.o.d.: "his"

<sup>228</sup> Sk.sh.: "past" crossed out, omitted in a.o.d.

*Q.: If a child has not first been well trained, what can be done then?*

A.: Then, of course<sup>229</sup> as I say that<sup>230</sup>, if the fire was dim and the dish has<sup>231</sup> not cooked well, you<sup>232</sup> must make much more fire in order to cook the dish. If you want to boil something and there is not sufficient fire, the kettle has been there, but [it]<sup>233</sup> has not boiled, <sup>234</sup>more fire is needed, necessary<sup>235</sup>. At the same time it is better if one took in hand the training of an infant from the beginning; that is the time—this opportunity must not be lost.

<sup>236</sup>*Q.: What is better in the religious path of education of the child? To bring him<sup>237</sup> up first in one religion and later on [to show another]<sup>238</sup> religion, or <sup>239</sup>from the beginning to give the meaning that all religions are one<sup>240</sup>?*

A.: <sup>241</sup>First, he<sup>242</sup> must know one religion in order to know all religions. If he has not come to understand one religion, he will not come to <sup>243</sup>all religions. Broadness is a<sup>244</sup> result, <sup>245</sup>not a<sup>246</sup> beginning. If you make a person in the beginning broad, perhaps in the end he will become [narrow]<sup>247</sup>. I [will]<sup>248</sup> tell you an amusing [story]<sup>249</sup>. I sent a mureed <sup>250</sup>very far distance to take the message<sup>251</sup>, Sufi message, to another country. And this mureed had a great enthusiasm to take the message, only that<sup>252</sup> this mureed was very broad in his outlook. And when this mureed reached in that country, he first, in order to introduce the message<sup>253</sup>; he <sup>254</sup>talked with<sup>255</sup> about Baha'ism. He thought how wonderful, beautiful, the<sup>256</sup> [work]<sup>257</sup> they are

<sup>229</sup> Sk.sh.: "then, of course" crossed out, omitted in a.o.d.

<sup>230</sup> Sk.tp., Km.tp.: "that" omitted

<sup>231</sup> A.o.d.: "is" instead of "has"

<sup>232</sup> A.o.d.: "we" instead of "you"

<sup>233</sup> Sk.sh.: an indistinct sh. symbol; a.o.d.: "it" added

<sup>234</sup> Gd.bk.: "and" added

<sup>235</sup> Sk.sh.: "to" inserted, then crossed out, "in order to make, but" inserted in margin; Sk.tp., Km.tp.: "in order to make it, but"; Gd.bk.: "in order to make it boil, but"

<sup>236</sup> Gd.bk.: a note "To be placed elsewhere" added to the following qas; from this point a.o.d. refers to Sk.tp. and Km.tp. only.

<sup>237</sup> Sk.tp.: "it" instead of "him"

<sup>238</sup> Sk.sh.: "other" written; a.o.d.: "to show another" instead of "other"

<sup>239</sup> Sk.sh.: "give" written, omitted in a.o.d.

<sup>240</sup> A.o.d.: "and to teach also another religion" added

<sup>241</sup> Sk.sh.: "If he does not know the religion" written, then crossed out, omitted in a.o.d.

<sup>242</sup> Sk.tp.: "he" parenthesized; Km.tp.: "it" instead of "he"

<sup>243</sup> A.o.d.: "the understanding of" added

<sup>244</sup> Sk.tp.: "a" parenthesized; Km.tp.: "the" instead of "a"

<sup>245</sup> Km.tp.: "and" added

<sup>246</sup> A.o.d.: "the" instead of "a"

<sup>247</sup> Sk.sh.: "nary" written, a.o.d.: "narrow" instead of "nary"

<sup>248</sup> A.o.d.: "will" added

<sup>249</sup> Sk.sh.: "story" inserted

<sup>250</sup> A.o.d.: "a" added

<sup>251</sup> Sk.sh.: "message" written, then crossed out, omitted in a.o.d.

<sup>252</sup> A.o.d.: "that" omitted

<sup>253</sup> Sk.sh.: "went to see the Bahais" inserted, "to" crossed out, "to the" added

<sup>254</sup> A.o.d.: "went to see the Bahais and" added

<sup>255</sup> Sk.sh.: "with" crossed out, omitted in a.o.d.

<sup>256</sup> Sk.tp.: "the" parenthesized, omitted in Km.tp.

<sup>257</sup> Sk.sh.: "walk" retraced to read "work"; a.o.d.: "work"



doing! Then he went to the Theosophists<sup>258</sup>. He thought them such nice people, how wonderful, <sup>259</sup> thought how<sup>260</sup> nice people <sup>261</sup>. He came back home and wrote me a letter<sup>262</sup>, Murshid, there are New Thought people, Theosophists, Bahais<sup>263</sup>, each doing such nice work. I do not see what is the use of our work here? He was rather too broad. I could not accuse him of his broadness because my teaching is that; so I had to be quiet.

*Q.: In the last chapter of the Rose Garden you [speak about]<sup>264</sup> maturity of humanity? [What do you mean by this?]<sup>265</sup>*

A.: In <sup>266</sup> connection with all chapters<sup>267</sup>, I say that when I look at the world as a being, as one person, [I see]<sup>268</sup> the [past]<sup>269</sup> better<sup>270</sup> of the world as its infancy, as its childhood. But the present of the world, as its youth. What will go on<sup>271</sup> now will be its middle age, afterwards the age. In this way there is a<sup>272</sup> cycle. This cycle, [is called]<sup>273</sup> the birth and the death of the world.

*Q.: Do you mean that the world grows towards spirituality? We see the contrary when we look at it?*

A.: Yes, we see it contrary because the world is in its youth. But there are two things to look at it, and to work in it. If we look at it, we see that it is going on as it has always gone on towards perfection. It cannot go<sup>274</sup> by other ways<sup>275</sup>. But when we look from another point of view <sup>276</sup>gives us the idea what<sup>277</sup> each <sup>278</sup>of us has, his duty <sup>279</sup>towards the progress of humanity. In <sup>280</sup>the evolution, we each have our part in order to help humanity to evolve. We must never think how small we are and how large

<sup>258</sup> Sk.sh.: "club" added; a.o.d.: "club" omitted, "and talked with them" added

<sup>259</sup> Sk.sh.: an illegible sh. symbol followed by an insert, "New Thought people and talked with me, talked with them"; a.o.d.: "then he went to the New Thought people and talked with them, he" added

<sup>260</sup> Sk.sh.: "how" crossed out; a.o.d.: "such" instead of "how"

<sup>261</sup> Sk.sh.: "wonderful work they are doing" inserted, and in a.o.d.; Sk.sh.: followed by an illegible symbol; a.o.d.: "then" added

<sup>262</sup> A.o.d.: "that" added

<sup>263</sup> A.o.d.: "Bahais, New Thought people, Theosophists" instead of "New Thought . . . Bahais"

<sup>264</sup> Sk.sh.: "you read" written, then crossed out; a.o.d.: "you speak about the" instead of "you read"

<sup>265</sup> A.o.d.: "what do you mean by this?" added

<sup>266</sup> Sk.sh.: "this" written, then crossed out

<sup>267</sup> A.o.d.: "this chapter" instead of "all chapters"

<sup>268</sup> Sk.sh.: "a" retraced to read "I", then "sees" written; a.o.d.: "I see" instead of "a sees"

<sup>269</sup> Sk.sh.: "part" written, then crossed out; a.o.d.: "past" instead of "part"

<sup>270</sup> A.o.d.: "better" omitted

<sup>271</sup> A.o.d.: "come" instead of "go on"

<sup>272</sup> A.o.d.: "one" instead of "a"

<sup>273</sup> Sk.sh.: "is called" inserted, added in a.o.d.

<sup>274</sup> Sk.sh.: "go" crossed out

<sup>275</sup> A.o.d.: "be otherwise" instead of "go by other ways"

<sup>276</sup> A.o.d.: "then it" added

<sup>277</sup> Sk.sh.: "what" retraced to read "we"; a.o.d.: "we"

<sup>278</sup> A.o.d.: "one" added

<sup>279</sup> A.o.d.: "toward humanity, toward" instead of "towards"

<sup>280</sup> Sk.sh.: "our" written, then crossed out, omitted in a.o.d.

humanity because we each have our part to perform. If we are entitled to the privileges of the world and taking the share <sup>281</sup>of all the<sup>282</sup> advantages and disadvantages that comes<sup>283</sup> from the [evolution of]<sup>284</sup> humanity, then we are entitled. It is our duty to give<sup>285</sup> our little service to humanity, just <sup>286</sup>the same. At the same time<sup>287</sup>, if you brought to the sea a pitcher full of water as the<sup>288</sup> contribution, [I think]<sup>289</sup> you are justified to do so. You may think it does not add to the sea. Even one drop adds<sup>290</sup> to the sea.

*Q.: Do you mean that<sup>291</sup> in the end <sup>292</sup>whole humanity as a whole will have reached perfection?*

A.: There is no doubt as each individual at<sup>293</sup> will, reaches<sup>294</sup> perfection, so <sup>295</sup>it collectively<sup>296</sup> will reach one day.

*Q.: Will each individual reach perfection?*

A.: Certainly, yes.

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<sup>281</sup> Sk.sh.: "too" written, then crossed out, omitted in a.o.d.

<sup>282</sup> A.o.d.: "if we each are taking our share of all" instead of "and taking . . . all the"

<sup>283</sup> A.o.d.: "come" instead of "comes"

<sup>284</sup> Sk.sh.: "evolution of" inserted

<sup>285</sup> Sk.sh.: "give" crossed out, "contribute" substituted; a.o.d.: "contribute" instead of "give"

<sup>286</sup> Sk.sh.: "all" written, then crossed out, omitted in a.o.d.

<sup>287</sup> Sk.tp.: "at the same time" parenthesized; Km.tp.: "for an instance" instead of "at the same time"

<sup>288</sup> A.o.d.: "your" instead of "the"

<sup>289</sup> Sk.sh.: "I think" added over a blank

<sup>290</sup> Sk.tp.: "but even one drop will add"; Km.tp.: "but even one drop 'adds' (will add)" instead of "even one drop adds"

<sup>291</sup> Sk.tp.: "that" parenthesized, omitted in Km.tp.

<sup>292</sup> A.o.d.: "the" added

<sup>293</sup> Sk.sh.: "at" written, then crossed out, omitted in a.o.d.

<sup>294</sup> Sk.sh.: "reaches" written, a.o.d.: "reach" instead of "reaches"

<sup>295</sup> Sk.sh.: "as a" written, then crossed out

<sup>296</sup> A.o.d.: "collectivity" instead of "collectively"

Wednesday 16<sup>th</sup> June 1926  
8 o'clock

### Collective Interview—Psychic Phenomena—Series III<sup>1</sup>

For<sup>2</sup> today I want to talk upon the subject of psychic phenomena. The body is an instrument that can be used as the hardest and the softest medium to accomplish a certain purpose. For instance, the one who can make the body harder, erect<sup>3</sup>, can endure any strain, or pain, or weight without any difficulty. Therefore<sup>4</sup>, dervishes in the East train their body so that they can strike themselves with leather whips and with swords. And the way they can harden their muscles makes<sup>5</sup> them bear all of it with great strength, [with great]<sup>6</sup> endurance.

This condition of the body makes for the soul a shield against continual attacks of the material world. It is done by will, at the same time by the control of breath and by the way how to harden their<sup>7</sup> muscles. Once their<sup>8</sup> muscles are under <sup>9</sup> one's control and work under the direction of the breath, then one can put oneself [in]<sup>10</sup> that condition where the body becomes hardened. Dervishes practise this also by going into ecstasy. But the secret of this phenomenon is that most of the animals harden themselves when they are exposed to other animals that will attack them. And they sometimes harden themselves so much that the attack from the other animal will not hurt them. It is the same process with which man can work; only the animals work automatically. No sooner a fright has come to them, or no sooner there is a thought of protecting themselves, automatically that condition comes in<sup>11</sup> them.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record newly transcribed by BvdB  
Sk.tp.: a typescript made by Sakina Furnée, or under her supervision  
Km.tp.: a typescript made by Kismet Stam  
Hq.tp.: a typescript made in International Headquarters, Geneva

<sup>1</sup> Sk.tp.: "Sangatha III, p. 64" added

<sup>2</sup> A.o.d.: "for" omitted

<sup>3</sup> Sk.sh.: "erect" written, then crossed out, omitted in Sk.tp.

<sup>4</sup> Sk.sh.: "therefore" crossed out, omitted in a.o.d.

<sup>5</sup> A.o.d.: "make" instead of "makes"

<sup>6</sup> Sk.sh.: "strength" crossed out, followed by "with great" added

<sup>7</sup> Sk.tp., Km.tp.: "the" instead of "their"

<sup>8</sup> A.o.d.: "the" instead of "their"

<sup>9</sup> Sk.sh.: "once" written, then crossed out, omitted in a.o.d.

<sup>10</sup> Sk.sh.: "as" retraced to read "in"

<sup>11</sup> Sk.sh.: "to" inserted; Sk.tp.: "(to)" added; Km.tp.: "in(to)" instead of "in"

But when one works for it, then it is considered mastery; then it is not automatic<sup>12</sup>, it is brought about at will. Dervishes, to begin with, bring about this condition by a kind of emotion. An emotion which cannot be distinguished as fear or wrath, or any other emotion, it is only the essence of emotion<sup>13</sup>; what they call trance is the essence of emotion. Because there are five different [senses]<sup>14</sup>, but there is one sense behind them. So five different emotions<sup>15</sup>, but the<sup>16</sup> one emotion behind him<sup>17</sup>, them. <sup>18</sup>It is [the]<sup>19</sup> essence of all emotions. When that emotion is brought about, one is able to control your<sup>20</sup> muscular and nervous system and is able to harden the body at will, [and in]<sup>21</sup> a moment's time, the<sup>22</sup> one cannot distinguish it as such or such<sup>23</sup>.

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*Q.: That one emotion about which you have spoken, can it only be felt by mystics who have a great<sup>24</sup> spiritual<sup>25</sup> stage of<sup>26</sup> evolution?*

A.: Yes, especially there is a particular system to come to that emotion. And that system is taught in a certain ritual of the Sufis, the Sufis of the Chishtia family. And that ritual is called *Sama*, that means hearing, hearing music. There are singers who sing the [words]<sup>27</sup> of great souls who had all those revelations<sup>28</sup>. And their words sung in a slow rhythm move the listeners to ecstasy. First, when they move in ecstasy, then there is no earthly motion<sup>29</sup> there. There is no wrath, no laughter, no fear. But first of all, there is the beauty, the affection, the love. It goes on from that to the still higher emotion, which has nothing to do with the world, which is a higher emotion. In that way they arrive to it. [But]<sup>30</sup> to prepare oneself for that emotion, the most essential thing is *zikr*, together with *zikr*, fasting. Fasting of forty days can bring about that essence of emotion. One can feel that liquid state of mind. One can then distinguish that usually the state of mind is like a stone. Then

<sup>12</sup> Sk.tp., Hq.tp.: "automatic" instead of "automatical"

<sup>13</sup> Sk.tp.: "emotions" instead of "emotion"

<sup>14</sup> Sk.sh.: "essences" retraced to read "senses"

<sup>15</sup> Sk.tp.: "senses (emotions?)" ; Km.tp.: "senses" instead of "emotions"

<sup>16</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>17</sup> A.o.d.: "him" omitted

<sup>18</sup> A.o.d.: "one cannot distinguish it as such or such." added

<sup>19</sup> Sk.sh.: "for that" written, "the" added in lh.; Sk.tp.: Km.tp.: "the" instead of "for that"; Hq.tp.: "for" omitted

<sup>20</sup> Sk.sh.: "your" crossed out, "the" substituted; a.o.d.: "the" instead of "your"

<sup>21</sup> Sk.sh.: "and" written over a blank followed by "at, at" then crossed out, with "in" added; a.o.d.: "and in"

<sup>22</sup> Sk.sh.: "the" crossed out

<sup>23</sup> A.o.d.: "one cannot distinguish as such, or such" omitted

<sup>24</sup> Sk.sh.: "great" crossed out, "high" inserted; a.o.d.: "high" instead of "great"

<sup>25</sup> Sk.sh.: "spiritual" crossed out, omitted in Sk.tp., Km.tp.

<sup>26</sup> Sk.sh.: "spiritual" inserted, added in Sk.tp., Km.tp.

<sup>27</sup> Sk.sh.: "works" written, "words" added in lh.; a.o.d.: "words"

<sup>28</sup> Sk.sh.: "revelations" partially crossed out

<sup>29</sup> A.o.d.: "emotion" instead of "motion"

<sup>30</sup> Sk.sh.: "(but)" in lh. inserted; Sk.tp., Km.tp.: "(but)" added

from a stone, this he<sup>31</sup> has turned into a liquid. <sup>32</sup>That after so many<sup>33</sup> of zikr and so many<sup>34</sup> of fasts<sup>35</sup>, up to<sup>36</sup>, you find <sup>37</sup> that there was a stone in your self, and that stone has turned [into]<sup>38</sup> water. The phenomena of this is so great, that when the person has reached and is experiencing that condition of the water, he disarms everybody, everything<sup>39</sup> that comes he disarms. The person may come with anger, wrath, [antagonism]<sup>40</sup>; he gets such an inner power on animals, persons, that they surrender without him acting. He can just stand there and they surrender. When the stone turns into liquid, that means death turns into life. There is a dead stone there that turns into life. But a little experience of that can be also made by learning boxing, because when a person is boxing, all his will force is put on his fist, and therefore by forcing all his power and strength on the fist, <sup>41</sup>fist becomes so strong and hard that it is hard as a rock. All the strength of the man, when he is boxing, comes in his hand. That shows that if the will can bring [about]<sup>42</sup> all the strength in the hand, and <sup>43</sup> the body<sup>44</sup> is changed, naturally the [whole]<sup>45</sup> the body can be changed, if by will one can control it. In boxing [one]<sup>46</sup> has to<sup>47</sup> there<sup>48</sup> control <sup>49</sup> and nervous system.

But<sup>50</sup> now you might ask me, what is the use of it all? That question naturally comes: what is the use? In the first place, we must know<sup>51</sup>, [we must]<sup>52</sup> never forget, leaving all our good thoughts aside, that man generally is a material creature, one like any other living creatures. If he becomes something<sup>53</sup>, that is afterwards; but to begin with, man is a material creature. The tendency is he is by nature made, exactly the same made, as other animals who will not withstand the presence of another. One <sup>54</sup>animal sees the other animal; he wants to bite it or fight it. That is

<sup>31</sup> A.o.d.: "it" instead of "this he"

<sup>32</sup> A.o.d.: "It is a wonderful experience" added

<sup>33</sup> Sk.sh.: "many" crossed out, "much practice" added; a.o.d.: "much practice"

<sup>34</sup> Sk.sh.: "many" crossed out, then restored, "practices" added; Sk.tp., Km.tp.: "(practices of)" added

<sup>35</sup> A.o.d.: "fastings" instead of "fasts"

<sup>36</sup> Sk.sh.: "see for yourself" added in the margin; Sk.tp., Km.tp.: "(to see yourself)" instead of "up to", and in Hq.tp. without parentheses

<sup>37</sup> Sk.sh.: "you find" crossed out, omitted in Hq.tp.; Km.tp.: "you find" put in quotation marks

<sup>38</sup> Sk.sh.: "again" retraced to read "into"; a.o.d.: "into"

<sup>39</sup> Sk.sh.: "everything" crossed out, "every person" added in margin; a.o.d.: "every person"

<sup>40</sup> Sk.sh.: "antagonism" written over a blank

<sup>41</sup> A.o.d.: "the" added, parenthesised in Sk.tp., Km.tp.

<sup>42</sup> Sk.sh.: "about" inserted; Sk.tp., Km.tp.: "(about)" added

<sup>43</sup> Sk.sh.: "it" written over a blank, then crossed out; a.o.d.: "the condition of" instead of "it"

<sup>44</sup> Sk.sh.: "the body" crossed out; a.o.d.: "the hand" instead of "the body"

<sup>45</sup> Sk.sh.: "all" written, then crossed out, "whole" added

<sup>46</sup> Sk.sh.: "him" written, then crossed out, "one" added

<sup>47</sup> Sk.sh.: "to" crossed out

<sup>48</sup> A.o.d.: "the" instead of "to there"

<sup>49</sup> Sk.sh.: "muscular" added in lh; Sk.tp., Km.tp.: "(in) over the muscular"; Hq.tp.: "in the muscular"

<sup>50</sup> Hq.tp.: "but" omitted

<sup>51</sup> Sk.sh.: "know" crossed out, restored in lh. in margin

<sup>52</sup> Sk.sh.: "we must" added in margin

<sup>53</sup> Sk.tp., Km.tp.: "different" added

<sup>54</sup> Sk.tp.: "(when an)" added

the first tendency, because on his nervous system, the presence of the other jars, and the same thing is in mankind. Man has become educated [and refined]<sup>55</sup>, man<sup>56</sup> learned manners. Therefore [he]<sup>57</sup> tries to act differently, but his mind<sup>58</sup> is the same. And since it is human nature, then you are in the midst of struggle where you should be the sword and to be <sup>59</sup>shield, <sup>60</sup>know, therefore<sup>61</sup>, how to be a sword and how to be a shield.

[And now]<sup>62</sup> apart from this, since we live in the material world, our whole life depends [upon]<sup>63</sup> matter, and<sup>64</sup> since this is material vehicle, the body, we have to train it in every way that what has been<sup>65</sup> to withstand all kinds of attacks, jarring influences, with the power of endurance. Besides, this gives one a proof that the will can work or the spirit can work on matter.

And now I should like to say how one must practise if one wanted to. I do not mean to say that you all must practise this<sup>66</sup>, <sup>67</sup>but it is most<sup>68</sup> necessary to know it; it is most necessary to know it<sup>69</sup>. If your zikr and *fikr* is regular, then the best way for practising it is for five minutes to hold the fists like this, and feet straight<sup>70</sup>, and try and feel that you are just like a log of wood.<sup>71</sup> If you can try and feel that way for about two, three, four minutes, it will give a mastery over muscular and nervous system.

But, you might say <sup>72</sup>what connection this has, this acrobatic fit, with mystics? And in answer to that I will say that this is a dead condition, and mystic's work is to play death from beginning to end. This is one form of annihilation. For<sup>73</sup> always one is conscious of the body. But by making this body in a different condition, you may become conscious

<sup>55</sup> Sk.sh.: "and refined" inserted, added in Sk.tp., Km.tp.

<sup>56</sup> Sk.tp., Km.tp.: "and" instead of "man"

<sup>57</sup> Sk.sh.: "he" retraced through a now illegible sh. symbol

<sup>58</sup> Sk.sh.: "mind" retraced to read "nature"; a.o.d.: "nature" instead of "mind"

<sup>59</sup> Sk.sh.: an illegible sh. symbol, then "the" inserted; Sk.tp., Km.tp.: "(to) be a (the)" instead of "to be"

<sup>60</sup> Sk.sh.: "therefore, you ought to" inserted, and in Hq.tp.

<sup>61</sup> Sk.sh.: "therefore" crossed out and omitted in Hq.tp.; Sk.tp., Km.tp.: "you must know therefore (therefore you ought to know)" instead of "know, therefore"

<sup>62</sup> Sk.sh.: "and now" inserted

<sup>63</sup> Sk.sh.: "has" written, then crossed out, "upon" added

<sup>64</sup> Hq.tp.: "and" omitted

<sup>65</sup> Sk.sh.: an editorial mark then "that what has been" written, crossed out, retraced to read "may be"; a.o.d.: "be able to" instead of "that what has been"

<sup>66</sup> Hq.tp.: "it" instead of "this"; Sk.tp., Km.tp.: "it (this)"

<sup>67</sup> Sk.tp., Km.tp.: "It would not be so useful" added and parenthesized with "but it . . . to know"

<sup>68</sup> Sk.tp., Km.tp.: "very" instead of "most"

<sup>69</sup> Hq.tp.: "it is most necessary to know it" omitted

<sup>70</sup> Sk.tp., Km.tp.: "(Here Murshid showed how the arms had to be stretched along the sides of the body; also the legs stretched. It was also said that it had to be done lying down, preferable {Km.tp.: preferably} first thing in the morning.)"

<sup>71</sup> Hq.tp.: "NB: Murshid shows us how to keep fists and arms stretched along the sides of one's body, also feet stretched."

<sup>72</sup> Sk.sh.: "that" inserted in lh.

<sup>73</sup> Sk.sh.: "(because)" inserted, added in Sk.tp., Km.tp.

[of]<sup>74</sup> annihilation<sup>75</sup>, because the body becomes into<sup>76</sup> the most <sup>77</sup> material condition <sup>78</sup>. Because<sup>79</sup>, like when the body<sup>80</sup> dies, the body is hardened, so the same condition <sup>81</sup> is brought about at will. Furthermore, the reaction of everything is quite opposite. If you produce that condition at will, the reaction will be the<sup>82</sup> opposite; it will become<sup>83</sup>, the condition will come. Without your trying, you will be elevated by this action, although it is more of an acrobatic or physical culture subject; but<sup>84</sup> at the same time, mystics use it just the same. It is valuable to know [about]<sup>85</sup> all different aspects of mysticism.

*Q.: Did you mean sitting, feet stretched?*

A.: Lying is better for sure<sup>86</sup>, but I shall tell you what the mystics do generally, is<sup>87</sup> stand on their heads. Others walk on their arms. You will see many mystics do it; that also brings about the same condition. Unless <sup>88</sup> you keep<sup>89</sup> stretched<sup>90</sup>, you cannot keep a balance. That<sup>91</sup> stretching brings about a dead condition [and]<sup>92</sup> that dead condition brings about: <sup>93</sup> you become<sup>94</sup> more alive.

*Q.: May we defend ourselves or not?*

A.: [It depends upon our own evolution.]<sup>95</sup> We must not, not<sup>96</sup> learn to defend or not to defend. If we are naturally inclined not to defend<sup>97</sup>, <sup>98</sup> so much the better.<sup>99</sup> If one has a wish to defend, I think he must know how

<sup>74</sup> Sk.sh.: an editorial mark; a.o.d.: "of" added

<sup>75</sup> Sk.tp., Km.tp.: "(of the other condition)" added

<sup>76</sup> Sk.sh.: "(in)" inserted; Sk.tp., Km.tp.: "to (in)"; Hq.tp.: "to" instead of "into"

<sup>77</sup> Sk.sh.: "conscious" written, then crossed out

<sup>78</sup> Sk.sh.: "there" written, then crossed out

<sup>79</sup> A.o.d.: "it is similar to death" added

<sup>80</sup> Sk.sh.: "body" crossed out, "person" substituted; Sk.tp., Km.tp.: "(person)" added; Hq.tp.: "person" instead of "body"

<sup>81</sup> Sk.sh.: "of death" inserted, added in a.o.d.

<sup>82</sup> Sk.sh.: "the" crossed out; Sk.tp., Km.tp.: "the" parenthesised, omitted in Hq.tp.

<sup>83</sup> Sk.sh.: "it will become" crossed out, omitted in a.o.d.

<sup>84</sup> Hq.tp.: "subject; but" omitted

<sup>85</sup> Sk.sh.: "over" retraced to read "about"

<sup>86</sup> Sk.sh.: "sure" crossed out; a.o.d.: "to keep the feet stretched on the floor" instead of "for sure"

<sup>87</sup> A.o.d.: "it is laughable but they" instead of "is"

<sup>88</sup> Sk.sh.: "for" written, then crossed out

<sup>89</sup> Sk.sh.: "keep" crossed out

<sup>90</sup> A.o.d.: "stretch" instead of "keep stretched"

<sup>91</sup> Hq.tp.: "this" instead of "that"

<sup>92</sup> Sk.sh.: "and" retraced through a now illegible sh. symbol

<sup>93</sup> Sk.sh.: "the reaction which makes one," inserted and in a.o.d., with Sk.tp., Km.tp.: "which makes one" parenthesised

<sup>94</sup> Sk.sh.: "you become" crossed out, omitted in Hq.tp.; Sk.tp., Km.tp.: "that you become" instead of "you become"

<sup>95</sup> Sk.sh.: "It depends upon our own evolution" inserted, and so used with "own" parenthesised in Sk.tp., Km.tp.; Hq.tp.: "own" crossed out

<sup>96</sup> A.o.d.: "not" omitted

<sup>97</sup> Hq.tp.: "he need not turn his back" added by hand

<sup>98</sup> Sk.sh.: "must not" written, then crossed out

<sup>99</sup> Sk.tp., Km.tp.: "If naturally one is inclined one need not turn his back. But" added

to take a sword in his hand and fight with it. It is not a bad thing to do. It depends where the person is. If the person is inclined to defend himself and by<sup>100</sup> use the sword, it is a great fault; one must learn how<sup>101</sup>. But if he thinks: no, I shall not defend; one needs<sup>102</sup> not defend, <sup>103</sup> he is a <sup>104</sup> sword himself, <sup>105</sup> not need more swords<sup>106</sup>.

*Q.: Why mystics in the East defend<sup>107</sup>?*

A.: There is a<sup>108</sup> motive<sup>109</sup> in it, <sup>110</sup>one motive is exaltation. If you <sup>111</sup> bring about dead condition, in the body results<sup>112</sup> exaltation. For that reason, they bring about that condition, not for something else.

*Q.: During that experience for making hard of the body, do the muscles feel as stone, [as hard]<sup>113</sup> and the circulation<sup>114</sup>?*

A.: Yes, exactly; everything, circulation, the will makes<sup>115</sup> everything as it wishes. It is hard to begin with, as<sup>116</sup> it is most trying, but at the same time, it is a<sup>117</sup> the<sup>118</sup> most wonderful thing one can do.

<sup>100</sup> Sk.sh.: "by" written, retraced to read "that" then crossed out, an illegible insertion crossed out; a.o.d.: "does not learn how to" instead of "by"

<sup>101</sup> Sk.sh.: "(the sword)" inserted, then "to use" inserted over "(the sword)"; Sk.tp., Km.tp.: "to use the sword"; Hq.tp.: "one must learn how to use the sword" omitted

<sup>102</sup> A.o.d.: "he need" instead of "one needs"

<sup>103</sup> Sk.sh.: "it" written, then crossed out

<sup>104</sup> Sk.sh.: "defend" written, then crossed out, omitted in a.o.d.

<sup>105</sup> Sk.sh.: a pause or lost word(s); Sk.tp., Km.tp.: "If he does not want to defend himself, he does not need the sword. (He himself is the sword.)"

<sup>106</sup> A.o.d.: "he is a sword himself. He needs no swords." instead of "not need more swords"

<sup>107</sup> Hq.tp.: "Why mystics in the East defend" crossed out, "Is it for the purpose of self-defence that mystics in the East do their practices?" added by hand

<sup>108</sup> Sk.sh.: "is a" crossed out, followed insertion of "the difference"; a.o.d.: "are different", instead of "is a" and "the difference"

<sup>109</sup> A.o.d.: "motives" instead of "motive"

<sup>110</sup> Sk.sh.: "for instance, as I have said" inserted and so used in Sk.tp., Km.tp.

<sup>111</sup> Sk.sh.: "when you can" added, and in Sk.tp., Km.tp. in parentheses

<sup>112</sup> Sk.sh.: "results" crossed out "then the reaction is" substituted; a.o.d.: "then the reaction is" instead of "results"

<sup>113</sup> Sk.sh.: "as hard" inserted and so used in Sk.tp., Km.tp.

<sup>114</sup> Sk.tp., Km.tp.: dots indicating missing word(s); Hq.tp.: "how is it" added

<sup>115</sup> Hq.tp.: "it will make" instead of "the will makes".

<sup>116</sup> A.o.d.: "and" instead of "as"

<sup>117</sup> Sk.sh.: "a" crossed out

<sup>118</sup> Sk.tp., Km.tp.: "a (the)" instead of "a the"



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 Friday 18<sup>th</sup> June 1926

### Collective Interview—the Presence of God<sup>1</sup>

I would like to say a word how in the East at<sup>2</sup> the ancient Sufi schools they practise what is called: to practise the presence of God.

The first stage is called *Fana-fi-Shaikh*, and that means the thought of the *Pir*, the *Murshid*. The *Pir* is a screen, so to speak, before God. God is to be found behind that particular screen. It is, therefore, that the importance of this path is much greater than any other practice known by the mystics. No doubt, among *Yogis*, also the *Guru* is the first form<sup>3</sup> of concentration which leads to the higher realization, but that<sup>4</sup> is more from a metaphysical point of view. But among Sufis there is a<sup>5</sup> sympathy together with the<sup>6</sup> metaphysical point of view.<sup>7</sup> Their sympathy, no doubt, first shows<sup>8</sup>, manifests in the form of devotion for their teacher. And in the next form it extends.

And now how this devotion manifests? In what way? In the first place, in concentration. In the second place, in remembering the words that the *Pir* has given: that all other things of the world come afterwards. The first thing, and the thing of the greatest importance, is to remember the words that the *Pir* gives. And the third is to act upon the direction that is given to them by the *Pir*. And the fourth is the belief in *Pir*, and<sup>9</sup> fifth is the appreciation of the *Pir*. I have told you the story of Farid when he was told to think of the cow; that after some time he answered his *Pir* in the sound of a cow, and the *Pir* said come out of the door.<sup>10</sup> He said my horns are too long; I cannot go out. When the same<sup>11</sup> concentration is<sup>12</sup> on the<sup>13</sup> *Murshid*, on the *Pir* then, one is the *Pir*; then the quality of the *Pir* one gets.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.tp.: a typescript made in International Headquarters, Geneva

<sup>1</sup> Hq.tp.: "Series I" added

<sup>2</sup> A.o.d.: "in" instead of "at"

<sup>3</sup> Sk.sh.: "that" written, then crossed out

<sup>4</sup> Hq.tp.: "this" instead of "that"

<sup>5</sup> Sk.sh.: "a" followed by a partial symbol, both crossed out; Sk.tp.: "a" omitted

<sup>6</sup> Sk.tp.: "the" omitted

<sup>7</sup> Sk.sh.: "that" written in the margin and encircled

<sup>8</sup> Sk.sh.: "shows" crossed out, omitted in Hq.tp.

<sup>9</sup> Hq.tp.: "the" added

<sup>10</sup> Sk.tp.: "and" added

<sup>11</sup> Hq.tp.: "they say" instead of "the same"

<sup>12</sup> Sk.sh.: "finished" added in lh., added in Sk.tp.

<sup>13</sup> Sk.sh.: "the" crossed out; Hq.tp.: "the" omitted

Therefore, the knowledge of the Pir comes by itself without studying, without learning. One inherits what Pir possesses by a<sup>14</sup> spiritual right. And the second<sup>15</sup> that<sup>16</sup> develops memory and makes the sight keen, that on everything, every condition of life, when a person looks at it, one<sup>17</sup> penetrates [through it, and one hears]<sup>18</sup> what<sup>19</sup> is in the depth of it. For instance, I was given by my Pir a little idea of the planes of manifestation and the inner planes in a few words. And thinking on those words, I<sup>20</sup> developed in four years' time the knowledge that could not be contained in a book. It was much vaster than a book because the words were living. And those words became just like plants that flourish and bring forth fruits. Every word was just like a seed that brings<sup>21</sup> trees<sup>22</sup> and fruits and plants. To the other people, they are words like any other words they<sup>23</sup> hear from anybody and let it go. But for a real *chela*, the words of guru are living. It is a phenomenon in itself; they are never forgot. Anything in the world they forget, but the word of guru.

And the third is the belief in Guru<sup>24</sup> acting upon the direction of Guru<sup>25</sup>. Hafiz has said in his book that if your Pir tells you that sprinkle your prayer rug with liquor, do it. For in the East, the liquor is considered unwholesome,<sup>26</sup> impure, and the<sup>27</sup> prayer rug is considered most pure. And to sprinkle liquor on the prayer rug is the worst thing one can advise anybody. And, therefore, it is against the reason of Eastern man to<sup>28</sup> sprinkle . . .<sup>29</sup>, but Hafiz says if your Pir says it, do it, because the Pir knows the ultimate result of the action; you only know the immediate result of it.

And the fourth is the belief in the Pir; that is more difficult than anything. It is easy to remember Pir's words,<sup>30</sup> easy to act on one direction<sup>31</sup>, but to believe is the most difficult thing, and that is where many tumble because the reason is always an enemy of belief. Once I asked a mured, I said, if I tell<sup>32</sup> you that<sup>33</sup> one year you must wander in this

<sup>14</sup> Sk.tp.: "a" omitted

<sup>15</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "is remembering the words that the Pir has given" added

<sup>16</sup> A.o.d.: "this" instead of "that"

<sup>17</sup> Sk.tp.: "he at once" instead of "one"

<sup>18</sup> Sk.sh.: "throughout" retraced to read "through it", "and one hears" added in margin; Sk.tp.: "through it and one sees" added

<sup>19</sup> Hq.tp.: "one" instead of "what"

<sup>20</sup> Sk.tp.: "they" instead of "I"

<sup>21</sup> Sk.sh.: "brought" added in lh.; a.o.d.: "brought" instead of "brings"

<sup>22</sup> Sk.tp.: "tree" instead of "trees"

<sup>23</sup> Hq.tp.: "you" instead of "they"

<sup>24</sup> Sk.sh.: "the belief in Guru" crossed out, omitted in a.o.d.

<sup>25</sup> Sk.sh.: "Guru" written in lh.; Sk.tp.: "that is given by the Pir" instead of "of Guru"

<sup>26</sup> Sk.tp.: "and" added

<sup>27</sup> Sk.tp.: "the" omitted

<sup>28</sup> Sk.sh.: "to" crossed out

<sup>29</sup> Sk.sh.: dots indicating missing word(s); a.o.d.: "liquor on his prayer rug" added

<sup>30</sup> Sk.sh.: missing word(s); Hq.tp.: "it is" added

<sup>31</sup> Sk.tp.: "his directions" instead of "one direction"

<sup>32</sup> A.o.d.: "told" instead of "tell"

<sup>33</sup> A.o.d.: "for" added

beautiful spot—will you do it? The mureed said, Murshid, I am afraid I cannot<sup>34</sup>, can't<sup>35</sup>. I had only asked the mureed in joke. And the same year was so bad for that mureed, that in his great grief and sadness, he came to me<sup>36</sup> and said: Murshid, I want to wander in that forest. If I had known that I had to go through a still worse punishment . . .<sup>37</sup> To take the words of the Pir deeply, seriously, and to<sup>38</sup> act in his direction, therefore, is much easier, because it is the belief which is the first thing and the most essential thing.

And the fifth is the appreciation of the Pir. The appreciation is<sup>39</sup>, comes by the lack of judging the teacher because that is the fault that very often manifests, even not knowingly it manifests. No mureed can say that he has not gone through it in some way or the other. Other mureeds apart, once I remember to have seen Murshid's gold shoes, and I wondered why, Murshid must not<sup>40</sup> have gold shoes! It was not a lack of appreciation, but<sup>41</sup> it was an<sup>42</sup> insolence on my part. No doubt, the answer came very soon from the lips of my Murshid, is<sup>43</sup> there everything is<sup>44</sup> known. And the answer is<sup>45</sup> that<sup>46</sup> the wealth of the<sup>47</sup> earth is at my feet. Gold be all<sup>48</sup> the wealth<sup>49</sup>; that is symbolism. Therefore, a mureed, who does not guard against that judging quality which brings about lack of appreciation, might<sup>50</sup> develop the tendency not to appreciate fully. And in that case he cannot be fully benefited. You cannot be benefited by something <sup>51</sup>you cannot appreciate. It is the appreciation from which benefit comes. What is benefit after all; perhaps<sup>52</sup> the greatest appreciation. It is the culmination of benefit<sup>53</sup>.

If you cannot appreciate a jewel, <sup>54</sup>you cannot value it. It is your<sup>55</sup> appreciation which makes the jewel precious. Therefore, appreciation you come<sup>56</sup> by not judging is the great quality that a mureed can develop.

<sup>34</sup> Sk.tp.: "cannot" omitted

<sup>35</sup> Hq.tp.: "can't" omitted

<sup>36</sup> Sk.tp.: "Murshid" instead of "me"

<sup>37</sup> Sk.sh.: dots indicating missing word(s), and in Sk.tp.

<sup>38</sup> Sk.sh.: "to" crossed out

<sup>39</sup> Sk.sh.: "is" crossed out, omitted in a.o.d.

<sup>40</sup> A.o.d.: "not" omitted

<sup>41</sup> Sk.tp.: "even" added

<sup>42</sup> Sk.sh.: "it was an" parenthesized, then "even" added in parentheses

<sup>43</sup> Sk.sh.: "is" written, then "because" added in lh. in parentheses; Sk.tp.: "because"; Hq.tp.: "for" instead of "is"

<sup>44</sup> Sk.sh.: "was" added in lh. in parentheses; Sk.tp.: "was" instead of "is"

<sup>45</sup> Sk.sh.: "was" added in lh.; Sk.tp.: "was" instead of "is"

<sup>46</sup> Hq.tp.: "that" omitted

<sup>47</sup> Sk.sh.: "that" inserted; Sk.tp.: "this" instead of "the"

<sup>48</sup> A.o.d.: "is" instead of "be all"

<sup>49</sup> Sk.sh.: an editorial mark, followed by "that is at the feet" inserted; added in Sk.tp., omitted in Hq.tp.

<sup>50</sup> A.o.d.: "may" instead of "might"

<sup>51</sup> Sk.sh.: "when" inserted in lh., added in Sk.tp., omitted in Hq.tp.

<sup>52</sup> A.o.d.: "it is" instead of "perhaps"

<sup>53</sup> Sk.sh.: "appreciation" added in lh.; Sk.tp.: "appreciation"; Hq.tp.: "belief" instead of "benefit"

<sup>54</sup> Sk.sh.: an editorial mark; Sk.tp.: "it has no benefit for you" added

<sup>55</sup> Hq.tp.: "your" omitted

<sup>56</sup> A.o.d.: "which comes" instead of "you come"

People may<sup>57</sup>, a mureed may so develop that he has seen<sup>58</sup> the form of Murshid everywhere; that is the beginning of his development. And it is then that he finds within himself, within his heart, the same treasure which has attracted him to learn and to possess it from Murshid.

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*Q.: What do you mean? That* <sup>59</sup> *the pupil will see Murshid with his eyes or in his mind?*

A.: Mind never became<sup>60</sup> so concentrated that it may become a reality. First it may become next to reality, but afterwards it may become reality.

*Q.: Concentrating*<sup>61</sup> *on Murshid*<sup>62</sup> *and an idea that comes then, can one keep*<sup>63</sup> *it coming from Murshid?*

A.: It depends how far one has grown up<sup>64</sup> in it. Maybe one has concentrated on the form of Murshid <sup>65</sup> yet, not yet<sup>66</sup> saw<sup>67</sup> at-onement with Murshid<sup>68</sup>. But <sup>69</sup> the more the<sup>70</sup> advance, the more we<sup>71</sup>, you feel <sup>72</sup> as Murshid feels. <sup>73</sup>There is another wonderful part about it: that if [a]<sup>74</sup> Pir has left his mureed for twelve years, <sup>75</sup> and all these twelve years the mureed [has]<sup>76</sup> concentrated<sup>77</sup>, the mureed<sup>78</sup> has always felt the Murshid in every way. <sup>79</sup>Mureed <sup>80</sup>so changed outwardly that Murshid not even recognized<sup>81</sup> that mureed brought <sup>82</sup> before Murshid, <sup>83</sup> appearance absolutely changed<sup>84</sup>.

<sup>57</sup> Sk.sh.: "people may" crossed out, omitted in a.o.d.

<sup>58</sup> A.o.d.: "may see" instead of "has seen"

<sup>59</sup> Sk.sh.: "that" crossed out, omitted in Hq.tp.

<sup>60</sup> Sk.tp.: "may become"; Hq.tp.: "has become" instead of "never became"

<sup>61</sup> Hq.tp.: "Concentration" instead of "Concentrating"

<sup>62</sup> Sk.sh.: "when one wants his advice" inserted, added in Sk.tp.

<sup>63</sup> Sk.tp.: "expect"; Hq.tp.: "accept" instead of "keep"

<sup>64</sup> A.o.d.: "up" omitted

<sup>65</sup> Sk.sh.: "and" inserted in lh., added in a.o.d.

<sup>66</sup> Sk.sh.: "been" added

<sup>67</sup> A.o.d.: "have been so" instead of "yet saw"

<sup>68</sup> Sk.tp.: "that what Murshid thinks. . . ." added, followed by dots indicating missing word(s)

<sup>69</sup> Sk.tp.: "at the same time" added

<sup>70</sup> A.o.d.: "you" instead of "the"

<sup>71</sup> Sk.sh.: "we" crossed out, omitted in a.o.d.

<sup>72</sup> Sk.sh.: "the same" inserted, added in a.o.d.

<sup>73</sup> Sk.sh.: "but" added in lh.; added in Sk.tp.

<sup>74</sup> Sk.sh.: "this" retraced to read "a"

<sup>75</sup> Sk.tp.: "and never seen him" added; Hq.tp.: "and the mureed has never seen him and the mureed has developed his concentration" added

<sup>76</sup> Sk.sh.: "never" retraced to read "has"

<sup>77</sup> Sk.tp.: "has developed his concentration, now all those twelve years" instead of "has concentrated"

<sup>78</sup> Hq.tp.: "has concentrated, the mureed" omitted

<sup>79</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "but suppose the" added; Hq.tp.: "the" added

<sup>80</sup> Sk.tp.: "was" added; Hq.tp.: "may have" added

<sup>81</sup> Sk.tp.: "him" added; Hq.tp.: "recognizes" instead of "recognized"

<sup>82</sup> Sk.sh.: "{brings}" added

<sup>83</sup> Sk.sh.: "not seen for twelve years" inserted

<sup>84</sup> Sk.tp.: "if it was arranged that the mureed were brought before Murshid who did not seem him for twelve years, and his appearance was absolutely changed," instead of "that mureed . . . absolutely changed"

What Murshid feels<sup>85</sup>, do you know? That myself is coming before me, that is the thing. What Murshid will hear from the<sup>86</sup> mureed will be his own thought, his own inspiration. What Murshid knows, he knows already. His atmosphere will become Murshid's atmosphere. His word will become<sup>87</sup> Murshid's word. His glance will become<sup>88</sup> Murshid's glance. It is experienced<sup>89</sup> for thousands and thousand<sup>90</sup> of years; only<sup>91</sup> the Sufi schools know it, and they have seen it<sup>92</sup>, unlimited<sup>93</sup> examples of that.

*Q.: Does it help for people who find concentration difficult to take<sup>94</sup> photograph?*

A.: Better to avoid it. In the good singing school, they avoid accompaniment<sup>95</sup>; then your<sup>96</sup> voice becomes feeble, therefore<sup>97</sup>, voice must develop by itself. So, for the thought to become well developed, it<sup>98</sup> must not be anything else to help it<sup>99</sup>. Of course, in some cases it can become easier and better. But<sup>100</sup> at the same time, it is much more beneficial to do it without.

*Q.: Even<sup>101</sup> in concentration<sup>102</sup>, which faculty should one<sup>103</sup> use when eyes shut? The very inside one or the one<sup>104</sup> not so inside?*

A.: There are three stages of concentration. Suppose I consider this<sup>105</sup> chair is<sup>106</sup> the object of my concentration. The<sup>107</sup> first thing is that I see it before me; that is the first stage. The second thing is that I see it within me; that is the second stage. The third thing is that<sup>108</sup> I see that this is me; that is a high<sup>109</sup> stage.<sup>110</sup>

<sup>85</sup> A.o.d.: "will feel" instead of "feels"

<sup>86</sup> Sk.tp.: "that" instead of "the"

<sup>87</sup> Sk.tp.: "will become" omitted

<sup>88</sup> Ibid

<sup>89</sup> Hq.tp.: "an experience" instead of "experienced"

<sup>90</sup> A.o.d.: "thousands" instead of "thousand"

<sup>91</sup> A.o.d.: "all" instead of "only"

<sup>92</sup> Hq.tp.: "it" omitted

<sup>93</sup> Sk.sh.: "un" of "unlimited" crossed out

<sup>94</sup> A.o.d.: "a" added

<sup>95</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "where there is the same sound which he sings" added

<sup>96</sup> Sk.tp.: "your" omitted; Hq.tp.: "the" instead of "your"

<sup>97</sup> A.o.d.: "the" instead of "therefore"

<sup>98</sup> A.o.d.: "there" instead of "it"

<sup>99</sup> Hq.tp.: "it" omitted

<sup>100</sup> Hq.tp.: "but" omitted

<sup>101</sup> Sk.tp.: "Even" omitted

<sup>102</sup> Hq.tp.: "concentrating" instead of "concentration"

<sup>103</sup> Sk.sh.: "ought" written, omitted in a.o.d.

<sup>104</sup> Sk.tp.: "the one" omitted

<sup>105</sup> Sk.tp.: "a" instead of "this"

<sup>106</sup> Sk.sh.: "(as)" added

<sup>107</sup> Sk.tp.: "the" omitted

<sup>108</sup> Sk.tp.: "and the third stage" instead of "the third . . . is that"

<sup>109</sup> Hq.tp.: "the third" instead of "a high"

<sup>110</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "At first before me; more developed; within me." added

The story of Laila and Majnun is a wonderful story<sup>111</sup>. Majnun has longed for Laila all through his life and gone through all difficulties. And there came a time when Laila had promised that I will come. So he waited near a tree. And then, waiting<sup>112</sup> there for many years, having no food, nothing; just the hope was his sustenance<sup>113</sup>, that was his life<sup>114</sup>. But the hands and feet turned into wood. He was one with the tree, and his eyes closed, he<sup>115</sup> was waiting there. And as the<sup>116</sup> woodcutter went and instead of chopping the wood, he struck against his knee. And then Majnun said<sup>117</sup>, instead of sighing or<sup>118</sup> saying I am in pain, [he said Laila]<sup>119</sup>, that<sup>120</sup> man<sup>121</sup> was frightened and [ran]<sup>122</sup> away; <sup>123</sup>thought it was a *jinn* or ghost<sup>124</sup>. <sup>125</sup>Laila was there<sup>126</sup> looking for Majnun<sup>127</sup>. <sup>128</sup>She wanted to make a pilgrimage to the place where she had seen Majnun, where she had<sup>129</sup> and<sup>130</sup> promised where she should gone<sup>131</sup>. He said do not<sup>132</sup> go near<sup>133</sup> there. There is a ghost near there. She was not frightened of a ghost saying that, of<sup>134</sup> the place where I had<sup>135</sup> go. She asked<sup>136</sup> him<sup>137</sup>, Majnun? [He]<sup>138</sup> said, Laila; <sup>139</sup>she said, here I am. Majnun said<sup>140</sup>, I am Laila. There was no more Laila outside; by that time Majnun's soul had become Laila. Even the other<sup>141</sup>

<sup>111</sup> Sk.tp.: "that there was the end most beautiful" added

<sup>112</sup> Sk.tp.: "he waited" instead of "and then, waiting"

<sup>113</sup> A.o.d.: "that sustained him" added

<sup>114</sup> Sk.sh.: "that was his life" parenthesized

<sup>115</sup> Hq.tp.: "he" omitted

<sup>116</sup> Sk.tp.: "once a" instead of "as the"; Hq.tp.: "once" instead of "the"

<sup>117</sup> Sk.tp.: "Majnun said" omitted; Hq.tp.: "said" omitted

<sup>118</sup> Hq.tp.: "sighing or" omitted

<sup>119</sup> A.o.d.: "he said Laila" added

<sup>120</sup> Sk.sh.: "that" crossed out, "this" substituted in lh.; Sk.tp.: "this" instead of "that"

<sup>121</sup> Sk.sh.: "said" written, then crossed out

<sup>122</sup> Sk.sh.: "run" written, "ran" added in lh.

<sup>123</sup> Sk.tp.: "he" added

<sup>124</sup> Sk.sh.: "thought it . . . or ghost" encircled and marked number 1; Sk.tp.: "he thought it . . . or ghost" moved to after "frightened"

<sup>125</sup> A.o.d.: "he found" added

<sup>126</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "wandering about" instead of "was there"

<sup>127</sup> Hq.tp.: "looking for Majnun" omitted

<sup>128</sup> Sk.tp.: "she did not think she will ever see him"; Hq.tp.: "she did not think she will even see Majnun" added

<sup>129</sup> Hq.tp.: "where she had" omitted

<sup>130</sup> Sk.tp.: "and" omitted

<sup>131</sup> Sk.tp.: "that she would come, in that feeling" instead of "where she should gone"; Hq.tp.: "would come. In that feeling she went there" instead of "should gone"

<sup>132</sup> Sk.sh.: "don't" added; Sk.tp.: "don't" instead of "do not"

<sup>133</sup> Hq.tp.: "near" omitted

<sup>134</sup> A.o.d.: "she said that is" instead of "saying that of"

<sup>135</sup> Sk.sh.: "had" retraced to read "must", "should" added; Sk.tp.: "should"; Hq.tp.: "must" instead of "had"

<sup>136</sup> A.o.d.: "as she comes there, she asks" instead of "she asked"

<sup>137</sup> Hq.tp.: "him" omitted

<sup>138</sup> Sk.sh.: "she" written, then crossed out, "he" substituted, followed by a blank; a.o.d.: "he"

<sup>139</sup> Sk.sh.: "(but)" inserted in lh.; Sk.tp.: "but" added

<sup>140</sup> Sk.sh.: "said" crossed out, "answered" added; a.o.d.: "answered" instead of "said"

<sup>141</sup> Hq.tp.: "outer" instead of "other"

Laila was outside Laila. <sup>142</sup> The<sup>143</sup> soul <sup>144</sup> had<sup>145</sup> turned into the object that it<sup>146</sup> had thought about.

Life is a wonderful phenomenon. <sup>147</sup>This process is a process to go<sup>148</sup> into<sup>149</sup> reality, because from one illusion you come<sup>150</sup> into another illusion. That is a stepping stone to reality. Neither was <sup>151</sup>Majnun <sup>152</sup>Laila, nor Majnun<sup>153</sup>. But by becoming Laila<sup>154</sup> he lost his<sup>155</sup> illusion<sup>156</sup>. Then the other illusion becomes a stepping stone to reality Laila<sup>157</sup>.

*Q.: What<sup>158</sup> is the process on earth where the soul goes down?*

A.: <sup>159</sup> That is the nature of the soul. What the soul thinks, it becomes. What the soul is impressed with, that it becomes. <sup>160</sup>

*Q.: If working for you, for the message, I think it is rather easy to see your image. But in business with people with<sup>161</sup> not the slightest [ideal, not the slightest]<sup>162</sup> idea of spirituality,<sup>163</sup> I do not know where I shall combine you?*

A.: Combination is not necessary; [it is there]<sup>164</sup> when the concentration is greater than every tree, and every leaf, and every branch, and every rock; it all turns into<sup>165</sup> the same form which we<sup>166</sup> see, the<sup>167</sup> picture is not necessary. Every rock is the same.

*Q.: Now about<sup>168</sup> the people, do you see the murshid in all the people, too?*

A.: Yes. <sup>169</sup> There was a mureed of a Pir who called every person Murshid, and once he called me also, Murshid. And I was thinking that he thought

<sup>142</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "He became Laila" added

<sup>143</sup> Sk.tp.: "his" instead of "the"

<sup>144</sup> Sk.sh.: "became" added

<sup>145</sup> Sk.tp.: "become, had" added

<sup>146</sup> Sk.tp.: "he" instead of "it"

<sup>147</sup> Sk.tp.: "and" added

<sup>148</sup> Sk.sh.: "come" added in lh.;, a.o.d.: "come" instead of "go"

<sup>149</sup> Sk.sh.: "in" added in lh.; Sk.tp.: "in" instead of "into"

<sup>150</sup> Sk.tp.: "get" instead of "come"

<sup>151</sup> Sk.tp.: "he" added; Hq.tp.: "he Laila nor" added

<sup>152</sup> Sk.tp.: "nor" added

<sup>153</sup> Sk.tp.: "nor Majnun" omitted; Hq.tp.: "Laila nor Majnun" omitted

<sup>154</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "Majnun lost his Majnun identity" added

<sup>155</sup> A.o.d.: "one" instead of "he lost his"

<sup>156</sup> Sk.tp.: "he lost"; Hq.tp.: "was lost" added

<sup>157</sup> Sk.sh.: "Laila" added in lh., then "reality Laila" parenthesized; then "Laila" crossed out, omitted in a.o.d.

<sup>158</sup> Hq.tp.: "What" omitted

<sup>159</sup> Sk.sh.: "That is the same process" inserted, also added in Sk.tp.; Hq.tp.: "It is" instead of "That is"

<sup>160</sup> Sk.sh.: "it is the same identity" added in parentheses and in Sk.tp.; omitted in Hq.tp.

<sup>161</sup> Sk.tp.: "who have" instead of "with"

<sup>162</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "ideal, not the slightest" added

<sup>163</sup> Sk.tp.: "in manufactory" added

<sup>164</sup> Sk.sh.: "it is there" added over a blank

<sup>165</sup> Sk.tp.: "into" omitted

<sup>166</sup> A.o.d.: "you" instead of "we"

<sup>167</sup> Hq.tp.: "the" omitted

<sup>168</sup> Sk.sh.: "particularly all" added; Sk.tp.: "even in all"; Hq.tp.: "how about" instead of "now about"

<sup>169</sup> Sk.sh.: "you see" inserted, added in Sk.tp.

I was really <sup>170</sup>Murshid. I was at that time beginning my work with my Murshid. I thought, what a wonderful idea<sup>171</sup> he has of me. But a little [further]<sup>172</sup> we went, and a policeman he also called Murshid, [so that everyone he called, Murshid]<sup>173</sup>. That is a wonderful stage. But the difficulty is that people become universal before time, and<sup>174</sup> in that way they make a great mistake.

For instance, now in New York a person said, <sup>175</sup>Murshid, I wish to make a school for you here, that it<sup>176</sup> will be chiefly your school, and everything you need I can provide for that school. Only any idea, or another<sup>177</sup> who wants to bring himself <sup>178</sup> public, any spiritual idea must be given a chance in that school. So I said, it is a very good school that you allow<sup>179</sup> me to wash dishes<sup>180</sup>; then<sup>181</sup> everyone who comes may put in<sup>182</sup> something<sup>183</sup> also. <sup>184</sup> So they will never be [washed]<sup>185</sup>; that is too broad. People become too broad before having accomplished what they must accomplish by the first idea. That is the difficulty.

As I said the other day, a mureed went very, very far and met with Bahaism<sup>186</sup> and said Bahais are very good people. Then he met <sup>187</sup>Theosophists and said, Theosophists<sup>188</sup>, they are very<sup>189</sup> good workers. Then he saw the New Thought<sup>190</sup> and said, <sup>191</sup> wonderful work they are doing; <sup>192</sup>came home, wrote <sup>193</sup>letter to Murshid and<sup>194</sup> said, saw<sup>195</sup> Bahais, Theosophists and New Thought people, all doing wonderful<sup>196</sup> work. Now

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<sup>170</sup> Sk.tp.: "a" added

<sup>171</sup> Sk.sh.: "impression" added in lh.; a.o.d.: "impression" instead of "idea"

<sup>172</sup> Sk.sh.: "worker" written; a.o.d.: "further"

<sup>173</sup> Sk.sh.: "so that . . . called, Murshid" inserted

<sup>174</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>175</sup> Sk.sh.: "that" inserted, added in Sk.tp.

<sup>176</sup> Sk.sh.: "it" crossed out, omitted in a.o.d.

<sup>177</sup> A.o.d.: "anyone" instead of "another"

<sup>178</sup> Sk.sh.: "himself" retraced to read "before"; a.o.d.: "before the" instead of "himself"

<sup>179</sup> Sk.sh.: "engage" added; Sk.tp.: "where you engage" instead of "that you allow"; Hq.tp.: "engage" instead of "allow"

<sup>180</sup> Hq.tp.: "if you keep someone to wash them, then they are washed and clean" added

<sup>181</sup> Sk.tp.: "so" instead of "then"

<sup>182</sup> Sk.tp.: "in" omitted

<sup>183</sup> Sk.tp.: "in the dishes" added

<sup>184</sup> Sk.tp.: "If you keep someone to wash them, then they are washed and clean. But if you say: everything you pour in it, that also can be done." added

<sup>185</sup> Sk.sh.: "washed" written through a now illegible symbol and so used in a.o.d.

<sup>186</sup> Hq.tp.: "the Bahais" instead of "Bahaism"

<sup>187</sup> Hq.tp.: "the" added

<sup>188</sup> Sk.sh.: "Theosophists" written in lh., then crossed out, omitted in Sk.tp.; Hq.tp.: "and said Theosophists" omitted

<sup>189</sup> Hq.tp.: "very" omitted

<sup>190</sup> Sk.sh.: "people" inserted, added in a.o.d.

<sup>191</sup> Sk.sh.: "why!" inserted and in Sk.tp.

<sup>192</sup> A.o.d.: "he" added

<sup>193</sup> A.o.d.: "a" added

<sup>194</sup> Hq.tp.: "in which he" instead of "and"

<sup>195</sup> Sk.sh.: "there are" added; a.o.d.: "there are" instead of "saw"

<sup>196</sup> Sk.sh.: "God's good" inserted; a.o.d.: "God's good" instead of "wonderful"



why should we work<sup>197</sup>, <sup>198</sup> I do not see any reason for us<sup>199</sup>. So you see his broadness<sup>200</sup>? I could<sup>201</sup> not discuss with him<sup>202</sup>. <sup>203</sup> If I discuss, <sup>204</sup> people will not see. Yet he does not understand that he has become too soon broad. Broadness comes, goes<sup>205</sup> in its own time. If a child becomes as large as a middle aged person, then it is an unnatural growth. The<sup>206</sup> child must grow normally, naturally, and come to that condition.

*Q.: What about that same mureed [who]<sup>207</sup> said that the best thing was<sup>208</sup> to try and come in touch with God without any intervening<sup>209</sup>?*

A.: Just<sup>210</sup> say that it is a very good thing, too. If one can go upstairs without a ladder, it is <sup>211</sup>very good<sup>212</sup>. If you can go without a thing, it is a [good]<sup>213</sup> thing; it is a wonderful thing if you will do it. <sup>214</sup>

*Q.: Is the madzub an exception? Is it true that madzub [is]<sup>215</sup> never a murshid?*

A.: <sup>216</sup>No, a murshid never, because<sup>217</sup> a madzub in the end, but madzub is not a murshid. Madzub's work is different <sup>218</sup>.

*Q.: <sup>219</sup>Madzub no teacher?*

A.: Yes, that is what they call a soul who is [born with a cosmic consciousness]<sup>220</sup>, born in a cosmic consciousness. That soul is not a human being, only in <sup>221</sup> appearance<sup>222</sup>. That soul has not fulfilled the purpose of

<sup>197</sup> A.o.d.: "add to it" instead of "work"

<sup>198</sup> Sk.sh.: "it is not necessary" added, and in a.o.d.; Hq.tp.: "Why should we work?" added after "necessary"

<sup>199</sup> Hq.tp.: "for us" omitted

<sup>200</sup> Hq.tp.: "so you see his broadness" omitted

<sup>201</sup> Sk.tp.: "did" instead of "could"

<sup>202</sup> Sk.sh.: "I could . . . with him" parenthesised; Sk.tp.: "with him" omitted

<sup>203</sup> Hq.tp.: "if I discuss I defeat my own teaching." added

<sup>204</sup> Sk.tp.: "that person will be stronger in the discussion. Everybody will believe him, not me. What I teach as . . ." added, with dots indicating missing word(s); Hq.tp.: "that person . . . not me" added

<sup>205</sup> A.o.d.: "must come" instead of "comes, goes"

<sup>206</sup> Sk.tp.: "a" instead of "the"

<sup>207</sup> Sk.sh.: "who" inserted

<sup>208</sup> Sk.tp.: "is" instead of "was"

<sup>209</sup> Hq.tp.: dots added indicating missing word(s)

<sup>210</sup> Hq.tp.: "you must" instead of "just"

<sup>211</sup> Sk.sh.: "every" inserted, then crossed out; Hq.tp.: "a" added

<sup>212</sup> Sk.sh.: "thing" inserted, then crossed out; Hq.tp.: "thing" added

<sup>213</sup> Sk.sh.: "good" retraced over a now illegible sh. symbol

<sup>214</sup> Sk.sh.: "We" written, then crossed out, followed by an editorial mark, line left blank; a.o.d.: "Why not! If you can get on without something, it is just as well." added, then Sk.tp.: "But if only .... But if you can, it is a good thing"; Hq.tp.: "it is just as well; if you can it is a good thing." added

<sup>215</sup> Sk.sh.: "has" written, "is" added

<sup>216</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "But we don't want to be Madzub"

<sup>217</sup> A.o.d.: "may become" instead of "never because"

<sup>218</sup> Sk.sh.: "it is a different work" inserted and encircled, added in Sk.tp.

<sup>219</sup> Hq.tp.: "Has a" added

<sup>220</sup> Sk.sh.: "born with C.C." inserted in lh., and added in Sk.tp., omitted in Hq.tp.

<sup>221</sup> Sk.sh.: "an" inserted

<sup>222</sup> Sk.tp.: "an appearance of human being" instead of "in appearance"

life. The character<sup>223</sup> of life is from human to rise to divine ideal. If a soul is born ideal<sup>224</sup>, that<sup>225</sup> is not a credit<sup>226</sup>. A child <sup>227</sup>is born with cosmic consciousness, not striving<sup>228</sup> for it, born with it<sup>229</sup>; that is not the purpose. The purpose is that we are born without it and we grow towards<sup>230</sup> it. <sup>231</sup>That person was not born a human being<sup>232</sup>; he is only that, <sup>233</sup>cosmos in a human being<sup>234</sup>. The whole cosmos absolute, always wanting<sup>235</sup> to tear the body. It always wanted<sup>236</sup> to break it<sup>237</sup>. <sup>238</sup>Sometimes they do not eat for months and months. You must not <sup>239</sup>be surprised if a madzub flies through the air<sup>240</sup>, walks over the water<sup>241</sup>, his limitation [may]<sup>242</sup> sit here<sup>243</sup> [and he may do some]<sup>244</sup> [work]<sup>245</sup> in America. Madzub is a<sup>246</sup> cosmos itself. [Before]<sup>247</sup> us it<sup>248</sup> is<sup>249</sup> a human being; in itself it is all<sup>250</sup>.

*Q.: If he [is]<sup>251</sup> born so, it is not a purpose?*

*A.:* It is a kind of soul that is born just like a dwarf; <sup>252</sup>is born and never grows up<sup>253</sup>; a dwarf is grown and never grows<sup>254</sup>. Madzub is born like that; he is<sup>255</sup> born perfect<sup>256</sup>. But there is no meaning in his life because

<sup>223</sup> Sk.sh.: "character" retraced to read "purpose"; a.o.d.: "purpose" instead of "character"

<sup>224</sup> Sk.sh.: "with it" added

<sup>225</sup> Sk.tp.: "it" instead of "that"

<sup>226</sup> Sk.sh., Sk.tp.: "to him" added

<sup>227</sup> Hq.tp.: "that" added

<sup>228</sup> Sk.tp.: "striven" instead of "striving"

<sup>229</sup> Sk.sh.: "striving for it, born with it" crossed out; Hq.tp.: "who has not striven for it, who is born with it" instead of "not striving . . . with it"

<sup>230</sup> Sk.tp.: "toward" instead of "towards"

<sup>231</sup> Sk.sh.: an editorial mark inserted; the following page of sh. is fragmentary

<sup>232</sup> A.o.d.: "this person never became a human being" instead of "that person ... human being"; Sk.tp.: "never was a human being" added; Hq.tp.: "was not born a human being" added

<sup>233</sup> Sk.sh.: "the" inserted; a.o.d.: "the" instead of "that,"

<sup>234</sup> Sk.sh.: "body" inserted in lh.; a.o.d.: "body" instead of "being"

<sup>235</sup> Hq.tp.: "it always wants" instead of "always wanting"

<sup>236</sup> Hq.tp.: "he always wants" instead of "it always wanted"

<sup>237</sup> Sk.sh.: an illegible sh. symbol

<sup>238</sup> A.o.d.: "one day it will break it" added

<sup>239</sup> Sk.sh.: "never" inserted; Sk.tp.: "never" instead of "not"

<sup>240</sup> Sk.sh.: "space" added in lh.; Sk.tp.: "space" instead of "air"

<sup>241</sup> Sk.sh.: "up water" written, parenthesized, omitted in a.o.d.; "walks over the water" added in lh.; Sk.tp.: "walks over water"; Hq.tp.: "and walks over water" instead of "walks over the water"

<sup>242</sup> Sk.sh.: "his limitation" lh. inserted, "in" written; Sk.tp.: "may" instead of "in"; omitted in Hq.tp.

<sup>243</sup> Hq.tp.: "or sits here" instead of "sit here"

<sup>244</sup> Sk.sh.: "and he may do some" inserted in lh. and used in Sk.tp., omitted in Hq.tp.

<sup>245</sup> Sk.sh.: "walk" written; Sk.tp.: "work"; Hq.tp.: "works" instead of "walk"

<sup>246</sup> Sk.sh.: "a" parenthesized, omitted in Sk.tp.

<sup>247</sup> Sk.sh.: "for" written, "before" inserted in lh. and both encircled; a.o.d.: "before" instead of "for"

<sup>248</sup> Sk.tp.: "he" instead of "it"

<sup>249</sup> Sk.sh.: "he" added in lh. encircled with "it is"

<sup>250</sup> Sk.sh.: "in himself he is all" added; a.o.d.: "within himself he is all" instead of "in itself it is all"

<sup>251</sup> Sk.sh.: "has" written, then "is" added and encircled with "has"; Sk.tp.: "is"; Hq.tp.: "has"

<sup>252</sup> Sk.tp.: "a dwarf" added

<sup>253</sup> Sk.sh.: "up" crossed out, omitted in a.o.d.

<sup>254</sup> Sk.sh.: "a dwarf is ... never grows" parenthesized, omitted in Sk.tp.

<sup>255</sup> Hq.tp.: "he is" omitted

<sup>256</sup> Sk.sh.: "he is born perfect" parenthesized

he does not become perfect. To become perfect from imperfect<sup>257</sup>, that is the most wonderful <sup>258</sup>in life. Nothing, nothing to accomplish<sup>259</sup>; it is most uninteresting. They are always the greatest enemies of their own body. <sup>260</sup>Madzub used to sleep <sup>261</sup>near mad elephants, <sup>262</sup>but elephants would not dare to kill<sup>263</sup> him. Eating the<sup>264</sup> bread of the wild elephants<sup>265</sup>, he was very pleased to be in the association of the elephants, because the elephants understood him and he understood the elephants. <sup>266</sup>Human beings were too over-wicked for him<sup>267</sup>.

[Q.:]<sup>268</sup> *Are madzubs holy?*

A.: <sup>269</sup>We cannot call it holy because holiness comes by development. A person who is born that way, it is nothing—everything and nothing.

Q.: *There is no consciousness?*

A.: <sup>270</sup>He is conscious, but his consciousness is not a human consciousness.  
271

Q.: *Why do they come?*

A.: They are born like that. They have their purpose just the same.

Q.: *Do we have them in the West?*

A.: Sometimes there are. But in the West there are such laws that they will put them in the asylum. But in the East one sees more, especially in India there were wonderful madzubs, wonderful<sup>272</sup>. At the time of Mogul dynasty, his picture is in the British Museum in London. He was so wonderful that the lightning and thunder, and the rain and everything had<sup>273</sup> it<sup>274</sup> was his command. They command nature, they play with it just like children play

<sup>257</sup> A.o.d.: "the wonder is in becoming perfect, from imperfect to perfection" instead of "to become perfect from imperfect"

<sup>258</sup> A.o.d.: "thing" added

<sup>259</sup> Sk.tp.: "To be born perfect is nothing. There is nothing to accomplish."; Hq.tp.: "To be born perfect, then there is nothing to accomplish" instead of "Nothing, nothing to accomplish"

<sup>260</sup> A.o.d.: "a" added

<sup>261</sup> Sk.sh.: "by the side of" inserted; Sk.tp.: "by the side of" instead of "near"

<sup>262</sup> Sk.tp.: "eating bread with mad elephants" added

<sup>263</sup> Sk.tp.: "they would not think of killing" instead of "would not dare to kill"

<sup>264</sup> Sk.tp.: "the" omitted

<sup>265</sup> Sk.tp.: "(But the elephants would not dare to kill him)" instead of "eating the ... wild elephants"

<sup>266</sup> A.o.d.: "He would not move about with human beings." added

<sup>267</sup> A.o.d.: They were too wicked for him. Elephants were his associates." instead of "Human beings were too over wicked for him."

<sup>268</sup> Sk.sh.: "M." written, then crossed out, "Q." substituted

<sup>269</sup> Sk.sh., Sk.tp.: "but" inserted

<sup>270</sup> Hq.tp.: "there is God consciousness." added

<sup>271</sup> Sk.sh., Sk.tp.: "He is God-conscious." added

<sup>272</sup> Sk.tp.: "there were wonderful madzubs, wonderful" moved to after "dynasty"

<sup>273</sup> Sk.sh.: "had" crossed out

<sup>274</sup> A.o.d.: "had it" omitted

with it. Go on, <sup>275</sup>lightning! Stop, stop, clear away! They play with the sky, just like the child with the sea, with the tides, with all those things.

*Q.: The masters can do the same?*

A.: Yes, the only thing is that the masters arrive to it, the madzub is born with it. May be that a madzub may<sup>276</sup> show a much greater thing still<sup>277</sup>. May be <sup>278</sup>that there is a master in a madzub. But their self-discipline is so great sometime. I have seen a madzub who never looked at any person, <sup>279</sup>eyes cast down all the time. I never saw him look at any person; I never saw such a concentration! <sup>280</sup>Even if anybody looked at him<sup>281</sup>, spoke with him, he was always looking at the solar plexus; that<sup>282</sup> was the mirror; the whole universe reflected, the whole world is reflected there.

*Q.: So, if they are speaking, they see the person reflected?*

A.: Yes, the soul of the person reflects. Everything.

*Q.: It is as<sup>283</sup> an incarnation of God?*

A<sup>284</sup>.: Why call it incarnation of God?

*Q.: He has a cosmic consciousness. What is difference between rasul and madzub?*

A.: Rasul is just like in us, there is an energy in us<sup>285</sup>; there is a breath and power, but at the same time, there is one element that is our mind, knowledge<sup>286</sup>. And so the rasul is the perfection of knowledge—the knowledge of the whole thing.

*Q.: But the Rasul has<sup>287</sup> more than that?*

A.: Rasul is a very great function, the greatest function; it cannot be, we compare<sup>288</sup> with madzub or master because rasul accomplishes that wish<sup>289</sup> God desires to be accomplished in the world. Rasul is the educator of humanity. He finishes<sup>290</sup> the education of humanity for so many thousand<sup>291</sup>

<sup>275</sup> Sk.sh.: "go on" inserted, added in a.o.d.

<sup>276</sup> Sk.sh.: "can" inserted; Sk.tp.: "can" instead of "may"

<sup>277</sup> Sk.tp.: "greater power, much greater than a master. Perhaps" instead of "a much . . . thing still"

<sup>278</sup> Sk.sh.: "perhaps" added

<sup>279</sup> Sk.sh.: an illegible word added in the margin; Sk.tp.: "always has" added

<sup>280</sup> A.o.d.: "the eyes are there and yet not used."

<sup>281</sup> Sk.sh.: "looked at him" parenthesized, omitted in a.o.d.

<sup>282</sup> Sk.sh.: "that" retraced to read "there", then added again in lh.; a.o.d.: "there"

<sup>283</sup> Sk.tp.: "as" omitted

<sup>284</sup> Sk.sh.: "A." crossed out

<sup>285</sup> Sk.tp.: "in us" omitted

<sup>286</sup> Sk.tp.: "is a separate thing"; Hq.tp.: "a sacred thing" added

<sup>287</sup> Sk.tp.: "is" instead of "has"

<sup>288</sup> Sk.sh.: "we" parenthesized; a.o.d.: "compared" instead of "we compare"

<sup>289</sup> Sk.tp.: "what"; Hq.tp.: "which" instead of "wish"

<sup>290</sup> Sk.tp.: "accomplishes" added

<sup>291</sup> Sk.tp.: "thousands of" instead of "thousand"

years. The work of the<sup>292</sup> madzub is a different work because it is the work with the elements, with fire, water. They will ask a mountain to break into volcano. They will play with it, they will play with<sup>293</sup> climate, with the water, with flood<sup>294</sup>. Therefore, a madzub can cause apparently<sup>295</sup> a great disaster<sup>296</sup>, earthquakes, volcanic eruptions, thunderstorms.

*Q.: Is every thunderstorm the result of the work of a madzub?*

A.: That is not wrong to say that because there is nothing that works<sup>297</sup> automatically. It all has a command behind it, and the work of the madzub is the command of God.

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<sup>292</sup> Hq.tp.: "the" omitted

<sup>293</sup> Sk.tp.: "the air, with" added; Hq.tp.: "air" added

<sup>294</sup> Sk.tp.: "and storm" added

<sup>295</sup> Sk.tp.: "instantly" instead of "apparently"

<sup>296</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "cause floods, anything"; Hq.tp.: "cause floods, everything" added

<sup>297</sup> Sk.sh.: "works" parenthesized with an editorial mark inserted; Sk.tp.: "takes place" instead of "works"

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 Friday 18<sup>th</sup> June 1926

### Yesterday, Today and Tomorrow—Introduction<sup>1</sup>

Beloved ones of God,

I will speak on the subject of: Yesterday, Today and Tomorrow<sup>2</sup>.

It is most interesting to notice that East and West, <sup>3</sup>world's opposite poles have <sup>4</sup>different or perhaps contrary opinion<sup>5</sup> on the subject of world's evolution. While man in the West is thinking and believe that<sup>6</sup> we are <sup>7</sup>evolved, and we have progressed, and we are going forward compared to our forefathers, the man in the East says we have gone<sup>8</sup> backwards; we are worse<sup>9</sup> and we are going downwards compared to our forefathers. But this opens before us a question as to the truth of it. From one point of view there has never been such a communication between<sup>10</sup> the world as it is<sup>11</sup> just now—the telephone<sup>12</sup>, the telegraph, the ships floating on the water like palaces, the airships, the phonograph, and now the radio coming to unite mankind in one moment at any distance. <sup>13</sup>Besides, in everything, in science, in art, the development that is taking place, the system, the organization, the classification of this day and the speedy progress—when he<sup>14</sup> looks at it, one cannot for one moment doubt that the world is evolving according to the modern opinion.

And when we come to the thought of delicate sentiment, good manner, the chivalry of the knights, the kingly attitude of<sup>15</sup> the nobleness of the spirit, the generosity of the heart, the tendency of sacrifice, the depth of feeling and the keenness of the sight, we cannot for one moment doubt that what a person from the East says is not<sup>16</sup> true. We learn from it that both

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.tp.: a typescript made by Murshida Goodenough for the 1935 edition of *Yesterday, Today and Tomorrow* published by Kluwer, Deventer

<sup>1</sup> A.o.d.: "Yesterday, Today and Tomorrow" added; Sk.tp.: "Introduction" added

<sup>2</sup> Gd.tp.: "Beloved ones ... and tomorrow" omitted

<sup>3</sup> Gd.tp.: "the" added

<sup>4</sup> Gd.tp.: "a" added

<sup>5</sup> Sk.tp.: "opinions" instead of "opinion"

<sup>6</sup> A.o.d.: "believing" instead of "believe that"

<sup>7</sup> A.o.d.: "more" added

<sup>8</sup> Gd.tp.: "are going" instead of "have gone"

<sup>9</sup> Gd.tp.: "and" added, then "and we are worse" moved to after "downwards"

<sup>10</sup> Gd.tp.: "in" instead of "between"

<sup>11</sup> Gd.tp.: "it is" omitted

<sup>12</sup> Gd.tp.: "the telephone" moved to after "telegraph"

<sup>13</sup> Sk.tp.: "and" added

<sup>14</sup> A.o.d.: "one" instead of "he"

<sup>15</sup> A.o.d.: "of" omitted

<sup>16</sup> Sk.tp.: "not" omitted

opinions are right. We are evolving, at the same time going backwards. In certain things we are evolving; <sup>17</sup>in certain things we are going backwards<sup>18</sup>. And that brings <sup>19</sup> us to the philosophical conception that it is not only the world <sup>20</sup>is round, but everything is round. It all goes round. For instance, the early dawn is not very different from the evening, close to the night. And<sup>21</sup> age is not much different from infancy when you<sup>22</sup> come to realize how innocence develops <sup>23</sup> as [one]<sup>24</sup> grows, <sup>25</sup>as one arrives<sup>26</sup> at a stage when<sup>27</sup> one is showing the same expression of <sup>28</sup>angelic spheres which one had once shown as an infant. It is just like the octave: seven notes and again the keynote comes. It is not going upwards or downwards<sup>29</sup>; it is going round. But we are customed<sup>30</sup> to see it going<sup>31</sup> upwards or downwards. Either we agree that it goes upward<sup>32</sup> or downwards<sup>33</sup>, but in reality it is not<sup>34</sup> progress<sup>35</sup>; it<sup>36</sup> is upward and downward together<sup>37</sup>. Progress has its figure round and not straight. [Progress is going up.]<sup>38</sup> And [if]<sup>39</sup> we see from this point of view, everything in the world has a circle, because the real picture of a motion, movement, is a circle.

There are three aspects of the knowledge: the self-knowledge, the knowledge of another person, and the knowledge of the collectivity. Also, there are three ways of looking at the world: the past of the world, the present, and its future. By yesterday I mean the past, by today I mean the present, and by tomorrow I mean the future. The knowledge of the past gives wisdom; the knowledge of the present gives power; <sup>40</sup>the knowledge of the future gives peace. The one who is anxious to acquire knowledge must consider these three aspects of knowledge, <sup>41</sup>as important as the other: the knowledge of self; the knowledge of another person; and the knowledge

<sup>17</sup> Sk.tp.: "and" added

<sup>18</sup> Gd.tp.: "backward" instead of "backwards"

<sup>19</sup> Sk.sh.: "to" written, then crossed out, omitted in a.o.d.

<sup>20</sup> Gd.tp.: "that" added

<sup>21</sup> Gd.tp.: "the" instead of "and"

<sup>22</sup> Sk.tp.: "we" instead of "you"

<sup>23</sup> Sk.sh.: "it cannot" written, then crossed out, omitted in a.o.d.

<sup>24</sup> Sk.sh.: "of" retraced to read "one"; a.o.d.: "one"

<sup>25</sup> A.o.d.: "and" added

<sup>26</sup> Sk.sh.: "arrives" crossed out

<sup>27</sup> Gd.tp.: "where" instead of "when"

<sup>28</sup> Gd.tp.: "the" added

<sup>29</sup> Gd.tp.: "upward or downward" instead of "upwards or downwards"

<sup>30</sup> A.o.d.: "accustomed" instead of "customed"

<sup>31</sup> Gd.tp.: "say of everything" instead of "see it going"

<sup>32</sup> Sk.tp.: "upwards" instead of "upward"

<sup>33</sup> Gd.tp.: "with those who say we are going upwards or we agree with those who say we are going downwards" instead of "that it . . . or downwards"

<sup>34</sup> Gd.tp.: "it is not" omitted

<sup>35</sup> Sk.tp.: "does not mean upward continually"; Gd.tp.: "does not mean going upward continually" added

<sup>36</sup> Gd.tp.: "progress" instead of "it"

<sup>37</sup> Gd.tp.: "at the same time" instead of "together"

<sup>38</sup> Sk.sh.: "progress is going up" added over a blank, omitted in a.o.d.

<sup>39</sup> Sk.sh.: "if" written over a now illegible sh. symbol and so used in a.o.d.

<sup>40</sup> Sk.tp.: "and" added

<sup>41</sup> Sk.sh.: "one" inserted, added in a.o.d.

of the world of<sup>42</sup> collectivity. <sup>43</sup>Those who are treading the spiritual path, for them it is as necessary to think of the world, and especially just now, as it is to think of one<sup>44</sup> another and of themselves. No one must think that by position or rank, by profession or occupation, by condition or situation, he is too limited to think of the world. But we each must think that we are a particle in the whole, and a self-sufficient particle of the whole. And in [each]<sup>45</sup> particle is responsible <sup>46</sup> for the evolution of the world in proportion to the place he occupies in the cosmos. And since everything<sup>47</sup>, everyone<sup>48</sup> naturally knows about himself, and secondly he knows about another, it is of the greatest importance now that he also knows about the world at large. What must he know? He must know what the world was and what the world is now, and what it will be. In the self-knowledge of past, and present, and future, what one has to learn is that what was the origin of the soul: how the soul has formed itself, how it has come to manifestation, to know<sup>49</sup> of the [process]<sup>50</sup> of being manifested, and different stages through which one<sup>51</sup> has passed towards<sup>52</sup> manifestation.

And of the present, one must learn one's own condition: the condition of one's spirit; the condition of one's mind; the condition of one's body; one's situation in life; and one's relation with others. Also to realize how far the soul reaches in the spiritual spheres. And about the future one must find out: am I preparing for something that is to come and what is there to come? If life is a journey, which is the object of this journey? Where<sup>53</sup> is the destination and how I shall reach it? And what preparations I must<sup>54</sup> make for this journey? What I must carry <sup>55</sup>to make the journey easy for me<sup>56</sup>? What are the difficulties that I shall<sup>57</sup> meet? And how shall<sup>58</sup> I prepare myself for those difficulties that I shall meet on that journey<sup>59</sup>. It is this understanding which is the knowledge of the future. And it is the self-knowledge which helps man to know their<sup>60</sup> past, and the present, and

<sup>42</sup> Gd.tp.: "world of" omitted

<sup>43</sup> Gd.tp.: "for" added

<sup>44</sup> Sk.tp.: "one" omitted

<sup>45</sup> Sk.sh.: "in the" retraced to read "each"

<sup>46</sup> Sk.sh.: "each" written over a now illegible sh. symbol, omitted in a.o.d.

<sup>47</sup> Sk.sh.: "everything" parenthesized, omitted in Sk.tp.

<sup>48</sup> Sk.tp.: "(anyone)" added

<sup>49</sup> Gd.tp.: "the knowledge" instead of "to know"

<sup>50</sup> Sk.sh.: "progress" retraced to read "process"

<sup>51</sup> Gd.tp.: "it" instead of "one"

<sup>52</sup> Sk.tp.: "toward" instead of "towards"

<sup>53</sup> Gd.tp.: "what" instead of "where"

<sup>54</sup> Gd.tp.: "must I" instead of "I must"

<sup>55</sup> Sk.sh.: "with me" inserted, added in a.o.d.

<sup>56</sup> Gd.tp.: "for me" omitted

<sup>57</sup> Sk.sh.: "shall" crossed out, "may" substituted; a.o.d.: "may"

<sup>58</sup> Ibid

<sup>59</sup> Sk.sh.: "that journey" crossed out, "my way" substituted, which is then also crossed out; a.o.d.: "my way" instead of "that journey"

<sup>60</sup> A.o.d.: "the" instead of "their"



the future of one<sup>61</sup> another. Those who know themselves, for them another person is like an open letter; they can read it clearly; his past is clear to them, his present and his future.

And now coming to the science of astrology, there are many different ways by which people try to know about past, present and future: by astrology; by palmistry; by physiognomy; by reading features; and by<sup>62</sup> many different ways. Although every such method often is helpful and gives one the knowledge, because their<sup>63</sup> knowledge is within one's reach. You have to ask for it and it is given. And all other methods are excuses, such as astrology<sup>64</sup> or and<sup>65</sup> sources of knowing is an excuse. By that excuse one gets it. But the knowledge is there. By self-realization, one can understand this knowledge at one stage so clearly that no other method is necessary. It becomes natural; as it is natural for the eyes to see, so it becomes natural for the heart to see into the past, present and future. Looking into the past is just like looking down from the great heights, deep down. It is probing the depths of life. Looking into the present is just like seeing the wide horizon, as wide as [one can see]<sup>66</sup>. Looking into the future is like looking upwards into the zenith, and the feeling of each outlook is different. One gives knowledge, the other gives power, and the third gives peace. Knowledge is both: it is<sup>67</sup> <sup>68</sup>birthright and knowledge is sustenance of the [soul]<sup>69</sup>. It is for knowledge that the soul has come on earth. And it is the acquiring of the knowledge that is the only purpose the soul has in coming here. In knowledge is the satisfaction of the soul and the fulfilment of the purpose of life.<sup>70</sup>

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*Q.: What is the best way to gain this knowledge of the past?*

A.: Insight into the present helps one to see into the knowledge of the past. The knowledge of the present is most necessary. It is the knowledge of the present which helps one for the knowledge of the past and of the future. Because present is the reflection of the past, and if you see into that<sup>71</sup> reflection clearly, then you<sup>72</sup> [know]<sup>73</sup> of what<sup>74</sup> reflection it is<sup>75</sup>. Then

<sup>61</sup> A.o.d.: "one" omitted

<sup>62</sup> Gd.tp.: "by" omitted

<sup>63</sup> A.o.d.: "the" instead of "their"

<sup>64</sup> Sk.sh.: "and" inserted

<sup>65</sup> Sk.sh.: "or and" crossed out, "of the" substituted; Sk.tp.: "and other" instead of "or and"; Gd.tp.: "astrology or any source" instead of "or and sources"

<sup>66</sup> Sk.sh.: "it can be" written, substituted by "one can see"

<sup>67</sup> Sk.sh.: "both: it is" crossed out, omitted in a.o.d.

<sup>68</sup> A.o.d.: "man's" added

<sup>69</sup> Sk.sh.: "soul" retraced through a now illegible sh. symbol

<sup>70</sup> From this point the comparison is with Sk.tp. only

<sup>71</sup> Sk.sh.: "that" retraced to read "this"; Sk.tp.: "this" instead of "that"

<sup>72</sup> Sk.sh.: "will" inserted, then crossed out

<sup>73</sup> Sk.sh.: "knowledge see" written, then crossed out, "know" substituted

<sup>74</sup> Sk.sh.: "it is the" inserted; added in Sk.tp.

<sup>75</sup> Sk.sh.: "it is" crossed out, omitted in Sk.tp.

you see the object which is behind fact<sup>76</sup>, because present is the reflection of the past, and <sup>77</sup>future is the echo<sup>78</sup> of the present. And, therefore, if you have the knowledge of the present, then you will see what it will be<sup>79</sup> echo. Therefore, most necessary at it<sup>80</sup> is the knowledge of the present. But those who touch the depth of their knowledge of the present, they reach a stage where past and future for them are words. They have no importance; because they live in eternity, it is all present.

*Q.: Why does knowledge of the future give peace?*

A.: I do not mean by this the knowledge of tomorrow can [give]<sup>81</sup> a<sup>82</sup> peace. On the contrary, sometimes the knowledge of tomorrow gives unrest. Many cannot sleep because tomorrow keeps them awake. But that is not what I mean by the knowledge of future. I mean by the knowledge of future, the ultimate future. The knowledge of ultimate future has a power to take away all the worries and anxieties, and it gives one great peace.

*Q.: Will you [please]<sup>83</sup> explain the saying of Qur'an out of: The Way of Illumination ...<sup>84</sup> "after Muhammad the coming of another prophet is unnecessary."*

A.: It only means that there was a time when the prophets of God had to claim, had to say this<sup>85</sup>: I have borne the message; you must listen to it. That time had<sup>86</sup> passed. Muhammad came at the edge of that time. But prophetic mission never ends. It always has its place in the world. Only the method is<sup>87</sup> changed. No more there will be the true message proclaimed. But at the same time, everything speaks for itself. Does a diamond say that I am a diamond, buy me for one<sup>88</sup> thousand francs? You can look at the diamond; it, without speaking, says <sup>89</sup>it is a diamond. All that is true must prove to be true one day. The less said, the better it is. It is, therefore, that no more there will be a claim from the true side of<sup>90</sup> spiritual mission.

All such sentiments [as]<sup>91</sup> gratefulness, as gratitude, as love, as devotion, can they be put into words? By putting them into words only

<sup>76</sup> Sk.tp.: "fact" omitted

<sup>77</sup> Sk.tp.: "the" added

<sup>78</sup> Sk.tp.: "(re-)echo" instead of "echo"

<sup>79</sup> Sk.tp.: "will be the" instead of "it will be"

<sup>80</sup> Sk.tp.: "at it" omitted

<sup>81</sup> Sk.sh.: "be" written, then crossed out, "give" substituted

<sup>82</sup> Sk.tp.: "a" omitted

<sup>83</sup> Sk.sh.: "please" inserted

<sup>84</sup> Sk.sh.: dots indicating missing word(s); this is the title of a 1923 publication about the Sufi Order

<sup>85</sup> Sk.tp.: "that" instead of "this"

<sup>86</sup> Sk.tp.: "has" instead of "had"

<sup>87</sup> Sk.tp.: "has" instead of "is"

<sup>88</sup> Sk.tp.: "one" omitted

<sup>89</sup> Sk.tp.: "that" added

<sup>90</sup> Sk.tp.: "the" added

<sup>91</sup> Sk.sh.: "and" retraced to read "as"

limits<sup>92</sup> them. When they are small things, you can make big things out of them. Then only they can be<sup>93</sup> heard because they are small things. But if<sup>94</sup> there is a bigger<sup>95</sup> thing, you must make out<sup>96</sup> of it<sup>97</sup> a small thing; then only it can exist. Besides, if there was a person who wanted to play a king, he can go<sup>98</sup> in a country and stay in a grand palace, and dress gorgeously, and have all kingly [environment]<sup>99</sup> and say <sup>100</sup> here I am a king. For the very reason that he is not a king, his satisfaction is in the showing<sup>101</sup> of it. There is another man<sup>102</sup> who is the king himself, he is perhaps [walking]<sup>103</sup> simply; nobody<sup>104</sup> knows him; he is quite satisfied for the very factor that he is <sup>105</sup>king; what he is, he is. The same thing is with all things of the world. What is true does not need proclamation. What is not true, it will always show itself. The false, all that is false, shows itself; all that is true proves itself. That is the difference between false and true.

*Q.: Is the knowledge of the<sup>106</sup> future relative or absolute?*

A.: As I said, future means relative and absolute both. But what I am speaking about is<sup>107</sup> that future<sup>108</sup> can give<sup>109</sup> one peace as<sup>110</sup> the absolute.

*Q.: Is the world <sup>111</sup> just now<sup>112</sup> middle age or past it? Will you please tell us more about it?*

A.: It has not yet come to middle age. The world today is in its youth.

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<sup>92</sup> Sk.tp.: "you only limit" instead of "only limits"

<sup>93</sup> Sk.sh.: "they can be" crossed out, "they will be" substituted; Sk.tp.: "they will be"

<sup>94</sup> Sk.sh.: "if" retraced to read "when"; Sk.tp.: "when" instead of "if"

<sup>95</sup> Sk.tp.: "big" instead of "bigger"

<sup>96</sup> Sk.tp.: "out" omitted

<sup>97</sup> Sk.tp.: "of it" moved to after "thing"

<sup>98</sup> Sk.sh.: "come" added in lh., then "go" and "come" encircled; Sk.tp.: "come" instead of "go"

<sup>99</sup> Sk.sh.: "environment" inserted in lh. and retraced for clarity; Sk.tp.: "environments"

<sup>100</sup> Sk.sh.: "of" written, then crossed out, omitted in Sk.tp.

<sup>101</sup> Sk.sh.: "showing" retraced to read "show", "show" added in lh.; Sk.tp.: "show" instead of "showing"

<sup>102</sup> Sk.sh.: "(one)" added in lh.; Sk.tp.: "one" instead of "man"

<sup>103</sup> Sk.sh.: "working" retraced to read "walking"

<sup>104</sup> Sk.tp.: "no one" instead of "nobody"

<sup>105</sup> Sk.sh.: "the" inserted, added in Sk.tp.

<sup>106</sup> Sk.tp.: "the" omitted

<sup>107</sup> Sk.sh.: "is" crossed out, "of" added in lh., then both crossed out

<sup>108</sup> Sk.sh.: "he is that" added, then encircled with "that future"

<sup>109</sup> Sk.tp.: "which gives" instead of "can give"

<sup>110</sup> Sk.tp.: "is" instead of "as"

<sup>111</sup> Sk.sh.: "realizing" inserted

<sup>112</sup> Sk.sh.: "now" crossed out, "reach" substituted, then "in" inserted; Sk.tp.: "realizing" instead of "now"

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 Sunday 20<sup>th</sup> June 1926

### Address to *Cherags*

I would like to speak on the subject of the Indian point of view.

As you all know that<sup>1</sup> the Indian<sup>2</sup> Hindu religion is the most ancient of all religions known to the world; also, you know that people of India have<sup>3</sup> followed tradition as their sacred religion. They think<sup>4</sup> traditional, they have still kept their point of view which<sup>5</sup> was before ten thousand years.

The point of view of the Hindu about God is that every person has his own conception of God, and therefore every person is free to choose his own god. And the<sup>6</sup> idea of many gods and goddesses has come from the [same]<sup>7</sup> belief that<sup>8</sup> each one left the other alone to worship his own god. No doubt they were persecuted for this fault of theirs, and they were criticized, and some of them were convinced [that it was]<sup>9</sup> not so. But at the same time, that is the Hindu point of view of<sup>10</sup> God. It is, therefore, that all the Hindus of different creeds had the same religion with different gods, because each left the other alone with his god.

And now, coming to the point of view of<sup>11</sup> Hindus about the prophet. They considered the prophet, each one has taken from the main<sup>12</sup> of history his prophet, and the other one has not imposed his belief of a prophet upon the other. And, therefore, there are some who are called Vishnu *bhaktis*. There are others who are called Shiva *bhaktis*,<sup>13</sup> the devotees of Shiva. <sup>14</sup>There are others who are called Krishna *bhaktis*; they are <sup>15</sup>devotees of Krishna. And there are others who<sup>16</sup> are called Rama

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976

<sup>1</sup> A.o.d.: "that" omitted

<sup>2</sup> A.o.d.: "Indian" omitted

<sup>3</sup> Sk.sh.: "following" inserted

<sup>4</sup> Sk.sh.: "they being" added; a.o.d.: "being" instead of "they think"

<sup>5</sup> Sk.sh.: "has" written, then crossed out

<sup>6</sup> Sk.sh.: "their" added in lh.

<sup>7</sup> Sk.sh.: "sing" retraced to read "say", then "same" added in lh.; a.o.d.: "same"

<sup>8</sup> A.o.d.: "that" omitted

<sup>9</sup> Sk.sh.: "that it was" written through illegible sh. symbols

<sup>10</sup> Sk.sh.: "about" added; a.o.d.: "about" instead of "of"

<sup>11</sup> A.o.d.: "the" added

<sup>12</sup> Sk.sh.: "man" added in lh.; a.o.d.: "men" instead of "main"

<sup>13</sup> A.o.d.: "they are" added

<sup>14</sup> A.o.d.: "and" added

<sup>15</sup> A.o.d.: "the" added

<sup>16</sup> Sk.sh.: "there are others who" partially crossed out, two illegible sh. symbols added

bhaktis; they are<sup>17</sup>, they are the devotees of Rama. But do you think that the followers [of Rama]<sup>18</sup> they consider the followers of [Krishna, heathen]<sup>19</sup> or pagan? He thinks<sup>20</sup> his prophet is Rama<sup>21</sup>; my prophet is Krishna<sup>22</sup>. The followers of Shiva thinks<sup>23</sup> that<sup>24</sup> his prophet is Buddha<sup>25</sup>, my prophet is Shiva. By that he does not consider that the prophet of the other <sup>26</sup> is any less than mine. He never thinks about it. A<sup>27</sup> Krishna bhakti never thinks that a Shiva<sup>28</sup> was less because he is the prophet of another. He only thinks of the beautiful life of Krishna; he has before him Krishna's ideal and he leaves the follower of Shiva alone with his idea not taken for<sup>29</sup> prejudice, not<sup>30</sup> with criticism. He simply leaves him to his own ideal, having respect for his ideal at<sup>31</sup> the same way.

These [devotees]<sup>32</sup> and<sup>33</sup> different prophets never look down upon the other as the follower of some prophet who is less, who is smaller than the other. And at the same time who<sup>34</sup> is their prophet<sup>35</sup> there <sup>36</sup> his prophet is Rama, my prophet is Shiva<sup>37</sup> raise him so high then<sup>38</sup> that<sup>39</sup> no other prophet<sup>40</sup> is greater. Yet they do not look<sup>41</sup> with contempt and with the thought that he is lesser. And now coming to the worship. They have different ways of worship, and they leave every person to have their<sup>42</sup> own form<sup>43</sup> of worship. <sup>44</sup>Yet they call every form<sup>45</sup> of worship a worship; they have the same feeling for it; for another person's worship they have the same regard.

<sup>17</sup> A.o.d.: "they are," omitted

<sup>18</sup> Sk.sh.: "of Rama" inserted

<sup>19</sup> Sk.sh.: "Shiva" crossed out, "Krishna, heathen" substituted in lh.

<sup>20</sup> A.o.d.: "they think" instead of "he thinks"

<sup>21</sup> A.o.d.: "Krishna" instead of "Rama"

<sup>22</sup> Sk.sh.: "Krishna" in lh. retraced to read "Kris"-hna"; a.o.d.: "Rama" instead of "Krishna"

<sup>23</sup> Sk.sh.: an editorial mark inserted, followed by "the follower"; a.o.d.: "think" instead of "thinks"

<sup>24</sup> A.o.d.: "that" omitted

<sup>25</sup> Sk.sh.: "Buddha" crossed out; a.o.d.: "Rama" instead of "Buddha"

<sup>26</sup> Sk.sh.: "bhakti" inserted in lh.; added in a.o.d.

<sup>27</sup> A.o.d.: "a" omitted

<sup>28</sup> Sk.sh.: "bhakti" inserted in lh.; added in a.o.d.

<sup>29</sup> A.o.d.: "he has respect for each one's ideal, he does not look at it with" instead of "not taken for"

<sup>30</sup> A.o.d.: "not" omitted

<sup>31</sup> A.o.d.: "in" instead of "at"

<sup>32</sup> Sk.sh.: "devotees" retraced over a now illegible sh. symbol

<sup>33</sup> A.o.d.: "of" instead of "and"

<sup>34</sup> Sk.sh.: "who" crossed out, "whoever (lives)" inserted, encircled; a.o.d.: "whoever" instead of "who"

<sup>35</sup> Sk.sh.: "in their ideal" inserted

<sup>36</sup> A.o.d.: "they" instead of "there"

<sup>37</sup> Sk.sh.: "my prophet is Shiva" crossed out; a.o.d.: "his prophet is Rama, my prophet is Shiva" omitted

<sup>38</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>39</sup> A.o.d.: "nothing could be greater, that nothing else" added

<sup>40</sup> Sk.sh.: "nothing else" added

<sup>41</sup> Sk.sh.: "at another one" added; a.o.d.: "at another" added

<sup>42</sup> A.o.d.: "his" instead of "their"

<sup>43</sup> Sk.sh.: "way" in lh. added; a.o.d.: "way" instead of "form"

<sup>44</sup> A.o.d.: "and" added

<sup>45</sup> Sk.sh.: "all different" added; a.o.d.: "all different forms" instead of "every form"

There is never a dispute about the differences<sup>46</sup> of worship among Hindus. There are forms of worship where a<sup>47</sup> Hindu has put Krishna's statue in the<sup>48</sup> cradle, and the women are swinging that cradle, and the men are standing there in all reverence. One might think the race of Hindus so old, so thoughtful, so philosophical, such meditative people with ancient sciences with them. Are they on that level, standing before the doll Krishna who is swinging in the cradle, men and women both in reverence and worship? And if you saw their faces beaming with light and<sup>49</sup> devotion, there is no thought that we are playing<sup>50</sup> it. There is an homage<sup>51</sup>, devotion.

The women are singing lullabies to Krishna with simple stories of Rama, which I have been<sup>52</sup>, have been told before them for thousands of years. They content themselves<sup>53</sup>, one might think, with all their wisdom and philosophy and [deep]<sup>54</sup> understanding of life, <sup>55</sup>insight into psychology. How can they stand childlike things like this? And<sup>56</sup> at the same time it is only tolerance for mankind and respect for your<sup>57</sup> conception. Out of their tolerance and respect, they adhere to any form accepted by a community, and benefit by that form, using it to the right purpose. The swinging Krishna for them is a recreation, a beautiful picture. But at<sup>58</sup> the heart of those evolved, the real Krishna is there. They are enjoying the <sup>59</sup> songs and worship even more than the simple ones who are attending the worship of Krishna.

And it is wonderful to see the great tolerance the Hindu worshipper has for<sup>60</sup> general conception of religion. Inside<sup>61</sup> that, there<sup>62</sup> for a Hindu it is not only a worship, a certain form of worship is the only prayer [for]<sup>63</sup> him, <sup>64</sup>morning till evening is a prayer<sup>65</sup>. When in the morning he goes to bathe at<sup>66</sup> river, in the running water, he offers prayer to the water, prayer to the

<sup>46</sup> A.o.d.: "different forms" instead of "differences"

<sup>47</sup> A.o.d.: "the" instead of "a"

<sup>48</sup> A.o.d.: "a little" instead of "the"

<sup>49</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "in sincere" instead of "and"

<sup>50</sup> Sk.sh.: "that" inserted, then crossed out

<sup>51</sup> Sk.sh.: "homage" added in lh. then crossed out; "earnest" in lh. substituted; a.o.d.: "earnest" instead of "homage"

<sup>52</sup> Sk.sh.: "I have been" crossed out, omitted in a.o.d.

<sup>53</sup> Sk.sh.: "themselves" written over a blank

<sup>54</sup> Sk.sh.: "deep" added over dotted line

<sup>55</sup> A.o.d.: "and" added

<sup>56</sup> A.o.d.: "and" omitted

<sup>57</sup> Sk.sh.: "man's" added in lh.; a.o.d.: "man's" instead of "your"

<sup>58</sup> A.o.d.: "in" instead of "at"

<sup>59</sup> A.o.d.: "religious" added

<sup>60</sup> A.o.d.: "a" added

<sup>61</sup> A.o.d.: "besides" instead of "inside"

<sup>62</sup> Sk.sh.: "there" crossed out, omitted in a.o.d.

<sup>63</sup> Sk.sh.: an indecipherable symbol; a.o.d.: "for"

<sup>64</sup> A.o.d.: "so he performs prayers from" added

<sup>65</sup> A.o.d.: "is a prayer" omitted

<sup>66</sup> A.o.d.: "in the" instead of "at"

sun, prayer to God. Then he has his breathing exercises at<sup>67</sup> [*pranayana*]<sup>68</sup>, in that it is prayer. And when he comes home and has a<sup>69</sup> dinner, then that dinner is <sup>70</sup>prayer for him also. He wears special clothes for dinner because it is prayerful to partake of the food God has created for man. He does not eat<sup>71</sup> in order to satisfy his hunger or because it is of<sup>72</sup> necessity, he eats because he is worshipping in eating. And when there are little parties [of]<sup>73</sup> five [or]<sup>74</sup> six, ten, or twenty Brahmins eating together, then each one recites a sacred chant. And that is their entertainment. That is religion again. When a person is alone eating, then he is in religion, and when he is eating together with others, then also there is religion.

And then he goes to <sup>75</sup>business. And before going to his business, he will<sup>76</sup> go to <sup>77</sup>temple and greet and take the blessing of God and think of the prophet, and then goes to his work. When he goes to his work with that thought, all day long he has that thought<sup>78</sup>. And after the work, when he is [back home]<sup>79</sup> then his first thought is to go back<sup>80</sup> to the temple<sup>81</sup>. When at home he comes, then with the dinner he has a worship. So that shows that he lives in worshipful attitude. All day long his thought is worship [of]<sup>82</sup> God. Everything one<sup>83</sup> does is <sup>84</sup>worship. Businessman, scientist, <sup>85</sup>philosopher, mystic by<sup>86</sup> his<sup>87</sup> own way, and yet he is so tolerant that his way might<sup>88</sup> be<sup>89</sup> the highest way of worship, <sup>90</sup>he sees<sup>91</sup> a simple man<sup>92</sup> [and]<sup>93</sup> regards it so delicately, <sup>94</sup>thoughtfully, <sup>95</sup>never shows in thought,

<sup>67</sup> Sk.sh.: "at" crossed out, omitted in a.o.d.

<sup>68</sup> Sk.sh.: "pranay's" written, followed by a blank or pause; a.o.d.: "pranayana"

<sup>69</sup> A.o.d.: "his" instead of "a"

<sup>70</sup> A.o.d.: "a" added

<sup>71</sup> A.o.d.: "because" added

<sup>72</sup> A.o.d.: "a" instead of "of"

<sup>73</sup> Sk.sh.: "or" retraced to read "of"

<sup>74</sup> Sk.sh.: "or" in lh. written over an illegible symbol

<sup>75</sup> Sk.sh.: "his" inserted, added in a.o.d.

<sup>76</sup> A.o.d.: "the first thing he will do is" instead of "he will"

<sup>77</sup> A.o.d.: "his" added

<sup>78</sup> Sk.sh.: "in his mind" inserted, added in a.o.d.

<sup>79</sup> Sk.sh.: reverse order of "home back" indicated; a.o.d.: "back home" instead of "home back"

<sup>80</sup> Sk.sh.: "back" crossed out, omitted in a.o.d.

<sup>81</sup> A.o.d.: "and worship God" added

<sup>82</sup> Sk.sh.: "to" retraced to read "of" in lh

<sup>83</sup> Sk.sh.: "one" retraced to read "he"; a.o.d.: "he"

<sup>84</sup> Sk.sh.: "a" inserted, added in a.o.d.

<sup>85</sup> Sk.sh.: "thinker" inserted, added in a.o.d.

<sup>86</sup> Sk.sh.: "by" retraced to read "in"

<sup>87</sup> A.o.d.: "all have their" instead of "by his"

<sup>88</sup> Sk.sh.: "might" parenthesized, "may" substituted; a.o.d.: "may"

<sup>89</sup> A.o.d.: "the best way and" added

<sup>90</sup> A.o.d.: "and" added

<sup>91</sup> Sk.sh.: "looks at" inserted; a.o.d.: "looks at" instead of "sees"

<sup>92</sup> A.o.d.: "who has a different way of worship" added

<sup>93</sup> Sk.sh.: "of" retraced to read "and"

<sup>94</sup> A.o.d.: "and" added

<sup>95</sup> A.o.d.: "that he" added

speech or word that it<sup>96</sup> is a simple way<sup>97</sup> of worship. Because he is deep, he sees in everything a depth. He never thinks that it is simple.

And now, coming to the idea of <sup>98</sup>Hindus <sup>99</sup>meditation. No doubt, meditation is the<sup>100</sup> highest [religion]<sup>101</sup>, and anyone who has through religion reached a point when he should meditate, he meditates. But at the same time he keeps the external form just the same. He never thinks that<sup>102</sup> I am too much evolved to observe the ordinary forms. And it is that simplicity which helps them to evolve to<sup>103</sup> reach the highest realization.

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*Q.:* <sup>104</sup>In London we have <sup>105</sup>classes of comparative religion. In Hindu religion<sup>106</sup> it was suggested that it was possibly not your wish that Sufism should be confused with any other religions<sup>107</sup>. I said that I understood that you wished [us]<sup>108</sup> to understand the other religion and not confuse [it]<sup>109</sup> with the Sufi Movement [rather deep in philosophy, because it would confuse those who have not grasped the thinking<sup>110</sup> of the Sufi message. Have the<sup>111</sup> Cherags and Cheragas to understand the other religions today as we have the six candles.]<sup>112</sup>

*A.:* But<sup>113</sup> further I would like to say on this point that our mission in the world is to bring about the understanding of one religion to the followers of other religions. Therefore, it is necessary for us to become acquainted with <sup>114</sup>different religions. But at the same time we should not <sup>115</sup> become acquainted with different religion at the way<sup>116</sup> as a student at<sup>117</sup> the university becomes acquainted<sup>118</sup>. <sup>119</sup>I happened to see a professor in Switzerland,

<sup>96</sup> A.o.d.: "the other" instead of "it"

<sup>97</sup> Sk.sh.: "form" added in lh.

<sup>98</sup> A.o.d.: "the" added

<sup>99</sup> A.o.d.: "on" added

<sup>100</sup> A.o.d.: "their" instead of "the"

<sup>101</sup> Sk.sh.: "religion" written through dashes indicating lost word(s)

<sup>102</sup> A.o.d.: "that" omitted

<sup>103</sup> Sk.sh.: "to" retraced to read "and"; a.o.d.: "and" instead of "to"

<sup>104</sup> A.o.d.: "Do you wish your Cherags to know about other religions?" added

<sup>105</sup> Sk.sh.: "some" inserted

<sup>106</sup> A.o.d.: "and" instead of "in Hindu religion"

<sup>107</sup> Sk.tp.: "religion" instead of "religions"

<sup>108</sup> Sk.sh.: "us" added, and in Sk.tp.

<sup>109</sup> A.o.d.: "it" added

<sup>110</sup> Sk.tp.: "teachings" instead of "thinking"

<sup>111</sup> Sk.sh.: a dotted line indicating missing word(s) instead of "have the"

<sup>112</sup> Sk.sh.: "rather deep . . . six candles" added in the margin, and in a.o.d. with footnoted changes

<sup>113</sup> A.o.d.: "But" omitted

<sup>114</sup> A.o.d.: "the" added

<sup>115</sup> Sk.sh.: "be" written, then crossed out

<sup>116</sup> Sk.sh.: an editorial mark inserted before "at", "at the way" crossed out; a.o.d.: "in the same way"

<sup>117</sup> A.o.d.: "of theology would be in" instead of "at"

<sup>118</sup> A.o.d.: "becomes acquainted" omitted

<sup>119</sup> A.o.d.: "the other day" added



a professor who had<sup>120</sup> been studying<sup>121</sup> theology. And he goes<sup>122</sup> to see me and said I<sup>123</sup> would like to know very much, to know<sup>124</sup> the difference between the Hindu and Buddhist idea and where do you differ from this. I said, our work is to find out where we unite, <sup>125</sup>that which divides is not true. What<sup>126</sup> unites is truth<sup>127</sup>. When we are seeking for truth, we should not be looking<sup>128</sup> for things that divide, but for things which unite us. He said, we have a different point of view at <sup>129</sup> university. We are told not to look<sup>130</sup>, study these religions with interest<sup>131</sup>. I said, if you are neutral to your friend, <sup>132</sup>you will never understand him all your life. You may live together for years; you will never understand<sup>133</sup>. It is only sympathy that will make you understand the<sup>134</sup> friend. And it is by sympathy that you will understand the religion of the other. Therefore, very often it proves to be futile to study religion [with]<sup>135</sup> neutral point of view. And for us, specially<sup>136</sup> for Cherags, workers of Universal Worship, it is most necessary to acquaint ourselves with religion, but not with their differences. We must acquaint ourselves<sup>137</sup> with the different religions, with the good points of religions, and those points we must bring before the world, because they all come from one source. And, therefore, by doing this we are serving the message, which is meant to interpret all different religions in the realm of divine wisdom.

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<sup>120</sup> Sk.sh.: "has" added; a.o.d.: "has" instead of "had"

<sup>121</sup> A.o.d.: "at the university specially" added

<sup>122</sup> A.o.d.: "comes" instead of "goes"

<sup>123</sup> A.o.d.: "he" instead of "I"

<sup>124</sup> A.o.d.: "to know" omitted

<sup>125</sup> A.o.d.: "not where we differ because" added

<sup>126</sup> Sk.sh.: "that which" added in lh.; a.o.d.: "and that which" instead of "what"

<sup>127</sup> Sk.sh.: "ultimate truth" added in lh.; a.o.d.: "ultimate truth"

<sup>128</sup> Sk.sh.: "seek for" added in lh.

<sup>129</sup> Sk.sh.: "the" inserted in lh., added in a.o.d.

<sup>130</sup> Sk.sh.: "look" crossed out, "learn" added; a.o.d.: "look" omitted

<sup>131</sup> A.o.d.: "but we must be neutral in studying these religions" added

<sup>132</sup> A.o.d.: "to your neighbour" added

<sup>133</sup> A.o.d.: "as long as you are neutral there is a wall between you and the other person" added

<sup>134</sup> A.o.d.: "your" instead of "the"

<sup>135</sup> Sk.sh.: "the" retraced to read "with"

<sup>136</sup> Hq.bk.: "especially" instead of "specially"

<sup>137</sup> A.o.d.: "with religion, but not with their differences. We must acquaint ourselves" omitted

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 Sunday 20<sup>th</sup> June 1926

### Sunday Public Lecture—Interest and Indifference<sup>1</sup>

I would like to speak this afternoon on the subject of interest and indifference.

Very often spiritual people speak about indifference, giving preference to indifference; and many who have not reached that stage begin to wonder if interest is preferable, or if indifference is preferable to interest. And very often people lose their interest because they think in principle indifference is the best thing. But in reality it is a subject that one must study; what is gained by interest and what is accomplished by indifference. By the interest all there<sup>2</sup> is there is to be gained, and by indifference, all there is is to be lost. And one must first find out if one wants to gain or lose. If one<sup>3</sup> is hungering after gain, he must have interest. But if one<sup>4</sup> feels a relief in losing, he must have indifference. In other words, either keep your coins locked in the safe or throw them away and feel relieved. Both things are nice, it is only as we wish.

Interest can be divided into four parts. The first [interest]<sup>5</sup> is the interest for the self. If a person is not interested in anybody or anything, he is certainly interested in himself. No person is loveless. When a person boasts himself<sup>6</sup> that I love no one, then you must be sure that he loves himself. The love must be used somewhere; it can be just [as]<sup>7</sup> well be used upon oneself.

And then there is the interest in another. It has a different character again because it is chiefly based upon sacrifice. The third interest is <sup>8</sup> a science or art, or in the attaining<sup>9</sup> of a material object, wealth or power, or possession<sup>10</sup>. This interest has nothing to do with the person; it is for something which is to be gained that needs sacrifice also. And the fourth interest is the interest in spiritual things. That again brings one to the interest

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.hw.: a handwritten text by Kismet Stam

<sup>1</sup> Sk.sh.: "Social Gatheka 33" added, then "33" crossed out; "indifference" and "interest" written; "Vai-ragya Interest & Indifference" added

<sup>2</sup> Sk.sh.: "that" added and encircled; a.o.d.: "that" instead of "there"

<sup>3</sup> Sk.tp.: "a person" instead of "one"

<sup>4</sup> Sk.tp.: "he" instead of "one"

<sup>5</sup> Sk.sh.: "all" retraced to read "interest"; a.o.d.: "interest"

<sup>6</sup> A.o.d.: "himself" omitted

<sup>7</sup> Sk.sh.: "rose" retraced to read "as"

<sup>8</sup> Sk.sh.: "in" inserted, added in a.o.d.

<sup>9</sup> Sk.sh.: "attaining" retraced to read "obtaining"

<sup>10</sup> Km.hw.: "position" instead of "possession"

in oneself, but that is the higher self-interest. The first selfishness is the lowest selfishness, the other is the higher selfishness. And when we come into<sup>11</sup> indifference, this<sup>12</sup> can be divided into four classes also. Indifference to oneself<sup>13</sup>: well, I do not<sup>14</sup> care whether I eat or I<sup>15</sup> do not<sup>16</sup> eat, or how I look like. I do not care<sup>17</sup>. I do not<sup>18</sup> care what people say. I am not interested in myself; I have something else in my thought. That is one indifference. And<sup>19</sup> the other<sup>20</sup> indifference is in<sup>21</sup> a person or in<sup>22</sup> persons. You do not<sup>23</sup> mind<sup>24</sup> they live or die, you do not<sup>25</sup> mind what happens to them, <sup>26</sup>if they love you or hate you; what does it matter<sup>27</sup> when a person says belief for<sup>28</sup> <sup>29</sup> if you are profited<sup>30</sup> them or not profited by them. If they are happy or unhappy, it is just as well.

And the third aspect of indifference is: what do I care if<sup>31</sup> I am rich or poor. If my rank is high or low, <sup>32</sup>if I am<sup>33</sup> this thing or that thing in the world<sup>34</sup>, I am quite indifferent to it. Then there is a fourth kind of indifference: what does it matter if I pray or <sup>35</sup>not pray, if at<sup>36</sup> the hereafter<sup>37</sup> it is good or bad. What does [it matter]<sup>38</sup> if I <sup>39</sup>received [in]<sup>40</sup> paradise or \_\_  
\_\_<sup>41</sup>, it matters little. That is the fourth indifference. And remember that the people we see in everyday life, each one has one or the other, either interest

<sup>11</sup> Sk.sh.: "into" crossed out; a.o.d.: "to" instead of "into"

<sup>12</sup> Km.hw.: "that" instead of "this"

<sup>13</sup> A.o.d.: "when a person says, oh" added

<sup>14</sup> Sk.sh.: "don't" added in lh.

<sup>15</sup> Km.hw.: "I" omitted

<sup>16</sup> Sk.sh.: "don't" added in lh.

<sup>17</sup> Sk.sh.: "I do not care" parenthesized, omitted in Sk.tp.

<sup>18</sup> Sk.sh.: "don't" added in lh.

<sup>19</sup> A.o.d.: "and" omitted

<sup>20</sup> Sk.tp.: "next" instead of "other"

<sup>21</sup> Sk.tp.: "to" instead of "in"

<sup>22</sup> Ibid

<sup>23</sup> Sk.sh.: "don't" added in lh.

<sup>24</sup> Sk.sh.: "whether" inserted, and in Sk.tp., omitted in Km.hw.

<sup>25</sup> Sk.sh.: "don't" in lh. inserted

<sup>26</sup> A.o.d.: "you do not mind" instead of "for"

<sup>27</sup> Sk.sh.: an editorial mark inserted

<sup>28</sup> Sk.sh.: "when a person says belief for" parenthesized, omitted in a.o.d.

<sup>29</sup> Sk.sh.: "you do not mind" inserted, then "don't" added; a.o.d.: "you do not mind" added

<sup>30</sup> Sk.sh.: "by" inserted, added in a.o.d.

<sup>31</sup> Sk.tp.: "whether" instead of "if"

<sup>32</sup> Sk.sh.: an editorial mark inserted

<sup>33</sup> A.o.d.: "gain" instead of "am"

<sup>34</sup> Sk.sh.: "if I . . . the world" parenthesized; Km.hw.: "of the world or that thing" instead of "or that . . . the world"

<sup>35</sup> Sk.tp.: "do" added

<sup>36</sup> A.o.d.: "in" instead of "at"

<sup>37</sup> Sk.sh.: an editorial mark inserted

<sup>38</sup> Sk.sh.: "who knows" added in lh to "what does"; a.o.d.: "it matter" added

<sup>39</sup> Sk.sh.: "was" added; a.o.d.: "am" added

<sup>40</sup> Sk.sh.: "a" written, then crossed out "in" substituted

<sup>41</sup> Sk.sh.: three strokes indicating missing word(s); a.o.d.: "not, or if paradise is lost or not" added

or indifference. Either indifference in<sup>42</sup> these four things which I have said, or interest<sup>43</sup> with the four aspects I have mentioned just now.

And<sup>44</sup> one might ask which is desirable and which is undesirable? I say all that is natural is desirable, and<sup>45</sup> all that is unnatural is undesirable. When you are interested [in]<sup>46</sup> something and say I do not<sup>47</sup> want [to interest myself in it]<sup>48</sup>, <sup>49</sup>I am taking<sup>50</sup> captive by this<sup>51</sup>. Although I am drawn by it, <sup>52</sup> I am attracted <sup>53</sup>by it; that is not right. Or when a person feels that<sup>54</sup> I must look after myself, I must<sup>55</sup>, I must <sup>56</sup> feed myself, I must<sup>57</sup>, I must clothe myself; I must look as nice as I can. I must live as nicely as I should <sup>58</sup> and<sup>59</sup> say but in principle it is not good <sup>60</sup>to pay attention to oneself<sup>61</sup>, that is wrong.

When a person says all earthly things are unimportant, of no value compared to the spiritual principle, we must not take notice of them, we must think otherwise. Yet<sup>62</sup> he is attracted to the<sup>63</sup> things of the earth<sup>64</sup>; he must not do it. His indifference<sup>65</sup> is preferable than<sup>66</sup> his interest<sup>67</sup>. One, he<sup>68</sup> evolves<sup>69</sup> as naturally one evolves, and<sup>70</sup> one must not<sup>71</sup>, not think that<sup>72</sup> because it is in principle greater, better<sup>73</sup> to be <sup>74</sup>without interest for the<sup>75</sup>

<sup>42</sup> Sk.tp.: "to" instead of "in"

<sup>43</sup> A.o.d.: "in connection" added

<sup>44</sup> Sk.tp.: "and" omitted

<sup>45</sup> Ibid

<sup>46</sup> Sk.sh.: "upon" retraced to read "in"; a.o.d.: "in"

<sup>47</sup> Sk.sh.: "don't" added in lh.

<sup>48</sup> Sk.sh., Sk.tp.: "to interest myself in it" added; Km.hw.: "to interest, I do not like to take interest" added

<sup>49</sup> Sk.tp.: "although" added

<sup>50</sup> Sk.sh.: "taken" added in lh.; a.o.d.: "taken"

<sup>51</sup> Sk.tp.: "it" instead of "this"; Km.hw.: "I am . . . by this" omitted

<sup>52</sup> Sk.sh.: "I am tempted" inserted; Sk.tp.: "tempted by it"; Km.hw.: "I am tempted by it" added

<sup>53</sup> Sk.sh.: "to" inserted in lh., then encircled with "by"; a.o.d.: "to" instead of "by"

<sup>54</sup> Sk.tp.: "that" omitted

<sup>55</sup> Sk.sh.: "I must" crossed out

<sup>56</sup> Sk.sh.: "feed" in lh. written over a blank

<sup>57</sup> Sk.sh.: "I must" crossed out; a.o.d.: "I must feed myself" instead of "I must . . . I must"

<sup>58</sup> Sk.tp.: "if there is that inclination then to"; Km.hw.: "if he has that inclination then to" added

<sup>59</sup> Sk.sh.: "and" parenthesized; a.o.d.: "and" omitted

<sup>60</sup> Sk.sh.: "then not" inserted in lh.; Sk.tp.: "then not" added

<sup>61</sup> Km.hw.: "myself" instead of "oneself"

<sup>62</sup> Sk.sh.: "yet" crossed out; Sk.tp.: "and yet" instead of "yet"

<sup>63</sup> Km.hw.: "the" omitted

<sup>64</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "inwardly wishing for it"; Km.hw.: "inwardly wishing for them" added

<sup>65</sup> Sk.sh.: "indifference" written, "interest" added in lh.; a.o.d.: "interest" instead of "indifference"

<sup>66</sup> Sk.sh.: "it is" added in lh.; Sk.tp.: "to" instead of "than"

<sup>67</sup> Sk.sh.: "indifference" added in lh.; a.o.d.: "indifference" instead of "interest"

<sup>68</sup> Sk.sh.: "he" retraced to read "must"; a.o.d.: "must" instead of "he"

<sup>69</sup> A.o.d.: "evolve" instead of "evolves"

<sup>70</sup> Sk.tp.: "and" omitted

<sup>71</sup> A.o.d.: "not" omitted

<sup>72</sup> Sk.tp.: "that" omitted

<sup>73</sup> Sk.tp.: "better, greater" instead of "greater, better"

<sup>74</sup> Sk.tp.: "indifferent to" added, "without interest for" parenthesized

<sup>75</sup> Km.hw.: "bad to have interest to" instead of "greater, better . . . interest for the"

things of the world<sup>76</sup>; that is not right. But if by nature he is<sup>77</sup> indifferent, <sup>78</sup>even if the whole world said you are indifferent, it does not matter. He<sup>79</sup> says<sup>80</sup> I am indifferent to your opinion too.

Often people say that<sup>81</sup> by indifference I mean it is a philosophy; it is the yogis, ascetics, adepts, mystics who say that indifference gives a great power. But I must add that interest gives a great power, too. The whole manifestation is the phenomenon of interest. All that we see in this world of art and science—the new inventions, beautiful houses<sup>82</sup>, things of art and of science<sup>83</sup>, and all this world that man has made—where has it come and from what has it come? It has <sup>84</sup>come from the power of interest. The power of interest is behind it, and it is that power which has enabled man and created<sup>85</sup> it.

And when we go still further, it is the interest of the creator which has made this creation. Even the creator would not have been able to create if there had not been interest; it is the power of interest of the creator which has [made]<sup>86</sup> it. <sup>87</sup>The whole creation and all<sup>88</sup> in it is the product of the creator's interest. The creator as a spirit, <sup>89</sup>as <sup>90</sup>human being or <sup>91</sup>living being. It is the interest of the bird to build his nest, and so it is the interest of man to make all that he makes.

And imagine if man did not have this faculty of taking interest, the world would have never<sup>92</sup> evolved. Therefore, the secret of manifestation and <sup>93</sup>mystery of evolution is to be found in the<sup>94</sup> interest. But at the same time I do not deny the power of indifference. The power of indifference is greater still if the indifference is of course artificially<sup>95</sup> one. <sup>96</sup>When a person follows the principle indifference by saying it is a good thing, it is a<sup>97</sup> principle, then it is no virtue. Besides that<sup>98</sup>, there is no power. Because

<sup>76</sup> Sk.sh.: an indecipherable sh. symbol followed by a blank; Sk.tp.: "I must lose my interest"; Km.hw.: "so I must lose my interest" added

<sup>77</sup> Sk.sh.: "one" added in lh.; Sk.tp.: "one is" instead of "he is"

<sup>78</sup> Sk.tp.: "one may just as well be indifferent"; Km.hw.: "it is just as well to be indifferent" added

<sup>79</sup> Sk.tp.: "that person" instead of "he"

<sup>80</sup> Km.hw.: "will say" instead of "says"

<sup>81</sup> Sk.tp.: "that" omitted

<sup>82</sup> Sk.tp.: "houses" omitted

<sup>83</sup> Sk.tp.: "beautiful houses" added

<sup>84</sup> Sk.sh.: "it" written, then crossed out

<sup>85</sup> A.o.d.: "to create" instead of "and created"

<sup>86</sup> Sk.sh.: "matched" retraced to read "made"

<sup>87</sup> Km.hw.: "so that all" added

<sup>88</sup> Sk.tp.: "every project" instead of "and all"

<sup>89</sup> A.o.d.: "or the creator" added

<sup>90</sup> Sk.sh.: "as" added; Sk.tp.: "a" added

<sup>91</sup> Sk.sh., Km.hw.: "as" inserted; Sk.tp.: "as a" added

<sup>92</sup> Sk.tp.: "never have" instead of "have never"

<sup>93</sup> Sk.tp.: "the" added

<sup>94</sup> Sk.tp.: "the" omitted

<sup>95</sup> Sk.tp.: "an artificial" Km.hw.: "not artificial" instead of "of course artificially"

<sup>96</sup> Sk.sh.: "if" in lh. inserted, "when" parenthesized; Km.hw.: "if" instead of "when"

<sup>97</sup> Sk.sh.: "good" inserted; a.o.d.: "thing, it is a" omitted

<sup>98</sup> Km.hw.: "then" instead of "that"

man is captive, on one side he is drawn by interest and on the<sup>99</sup> other side he wants to show indifference. Therefore, it is wrong on his part; he neither accomplishes something by the power of interest, nor he gains<sup>100</sup> the benefit that can be derived from indifference.

And now from the point of view of metaphysics. I should like to explain why is the power of indifference greater than the power of interest. Because the<sup>101</sup> motive has a power and motive limits a power. Man is endowed by his birth with much greater power than he ever imagines, and it is motive that makes this power limited. Any motive, every motive, and yet it is the motive<sup>102</sup> that gives man power to accomplish it. If there were no motive<sup>103</sup>, no power to accomplish it. But when you compare with<sup>104</sup> the original power of man it, and with<sup>105</sup> the power of<sup>106</sup> motive, <sup>107</sup>it is a<sup>108</sup> difference like<sup>109</sup> ocean and a<sup>110</sup> drop. The motive makes the power as in<sup>111</sup> drop. Without a<sup>112</sup> motive the power of the soul is like an<sup>113</sup> ocean. But at the same time, that ocean-like <sup>114</sup>is without use<sup>115</sup>; as soon as you want to use it <sup>116</sup>for a purpose, it becomes less.

And<sup>117</sup> now going<sup>118</sup> to indifference. Indifference releases that limitation automatically. With indifference a limitation is [released]<sup>119</sup>; it is broken and the power unconsciously becomes greater. Even you will see in worldly things, there are people who run after money and there are people after whom money runs. I do not mean that they are spiritual people. Sometimes they themselves do not<sup>120</sup> know it. There are some worshippers of beauty. There are others before them<sup>121</sup> beauty worships. There are some who wish to hold power, a little power that they can get. And there are others on whom power is pouring; they do not<sup>122</sup> want it. We have so many

<sup>99</sup> Sk.sh.: "the" crossed out, then restored

<sup>100</sup> Sk.tp.: "does he gain" instead of "he gains"

<sup>101</sup> Sk.tp.: "the" omitted

<sup>102</sup> Sk.sh.: "motive" retraced to read "motivity"

<sup>103</sup> A.o.d.: "there would be" added

<sup>104</sup> A.o.d.: "with" omitted

<sup>105</sup> Sk.tp.: "and" instead of "it, and with"; Km.hw.: "and it" omitted

<sup>106</sup> Sk.tp.: "that one finds by" instead of "of"

<sup>107</sup> A.o.d.: "one will find" added

<sup>108</sup> A.o.d.: "just like the" instead of "a"

<sup>109</sup> A.o.d.: "between the" instead of "like"

<sup>110</sup> Km.hw.: "the" instead of "a"

<sup>111</sup> A.o.d.: "a" instead of "in"

<sup>112</sup> Km.hw.: "the" instead of "a"

<sup>113</sup> Sk.sh.: "as the" added; Km.hw.: "as the" instead of "like an"

<sup>114</sup> Sk.sh.: "power is of no use" inserted

<sup>115</sup> A.o.d.: "power is of no use" instead of "is without use"

<sup>116</sup> Sk.sh.: "it is used" added in lh.; Sk.tp.: "if the power is there without a motive, it is not used"; Km.hw.: "it is there without a motive, if it is not used" added

<sup>117</sup> Sk.tp.: "and" omitted

<sup>118</sup> A.o.d.: "coming" instead of "going"

<sup>119</sup> Sk.sh.: "releases" written in lh., "released" inserted; a.o.d.: "released" instead of "releases"

<sup>120</sup> Sk.sh.: "don't" added

<sup>121</sup> Sk.tp.: "whom" instead of "them"

<sup>122</sup> Sk.sh.: "don't" added

examples in this world to see how interest often limits man's power and indifference makes it greater. But at the same time indifference must not be practised, unless it naturally springs from your heart.

There is a saying in the Hindi language that interest makes kings, but indifference makes emperors. And<sup>123</sup> there is a story of a great sage who lived near Delhi. One day, Emperor Akbar, hearing his name, wanted to go and pay his homage. This sage was sitting on a rock with his legs stretched and arms folded. The emperor had Bebel, his wise prime minister<sup>124</sup>. The prime minister did not like the way the emperor was received by this sage, for the sage knew that [this]<sup>125</sup> was an emperor, and he remained at<sup>126</sup> same position as<sup>127</sup> he was sitting. So Bebel, in sarcasm, asked the sage <sup>128</sup> since how long have you been sitting this way? In order to make it look nice <sup>129</sup> to<sup>130</sup> the king<sup>131</sup> that he is accustomed to sit in this way, perhaps<sup>132</sup> he is sitting so for<sup>133</sup>. What<sup>134</sup> the answer of the sage was<sup>135</sup>? Since I have taken my hands backwards. That means as long as hands were forward, in need, my legs were standing up. But since my hands are like this, my legs are stretched; it does not matter if <sup>136</sup>king comes or <sup>137</sup>emperor comes, <sup>138</sup>it does not matter<sup>139</sup>. In other words, as long as I had interest, my legs were in order. That I had<sup>140</sup> I have<sup>141</sup> no interest any [more]<sup>142</sup>; I sit in any way <sup>143</sup>I like to sit. Every person comes to the sage, what he is, is regardless; that is the indifference of the sages.

But now I should like to explain how this indifference comes to them, how is it practised. There comes a day in the life of a person, sooner or later, the day when he no more thinks upon<sup>144</sup> himself. How I eat, how I am clothed, or how <sup>145</sup>live, or<sup>146</sup> how anybody treats me, does anybody love

<sup>123</sup> Sk.tp.: "and" omitted

<sup>124</sup> Sk.tp.: "with him" added

<sup>125</sup> Sk.sh.: "the" written, "this" added in lh.; Sk.tp.: "he" instead of "this"

<sup>126</sup> A.o.d.: "in the" instead of "at"

<sup>127</sup> Sk.tp.: "in which" instead of "as"

<sup>128</sup> Sk.sh.: "what was" written, then crossed out

<sup>129</sup> Sk.sh.: "before the" inserted

<sup>130</sup> Km.hw.: "before" instead of "to"

<sup>131</sup> Sk.tp.: "emperor to think" instead of "king"

<sup>132</sup> Sk.tp.: "that is why" added

<sup>133</sup> Sk.sh.: "so" parenthesized, then "for" crossed out; Sk.tp.: "for" omitted

<sup>134</sup> Km.hw.: "perhaps he is ... for. What" omitted

<sup>135</sup> Sk.tp.: "was" moved to after "what"

<sup>136</sup> Sk.tp.: "a" added

<sup>137</sup> Sk.tp.: "the" added

<sup>138</sup> Sk.tp.: "who comes" added

<sup>139</sup> Km.hw.: "who comes" added

<sup>140</sup> Sk.sh.: "I had" crossed out; Km.hw.: "that I had" omitted; Sk.tp.: "since the time" instead of "that I had"

<sup>141</sup> Km.hw.: "the time I had" instead of "I have"

<sup>142</sup> Sk.sh.: "more" written through a now illegible sh. symbol

<sup>143</sup> Sk.tp.: "that" added

<sup>144</sup> Sk.sh.: "upon" retraced to read "about", then "also" added; a.o.d.: "about" instead of "upon"

<sup>145</sup> A.o.d.: "I" added

<sup>146</sup> Km.hw.: "or" omitted

me or<sup>147</sup> hate me? Every thought that is<sup>148</sup> concerns<sup>149</sup> with oneself<sup>150</sup> goes away; there comes that<sup>151</sup> time<sup>152</sup>. And it is a blessed day when this comes to man. It is<sup>153</sup> that day that his soul begins to live, to live independently, to live independently of fear. Life<sup>154</sup> then [lives more than]<sup>155</sup> it has ever lived. As long as man is bound to the thought<sup>156</sup>, I am treated badly or wrongly, or people do not<sup>157</sup> love me, <sup>158</sup>me, or people do not<sup>159</sup> treat me justly or fairly—so long he is poor, whatever is<sup>160</sup> his life's position, he is poor, of<sup>161</sup> the moment he begins to forget about it, his power becomes great.

In a worldly aspect there is a man who looks after [himself]<sup>162</sup>, who is self-conscious, who thinks of himself, who concerns [himself]<sup>163</sup>. One can see the good points in that person, but at the same time that is all [one]<sup>164</sup> can admire. One can say<sup>165</sup> something good about <sup>166</sup>him, but there is another person who has given up the thought about himself. You cannot help respecting that person. The respect comes by itself as soon as a person has come out of that thought of self. And when a person has lost the interest of holding and possessing others, then his charm is such that, without him holding, and<sup>167</sup> possessing and owning, all becomes his own. You can feel that person to be above the average person in the world. And when you look from the point of view of sages, no one really belongs to oneself. And<sup>168</sup> in the East they say that it is to the displeasure of God when the<sup>169</sup> parents think that their children are their own. God is never pleased with it<sup>170</sup>; that idea of owning, that I possess this. All [are the]<sup>171</sup> creatures of God. He has created and providence has brought about situations in which

<sup>147</sup> Km.hw.: "does anybody" instead of "or"

<sup>148</sup> Sk.sh.: "is" retraced to read "he"

<sup>149</sup> A.o.d.: "concerned" instead of "concerns"

<sup>150</sup> Km.hw.: "himself" instead of "oneself"

<sup>151</sup> A.o.d.: "this" instead of "that"

<sup>152</sup> Km.hw.: "day" instead of "time"

<sup>153</sup> Sk.sh., Sk.tp.: "on" inserted, omitted in Km.hw.

<sup>154</sup> Km.hw.: "a freer life than" instead of "independently of fear. Life"

<sup>155</sup> Sk.sh.: "lives more than" inserted; Sk.tp.: "[lives more than] (if)" added; Km.hw.: "then [lives more than]" omitted

<sup>156</sup> Sk.sh.: "that" inserted in lh., added in a.o.d.

<sup>157</sup> Sk.sh.: "don't" added in lh.

<sup>158</sup> Sk.sh.: "or don't" inserted, followed by "like" written through a now illegible cross out; Km.hw.: "or don't like" added

<sup>159</sup> Sk.sh.: "don't" added in lh.

<sup>160</sup> Sk.sh.: "be" added

<sup>161</sup> A.o.d.: "and" instead of "of"

<sup>162</sup> Sk.sh.: "themselves" retraced to read "himself"

<sup>163</sup> Sk.sh.: "themselves" retraced to read "himself"; Sk.tp.: "about himself" instead of "himself"

<sup>164</sup> Sk.sh.: "one" retraced through a now illegible sh. symbol

<sup>165</sup> Sk.tp.: "see" instead of "say"

<sup>166</sup> Sk.sh.: "it" written, then crossed out

<sup>167</sup> Sk.tp.: "of" instead of "and"

<sup>168</sup> Sk.tp.: "and" omitted

<sup>169</sup> Sk.tp.: "the" omitted

<sup>170</sup> Sk.tp.: "it" omitted

<sup>171</sup> Sk.sh.: "other" written, then crossed out, "are the" added



we are connected with them as parent<sup>172</sup>, as master, as servant, as friend<sup>173</sup> whatever relation we may be. And when we think that we possess them, we own them, we hold them, God is not pleased. And so human beings are not pleased, too. One arrives to<sup>174</sup> that stage when<sup>175</sup> one does not possess, does not own anything, or anyone. That is a stage of indifference also.

And then one comes to the stage of indifference, that all the rank and position and honour and power, even that does not matter<sup>176</sup> very much, because all these are also false claims. In order to occupy a certain position, in order to keep some rank or position for oneself, one has to do<sup>177</sup>, deprive others of it. And when one has reached that stage, when of<sup>178</sup> position or a rank makes no difference to him, then he has reached a still higher stage. And when one arrives to that stage when even paradise has no more attraction for him, whatever will be it<sup>179</sup> hereafter he will see, he will meet it; then his point of view becomes the point of view of a sage, of a master.

Now a question comes: how can one learn indifference? By learning interest. If you do not learn in your life interest, you cannot learn indifference. A person who is born with no interest in life is but an idiot. The child who does not stick to the toy that he has in his hand and sometimes<sup>180</sup> that child has no promise of progress. It is natural for the child to hold the toy and claim it to be his. That is the first lesson for him to learn<sup>181</sup>, it is normal<sup>182</sup>. It<sup>183</sup> is mine<sup>184</sup>, to hold it, to<sup>185</sup> keep it. In that way one develops interest; interest in one's well-being, in one's welfare,<sup>186</sup> progress in<sup>187</sup> life, in accomplishing one's purpose in life. All this is natural and normal—interest in other persons, in their affairs,<sup>188</sup> those he<sup>189</sup> loves and likes; it is this which develops the character,<sup>190</sup> interest in things of the world. By the interest one helps the world; one contributes one's service to the world by interest. If one had no interest, one would not contribute one's service, one would not render one's service to the<sup>191</sup> nation or to the cause of the world.

<sup>172</sup> Sk.sh.: an "s" added and parenthesized; Sk.tp.: "parents" instead of "parent"

<sup>173</sup> Sk.tp.: "in" added

<sup>174</sup> Sk.tp.: "at" instead of "to"

<sup>175</sup> Sk.sh.: "where" added in lh.

<sup>176</sup> Sk.sh.: "him" inserted

<sup>177</sup> Sk.sh.: "do" crossed out

<sup>178</sup> A.o.d.: "a" instead of "of"

<sup>179</sup> A.o.d.: "the" instead of "it"

<sup>180</sup> Sk.sh.: "and sometimes" crossed out, followed by editorial mark; Sk.tp.: "will not keep it" instead of "sometimes"

<sup>181</sup> Sk.sh.: "in this way" inserted; Sk.tp.: "in that way" added

<sup>182</sup> Sk.tp.: "when a child stands for his toy and says"; Km.hw.: "for the child to stand for his toy" added

<sup>183</sup> Km.hw.: "this" instead of "It"

<sup>184</sup> Sk.tp.: "when he wants" added

<sup>185</sup> Km.hw.: "to" omitted

<sup>186</sup> Sk.sh.: a blank; Sk.tp.: "in one's" added

<sup>187</sup> Km.hw.: "through" instead of "in"

<sup>188</sup> Sk.sh.: "in" inserted in lh.

<sup>189</sup> Km.hw.: "one" instead of "he"

<sup>190</sup> Sk.tp.: "then there is the" added

<sup>191</sup> A.o.d.: "cause of the" added

Therefore, evolution is going step by step and not making a hurry. And indifference is to be attained by developing interest and by developing discrimination in one's interest. And<sup>192</sup> instead of going backward<sup>193</sup>, going forward by<sup>194</sup>, in one's<sup>195</sup> interest<sup>196</sup>. And naturally he<sup>197</sup> will find that a spring will rise in<sup>198</sup> the heart; when the heart in the path of interest does<sup>199</sup> touch the zenith, then<sup>200</sup> the fountain of indifference will break out gradually, and when this<sup>201</sup> natural breaking out of indifference comes, then to follow it, <sup>202</sup>that at<sup>203</sup> the end one has known<sup>204</sup> what interest means and what indifference means.<sup>205</sup>

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<sup>192</sup> Km.hw.: "and" omitted

<sup>193</sup> Sk.sh.: "s" added in lh. and parenthesized, followed by an inserted editorial mark; Km.hw.: "backwards" instead of "backward"

<sup>194</sup> Sk.sh.: "by" crossed out

<sup>195</sup> Km.hw.: "in one's" omitted

<sup>196</sup> Sk.sh.: "going forward . . . one's interest" parenthesized

<sup>197</sup> Km.hw.: "one" instead of "he"

<sup>198</sup> Sk.sh.: "from" added in lh.; a.o.d.: "from" instead of "in"

<sup>199</sup> Sk.sh.: "does" retraced to read "has"; a.o.d.: "has touched" instead of "does touch"

<sup>200</sup> Km.hw.: "that" instead of "then"

<sup>201</sup> Km.hw.: "that" instead of "this"

<sup>202</sup> Sk.sh.: "so" added in lh.

<sup>203</sup> Sk.sh.: "then" added in lh.; Sk.tp.: "so in"; Km.hw.: "so then in" instead of "that at"

<sup>204</sup> Sk.sh.: "knows" added in lh.; Km.hw.: "knows" instead of "has known"

<sup>205</sup> A.o.d.: "God bless you" added

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 Monday 21<sup>st</sup> June 1926

### Collective Interview—Instruction Papers<sup>1</sup>

I will speak this evening of the signs of the instruction papers.

In the first place, the signs<sup>2</sup> of the instruction papers must be just the same; besides that, the form must be just the same. There must be the place at the top for the heading and the address, and beneath it two lines<sup>3</sup> which I shall show an example paper with four spaces in it. In the first place the year, in the second space the city, in the third space the country, and in the fourth space what initiation is given to them. This instruction paper may be continued for one year. And during that year, if you wanted to give a new exercise, it may be given on the same paper, but then next year the paper of exercises must change.

Those who receive instructions, if they are progressing, next year they may be given another initiation, third year another initiation. With each initiation a new practice may be given, but the giving of new practices<sup>4</sup> must not depend upon the initiation. It must, they must<sup>5</sup> depend upon the need and the progress of the person. Also, it is not necessary that they must be limited to one year, but this is the general rule, that every person receives another initiation if he proves to be progressing year after year.

[On]<sup>6</sup> the instruction papers, it is better to have the same abbreviated terms as I have used, in order to keep a uniformity between us. That the instruction paper of one initiator may be read by another initiator. Suppose at<sup>7</sup> the future we arrange<sup>8</sup> in the same way as now it is being arranged, and Tagore is promoting this idea that the professors of one country must go to another country. Maybe that [whatever]<sup>9</sup> comes<sup>10</sup> in a few years to that

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

<sup>1</sup> Sk.tp.: "has become Sangitha I, p. 65-67" added

<sup>2</sup> A.o.d.: "size" instead of "signs"

<sup>3</sup> A.o.d.: "of" added

<sup>4</sup> A.o.d.: "a new practice" instead of "new practices"

<sup>5</sup> A.o.d.: "they must" omitted

<sup>6</sup> Sk.sh.: "of" retraced to read "on"

<sup>7</sup> A.o.d.: "in" instead of "at"

<sup>8</sup> A.o.d.: "arranged" instead of "arrange"

<sup>9</sup> Sk.sh.: "whatever" retraced through a now illegible sh. symbol, omitted in a.o.d.

<sup>10</sup> A.o.d.: "we may come" instead of "comes"

stage where the initiations<sup>11</sup> are about<sup>12</sup>, are<sup>13</sup> exchanged. In that case there must be a uniformity of [abbreviated]<sup>14</sup> terms.

It is necessary for the beginner and for the most advanced to do the twenty breaths for purification. It is also necessary for every member of the Sufi Order that he receives the *Saum* and *Salat*. But beside Saum and Salat, now there comes<sup>15</sup> in *Vadan* three added prayers. For the first three initiations the prayer which is headed with the word *Pir* must be given. After that which is headed *Nabi* must<sup>16</sup> be given to the advanced circle. And to the inner circle, the prayer which is called *Rasul* must<sup>17</sup> be<sup>18</sup> given. And the psychological and mystical power<sup>19</sup> of these prayers is to balance the power of Saum. The power of Saum is very great, and for all the members the power of<sup>20</sup> the<sup>21</sup> Salat balances the power of Saum. But the members who are initiated and who are becoming more ethereal every day, for them the power of Saum is too great. In order to balance there must be the negative prayer. Saum is positive, <sup>22</sup>other three<sup>23</sup> negative<sup>24</sup>—so first three initiations, Pir; then<sup>25</sup> three initiations, Nabi; next three initiations, Rasul—which will balance it.

Then there are phrases given. Next time when we meet I shall explain more about it. But in *Vadan*, which is now coming out, there are *Alankaras*. Under this heading there are many sayings, and these sayings are to be used for phrases. This does not mean that the initiator must restrict the prescription to these phrases. The initiator takes<sup>26</sup> the power to make phrases as the opportunity presents. But at the same time the *Alankaras* are already there to choose from these<sup>27</sup>, and it is to help the initiator with a supply of already-made phrases which may be prescribed to those who <sup>28</sup> can be benefited by them.

Now about sacred words. *Wazifas* may not necessarily be given with the first initiation. You can as well give a word in the language that<sup>29</sup> the person lives. Because sometimes if a person is not evolved enough,

<sup>11</sup> A.o.d.: "initiators" instead of "initiations"

<sup>12</sup> A.o.d.: "about" omitted

<sup>13</sup> Sk.sh.: "are" crossed out

<sup>14</sup> Sk.sh.: "abbreviated" retraced in lh. through a now illegible lh. word

<sup>15</sup> A.o.d.: "come" instead of "comes"

<sup>16</sup> A.o.d.: "(may)" added

<sup>17</sup> Ibid

<sup>18</sup> Sk.sh.: "may be" added in parentheses

<sup>19</sup> Sk.sh.: "power" crossed out, "significance" substituted; a.o.d.: "significance" instead of "power"

<sup>20</sup> Sk.sh.: "the power of" parenthesized, and in a.o.d.

<sup>21</sup> A.o.d.: "the" omitted

<sup>22</sup> A.o.d.: "the" added

<sup>23</sup> A.o.d.: "are" added

<sup>24</sup> Sk.sh.: "other three negative" crossed out, then restored; "there must be the negative" added, then crossed out

<sup>25</sup> Sk.sh.: "then" crossed out, "after" substituted; a.o.d.: "after that" instead of "then"

<sup>26</sup> A.o.d.: "has" instead of "takes"

<sup>27</sup> A.o.d.: "these" parenthesized

<sup>28</sup> Sk.sh.: "may be" inserted in parentheses

<sup>29</sup> Sk.sh.: "that" crossed out, "of the country in which" inserted; a.o.d.: "(of the country in which)" added

to him a sacred word means nothing. Perhaps a word which has some meaning and [he]<sup>30</sup> knows it, that word makes a greater effect upon his mind than his<sup>31</sup> sacred word, the meaning<sup>32</sup> he does not know. So for the first year the initiator<sup>33</sup> may use such words as come to them intuitively<sup>34</sup>. But in the second year<sup>35</sup>, by the second year, if that person has valued and respected the word given to him, then next year he is entitled to the wazifa<sup>36</sup>, sacred word<sup>37</sup>. For by this time you know that the person has respect for the sacred word. What<sup>38</sup> I should [recommend]<sup>39</sup> very much while giving a sacred word, <sup>40</sup>you should explain to him something about <sup>41</sup> its <sup>42</sup> power, something about its meaning, something about its result that he may know very well what to <sup>43</sup> expect from it. Very often a<sup>44</sup> person [who does not]<sup>45</sup> know anything about it, he thinks it is a kind of mechanical repetition. And by that he cannot profit as much as we intend him to profit by it.

It is true that no one can give his own faith to another. But one can do one's best in explaining to them, and sometimes explanation<sup>46</sup> is convincing. It is one's own faith<sup>47</sup> is faith<sup>48</sup>, the power behind it. But at<sup>49</sup> explanation sometimes convinces a person very much.

As to the concentration with *Ya Wahabo* there must be the concentration of running stream of water always. With *Ya Fattah* there must be the opening of a door. The external *zikr* must be only given to those whom the initiator thinks is<sup>50</sup> advanced enough and is<sup>51</sup> spiritually inclined to go in the spiritual path. What generally happens is that people come to the initiator with their difficulties. They do not come for spiritual development, most of them. They come with a certain difficulty to a mystic and mystic must get that opportunity that this is the opportunity that

<sup>30</sup> Sk.sh.: "he" retraced through a now illegible sh. symbol

<sup>31</sup> A.o.d.: "a" instead of "his"

<sup>32</sup> Sk.sh.: "of which" inserted, added in a.o.d.

<sup>33</sup> A.o.d.: "initiators" instead of "initiator"

<sup>34</sup> A.o.d.: "and prescribe them to the initiate" added

<sup>35</sup> Sk.sh.: "but in the second year, but," crossed out, then "but in the second year" restored; omitted in a.o.d.

<sup>36</sup> Sk.sh.: "wazifa" crossed out, then restored

<sup>37</sup> Sk.sh.: "sacred word" crossed out; parenthesized in a.o.d.

<sup>38</sup> A.o.d.: "but" instead of "what"

<sup>39</sup> Sk.sh.: "recommended" written; a.o.d.: "recommend"

<sup>40</sup> Sk.sh.: "you will" inserted and parenthesized

<sup>41</sup> Sk.sh.: "sound, something about" inserted; added in a.o.d. with "sound" parenthesized

<sup>42</sup> Sk.sh.: "something about" inserted

<sup>43</sup> Sk.sh.: "explain" written, then crossed out

<sup>44</sup> A.o.d.: "word given to a" added

<sup>45</sup> Sk.sh.: "who does not" inserted

<sup>46</sup> A.o.d.: "explaining" instead of "explanation"

<sup>47</sup> Sk.sh.: "which" inserted, and so used in a.o.d.

<sup>48</sup> Sk.sh.: "is faith" crossed out, then restored; a.o.d.: "faith" omitted

<sup>49</sup> Sk.sh.: "at" retraced to read "one's"; omitted in a.o.d.

<sup>50</sup> A.o.d.: "are" instead of "is"

<sup>51</sup> Ibid

<sup>52</sup>person has come with his need; give him what [he needs]<sup>53</sup>. But at the same time show him the way which is still better.

The Sufis have always done this. They became healers, inspirers, sometimes teachers, but the<sup>54</sup> work was always to guide man to<sup>55</sup> the<sup>56</sup>, into the spiritual path. By any excuse, by any way; even to such an extent that the Sufis have become servants, waiters, and worked in that guise. Waiters in this sense: that they used to have a bag of water on their shoulders, and in the hot countries where people are very thirsty they took water for the people to drink. Naturally, people were satisfied to be<sup>57</sup> drinking water. Naturally, they looked at him<sup>58</sup> and<sup>59</sup> why has he given? And the Sufi gave<sup>60</sup> a word to lead to<sup>61</sup> spiritual path<sup>62</sup>. Sometimes, too<sup>63</sup>, they worked as a guide to the travellers to take them from one village to the other village. While taking to the other village, they had an opportunity to<sup>64</sup> talking to them<sup>65</sup>. When talking with him, he helped him on the spiritual path. And<sup>66</sup> every excuse, in every guise [they have]<sup>67</sup> always seized an opportunity of doing some good to the person they meet in the path of truth.

We must be thankful for our opportunity that, instead of going after them, they come to us everywhere. Because today there is a spiritual awakening<sup>68</sup>. Everybody is looking for it, and this is our great opportunity. In every way we can get a moment. Instead of considering it is a<sup>69</sup> privilege to come to us, we must think it is our privilege to give<sup>70</sup>, do<sup>71</sup> what we can do for them. That must be our attitude.

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<sup>52</sup> A.o.d.: "the" added

<sup>53</sup> Sk.sh.: dots indicating a pause or missing word(s) with "one needs" added, then "one" retraced to read "he"

<sup>54</sup> A.o.d.: "their" instead of "the"

<sup>55</sup> A.o.d.: "men into" instead of "man to"

<sup>56</sup> Sk.sh.: "to the" crossed out

<sup>57</sup> A.o.d.: "by" instead of "to be"

<sup>58</sup> Sk.sh.: "them" added in lh.

<sup>59</sup> A.o.d.: "and" omitted

<sup>60</sup> Sk.tp.: "had the chance of saying"; Km.tp.: "had a chance of saying" instead of "gave"

<sup>61</sup> Sk.tp.: "that guided (to lead) to the"; Km.tp.: "to him, a word that guided (to lead) to the" instead of "a word to lead to"

<sup>62</sup> Sk.sh.: "gave a word to lead to spiritual path" crossed out

<sup>63</sup> Sk.sh.: "too" crossed out; omitted in a.o.d.

<sup>64</sup> Sk.sh.: "to" crossed out; a.o.d.: "of" instead of "to"

<sup>65</sup> Sk.sh.: "to them" crossed out, "with them" inserted; a.o.d.: "with him" instead of "to them"

<sup>66</sup> A.o.d.: "in" instead of "and"

<sup>67</sup> Sk.sh.: "you" retraced to read "they have"

<sup>68</sup> A.o.d.: "awakening" instead of "wakening"

<sup>69</sup> A.o.d.: "their" instead of "a"

<sup>70</sup> Sk.sh.: "give" crossed out, then restored

<sup>71</sup> Sk.sh.: "do" parenthesized

*Q.: I thought the initiation was given by you, Murshid?*

A.: No, no. You can give three initiations<sup>72</sup>, the murshid wants<sup>73</sup>, he can give six initiations; <sup>74</sup>the *Sheikhs* and *Sheikhas* can give three initiations. <sup>75</sup>

*Q.: When a person comes to you and you have the feeling that what he really asks is to get his health. And he wants to become a mureed in order to get health? It is very hard to know how to help them<sup>76</sup>?*

A.: The first thing is this: no doubt, the work of the sheikhs<sup>77</sup> is an esoteric work. It is not the healing life<sup>78</sup> line. Therefore, sheikh<sup>79</sup> is not responsible to heal anyone. That must be made clear first. But at the same time those who work in the spiritual path must do the work just the same. And this<sup>80</sup> is a most beautiful way<sup>81</sup> that is to do it without telling them.

*Q.: But if they want to be taken up as a mureed?*

A.: Yes, but at the same time, the moment you give an initiation, that is a healing, too. Then the spiritual practices given to them: Saum and Salat [they]<sup>82</sup> read every day, <sup>83</sup>words to elevate their soul. It all helps, it is all healing; it is a greater healing, too, because the other healing is only a local healing, but this is a general healing. No doubt the healing line is a different line. And I think that it is just as well that those who are given to the esoteric line must keep their concentration on this line. Because if you give more time to the healing, then your work is delayed. There is much to think about teaching work, is it not? Much to be thought about. And if one gives one's thought to healing work, then that much time is taken away. And if I had thought this<sup>84</sup> healing was your work, then I would have sent you in the healing work.

<sup>72</sup> Sk.sh.: "you can give three initiations," crossed out; "second" inserted

<sup>73</sup> Sk.sh.: "wants" retraced to read "speak"; crossed out, then restored

<sup>74</sup> Sk.sh.: "first" inserted

<sup>75</sup> A.o.d.: "No, no, you can give three initiations. The Sheikhas can give three initiations, the Murshidas can give six initiations." Instead of "No, no . . . three initiations."

<sup>76</sup> A.o.d.: "him" instead of "them"

<sup>77</sup> Sk.sh.: the "s" of "sheikhs" crossed out; a.o.d.: "sheika" instead of "sheikhs"

<sup>78</sup> Sk.sh.: "life" crossed out; omitted in a.o.d.

<sup>79</sup> A.o.d.: "the sheikha" instead of "sheikh"

<sup>80</sup> Sk.sh.: "this" retraced to read "it"; a.o.d.: "there" instead of "this"

<sup>81</sup> A.o.d.: "of doing the work, and" added

<sup>82</sup> Sk.sh.: "over" retraced to read "they"

<sup>83</sup> Sk.sh.: "twenty breaths of purification and any" inserted; added in a.o.d.

<sup>84</sup> A.o.d.: "that" instead of "this"

*Q.: If someone came and asked to be initiated and <sup>85</sup>only from a physical point of view; if one thought more of the body than of one's <sup>86</sup>soul?<sup>87</sup>*

A.: If first they think of their body, then next they think of their soul—I do it just the same. Among one<sup>88</sup> hundred mureeds I make, nearly fifty there are who have come for the healing. Many of them, without a special healing, are healed<sup>89</sup> as soon as they begin to practise their practices.

*Q.: Perhaps not a good enough reason<sup>90</sup> to be taken up?*

A.: Even as a mureed, it is a blessing [it is]<sup>91</sup> just as well. <sup>92</sup>

*Q.: Must you never refuse a [person]<sup>93</sup> who wants to become a mureed?*

A.: Never refuse him. But at the same time the organization can only allow a person to be a member. The organization cannot impose a person upon an initiator to initiate anyone. As members they are not entitled to initiation at all as<sup>94</sup> initiate; it is<sup>95</sup> only the grace of God, and it is the pleasure of the initiator. If the initiator is pleased to keep<sup>96</sup> him as an initiate<sup>97</sup>, he may; and if he refuses, the organization has nothing to say about it.

*Q.: People want to be initiated only by you?*

A.: Very often people have bad habits; bad habits must be cured. <sup>98</sup> Murshida Green has seen how some <sup>99</sup>mureeds were very spoiled. There was a great difficulty to get them [to]<sup>100</sup> work; there was a custom<sup>101</sup> to work with Murshid<sup>102</sup> and this took<sup>103</sup> a great time<sup>104</sup>. <sup>105</sup>The initiators must become conscious of this fact that Murshid has given them the power of initiating, and they must feel in their own spirit the spirit of Murshid. They must not think that they are themselves. They must think that Murshid's spirit is working through them. And by this<sup>106</sup> they will convince the person who

<sup>85</sup> A.o.d.: "(if he were interested)" added

<sup>86</sup> A.o.d.: "his" instead of "one's"

<sup>87</sup> Sk.sh.: this entire question inserted

<sup>88</sup> A.o.d.: "one" omitted

<sup>89</sup> Sk.sh.: "healed, helped?" added in lh. and encircled with "healed" in the text

<sup>90</sup> A.o.d.: line of dots indicating missing word(s) instead of "enough reason"

<sup>91</sup> Sk.sh.: "it is" inserted; added in a.o.d.

<sup>92</sup> Sk.sh.: this qa crossed out

<sup>93</sup> Sk.sh.: "mureed" crossed out, "person" substituted; a.o.d.: "person"

<sup>94</sup> Sk.sh.: "as" retraced to read "to be"

<sup>95</sup> A.o.d.: "As members they come into the Movement and they are members of the Movement. To be initiated, it is" instead of "as initiate, it is"

<sup>96</sup> A.o.d.: "accept" instead of "keep"

<sup>97</sup> Km.tp.: "initiator" instead of "initiate"

<sup>98</sup> Sk.sh.: "perhaps bad habits because" inserted; a.o.d.: "it is a bad habit. Because" added

<sup>99</sup> A.o.d.: "in England" added

<sup>100</sup> Sk.sh.: "to" inserted; a.o.d.: "to" added

<sup>101</sup> Sk.sh.: "there was a custom" retraced to read "they were accustomed" and so used in a.o.d.

<sup>102</sup> A.o.d.: "and they would not work" added

<sup>103</sup> Sk.sh.: "this took" crossed out; a.o.d.: "it took" instead of "this took"

<sup>104</sup> Sk.sh.: "deal of time" inserted; a.o.d.: "deal of time" instead of "time"

<sup>105</sup> Sk.tp.: "Q. ? A." added

<sup>106</sup> Sk.sh.: "this" retraced to read "Murshid's spirit"; a.o.d.: "Murshid's spirit"



comes, and they will take the initiation quietly. And remember, the one who <sup>107</sup> refused<sup>108</sup> to be initiated<sup>109</sup> will not be accepted by me<sup>110</sup>, because he has refused me in another form.

*Q.: [If we think you are coming to our country, is there]<sup>111</sup> no objection if some people are waiting to be initiated by you?*

A.: No, the idea is this, that at certain times I can be at<sup>112</sup> the initiation ceremony; I can be present when I am there. But they must, you must not<sup>113</sup>, this idea must not be encouraged that they must be initiated by my hand. When I am in England or <sup>114</sup>France, naturally there will come some people—we can arrange a ceremony<sup>115</sup>. I can do one thing; I can give the blessing or something; that is all. Because it is a matter of habit, <sup>116</sup>if we always give<sup>117</sup> that habit<sup>118</sup>, they will always take it.

*Q.: There is no objection, but there is a wish?*

A.: There is another thing that can be arranged. There is an initiation given<sup>119</sup>, and when Murshid comes [Murshid can]<sup>120</sup> give [the]<sup>121</sup> blessing; so they have received something. <sup>122</sup>If you initiate them, then when they are initiated, then that can be done.

*Q.: Is it the wish <sup>123</sup> of Murshid that all these mureeds come together in one time? <sup>124</sup> Many now in Switzerland who would like to have the blessing.*

A.: That is very good, certainly<sup>125</sup>.

<sup>107</sup> Sk.sh.: "received" written, then crossed out, omitted in a.o.d.

<sup>108</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "refuses the initiator of the Sufi Movement" instead of "refused"

<sup>109</sup> Sk.sh.: "by him" inserted; added in a.o.d.

<sup>110</sup> Sk.sh.: "I will not accept him" added

<sup>111</sup> Sk.sh.: "If we think you are coming to our country, is there" inserted

<sup>112</sup> A.o.d.: "in" instead of "at"

<sup>113</sup> Sk.sh.: "but they . . . must not" crossed out; omitted in Km.tp.; Sk.tp.: "but it must not be arranged" instead of "but they . . . must not"

<sup>114</sup> A.o.d.: "in" added

<sup>115</sup> A.o.d.: "that we can have a meeting of initiation, that I can assist in that meeting" added

<sup>116</sup> Sk.tp.: "if you give them, they will always have that habit" added

<sup>117</sup> Km.tp.: "gave" instead of "give"

<sup>118</sup> Sk.tp.: "if we . . . that habit" parenthesized

<sup>119</sup> Sk.tp.: "they may be given (there is) an initiation (given)" instead of "there is an initiation given"

<sup>120</sup> Sk.sh.: "there, Murshid" written, then crossed out, "Murshid can" substituted

<sup>121</sup> Sk.sh.: "the" retraced through a now illegible sh. symbol

<sup>122</sup> Sk.tp.: "if you present them, those who are newly initiated after their initiation."; Km.tp.: "if you present them, the newly initiated with their initiation." added

<sup>123</sup> Sk.sh.: "that it is" written, then crossed out; omitted in a.o.d.

<sup>124</sup> A.o.d.: "at one time, try to have them together all at once. There are" added

<sup>125</sup> Sk.sh.: "certainly" parenthesized; this qa crossed out

*Q.: Sometimes I have the feeling that there are some high souls<sup>126</sup> that I do not dare to take (them in)<sup>127</sup> myself. So I [am trying]<sup>128</sup>, keep their interest in the meantime.*

A.: The thing is this, that, please do not say about it. You must know that Murshid is giving them initiation,<sup>129</sup> blessing through you. You must not think that it is you who gives<sup>130</sup> it, but Murshid who gives it; then it is alright no matter who it is; that must be always<sup>131</sup> the spirit.

*Q.: [Must we say that we are Murshid's Representative when giving an initiation?]<sup>132</sup> I always<sup>133</sup> say: I represent Pir-o-Murshid; is that right?*

A.: In the formula it is said . . . .<sup>134</sup>

So<sup>135</sup> the thing is<sup>136</sup> to realize it in one's own heart that Murshid is giving the initiation, but not to say so, because the other ones<sup>137</sup> perhaps<sup>138</sup>, the others think he<sup>139</sup> will be stronger now.<sup>140</sup>

There is a story of Shamstabrez, a story of healing: that Shamstabrez was called to heal the son of a king who was ill. Shamstabrez was, so to speak, the king of healers at that time. The greatest power that man can possess was of Shamstabrez. And he said because all the religious authorities were standing there, priests and Shamstabrez came to save their lives, because the king was a cruel one and<sup>141</sup> little faith in religion, and he said that if you all priests have no power to cure this man, I will cut your heads and give up the religion. So they thought that even if we died, it is not so bad; but if the king gave up the religion and the whole country became degenerated, that would be worse.

So they went<sup>142</sup> and found Shamstabrez, the murshid of Rumi. Shams came there and saw all the priests standing in helplessness. So [he]<sup>143</sup> looked at the prince and said, awake by the power of God! The<sup>144</sup> boy did not awake. And then he came in his realization and said, awake by my command! And the prince awoke. The explanation Rumi gives about it

<sup>126</sup> Sk.sh.: "for me rather difficult" written, then crossed out

<sup>127</sup> Sk.sh.: "them in" added in lh. and parenthesized, and in a.o.d.

<sup>128</sup> Sk.sh.: "give initiation" parenthesized, then "initiation" crossed out; a.o.d.: "am trying to" instead of "had tried to give initiation"

<sup>129</sup> Sk.sh.: "giving him" inserted; a.o.d.: "giving them" added

<sup>130</sup> A.o.d.: "give" instead of "gives"

<sup>131</sup> Sk.sh.: "be" written, then crossed out; omitted in a.o.d.

<sup>132</sup> Sk.sh.: "Must we say . . . an initiation" inserted

<sup>133</sup> Sk.sh.: "never" added, encircled with "always"

<sup>134</sup> A.o.d.: dots indicating missing word(s); Sk.sh.: this qa. crossed out

<sup>135</sup> Sk.sh.: "so" crossed out; omitted in a.o.d.

<sup>136</sup> Sk.sh.: "this" inserted, followed by a blank; a.o.d.: "this" added

<sup>137</sup> Sk.sh.: "because the other ones" crossed out; omitted in a.o.d.

<sup>138</sup> A.o.d.: "perhaps" omitted

<sup>139</sup> A.o.d.: "you" instead of "he"

<sup>140</sup> Sk.sh.: "because the . . . stronger now" crossed out, and the next line left blank

<sup>141</sup> Sk.sh.: "had" inserted in lh., added in a.o.d.

<sup>142</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "to find a godly man" added

<sup>143</sup> Sk.sh.: "a" retraced to read "he"

<sup>144</sup> Sk.sh.: "the body" written, then crossed out, omitted in a.o.d.

is that Shams was a man when he said, awake by the power of God; then he was different from God, he was man. His power was limited as man's power is limited. When<sup>145</sup> the time, when [he]<sup>146</sup> said, awake<sup>147</sup> by my command,<sup>148</sup> he and God were not two.<sup>149</sup> This is not Shamstabrez, this is God himself, and there the prince arose. But the king, he<sup>150</sup> was against the religion, so he brought up an objection. He said, then is the power of God of no use. Is this against religion, or not? So they said, yes, it is against religion. So he said, [one]<sup>151</sup> must be flayed. So Shamstabrez was flayed; after he did that healing, he was flayed. It says when Shamstabrez walked from there, insects [entered]<sup>152</sup> his flesh, because there<sup>153</sup> was no<sup>154</sup> skin. He would<sup>155</sup> take those insects<sup>156</sup> and take<sup>157</sup>, and said, here is the food made for you. Partake of it. It is your food; feeding them. That is called *Nirvana*; when Buddha has said *Nirvana*, that is *Nirvana*. It is the proof of it. It is not only an intellectual realization of the soul being all, but it is realization. It is<sup>158</sup> actual realization that the soul is all, because for him the insect which eating other food was just the same as eating his flesh; because for him the plants, the trees,<sup>159</sup> and<sup>160</sup> rocks,<sup>161</sup> and mountains—all is his own body as much as his own body as his use for<sup>162</sup>. That is the stage of *Nirvana*.

*Q.: Because in truth the body is only a covering<sup>163</sup> of the soul?*

*A.:*<sup>164</sup> That is the thing; the body is nothing.

<sup>145</sup> Sk.sh.: "when" retraced to read "but", also added in lh.; a.o.d.: "but" instead of "when"

<sup>146</sup> Sk.sh.: "he" retraced through a now illegible sh. symbol, then "Shams" added in lh.; a.o.d.: "Shamstabrez" instead of "he"

<sup>147</sup> Sk.sh.: "at" written, then crossed out, omitted in a.o.d.

<sup>148</sup> Sk.sh.: "at that time" inserted; added in a.o.d.

<sup>149</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "he was realising at that time" added

<sup>150</sup> A.o.d.: "he" omitted

<sup>151</sup> Sk.sh.: "them" retraced to read "one"; a.o.d.: "he" instead of "one"

<sup>152</sup> Sk.sh.: "entered" traced through a now illegible symbol

<sup>153</sup> Sk.sh.: "there" retraced to read "it"; a.o.d.: "it" instead of "there"

<sup>154</sup> Sk.sh.: "no" crossed out, "not covered by" substituted, and in a.o.d.

<sup>155</sup> Sk.sh.: "not" written, then crossed out, omitted in a.o.d.

<sup>156</sup> Sk.sh.: an editorial mark inserted

<sup>157</sup> Sk.sh.: "them off his body" inserted; a.o.d.: "the insects would fall, then he would take those insects in his hand and put them on his body" instead of "he would . . . his body."

<sup>158</sup> Sk.sh.: "at" written, then crossed out, omitted in a.o.d.

<sup>159</sup> Sk.sh.: "the" written, then crossed out, omitted in a.o.d.

<sup>160</sup> A.o.d.: "the" instead of "and"

<sup>161</sup> Sk.sh.: "the" written, then crossed out, omitted in a.o.d.

<sup>162</sup> A.o.d.: "is his own" instead of "as his use for"

<sup>163</sup> Sk.sh.: "over" crossed out; omitted in a.o.d.

<sup>164</sup> Sk.sh.: "Nirwana" written, then crossed out, omitted in a.o.d.

Monday 21<sup>st</sup> June 1926**Philosophy—Manifestation of Sound<sup>1</sup>**

I would like to speak on the <sup>2</sup>manifestation of the sound on the physical plane<sup>3</sup>.

It is known or perhaps<sup>4</sup> discovered by the<sup>5</sup> modern science lately that on certain plates one can clearly see the impression of sound visible. But in reality on all objects the impression of the<sup>6</sup> sound falls clearly, only it is not visible. It remains for a certain time on any object and then disappears. Those who discovered scientifically the different impressions that are made by the<sup>7</sup> sound have found the clear forms of leaves and of plants<sup>8</sup> and of other things of nature which is the proof of that belief that the ancient people held and which is said in the<sup>9</sup> *Vedanta* by<sup>10</sup> the well-known phrase *Nada Brahma*, which means sound, the creator, one<sup>11</sup>. And what we read in the Bible that<sup>12</sup> first was the word and the word was God<sup>13</sup>, and in another place that<sup>14</sup> first was <sup>15</sup>sound, <sup>16</sup>word<sup>17</sup> and then was the light. It only means that the source of creation was the sound. In other words, the creative source in its first step towards manifestation was audible and in its next step was visible. It also shows that all we see in this objective world, every form that<sup>18</sup> has been constructed by the<sup>19</sup> sound, that it is the phenomena of sound. When we go further in this subject from a mystical point of view, every syllable has a certain effect. As the form is different of

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

<sup>1</sup> Sk.tp.: "The Effect of Sound"; Gd.bk.: "The Manifestation of Sound on the Physical Plane" instead of "Philosophy"

<sup>2</sup> Sk.tp.: "subject of the" added

<sup>3</sup> Gd.bk.: "I would ... physical plane" omitted

<sup>4</sup> A.o.d.: "has been" added

<sup>5</sup> A.o.d.: "the" omitted

<sup>6</sup> Gd.bk.: "the" omitted

<sup>7</sup> A.o.d.: "the" omitted

<sup>8</sup> A.o.d.: "flowers" instead of "plants"

<sup>9</sup> A.o.d.: "the" omitted

<sup>10</sup> Gd.bk.: "in" instead of "by"

<sup>11</sup> Sk.sh.: "one" retraced to read "he", omitted in a.o.d.

<sup>12</sup> A.o.d.: "that" omitted

<sup>13</sup> St. John 1.1

<sup>14</sup> Gd.bk.: "that" omitted

<sup>15</sup> A.o.d.: "the" added

<sup>16</sup> Sk.sh.: "the" added

<sup>17</sup> Gd.bk.: "word" parenthesized

<sup>18</sup> A.o.d.: "that" omitted

<sup>19</sup> Gd.bk.: "the" omitted

every sound, so every syllable makes a certain effect. And therefore, every sound <sup>20</sup>or word spoken before an object has charged that object with a certain magnetism.

And this explains to us the method of the healers and of the teachers, and the mystics, who by the power of sound charged an object with their healing power, with their power of thought. And when that object was given as water<sup>21</sup>, as food, this<sup>22</sup> object brought about <sup>23</sup>the<sup>24</sup> desired result. Besides that, many masters, <sup>25</sup>occult sciences who have communicated with the unseen beings by the power of sound have done still greater things. That<sup>26</sup> they have created by the power of sound, beings. In other words, they have given a body by the power of sound to a soul, to a spirit, making it into a certain being which is not yet <sup>27</sup>physical being, but it<sup>28</sup> is a being of a higher kind. They call<sup>29</sup> such beings *muwakkals*, and they work through these beings, using them in any direction of life towards<sup>30</sup> a certain purpose.

The physical effect of the<sup>31</sup> sound [has]<sup>32</sup> also a great influence upon the human body. The whole mechanism: the muscles, the blood, circulation, the nerves are all moved by the power of vibration, as every sound can be made<sup>33</sup>. There can be a resonance for every sound, so the body<sup>34</sup>, the human body, is a living resonator for the<sup>35</sup> sound. That<sup>36</sup> all such substances, such as of<sup>37</sup> brass and copper, although one can produce [by]<sup>38</sup> sound, a resonance in<sup>39</sup> them<sup>40</sup>. Yet, there is no greater and more living resonance<sup>41</sup> of sound than the human body. The effect of sound is on each atom of the body, for in<sup>42</sup> each atom resounds. On all glands and on the circulation of the blood, and on pulsation the<sup>43</sup> sound makes its effect.

<sup>20</sup> Sk.tp.: "made" added

<sup>21</sup> Sk.sh.: "or" inserted, added in a.o.d.

<sup>22</sup> Sk.tp.: "that" instead of "this"

<sup>23</sup> Sk.sh.: "there a" written, then crossed out

<sup>24</sup> Gd.bk.: "a" instead of "the"

<sup>25</sup> Gd.bk.: "of" added

<sup>26</sup> A.o.d.: "that" omitted

<sup>27</sup> A.o.d.: "a" added

<sup>28</sup> Gd.bk.: "it" omitted

<sup>29</sup> Gd.bk.: "called" instead of "call"

<sup>30</sup> Sk.tp.: "toward" instead of "towards"

<sup>31</sup> Gd.bk.: "the" omitted

<sup>32</sup> Sk.sh.: "is" retraced to read "has"

<sup>33</sup> Sk.sh.: "as every sound can be made." parenthesized, omitted in a.o.d.

<sup>34</sup> A.o.d.: "the body" omitted

<sup>35</sup> Gd.bk.: "the" omitted

<sup>36</sup> Sk.tp.: "that" omitted

<sup>37</sup> A.o.d.: "as" instead of "such as of"

<sup>38</sup> Sk.sh.: paper damage: "b" or "p" begun, remainder illegible; a.o.d.: "by" added

<sup>39</sup> Gd.bk.: "although one . . . resonance in" moved to begin sentence before "that all such. . ."

<sup>40</sup> Gd.bk.: "them" omitted

<sup>41</sup> Sk.tp.: "resonator"

<sup>42</sup> A.o.d.: "in" omitted

<sup>43</sup> A.o.d.: "the" omitted

In India there is a feast every year when they are thinking of the great heroes of the past and they mourn over their life's tragedy; and certain<sup>44</sup> instruments are played, certain drums, sometimes very badly,<sup>45</sup> sometimes by someone who knows better. And there are some who by hearing these<sup>46</sup> drums instantly come into ecstasy,<sup>47</sup> because the sound of the drum directs<sup>48</sup>, goes into their whole system, bringing it to a certain pitch where they feel an ecstasy. And when they are in ecstasy, they can jump into the fire without [burning]<sup>49</sup> and come out without being burnt. They can cut themselves with a sword and they are instantly healed. They can eat fire and they are not burnt; one sees<sup>50</sup> every year at that particular year's<sup>51</sup> time—they call such<sup>52</sup> condition *hal*. *Hal* means the condition; in other words it is an appropriate term for it because by hearing the drum, they think of that condition and they become<sup>53</sup> it. In order to go into that trance, they need not<sup>54</sup> be very educated or very evolved people. Sometimes they are very ordinary people, but the sound can make that<sup>55</sup> effect [upon]<sup>56</sup> them that they are moved to a higher ecstasy.

And now coming to the question of music: why music has an effect upon a person? Why does a person by nature like music? It is not because he<sup>57</sup> is trained in it. It is not<sup>58</sup> because it is a habit but because it is a natural effect of sound that attracts. It will<sup>59</sup> first touch<sup>60</sup> the physical plane. The snake charmers in the East, they<sup>61</sup> have proven<sup>62</sup> hundreds and thousands of times that by playing their simple instrument called *pungi*, they can attract the serpents<sup>63</sup> of that<sup>64</sup> vicinity. On<sup>65</sup> the physical body of the serpent, it<sup>66</sup> makes that<sup>67</sup> effect<sup>68</sup>. It begins to feel quite different, and by

<sup>44</sup> Sk.tp.: "then" instead of "certain"; Gd.bk.: "certain" omitted

<sup>45</sup> Gd.bk.: "and" added

<sup>46</sup> Gd.bk.: "those" instead of "these"

<sup>47</sup> Sk.sh.: "become" written, then crossed out

<sup>48</sup> A.o.d.: "directly" instead of "directs"

<sup>49</sup> Sk.sh.: "without being" written, crossed out, "being" retraced to read "burning"; a.o.d.: "without [burning]" omitted

<sup>50</sup> Gd.bk.: "it" added

<sup>51</sup> A.o.d.: "year's" omitted

<sup>52</sup> Gd.bk.: "a" added

<sup>53</sup> A.o.d.: "come into" instead of "become"

<sup>54</sup> Sk.sh.: "to" written, then crossed out

<sup>55</sup> Sk.sh.: "this" added; Sk.tp.: "an" instead of "that"

<sup>56</sup> Sk.sh.: "to" crossed out, "upon" substituted

<sup>57</sup> Gd.bk.: "a person" instead of "he"

<sup>58</sup> Sk.sh.: "or" added, encircled with "it is not"; a.o.d.: "or" instead of "it is not"

<sup>59</sup> Sk.sh.: "it will" retraced to read "it"

<sup>60</sup> A.o.d.: "first touches" instead of "will first touch"

<sup>61</sup> Gd.bk.: "they" omitted

<sup>62</sup> A.o.d.: "proved" instead of "proven"

<sup>63</sup> Sk.tp.: "serpent" instead of "serpents"

<sup>64</sup> Sk.sh.: "(the)" added; Gd.bk.: "the" instead of "that"

<sup>65</sup> Gd.bk.: "upon" instead of "on"

<sup>66</sup> Sk.sh.: "sound" added, encircled with "it"

<sup>67</sup> Sk.sh.: "this" added, encircled with "that"

<sup>68</sup> Sk.tp.: "sound makes an effect and"; Gd.bk.: "the sound has an effect and" instead of "it makes that effect."

that effect they are<sup>69</sup> attracted to that<sup>70</sup> sound, even to sacrifice their<sup>71</sup> life because it is attracted<sup>72</sup> by the [snake]<sup>73</sup> charmer then<sup>74</sup>.

It is, therefore, that the wise have taken sound as their<sup>75</sup> most important science to use, as<sup>76</sup> in every condition of life: in healing, in teaching, in even<sup>77</sup> evolving and in accomplishing all things in life. It is on the foundation of this that the science of *zikr* was made by <sup>78</sup>sufis. <sup>79</sup>Yogis made *Mantra Shashtra*. By *zikr* I do not mean<sup>80</sup> one particular phrase, by *zikr* I mean<sup>81</sup> a science of words. Apart from the meaning a word has, even the syllables of <sup>82</sup>sound can bring about a good result or a disastrous result.

Those who know about it can recall hundreds of instances in the history where by the mistake of a poet who did not use proper words in the praise of a king, that<sup>83</sup> his kingdom was destroyed. And yet how little one thinks about it if one says, well, I have said it, but I did not mean it. People think that by saying that<sup>84</sup> they have done nothing as long as they did not mean it, but even saying without meaning has a great effect upon life. This science can be used in education, in business, in industry, in commerce, in politics in order to bring about desired results. But the best use of the science of sound is made in spiritual evolution—that<sup>85</sup> by the power of sound or word, one can evolve spiritually and experience all different stages of spiritual perfection. <sup>86</sup>

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*Q.: The modern music which is most inharmonious, then must be very dangerous?*

*A.:* It is so dangerous that it is bringing about a great commotion. Now I tell you, one day in New York in <sup>87</sup>Waldorf Astoria<sup>88</sup>, there was a military reception and <sup>89</sup>jazz band was playing from the beginning of the evening.

<sup>69</sup> Sk.sh.: "it is" added, encircled with "they are"; a.o.d.: "it is" instead of "they are"

<sup>70</sup> A.o.d.: "the" instead of "that"

<sup>71</sup> Sk.sh.: "its" added, encircled with "their"; a.o.d.: "its" instead of "their"

<sup>72</sup> Sk.sh.: "caught" added in lh. and encircled with "attracted"; a.o.d.: "caught" instead of "attracted"

<sup>73</sup> Sk.sh.: "snake" inserted

<sup>74</sup> Sk.sh.: "then" parenthesized

<sup>75</sup> Sk.tp.: "the" instead of "their"

<sup>76</sup> A.o.d.: "as" omitted

<sup>77</sup> A.o.d.: "even" omitted

<sup>78</sup> Gd.bk.: "the" added

<sup>79</sup> Gd.bk.: "that" added

<sup>80</sup> Gd.bk.: "is not meant" instead of "I do not mean"

<sup>81</sup> Gd.bk.: "is meant" instead of "I mean"

<sup>82</sup> Gd.bk.: "the" added

<sup>83</sup> A.o.d.: "that" omitted

<sup>84</sup> Ibid

<sup>85</sup> Ibid

<sup>86</sup> From this point only Sk.tp. is used in the comparisons

<sup>87</sup> Sk.tp.: "the" added

<sup>88</sup> Sk.tp.: "Hotel" added

<sup>89</sup> Sk.tp.: "the" added

And after having heard<sup>90</sup> jazz band for two, three hours, all those who were there became mad; they were simply mad. Till three [or]<sup>91</sup> five<sup>92</sup> o'clock at night, there was fighting going on, and quarrelling going on, and such excitement going on<sup>93</sup>, <sup>94</sup>they were<sup>95</sup> not<sup>96</sup> human beings at all; not<sup>97</sup> even animals would be so, quite [excited]<sup>98</sup>. No doubt, in the morning they must have become ill, all of them.

*Q.: But [is]<sup>99</sup> higher music also <sup>100</sup> so inharmonious<sup>101</sup>, discordant<sup>102</sup>?*

A.: Yes, but as I say, we do not call the music which does not suit<sup>103</sup> the soul the higher; you must not<sup>104</sup>. The higher music is the music that touches the soul.<sup>105</sup>

*Q.: How do you find the right sound for any certain purpose?*

A.: I am going to give a few lectures on this subject during this Summer School and say more about it.

*Q.: Can you explain a little more about that subtle<sup>106</sup> healing of the cuts of the sword in that<sup>107</sup> ecstasy? How it is going on<sup>108</sup>?*

A.: Now this point was touched by a physician in San Francisco, Dr. [Abrams]<sup>109</sup>. He intuitively thought, although all doctors were against him, that by the help of vibrations, illnesses can be cured. But at the same time, instead of trying to find the power of vibrations<sup>110</sup> in words, he wanted to find the power of vibrations<sup>111</sup> in electricity. But at the same time the principle is the same. The principle is <sup>112</sup>that he took the rate [of]<sup>113</sup> vibrations of the body, and by the same rate of vibrations<sup>114</sup> of electricity, he treated the

<sup>90</sup> Sk.tp.: "hearing" instead of "having heard"

<sup>91</sup> Sk.sh.: "or" inserted

<sup>92</sup> Sk.tp.: "four" instead of "five"

<sup>93</sup> Sk.tp.: "going on" omitted

<sup>94</sup> Sk.sh.: "they were as" inserted

<sup>95</sup> Sk.tp.: "as if" added

<sup>96</sup> Sk.sh.: "no" added

<sup>97</sup> Sk.tp.: "not" moved to after "would"

<sup>98</sup> Sk.sh.: lost word(s) or a pause; Sk.tp.: "excited" added

<sup>99</sup> Sk.sh.: "in" written; Sk.tp.: "is" instead of "in"

<sup>100</sup> Sk.sh.: "all" written, then crossed out.

<sup>101</sup> Sk.tp.: "inharmonious" omitted

<sup>102</sup> Sk.sh.: "inharmonious, discordant" parenthesized

<sup>103</sup> Sk.tp.: "(soothe)" added

<sup>104</sup> Sk.tp.: "higher music" instead of "the higher; you must not."

<sup>105</sup> Sk.sh.: "Q.: Only comes from" written, then crossed out

<sup>106</sup> Sk.sh.: "subtle" retraced to read "sudden"; Sk.tp.: "suddenly" instead of "subtle"

<sup>107</sup> Sk.sh.: "that" parenthesized

<sup>108</sup> Sk.sh.: "how it . . . going on?" parenthesized

<sup>109</sup> Sk.sh.: "Abrahams" corrected to read "Abrams"

<sup>110</sup> Sk.tp.: "vibration" instead of "vibrations"

<sup>111</sup> |bid

<sup>112</sup> Sk.sh.: "this" inserted, added in Sk.tp.

<sup>113</sup> Sk.sh.: "a" retraced to read "of"

<sup>114</sup> Sk.tp.: "vibration" instead of "vibrations"



elements of the body, and he began to get some good results<sup>115</sup>. Although it is a subject which needs at least one century <sup>116</sup>to bring about <sup>117</sup>good results, for he has you will<sup>118</sup> representatives.

I went to the institute <sup>119</sup>to see how far they have developed [and saw that]<sup>120</sup> they have<sup>121</sup> a person as a medium. And that person, in <sup>122</sup>certain part of his body, feels the vibrations at<sup>123</sup> the drop of his<sup>124</sup> blood he keeps in himself<sup>125</sup> the vibrations<sup>126</sup>, he feels them. In that way they find out the rate of vibrations of their<sup>127</sup> blood. No doubt, it is a vast subject; this is just a beginning. Therefore, there is no end of<sup>128</sup> the errors; at the same time, if people could bear with it, something might<sup>129</sup> come, which<sup>130</sup> in many years, which goes<sup>131</sup> of [great]<sup>132</sup> use in the medical world. By this example, I want to say that a man who can cut [himself]<sup>133</sup> and be healed at the same time, it only means that he creates by a<sup>134</sup> sound a condition in his body that the vibrations of the body are in such a condition that any wound made can be healed immediately. But if the same person was<sup>135</sup> not in this<sup>136</sup> condition, and<sup>137</sup> if <sup>138</sup> at that time there was<sup>139</sup> a cut, he<sup>140</sup> cannot be healed. He must be in that particular condition, <sup>141</sup> the vibration<sup>142</sup> must be working at a particular rate. <sup>143</sup>

There is a school of Sufis in the East; that school<sup>144</sup> is called Rifa'i. The main object they take in their school is to increase the power

<sup>115</sup> Sk.tp.: "result" instead of "good results"

<sup>116</sup> Sk.sh.: "work" inserted

<sup>117</sup> Sk.tp.: "some" added

<sup>118</sup> Sk.sh.: "you will" crossed out, "still there are some" added in lh.; Sk.tp.: "still he has some" instead of "for he has you will"

<sup>119</sup> Sk.sh.: "in San Francisco in order" inserted, so used in Sk.tp.

<sup>120</sup> Sk.sh.: "and saw that" written over a blank

<sup>121</sup> Sk.tp.: "get" instead of "have"

<sup>122</sup> Sk.tp.: "a" added

<sup>123</sup> Sk.tp.: "of" instead of "at"

<sup>124</sup> Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "his"

<sup>125</sup> Sk.sh.: "he keeps in himself" crossed out, first substituted by "which is put in his hand", then by "and the vibrations of the drop of blood come through his body and in a certain part of his body he feels them" given in margin; Sk.tp.: "which is put in his hand and" instead of "he keeps in himself"

<sup>126</sup> Sk.tp.: "of that drop of blood go through his body. And in a certain part of his body" added

<sup>127</sup> Sk.tp.: "the" instead of "their"

<sup>128</sup> Sk.tp.: "to" instead of "of"

<sup>129</sup> Sk.sh.: "could" added in lh.

<sup>130</sup> Sk.sh.: "which" crossed out; Sk.tp.: "out of it" instead of "which"

<sup>131</sup> Sk.tp.: "could be" instead of "goes"

<sup>132</sup> Sk.sh.: an illegible retraced sh. symbol; "great" added

<sup>133</sup> Sk.sh.: "himself" inserted

<sup>134</sup> Sk.tp.: "the" instead of "a"

<sup>135</sup> Sk.tp.: "is" instead of "was"

<sup>136</sup> Sk.tp.: "that" instead of "this"

<sup>137</sup> Sk.tp.: "then" instead of "and"

<sup>138</sup> Sk.sh.: "that" written, then crossed out

<sup>139</sup> Sk.tp.: "is" instead of "was"

<sup>140</sup> Sk.tp.: "it" instead of "he"

<sup>141</sup> Sk.sh.: "means in a certain rate" inserted; Sk.tp.: "that means at a certain rate" added

<sup>142</sup> Sk.sh.: "of his body" inserted; Sk.tp.: "vibrations of his body"

<sup>143</sup> Sk.sh.: two editorial marks inserted, then "that means at a certain rate." written, then crossed out

<sup>144</sup> Sk.sh.: "that school" parenthesized, "which" added

of spirit over matter. And such experiments as eating the fire, or jumping into the fire, or cutting the body, such experiences are made in order to get control<sup>145</sup>, power and control over matter. And the secret of the whole phenomenon is that by the power of words, they try to tune their body to that pitch of vibrations that no fire, no cut<sup>146</sup> can touch it because the vibrations of their body are equal to the<sup>147</sup> fire. Therefore, the fire has no effect.

*Q.: Are these beings still visible for our<sup>148</sup> eyes when they are in such a condition?*

A.: Here a<sup>149</sup> *fakir*<sup>150</sup> has come and has given performances<sup>151</sup> in the theatre.

*Q.: Are<sup>152</sup> the sound vibrations, are they vibrations of the air or are they still more inner fire vibrations: of ether, for instance? [Is the effect of zikr produced by vibrations of air or still finer vibrations?]*<sup>153</sup>

A.: They are finer vibrations. The vibrations of the air is nothing, because every word has a breath behind it and breath has a spiritual vibration. The action of the breath acts<sup>154</sup> physically. But at the same time breath<sup>155</sup> is an electric current. The breath is not only the air but an electric current, therefore, it is inner vibration.

*Q.: Is it possible [for]<sup>156</sup> a soul, somebody with a grosser vibration, to become finer in vibration?*

A.: Certainly, other [things]<sup>157</sup> apart, even those who have done the zikr rightly, in six weeks' time the vibrations of their body change; <sup>158</sup>those who do it properly, they become finer. Bring the grossest person, make him do the zikr; in six weeks' time his vibrations are changed<sup>159</sup>.

*Q.: Is it possible in human life to hear the soundless sound?*

A.: Yes. It is by the hearing of the soundless sound that the souls have reached in<sup>160</sup> the highest point and have discovered that there is a soundless sound.

<sup>145</sup> Sk.sh.: "control" crossed out, omitted in Sk.tp.

<sup>146</sup> Sk.sh.: "nothing" inserted, added in Sk.tp.

<sup>147</sup> Sk.tp.: "the" omitted

<sup>148</sup> Sk.sh.: "outside" added, encircled; Sk.tp.: "outside" instead of "our"

<sup>149</sup> Sk.sh.: "in New York" added, encircled; Sk.tp.: "in New York" instead of "a"

<sup>150</sup> Sk.sh.: "dervish" added, encircled; Sk.tp.: "dervish" instead of "fakir"

<sup>151</sup> Sk.tp.: "is performing" instead of "has given performances"

<sup>152</sup> Sk.tp.: "Are" omitted

<sup>153</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "Is the . . . still finer vibrations?" added

<sup>154</sup> Sk.sh.: "acts, vibrates" in lh. added, encircled; Sk.tp.: "vibrates" instead of "acts"

<sup>155</sup> Sk.sh.: "itself" inserted, added in Sk.tp.

<sup>156</sup> Sk.sh.: "for" written; Sk.tp.: "of" instead of "for"

<sup>157</sup> Sk.sh.: "sings" written; Sk.tp.: "things" instead of "sings"

<sup>158</sup> Sk.sh.: "six weeks' time" inserted, added in Sk.tp.

<sup>159</sup> Sk.sh.: "the grossest person" added, and in Sk.tp.

<sup>160</sup> Sk.tp.: "in" omitted

*Q.: Murshid, what do you mean by soundless sound?*

A.: Sound is that which is heard by the ears, and soundless sound is audible without the help of the ears.

*Q.: Is indifference more easy to attain on the Jinn plane?*

A.: Naturally, everything becomes more easily<sup>161</sup> on the Jinn plane than on the physical plane. <sup>162</sup>But at the same time I <sup>163</sup>think we must not wait till we are in the Jinn plane if we had to experience<sup>164</sup> indifference, <sup>165</sup> interest, anything on the Jinn plane<sup>166</sup>.

*Q.: Those who hear the soundless sound, is it clear sight?*

A.: It is not necessary that a person must be born with clear sight, or with hearing <sup>167</sup>soundless sound. <sup>168</sup>If he is born [with that tendency]<sup>169</sup> then there is no credit to him. I think the best thing is to be just like anybody else, and at the same time to evolve and<sup>170</sup> experience<sup>171</sup> all that is possible, all that is latent in man, giving <sup>172</sup>others the proof<sup>173</sup> we are all the same. At the same time that<sup>174</sup> is latent in man.

*[Q.: By evolving you get it?*

A.: Yes.]<sup>175</sup>

*Q.: In The Soul Whence and Whither<sup>176</sup>, you say the mind is a planet. How is this to be understood? Is mind somewhere<sup>177</sup> in the space?*

A.: If we are in the space, then everything is in the space. Are we not in the space, and is our mind not ourselves? If we are in the space, our mind is in the space, too. And if I have said that the mind is a planet, <sup>178</sup>and it is this theory which will one day become a reality. And it is that reality which is called the hereafter. The day when the mind has shown itself as a planet, that day is the hereafter.

<sup>161</sup> Sk.tp.: "easy" instead of "easily"

<sup>162</sup> Sk.tp.: "so indifference . . . easier too." added, the dots indicating missing word(s)

<sup>163</sup> Sk.sh.: "should" inserted, added in Sk.tp.

<sup>164</sup> Sk.sh.: "If we had to experience" parenthesized; Sk.tp.: "till we had that experience on the Jinn plane" instead of "if we . . . to experience"

<sup>165</sup> Sk.sh.: "instead" written, then crossed out

<sup>166</sup> Sk.tp.: "on the Jinn plane." omitted

<sup>167</sup> Sk.sh.: "of the" inserted; Sk.tp.: "of" added

<sup>168</sup> Sk.tp.: "and" added

<sup>169</sup> Sk.sh.: "with that tendency" inserted

<sup>170</sup> Sk.sh.: "so that" added and encircled

<sup>171</sup> Sk.tp.: "so that one experiences" instead of "and experience"

<sup>172</sup> Sk.tp.: "the" added

<sup>173</sup> Sk.sh.: "we are no different from you" inserted; Sk.tp.: "we are not different from you all" added

<sup>174</sup> Sk.sh.: "this" added and encircled; Sk.tp.: "this" instead of "that"

<sup>175</sup> Sk.sh.: this qa. inserted

<sup>176</sup> A publication of Inayat Khan's teachings

<sup>177</sup> Sk.tp.: "soaring" instead of "somewhere"

<sup>178</sup> Sk.tp.: "it is true" added

*Q.: Some say the mind is on top of us?*

A.: Yes, the<sup>179</sup> mind is within<sup>180</sup> and without for<sup>181</sup> us both. It is not so small as to be [only]<sup>182</sup> within us. And it is<sup>183</sup> not so gross as <sup>184</sup>to be<sup>185</sup> not<sup>186</sup> within<sup>187</sup> us. It is within us as well as without us.

<sup>188</sup>*Q.: But is<sup>189</sup> the mind so great<sup>190</sup> as to embrace the universe?*

<sup>191</sup>A.: It depends how large is our mind. The body becomes as tall [as can be]<sup>192</sup> and grows<sup>193</sup> no further. It can become as wide as it<sup>194</sup> can be and it cannot become wider. But the mind, it can stretch and it can expand<sup>195</sup>, and it can even expand<sup>196</sup> to such an extent<sup>197</sup> that the whole universe can be<sup>198</sup> reflected<sup>199</sup> in it, and it can reach<sup>200</sup> further still. It can<sup>201</sup> seem <sup>202</sup>greater<sup>203</sup> than the whole universe.

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<sup>179</sup> Sk.tp.: "the" omitted

<sup>180</sup> Sk.tp.: "us" added

<sup>181</sup> Sk.tp.: "for" omitted

<sup>182</sup> Sk.sh.: "a" retraced to read "only"; Sk.tp.: "only"

<sup>183</sup> Sk.tp.: "it is" omitted

<sup>184</sup> Sk.tp.: "not" added

<sup>185</sup> Sk.sh.: "not to be" added, encircled

<sup>186</sup> Sk.tp.: "not" omitted

<sup>187</sup> Sk.sh.: "within" retraced to read "without", then "within" in lh. repeated and encircled

<sup>188</sup> Sk.sh.: "Q." missing, added in Sk.tp

<sup>189</sup> Sk.tp.: "is it possible for" instead of "But is"

<sup>190</sup> Sk.tp.: "to be as large" instead of "so great"

<sup>191</sup> Sk.sh.: "A." missing, added in Sk.tp.

<sup>192</sup> Sk.sh.: "as can be" inserted

<sup>193</sup> Sk.tp.: "goes" instead of "grows"

<sup>194</sup> Sk.tp.: "it" omitted

<sup>195</sup> Sk.tp.: "extend" instead of "expand"

<sup>196</sup> Ibid

<sup>197</sup> Sk.tp.: "distance" instead of "an extent"

<sup>198</sup> Sk.sh.: "may" added in lh. and encircled

<sup>199</sup> Sk.tp.: "may reflect" instead of "can be reflected"

<sup>200</sup> Sk.sh.: "it can" crossed out, "reach" added in lh., then "it can" restored

<sup>201</sup> Sk.sh.: "may" added, encircled with "can"

<sup>202</sup> Sk.sh.: "to be" inserted

<sup>203</sup> Sk.sh.: "greater" crossed out; Sk.tp.: "and may seem to be larger" instead of "it can seem greater"

<sup>204</sup> Sk.tp.: "Q.: *How is it that some people have no feeling for music?* A.: The feeling is not created there yet. The feeling in them is not yet created. The day when they will begin to feel life they will begin to enjoy music also." added.

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 Tuesday 22<sup>nd</sup> June 1926

### The Message—The Great Masters of Humanity<sup>1</sup>

Beloved ones of God,

I would like to speak this evening on the subject<sup>2</sup> of<sup>3</sup> the peculiarity of the great masters of humanity.

The life of Rama which<sup>4</sup> has been read by Hindus for thousands of years and they are never tired of it. That shows that each time they hear the story of Rama they feel exalted and they derive some benefit from the story. As a young prince, Rama had the education of spiritual and of ethical nature under the teachership of Vashishta, the great spiritual master of that time. So, to begin with, in his life there was this great influence, and under the influence of Vashishta, Rama grew to be an ideal young man. Then there was a ceremony arranged, because there was<sup>5</sup> demand from every side for Sita, the maiden whose hand was asked by all the different maharajahs of that time, and Rama went there. The story is that all of the princes, all of the maharajahs were dressed and<sup>6</sup> in<sup>7</sup> jewels and gorgeous dresses, except Rama, because he came directly from the schools<sup>8</sup> which was [in]<sup>9</sup> the forest, so he was living a country life. And with all this Rama won in the end.

It is Rama who struck the right note in the heart of Sita, and all the maharajahs who were present were against. Then<sup>10</sup> twelve years, as his father had taken a vow that he must go in the forest and live an ascetic life, a life of thought before<sup>11</sup> he could be entitled to rule the country, he was sent. And there Sita went with Rama. And the<sup>12</sup> Ravana, the prince who was most opposed to Rama's success as a bridegroom, he<sup>13</sup> followed Rama

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.hw.: a handwritten text by Kismet Stam

Hq.st.: a stencil prepared in International Headquarters, Geneva

<sup>1</sup> Hq.st.: "Religious Gatheka No. 68" and "Sufi Invocation" added

<sup>2</sup> Sk.tp.: "on the subject" omitted

<sup>3</sup> Hq.st.: "Beloved ones ... subject of" omitted

<sup>4</sup> A.o.d.: "which" omitted; Km.hw.: "(it)" instead of "which"

<sup>5</sup> Sk.tp.: "a" added; Hq.st.: "the" added

<sup>6</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>7</sup> Sk.tp., Hq.st.: "with" instead of "in"

<sup>8</sup> Sk.tp.: "Vashishta's school"; Km.hw.: "this school"; Hq.st.: "school" instead of "the schools"

<sup>9</sup> Sk.sh.: "in" inserted; Sk.tp.: "in" added; Km.hw.: "(in)" added

<sup>10</sup> Sk.tp., Hq.st.: "for" added

<sup>11</sup> Sk.sh.: "his aim" written, omitted in a.o.d.

<sup>12</sup> Sk.tp.: "and the" omitted; Hq.st.: "and" omitted; Km.hw.: "the" parenthesized

<sup>13</sup> Sk.tp., Hq.st.: "he" omitted; Km.hw.: "he" parenthesized

in<sup>14</sup> the forest and seized the opportunity which did present<sup>15</sup> itself before him<sup>16</sup>. Rama had gone to bring some fruits and water, and there Sita was left alone, and Ravana lifted Sita against her wishes and flew<sup>17</sup>.

Now then again there is a test. The one test is for<sup>18</sup> a prince to be outside of<sup>19</sup> his<sup>20</sup> country, and the other test <sup>21</sup>to have lost all he had, that was his bride. There it<sup>22</sup> shows balance again, that<sup>23</sup> instead of being distressed, instead of giving up hope, instead of being discouraged, he still trusts<sup>24</sup> in her love for him. He still had trust in the<sup>25</sup> providence. Instead of being disappointed, he went on searching for her. In the end she was found, a captive in the garden palace of Ravana.

And then it says that he took<sup>26</sup>, accepted the help of Hanuman, the king of monkeys. Well<sup>27</sup>, this<sup>28</sup> also gives us a great key to the science of biology; it was<sup>29</sup> a monkey<sup>30</sup>. Because they cannot find the missing link, therefore they say it was a monkey. It was a new race just sprung from animals. A race, which <sup>31</sup>was to evolve<sup>32</sup> to<sup>33</sup> a most primitive race, showing every trace of an animal. Darwin was most<sup>34</sup> disappointed that he could not find an example of that<sup>35</sup>; <sup>36</sup>that<sup>37</sup> again shows that in order to accomplish, or in order to [wage]<sup>38</sup> a war against an earthly king, he<sup>39</sup> had to seek an earthly help. He did not invite wise men to come and help them<sup>40</sup> at that time. They would not have helped him. They would have said, have courage, be wise, have patience, sit down, calm yourself, cool yourself, have sense<sup>41</sup>. She is

<sup>14</sup> Sk.tp., Hq.st.: "to" instead of "in"

<sup>15</sup> Sk.tp., Hq.st.: "had presented" instead of "did present"

<sup>16</sup> Sk.tp., Hq.st.: "before him" omitted

<sup>17</sup> Sk.tp.: "away with her" added

<sup>18</sup> Sk.sh.: "for" crossed out

<sup>19</sup> Sk.tp., Hq.st.: "of" omitted; Km.hw.: "of" parenthesized

<sup>20</sup> Sk.sh.: "one's" added

<sup>21</sup> Sk.tp.: "is" added

<sup>22</sup> Sk.tp.: "but here Rama" instead of "there it"

<sup>23</sup> Sk.tp.: "that" omitted

<sup>24</sup> Km.hw.: "trusted" instead of "trusts"

<sup>25</sup> Sk.tp., Hq.st.: "the" omitted; Km.hw.: "the" parenthesized

<sup>26</sup> Sk.sh.: "took" crossed out, omitted in a.o.d.; Sk.tp.: "is said that to free Sita, Rama" instead of "says that he took"

<sup>27</sup> Hq.st.: "well" omitted; Km.hw.: "well" parenthesized

<sup>28</sup> Sk.sh.: "this" retraced to read "that"; a.o.d.: "that"

<sup>29</sup> Sk.sh.: "not" inserted, added in Km.hw.

<sup>30</sup> Sk.tp.: "but not quite a monkey" added

<sup>31</sup> Sk.sh.: "this" written, then crossed out

<sup>32</sup> Sk.sh.: "into human beings in the end" inserted in parentheses; added in Sk.tp.; a.o.d.: "to develop" instead of "to evolve"

<sup>33</sup> Sk.tp.: "to" omitted

<sup>34</sup> Sk.tp.: "passed away" instead of "was most"

<sup>35</sup> Sk.sh.: "and" inserted in lh.; Hq.st.: "Darwin was . . . of that" omitted

<sup>36</sup> Km.hw.: "and" added

<sup>37</sup> Sk.tp., Hq.st.: "this" instead of that

<sup>38</sup> Sk.sh.: "wage" written over an erasure

<sup>39</sup> Sk.tp.: "Rama" instead of "he"

<sup>40</sup> A.o.d.: "him" instead of "them"

<sup>41</sup> Sk.tp.: "be reasonable" added

not there, have a<sup>42</sup> reason<sup>43</sup>, it is impossible. You are<sup>44</sup> on a trance, you are in the war<sup>45</sup>, you are alone. The king<sup>46</sup> has taken her away. She could<sup>47</sup> not have gone if she was not<sup>48</sup> willing. Every sort of reasoning clever people would have brought before him. But the primitive people were ready to give their lives<sup>49</sup> in order to serve the spiritual soul. And at the same time it shows that<sup>50</sup> how primitive minds can feel the spiritual soul more easily, more readily than so-called clever<sup>51</sup>. They sympathize<sup>52</sup> with him. No one else came except the<sup>53</sup> wild people of the forest. That shows <sup>54</sup>wisdom of Rama also, to control this group of people who were accustomed<sup>55</sup> to go one<sup>56</sup> to the East, another to the South. One creeping, <sup>57</sup> another<sup>58</sup> walking, <sup>59</sup>another jumping; that was their spirit. To control the army of that kind of people and then to make a success in the war with a king, that again shows Rama's great balance. Then, as he had confidence that Sita was for him, Sita was his bride, he [fought]<sup>60</sup>, and he got her back<sup>61</sup> to his land. And the most interesting part of the story is that they came in the<sup>62</sup> aeroplane. They came back, Rama and Sita<sup>63</sup> in the aeroplane<sup>64</sup>. The monkeys had to jump back, but they<sup>65</sup>, Rama had the aeroplane.

How little we know of that time! How many civilizations came and how many civilizations went down. And we do not know <sup>66</sup>about it. How far back<sup>67</sup> can we trace back the history of the world? And<sup>68</sup> who can deny that there was once a greater evolution in everything<sup>69</sup>: art, science,

<sup>42</sup> Km.hw.: "a" omitted

<sup>43</sup> Sk.tp.: "have a reason" omitted

<sup>44</sup> Sk.tp.: "not a ruling prince, you are in the forest" added; Km.hw., Hq.st.: "not a prince, you are in the forest" added

<sup>45</sup> Sk.tp., Hq.st.: "on a . . . the war" omitted; Km.hw.: "you are in the war" parenthesized

<sup>46</sup> Sk.tp.: "Prince Ravana" instead of "king"

<sup>47</sup> Sk.tp.: "would" instead of "could"

<sup>48</sup> Sk.tp.: "had not been" instead of "was not"

<sup>49</sup> Km.hw.: "if it came to that" added

<sup>50</sup> Sk.tp., Hq.st.: "that" omitted

<sup>51</sup> Sk.tp.: "men" added

<sup>52</sup> Sk.tp.: "sympathized" instead of "sympathize"

<sup>53</sup> Sk.sh.: "these" added in lh. and encircled

<sup>54</sup> Sk.tp., Hq.st.: "the" added

<sup>55</sup> Km.hw.: "one" added

<sup>56</sup> Km.hw.: "one" omitted

<sup>57</sup> Sk.sh.: "another" inserted, followed by an illegible sh. symbol

<sup>58</sup> Hq.st.: "one" instead of "another"

<sup>59</sup> Km.hw.: "another running" added

<sup>60</sup> Sk.sh.: "thought" written, then "fought" added in lh. and both encircled; a.o.d.: "fought"

<sup>61</sup> Km.hw.: "brought her over" instead of "he got her back"

<sup>62</sup> Sk.tp.: "an" instead of "the"

<sup>63</sup> Sk.sh.: "came" inserted

<sup>64</sup> Hq.st.: "they came . . . the aeroplane." omitted

<sup>65</sup> Sk.tp., Hq.st.: "they" omitted

<sup>66</sup> Sk.sh.: "anything" inserted in lh.

<sup>67</sup> Sk.tp., Km.hw.: "back" omitted

<sup>68</sup> Sk.tp., Hq.st.: "and" omitted

<sup>69</sup> Sk.sh.: "everything" parenthesized, with editorial mark inserted; Km.hw.: "every side of life" instead of "everything"

mechanics even still more wonderful<sup>70</sup> than what<sup>71</sup> we see today. There are one<sup>72</sup> thousand examples to be<sup>73</sup>, to be found in *Mahabharata*, the ancient tradition which has been<sup>74</sup> handed down for thousands of years. That Rama came down<sup>75</sup> in *Viman*<sup>76</sup>, which means in<sup>77</sup> the aeroplane. After this ordeal, after this trial, when Rama came back he was able to rule his country in an ideal way. Therefore, the balance is represented by the life of Rama. And all such things as courage, hope, confidence, trust, all these come from balance.

But one might ask, this story does not tell us anything spiritual. It is only his bride, she was lost. Rama went there, he fought with them<sup>78</sup>, brought her again, and then<sup>79</sup> became<sup>80</sup> king. It was all happiness<sup>81</sup>, it was<sup>82</sup>, there were little difficulties,<sup>83</sup> it was all smooth. <sup>84</sup>I should say spirituality is not in words, spirituality is acts. Rama did act<sup>85</sup> and proved the power of spirituality.

And now when we come to the peculiarity of Krishna, it is still more wonderful. You have heard the stories<sup>86</sup> of Krishna. He danced among *Gopis* and he teased the milk maids, and he played in Brindaban<sup>87</sup> as a boy. I should think that is the most beautiful thing that can exist. He was not a sad, serious, downhearted, depressed young boy; he was life itself. He was born with life, a soul that was to expand throughout<sup>88</sup> the whole universe and<sup>89</sup> give<sup>90</sup> his key<sup>91</sup> with that life. And<sup>92</sup> attracted all those that lived in the country, even in his childhood. No doubt, there are symbolical stories of Krishna. Perhaps Krishna was not so bad as they think him to be from stories. For <sup>93</sup>instance, Krishna did not steal butter, although it is said in tradition, and the Hindus most respectfully hear<sup>94</sup> it. Butter is the essence

<sup>70</sup> Sk.sh.: an illegible sh. symbol crossed out; Hq.st.: "in its nature" added

<sup>71</sup> Sk.tp., Hq.st.: "what" omitted

<sup>72</sup> A.o.d.: "a" instead of "one"

<sup>73</sup> A.o.d.: "to be" omitted

<sup>74</sup> Sk.sh.: "in" written, then crossed out, followed by an inserted editorial

<sup>75</sup> Sk.sh.: "back" added and circled; Km.hw.: "back" instead of "down"

<sup>76</sup> Sk.sh.: "Wiman" added in lh.

<sup>77</sup> Km.hw.: "in" omitted

<sup>78</sup> Sk.tp.: "Ravana, he won" instead of "them"; Hq.st.: "he won" added

<sup>79</sup> Hq.st.: "he" instead of "brought her . . . and then"

<sup>80</sup> Sk.sh.: "was a" inserted

<sup>81</sup> Hq.st.: "it was all happiness" omitted

<sup>82</sup> Sk.sh.: "it was" crossed out, omitted in a.o.d.

<sup>83</sup> Sk.sh.: "but" added in parentheses, added in Sk.tp.

<sup>84</sup> Sk.sh.: "but" inserted, added in Sk.tp., Km.hw.

<sup>85</sup> Sk.tp., Hq.st.: "had acted" instead of "did act"

<sup>86</sup> Sk.tp., Hq.st.: "story" instead of "stories"

<sup>87</sup> Hq.st.: "Vindavana" instead of "Brindaban"

<sup>88</sup> Km.hw., Hq.st.: "through" instead of "throughout"

<sup>89</sup> Km.hw.: "and" omitted

<sup>90</sup> Sk.sh.: "give" crossed out, omitted in a.o.d.

<sup>91</sup> Sk.tp., Km.hw.: "he came" instead of "his key"

<sup>92</sup> Hq.st.: "his key . . . life. And" omitted

<sup>93</sup> Km.hw.: "an" added

<sup>94</sup> Hq.st.: "regard" instead of "hear"



of milk and wisdom is<sup>95</sup> the essence of life; therefore, wisdom is likened to butter. His stealing butter was to churn the experiences<sup>96</sup> of life and take out of it its essence. But suppose it was not so symbolical; it was perhaps true. Yet, if you knew what it is in a peasant village to steal a little butter, it is a great joy. It is not like going<sup>97</sup> a shop and stealing tins of butter. It is a little butter stolen, a<sup>98</sup> wonderful joy<sup>99</sup>.

And then again there was the greatest test that life could give to any prophet; that was given to Krishna for the reason<sup>100</sup> he was the prophet, the Godhead. He was to give the philosophy of love, of kindness, of harmlessness. There he is<sup>101</sup>, he was faced<sup>102</sup> to help a prince whose kingdom was taken away, the<sup>103</sup> Arjuna. The most difficult situation<sup>104</sup> a prophet to have to stand by someone who must fight and yet to have destiny<sup>105</sup>, to give the message of God—tolerance<sup>106</sup> from two sides. And how beautifully<sup>107</sup> he has come out by giving *Bhagavad Gita* from the beginning to the end; that<sup>108</sup> you can touch every corner of wisdom. There is kindness there, there is bravery<sup>109</sup>, there is courage, there is wisdom, there is intellect, there is philosophy, there is mysticism, there is all. In one book he has given the whole philosophy of life from beginning to end. The more one reads *Bhagavad Gita*, the more [one]<sup>110</sup> finds the truth of that English phrase to put it in a nutshell. The whole philosophy<sup>111</sup> is put in the<sup>112</sup> most [concise]<sup>113</sup> form. One might ask, what had he to do, such a great soul to stand with a prince? What does<sup>114</sup> it matter if his kingdom came back or if it did not come back?

If we look at it from a psychological point of view, the kingdom is the divine kingdom and it is lost by every man, by every soul when the soul has come in this manifestation. And in order to<sup>115</sup> find<sup>116</sup> that divine<sup>117</sup>

<sup>95</sup> Sk.tp.: "is" omitted

<sup>96</sup> Hq.st.: "experience" instead of "experiences"

<sup>97</sup> Sk.tp., Km.hw.: "in" added

<sup>98</sup> Km.hw.: "a" omitted

<sup>99</sup> Hq.st.: "Yet, if you . . . a wonderful joy" omitted

<sup>100</sup> Sk.tp., Km.tp.: "that" added

<sup>101</sup> Sk.sh.: "he is" crossed out, omitted in a.o.d.

<sup>102</sup> Sk.sh.: an editorial mark inserted; Km.tp.: "to the situation where he was" added

<sup>103</sup> Sk.tp., Hq.st.: "the" omitted

<sup>104</sup> A.o.d.: "for" added

<sup>105</sup> A.o.d.: "be destined" instead of "have destiny"

<sup>106</sup> Sk.sh.: "tolerance" retraced to read "torn"; Sk.tp., Km.hw.: "torn"; Hq.st.: "pulled"

<sup>107</sup> Km.hw.: "beautiful" instead of "beautifully"

<sup>108</sup> Hq.st.: "that" omitted

<sup>109</sup> Sk.tp., Hq.st.: "there" added

<sup>110</sup> Sk.sh.: "over" retraced to read "one"

<sup>111</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "of life" added

<sup>112</sup> Km.hw.: "a" instead of "the"

<sup>113</sup> Sk.sh.: "concisest" written; Sk.tp.: "concise"; Km.hw., Hq.st.: "concised"

<sup>114</sup> Sk.tp.: "did" instead of "does"

<sup>115</sup> Sk.sh.: "did not" inserted

<sup>116</sup> Km.hw.: "gain" instead of "find"

<sup>117</sup> Sk.tp., Hq.st.: "this" instead of "that divine"

kingdom, he had<sup>118</sup> to learn not only spiritual things but the ways of warfare: how to struggle along and to persevere in the path of truth. And suppose it was true then<sup>119</sup> he gave an example to the world that [you]<sup>120</sup> can be the wisest man and at the same time<sup>121</sup> all the capabilities that a king,<sup>122</sup> judge,<sup>123</sup> general can have<sup>124</sup>. It is showing perfection from all sides.<sup>125</sup>

<sup>126</sup>And then we come to the peculiarity of Shiva. Shiva has given an example of *vairagya*. Do not think it an asceticism, very often people think it an<sup>127</sup> asceticism, but it is not so. Asceticism is a crude interpretation of *vairagya*.<sup>128</sup> Word *vairagya* comes from *tyaga*,<sup>129</sup> Sanskrit. Tyaga means renouncing. And when it is said *vairagya*, it means success in renouncing. Shiva showed it in his life. For years he did<sup>130</sup> meditations; he stood for hours and for days, he stood<sup>131</sup> on his head. He got<sup>132</sup>, held his breath in<sup>133</sup>. He went without food for days and<sup>134</sup> months. All those things that one can do in order to master the nature<sup>135</sup> and life he did.

When one hears Shiva's philosophy, it is all tyaga: give it up, indifference, independence from all things—from food, water, air, breath, air<sup>136</sup>, sky—from all things. Renounce it, renounce it. And do not be surprised that<sup>137</sup> with all that, the best philosophy<sup>138</sup> he gave was to his consort, Parvati. She asked him questions and he answered her gently. Through all his asceticism he never gave a philosophy out; he lived it, and by being an example. It was only sometime that he opened his mouth and Parvati took it down, what Mahadeva gave. And there is<sup>139</sup> always in

<sup>118</sup> Sk.sh.: "thought" added and encircled; Km.hw.: "ought" instead of "had"

<sup>119</sup> Sk.sh.: "then" added in lh.; Hq.st.: "that" instead of "then"

<sup>120</sup> Sk.sh.: "they" retraced to read "you"; a.o.d.: "you"

<sup>121</sup> Sk.sh.: "at the same time" retraced to read "yet can have"; Sk.tp., Km.hw.: "yet can have" instead of "at the same time"

<sup>122</sup> Sk.sh.: "prince or a" inserted; Sk.tp.: "or a prince or a"; Km.hw.: "or a general or"; Hq.st.: "or a" added

<sup>123</sup> Sk.sh.: "statesman or a" inserted; Sk.tp., Hq.st.: "or a" added

<sup>124</sup> Sk.tp.: "or a statesman has" instead of "can have"; Km.hw.: "have" instead of "general can have"

<sup>125</sup> Hq.st.: the stencil ends here with "To be read at the Service of Universal Worship" added

<sup>126</sup> Hq.st.: a new stencil with "Religious Gatheka No. 69" and "Sufi Invocation" at the beginning

<sup>127</sup> Sk.tp.: "say vairagya means" instead of "think it an"; Km.hw.: "vairagya means" instead of "it an"

<sup>128</sup> Sk.tp., Hq.st.: "the" added

<sup>129</sup> A.o.d.: "in" added

<sup>130</sup> Sk.sh.: "not" written, then crossed out

<sup>131</sup> Sk.sh.: "he stood" parenthesized, "still" added

<sup>132</sup> Sk.sh.: "got" crossed out; a.o.d.: "for hours and for days he" instead of "he got"

<sup>133</sup> Sk.sh.: several vague editorial marks; Km.hw.: "for hours and days" added

<sup>134</sup> Sk.sh.: "for" inserted, added in Km.hw.

<sup>135</sup> Sk.sh.: "matter" added; Sk.tp.: "matter" instead of "the nature"; Km.hw., Hq.st.: "the matter" instead of "nature"

<sup>136</sup> Sk.sh.: "air" crossed out, omitted in a.o.d.

<sup>137</sup> A.o.d.: "that" omitted

<sup>138</sup> Sk.sh.: "that" inserted in lh.

<sup>139</sup> Km.hw.: "therefore" instead of "there is"

the book<sup>140</sup> of, and Parvati, Shiva<sup>141</sup>, she took it down<sup>142</sup>. That shows again balance. He was <sup>143</sup>ascetic, but he was not despising all that was actually<sup>144</sup> beautiful or<sup>145</sup> good<sup>146</sup>. He was not ignorant of <sup>147</sup>the devotion given to him. And it was he who told Parvati, when giving the science of Yogas, that<sup>148</sup> never give this science to the unfaithful, give it to the simple ones, <sup>149</sup>to the poor<sup>150</sup> ones, <sup>151</sup>to good persons and<sup>152</sup> wherever they may be, and<sup>153</sup> never give it to the unfaithful. It is often and often that remark is made. <sup>154</sup>Where<sup>155</sup> the attitude to the guru, when in a *chela* there is not the right attitude to<sup>156</sup> the guru, that chela must not have the secret towards<sup>157</sup> life, he does not deserve it. One would<sup>158</sup> think that <sup>159</sup>a man<sup>160</sup> who<sup>161</sup> had renounced everything, what would<sup>162</sup> it matter whether the chela is, was<sup>163</sup> faithful or not<sup>164</sup>? At the same time<sup>165</sup>, he knew that what in faithfulness <sup>166</sup>he will receive that it<sup>167</sup> will do him good. <sup>168</sup>What by unfaithfulness he will steal<sup>169</sup>, receive<sup>170</sup>, it will burn him. It was for the good of the chela.

<sup>171</sup>Now we come to the peculiarity of Buddha. Buddha showed the<sup>172</sup> great reason; he began with reason. His parents who<sup>173</sup> kept him close<sup>174</sup>, secluded in the palace till he was a grown-up young man, and

<sup>140</sup> Sk.sh.: "there was a dialogue between" inserted, followed by an illegible scribble; Km.hw.: "there is a dialogue between Mahadeva and Parvati"; Hq.st.: "there was a dialogue between Mahadeva and Parvati" added

<sup>141</sup> Sk.sh.: "Shiva" written, then crossed out; Sk.tp.: "there was a dialogue between Mahadeva and Parvati, Parvati" instead of "of and . . . Shiva she"

<sup>142</sup> Km.hw.: "of, and . . . it down" omitted

<sup>143</sup> Km.hw.: "an" added

<sup>144</sup> Km.hw.: "is good and" instead of "was actually"; Sk.tp., Hq.st.: "actually" omitted

<sup>145</sup> Sk.tp., Hq.st.: "and" instead of "or"

<sup>146</sup> Km.hw.: "or good" omitted

<sup>147</sup> Sk.sh.: "all" added in lh., and added in Km.hw.

<sup>148</sup> Sk.tp., Hq.st.: "that" omitted

<sup>149</sup> Sk.sh.: "give it" inserted, added in a.o.d.

<sup>150</sup> Km.hw.: "pure" instead of "poor"

<sup>151</sup> Sk.sh.: "give it" inserted, added in a.o.d.

<sup>152</sup> Sk.sh.: "and" retraced to read "but"; Sk.tp., Hq.st.: "and" omitted

<sup>153</sup> Sk.sh.: "and" retraced to read "but"; a.o.d.: "but"

<sup>154</sup> Sk.sh.: "he said" added in the margin; Km.hw.: "he said" added

<sup>155</sup> Sk.tp., Hq.st.: "what is" instead of "where"

<sup>156</sup> Sk.sh.: "towards" added in lh.; Km.hw.: "toward" instead of "to"

<sup>157</sup> Sk.sh.: "of" added in lh.; Sk.tp.: "toward"; Km.hw., Hq.st.: "of" instead of "towards"

<sup>158</sup> Sk.sh.: "might" added in lh.

<sup>159</sup> Sk.sh.: "when the guru" inserted

<sup>160</sup> Sk.sh.: "man" crossed out, then restored

<sup>161</sup> Sk.tp., Hq.st.: "when the guru" instead of "a man who"

<sup>162</sup> Km.hw.: "does" instead of "would"

<sup>163</sup> Sk.sh.: "is", "was" parenthesized separately; a.o.d.: "was" omitted

<sup>164</sup> Km.hw.: "faithful" added

<sup>165</sup> A.o.d.: "at the same time" omitted; Km.hw.: "but" instead of "at the same time"

<sup>166</sup> Sk.sh.: "what" inserted

<sup>167</sup> Sk.tp., Hq.st.: "it" omitted

<sup>168</sup> Km.hw.: "but" added

<sup>169</sup> Sk.tp., Hq.st.: "steal" omitted

<sup>170</sup> Sk.sh.: "receive" parenthesized; Km.hw.: "receive" omitted

<sup>171</sup> Sk.sh.: "and" inserted, added in Km.hw.

<sup>172</sup> Km.hw.: "a" instead of "the"

<sup>173</sup> Sk.tp., Hq.st.: "who" omitted

<sup>174</sup> Sk.sh.: "ed" added to read "closed"; a.o.d.: "closed"

never allowed him to see the misery of life. He was quite unacquainted with life in the world. He only knew his servants and<sup>175</sup> the royal comforts that he experienced in the palace. And there comes one day when the father says, now you must<sup>176</sup> go out. How long shall we keep [him in captivity]<sup>177</sup>?

The first day when he goes out he looks around and said<sup>178</sup>, what is this? They said, he<sup>179</sup> is a blind man, he cannot see. He said, yes, and when<sup>180</sup> is this?<sup>181</sup> It is a poverty stricken man, he has no money. What is this? This woman has a large family to look after; it is a great responsibility. What is this? It is the age which has its trials. What is this? They said, here<sup>182</sup> are the heroes who<sup>183</sup> fought; now they have become wounded; now<sup>184</sup> for the whole life they are in this condition. He looked at it all and said, is there no remedy for it? They said,<sup>185</sup> there are remedies, but<sup>186</sup> remedies are limited. It was that<sup>187</sup> first experience of life that gave [him]<sup>188</sup> a blow. With that blow his soul was wakened and he began to think, how can they be relieved of all the different kinds of miseries?

The whole life of Buddha<sup>189</sup> was devoted to find the remedy [to relieve]<sup>190</sup> humanity. He meditated<sup>191</sup>; he thought of<sup>192</sup> things; examined<sup>193</sup> different aspects of life; <sup>194</sup>consoled<sup>195</sup>, and served them<sup>196</sup>, people<sup>197</sup>. Every moment of life of Buddha wants<sup>198</sup>, devotes<sup>199</sup> to find <sup>200</sup>remedy to relieve humanity whichever<sup>201</sup>, whatever<sup>202</sup> it can be. In this<sup>203</sup> pursuit of relief he found out the same mystery, the mystery which all the great prophets and

<sup>175</sup> A.o.d.: "and" omitted

<sup>176</sup> Sk.sh.: "you must" crossed out, "he must" substituted, then "you must" restored; a.o.d.: "he must"

<sup>177</sup> Sk.sh.: "you" written, then crossed out and "him in captivity" substituted

<sup>178</sup> Sk.sh.: "said" retraced to read "says"; a.o.d.: "says"

<sup>179</sup> Sk.sh.: "here" added in lh., encircled

<sup>180</sup> Sk.sh.: "when" retraced to read "was", then "what" added in lh.; Sk.tp., Km.hw.: "what" instead of "when"

<sup>181</sup> Hq.st.: "he said ... is this?" omitted

<sup>182</sup> Sk.tp., Hq.st.: "they" instead of "here"

<sup>183</sup> Sk.sh.: "have" inserted in lh.

<sup>184</sup> Km.hw.: "and" instead of "now"

<sup>185</sup> Sk.sh.: "they are" written, then crossed out

<sup>186</sup> Km.hw.: "the" added

<sup>187</sup> Sk.sh.: "that" written, "that" in lh. added, both encircled; a.o.d.: "this" instead of "that"

<sup>188</sup> Sk.sh.: "in" written; a.o.d. "him" instead of "in"

<sup>189</sup> Sk.sh.: an indecipherable sh. symbol; Sk.tp.: "went in it; he" added

<sup>190</sup> Sk.sh.: "to relieve" written over a blank

<sup>191</sup> Sk.tp., Hq.st.: "he meditated" omitted

<sup>192</sup> Km.hw.: "over" instead of "of"

<sup>193</sup> Sk.sh.: "the" inserted

<sup>194</sup> Sk.tp.: "talked with people"; Km.hw.: "he talked with people" added

<sup>195</sup> Sk.sh.: "them" inserted, added in Sk.tp., Km.hw.

<sup>196</sup> Hq.st.: "them" omitted

<sup>197</sup> Sk.sh.: "people" crossed out, omitted in a.o.d.

<sup>198</sup> Sk.sh.: "wants" retraced to read "was"; Hq.st.: "of life of Buddha wants" omitted,

<sup>199</sup> Sk.tp., Km.hw.: "was devoted" instead of "wants devotes"

<sup>200</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>201</sup> Km.hw.: "in" instead of "whichever"; Sk.tp., Hq.st.: "whichever" omitted

<sup>202</sup> A.o.d.: "way" added

<sup>203</sup> Km.hw.: "that" instead of "this"

souls have found, and that mystery was the<sup>204</sup> self-realization. That all the religion and meditation, and philosophy and wisdom, everything leads to<sup>205</sup> one object, and that was<sup>206</sup> self-realization. This<sup>207</sup> was the remedy of all miseries<sup>208</sup> and [nothing]<sup>209</sup> [else]<sup>210</sup> and nothing else<sup>211</sup>.

<sup>212</sup>After that Buddha had to renounce the comfort and the happiness which God had given him, and go out as a physician of the soul to console humanity. The whole life was passed in it. And those inspired by the glance, by the words, by the presence, by the atmosphere of the master, they spread it still more, till it became the message of the world. Today half the world is benefitted by it, and the whole world is benefitted by it indirectly.

And when we come to the life of Shankaracharya, the last prophet of India, the Hindu prophet, who was not really the prophet but who was the representative of Rama, Krishna, Shiva and Buddha. He had the four different aspects of wisdom gathered in him, because it was his time to give the message to his country. He mixed the four aspects<sup>213</sup>; of this Brahmanism came. Therefore<sup>214</sup> Buddhism went out of India, it only remained in China and Japan, but mixed; and in<sup>215</sup> India again Buddhism came and<sup>216</sup> enriched Brahmanism which was disapproved of<sup>217</sup> by the followers of Rama and Krishna.

Although they<sup>218</sup> remained as the admirers, as those who adhere the different prophets, but at the same time they had love and devotion for all those . . .<sup>219</sup>, they considered all of them avatars, the same soul, the same spirit, the spirit of guidance. It is in this way that the essence of these four different messages was given in Brahmanism.

God bless you<sup>220</sup>.

<sup>204</sup> Sk.tp., Hq.st.: "the" omitted

<sup>205</sup> Sk.sh.: "that" inserted; Km.hw.: "all led to the" instead of "everything leads to"

<sup>206</sup> Sk.tp., Km.hw.: "is" instead of "was"

<sup>207</sup> Sk.tp., Hq.st.: "that" instead of "this"

<sup>208</sup> Hq.st.: "remedies" instead of "miseries"

<sup>209</sup> Sk.sh.: "nothing" retraced through a now illegible sh. symbol

<sup>210</sup> Sk.sh.: "else" retraced over vaguely visible "remedies"

<sup>211</sup> Sk.sh.: "and nothing else" crossed out; Hq.st.: "Give the poor money, he will be poorer still." added

<sup>212</sup> The shorthand for these paragraphs appears after the lecture of 15th June but was included in the typescripts for this lecture.

<sup>213</sup> Km.hw., Hq.st.: "aspects" omitted

<sup>214</sup> Km.hw., Hq.st.: "therefore" omitted

<sup>215</sup> Km.hw., Hq.st.: "and when in" instead of "but mixed; and in"

<sup>216</sup> Km.hw., Hq.st.: "it" instead of "and"

<sup>217</sup> Km.hw., Hq.st.: "disregarded" instead of "disapproved of"

<sup>218</sup> Km.hw., Hq.st.: "but the followers of Brahmanism" instead of "although they"

<sup>219</sup> Sk.tp.: dots indicating missing word(s); Km.hw., Hq.st.: "of them" instead of "those . . ."

<sup>220</sup> Hq.st.: "To be read at the service of the Universal Worship." instead of "God bless you."

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 Wednesday 23<sup>rd</sup> June 1926

### Collective Interview—Thought Reading<sup>1</sup>

This evening I would like to speak on the subject of thought-reading.

That thought-reading is practised by two principle exercises: one exercise is to focus one's mind on the thought of another in a receptive attitude; and another exercise is to get into an active rhythm that would create a fineness in the physical body, influencing the nervous centres to be open.

It is the practice of concentration which enables man to focus his mind. The one who cannot concentrate, cannot focus one's mind to the thought of another. The mind is likened to a<sup>2</sup> photographic plate and it must be kept open, that the impression of another person's thought may fall upon it; that makes the impression.

Mind-reading can be also looked at from one's everyday experiences; that in our everyday life at such moments when we catch without intention those<sup>3</sup> of another, are such moments when our mind is open, that our mind is not occupied with any other thought, that our mind is in a passive, negative responding<sup>4</sup> condition. As we catch thoughts of others in our daily life, in everyday and<sup>5</sup> life, so we catch the thoughts of others in our dream. It is easier to catch the thought of another in the dream than in the wakeful state, because in the state of dream our mind is naturally focussed. In other words, the mind easily becomes focussed automatically if the mind has the mind<sup>6</sup> of concentration. And the thought of others is taken from distances in the dream when the mind is focussed and is open to impressions. The thought of another comes as a reflection, just as<sup>7</sup> a reflection falling on a mirror. One might ask, when we are not intending particularly to catch the thought of another, what does our mind do at that time? At that time our mind is occupied with something or another<sup>8</sup>. It is

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

<sup>1</sup> Sk.tp.: "(Sangatha III p.36)" added

<sup>2</sup> Sk.sh.: "plate, a" inserted in lh., added in a.o.d.

<sup>3</sup> A.o.d.: "thought" instead of "those"

<sup>4</sup> A.o.d.: "respondent" instead of "responding"

<sup>5</sup> A.o.d.: "and" omitted

<sup>6</sup> Sk.sh.: "mind" crossed out "habit" substituted; a.o.d.: "habit" instead of "mind"

<sup>7</sup> Sk.sh.: "like" added in lh.; a.o.d. "(like)" added

<sup>8</sup> Sk.sh.: "another" crossed out, "other" substituted; a.o.d.: "the other" instead of "another"

incapable to<sup>9</sup> take <sup>10</sup>reflections of others when we are occupied with other thoughts. But when we are<sup>11</sup> absolutely blank<sup>12</sup>, it is open<sup>13</sup> to impressions which fall on it<sup>14</sup>. And now one might ask, what do I mean by opening the nervous centres? In the first place, I mean that a person must be more ethereal rather than more dense. A dense person is naturally incapable of receiving, for the very reason that his nervous centres are blocked. It is, therefore, that mostly those who have the gift of clairvoyance are nervous people. In other words, their body is less dense, their body is finer. It is necessary to have a body susceptible <sup>15</sup> and inclined to receive the thought of another. It is also necessary that one must be so concentrated that one can focus well on the mind of another. And with all this, it is necessary that one must be in every way inclined to get the thought of another. If there is no inclination, then with all capability it is impossible because inclination has a great force in it. By being inclined, I do not mean one must be anxious or that one must force oneself to get [the]<sup>16</sup> thought of another. By inclination, I mean one must wholeheartedly engage one's mind in receiving the thought of another.

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<sup>17</sup>*Q.: Would you please explain to me the following instance: I travelled with someone; we were sitting for three hours together, opposite one another. The air became very close. I always have the habit of taking my hat off; the other person not. I looked at him and thought: take off your hat, it is bad for your hair. Then he took off his hat. I thought: you exhaled. I would like to know if breath is necessary to it.*

*Q.: I should like to explain you, sometime ago I travelled with Sirdar. We had been sitting three hours together. After three-quarters of an hour, it became very close. I thought, put off your hat<sup>18</sup>. Therefore, is the breath necessary?*

*A.: Yes, it is. The breath is a bridge that can connect two spirits. By the connection of breath sometimes automatically there comes a connection; specially when two persons are sitting opposite one another, <sup>19</sup>more likely that breath becomes one. The moment the breath becomes one, the positive*

<sup>9</sup> Sk.sh.: "to" crossed out, "of" substituted

<sup>10</sup> A.o.d.: "(of taking)" added

<sup>11</sup> Sk.sh.: "mind" added in lh.; a.o.d.: "(the mind is)" added

<sup>12</sup> Sk.sh.: "then the mind is open" inserted, followed by an editorial mark, added in a.o.d.

<sup>13</sup> A.o.d.: "it is open" omitted

<sup>14</sup> Sk.sh.: "upon it" added, then crossed out; a.o.d. "on (upon)" instead of "on it"

<sup>15</sup> Sk.sh.: "when the mind is absolutely blank then" written in sh. at bottom of page, omitted in a.o.d.

<sup>16</sup> Sk.sh.: "in" retraced to read "the"

<sup>17</sup> A.o.d.: As these are not the words of Inayat Khan, the question here is copied in full from the other documents, given the fragmentary nature of the shorthand which is added below the a.o.d. question.

<sup>18</sup> Sk.sh.: "I should . . . your hat." crossed out

<sup>19</sup> A.o.d.: "it is" added

<sup>20</sup> mind <sup>21</sup> impresses <sup>22</sup> the negative mind, and the negative mind receives it. Perhaps you have read in the Bible, there is a place where the breath is inhaled. <sup>23</sup> And that is a great phenomenon<sup>24</sup>, because the breath takes with it the knowledge that the spirit has. <sup>25</sup>

*Q.: It is said by one of the prophets, Elisha, he stretched himself three times over the body of the child which had died<sup>26</sup>. What is the meaning of it?*

A.: Spreading<sup>27</sup> himself <sup>28</sup> is only extending his<sup>29</sup> breath<sup>30</sup>; it only means that he extended<sup>31</sup>, his breath upon him. Breath is a spreading<sup>32</sup>, too, and a wonderful spreading<sup>33</sup>.

*Q.: You spoke of the nervous centres, are they the same centres as the chakras?*

A.: Yes. It is therefore that the nervous people are more ethereal, very often <sup>34</sup>more nervous. It is the nervous person who<sup>35</sup> takes interest in the higher pursuit.

*Q.: When the thought vibrations come to a person, does the mind catch them first<sup>36</sup>, or do<sup>37</sup> the centres first catch the vibrations?*

A.: On the *chakras* it comes afterwards. First, it is reflected in the mind. But if the *chakras* are not open then it has not become clear to [the]<sup>38</sup> body. When it is not clear to the body, then it is sub-conscious. It becomes conscious when mind<sup>39</sup> is revealed to the body. And when the body is not conscious of it, then it is called subconscious. Then one is conscious and yet not conscious.

<sup>20</sup> Sk.sh.: "the" written, then crossed out

<sup>21</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "that means the active mind at that time" added

<sup>22</sup> Sk.sh.: "thoughts on" inserted by note in margin; a.o.d.: "the thoughts on" added

<sup>23</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "In the Old Testament very often the breath is spoken of" added

<sup>24</sup> Sk.sh.: "really speaking" inserted, added in a.o.d.

<sup>25</sup> Sk.sh.: "In the Old Testament very often the breath is spoken of" inserted

<sup>26</sup> Kings II 4.32

<sup>27</sup> Sk.sh.: "spreading" retraced to read "stretching"; Sk.tp.: "(stretching)" added; Km.tp.: "stretching" instead of "spreading"

<sup>28</sup> Sk.sh.: "oneself" added in lh.; a.o.d.: "(oneself)" added

<sup>29</sup> Sk.sh.: "one's" added in lh.; a.o.d.: "(one's)" added

<sup>30</sup> Sk.sh.: "not the body" inserted in lh.; Sk.tp.: "(not (over?) the body)"; Km.tp.: "(not the body)" added

<sup>31</sup> Sk.sh.: "projected" inserted; Sk.tp.: "(he projected)" added

<sup>32</sup> A.o.d.: "spread(ing)" instead of "spreading"

<sup>33</sup> Ibid

<sup>34</sup> Sk.tp.: "and that ethereal people are" added

<sup>35</sup> Sk.sh.: "person who" crossed out, "temperament which" substituted; a.o.d.: "person (temperament) who (which)" instead of "person who"

<sup>36</sup> Sk.sh.: "and" written, then crossed out

<sup>37</sup> Sk.sh.: "does" retraced to read "do"

<sup>38</sup> Sk.sh.: "be" retraced to read "the"

<sup>39</sup> Sk.sh.: "mind" retraced to read "the mind"



*Q.: Sometimes we remember the thought of others later.*

A.: There is a very good simile in<sup>40</sup> the invention of new telephone. If you have<sup>41</sup>, you telephone and the person is not there, then the telephone keeps the record of the message<sup>42</sup>. Person comes home<sup>43</sup>. When the person is not there, when he comes home he goes to the telephone which keeps the message. Mind is exactly like that. Mind is not conscious but keeps it recorded<sup>44</sup>, and sometime<sup>45</sup> or the other it says. Now, for instance, if a person has a bad thought about another, or a favourable thought about another, it has not reached this<sup>46</sup>, the<sup>47</sup> person, immediately; when they [saw each]<sup>48</sup> other, they spoke<sup>49</sup> very nice, kind words. But then after they have gone home, after a<sup>50</sup> month or <sup>51</sup> year, that thought will come to that person. He has received it. He does not know it<sup>52</sup>. That bitter thought will come<sup>53</sup>; that person will know just the same. Persons apart, even animals, they can feel thoughts. Sometimes by a thought either the plant can grow or <sup>54</sup>die by the power of thought.

*Q.: Is the thought always brought by the breath?*

A.: Mostly it does, yes. Breath has much to do with the thought. For instance, a person who is sitting in your<sup>55</sup>, in front of you, that person is more capable of receiving your thought than the other person, because it is the breath current. But then also it depends upon the direction of breath. Sometimes the breath is going upwards, sometimes the breath is going downwards, sometimes the breath is <sup>56</sup>to the right, sometime the breath is <sup>57</sup>to the left, sometimes the breath is going straight forward. And therefore the direction is not always the same.

<sup>40</sup> Sk.sh.: "now attached over" inserted; a.o.d.: "now attached to" instead of "in"

<sup>41</sup> Sk.sh.: "you have" crossed out, omitted in a.o.d.

<sup>42</sup> Sk.sh.: "of the message" crossed out, omitted in a.o.d.

<sup>43</sup> Sk.sh.: "person comes home" crossed out, omitted in a.o.d.

<sup>44</sup> A.o.d.: "the record" instead of "it recorded"

<sup>45</sup> Sk.sh.: "someday" added and encircled; Sk.tp.: "(day)" added; Km.tp.: "someday" instead of "some-time"

<sup>46</sup> Sk.sh.: "this" crossed out, "that" substituted

<sup>47</sup> A.o.d.: "that" instead of "this the"

<sup>48</sup> Sk.sh.: "say" retraced to read "saw each"

<sup>49</sup> A.o.d.: "are spoken" instead of "they say"

<sup>50</sup> Sk.sh.: "week or a" inserted, added in a.o.d.

<sup>51</sup> Sk.sh.: "a" inserted, added in a.o.d.

<sup>52</sup> Sk.sh.: "it" parenthesized, "but the thought is there" inserted, added in a.o.d.

<sup>53</sup> Sk.sh.: "he is there" added; a.o.d.: "(is there)" added

<sup>54</sup> Sk.sh.: "it will" inserted; a.o.d.: "(it will)" added

<sup>55</sup> Sk.sh.: "in your" crossed out, omitted in a.o.d.

<sup>56</sup> A.o.d.: "going" added

<sup>57</sup> Ibid

*Q.: I often looked at horses and I saw that good horses, their breath was upwards, and bad horses, their breath was downwards.*

A.: Human being is such a horse that his breath goes sides. It is a different kind of horse. Upwards and downwards, to the right and <sup>58</sup> left, below and above, all directions; it is a different horse.

*Q.: Would you kindly explain, is this a question of breath? I once made an appointment with a friend to meet him at the station. <sup>59</sup> He was going to a wrong street. I saw him standing on a tram, going too far, with his back turned to me. I tried to catch his attention and looked at him, and then he turned round*

A.: Your breath tickled him. Besides that<sup>60</sup>, at the back of a person there is a centre; that centre is very sensitive. When this centre is touched by the breath, a person feels the influence of the other.

*Q.: <sup>61</sup>How is it to be explained that a person who is put in a deep trance, quite an illiterate person, who<sup>62</sup> can speak <sup>63</sup>language we<sup>64</sup> have never heard spoken<sup>65</sup>, not learned it their youth. Have we got every knowledge in our subconsciousness, that if we are<sup>66</sup> put in a trance it comes out<sup>67</sup>.*

A.: No, the whole thing is that if one is put in trance, the boundary of the limitation of his individuality [is removed]<sup>68</sup>. When the boundary <sup>69</sup>is removed then in his soul the whole subconscious mind, that means the divine mind, can reflect, and therefore he can get the knowledge.

*Q.: Will you explain once more what the relation is between our mind and the divine mind. Is our mind a part of the divine mind?*

A.: Yes<sup>70</sup>, divine mind is the stream of the fountain and our, each individual's mind is just like a drop. But each drop<sup>71</sup>, stream, of the fountain is connected with the stem of the fountain, is it not? Stem receives<sup>72</sup> one and so our [minds are]<sup>73</sup> just like different streams of the <sup>74</sup>principal stream of the

<sup>58</sup> Sk.sh.: "the" inserted and parenthesized

<sup>59</sup> Sk.sh.: an editorial mark written, the remainder of the line is blank; a.o.d.: "he was . . . turned round." added

<sup>60</sup> Sk.sh.: "besides that" parenthesized and in a.o.d.

<sup>61</sup> Sk.sh.: "It puzzles people very much" inserted, added in a.o.d. in parentheses

<sup>62</sup> Sk.sh.: "that he" added in lh.; a.o.d. "(that he)" instead of "who"

<sup>63</sup> A.o.d.: "a" added

<sup>64</sup> A.o.d.: "they" instead of "we"

<sup>65</sup> Sk.sh.: "which he never heard of" added and parenthesized; also in a.o.d.

<sup>66</sup> Sk.sh.: "we are" crossed out, "one is" substituted; a.o.d.: "(one is)" added

<sup>67</sup> Sk.sh.: "(manifests?)" added; also in a.o.d.

<sup>68</sup> Sk.sh.: "is removed" added over a blank

<sup>69</sup> Sk.sh.: "there" inserted

<sup>70</sup> A.o.d.: "Yes" parenthesized

<sup>71</sup> Sk.sh.: "drop" crossed out, omitted in a.o.d.

<sup>72</sup> A.o.d.: "is" instead of "receives"

<sup>73</sup> Sk.sh.: "mind is" retraced to read "minds are"

<sup>74</sup> Sk.sh.: "one" inserted in lh.; a.o.d.: "(one)" added

fountain. The principal stream<sup>75</sup> is divine mind at the<sup>76</sup>, of the<sup>77</sup> stream<sup>78</sup> are our minds. Therefore,<sup>79</sup>we are connected with the divine mind. The deeper he dives, the nearer he goes to the divine mind<sup>80</sup>.

*Q.: When soul dives deep, does he touch<sup>81</sup> the divine mind?*

A.: The deeper he dives, the nearer he goes<sup>82</sup> to the divine mind.

*Q.: I thought we ought to still the mind?*

A.: Yes, that produces the tendency to focus and it is <sup>83</sup>stilling of the<sup>84</sup>, of mind<sup>85</sup>. The concentration is given to still the mind, now perhaps<sup>86</sup>

*Q.: How must one change one's rhythm to open the nervous centres?*

A.: Well, if one rudely says, one can say by being excited. But that is not the proper explanation. The Sufis have different means to do it, such as *zikr*. By *zikr* one tunes oneself to a condition which is like an<sup>87</sup> excitement. It is not an excitement in the ordinary sense of the word. Yet it is an excitement<sup>88</sup> just the same. By *qasab*, by other exercises, by *fikr* it changes the rhythm of the body and of the nervous system. As it is said in English language: highly strung<sup>89</sup>, that means an instrument which is tuned to a higher pitch. It is by tuning oneself to a higher pitch one naturally opens<sup>90</sup>. For instance, the instrument of gut, violin, by tuning the string to a higher pitch it means opening the string just the same<sup>91</sup>; it opens some part of the string. The more it opens, the higher the<sup>92</sup> sound it makes.

<sup>75</sup> Sk.sh.: "of the fountain" inserted in lh.; added in a.o.d. in parentheses

<sup>76</sup> Sk.sh.: "at the" retraced to read "each"

<sup>77</sup> Sk.sh.: "various" inserted

<sup>78</sup> A.o.d.: "and each of the various streams" instead of "at the . . . the stream"

<sup>79</sup> Sk.sh.: "in this way" inserted, also in a.o.d. in parentheses

<sup>80</sup> Sk.sh.: "The deeper . . . divine mind" crossed out, omitted in a.o.d.

<sup>81</sup> Sk.sh.: "then reach" added; a.o.d.: "(then reach)" added

<sup>82</sup> A.o.d.: "comes" instead of "goes"

<sup>83</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>84</sup> Sk.sh.: "of the" crossed out, omitted in a.o.d.

<sup>85</sup> A.o.d.: "which is concentration" added

<sup>86</sup> Sk.sh.: "now perhaps" crossed out

<sup>87</sup> Sk.sh.: "like an" crossed out, "similar to" substituted; a.o.d.: "(similar to)" added

<sup>88</sup> Sk.sh.: "of the nervous centre" inserted; a.o.d.: "(of the nervous centres)" added

<sup>89</sup> A.o.d.: "(too nervous)" added

<sup>90</sup> Sk.tp.: "the centres" added

<sup>91</sup> A.o.d.: "just the same" parenthesized

<sup>92</sup> A.o.d.: "the" omitted

*[Q.: Is it desirable to make oneself highly strung in this way?]*<sup>93</sup>

A.: By this practice one produces it<sup>94</sup> in a normal and<sup>95</sup> spiritual form. If not, a highly strung person is<sup>96</sup> nervous ill<sup>97</sup>, or<sup>98</sup> nervous breakdown or something else.

<sup>99</sup>*[Q.: (?)(Why did you say that inclination has a great force in it?)]*

Inclination is a will-power as<sup>100</sup> that<sup>101</sup> [brings about the desired result.]<sup>102</sup>

*Q.:*<sup>103</sup> *Is it allowed to be*<sup>104</sup> *very anxious to know other people's thought?*

A.:<sup>105</sup> If one is anxious to know other people's [thoughts]<sup>106</sup>, in the first place he has no value of his time. Everyone [has]<sup>107</sup> so much to think about, different things, just as well wrong things, or<sup>108</sup> that he may just as well not think about other person's thought. But at the same time, in order to practise, one may practise it. But at the same time, there is a person who earns and there is a person who robs. One can go and rob another person's thought and that is not right<sup>109</sup>. But<sup>110</sup> if one earns, that<sup>111</sup> is another thing. What is earning? Whenever we make an attempt to make<sup>112</sup> another person's thought it is robbing<sup>113</sup>. For instance, many persons<sup>114</sup> come to me. They are desirous to tell me something and they cannot tell. They would be most thankful if I could tell them.<sup>115</sup> And at the same<sup>116</sup> time this is most useful. Besides this, if you are developed in this way without your wanting to<sup>117</sup> trying to see<sup>118</sup>, know another<sup>119</sup> person's thoughts<sup>120</sup>. In the

<sup>93</sup> Sk.sh.: "Q.: Highly strung in this way" inserted in the margin with an editorial mark, a.o.d.: "Is it . . . this way?" added

<sup>94</sup> Sk.sh.: "and yet one produces it" inserted, added in a.o.d.

<sup>95</sup> Sk.sh.: "in" added in lh.

<sup>96</sup> Sk.sh.: "either" inserted, added in a.o.d.

<sup>97</sup> Sk.sh.: "ly" inserted to read "nervously", then "nervous ill" crossed out, then restored; a.o.d.: "nervously ill"

<sup>98</sup> Sk.sh.: "is on the verge of" inserted; a.o.d.: "on the verge of a" added

<sup>99</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(?)(Why did ... in it?)" added; Km.tp.: "Q.: (?)" added

<sup>100</sup> A.o.d.: "and" instead of "as"

<sup>101</sup> Sk.sh.: "Inclination is . . . as that" crossed out, line unfinished

<sup>102</sup> A.o.d.: "brings about the desired result" added

<sup>103</sup> Sk.sh.: "Whatever" written, then crossed out, omitted in a.o.d.

<sup>104</sup> Sk.sh.: "a" written, omitted in a.o.d.

<sup>105</sup> Sk.sh.: "Well" inserted; a.o.d.: "(Well)" added

<sup>106</sup> Sk.sh.: "s" added to "thought", then crossed out, then restored

<sup>107</sup> Sk.sh.: "once" retraced to read "has"

<sup>108</sup> Sk.sh.: "just as well, wrong things or" crossed out, omitted in a.o.d.

<sup>109</sup> A.o.d.: sentence beginning "Whenever we . . ." below moved here, see foot 113

<sup>110</sup> Sk.sh.: "but" crossed out, omitted in a.o.d.

<sup>111</sup> Sk.sh.: "that" crossed out, "it" inserted; a.o.d.: "it"

<sup>112</sup> Sk.sh.: "make" crossed out, "know" substituted; a.o.d.: "know"

<sup>113</sup> Sk.tp.: "Whenever we ... is robbing." moved, placed after "is not right." See foot 109

<sup>114</sup> Sk.sh.: "people" added in lh.; a.o.d.: "(people)" instead of "persons"

<sup>115</sup> Sk.tp.: "If I knew without them telling me."; Km.tp.: "If I knew them without telling me." added

<sup>116</sup> Sk.sh.: "same" crossed out

<sup>117</sup> Sk.sh.: "or" inserted; a.o.d.: "or" instead of "to"

<sup>118</sup> Sk.sh.: "see" retraced to read "say", then crossed out

<sup>119</sup> Sk.sh.: "they know them" inserted

<sup>120</sup> Sk.sh.: an editorial mark inserted, then "if I knew them without telling me" inserted; a.o.d.: "you

East, when you go to see a person, and then for you to think I must go somewhere else, it is an insult, [perhaps in the]<sup>121</sup> West also. Once I went to my *murshid*, I had an engagement somewhere. I just thought about that engagement. At once my *murshid* said, yes, it is alright. They do not need to read a person's thought; it is there.

*Q.: Very often we know the thought of another and we do not read it.*

A.: Well, that is reading in this case<sup>122</sup> because the reading of the thought and the reading of the book are two things. When you read a book, you read from the first line to the last. Reading<sup>123</sup> thought<sup>124</sup> it is all there at once<sup>125</sup>, not reading from the first to the last, it comes in quite a different sense.

*Q.: I mean, there is not the will to do it?*

A.: But I think it would be very unjust if a person thought, I should read the thought<sup>126</sup> of another person, whether a person is favourably inclined to me or unfavourably inclined to me or<sup>127</sup>, or wishing to empty my pocket. It is selfish and<sup>128</sup> it is just like examining other people's [pockets]<sup>129</sup>. It is worse than that.

*Q.: How can this be understood? We imagine for ourselves a house. Now, this thought must be reflected in the centres. Is there some capacity in the brain in which a picture is made of the house?*

A.: Yes, it is not a picture in a<sup>130</sup> sense that we understand that is made. But a sort [of]<sup>131</sup> impression [which]<sup>132</sup> the actual physical cells have got from the mind. And that makes it more intelligible to us. For instance, I thought of a lion and you do not know it. And I think that you must know of the lion. And if I hold in my mind *lion*, and think that you must know about it, the first thing is that it will come in your subconsciousness. By that it will not be known to you, by that<sup>133</sup> it will only be known by that it will only

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know them" added

<sup>121</sup> Sk.sh.: "perhaps" retraced through a now illegible sh. symbol, "is" retraced to read "in the"

<sup>122</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "reading and knowing is one thing" added

<sup>123</sup> A.o.d.: "when you read a" instead of "reading"

<sup>124</sup> A.o.d.: "it all comes as one page printed at once. (It is all at once expressed.)" added, then Sk.tp.: "without reading thought" added; Km.tp.: "reading thought" added

<sup>125</sup> Sk.sh.: "reading thought . . . at once" encircled along with an editorial mark

<sup>126</sup> Sk.sh.: "thought" crossed out, "mind" substituted; a.o.d.: "(mind)" added

<sup>127</sup> A.o.d.: "to me or" omitted

<sup>128</sup> Sk.sh.: an editorial mark encircled with "it is selfish and"; a.o.d.: "if one always feels that way, in the first place one will become selfish and in the other way" instead of "it is selfish and"

<sup>129</sup> Sk.sh.: "up" crossed out, followed by an illegible cross out; a.o.d.: "pockets" instead of "up"

<sup>130</sup> A.o.d.: "the" instead of "a"

<sup>131</sup> Sk.sh.: "an" retraced to read "of"

<sup>132</sup> Sk.sh.: "is" crossed out, "which" substituted

<sup>133</sup> Sk.sh.: "by that" crossed out, omitted in a.o.d.

be<sup>134</sup> by<sup>135</sup> reflected on the<sup>136</sup> brain cells. Then he wishes<sup>137</sup> to you when the mind is<sup>138</sup>. At the same time, first<sup>139</sup> you will get the feeling of a lion. If I held lion for you, the first thing you will have after<sup>140</sup>, is the feeling of the lion. On the brain cells the same picture is then intelligible<sup>141</sup>: strength, horror, tendency<sup>142</sup>. Everything of the<sup>143</sup> lion will come to you at the<sup>144</sup>, not in<sup>145</sup> concrete form. If lion<sup>146</sup> will reflect itself upon your brain cells, lion will become an intelligible thought<sup>147</sup>. Therefore, in order to make the lion<sup>148</sup> concrete, mind acts as well as body.

Only in the sleep it is more convenient for the mind to reflect upon anything because the senses are not occupied with the things outside. When the eyes are closed and the person is sleeping, mind is free to think upon any thought exclusively. But when senses are occupied, senses are invited by outward<sup>149</sup> things, things that we see and hear; therefore, mind has not so much chance in [wakeful]<sup>150</sup> state, so as in the dream. Therefore, <sup>151</sup>all day long a person may go on, on [doing things]<sup>152</sup> and yet make a thought which is not concrete. But then at night, when a person is asleep, then that thought becomes concrete.

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<sup>134</sup> Sk.sh.: "by that it will only be" crossed out, omitted in a.o.d.

<sup>135</sup> A.o.d.: "to you when your mind is" instead of "by"

<sup>136</sup> Sk.tp.: "your (the)" instead of "the"; Km.tp.: "in your (the)" instead of "on the"

<sup>137</sup> Sk.sh.: "Then he wishes" crossed out

<sup>138</sup> A.o.d.: "Then he . . . mind is" omitted, see foot 141

<sup>139</sup> Km.tp.: "first" omitted

<sup>140</sup> Sk.sh.: "after" crossed out, omitted in a.o.d.

<sup>141</sup> A.o.d.: "on the . . . then intelligible" moved to after "the brain cells." and replaces "Then he . . . mind is" above see foot 138

<sup>142</sup> A.o.d.: "the strength of the lion, the horror of the lion, the tendency of the lion, the courage of the lion" instead of "strength, horror, tendency"

<sup>143</sup> Sk.sh.: "of the" crossed out, "that belongs to the" inserted; a.o.d.: "that belongs to the" instead of "of the"

<sup>144</sup> Sk.sh.: "at the" crossed out, "courage" inserted; a.o.d.: "in the form of feeling" instead of "at the"

<sup>145</sup> A.o.d.: "a" added

<sup>146</sup> Sk.sh.: "if lion" crossed out, "when your mind" inserted; a.o.d.: "when your mind" instead of "if lion"

<sup>147</sup> Sk.sh.: "to you" inserted, added in a.o.d.

<sup>148</sup> Sk.sh.: "a thought" added; a.o.d.: "(a thought)" added

<sup>149</sup> Sk.sh.: "outside" added in lh.

<sup>150</sup> Sk.sh.: "to" retraced to read "wakeful"

<sup>151</sup> Sk.sh.: "very often" inserted; a.o.d.: "(very often)" added

<sup>152</sup> Sk.sh.: "one" crossed out and an editorial mark inserted; a.o.d.: "doing things" instead of "one"

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 Wednesday 23<sup>rd</sup> June 1926

### Education<sup>1</sup>

Beloved ones of God,

I will speak on the subject of education<sup>2</sup>. The infant education given in the cradle<sup>3</sup>. It is never too soon in the life of a child <sup>4</sup>to receive education. The soul of an infant is like a photographic plate which has never been impressed<sup>5</sup> before and whatever impression falls<sup>6</sup> on this photographic plate covers it. All other impressions which come afterwards have not that effect. And, therefore, when the parents or guardians lose the opportunity of impressing an infant in his<sup>7</sup> early childhood, they lose the greatest opportunity. In the Orient there have been superstitions that they must not allow any undesirable person<sup>8</sup> to go<sup>9</sup> near an infant. If the parents or relatives saw that this person <sup>10</sup>not be in the presence of the infant, that person was avoided for the very reason that the infant is like a photographic plate. The first impression that falls upon it, it takes it<sup>11</sup>. The soul is negative, fully respondent<sup>12</sup> and susceptible to every influence. And the first influence that falls on a soul takes root in it.

In the first place, an infant brings with him<sup>13</sup> on earth the spirit with which it is impressed from angelic spheres, from the plane of the genius. Also, it has inherited from the earth <sup>14</sup>qualities of its both<sup>15</sup> parents and of their families. After coming on earth, the first impression that an infant receives is <sup>16</sup>the environments, the surroundings, those who move and touch

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

Gd.bk.: a typescript made by Murshida Goodenough for the 1934 edition of *Education*, published by Kluwer, Deventer

<sup>1</sup> A.o.d.: "Education" added

<sup>2</sup> Gd.bk.: "Beloved Ones ... of education" omitted

<sup>3</sup> Gd.bk.: "The infant . . . the cradle" omitted here, used as sub title of chapter

<sup>4</sup> Gd.bk.: "for it" added

<sup>5</sup> Gd.bk.: "exposed" instead of "impressed"

<sup>6</sup> Gd.bk.: "fall" instead of "falls"

<sup>7</sup> Gd.bk.: "its" instead of "his"

<sup>8</sup> Gd.bk.: "an undesirable person must not be allowed" instead of "they must . . . undesirable person"

<sup>9</sup> Gd.bk.: "come" instead of "go"

<sup>10</sup> Sk.sh.: "should" inserted, added in a.o.d.

<sup>11</sup> Gd.bk.: "it" omitted

<sup>12</sup> Gd.bk.: "responsive" instead of "respondent"

<sup>13</sup> Gd.bk.: "it" instead of "him"

<sup>14</sup> A.o.d.: "the" added

<sup>15</sup> Gd.bk.: "both its" instead of "its both"

<sup>16</sup> Gd.bk.: "from" added

<sup>17</sup>and work in the<sup>18</sup> surroundings of the infant<sup>19</sup>. And the impression after coming on earth is so strong, that very often it erases the impressions that an infant has inherited from the higher spheres, also from his<sup>20</sup> parents. One might ask the reason why? <sup>21</sup>Because the mind which<sup>22</sup> has been formed of the impressions which an infant has brought from the higher spheres is not yet positive. It is just like a pot of clay which has not gone through fire; it is not yet developed. Also<sup>23</sup> the qualities that an infant has inherited from his<sup>24</sup> parents are also in the same negative state. And they are perfect<sup>25</sup> [after the]<sup>26</sup> child has come on earth. Therefore, the first impression that falls upon an infant after coming on earth is stronger, because that shows<sup>27</sup> the time when the soul is in the process of becoming developed. It is that moment when the spirit becomes positive<sup>28</sup>. If undesirable impressions have fallen upon an infant at that time, afterwards whatever education you give, that first impression remains concrete and solid and<sup>29</sup> nothing can erase it afterwards, because the<sup>30</sup> infancy is the moment when the soul is becoming positive.

In educating the child, the first rule must be remembered: that one person must educate, not everybody in the family. It is a great mistake when everyone in the family tries to train or to take care of the infant, because that keeps an infant from forming a character. Each one has its<sup>31</sup>, his own influence and each influence perhaps is different to<sup>32</sup> the other. But most often what happens is that parents never think of education in infancy. They think that is the age when the child is a doll, a toy; that everyone can handle it and play with it. They do not think that that is the most important moment [in]<sup>33</sup> the soul's life; that never again that opportunity will come for a soul to develop.

That one person who takes an infant in hand in order to train the child, must first establish a friendship with the infant<sup>34</sup>. I have seen in India a *madzub*, a sage who used to live [among]<sup>35</sup> elephants<sup>36</sup>. He used to share

<sup>17</sup> Gd.bk.: "it" added

<sup>18</sup> Gd.bk.: "its" instead of "the"

<sup>19</sup> Gd.bk.: "of the infant" omitted

<sup>20</sup> Gd.bk.: "the heritage from its" instead of "from his"

<sup>21</sup> Gd.bk.: "it is" added

<sup>22</sup> Gd.bk.: "that" instead of "which"

<sup>23</sup> Gd.bk.: "and" instead of "also"

<sup>24</sup> Gd.bk.: "its" instead of "his"

<sup>25</sup> A.o.d.: "perfected" instead of "perfect"

<sup>26</sup> Sk.sh.: "with the" retraced to read "after the"

<sup>27</sup> Sk.tp., Km.tp.: "is" instead of "shows"

<sup>28</sup> Gd.bk.: "because that . . . becomes positive" omitted, an edited version of the q1 inserted

<sup>29</sup> Gd.bk.: "and" omitted

<sup>30</sup> Gd.bk.: "the" omitted

<sup>31</sup> Sk.sh.: "its" crossed out, omitted in a.o.d.

<sup>32</sup> Gd.bk.: "from" instead of "to"

<sup>33</sup> Sk.sh.: "at" retraced to read "in"

<sup>34</sup> Gd.bk.: "it" instead of "the infant"

<sup>35</sup> Sk.sh.: "among" retraced over an illegible symbol, "with" inserted

<sup>36</sup> A.o.d.: "with the elephants" added



his bread with the elephants. And he used to sleep near the elephants<sup>37</sup>. And at the same time there were those who were appointed to take care of the elephants; they controlled<sup>38</sup> the elephants<sup>39</sup> with their spears and with command; and<sup>40</sup> very often the elephants listen<sup>41</sup> to them. But when the elephant was mad, it would not listen. And very often the controller of the elephants<sup>42</sup> was killed at moments when the elephant was mad<sup>43</sup>. It<sup>44</sup> would not recognize the controller when as<sup>45</sup> he<sup>46</sup> was mad. But this sage, he<sup>47</sup> had friendship with all<sup>48</sup> elephants, with the mad and sober and every one of them. He used to go<sup>49</sup> [near]<sup>50</sup> them and pat them, and talk with them<sup>51</sup> and look at them, and sleep unconscious<sup>52</sup> near them, and they would never touch [him]<sup>53</sup>. What does it show? It shows there are two ways of controlling. One way is the way to master and the other way is <sup>54</sup> to become friends. By mastering, you will diminish the will of the person you master. By being friends you will sustain this<sup>55</sup>, his willpower, and at the same time help. In one case you make out<sup>56</sup> of the person a slave; in the other place<sup>57</sup> you make out of this<sup>58</sup> person a king. In training an infant, you<sup>59</sup> must remember that his<sup>60</sup> will-power must not be diminished and [yet]<sup>61</sup> an infant must be controlled.

There are five different things in which an infant must be trained in the first year. In the first<sup>62</sup>: discipline, balance, concentration, ethics and relaxation. When once friendship is established with an infant, the guardian is able to attract the attention of the child. The infant responds to the guardian. And they<sup>63</sup> must be the first condition which is necessary<sup>64</sup>.

<sup>37</sup> Gd.bk.: "them" instead of "the elephants"

<sup>38</sup> Sk.tp., Km.tp.: "control" instead of "controlled"

<sup>39</sup> Gd.bk.: "them" instead of "the elephants"

<sup>40</sup> Gd.bk.: "and" omitted

<sup>41</sup> Gd.bk.: "elephant listened" instead of "elephants listen"

<sup>42</sup> Km.tp.: "elephant" instead of "elephants"; Gd.bk.: "of the elephants" omitted

<sup>43</sup> Gd.bk.: "that time" instead of "moments when . . . was mad"

<sup>44</sup> Gd.bk.: "the elephant" instead of "it"

<sup>45</sup> Sk.sh.: "as" retraced to read "once"

<sup>46</sup> Sk.tp.: "once it"; Km.tp., Gd.bk.: "it" instead of "as he"

<sup>47</sup> Gd.bk.: "he" omitted

<sup>48</sup> Sk.tp.: "(the)"; Gd.bk.: "the" added

<sup>49</sup> Km.tp.: "come" instead of "go"

<sup>50</sup> Sk.sh.: an illegible symbol crossed out, "near" substituted

<sup>51</sup> Gd.bk.: "and talk with them" moved to after "look at them"

<sup>52</sup> Km.tp.: "unconsciously" instead of "unconscious"

<sup>53</sup> Sk.sh.: "him" inserted

<sup>54</sup> Sk.sh.: "the" written, then crossed out

<sup>55</sup> Sk.sh.: "this" crossed out, omitted in a.o.d.

<sup>56</sup> Gd.bk.: "out" omitted

<sup>57</sup> Sk.sh.: "place" retraced to read "case"; a.o.d.: "case"

<sup>58</sup> A.o.d.: "that" instead of "this"

<sup>59</sup> Gd.bk.: "one" instead of "you"

<sup>60</sup> Gd.bk.: "mind power, which means" added

<sup>61</sup> Sk.sh.: "instead" retraced to read "yet"

<sup>62</sup> Sk.sh.: "in the first" crossed out, omitted in a.o.d.

<sup>63</sup> Sk.sh.: "they" crossed out, "that" inserted; a.o.d.: "that" instead of "they"

<sup>64</sup> Gd.bk.: "necessary condition" instead of "condition which is necessary"

That condition must be first produced before commencing education. And <sup>65</sup>once an infant begins to respond fully to the guardian, then discipline can be taught; not by anger, not by agitation, as very often a guardian does—for an infant is often very trying and sometimes an infant<sup>66</sup> is worse<sup>67</sup> than any grown-up person can be, and most difficult to control. And the best way of teaching him discipline is without agitation, without showing any temper or annoyance. Only in repeating the action before the infant<sup>68</sup>. For instance, the infant is wanting something which he should not have; when the guardian wishes that the infant<sup>69</sup> should play with this<sup>70</sup> particular toy, it must be given continually in its<sup>71</sup> hand, and when it throws<sup>72</sup>, give it again. <sup>73</sup> <sup>74</sup>When he does not<sup>75</sup>, cries<sup>76</sup> does not look at it<sup>77</sup> <sup>78</sup>, give it again<sup>79</sup>. By repeating the <sup>80</sup> action you will bring the infant automatically to respond to you and to obey. It is a wrong method when the<sup>81</sup> guardian wishes to control an infant and wishes to teach discipline to an infant<sup>82</sup> by forcing upon the infant to do something<sup>83</sup>. It is the repetition of a certain action<sup>84</sup> which will bring about education<sup>85</sup>; it only means a work of patience. For instance, if it is not the time when the infant is crying for its<sup>86</sup> food or for something else, to attract his attention towards something else, even against his wishes, the best thing is to<sup>87</sup> repeat it.

The<sup>88</sup> balance can be taught to an infant by bringing the<sup>89</sup> rhythm of an infant<sup>90</sup>, at the moment when he is excited by a certain action, to a normal condition. For instance, when an infant is very excited and<sup>91</sup>

<sup>65</sup> Gd.bk.: "when" added

<sup>66</sup> Gd.bk.: "an infant" omitted

<sup>67</sup> Sk.sh.: "worse" crossed out; Sk.tp.: "worse" parenthesized; Km.tp., Gd.bk.: "more stubborn" instead of "worse"

<sup>68</sup> Gd.bk.: "him" instead of "the infant"

<sup>69</sup> Gd.bk.: "he" instead of "the infant"

<sup>70</sup> Gd.bk.: "a" instead of "this"

<sup>71</sup> Gd.bk.: "his" instead of "its"

<sup>72</sup> Gd.bk.: "he throws it away" instead of "it throws"

<sup>73</sup> Sk.sh.: "for tries to" written in the centre of the next line

<sup>74</sup> Sk.tp., Km.tp.: "{and}" added; Gd.bk.: "and"

<sup>75</sup> Sk.tp., Km.tp.: "it"; Gd.bk.: "he" instead of "he does not"

<sup>76</sup> Sk.sh.: "does not, cries" crossed out

<sup>77</sup> A.o.d.: "does not look at it" omitted

<sup>78</sup> Sk.sh.: "and is quiet" inserted

<sup>79</sup> Sk.tp.: "when he does not look at it and is excited, give it again" added, and used in Km.tp. with "crying" instead of "excited"

<sup>80</sup> Sk.sh.: "same" inserted, added in Sk.tp., Gd.bk.

<sup>81</sup> Gd.bk.: "a" instead of "the"

<sup>82</sup> Gd.bk.: "him discipline" instead of "discipline to an infant"

<sup>83</sup> Gd.bk.: "him a certain action" instead of "the infant . . . do something"

<sup>84</sup> Gd.bk.: "repetition" instead of "the repetition . . . certain action"

<sup>85</sup> Sk.sh.: "education" retraced to read "discipline"; a.o.d.: "discipline"

<sup>86</sup> Gd.bk.: "his" instead of "it"

<sup>87</sup> Sk.sh.: "it is" added

<sup>88</sup> Gd.bk.: "the" omitted

<sup>89</sup> Gd.bk.: "his" instead of "the"

<sup>90</sup> Gd.bk.: "of an infant" omitted

<sup>91</sup> Gd.bk.: "then" instead of "and"

the rhythm of the action, the movement of the infant<sup>92</sup> is not normal: by clapping hands<sup>93</sup>, by rattling, or by knocking at<sup>94</sup> something makes<sup>95</sup> the rhythm of the infant come to your own rhythm, because any noise can attract an infant, and that noise in a certain rhythm will turn the rhythm of the infant<sup>96</sup> according to it. How much<sup>97</sup> excited an<sup>98</sup> infant may be, you<sup>99</sup> make a certain rhythm by making a noise and then bring it to a normal rhythm.

For instance, there was<sup>100</sup> a rattle or there was<sup>101</sup> something else, and it was<sup>102</sup> first [began]<sup>103</sup> with the infant's rhythm, quick then slowly<sup>104</sup>.<sup>105</sup> Naturally, the infant will come to that rhythm. The whole excitement will change, the whole condition will change<sup>106</sup>, the infant's mind will change<sup>107</sup>. The blood circulation, the movements, the expression—everything will change to a normal rhythm. The excitement of an infant is the changing of the rhythm. Because the infant has no control over his<sup>108</sup> own rhythm, it goes on in a greater,<sup>109</sup> greater speed until either<sup>110</sup> it<sup>111</sup> cries or laughs, and the laughter and the cry is just the same. On one<sup>112</sup> side he will laugh,<sup>113</sup> on the other side cry, because his<sup>114</sup> rhythm is not<sup>115</sup> normal;<sup>116</sup> it can only be brought to a normal rhythm by your effort. But if [one is]<sup>117</sup> agitated, and does not like it<sup>118</sup>, and is displeased with it, one cannot help it. Very often the guardians throw<sup>119</sup> child in the cradle or somewhere else to cry by itself. But that<sup>120</sup> means leaving the infant<sup>121</sup> in the same rhythm.

<sup>92</sup> Gd.bk.: "his action and movement" instead of "the action . . . the infant"

<sup>93</sup> Gd.bk.: "the hands, or" instead of "hands"

<sup>94</sup> Gd.bk.: "on" instead of "at"

<sup>95</sup> A.o.d.: "make" instead of "makes"

<sup>96</sup> Gd.bk.: "his rhythm" instead of "the rhythm . . . the infant"

<sup>97</sup> Gd.bk.: "however" instead of "how much"

<sup>98</sup> Gd.bk.: "the" instead of "an"

<sup>99</sup> Gd.bk.: "you" omitted

<sup>100</sup> Gd.bk.: "if there is" instead of "there was"

<sup>101</sup> Gd.bk.: "there was" omitted

<sup>102</sup> Gd.bk.: "is" instead of "was"

<sup>103</sup> Sk.sh.: "began" retraced through "become"

<sup>104</sup> Sk.sh.: "quick then slowly" vaguely written in lh. and parenthesized, omitted in a.o.d.; Gd.bk.: "and then moved gradually in a slower rhythm" added

<sup>105</sup> Sk.tp., Km.tp.: "(Here Murshid showed how first to have a quick rhythm and then gradually making the rhythm slower and slower.)" added

<sup>106</sup> Sk.sh.: "will change" crossed out; a.o.d.: "of" instead of "will change"

<sup>107</sup> Gd.bk.: "will change" omitted

<sup>108</sup> Gd.bk.: "its" instead of "his"

<sup>109</sup> Sk.sh.: "and" inserted, added in a.o.d.

<sup>110</sup> Km.tp.: "either" omitted

<sup>111</sup> Gd.bk.: "he" instead of "either it"

<sup>112</sup> Sk.sh.: "one" crossed out

<sup>113</sup> Gd.bk.: "and" added

<sup>114</sup> Gd.bk.: "its" instead of "his"

<sup>115</sup> Sk.sh.: "rhythm" written, then crossed out

<sup>116</sup> Gd.bk.: "and" added

<sup>117</sup> Sk.sh.: "gets gets" written, crossed out, "one is" substituted

<sup>118</sup> Gd.bk.: "the infant" instead of "it"

<sup>119</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>120</sup> Km.tp.: "this" instead of "that"

<sup>121</sup> Gd.bk.: "it" instead of "the infant"

That is not helping; by that the infant<sup>122</sup> will become worse and worse, and more and more nervous every day.

And now coming to the concentration of an infant. The<sup>123</sup> toys of<sup>124</sup> different colour, fruits, flowers, things that attract an infant, must be brought before it<sup>125</sup>. Anything that attracts most, and then to<sup>126</sup> try and attract his<sup>127</sup> attention to that particular object, let it<sup>128</sup> play with it, let it<sup>129</sup> look at it, let it<sup>130</sup> interest<sup>131</sup> in it. And<sup>132</sup> in this<sup>133</sup> way the guardian can develop the faculty of concentration which can<sup>134</sup> be of the greatest importance [when]<sup>135</sup> the child has<sup>136</sup>, is grown up. And<sup>137</sup> when this quality is not developed when<sup>138</sup> grown up, it becomes very difficult<sup>139</sup> to concentrate when grown up<sup>140</sup>. Besides that, one gives in<sup>141</sup> the life of a child a great interest if the child<sup>142</sup> begins to concentrate. And the child concentrates without knowing it. Anything beautiful, things<sup>143</sup> he likes to amuse himself with, and if his thought is taken by it, he is absorbed in it; he naturally concentrates. It is good for the child, for his soul, for<sup>144</sup> his body, because concentration is all the power there is.

And then coming to the<sup>145</sup> ethics: [I have]<sup>146</sup> used<sup>147</sup> this big word<sup>148</sup>, but really speaking, the greatest ethics or morals that one can learn in life is<sup>149</sup> friendliness and<sup>150</sup> which culminates into<sup>151</sup> generosity. And it is never too soon to cultivate this<sup>152</sup> seed of morals in the child. When you give something to an infant which it likes, and <sup>153</sup>your friendliness and

<sup>122</sup> Gd.bk.: "child" instead of "infant"

<sup>123</sup> A.o.d.: "the" omitted

<sup>124</sup> Gd.bk.: "with" instead of "of"

<sup>125</sup> Gd.bk.: "him" instead of "it"

<sup>126</sup> Gd.bk.: "one must" instead of "to"

<sup>127</sup> Sk.sh.: "his" crossed out

<sup>128</sup> Gd.bk.: "him" instead of "it"

<sup>129</sup> Ibid

<sup>130</sup> Sk.sh.: "take" inserted; Sk.tp., Km.tp.: "take" instead of "let it"; Gd.bk.: "let it" omitted

<sup>131</sup> Gd.bk.: "be interested" instead of "interest"

<sup>132</sup> Gd.bk.: "and" omitted

<sup>133</sup> Km.tp.: "that" instead of "this"

<sup>134</sup> Gd.bk.: "will" instead of "can"

<sup>135</sup> Sk.sh.: "with the" retraced to read "when"

<sup>136</sup> Sk.sh.: "has" crossed out, omitted in a.o.d.

<sup>137</sup> Gd.bk.: "and" omitted

<sup>138</sup> Gd.bk.: "the child is" added

<sup>139</sup> Gd.bk.: "for him" added

<sup>140</sup> Sk.sh.: "when grown up" crossed out, omitted in a.o.d.

<sup>141</sup> Gd.bk.: "brings into" instead of "gives in"

<sup>142</sup> Gd.bk.: "he" instead of "the child"

<sup>143</sup> Gd.bk.: "any beautiful thing" instead of "anything beautiful, things"

<sup>144</sup> Gd.bk.: "and" instead of "for"

<sup>145</sup> Gd.bk.: "the" omitted

<sup>146</sup> Sk.sh.: "I have" retraced through a now illegible symbol; Sk.tp., Km.tp.: "I have"

<sup>147</sup> Gd.bk.: "used" omitted

<sup>148</sup> Gd.bk.: "has been used" added

<sup>149</sup> Gd.bk.: "are" instead of "is"

<sup>150</sup> Sk.tp., Km.tp.: "and" omitted

<sup>151</sup> Gd.bk.: "in" instead of "into"

<sup>152</sup> Km.tp.: "that" instead of "this"

<sup>153</sup> A.o.d.: "by" added

sympathy or<sup>154</sup> love, you [ask]<sup>155</sup> the child to give it to you; that brings about that feeling of giving and at the same time the feeling of friendliness. Very often an infant is not willing to give, but that means he is not trained to do it. You do not need to force it out of the infant's hand<sup>156</sup>. But by having patience and by repeating your wish that the object may be given, in the end an<sup>157</sup> infant will give<sup>158</sup>. <sup>159</sup>May be that the first three or four times, if the infant is very tenacious<sup>160</sup>, it refuses<sup>161</sup> to give, but in the end it<sup>162</sup> will give<sup>163</sup>. And by that, the essence of morals is taught to the child. <sup>164</sup> The spirit of all the<sup>165</sup> moral and ethics is friendliness, learning to sacrifice and learning to serve. And the<sup>166</sup> last lesson can be given first to an infant.

And now going<sup>167</sup> to relaxation. The infant can become very troublesome to the guardian and to the others if it<sup>168</sup> has not learned relaxation properly, and the<sup>169</sup> relaxation is learned by an infant much sooner than by a grown-up person. It only means to pat the infant in an even rhythm, to give an infant a<sup>170</sup> calm and quiet surrounds<sup>171</sup>, to place an infant<sup>172</sup> [in]<sup>173</sup> a comfortable position, to make passes over an infant<sup>174</sup> giving his nervous system rest. Looking in the eyes of infant<sup>175</sup> with sympathy and with the thought of him<sup>176</sup> going to sleep, producing by one's own thought and atmosphere, and feeling<sup>177</sup> a restful and peaceful atmosphere for an infant<sup>178</sup>, for him<sup>179</sup> to experience relaxation. These five different subjects are of the greatest necessity to be taught to an infant<sup>180</sup>.

Besides that, a consideration of regularity in everything with an infant—in its food, in its sleep, in everything—there must be a<sup>181</sup> regularity

<sup>154</sup> A.o.d.: "and" instead of "or"

<sup>155</sup> Sk.sh.: "ask" retraced through a now illegible sh. symbol

<sup>156</sup> Gd.bk.: "his hands" instead of "the infant's hand"

<sup>157</sup> Gd.bk.: "the" instead of "an"

<sup>158</sup> Gd.bk.: "it" added

<sup>159</sup> Ibid

<sup>160</sup> Sk.sh.: "by nature" inserted, added in a.o.d.

<sup>161</sup> Gd.bk.: "he will refuse" instead of "it refuses"

<sup>162</sup> Gd.bk.: "he" instead of "it"

<sup>163</sup> Gd.bk.: "it" added

<sup>164</sup> Gd.bk.: an edited version of qa2 added here

<sup>165</sup> Gd.bk.: "the" omitted

<sup>166</sup> A.o.d.: "that" instead of "the"

<sup>167</sup> A.o.d.: "coming" instead of "going"

<sup>168</sup> Gd.bk.: "he" instead of "it"

<sup>169</sup> Gd.bk.: "the" omitted

<sup>170</sup> Gd.bk.: "him" instead of "an infant a"

<sup>171</sup> Sk.tp., Km.tp.: "surrounding"; Gd.bk.: "surroundings" instead of "surrounds"

<sup>172</sup> Gd.bk.: "him" instead of "an infant"

<sup>173</sup> Sk.sh.: "and" retraced to read "in"

<sup>174</sup> Gd.bk.: "the child" instead of "an infant"

<sup>175</sup> Gd.bk.: "into his eyes" instead of "in the eyes of infant"

<sup>176</sup> Gd.bk.: "his" instead of "him"

<sup>177</sup> Gd.bk.: "and feeling" moved to before "and atmosphere"

<sup>178</sup> Km.tp.: "for an infant" omitted; Sk.tp.: "an infant" parenthesized

<sup>179</sup> Km.tp.: "for him" omitted

<sup>180</sup> Gd.bk.: "in infancy" instead of "to an infant"

<sup>181</sup> Gd.bk.: "a" omitted

because nature is rhythmic. The four seasons come regularly. The rising of the sun and the setting of the sun, and the waning and the waxing<sup>182</sup> of the moon—all this shows that the<sup>183</sup> nature is rhythmic and regularity is rhythmic<sup>184</sup>. By observing the rules of regularity with an infant, one can build a foundation for a soul to grow<sup>185</sup> most successfully.<sup>186</sup>

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*Q.: How can you stop an infant destroying things; [is there]<sup>187</sup> any [special]<sup>188</sup> treatment?*

*A.:* For the infant of first year, it is very difficult to stop him from destroying. Besides, the inclination to destroy things is a great virtue in a child. It is the desire of the soul [to]<sup>189</sup> know<sup>190</sup> mystery of life. Because every object for an infant is a cover, also covers<sup>191</sup> over that mystery<sup>192</sup> object<sup>193</sup> which the soul is looking for. It is annoyed with it because it is a cover; because that cover annoys it<sup>194</sup>, it does not explain it<sup>195</sup>, it breaks it; by breaking, it wants to know what it is. But at the same time it can be done by suggestion, but not by being annoyed. [Annoyance]<sup>196</sup> must be avoided for<sup>197</sup> it is not good<sup>198</sup>. [The more]<sup>199</sup> patience [one]<sup>200</sup> has [with the infant]<sup>201</sup> the [better]<sup>202</sup> it is. Its will becomes more powerful; the willpower will appear, the intelligence will<sup>203</sup> become brighter. If you annoy it, the nerves [become]<sup>204</sup> cramped.<sup>205</sup> If you are annoyed, its nervous system goes down; it [becomes]<sup>206</sup> depressed; the nervous system<sup>207</sup> becomes contracted. It becomes timid, and when it is grown up, that fear remains. One must be extremely careful with an infant that its nerves do not get cramped. Its nervous centres [are]<sup>208</sup>

<sup>182</sup> Gd.bk.: "waxing and the waning" instead of "waning and the waxing"

<sup>183</sup> Gd.bk.: "these show" instead of "this shows that the"

<sup>184</sup> Gd.bk.: "and regularity is rhythmic" omitted

<sup>185</sup> A.o.d.: "up" added

<sup>186</sup> From this point a.o.d. refers to Sk.tp. and Km.tp. only

<sup>187</sup> A.o.d.: "is there" added

<sup>188</sup> Sk.sh.: "special" retraced through a now illegible sh. symbol

<sup>189</sup> Sk.sh.: "there" written, then crossed out; a.o.d.: "to" instead of "there"

<sup>190</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>191</sup> A.o.d.: "is a cover" instead of "also covers"

<sup>192</sup> Km.tp.: "mystery" omitted

<sup>193</sup> Sk.sh.: "object" crossed out; Sk.tp.: "object" omitted

<sup>194</sup> Sk.sh.: "because that cover annoys it" crossed out, omitted in a.o.d.

<sup>195</sup> A.o.d.: "and therefore" added

<sup>196</sup> Sk.sh.: "annoyance" added in lh. to "annoying"

<sup>197</sup> Sk.tp.: "because" instead of "for"

<sup>198</sup> Sk.tp.: "for the infant" added

<sup>199</sup> Sk.sh.: "the more" retraced through a now illegible sh. symbol

<sup>200</sup> Sk.sh.: "one" inserted

<sup>201</sup> Sk.sh.: "with the infant" retraced through a now illegible sh. symbol

<sup>202</sup> Sk.sh.: "better" retraced through a now illegible sh. symbol

<sup>203</sup> Sk.sh.: "it" written, then crossed out

<sup>204</sup> Sk.sh.: "became" retraced to read "become".

<sup>205</sup> Sk.sh.: an editorial mark inserted at the margin

<sup>206</sup> Sk.sh.: "becomes" retraced through a now illegible sh. symbol

<sup>207</sup> Sk.sh.: a blank with an editorial line, indicating lost word(s)

<sup>208</sup> Sk.sh.: "is" retraced to read "are"

delicate, these are intuitive, [the]<sup>209</sup> centres which are the intuitive centres. Later on these centres become<sup>210</sup>, will help the soul to perceive higher knowledge. And if these centres become cramped by the annoyance<sup>211</sup>, then the infant has lost these first<sup>212</sup> by which it must grow and <sup>213</sup>profit in life. But the infant will understand, [one must have]<sup>214</sup> patience; you must<sup>215</sup> repeat: you must not break it,<sup>216</sup> every time it breaks<sup>217</sup>, <sup>218</sup> you must<sup>219</sup> say, you must not break it; that will help.

*Q.: How difficult<sup>220</sup> differentiate between cultivating the spirit of possession and of generosity—the spirit of giving in an infant?*

A.: The spirit of possession we need and<sup>221</sup> teach—it is born in every soul. What is to be taught is the contrary. Whatever an infant sees, whoever it belongs to, it owns it, and it owns it with its birth right. It has not yet waked<sup>222</sup> to this world of limitations and divisions. All that is there, it belongs to him<sup>223</sup>, and it really belongs to it. It is our consciousness of duality that makes us poor. The infant is rich, richer than anyone in this whole world. The infant has the riches of God, because as to God belongs everything, so to an infant belongs everything, and, therefore, there is no desire on the part of <sup>224</sup>infant <sup>225</sup> to own anything, but it owns all things. It is the experience of the earth that gives a child as it grows the desire to own, because then it becomes limited. Then there are certain<sup>226</sup> [things]<sup>227</sup> which belong to others and certain things which belong to the child, it is limiting. Therefore, one need not teach that. As long as one can teach the other thing, to give, one will help the child very much. Or<sup>228</sup> sometimes people think: is it not<sup>229</sup> wrong in a way to make a person generous in this wicked world where everyone wishes to snatch away something [from everyone whom

<sup>209</sup> Sk.sh.: “the” inserted

<sup>210</sup> Sk.sh.: “become” crossed out, omitted in a.o.d.

<sup>211</sup> Sk.sh.: “of the guardian” inserted, added in a.o.d.

<sup>212</sup> Sk.sh.: “these first” retraced to read “that faculty”; a.o.d.: “that faculty”

<sup>213</sup> Sk.tp.: “by which it will” added

<sup>214</sup> Sk.sh.: “one must have” inserted

<sup>215</sup> Sk.sh.: “you must” crossed out, “one might” inserted

<sup>216</sup> Sk.sh.: several illegible sh. symbols crossed out

<sup>217</sup> Km.tp.: “every time it breaks” omitted; a.o.d.: “let him break hundred things every time it breaks” added

<sup>218</sup> Sk.sh.: “let him repeat hundred times” inserted, then crossed out, “then every time” inserted, followed by an illegible cross out, which is followed by “let it break one hundred things”

<sup>219</sup> Sk.tp.: “just”; Km.tp.: “then every time” instead of “you must”

<sup>220</sup> Sk.sh.: “difficult” crossed out; a.o.d.: “to” instead of “difficult”

<sup>221</sup> A.o.d.: “not” instead of “and”

<sup>222</sup> A.o.d.: “wakened” instead of “waked”

<sup>223</sup> Sk.sh.: “him” crossed out, “the infant for” inserted; Sk.tp.: “the infant” instead of “him”

<sup>224</sup> A.o.d.: “an” added

<sup>225</sup> Sk.sh.: “does” retraced through a now illegible sh. symbol, omitted in a.o.d.

<sup>226</sup> Sk.sh.: “certain” crossed out, omitted in a.o.d.

<sup>227</sup> Sk.sh.: “sings” written; a.o.d.: “things” instead of “sings”

<sup>228</sup> Sk.tp.: “but” instead of “or”

<sup>229</sup> Sk.sh.: “not” retraced to read “one”

he sees]<sup>230</sup>. And specially all the simple people who are giving, [who]<sup>231</sup> are generous, they are the ones who are taken the best of by others. My answer is that a selfish person is his own enemy. He thinks that selfishness is profitable, but his own action works against him. It might seemingly give him success; by selfishness he<sup>232</sup> may earn riches or be able to keep riches, or by tenacious quality one may be able to hold things: position, rank or something.<sup>233</sup> But at the same time he is defeating his own object, because by holding things, he is making himself weak. Besides that, in the end whatever be one's experience, one will come to that realisation that those who pursue the world, the world runs away from them, and those<sup>234</sup> who turn<sup>235</sup> his back, the world follows him.

*Q.: Please, give us more explanation of what you meant by the soul becomes positive when on earth?*

A.: The first process in making pottery is to make pots of the clay; <sup>236</sup>the second process on to<sup>237</sup> be put<sup>238</sup> in the fire, <sup>239</sup>then they become positive. <sup>240</sup>In the same way, <sup>241</sup>photographic plate, first negative, <sup>242</sup>afterwards positive. That is the process through which the soul is passing in its infancy. Then it goes through a certain development that what was<sup>243</sup> brought <sup>244</sup> from the higher spheres, stars<sup>245</sup>, its family, that all becomes developed. It becomes positive, it becomes solid. In<sup>246</sup> other words, it becomes concrete because that is, therefore<sup>247</sup>, time when spirit is being formed<sup>248</sup>.

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<sup>230</sup> Sk.sh.: "it sees" written, then crossed out, "from everyone whom he sees" inserted, followed by an editorial mark

<sup>231</sup> Sk.sh.: "to" retraced to read "who"

<sup>232</sup> A.o.d.: "one" instead of "he"

<sup>233</sup> Sk.sh.: "back" written, then crossed out

<sup>234</sup> Sk.sh.: "those" crossed out, "everyone" substituted

<sup>235</sup> A.o.d.: "the one who turns" instead of "those who turn"

<sup>236</sup> Sk.tp.: "and" added

<sup>237</sup> Sk.sh.: "to" crossed out

<sup>238</sup> Sk.sh.: "them" inserted; a.o.d.: "is to put them" instead of "on, to be put"

<sup>239</sup> Sk.sh.: "when they are put in the fire, then they become solid;" inserted, added in a.o.d.

<sup>240</sup> Sk.sh.: "before they are put in the fire, they are negative" inserted, added in a.o.d.

<sup>241</sup> A.o.d.: "with the" added

<sup>242</sup> Sk.sh.: "a certain solution" inserted, added in a.o.d.

<sup>243</sup> A.o.d.: "it has" instead of "what was"

<sup>244</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "as a heritage" added

<sup>245</sup> Sk.sh.: the "s" of "stars" crossed out; a.o.d.: "from" instead of "stars"

<sup>246</sup> Sk.sh.: "in" crossed out

<sup>247</sup> A.o.d.: "the" instead of "therefore"

<sup>248</sup> Sk.sh.: an editorial mark inserted, then "as an inheritance" written on far right side of the next line, omitted in a.o.d.



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 Friday 25<sup>th</sup> June 1926

### Collective Interview—Instruction Papers

Today I want to speak on<sup>1</sup> the reading of the instruction papers.

That<sup>2</sup> while reading the instruction papers to those who will be sent to you, you will explain<sup>3</sup> everything to the person's satisfaction. And there must be two considerations to be observed.

One consideration is that you explain to the satisfaction of the person, and the other consideration is that you do not explain to <sup>4</sup>sleeping person so much that he has waken<sup>5</sup> up, because if he wakes up, he will be very diffident<sup>6</sup>. It is better that he is asleep and in time he wakes. The practice is given to him to prepare him<sup>7</sup> for that time when he will awake<sup>8</sup>. And if you read to him instruction<sup>9</sup> anxiously, to satisfy his curiosity and to convince him, perhaps your explanation will finish him. He no more requires to do the practice<sup>10</sup>, the explanation is quite sufficient; he will never come again. These are two opposite considerations.

In explaining the twenty breaths of purification, there are these following points: one point is that the breath must be rhythmic. The next point is that the rhythm of the breath must not be too different from the natural rhythm of breathing, a little slower than the usual breath. The third point is that the thought must be repeated with each inhaling plus<sup>11</sup> exhaling. The thought is that<sup>12</sup>: I inhale divine light and life; with exhaling, I radiate the same. The fourth point is to tell the person that from the space he draws the essence of life and light, and he radiates it. That is the point to commence, because to every person the space means nothing. If you say from the air you draw, [then]<sup>13</sup> he feels that may<sup>14</sup> be true, but if you say space, it means nothing. That is where comes your convincing the person

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.tp.: a typescript made by Murshida Goodenough

<sup>1</sup> Gd.tp.: "Today I . . . speak on" omitted

<sup>2</sup> Gd.tp.: "that" omitted

<sup>3</sup> Sk.sh.: "explain" crossed out

<sup>4</sup> A.o.d.: "the" added

<sup>5</sup> Sk.tp.: "make wake"; Gd.tp.: "may wake" instead of "has waken"

<sup>6</sup> Sk.tp.: "difficult" instead of "diffident"

<sup>7</sup> Gd.tp.: "him" omitted

<sup>8</sup> Sk.sh.: "waken" added in lh.; Sk.tp.: "waken" instead of "awake"

<sup>9</sup> Gd.tp.: "instructions" instead of "instruction"

<sup>10</sup> Gd.tp.: "practices" instead of "practice"

<sup>11</sup> A.o.d.: "and" instead of "plus"

<sup>12</sup> Gd.tp.: "that" omitted

<sup>13</sup> Sk.sh.: "then" added in lh.

<sup>14</sup> Sk.sh.: "must" added in lh.; Gd.tp.: "must" instead of "may"

<sup>15</sup> because that is the<sup>16</sup> great lesson<sup>17</sup>. There will come one day that he will reach to the highest realization<sup>18</sup> this<sup>19</sup> all: the air, water, and<sup>20</sup> for fire, for earth<sup>21</sup>, are the phenomena of the space; but they all spring from the space and<sup>22</sup> they all emerge<sup>23</sup> into the space, and what was, <sup>24</sup>is, and will be is the space.

In that<sup>25</sup> way, at<sup>26</sup> the first lesson you will give a spark of the highest philosophy to the person, and at the same time you do not explain to him. For instance, you explain to a person <sup>27</sup> about space <sup>28</sup> a<sup>29</sup> person who was not ready for it. Will you<sup>30</sup> say, if the space is everything, then there is no God, and if there is God, then there is nothing in the space. And if God is as God<sup>31</sup>, space, then the<sup>32</sup> space is nothing. God is nothing, too.

Once a person was most disappointed when I explained to him a little more about God. Because in the end of my explanation, the person said that<sup>33</sup> if I had known that this is your God, I would by never<sup>34</sup> come to you because the God in whom I have believed was<sup>35</sup> a different God. To follow your God means to become quite [heathen]<sup>36</sup>, or something. I said, you are quite right, I was wrong. I always realize<sup>37</sup> that wrong, and I never committed<sup>38</sup> it again. The person who is not ready for it, never to give him that idea. Wait, when<sup>39</sup> the time comes, then he will have it. After the healing prayer<sup>40</sup>, the twenty breaths, <sup>41</sup>healing prayer may be given if there is the healing prayer; if it is not written, <sup>42</sup>one must not add to the lesson. Because there is always a tendency to do more good, just like<sup>43</sup> a generous

<sup>15</sup> Sk.sh.: "that from space you draw" inserted, added in Sk.tp.

<sup>16</sup> A.o.d.: "a" instead of "the"

<sup>17</sup> Sk.sh.: "because that . . . great lesson" crossed out, then restored

<sup>18</sup> Sk.sh.: "understanding" inserted, "realization" crossed out; "one day he will realize" substituted

<sup>19</sup> Sk.tp.: "understanding, one day he will realize that" instead of "highest realization this"

<sup>20</sup> Sk.sh.: "and" retraced for clarity, then "air" added in lh.

<sup>21</sup> Sk.tp.: "that all, water, air, fire, earth"; Gd.tp.: "that all the air, water and fire" instead of "this all . . . for earth"

<sup>22</sup> Sk.tp.: "and" omitted

<sup>23</sup> Gd.tp.: "rmerge" instead of "emerge"

<sup>24</sup> Sk.sh.: "and" inserted in lh., added in Sk.tp.

<sup>25</sup> Gd.tp.: "this" instead of "that"

<sup>26</sup> A.o.d.: "in" instead of "at"

<sup>27</sup> Sk.sh.: "more" inserted, then crossed out

<sup>28</sup> Sk.sh.: "more about space" inserted, added in Sk.tp.

<sup>29</sup> Sk.tp.: "the" instead of "a"

<sup>30</sup> Sk.sh.: "you" crossed out; Sk.tp.: "he will" instead of "will you"; Gd.tp.: "will" omitted

<sup>31</sup> Sk.sh.: "God" crossed out, omitted in a.o.d.

<sup>32</sup> Sk.tp.: "the" omitted

<sup>33</sup> Gd.tp.: "that" omitted

<sup>34</sup> Sk.tp.: "never have", Gd.tp.: "have never" instead of "by never"

<sup>35</sup> Sk.tp.: "believe is" instead of "have believed was"

<sup>36</sup> Sk.sh.: "heathen" added over a dotted line indicating missing word(s)

<sup>37</sup> Gd.tp.: "realized" instead of "realize"

<sup>38</sup> Sk.sh.: "committed" retraced to read "commit"; Sk.tp.: "commit"

<sup>39</sup> Gd.tp.: "till" instead of "when"

<sup>40</sup> Sk.sh.: "healing prayer" crossed out, omitted in a.o.d.

<sup>41</sup> Gd.tp.: "the" added

<sup>42</sup> Sk.sh.: "then" inserted

<sup>43</sup> Gd.tp.: "as" instead of "like"

chemist who pours<sup>44</sup> a little more medicine, which might affect<sup>45</sup> quite on<sup>46</sup> the contrary<sup>47</sup>.

Very often I do not prescribe the healing prayer after the twenty breaths. The reason is either that the person does not need it, or by temperament the person is not suited for the prayer. Or, that<sup>48</sup> the person has not yet come to the understanding of the prayer; that he cannot value it. But these twenty breaths will prepare him one day to appreciate the prayer. It is better that he is benefit<sup>49</sup> by the twenty breaths first. That<sup>50</sup> there may<sup>51</sup> come a time that he will appreciate and be benefit<sup>52</sup> by the prayer. One other point <sup>53</sup>that these twenty breaths must be practised early in the morning or first thing in the morning before breakfast. Why do I say early in the morning is because at this<sup>54</sup> time, the space<sup>55</sup> one will<sup>56</sup> draw from the space much more than any other time. The space has more to give before the sun rises<sup>57</sup> than after the sun rises, because then sun occupies the<sup>58</sup> space. Therefore, space has less to give. But till<sup>59</sup> sun has not risen, there is something which<sup>60</sup> the *prana* is in abundance and you can draw it more easily. That is why the sages prefer<sup>61</sup> to do the breathing exercises early in the morning.

And now the *wazifa*. Any particular *wazifa* is given to a person; just<sup>62</sup> ask him to repeat the *wazifa* so many times, as many times as it is written, no more, no<sup>63</sup> less. It is exactly like a doctor's prescription. Very often people who are benefit<sup>64</sup> by it, they do more, or they think less will do, too. Besides, something that to do so many times, it is very mechanical; it is not like a prayer, it is just like a mathematics. When they do not<sup>65</sup> know that the law behind the whole universe is mechanical. The whole<sup>66</sup> cosmos

<sup>44</sup> Sk.tp.: "would pour"; Gd.tp.: "would pour out" instead of "who pours"

<sup>45</sup> Gd.tp.: "have" instead of "affect"

<sup>46</sup> Gd.tp.: "on" omitted

<sup>47</sup> Gd.tp.: "affect" added

<sup>48</sup> Sk.tp.: "that" omitted

<sup>49</sup> A.o.d.: "benefitted" instead of "benefit"

<sup>50</sup> Sk.sh.: "that" retraced to read "then"; Sk.tp.: "then"

<sup>51</sup> Sk.sh.: "will" added in lh.

<sup>52</sup> A.o.d.: "benefitted" instead of "benefit"

<sup>53</sup> Gd.tp.: "is" added

<sup>54</sup> Sk.sh.: "this" retraced to read "that"

<sup>55</sup> Sk.sh.: "the space" crossed out

<sup>56</sup> A.o.d.: "that time one can" instead of "this time . . . one will"

<sup>57</sup> Sk.tp.: "sunrise" instead of "sun rises" and in next example

<sup>58</sup> Sk.tp.: "the" omitted

<sup>59</sup> Sk.sh.: "the" inserted, added in Sk.tp.; Gd.tp.: "while the" instead of "till"

<sup>60</sup> Sk.sh.: "there is something which" crossed out, omitted in a.o.d., Sk.sh.: "then in space" added and in Sk.tp.

<sup>61</sup> Gd.tp.: "sage prefers" instead of "sages prefer"

<sup>62</sup> Sk.tp.: "you must" instead of "just"

<sup>63</sup> Gd.tp.: "nor" instead of "no"

<sup>64</sup> A.o.d.: "benefitted" instead of "benefit"

<sup>65</sup> Sk.tp.: "but they don't" instead of "when they do not"

<sup>66</sup> Sk.sh.: "law and the whole" inserted; Sk.tp.: "law, the whole" added

is mathematical and mechanical. But the spirit who<sup>67</sup> is doing it, is not mechanical, and by doing this, the spirit <sup>68</sup>accomplishes something.

It is exactly the same as a physician prescribing a certain lotion or a certain powder, so much and not<sup>69</sup> more, in order to produce a desired effect. And do not be surprised if in one instruction<sup>70</sup> paper you find a person asked to repeat something for five hundred times, and in another paper for one hundred times, and in another <sup>71</sup>perhaps twenty times the same wazifa, because it is the condition for<sup>72</sup> that person. It is the need in the life of that person according to that number of the wazifa is prescribed.

Now in giving phrases. Sometimes<sup>73</sup> it is said five times, sometimes it is said twenty times, sometimes it is said one hundred times. Sometimes it is not said, and that means only one<sup>74</sup> time. And when<sup>75</sup> one might think that why is it prescribed before and after meal? In the first place, anything<sup>76</sup> that you have to take<sup>77</sup> before or<sup>78</sup> after meal you remember, because food <sup>79</sup>you remember. All other things come afterwards, but you cannot remain hungry. If it is attached to the<sup>80</sup> meals, you cannot<sup>81</sup> repeat it; that is the outside reason. The inside reason is different; <sup>82</sup>the meal is assimilated by the body. Therefore, it is similar when it is done by the mind<sup>83</sup>. Any thought taken before and after <sup>84</sup>meal, it is assimilated by the mind, because the action of the spirit<sup>85</sup> is assimilating wrong<sup>86</sup> at that time. Therefore, all<sup>87</sup>, whatever<sup>88</sup> you think and<sup>89</sup> say at that time is assimilating<sup>90</sup>. It is, therefore, that the wise have a rule, specially<sup>91</sup> in the East, that they do not speak

<sup>67</sup> Sk.sh.: "which" added; Sk.tp.: "which" instead of "who"

<sup>68</sup> Sk.sh.: an editorial mark inserted

<sup>69</sup> A.o.d.: "no" instead of "not"

<sup>70</sup> Sk.tp.: "prescription" instead of "instruction"

<sup>71</sup> A.o.d.: "paper" added

<sup>72</sup> A.o.d.: "of" instead of "for"

<sup>73</sup> Sk.sh.: "sometimes" partially crossed out

<sup>74</sup> Sk.sh.: "one" editorially underlined

<sup>75</sup> Sk.sh.: "when" crossed out

<sup>76</sup> Sk.tp.: "everything" instead of "anything"

<sup>77</sup> Gd.tp.: "do" instead of "take"

<sup>78</sup> Gd.tp.: "and" instead of "or"

<sup>79</sup> Sk.sh.: "is the first thing" inserted, added in Sk.tp.

<sup>80</sup> A.o.d.: "their" instead of "the"

<sup>81</sup> Sk.sh.: "you cannot" parenthesized, "you must" inserted; Sk.tp.: "they must"; Gd.tp.: "they cannot forget it, they can" instead of "you cannot"

<sup>82</sup> Sk.sh.: "the inside reason is that" inserted, added in Sk.tp.

<sup>83</sup> Gd.tp.: "therefore it is . . . by the mind" omitted

<sup>84</sup> Gd.tp.: "a" added

<sup>85</sup> Gd.tp.: "of the spirit" omitted

<sup>86</sup> A.o.d.: "wrong" omitted

<sup>87</sup> Sk.sh.: "all" crossed out, omitted in Sk.tp.

<sup>88</sup> Gd.tp.: "whatever" omitted

<sup>89</sup> Sk.sh.: "and" retraced to read "or"; Sk.tp.: "or"

<sup>90</sup> A.o.d.: "assimilated" instead of "assimilating"

<sup>91</sup> Gd.tp.: "especially" instead of "specially"

during the meal, or before, or after. But there are others who specially<sup>92</sup> speak at the same<sup>93</sup> time of <sup>94</sup>meal; they think that is the time.

And now about the external *zīkr* II<sup>95</sup>. The external *zīkr* is of two kinds. One kind is the pointing with the fingers, the *zīkr*. I mean pointing with the fingers the figure of the cross; <sup>96</sup>making with the finger the figure of the cross. It is<sup>97</sup>, must be<sup>98</sup> just like<sup>99</sup> there is a pen in the finger<sup>100</sup>. And while doing it<sup>101</sup> slowly, the person must<sup>102</sup> repeat, this is not myself, this is the temple of God. If he does not<sup>103</sup> with one finger, it is not right because it is half done. By this action there is negative and positive. By that action there is only one, and it is therefore that in the church the blessing is first given with two finger<sup>104</sup>; it is negative and positive both; that shows perfection. The same meaning is attached to this. It is two fingers that complete the figure.

<sup>105</sup>External *zīkr* II. Then they say in the, the first *zīkr*<sup>106</sup> is with the glance, <sup>107</sup>horizontal line first: raise the head and<sup>108</sup> perpendicular line. And<sup>109</sup> while doing it, to repeat it just the same. <sup>110</sup>Repeating these things<sup>111</sup> is whispering. They need not repeat aloud. And sometimes when I give people <sup>112</sup> to repeat<sup>113</sup>, they take<sup>114</sup> one hour that is not necessary too<sup>115</sup>. Very often a mureed comes<sup>116</sup>, I am tired, Murshid, what have you given to me! <sup>117</sup>Hundred times it takes one hour! Because he repeats it slowly. He is<sup>118</sup>, he was once<sup>119</sup> explained by the [responsible]<sup>120</sup> person, so he repeats it, going

<sup>92</sup> Ibid

<sup>93</sup> A.o.d.: "same" omitted

<sup>94</sup> Sk.sh.: "the" added; Gd.tp.: "a" added

<sup>95</sup> Sk.sh.: "I" crossed out, "l" substituted; Sk.tp.: "II" omitted; Gd.tp.: "l"

<sup>96</sup> A.o.d.: "or" added

<sup>97</sup> Sk.sh.: "is" crossed out, omitted in Gd.tp.

<sup>98</sup> Sk.tp.: "it must not be with a finger, but" instead of "it is, must be"

<sup>99</sup> Gd.tp.: "as if" instead of "like"

<sup>100</sup> A.o.d.: "fingers" instead of "finger"

<sup>101</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "it"

<sup>102</sup> Gd.tp.: "may" instead of "must"

<sup>103</sup> A.o.d.: "it" instead of "not"

<sup>104</sup> Sk.sh.: "finger" crossed out; Sk.tp.: "not given like this, but like this (with two hands)" instead of "first given with two finger"; Gd.tp.: "fingers" instead of "finger"

<sup>105</sup> Sk.tp.: "the" added

<sup>106</sup> Sk.sh.: "then they . . . first *zīkr*" crossed out, omitted in a.o.d.

<sup>107</sup> Gd.tp.: "the" added

<sup>108</sup> Gd.tp.: "and" omitted

<sup>109</sup> Ibid

<sup>110</sup> Sk.sh.: "now" inserted in lh., added in Sk.tp.

<sup>111</sup> Sk.tp.: "this thing" instead of "these things"

<sup>112</sup> Sk.sh.: "for" written, omitted in a.o.d.

<sup>113</sup> A.o.d.: "hundred times" added

<sup>114</sup> Sk.sh.: "they take" crossed out, "one hundred times they take" inserted

<sup>115</sup> Gd.tp.: "too" placed between "that" and "is" to read "that too is"

<sup>116</sup> Gd.tp.: "and says" added

<sup>117</sup> Gd.tp.: "a" added

<sup>118</sup> Sk.sh.: "he is" crossed out, omitted in a.o.d.

<sup>119</sup> A.o.d.: "not" instead of "once"

<sup>120</sup> Sk.sh.: "responsible" inserted

on singing that takes him one hour. Besides though<sup>121</sup>, you must not also<sup>122</sup> tell him to repeat it so quickly that it may be finished<sup>123</sup> in five minutes. Because it is not a<sup>124</sup> [work]<sup>125</sup> that is to be finished. It is something to do . . . .<sup>126</sup>

*Q.: For women something else is given than for men?*

*A.:* <sup>127</sup>Second for women, <sup>128</sup>first for men. <sup>129</sup>

Now, about the concentration. Any figure that I give, suppose a five-point<sup>130</sup> star <sup>131</sup>given: that must be seen not as a figure only, but as a luminous star shining in the form of light.

And the *Saum* and *Salat*, either<sup>132</sup> is<sup>133</sup> prescribed<sup>134</sup> once in the morning, <sup>135</sup>once in the evening. Or<sup>136</sup> once in the evening as can; twice<sup>137</sup>, last thing<sup>138</sup> after all the practices in the evening<sup>139</sup>. And it<sup>140</sup> must do<sup>141</sup> with the movements suitable to them: <sup>142</sup>one is standing, the other <sup>143</sup>kneeling down. And<sup>144</sup> each one of you I shall be very glad if you will try to exercise, a to<sup>145</sup> know how the other form of movement is.

Because the one movement is <sup>146</sup>we all do in our elevation exercise<sup>147</sup>. But there is another form<sup>148</sup>. It is a very great pity though<sup>149</sup> the movements are done by different people differently in *Saum*, *Salat*, and I would so much like that an effort is made by us, those who are working

<sup>121</sup> A.o.d.: "that" instead of "though"

<sup>122</sup> Gd.tp.: "also" placed before "not"

<sup>123</sup> Sk.tp.: "he may finish" instead of "it may be finished"

<sup>124</sup> Sk.sh.: "some" added

<sup>125</sup> Sk.sh.: "watch" written, "work" added in lh.; Sk.tp.: "some work"; Gd.tp.: "work" instead of "a watch"

<sup>126</sup> Sk.sh.: dots indicating missing word(s)

<sup>127</sup> Sk.tp.: "the" added

<sup>128</sup> Ibid

<sup>129</sup> Sk.sh.: this qa encircled, omitted in Gd.tp.

<sup>130</sup> Sk.tp.: "five-pointed" instead of "five-point"

<sup>131</sup> Gd.tp.: "is" added

<sup>132</sup> Sk.tp.: "it" added

<sup>133</sup> Gd.tp.: "are" instead of "is"

<sup>134</sup> A.o.d.: "twice" added

<sup>135</sup> A.o.d.: "and" added

<sup>136</sup> Gd.tp.: "or" omitted

<sup>137</sup> Sk.tp.: "at" instead of "in the evening as can; twice"; Gd.tp.: "can; twice" omitted

<sup>138</sup> Sk.tp.: "thing" omitted

<sup>139</sup> Sk.tp.: "as the last thing" added

<sup>140</sup> Sk.tp.: "they" instead of "it"

<sup>141</sup> Gd.tp.: "and it must do" omitted

<sup>142</sup> Sk.tp.: "there are two movements" added

<sup>143</sup> Sk.sh.: "is with" inserted; Sk.tp.: "is" added

<sup>144</sup> Gd.tp.: "and" omitted

<sup>145</sup> Sk.sh.: "a" retraced to read "and"; a.o.d.: "and" instead of "a to"

<sup>146</sup> Sk.sh.: "the same as" inserted, added in Sk.tp.; Gd.tp.: "what" added

<sup>147</sup> Sk.sh.: "exercise" crossed out, "ceremony" inserted in lh.; Sk.tp.: "ceremony"

<sup>148</sup> Sk.tp.: "and that movement must be learned thoroughly" added

<sup>149</sup> A.o.d.: "that" instead of "though"

for all<sup>150</sup> the Cause, that this might<sup>151</sup> change and a uniformity may be established. That can only be done by everyone giving their attention to the proper form of the movements and teaching them<sup>152</sup>. If not, there is no end of mistakes. <sup>153</sup>Everywhere, I find one does it <sup>154</sup>one way, another in another<sup>155</sup>. This<sup>156</sup> is a great pity. You might think, because there are numerous persons <sup>157</sup> there are numerous movements, but I can assure you in the world of Islam, where there are millions and millions of people, when they do their<sup>158</sup> movements of their prayer<sup>159</sup>, they are all exact<sup>160</sup>. <sup>161</sup>Egypt, China, Arabia, Persia <sup>162</sup> their<sup>163</sup> movement is one and the same, and they are the last people in organization. They do not<sup>164</sup> know what <sup>165</sup>system needed<sup>166</sup>, and yet they keep to the uniformity of their prayer<sup>167</sup>. So<sup>168</sup>, we are some few, we<sup>169</sup> ought to have a<sup>170</sup> uniformity. And now, no one can say that<sup>171</sup> they have not got a form because the form is now printed in a book, both kinds<sup>172</sup> of forms. And I think if each one of us made an effort to make everyone<sup>173</sup> member of the Sufi Movement do the movements rightly, it may<sup>174</sup> be done. It seems <sup>175</sup>we have neglected this<sup>176</sup> part. <sup>177</sup>

But now, there is another question. Very often what happens, a new person comes, and he is puzzled at the idea of movements because he has never done it before. If he was in the Masonry, <sup>178</sup>may be that he understands that movement has some importance; or [if]<sup>179</sup> he was<sup>180</sup> from

<sup>150</sup> Sk.sh.: "all" crossed out, omitted in a.o.d.

<sup>151</sup> A.o.d.: "may" instead of "might"

<sup>152</sup> Sk.sh.: "accordingly" added in lh., and in Sk.tp.

<sup>153</sup> Sk.tp.: "during my travelling" added

<sup>154</sup> Sk.tp.: "in" added

<sup>155</sup> Sk.tp.: "way" added

<sup>156</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "this"

<sup>157</sup> Sk.sh.: "so" in lh. inserted added in Sk.tp.

<sup>158</sup> Sk.sh.: "their" crossed out; Sk.tp.: "the" instead of "their"

<sup>159</sup> Sk.tp.: "prayers" instead of "prayer"

<sup>160</sup> Gd.tp.: "exactly alike" instead of "exact"

<sup>161</sup> A.o.d.: "in" added; Gd.tp.: "in" also added before China, Arabia, Persia

<sup>162</sup> Sk.sh.: an editorial mark inserted

<sup>163</sup> Sk.tp.: "everyone's"; Gd.tp.: "the" instead of "their"

<sup>164</sup> Sk.tp.: "don't" instead of "do not"

<sup>165</sup> Sk.tp.: "it means, what" added

<sup>166</sup> Sk.sh.: "needed" retraced to read "means"; a.o.d.: "means"

<sup>167</sup> Sk.tp.: "prayers" instead of "prayer"

<sup>168</sup> Gd.tp.: "so" omitted

<sup>169</sup> Sk.tp.: "who" instead of "we"

<sup>170</sup> Sk.tp.: "this" instead of "a"

<sup>171</sup> Sk.tp.: "that" omitted

<sup>172</sup> Sk.tp.: "kind" instead of "kinds"

<sup>173</sup> Sk.sh.: "everyone" crossed out; a.o.d.: "every" instead of "everyone"

<sup>174</sup> Sk.tp.: "will" instead of "may"

<sup>175</sup> Sk.sh.: "that" inserted, added in Sk.tp.

<sup>176</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "this"

<sup>177</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "They have thought that in their prayers it is nothing." added

<sup>178</sup> Sk.sh.: "then" inserted, added in Sk.tp.

<sup>179</sup> Sk.sh.: "of" crossed out, "if" inserted

<sup>180</sup> Sk.tp.: "if he is; Gd.tp.: "if he was" instead of "a, he was"

the Catholics<sup>181</sup> at least the priests have some movements<sup>182</sup>, but a person who has been neither in<sup>183</sup> this nor<sup>184</sup> that<sup>185</sup>, he<sup>186</sup> comes not<sup>187</sup> straight from the<sup>188</sup>, from<sup>189</sup> Protestant church and<sup>190</sup> the<sup>191</sup> idea of the movements makes him feel backward about it.

It is not that every thoughtful person will criticize, but he does not see the need for<sup>192</sup> it. And at the same time, is it the same? <sup>193</sup>I am speaking to you just now with a gesture, and if in<sup>194</sup> phonograph you heard my voice telling you the same thing? The moves<sup>195</sup> complete<sup>196</sup> it, <sup>197</sup>the meaning; they remain<sup>198</sup> incomplete without it. There is a certain impression to be made which movement<sup>199</sup> alone can make. What is prayer, [prayer is not outward]<sup>200</sup>; prayer is something<sup>201</sup>, but<sup>202</sup> within us.

Therefore, as our voice has an impression upon ourselves, so a<sup>203</sup> movement has an impression upon ourselves, too. Thought is completed by word, and word is completed by gesture. These three things make one idea complete.

Besides that<sup>204</sup>, movement is magic. The ancient Christians knew it. Therefore, in their service<sup>205</sup> they keep<sup>206</sup> different movements, each<sup>207</sup> afterwards people forgot. But in every old religion there remains a certain movement. For instance, <sup>208</sup>Zoroastrian religion, you<sup>209</sup> have certain

<sup>181</sup> Sk.sh.: "then" added in lh., and in Sk.tp.

<sup>182</sup> Sk.tp.: "and every movement is something"

<sup>183</sup> Sk.tp.: "in" omitted

<sup>184</sup> Sk.sh.: an editorial mark inserted

<sup>185</sup> Sk.sh.: "that" encircled; Gd.tp.: "in" instead of "that"

<sup>186</sup> Sk.tp.: "the other who" instead of "that, he"

<sup>187</sup> A.o.d.: "not" omitted

<sup>188</sup> Sk.sh.: "from the" crossed out

<sup>189</sup> A.o.d.: "from" omitted

<sup>190</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>191</sup> Gd.tp.: "an" instead of "the"

<sup>192</sup> A.o.d.: "of" instead of "for"

<sup>193</sup> Gd.tp.: "if" added

<sup>194</sup> Sk.sh.: "in" parenthesized

<sup>195</sup> Sk.sh.: "moves" retraced to read "movements"

<sup>196</sup> A.o.d.: "movement completes" instead of "moves complete"

<sup>197</sup> Sk.sh.: "completes" added in margin; a.o.d.: "completes" added

<sup>198</sup> A.o.d.: "which remains" instead of "they remain"

<sup>199</sup> Gd.tp.: "movements" instead of "movement"

<sup>200</sup> Sk.sh.: "prayer is not outward" added over a blank, added in Sk.tp.; Gd.tp.: "it is not before us" instead of "[prayer is not outward]"

<sup>201</sup> Sk.sh.: "prayer is something" crossed out, "not something before us" substituted; Sk.tp.: "not something before us" instead of "prayer is something"

<sup>202</sup> Gd.tp.: "but" omitted

<sup>203</sup> Sk.sh.: "a" retraced to read "our"; Sk.tp.: "our"

<sup>204</sup> Gd.tp.: "this" instead of "that"

<sup>205</sup> Gd.tp.: "services" instead of "service"

<sup>206</sup> Sk.sh.: "kept" added in lh.; a.o.d.: "kept" instead of "keep"

<sup>207</sup> Sk.sh.: "which" added in lh.; a.o.d.: "which" instead of "each"

<sup>208</sup> Gd.tp.: "in the" added

<sup>209</sup> Sk.sh.: "you" retraced to read "they"; a.o.d.: "they"



movements<sup>210</sup> they keep to them; Arabians<sup>211</sup> have certain movements; Hindus have certain movements.

There is always movement connected with it and who<sup>212</sup> say that<sup>213</sup>: no, we shall be<sup>214</sup> motionless, because it is too serious. <sup>215</sup>Then you must not be only<sup>216</sup> motionless, but thoughtless; not even think about it, because thought<sup>217</sup> limit<sup>218</sup>. Not think, not say<sup>219</sup>; that is perhaps more spiritual. If it was meaningless, all these great religions would not<sup>220</sup> taught<sup>221</sup>.

The Brahmans would<sup>222</sup> be up<sup>223</sup> first to go [against]<sup>224</sup> it<sup>225</sup>. He<sup>226</sup> stood in his<sup>227</sup> position for many hours. He<sup>228</sup> sat in his<sup>229</sup> position for many, many days. <sup>230</sup>Shiva stood on one leg for so many years. If<sup>231</sup> there are such examples, <sup>232</sup>my father saw<sup>233</sup> of a saint<sup>234</sup> who stood for twelve years; it<sup>235</sup> stood, never<sup>236</sup>, never slept, continued to stand<sup>237</sup>. If that is true, then they are the people who should have objected first; they are<sup>238</sup>, they have the right to say that movement is nothing. We are moving from morning till evening for our daily bread. For us, movement is<sup>239</sup> everything.

But in explaining all these things, one must be extremely careful about these<sup>240</sup> susceptibilities <sup>241</sup>because a person who gone<sup>242</sup> first time<sup>243</sup>

<sup>210</sup> Sk.sh.: "in their prayers" inserted, added in Sk.tp.

<sup>211</sup> Sk.tp.: "Arabs" instead of "Arabians"

<sup>212</sup> Sk.sh.: "to" added in lh.; a.o.d.: "to" instead of "who"

<sup>213</sup> Gd.tp.: "that" omitted

<sup>214</sup> Sk.sh.: "we shall be" alternately reads "worship"; Gd.tp.: "worship" instead of "we"

<sup>215</sup> Sk.sh.: "well" added in lh., added in Sk.tp.

<sup>216</sup> Sk.tp.: "only be" instead of "be only"

<sup>217</sup> Sk.sh.: "is" inserted, added in Sk.tp.

<sup>218</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "limited"; Gd.tp.: "limits" instead of "limit"

<sup>219</sup> Sk.sh.: "nor anything;" inserted, added in Sk.tp.

<sup>220</sup> Sk.sh.: "have" inserted, added in a.o.d.

<sup>221</sup> Gd.tp.: "it" added

<sup>222</sup> Sk.sh.: "have" inserted

<sup>223</sup> Sk.sh.: "up" retraced to read "the"; a.o.d.: "have been the" instead of "be up"

<sup>224</sup> Sk.sh.: "against" retraced through a now illegible sh. symbol

<sup>225</sup> Sk.sh.: "because they are meditative people" inserted, added in a.o.d.

<sup>226</sup> Sk.sh.: "he" retraced to read "they"; Sk.tp.: "they"

<sup>227</sup> A.o.d.: "one" instead of "his"

<sup>228</sup> A.o.d.: "they" instead of "he"

<sup>229</sup> A.o.d.: "one" instead of "his"

<sup>230</sup> Sk.sh.: "history says that" inserted, added in a.o.d.

<sup>231</sup> Sk.sh.: "if that is the truth" inserted, Sk.tp.: "that is the truth, if; Gd.tp.: "that is the truth" added

<sup>232</sup> Sk.tp.: dots added indicating missing word(s)

<sup>233</sup> Sk.sh.: "an example" inserted, added in Sk.tp.

<sup>234</sup> Sk.sh.: "sage(?)" added in lh.; Sk.tp.: "sage"; Gd.tp.: "a sage" instead of "of a saint"

<sup>235</sup> Sk.sh.: "it" crossed out, omitted in a.o.d.

<sup>236</sup> Sk.sh.: "sat" inserted, added in Sk.tp.; Gd.tp.: "sat" instead of "never"

<sup>237</sup> Sk.tp.: "continually stood" instead of "continued to stand"

<sup>238</sup> Sk.sh.: "they are" crossed out, omitted in a.o.d.; Sk.tp.: "they have the right who could stand for twelve years" added

<sup>239</sup> Sk.sh.: "is" written, "means" added in lh., both encircled; Sk.tp.: "means" instead of "is"

<sup>240</sup> Sk.tp.: "little"; Gd.tp.: "their" instead of "these"

<sup>241</sup> Sk.sh.: "about exercises to give" added, then "about" crossed out, "what" substituted; Sk.tp.: "what exercises to give" added

<sup>242</sup> Sk.sh.: "comes" in lh., then "has come first day to us" added

<sup>243</sup> Sk.tp.: "has come first day to us"; Gd.tp.: "comes the first day" instead of "gone first time"

is just like a pot of clay which has not gone<sup>244</sup> of fire<sup>245</sup>. You may just say one word<sup>246</sup> which<sup>247</sup> has spoiled everything with the person. <sup>248</sup>One must be very<sup>249</sup>, extremely delicate in handling a new person<sup>250</sup>. A person who has been a<sup>251</sup> member for a long time is different, he<sup>252</sup> is accustomed to us. Even if he does not like something, for they<sup>253</sup> have patience with us, he knows it<sup>254</sup>. He is our friend, but a person<sup>255</sup> who comes new<sup>256</sup>, that person [must be]<sup>257</sup> treated most carefully.

<sup>258</sup>Suppose a person says <sup>259</sup>, here it said that [you must]<sup>260</sup> think of<sup>261</sup> the star. And the person said, no, for if you<sup>262</sup> added crescent, too, <sup>263</sup> just something<sup>264</sup>, this is prescribed. If you think something else that is different, you must not say do not<sup>265</sup> do it, [not say]<sup>266</sup> you must do it because it may be wrong<sup>267</sup>.

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*Q.: Would it not be good of someone allowed by you, gives a class, because how are they to do<sup>268</sup> if they<sup>269</sup> do not<sup>270</sup> correct them?<sup>271</sup>*

*A.: After all, if you did the prayer, you cannot correct them. <sup>272</sup>*

<sup>244</sup> Sk.sh.: "through the test" inserted; and so used in Sk.tp.

<sup>245</sup> Sk.sh.: "you may just touch him and may break", "he may" added in lh.; Sk.tp.: "you may just touch him and he may break"; Gd.tp.: "you may just touch it and it may break." added

<sup>246</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "more than you ought to have said and" added

<sup>247</sup> Gd.tp.: "more than ought to have been said and it" instead of "which"

<sup>248</sup> Sk.sh.: "one must know intuitively" inserted, added in a.o.d.

<sup>249</sup> A.o.d.: "very" omitted

<sup>250</sup> Sk.sh.: "a new person is most delicate." inserted, added in Sk.tp.

<sup>251</sup> Sk.tp.: "a" omitted

<sup>252</sup> Gd.tp.: "is different, he" omitted

<sup>253</sup> A.o.d.: "he will" instead of "for they"

<sup>254</sup> Sk.sh.: "he knows it" parenthesized, then "he knows it" repeated, also parenthesized, omitted in Gd.tp.

<sup>255</sup> Sk.sh.: "a person" parenthesized, "one" added in lh.; Sk.tp.: "one" instead of "a person"

<sup>256</sup> Sk.sh.: "anew" added in lh.; Sk.tp.: "anew" instead of "new"; Gd.tp.: "as new" instead of "new"

<sup>257</sup> Sk.sh.: "more" retraced to read "must be"

<sup>258</sup> Sk.sh.: "but only" inserted in lh., added in Sk.tp.

<sup>259</sup> Sk.sh.: "you told a person" inserted, then "a" crossed out, "the" substituted; Sk.tp.: "you told the person"

<sup>260</sup> Sk.sh.: "just" retraced to read "you must"; Sk.tp.: "you must" instead of "just"

<sup>261</sup> Sk.tp.: "on" instead of "of"

<sup>262</sup> Sk.tp.: "now if I" instead of "no, for if you"

<sup>263</sup> Sk.sh.: an editorial mark inserted

<sup>264</sup> Sk.tp.: "to it, will it not be alright? You will say" instead of "too, just something"

<sup>265</sup> Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

<sup>266</sup> Sk.sh.: "but" crossed out, "not say" added in lh.; Sk.tp.: "not say" instead of "but"

<sup>267</sup> Sk.sh.: this paragraph, "Suppose a . . . be wrong." lightly crossed out; omitted in Gd.tp.

<sup>268</sup> Sk.sh.: "know" added

<sup>269</sup> Sk.sh.: "you" added in lh.

<sup>270</sup> Sk.sh.: "don't" added in lh.

<sup>271</sup> Sk.sh.: this question crossed out, omitted in Gd.tp.

<sup>272</sup> Gd.tp.: this answer crossed out; Sk.tp.: *Q.: Would it be good if someone appointed by you, gave a class because how are they to know if you don't correct them? A.: After all, if they did the prayers (together), you cannot correct them.* instead of the transcribed qa

*Q.: One has concentrated on a certain form and one wants to bring that back<sup>273</sup>. You do not<sup>274</sup> see the form, but you see a<sup>275</sup> certain colour, what is that<sup>276</sup>?*

*A.: The form is<sup>277</sup> you see the colour,<sup>278</sup> that is objective. That is not physical, but that is<sup>279</sup> ethereal plane that has no connection with your concentration. You see the colours<sup>280</sup>, but at the same time your concentration must be on the form<sup>281</sup>.*

Suppose, you are thinking of the moon and the sun was shining; you were thinking of the moon and sun came<sup>282</sup> out from<sup>283</sup> the clouds. That does not mean that it should take away your thought from the moon because it is<sup>284</sup> the work of your<sup>285</sup> thought to think of the moon; was<sup>286</sup> the time of the sun to come in the cloud<sup>287</sup>. You have called the moon from your thought, and the sun has come<sup>288</sup> because it is its<sup>289</sup> time. At the same time<sup>290</sup>, the colour comes because it is the time<sup>291</sup>. It is a certain condition by<sup>292</sup> which brings the colour. But<sup>293</sup> work of your mind is to bring before you a<sup>294</sup> particular form<sup>295</sup> because if you see a colour, it is<sup>296</sup> a work<sup>297</sup>, phenomenon of the ethereal plane.<sup>298</sup> It has nothing to do with the thought. It has to do with the condition of the<sup>299</sup> spirit; it is your own self, your own breath which has formed into a colour.

<sup>273</sup> Sk.sh.: "and one wants to bring that back" crossed out, omitted in a.o.d.

<sup>274</sup> Sk.tp.: "don't" instead of "do not"

<sup>275</sup> Sk.tp.: "a" omitted

<sup>276</sup> Gd.tp.: "what is that" omitted

<sup>277</sup> Sk.sh.: "The form is" crossed out, then restored, omitted in a.o.d.

<sup>278</sup> Sk.tp.: "that is an actual . . ." added, dots indicating missing word(s)

<sup>279</sup> Gd.tp.: "the" added

<sup>280</sup> Sk.tp.: "colour" instead of "colours"

<sup>281</sup> Gd.tp.: "You see . . . the form." omitted

<sup>282</sup> Gd.tp.: "the sun comes" instead of "sun came"

<sup>283</sup> Gd.tp.: "behind" added

<sup>284</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that is" instead of "it is"

<sup>285</sup> Sk.sh.: "your" retraced to read "the"

<sup>286</sup> Sk.sh.: "the sun is there because it is" inserted, added in Sk.tp.; Gd.tp.: "it" instead of "was"

<sup>287</sup> Sk.tp.: "that has not appeared from your call" added

<sup>288</sup> Gd.tp.: "in the cloud . . . sun has come" omitted

<sup>289</sup> Gd.tp.: "the" instead of "its"

<sup>290</sup> Sk.sh.: "at the same time" crossed out, "in the same way" substituted; Sk.tp.: "in the same way" instead of "at the same time"

<sup>291</sup> Sk.sh.: "it has nothing to do with your mind" added, and in Sk.tp.; Gd.tp.: "at the same . . . is the time" omitted

<sup>292</sup> Sk.sh.: "by" crossed out, omitted in a.o.d.

<sup>293</sup> Sk.sh.: "the" inserted; a.o.d.: "the" instead of "but"

<sup>294</sup> Sk.tp.: "exercise that" instead of "bring before you a"

<sup>295</sup> Sk.tp.: "in spite of everything else" added

<sup>296</sup> Sk.sh.: "only" in lh. inserted

<sup>297</sup> Sk.sh.: "work" crossed out; Sk.tp.: "that is only a" instead of "it is a work"

<sup>298</sup> Sk.sh.: "it comes without your inviting it, it is a condition." inserted, added in Sk.tp.

<sup>299</sup> Sk.sh.: "of your" added in lh.; Sk.tp.: "your" instead of "the"

*Q.: In the external zikr, when should mureed see himself<sup>300</sup>?*

A.: Always, all the time.

*Q.: The external zikr is given in the<sup>301</sup>*

*Q.: In<sup>302</sup> the healing prayer, is it always to be said after the twenty breaths?*

A.: Yes, if it is in the instruction<sup>303</sup>, that is the best way<sup>304</sup>. It is always best afterwards.

*Q.: Last year you spoke about when<sup>305</sup> somebody wanted to bring something about, for instance, to call a person. You could combine it with zikr; <sup>306</sup>master of zikr could it<sup>307</sup>, do that best<sup>308</sup>?*

A.: Yes, but it is better not to call anybody by the power of zikr. As a<sup>309</sup> person has to keep in mind while doing zikr, <sup>310</sup>but not call anyone. <sup>311</sup>The <sup>312</sup>zikr must not be used for or<sup>313</sup> used<sup>314</sup> else. Zikr must only be used for one purpose, that is, this is not my body<sup>315</sup>, this is the temple of God, to establish that thought deeper<sup>316</sup> in oneself. [Only]<sup>317</sup> for that purpose, for no other purpose, because as soon as we use it for another purpose, then we go in another line.

The thing is this: that<sup>318</sup> one is pulled back from the spiritual path if one uses spiritual powers for any other purpose; no purpose, however good that purpose seems to be. <sup>319</sup>Very often people tell me this, suppose<sup>320</sup> they say<sup>321</sup>, Murshid, you can show them [some]<sup>322</sup> way that I can have <sup>323</sup>money that I want; I will give my whole life to the Sufi Movement if I

<sup>300</sup> Sk.tp.: "should the mureeds see themselves all the time?" instead of "when should mureed see himself?"

<sup>301</sup> Sk.sh.: this question crossed out, omitted in a.o.d.

<sup>302</sup> Sk.tp.: "In" omitted

<sup>303</sup> Sk.tp.: "prescription" instead of "instruction"

<sup>304</sup> Sk.tp.: "time" instead of "way"

<sup>305</sup> Sk.sh.: "you" written, then crossed out

<sup>306</sup> Sk.tp.: "a" added; Gd.tp.: "that a" added

<sup>307</sup> Sk.sh.: "it" retraced to read "do"; a.o.d.: "it" omitted

<sup>308</sup> Gd.tp.: "this" instead of "that best"

<sup>309</sup> Sk.tp.: "the" instead of "as a"

<sup>310</sup> Sk.tp.: dots added indicating missing word(s)

<sup>311</sup> Gd.tp.: then sentence "As a . . . not call anyone." omitted

<sup>312</sup> Sk.tp.: "the" omitted

<sup>313</sup> Sk.sh.: "or" retraced to read "anything"

<sup>314</sup> Sk.tp.: "anything" instead of "or used"

<sup>315</sup> Sk.sh.: "not my body" crossed out, "myself, this is the" substituted; Sk.tp.: "myself" instead of "my body"

<sup>316</sup> Sk.tp.: "deeply" instead of "deeper"

<sup>317</sup> Sk.sh.: "Only" retraced through a now illegible sh. symbol

<sup>318</sup> Gd.tp.: "that" omitted

<sup>319</sup> Sk.tp.: "suppose." added

<sup>320</sup> Gd.tp.: "this. Suppose" omitted

<sup>321</sup> Sk.tp.: "that" instead of "this. Suppose they say"

<sup>322</sup> Sk.sh.: "something" written, then crossed out, "some" substituted; a.o.d.: "me some" instead of "them [some]"

<sup>323</sup> A.o.d.: "the" added

only had the money that I want. Well, I tell them, that<sup>324</sup> if by power you get<sup>325</sup> the money, instead of that I would put that power to<sup>326</sup> in spreading the message. <sup>327</sup> I would take<sup>328</sup> that power in getting the message spread. So, that is the idea<sup>329</sup>, the idea is<sup>330</sup> that money is gained in a certain way. The best thing is to gain it in that way. But if we say, no, I shall gain it in another way, then he has, no doubt, stopped his progress spiritually. It must be used for no other purpose than spiritual purpose<sup>331</sup>.

But no doubt, as Christ [has]<sup>332</sup> said, seek you<sup>333</sup> first the kingdom of God and all will be<sup>334</sup>, add<sup>335</sup> to you, all will be add<sup>336</sup>. That is quite true, all<sup>337</sup> going in the spiritual path, <sup>338</sup>everything you want, it will come by itself. You have only to want it and it will come. But you must not want it by spiritual power. <sup>339</sup>Human beings, there are times when we say, yes, I want a<sup>340</sup> comfort, or money, or something else. It is need<sup>341</sup> and that need comes, and you do not<sup>342</sup> think perhaps<sup>343</sup>. You automatically think, this thinking must come automatically, think<sup>344</sup> that it comes<sup>345</sup>. But apart from that all<sup>346</sup>, if I want<sup>347</sup> to tell you this<sup>348</sup>, it would not be an exaggeration. <sup>349</sup>If you really need<sup>350</sup> something<sup>351</sup>, it is certainly<sup>352</sup> given to you. <sup>353</sup>Very often people say, I need this, I <sup>354</sup>; they do not know<sup>355</sup> they think they need<sup>356</sup>; a person who

<sup>324</sup> Gd.tp.: "that" omitted

<sup>325</sup> Sk.sh.: "got" added in lh.; Sk.tp.: "got" instead of "get"

<sup>326</sup> Sk.sh.: "to" crossed out, omitted in a.o.d.

<sup>327</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "instead of putting it in money" added

<sup>328</sup> Gd.tp.: "put" instead of "take"

<sup>329</sup> Gd.tp.: "so that is the idea" omitted

<sup>330</sup> Sk.sh.: "this" inserted, added in Sk.tp.

<sup>331</sup> Gd.tp.: "It must . . . spiritual purpose." omitted

<sup>332</sup> Sk.sh.: "as" written, then crossed out, "has" substituted

<sup>333</sup> A.o.d.: "ye" instead of "you"

<sup>334</sup> Sk.sh.: "be" crossed out

<sup>335</sup> Sk.sh.: "add" retraced to read "come"; a.o.d.: "come" instead of "be add"

<sup>336</sup> Matthew 6.33; a.o.d.: "added" instead of "add"

<sup>337</sup> A.o.d.: "by" instead of "all"

<sup>338</sup> Sk.tp.: "all you want: money, wealth, comfort, position" added

<sup>339</sup> Gd.tp.: "we are" added

<sup>340</sup> Sk.sh.: "a" crossed out, "this" inserted; Sk.tp.: "this"

<sup>341</sup> Sk.sh.: "a need" added in lh.; Sk.tp.: "a need"; Gd.tp.: "needed" instead of "need"

<sup>342</sup> Sk.tp.: "don't" instead of "do not"

<sup>343</sup> Sk.sh.: "and you . . . think perhaps" crossed out, "don't" added in lh.; Sk.tp.: "I am thinking, it must come" added

<sup>344</sup> Sk.tp.: "this thinking . . . automatically, think" omitted; Gd.tp. illegible handwritten correction

<sup>345</sup> Sk.sh.: the two sentences "you automatically . . . it comes." parenthesized

<sup>346</sup> Gd.tp.: "all" moved to before "that"

<sup>347</sup> Sk.sh.: "want" retraced to read "will"; Sk.tp.: "were" instead of "want"

<sup>348</sup> Gd.tp.: "that" instead of "this"

<sup>349</sup> Sk.sh.: "where you need that" written over a blank, then crossed out; a.o.d.: "that if you really need, it is given to you whatever you need" added

<sup>350</sup> Gd.tp.: "needed" instead of "need"

<sup>351</sup> Sk.sh.: "something" crossed out

<sup>352</sup> Sk.sh.: "certainly" crossed out

<sup>353</sup> Sk.sh.: an editorial mark inserted

<sup>354</sup> Sk.sh.: "need this" inserted, added in Sk.tp.

<sup>355</sup> Sk.tp.: "they do not know" omitted

<sup>356</sup> Sk.sh.: "they do not know" encircled with "they think they need" preceded by an editorial mark, all parenthesized; Sk.tp.: "but they don't need" added

needs anything, he gets it.<sup>357</sup> The need itself is so powerful; it has such a great power<sup>358</sup> it draws anything you need; it draws it<sup>359</sup>, but if you really need it. Very often when we say I need it, we just say it. To need it is different and to say it is different, than<sup>360</sup> how shall I need it. But<sup>361</sup> you cannot by an effort or attention<sup>362</sup>, <sup>363</sup>need must come by itself. Oh, need come to me. I want to need something. The<sup>364</sup> need is there, it is a<sup>365</sup> condition. Yes, one fancies, if I was<sup>366</sup>, had this, it would be very good; but that is not need, that is a fancy<sup>367</sup>. Sometimes a<sup>368</sup>, one <sup>369</sup>feels, oh, if I had that money, <sup>370</sup>even that is not need, it is a deep fancy<sup>371</sup>. Where there is a need, the answer is there.  
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*Q.: We must not pray, then*<sup>373</sup>?

A.: Praying is alright<sup>374</sup>. The less <sup>375</sup>you want, the better it is. The children were very interested in the candle<sup>376</sup> of <sup>377</sup> the *Cherags*' class. So each <sup>378</sup>came to me and said, we want to make a wish. Each one so eager to make a wish and yet none <sup>379</sup>knew what wish to make. [They]<sup>380</sup> asked everyone<sup>381</sup> what to wish <sup>382</sup>; one says, shall I ask for something? <sup>383</sup> After going there, they perhaps made impossible wishes and then came back and said, our wish<sup>384</sup> did not come. I said<sup>385</sup>, you must<sup>386</sup> really wish it<sup>387</sup>. I said,

<sup>357</sup> Sk.sh.: in parentheses, an editorial mark, "they think they need but they do not need." inserted

<sup>358</sup> Gd.tp.: "it has . . . great power" omitted

<sup>359</sup> Gd.tp.: "it draws it" omitted

<sup>360</sup> Sk.sh.: "one might say" inserted; Sk.tp.: "then one might say"; Gd.tp.: "then" instead of "than"

<sup>361</sup> Gd.tp.: "but" omitted

<sup>362</sup> Sk.tp.: "need it" added; Gd.tp.: "intention" instead of "attention"

<sup>363</sup> Sk.sh.: an editorial mark inserted

<sup>364</sup> Sk.sh.: "the" retraced to read "your"

<sup>365</sup> Gd.tp.: "the" instead of "a"

<sup>366</sup> Sk.sh.: "was" crossed out, omitted in Gd.tp.; Sk.tp.: "like this if I" instead of "was"

<sup>367</sup> Gd.tp.: "fantasy" instead of "fancy"

<sup>368</sup> Sk.sh.: "a" crossed out, omitted in a.o.d.

<sup>369</sup> Sk.sh.: "sorely" in lh. inserted, added in Sk.tp.

<sup>370</sup> Sk.tp.: "but" added

<sup>371</sup> Gd.tp.: "fantasy" instead of "fancy"

<sup>372</sup> Sk.sh.: an editorial mark inserted, the remainder of this line left blank; Sk.tp.: "*Q.: We must not need anything?* A.: Need everything and get them too." added

<sup>373</sup> Sk.sh.: "need" written in lh. in the right margin, then crossed out

<sup>374</sup> Gd.tp.: "right" instead of "alright"

<sup>375</sup> Gd.tp.: "things" added

<sup>376</sup> Sk.tp.: "of wish on Sunday" added

<sup>377</sup> Sk.sh.: "of" retraced to read "in"; Sk.tp.: "in"

<sup>378</sup> Sk.tp.: "one" added

<sup>379</sup> Sk.sh.: "of them" inserted, added in a.o.d.

<sup>380</sup> Sk.sh.: "to" written, then crossed out, "they" inserted

<sup>381</sup> Sk.tp.: "everybody to tell" instead of "everyone"

<sup>382</sup> Sk.sh.: "to asked ... to wish" parenthesized and editorial mark inserted; Sk.tp.: "each one of them so eager with the candle of wish" added

<sup>383</sup> Sk.sh.: an indecipherable sh. symbol; Sk.tp.: "and"; Gd.tp.: "another says, shall I ask for something else?" added

<sup>384</sup> Gd.tp.: "wishes" instead of "wish"

<sup>385</sup> Sk.sh.: "I said" parenthesized

<sup>386</sup> Sk.tp.: "did you" instead of "you must"

<sup>387</sup> Sk.tp.: "if you only say, you must really wish it. They said, how to wish it?" added

you cannot wish; the wish must come by itself. And when the wish comes by itself, then the wish is there.

There is a wish and there is the answer for every person. God is not so cruel as one might think; that we have all such pains, and lacks, and needs in life that we do not get<sup>388</sup>; there is a great cruelty<sup>389</sup>. There is no<sup>390</sup> cruelty. It is a kind of lack on our part, because either we are content<sup>391</sup> with things, or we do not<sup>392</sup> long for things, or we do not<sup>393</sup> need them properly,<sup>394</sup> that means that our mind says, yes, I would like something to have<sup>395</sup>, but that is not sufficient. *I would like* is not sufficient.

*Q.: A person who is ill<sup>396</sup> for years and wishes to become<sup>397</sup> better?*

A.: Yes, he wishes it. But he gets<sup>398</sup> accustomed to his illness. He wishes it only from the mind. So being<sup>399</sup> contentment that<sup>400</sup> has come to him<sup>401</sup>, that what<sup>402</sup> stands against illness always<sup>403</sup> is the contentment<sup>404</sup>. Because if a person gets accustomed with<sup>405</sup> the illness, every day one says, well, perhaps I shall be well. Now, like after one day<sup>406</sup>, he puts his mind in different things. The illness is there, the thought is somewhere else. He wants to keep away his thought from the illness<sup>407</sup>. In that way he rises above illness and the illness is there. That is the automatic action. But<sup>408</sup> the person had thought [of]<sup>409</sup> health, a continual thought, then illness cannot stand because he cannot<sup>410</sup> give place to illness.

You see, illness comes by us giving it a place, [we]<sup>411</sup> welcome it; not knowing that we welcome it, we get friends with it, we get accustomed to it.

<sup>388</sup> Gd.tp.: "what we wish" added

<sup>389</sup> Sk.sh.: "from" inserted in lh, followed by an illegible insertion crossed out, followed by "the other side" inserted; a.o.d.: "from the other side" added

<sup>390</sup> Sk.sh.: "no" retraced to read "not", followed by "such" inserted; Sk.tp.: "not such" added

<sup>391</sup> A.o.d.: "contented" added

<sup>392</sup> Sk.tp.: "don't" instead of "do not"

<sup>393</sup> Ibid

<sup>394</sup> Sk.sh.: "or something" inserted, added in Sk.tp.

<sup>395</sup> Sk.sh.: "if this something I had" added, encircled with "something to have"; Sk.tp.: "if this something I had", Gd.tp.: "to have something" instead of "something to have"

<sup>396</sup> Sk.sh.: "has lodged" added, then crossed out

<sup>397</sup> Gd.tp.: "get" instead of "become"

<sup>398</sup> Sk.sh.: "got" added in lh.

<sup>399</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "but there is that being contented" Gd.tp.: "that" instead of "so being"

<sup>400</sup> Sk.tp.: "that" omitted

<sup>401</sup> Sk.sh.: "so being . . . to him" crossed out

<sup>402</sup> Gd.tp.: "what" omitted

<sup>403</sup> Sk.sh.: "always" crossed out

<sup>404</sup> Gd.tp.: "is the contentment" omitted

<sup>405</sup> Gd.tp.: "to" instead of "with"

<sup>406</sup> A.o.d.: "I can stand it better" instead of "like after one day"

<sup>407</sup> Sk.tp.: "then the illness is felt just the same" added

<sup>408</sup> A.o.d.: "if" added

<sup>409</sup> Sk.sh.: "it" retraced to read "of"

<sup>410</sup> A.o.d.: "does not" instead of "cannot"

<sup>411</sup> Sk.sh.: "what" retraced to read "we"; a.o.d.

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 Friday 25<sup>th</sup> June 1926

### **<sup>1</sup>Yesterday, Today, Tomorrow—Art**

Beloved ones of God,

My subject for<sup>2</sup> this afternoon is today<sup>3</sup>, yesterday and tomorrow: the art.<sup>4</sup> In all periods of history, the<sup>5</sup> art seems to have played the most prominent part in the life of humanity. With every rise and fall, and<sup>6</sup> with all different changes that art has gone through, it has always been the soul of life. It cannot be different, because the<sup>7</sup> art is the improvement on<sup>8</sup> nature. There is no doubt<sup>9</sup> that nature is made by God and art by man, but at the same time nature is made by God, and art is made by God through man. In other words, art finishes nature. Art<sup>10</sup> is, therefore, whatever you may call him<sup>11</sup>, it<sup>12</sup>, whether evolved, whether<sup>13</sup> not evolved, is<sup>14</sup> indeed the hand of God. For what is not to be found in nature, the artist puts it<sup>15</sup>. It is, therefore, that very often art has proven<sup>16</sup> to be the stepping stone to God's shrine.

The Sufis have seen God in the realm of love, harmony and beauty. The tendency to art shows all three things, for beauty is the product<sup>17</sup> of harmony. If indeed<sup>18</sup> the arrangement of lines is not harmonious, it cannot be<sup>19</sup> beautiful. If the composition, arrangement of colours is not harmonious, it cannot be beautiful. Therefore, harmony creates beauty, and love of beauty results into<sup>20</sup> art. Therefore, art is the practice of that philosophy which Sufism teaches—the philosophy of love, harmony and beauty. I will

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1935 edition of *Yesterday, Today and Tomorrow* published by Kluwer, Deventer

<sup>1</sup> A.o.d.: "Yesterday, Today and Tomorrow" added; Sk.tp.: "The Art" added as subtitle

<sup>2</sup> Sk.tp.: "of" instead of "for"

<sup>3</sup> Sk.tp.: "today" placed after "yesterday"

<sup>4</sup> Gd.bk.: "Beloved ones . . . the art." omitted

<sup>5</sup> Gd.bk.: "the" omitted

<sup>6</sup> Sk.tp.: "and" omitted

<sup>7</sup> Gd.bk.: "the" omitted

<sup>8</sup> Sk.tp.: "of" instead of "on"

<sup>9</sup> Gd.bk.: "it is said" instead of "there is no doubt"

<sup>10</sup> Gd.bk.: "the artist" instead of "art"

<sup>11</sup> Sk.sh.: "him" crossed out, omitted in Sk.tp.

<sup>12</sup> Gd.bk.: "it" omitted

<sup>13</sup> Gd.bk.: "or" instead of "whether"

<sup>14</sup> Gd.bk.: "is" omitted

<sup>15</sup> Gd.bk.: "it" omitted

<sup>16</sup> A.o.d.: "proved" instead of "proven"

<sup>17</sup> Gd.bk.: "produced" instead of "the product"

<sup>18</sup> Sk.sh.: "indeed" crossed out, omitted in a.o.d.

<sup>19</sup> Sk.sh.: "be" written again, then crossed out

<sup>20</sup> Gd.bk.: "in" instead of "into"



classify art into<sup>21</sup> five aspects: painting, sculpture, architecture, music and dance; in other words, acting.<sup>22</sup>

Today there is from every side an increasing appreciation and love for the art of sculpture. Also, a great effort is being made by the sculptors of today to produce that art which the soul of the world is seeking after. And yet it seems that the sculptors of today are seeking continually for something that is missing, that the day when they<sup>23</sup> have found it, they will feel<sup>24</sup> most satisfied.

Today,<sup>25</sup> a sculptor looks at the Greek art with envy and with anticipation that one day he may produce that which was produced yesterday. The drawback today is the method of development. Before trying to imitate the ancient art, what was<sup>26</sup> first necessary is to open the inner eye, to look at life as it is. The statue is something dead; when we<sup>27</sup> want to imitate it and want to make something like it, it is like imitating something that is dead. The first thing to think about in connection with this is to know what has produced it. It is inspiration that has produced it, [it is]<sup>28</sup> the opening of the inner eye that has produced the art of yesterday. And they find it hard to produce it.

With all the development in sculpture, one finds that there is the fineness which<sup>29</sup> is lacking, there is that magnetism<sup>30</sup>, there is that magnetism which is lacking; there is that attraction which<sup>31</sup> is lacking, and that lack comes from the method, instead<sup>32</sup> of following art from a material<sup>33</sup> point of view, it should be followed and practised from a spiritual point of view<sup>34</sup>.

The other day I<sup>35</sup> was looking at the statues at<sup>36</sup> the Art Museum of San Francisco. And before the door at<sup>37</sup> the museum, there was a statue which one could not help noticing, because it was put forward to welcome the admirers of the art at<sup>38</sup> the museum. Someone told me<sup>39</sup> it is Rodin's statue of *The Thinker*. And I<sup>40</sup> stopped there and I<sup>41</sup> thought: is it a thinker?

<sup>21</sup> Gd.bk.: "art may be classified in" instead of "I will . . . art into"

<sup>22</sup> Sk.tp.: a footnote in the typescript states: "(Poetry was added later.)"

<sup>23</sup> Gd.bk.: "will" added

<sup>24</sup> Gd.bk.: "be" instead of "feel"

<sup>25</sup> Sk.sh.: "I" written, then crossed out,

<sup>26</sup> Gd.bk.: "is" instead of "was"

<sup>27</sup> A.o.d.: "you" instead of "we"

<sup>28</sup> Sk.sh.: "it is" inserted in the margin in lh., added in a.o.d.

<sup>29</sup> Gd.bk.: "fineness" instead of there is the fineness which"

<sup>30</sup> Sk.sh.: "magnetism" crossed out, a.o.d.: "there is that magnetism" omitted

<sup>31</sup> Gd.bk.: "magnetism is lacking, attraction is" instead of "there is that magnetism . . . that attraction"

<sup>32</sup> Gd.bk.: "today" instead of "instead"

<sup>33</sup> Gd.bk.: "practical" instead of "material"

<sup>34</sup> Gd.bk.: "it should be . . . point of view" omitted

<sup>35</sup> Gd.bk.: "a Sufi philosopher" instead of "I"

<sup>36</sup> Sk.tp.: "in" instead of "at"

<sup>37</sup> Sk.sh.: "of" inserted in lh., a.o.d.: "of" instead of "at"

<sup>38</sup> A.o.d.: "in" instead of "at"

<sup>39</sup> Gd.bk.: "him" instead of "me"

<sup>40</sup> Gd.bk.: "the philosopher" instead of "I"

<sup>41</sup> Gd.bk.: "he" instead of "I"

Neither his expression, nor his muscular body, nor the way he is sitting, nor his pause<sup>42</sup> had any expression of a thinker. But then I<sup>43</sup> thought: I must<sup>44</sup>, Sufi must agree with everybody<sup>45</sup>. Yes, I<sup>46</sup> said, yes, it is a hard thinker<sup>47</sup>.

When a statue is made like that, that means it is a result of thinking hard. A person has really made an effort. But by effort, art cannot be accomplished. The<sup>48</sup> art does not require effort; the<sup>49</sup> art comes from inspiration. The life of an artist must be easy, without an<sup>50</sup> anxiety, without a<sup>51</sup> worry, without a thought to produce something, but passive, to make the statue as it comes naturally. Then, the creator himself, who is the lord of beauty, takes the artist as his pen. <sup>52</sup>

In the ancient times, in the first place<sup>53</sup> they were inspired, owing to their love of subtlety, of beauty. When we study Greek art, we find the Greek people, were, they are<sup>54</sup> fine and subtle in perception. From their stories, they<sup>55</sup> can see that they do<sup>56</sup> not put philosophy in rigid, plain words. <sup>57</sup>They make<sup>58</sup> shrine for wisdom in the form of a legend; in the form of a story, in a beautiful frame they put works<sup>59</sup> of truth. That shows to us the subtlety of their nature. It is out of that subtlety that a wonderful art came out. One day someone asked me, showing me<sup>60</sup> the ancient Greek statue of Venus, what does it show? It is a pity that the arm is broken. I<sup>61</sup> said that suggests that woman conquers without a sword, without arm. The idea is this, that whatever be the<sup>62</sup> condition, <sup>63</sup>even the smallest piece of an ancient statue, when you will<sup>64</sup> study it<sup>65</sup>, you will find that in its every detail, it is full of meaning. And if it does not show a meaning, you can interpret it in your own way.<sup>66</sup>

<sup>42</sup> Sk.sh.: an attempted retrace of "pause" written in lh.; Gd.bk.: "pose" instead of "pause"

<sup>43</sup> Gd.bk.: "this philosopher" instead of "I"

<sup>44</sup> Sk.sh.: "I must" crossed out, omitted in Sk.tp.; Gd.bk.: "a" instead of "I must"

<sup>45</sup> Gd.bk.: "everyone" instead of "everybody"

<sup>46</sup> Gd.bk.: "he" instead of "I"

<sup>47</sup> Gd.bk.: "he is thinking hard" instead of "it is a hard thinker"

<sup>48</sup> A.o.d.: "the" omitted

<sup>49</sup> Gd.bk.: "the" omitted

<sup>50</sup> Sk.tp.: "an" omitted

<sup>51</sup> Sk.tp.: "a" omitted

<sup>52</sup> Gd.bk.: an edited version of qa2 added here

<sup>53</sup> Gd.bk.: "very often" instead of "in the first place"

<sup>54</sup> Sk.sh.: "were" and "they are" parenthesized; a.o.d.: "they are" omitted

<sup>55</sup> Sk.tp.: "you" instead of "they"; Gd.bk.: "statues you" instead of "stories they"

<sup>56</sup> Gd.bk.: "did" instead of "do"

<sup>57</sup> Sk.sh.: "this" written, then crossed out

<sup>58</sup> Sk.tp.: "a" added; Gd.bk.: "made a" instead of "make"

<sup>59</sup> Sk.sh.: "works" alternately reads "words"; a.o.d.: "words" instead of "works"

<sup>60</sup> Gd.bk.: "a philosopher, showing him" instead of "me, showing me"

<sup>61</sup> Gd.bk.: "the philosopher" instead of "I"

<sup>62</sup> Gd.bk.: "its" instead of "the"

<sup>63</sup> Gd.bk.: "when you study" added

<sup>64</sup> Sk.tp.: "will" omitted

<sup>65</sup> Gd.bk.: "when you . . . study it" omitted

<sup>66</sup> Gd.bk.: after correcting the paragraph Murshida Goodenough wrote "omit" in the margin referring to the section "One day someone . . . your own way."

The statues of the most ancient times are to be found in India, in China. And by studying these statues, one finds that they have not only made it<sup>67</sup> in every detail, but also put a magnetism in them. Hundreds and thousand<sup>68</sup> times, people have experienced it: that in the statue it<sup>69</sup> is not only a wonderful art<sup>70</sup>, but besides the<sup>71</sup> wonderful art<sup>72</sup>, there is a magnetism put<sup>73</sup>. And that shows that the artist of that day was not only an artist, his art was magic at the same time, an influence that could last for [thousands]<sup>74</sup> of years, and whenever you go near, it makes<sup>75</sup> a certain effect. Merely<sup>76</sup> being in the presence of a certain statue, by looking at it, by sitting before it, you can feel the influence of it as intensely as you would feel the influence of a living being, or even more so. It is not, therefore, <sup>77</sup>to be surprised <sup>78</sup>that the Hindus for ages <sup>79</sup>had in their temples their<sup>80</sup> idols of Brahma, Vishnu, Maheish, of<sup>81</sup> Rama, and of<sup>82</sup> Krishna. With all their great philosophy and comprehension of life, this art has always [helped]<sup>83</sup> them, and inspired them, and has given them that influence which one seeks by going in a temple.

Yes, one might say that a<sup>84</sup> statue which has been put in a shrine and<sup>85</sup> for a very long time, and<sup>86</sup> has received the magnetism of the prayers offered to it, naturally must become a magnet<sup>87</sup>, granted. But at the same time, the statue must have something to attract first, to make the intelligent people incline<sup>88</sup> to bow before it. It is like stone<sup>89</sup> calling out: come here with all your intelligence, living man, and bow before me; <sup>90</sup>I am sitting here, full of life and influence, though I do not speak.

There is much spoken about a sculptor of the most ancient times whose name was Azar. And<sup>91</sup> the peculiarity of his art was that those who

<sup>67</sup> Gd.bk.: "them" instead of "it"

<sup>68</sup> Gd.bk.: "thousands of" instead of "thousand"

<sup>69</sup> Sk.tp.: "there" instead of "it"; Gd.bk.: "it" omitted

<sup>70</sup> Gd.bk.: "statue" instead of "art"

<sup>71</sup> Gd.bk.: "a" instead of "the"

<sup>72</sup> Gd.bk.: "statue" instead of "art"

<sup>73</sup> Sk.sh.: "put" retraced to read "too"; Gd.bk.: "in it" instead of "put"

<sup>74</sup> Sk.sh.: "s" inserted, encircled with "thousand"; a.o.d.: "thousands"

<sup>75</sup> A.o.d.: "it has" instead of "makes"

<sup>76</sup> Gd.bk.: "by" added

<sup>77</sup> Gd.bk.: "a thing" added

<sup>78</sup> Gd.bk.: "at" added

<sup>79</sup> Gd.bk.: "have" added

<sup>80</sup> Sk.sh.: "the" added in lh., encircled; a.o.d.: "the" instead of "their"

<sup>81</sup> Gd.bk.: "Shiva, Mahadeva" instead of "Vishnu, Maheish, of"

<sup>82</sup> Gd.bk.: "of" omitted

<sup>83</sup> Sk.sh.: "help" retraced to read "helped" in lh.

<sup>84</sup> Gd.bk.: "the" instead of "a"

<sup>85</sup> Gd.bk.: "and" omitted

<sup>86</sup> Sk.tp.: "and" omitted

<sup>87</sup> Gd.bk.: "worship and that has magnetized it" instead of "the magnetism . . . a magnet"

<sup>88</sup> A.o.d.: "inclined" instead of "incline"

<sup>89</sup> Gd.bk.: "the statue" instead of "stone"

<sup>90</sup> Sk.sh.: "and" inserted, then crossed out

<sup>91</sup> Gd.bk.: "and" omitted

were antagonistic to the idol worship of that time, no sooner they<sup>92</sup> saw the statue of Azar, <sup>93</sup>they followed that religion. The art conquered humanity without words.

And now we come to the<sup>94</sup> symbolism of<sup>95</sup> the art. Most of the ancient art<sup>96</sup> was<sup>97</sup> nothing but symbolism. At the time when the art of printing was not in use, was not discovered, the only way how an idea could be left for coming generation was through the medium of art. And by different symbols they expressed their<sup>98</sup> inspiration and their wisdom that was to be left for humanity. Therefore, [very]<sup>99</sup> often in the ancient pieces<sup>100</sup> of art you will find a scripture. There will come a day when people will not be only curious about the ancient sculpture, but they will begin to read the art of the ancient people as a scripture. No doubt, there is a great curiosity today being<sup>101</sup> aroused everywhere to go and study in the East, in Egypt, in India, in<sup>102</sup> China the art of the ancient times. But so far there is an appreciation for the skill, and the great fineness, and the great beauty with which it is produced. But the day when the lovers of beauty will look at it from a spiritual point of view, they will find in the ancient art an expression of divine wisdom. The art will become a source of <sup>103</sup>revelation. <sup>104</sup>

There are faces of the ancient times in the<sup>105</sup> art which are unlike human beings. That only means that the art<sup>106</sup> has adopted an exaggerated way of picturing humankind in order to relate the characteristics of different features. Besides that, when a man looks at a statue which is not very different from human beings, then<sup>107</sup> it is just like looking at one's own hand<sup>108</sup>. There is no difference, and where there is no difference, there is not a<sup>109</sup> clear vision. The<sup>110</sup> clear vision comes from a<sup>111</sup> difference. Some certain<sup>112</sup> artists of the ancient times have adopted this particular method, specially<sup>113</sup> those of China. Not to make actually<sup>114</sup> the same as human

<sup>92</sup> Gd.bk.: "they" omitted

<sup>93</sup> Gd.bk.: "than" added

<sup>94</sup> Gd.bk.: "the" omitted

<sup>95</sup> Gd.bk.: "of" omitted

<sup>96</sup> Gd.bk.: "of the ancient times" instead of "most of . . . ancient art"

<sup>97</sup> Sk.tp.: "is" instead of "was"

<sup>98</sup> Sk.sh.: "the" added

<sup>99</sup> Sk.sh.: "have" retraced to read "very"

<sup>100</sup> Gd.bk.: "works" instead of "pieces"

<sup>101</sup> Sk.tp.: "being" omitted

<sup>102</sup> Gd.bk.: "and" instead of "in"

<sup>103</sup> A.o.d.: "divine" added

<sup>104</sup> Gd.bk.: edited versions of qas 3 and 4 added here

<sup>105</sup> Gd.bk.: "the" omitted

<sup>106</sup> Gd.bk.: "artist" instead of "art"

<sup>107</sup> Gd.bk.: "that" instead of "then"

<sup>108</sup> Sk.sh.: "hand" retraced to read "kind"; a.o.d.: "kind"

<sup>109</sup> Sk.sh.: "no" added to "not a"; Sk.tp.: "no" instead of "not a"

<sup>110</sup> Gd.bk.: "the" omitted

<sup>111</sup> Sk.sh.: "the" added; Sk.tp.: "the" instead of "a"

<sup>112</sup> Gd.bk.: "certain" omitted

<sup>113</sup> Gd.bk.: "particularly" instead of "specially"

<sup>114</sup> A.o.d.: "exactly" instead of "actually"

beings, but to make a little difference<sup>115</sup>, and by making it<sup>116</sup> different to produce that distance between man and art<sup>117</sup>, then<sup>118</sup> man may look<sup>119</sup> through it, and recognise<sup>120</sup> in it<sup>121</sup> which<sup>122</sup> he would not recognize otherwise.

And<sup>123</sup> in the same way, they have made animals of different kinds. Sometimes we see in the ancient art animals which are not like<sup>124</sup> animals we know. And<sup>125</sup> if they were the same animals which are known to us, that would not give us any new<sup>126</sup> idea. [But]<sup>127</sup> by making it<sup>128</sup> different from what we know, it first<sup>129</sup> helps us to focus our need<sup>130</sup> to concentrate upon<sup>131</sup> an<sup>132</sup> idea, and that object [speaks]<sup>133</sup> to us louder than an object we have<sup>134</sup> known, and we can<sup>135</sup> easily say this is a cat or a tiger.

When you<sup>136</sup> do not<sup>137</sup> know something, we naturally stop to think about it, for<sup>138</sup> that gives a moment to stop and think and no sooner we have stopped and think, the mind<sup>139</sup> that mind<sup>140</sup> is ready then to receive the lesson which the object is meant to give. It is therefore, that the ancient art sometimes<sup>141</sup> appears<sup>142</sup> to be strange. At the same time, when we think of the detail<sup>143</sup> of ancient art, the little nails of the elephant<sup>144</sup>, animal. The little lines here and there. It all shows to us that extremely great attention has been given to the work of art and a great skill has been used, and in every detail it has been considered and produced.

<sup>115</sup> Gd.bk.: "different" instead of "difference"

<sup>116</sup> Gd.bk.: "a little" instead of "it"

<sup>117</sup> Gd.bk.: "clearness of vision" instead of "distance between man and art"

<sup>118</sup> Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "then"

<sup>119</sup> A.o.d.: "see" instead of "look"

<sup>120</sup> Sk.sh.: "something" inserted; added in Sk.tp.

<sup>121</sup> Gd.bk.: "recognise that" instead of "in it"

<sup>122</sup> Sk.sh.: "what" written, then crossed out

<sup>123</sup> Gd.bk.: "and" omitted

<sup>124</sup> A.o.d.: "the" added

<sup>125</sup> Sk.tp.: "and" omitted

<sup>126</sup> Gd.bk.: "bring us to some" instead of "give us any new"

<sup>127</sup> Sk.sh.: "what" retraced to read "but"

<sup>128</sup> Gd.bk.: "making them" instead of "by making it"

<sup>129</sup> Gd.bk.: "from what . . . it first" omitted

<sup>130</sup> Gd.bk.: "concentrate our mind on" instead of "focus our need"

<sup>131</sup> Gd.bk.: "to concentrate upon" omitted

<sup>132</sup> Sk.sh.: "an" indistinctly written; Sk.tp.: "the"; Gd.bk.: "some" instead of "an"

<sup>133</sup> Sk.sh.: an illegible cross out; a.o.d.: "speaks" added

<sup>134</sup> Gd.bk.: "which we have easily" instead of "we have"

<sup>135</sup> Gd.bk.: "of which we" instead of "we can"

<sup>136</sup> Sk.sh.: "you" retraced to read "we"

<sup>137</sup> Sk.tp.: "we don't" instead of "you do not"

<sup>138</sup> Sk.tp.: "for" omitted

<sup>139</sup> Sk.sh.: "and no . . . the mind" crossed out; "no sooner we stop and think we waken the mind which is asleep and" substituted and so used in Sk.tp.

<sup>140</sup> Gd.bk.: "when the mind sees the object keenly, then it" instead of "when you do not . . . that mind"

<sup>141</sup> Gd.bk.: "statues" instead of "art sometimes"

<sup>142</sup> Gd.bk.: "appear" instead of "appears"

<sup>143</sup> Gd.bk.: "development" instead of "detail"

<sup>144</sup> A.o.d.: "elephant" omitted

And again<sup>145</sup>, when we see the objects<sup>146</sup> in which the sculptures<sup>147</sup> of the ancient times has<sup>148</sup> been made, it is still more wonderful. The material they have used, clay, and after the<sup>149</sup> clay, it has been made into different objects. It is, therefore, that the statues made before<sup>150</sup> thousands of years<sup>151</sup> are to be found today unspoiled, many of them, and they look as fresh as ever.

There is no doubt that the art of sculpture will become more and more popular in the world, because the sculpture stands out and attracts attention before any other kind of art can attract. And no sooner <sup>152</sup>the unrest of the world has<sup>153</sup> become less, and no sooner <sup>154</sup>this age of labour has<sup>155</sup> come to a decline, <sup>156</sup>there will be a rise of the<sup>157</sup> art. People will appreciate it more, they will value it more, they will understand it more<sup>158</sup>. They will appreciate the artist. And that day the<sup>159</sup> art will come to a greater prominence.

No doubt, as the world evolves, there will come a time when the<sup>160</sup> art will reach its pristine glory and will become the means to express the divine wisdom; that day words will not be necessary; the art itself will be the source of revelation. Furthermore, whether<sup>161</sup> an<sup>162</sup> artist knows it or he<sup>163</sup> does not know it, what he makes has an influence.

The other day when I<sup>164</sup> was <sup>165</sup> visiting Berlin, I<sup>166</sup> saw around <sup>167</sup>Kaiser's palace certain<sup>168</sup> statuary. And when I looked at it, I <sup>169</sup>said that there<sup>170</sup> is no wonder that his kingdom<sup>171</sup> has fallen; it could not have been otherwise. The statues were put as if they were put in order to ruin it. The

<sup>145</sup> Gd.bk.: "then" instead of "and again"

<sup>146</sup> Gd.bk.: "object" instead of "objects"

<sup>147</sup> Sk.sh.: "sculptures" retraced to read "sculpture"; Gd.bk.: "sculpture"

<sup>148</sup> Sk.sh.: "time(s)" and "has" parenthesized, then "have" inserted; Sk.tp.: "have" instead of "has"

<sup>149</sup> Sk.sh.: "after the" retraced to read "with the" then crossed out, "after the" restored

<sup>150</sup> Gd.bk.: "before" omitted

<sup>151</sup> Gd.bk.: "since" added

<sup>152</sup> Gd.bk.: "will" added

<sup>153</sup> Gd.bk.: "have" instead of "has"

<sup>154</sup> Gd.bk.: "will" added

<sup>155</sup> Gd.bk.: "have" instead of "has"

<sup>156</sup> Gd.bk.: "than" added

<sup>157</sup> Gd.bk.: "the" omitted

<sup>158</sup> Gd.bk.: "they will . . . it more" omitted

<sup>159</sup> Gd.bk.: "the" omitted

<sup>160</sup> Gd.bk.: "the" omitted

<sup>161</sup> Sk.sh.: "furthermore, whether" parenthesized

<sup>162</sup> Gd.bk.: "the" instead of "an"

<sup>163</sup> Gd.bk.: "he" omitted

<sup>164</sup> Gd.bk.: "a mystic" instead of "I"

<sup>165</sup> Sk.sh.: "to" written, then crossed out

<sup>166</sup> Gd.bk.: "and he" instead of "I"

<sup>167</sup> Gd.bk.: "the" added

<sup>168</sup> Gd.bk.: "again" instead of "certain"

<sup>169</sup> Sk.sh.: "that" written, then crossed out

<sup>170</sup> Gd.bk.: "he looked at it, he said it" instead of "I looked . . . that there"

<sup>171</sup> Gd.bk.: "empire" instead of "kingdom"

symbolism that either <sup>172</sup>unconsciously the artist has put there is nothing but a source of ruination. Whoever lived in that palace would be ruined; it cannot be otherwise<sup>173</sup>, even now or at any<sup>174</sup> time. Let anyone live there, there will be a downfall; it cannot be helped. Besides that, another interesting thing. I<sup>175</sup> had a wish to go and see Steiner's temple in Basel. Some kind friends took me<sup>176</sup> there. And the first thing I saw<sup>177</sup>, just above the stage, the picture. From a symbolical<sup>178</sup> point of view, it<sup>179</sup> was the greatest mistake that a picture of that kind should<sup>180</sup> be there. And I wondered how could it exist<sup>181</sup>; how can such a temple exist, even till now. That<sup>182</sup> picture was <sup>183</sup>of destruction; it is the<sup>184</sup> wrong knowledge of symbology. At the same time Steiner was thinking continually of producing new beauty. And this temple was the example of <sup>185</sup>new beauty. At the exact<sup>186</sup> same time<sup>187</sup> there was no thought - - <sup>188</sup>of symbolical import<sup>189</sup>, expression, and of the psychological influence of forms and figures<sup>190</sup>. Soon after that I<sup>191</sup> heard that the temple was burnt<sup>192</sup>. <sup>193</sup>

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*Q.: Can it be <sup>194</sup>a thing of art, of beauty, with a bad influence?*

A.: Well, beauty, it is very difficult. It is very difficult to say what is beautiful. It is according to our own idea of considering beauty. Sometime one <sup>195</sup>person considers something most beautiful. Another person thinks it is, finds it<sup>196</sup> quite ugly. And, therefore, it depends upon one's own point of view<sup>197</sup>; suppose a fruit, which from outside looks very nice in colour and appearance, when you eat it, it may be quite bitter. Something that is not

<sup>172</sup> Gd.bk.: "consciously or" added

<sup>173</sup> Gd.bk.: "avoided" instead of "otherwise"

<sup>174</sup> Gd.bk.: "another" instead of "any"

<sup>175</sup> Gd.bk.: "is that this mystic" instead of "I"

<sup>176</sup> Gd.bk.: "him" instead of "me"

<sup>177</sup> Gd.bk.: "he saw was" instead of "I saw"

<sup>178</sup> Sk.tp.: "psychological" instead of "symbolical"

<sup>179</sup> Gd.bk.: "it" omitted

<sup>180</sup> Gd.bk.: "could" instead of "should"

<sup>181</sup> Gd.bk.: "he wondered" instead of "I wondered . . . it exist"

<sup>182</sup> Gd.bk.: "the" instead of "that"

<sup>183</sup> A.o.d.: "narrative" added

<sup>184</sup> A.o.d.: "a" instead of "the"

<sup>185</sup> Sk.sh.: "a" inserted, then crossed out; Gd.bk.: "the" added

<sup>186</sup> Sk.sh.: "exact" crossed out, omitted in a.o.d.

<sup>187</sup> Sk.tp.: "with new beauty" added; Gd.bk.: "but with the new beauty" instead of "At the . . . same time"

<sup>188</sup> Sk.sh.: dashes indicating missing word(s), omitted in a.o.d.

<sup>189</sup> Sk.sh.: "import" crossed out, omitted in a.o.d.

<sup>190</sup> Sk.tp.: "features (figures)" instead of "figures"

<sup>191</sup> Gd.bk.: "the mystic" instead of "I"

<sup>192</sup> Gd.bk.: "had been burnt down" instead of "was burnt"

<sup>193</sup> From this point comparison is with Sk.tp. only

<sup>194</sup> Sk.sh.: "that" inserted, then crossed out

<sup>195</sup> Sk.sh.: "thinks a" written, then crossed out

<sup>196</sup> Sk.tp.: "finds it is" instead of "thinks it is, finds it"

<sup>197</sup> Sk.sh.: "what one calls" inserted in the margin; Sk.tp.: "what one calls beautiful. But at the same time, if something appears most beautiful" added

beautiful in its effect is not really beautiful. Have you seen in Holland and Germany the newest made art, cubism, this subject.<sup>198</sup>

*Q.:* You said an artist has not to put himself out inspiration. But<sup>199</sup> we know that<sup>200</sup> inspiration comes by itself, Beethoven, before making his [piece]<sup>201</sup> of art in<sup>202</sup>

*A.:* Yes, but<sup>203</sup> he was before the work, not during the time of working. No doubt, an agony can present<sup>204</sup>, bring about a kind of purity in a person and make him more capable of inspiration. But if a person said, <sup>205</sup> I must do<sup>206</sup> a best piece of art, I am dying to produce something; when a person thinks like this, then it is<sup>207</sup> destroying it because he hardens himself [by]<sup>208</sup> making an effort, because<sup>209</sup> he does not leave himself to <sup>210</sup> inspiration.

*Q.:* Then symbolism should be learned before anything, if it can have such results?

*A.:* To some extent symbols can be learned. But symbolism does not only come by learning, symbolism comes by inspiration; symbolism is a language of intuition, it comes by itself; you begin to understand the meaning of different forms. As it is said that the twelve Apostles began to know different languages, it only [means]<sup>211</sup> to know each person's language. In the same way, suppose there is a book [of]<sup>212</sup> symbolism.<sup>213</sup> But that is only the meaning of the<sup>214</sup> man who has written the book. Maybe he is quite wrong; perhaps all he has said is quite wrong. But when symbolism comes naturally by inspiration, then every object you look at, it has a symbol, it is expressive, it tells you. Therefore, the knowledge of symbols is not a mind of knowledge<sup>215</sup>, of learning; it is inspirational. And then the whole universe is a symbol. Every object is a symbol, every form is a symbol, every living being is a symbol. Every object, every act, every word is a symbol. Every act is a symbol. Every work, word, is a symbol<sup>216</sup>.

<sup>198</sup> Sk.sh.: "Have you . . . this subject." crossed out, omitted in Sk.tp.

<sup>199</sup> Sk.sh.: "but" crossed out, then added again in lh.

<sup>200</sup> Sk.sh.: a blank, or pause; Sk.tp.: dots indicating missing word(s)

<sup>201</sup> Sk.sh.: "piece" retraced through a now illegible sh. symbol

<sup>202</sup> Sk.sh.: "Beethoven before . . . art in" crossed out, omitted in Sk.tp.

<sup>203</sup> Sk.tp.: "but" omitted

<sup>204</sup> Sk.sh.: "present" crossed out, omitted in Sk.tp.

<sup>205</sup> Sk.sh.: "says O" added in lh.

<sup>206</sup> Sk.sh.: "make" added in lh.; Sk.tp.: "oh I must make" instead of "I must do"

<sup>207</sup> Sk.sh.: "he is" added in lh.; Sk.tp.: "he is" instead of "it is"

<sup>208</sup> Sk.sh.: "to" retraced to read "by"

<sup>209</sup> Sk.sh.: "because" crossed out

<sup>210</sup> Sk.sh.: "the" added, then crossed out

<sup>211</sup> Sk.sh.: "means" retraced through a now illegible sh. symbol

<sup>212</sup> Sk.sh.: "own" retraced through a now illegible symbol, "of" in lh., then "on" in lh.; all encircled

<sup>213</sup> Sk.sh.: "it tells" written, then crossed out

<sup>214</sup> Sk.sh.: "that" added in lh.

<sup>215</sup> Sk.tp.: "kind" instead of "mind of knowledge"

<sup>216</sup> Sk.tp.: the two sentences "Every act . . . Every work . . . is a symbol." omitted



Then there is a word and a<sup>217</sup> meaning behind it. Then there is an act and a<sup>218</sup> meaning behind it. Then there is an object and a<sup>219</sup> meaning behind it, quite different meaning than an<sup>220</sup> object seems to be. It is learning a different language. It is learning of the language of life.

*Q.: In the same way, two persons can have the same meaning? Every person does not understand the symbolism<sup>221</sup> in the same way?*

A.: Yes, but it is according to their stage of evolution and according to the direction they are looking; their meaning of symbols differs. But at the same time, as under the same<sup>222</sup> sun we see all things more or less alike, there is a little difference according to our sight. At the same way, we . . . spirit<sup>223</sup> we all see the meaning of the symbols in the same way. Only the difference is <sup>224</sup> the difference of our own impressions. It is, therefore, that very often the wise spoke in symbols. Even their jokes were in symbols.

*Q.: Can you speak of art of life?*

A.: Life has so many arts that there is no end of<sup>225</sup> them. I have just begun this subject and I shall continue it.

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<sup>217</sup> Sk.tp.: "the" instead of "a"

<sup>218</sup> Ibid

<sup>219</sup> Ibid

<sup>220</sup> Sk.sh.: "that" added; Sk.tp.: "that" instead of "an"

<sup>221</sup> Sk.tp.: "symbol" instead of "symbolism"

<sup>222</sup> Sk.sh.: "same" parenthesized, omitted in Sk.tp.

<sup>223</sup> Sk.sh.: "at the . . . spirit" crossed out; Sk.tp.: "in the same way in the light of the inner spirit" instead of "at the . . . spirit"

<sup>224</sup> Sk.sh.: "at" written, then crossed out

<sup>225</sup> Sk.sh.: "of" retraced to read "to"; Sk.tp. "to" instead of "of"

Sunday 27<sup>th</sup> June 1926***Cherags' Class***<sup>1</sup>

My blessed Cherags,

I would like to speak on the same subject which <sup>2</sup>Reverend *Siraj* Talewar Dussaḡ has spoken on<sup>3</sup> our attitude towards those who bring the question of inequality of religions. We shall find among one<sup>4</sup> hundred persons, seventy-five who have the thought that no doubt every religion has some wisdom, but my particular religion is the best. You need not find that<sup>5</sup> idea of inequality between the followers of Buddhist, Hindu, Christian, Zoroastrian or Hebrew religion, but<sup>6</sup> even in Christian religion alone, the different churches have the same idea. The other day I met a priest who said I believe in all religions; I think there is truth in everything, but the faith we have is the best; there is no doubt about it. I have never had a thought of intolerance towards anything, but mine is the best.

Now, our service in the world is to bring no religion <sup>7</sup> forward, to say that this is *the* religion and anything else is less or nothing. Our work is to bring out, as the *Siraj* has said, to bring out<sup>8</sup> the religion which is all religions, and, therefore, as little we discuss and dispute with people, the better it is. Besides, in one moment we cannot make a person think that his religion is the same as the others<sup>9</sup>, and to dispute with him is useless. Only to tell him that your religion, which you consider the best, it is in order to take you deeper in the same that our service is being rendered. And when he touches the depth naturally, instead of touching the drop, he will touch the sea. Naturally he will understand the underlying truth of all religions. It is very difficult to say in words to what extent we must come forward and to what extent we must keep backward<sup>10</sup>. No doubt, it is true that since we are new as a Movement and we are exposed to

## Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976

<sup>1</sup> Sk.tp.: "Address to Cherags"; Hq.bk.: "Address to Cherags" followed by Sufi Invocation instead of "Cherags' Class"

<sup>2</sup> Sk.sh.: "Very" inserted in lh.; Sk.tp.: "the Very" added

<sup>3</sup> Hq.bk.: "My blessed . . . spoken on" omitted

<sup>4</sup> A.o.d.: "one" omitted

<sup>5</sup> A.o.d.: "this" instead of "that"

<sup>6</sup> Sk.sh.: "but" retraced to read "but not"

<sup>7</sup> Sk.sh.: "on the" written, then crossed out

<sup>8</sup> A.o.d.: "as the . . . bring out" omitted

<sup>9</sup> Sk.tp.: "at the other" instead of "as the others"; Hq.bk.: "other" instead of "others"

<sup>10</sup> A.o.d.: "backwards" instead of "backward"

the wider<sup>11</sup> world, divided into different groups, and large groups and we stand in a very small number, it always needs a great consideration how to come before the world. But at the same time we must continually try to come forward, <sup>12</sup>bring our idea before the world, and try constantly to do so without creating a prejudice. The work of a Cherag is of a much greater responsibility than <sup>13</sup>a clergyman, of<sup>14</sup> a priest, because the<sup>15</sup> responsibility rests in the authorities<sup>16</sup>, the high authorities, the<sup>17</sup> church organization. The priest or clergyman works with the support at the back of him. The whole church stands as a support behind him. But each Cherag has his own responsibility in discriminating what he says and how he does the work of the message. He must, therefore, in the first place have the greatest faith and confidence in what he believes. It is with the faith in the message that he will go forward. But if he has not<sup>18</sup>, or if it is wobbling, then he goes so far and cannot go further. And it is the<sup>19</sup> faith that will give him the strength and conviction to stand against all attacks.

And now one asks, the faith in what way? First of all, the faith in the mission that we have to perform in the world, the faith in its divine origin, and the faith that we are protected from above. It is this faith, but if there is only an idea<sup>20</sup> that it is a beautiful idea that many religions are to come together. Intellectually a person thinks: it is a beautiful idea if it one day can be, and I am working to do what I can; that is weak. <sup>21</sup>One day he will become tired or he will feel weak before the attack. He will not be able to defend the cause; he will not be able to endure what the pioneers had to endure in all ages. Every Cherag <sup>22</sup>is a pioneer of the work, and, therefore, he cannot be compared with the<sup>23</sup> clergyman or a<sup>24</sup> priest. His responsibility is greater, his duty is greater. He is doing this work in the world for the first time; he needs much greater courage and strength, and that<sup>25</sup> can come by faith. Since last year, from a mystical point of view, there has begun the age [of the]<sup>26</sup> spreading of the Universal Worship. And, therefore<sup>27</sup>, although there is Brotherhood and there is Esoteric School, but this<sup>28</sup> is a special

<sup>11</sup> A.o.d.: "wide" instead of "wider"

<sup>12</sup> A.o.d.: "to" added

<sup>13</sup> A.o.d.: "that of" added

<sup>14</sup> A.o.d.: "or" instead of "of"

<sup>15</sup> A.o.d.: "their" instead of "the"

<sup>16</sup> A.o.d.: "the authorities" omitted

<sup>17</sup> Sk.sh.: "the" crossed out

<sup>18</sup> A.o.d.: "no faith" instead of "not"

<sup>19</sup> A.o.d.: "the" omitted here, and in the next four uses of "the faith"

<sup>20</sup> A.o.d.: "we only think" instead of "there is only an idea"

<sup>21</sup> A.o.d.: "then" added

<sup>22</sup> Sk.sh.: "in the Movement" inserted, added in a.o.d.

<sup>23</sup> A.o.d.: "a" instead of "the"

<sup>24</sup> Sk.sh.: ", the" added in lh.

<sup>25</sup> A.o.d.: "this" instead of "that"

<sup>26</sup> Sk.sh.: "for" retraced to read "of the"

<sup>27</sup> A.o.d.: "therefore" omitted

<sup>28</sup> A.o.d.: "there" instead of "but this"

injunction to accomplish<sup>29</sup>, and we must each [feel]<sup>30</sup> our duty to give every attention to this main and most important aspect of the message.

And now one might ask what must we do? In the first place, there is a very great need of a larger number of Cherags, and we each must try to prepare and interest those suited for the work of cheragship. Secondly, to prepare minds<sup>31</sup> for the Universal Worship, also by preparing minds by<sup>32</sup> an<sup>33</sup> informal worship<sup>34</sup>. For instance, <sup>35</sup>a city like New York, or London or Paris, <sup>36</sup> these are<sup>37</sup> very large cities, or Berlin was<sup>38</sup> a Universal Worship taking<sup>39</sup> place in a<sup>40</sup> house where ten or twelve or fifteen or thirty people come; that does not touch a large city<sup>41</sup>. But if mureeds who are of long standing and who are more interested, if they were told that at a different time, for instance, [if]<sup>42</sup> a service takes place in the morning, they must have a service in the afternoon in the houses, <sup>43</sup>informal service. They need not be Cherags. They must draw their friends there<sup>44</sup>, so that <sup>45</sup>in four, five or more places, a service is taking place at another time. That will not prevent those who will come to the Universal Worship. It will only interest them; and<sup>46</sup> therefore, the main church will always develop. And one need not think that because every mureed<sup>47</sup>, some of the mureeds will have in their house such<sup>48</sup> groups, they will be quite content with the service they have and will not come<sup>49</sup>. Suppose in one place they are quite content, it does not matter—it is spreading the Cause just the same. But in many other places the service<sup>50</sup> will become popular, people will come there.

The other idea is the<sup>51</sup> Universal Worship must be advertised in the column of the notices of the churches<sup>52</sup>. If you do not give a service

<sup>29</sup> A.o.d.: "to spread the work of the Universal Worship" added

<sup>30</sup> Sk.sh.: "feel" retraced through a now illegible symbol

<sup>31</sup> A.o.d.: "the minds of people" instead of "minds"

<sup>32</sup> Sk.sh.: "by preparing minds by" parenthesized, "holding" substituted in lh.; a.o.d.: "by holding" instead of "also by . . . minds by"

<sup>33</sup> A.o.d.: "an" omitted

<sup>34</sup> A.o.d.: "services" instead of "worship"

<sup>35</sup> A.o.d.: "if in" added

<sup>36</sup> Sk.sh.: "Berlin" inserted

<sup>37</sup> A.o.d.: "or Berlin or other" instead of "these are"

<sup>38</sup> A.o.d.: "or Berlin, was" omitted

<sup>39</sup> A.o.d.: "takes" instead of "taking"

<sup>40</sup> A.o.d.: "one" instead of "a"

<sup>41</sup> A.o.d.: "very much" added

<sup>42</sup> Sk.sh.: "a" retraced to read "if"

<sup>43</sup> A.o.d.: "an" added

<sup>44</sup> Sk.tp.: "before whom they may have a service"; Hq.bk.: "before whom they might have a service" instead of "there"

<sup>45</sup> A.o.d.: "in every city" added

<sup>46</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>47</sup> Sk.sh.: "every mureed" crossed out, omitted in a.o.d.

<sup>48</sup> A.o.d.: "houses informal" instead of "house such"

<sup>49</sup> A.o.d.: "(to the main service of the Universal Worship)." added

<sup>50</sup> A.o.d.: "Universal Worship" instead of "service"

<sup>51</sup> Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "the"

<sup>52</sup> A.o.d.: "church-services in the papers" instead of "churches"

the form the<sup>53</sup> people are accustomed to see, then they think it is a private affair; in his house he is making a little private celebration and wants us to go there. But if it is in a public place and advertised, naturally then people think this is also something for us to go and see, and in that way people will be attracted.

No doubt, it is in the hands of the Sirajs<sup>54</sup> to allow the Cherags in different services to give <sup>55</sup>sermon themselves. Also, it needs a [discrimination]<sup>56</sup> and consideration. But at the same time, it is the best thing for the Sirajs of different countries to give <sup>57</sup>the Cherags <sup>58</sup>opportunity of speaking. And if they think that <sup>59</sup>first time the<sup>60</sup> Cherag could not speak well, or another time he did not give the sermon as it ought to be, it does not matter. <sup>61</sup> After ten or twelve times <sup>62</sup>spoken, he<sup>63</sup> will naturally develop, [a gift which]<sup>64</sup> [otherwise will remain asleep]<sup>65</sup>. He<sup>66</sup> must be given a chance.

The Cherag or Siraj<sup>67</sup> [and]<sup>68</sup> all <sup>69</sup>authorities of the Sufi Movement, we all must not<sup>70</sup> think that there are difficulties and there are disadvantages, and there are oppositions and there are risks. But in spite of that, the worst disadvantage and risk and opposition is the attitude of standing still, then we defeat ourselves. As soon as in the face of opposition, of<sup>71</sup> coming disaster [or risk]<sup>72</sup> we stand still, it is worse. Sometimes a friction is better than a standstill because standstill is death. Friction is life. Therefore, Sufism is wisdom and what<sup>73</sup> all wish to practise it<sup>74</sup>. But so much wisdom is right; too much wisdom is wrong. As I have said, that<sup>75</sup> there is a protection, there is a force, there is an enthusiasm at the back of our work. And now<sup>76</sup>

<sup>53</sup> Sk.sh.: "that" added in lh.

<sup>54</sup> A.o.d.: "Siraj" instead of "Sirajs"

<sup>55</sup> Hq.bk.: "the" added

<sup>56</sup> Sk.sh.: "discrimination" retraced through a now illegible symbol

<sup>57</sup> A.o.d.: "in that way" added

<sup>58</sup> A.o.d.: "the" added

<sup>59</sup> A.o.d.: "the" added

<sup>60</sup> A.o.d.: "a certain" instead of "the"

<sup>61</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "there must be the practice of doing it, and" added

<sup>62</sup> Sk.sh.: "he has" inserted

<sup>63</sup> A.o.d.: "they" instead of "spoken, he"

<sup>64</sup> Sk.sh.: "a gift which" inserted

<sup>65</sup> Sk.sh.: "he will be given the, he to speak" written, then crossed out; a.o.d.: "otherwise will remain asleep" added

<sup>66</sup> A.o.d.: "they" instead of "he"

<sup>67</sup> Sk.sh.: reverse order of "Cherag" and "Siraj" indicated; a.o.d.: "Sirajs or Cherags" instead of "Cherag or Siraj"

<sup>68</sup> Sk.sh.: "or" retraced to read "and"

<sup>69</sup> A.o.d.: "different" added

<sup>70</sup> A.o.d.: "always must" instead of "we all must not"

<sup>71</sup> A.o.d.: "or" instead of "of"

<sup>72</sup> Sk.sh.: "or risk" inserted

<sup>73</sup> Sk.sh.: "we" added in lh.; a.o.d.: "we" instead of "and what"

<sup>74</sup> A.o.d.: "wisdom" instead of "it"

<sup>75</sup> A.o.d.: "that" omitted

<sup>76</sup> Sk.sh.: "now" retraced to read "how"

that<sup>77</sup> [is]<sup>78</sup> our opportunity to understand it, to know it, to feel it and to act according to it. And each step then<sup>79</sup> we shall take in the path of spreading the cause, we shall be more and more sure of the blessing and protection and the support of God with us.

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*Q.: Would it not be better to give classes for the Cherags where they could learn to speak? Afraid<sup>80</sup>?*

A.: A very good idea.<sup>81</sup>

*Q.: In England, our Siraja holds<sup>82</sup> such classes; <sup>83</sup>there are many who speak in those classes; they are improving wonderfully.*

A.: There is an example; it always proves to be very helpful.

*Q.: Murshid, I was once asked how can you hold Universal Worship and your Cherags claim to know about all religions, while it takes more than a<sup>84</sup> lifetime to know about your own religion?*

A.: This message is the learning of the essence of religion. It is not knowing one's own religion, but learning of the essence of religion. And by learning the essence of religion, one learns <sup>85</sup> at the same time the essence of other religions. Besides, what does wisdom mean<sup>86</sup>? Knowledge is one thing, wisdom is another thing. Knowledge is what we grasp, wisdom is the essence we take from it; therefore, religions are many. We need not take all religions; that is not our message, that is not our work; we are not giving people all religions. We are working to bring before the people the essence of religion<sup>87</sup>. And, therefore, what we want to bring before [people]<sup>88</sup> is the essence, not all religions<sup>89</sup>, not only<sup>90</sup> but the essence, the wisdom.

<sup>77</sup> Sk.sh.: "that" crossed out, "this" substituted; a.o.d.: "this" instead of "that"

<sup>78</sup> Sk.sh.: "is" retraced through a now illegible symbol

<sup>79</sup> Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "then"

<sup>80</sup> Sk.sh.: "afraid" parenthesized, omitted in a.o.d.

<sup>81</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "Q.: *When they are not attracted they will not come again.*

A.: Quite true." added

<sup>82</sup> Sk.sh.: "Siraj some hold" written, a.o.d.: "Siraja holds"

<sup>83</sup> A.o.d.: "and" added

<sup>84</sup> Sk.sh.: "a" crossed out, "whole" substituted

<sup>85</sup> Sk.sh.: "one's own religion and" inserted, added in a.o.d.

<sup>86</sup> Sk.sh.: an editorial mark; a.o.d.: "the essence" added

<sup>87</sup> Sk.sh.: "s" added to "religion"

<sup>88</sup> Sk.sh.: "people" retraced through a now illegible symbol

<sup>89</sup> Sk.sh.: "the essence, not all religions" crossed out and omitted in a.o.d.

<sup>90</sup> A.o.d.: "all" instead of "only"

*Q.: Murshid, how are we to explain the power of the Universal Worship to those who come<sup>91</sup> and who are interested but <sup>92</sup> not<sup>93</sup> belonging to the cause<sup>94</sup>?*

A.: The first thing is the power of our own belief, and the next thing is that atmosphere which is created <sup>95</sup> the Universal Worship. That in itself is a proof. And the third thing is that you may tell them that <sup>96</sup> [without]<sup>97</sup> opposition, without doubt, without suspicion, only in<sup>98</sup> sympathy. It is not necessary that they come with a<sup>99</sup> faith. If they come for six times, the seventh time they will <sup>100</sup>feel the power; only ask<sup>101</sup> them to come for six times, <sup>102</sup>that is quite enough.

*Q.: Is it possible to say that it is the message for the day [to quite outside people]<sup>103</sup>? Can we say that?*

A.: No doubt about it, certainly<sup>104</sup>.

*Q.: Very often it has been said about G.<sup>105</sup>: how can she expect us to understand<sup>106</sup> that she, all of a sudden, can teach others when she had more time to learn<sup>107</sup>?*

A.: That phenomenon cannot be understood unless they themselves had the same experience. <sup>108</sup>The <sup>109</sup> taper <sup>110</sup>can light the candle in a moment, and such is the inspiration that goes from one soul to another. The name of ordination or<sup>111</sup> initiation is not understood to<sup>112</sup>, by <sup>113</sup>people who do not know [what]<sup>114</sup> initiation means. What<sup>115</sup> one need not learn<sup>116</sup> for the whole

<sup>91</sup> A.o.d.: "to the church" added

<sup>92</sup> Sk.sh.: "who are not" inserted; a.o.d.: "do" added

<sup>93</sup> Sk.sh.: "not" crossed out

<sup>94</sup> Sk.sh.: "cause" retraced to read "church"; a.o.d.: "belong to the church" instead of "belonging to the cause"

<sup>95</sup> Sk.sh.: "in" inserted; a.o.d.: "with" added

<sup>96</sup> Sk.sh.: "only comes" inserted' a.o.d.: "only come" added

<sup>97</sup> Sk.sh.: "with" retraced to read "without"

<sup>98</sup> Sk.sh.: "only in" crossed out; a.o.d.: "with a friendly attitude and" instead of "in"

<sup>99</sup> A.o.d.: "a" omitted

<sup>100</sup> Sk.sh.: "themselves" inserted, added in a.o.d.

<sup>101</sup> Sk.sh.: "request" added in lh.; a.o.d.: "request" instead of "ask"

<sup>102</sup> Sk.sh.: "and" inserted

<sup>103</sup> Sk.sh.: "to quite outside people" inserted

<sup>104</sup> A.o.d.: has as separate qa: "Q.: *Can we say that?* A.: Certainly."

<sup>105</sup> A.o.d.: "about G." omitted

<sup>106</sup> Sk.sh.: "understand" crossed out, "accept" substituted in lh.; a.o.d.: "accept" instead of "understand"

<sup>107</sup> Sk.sh.: "when she . . . to learn" crossed out, omitted in a.o.d.

<sup>108</sup> Sk.sh.: "The taper," added in the margin in lh.

<sup>109</sup> Sk.sh.: "lighted" in lh. inserted

<sup>110</sup> A.o.d.: "the lighted taper" added

<sup>111</sup> Sk.sh.: "or" added in lh., followed by "of" in lh. in parentheses; a.o.d.: "of" instead of "or"

<sup>112</sup> Sk.sh.: "to" retraced to read "by ordinary", followed by an illegible symbol crossed out

<sup>113</sup> A.o.d.: "ordinary" added

<sup>114</sup> Sk.sh.: "by" retraced to read "what"

<sup>115</sup> Sk.sh.: "what" crossed out, omitted in a.o.d.

<sup>116</sup> Sk.sh.: "study" added in lh.; a.o.d.: "study" instead of "learn"

life. If the teacher is there, the heart is ready; it is done in a moment.<sup>117</sup> If the time is there, the teacher<sup>118</sup>, if the heart is ready, the teacher is willing [and]<sup>119</sup> it is done in a moment.

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<sup>117</sup> Sk.sh.: the sentence "If the . . . a moment." crossed out; omitted in a.o.d.

<sup>118</sup> A.o.d.: "the teacher" omitted

<sup>119</sup> Sk.sh.: "a" crossed out, "and" substituted in lh.



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 Sunday 27<sup>th</sup> June 1926

### **<sup>1</sup>Sunday Public Lecture—Will, Wish and Desire**

Beloved ones of God,

I will speak on the subject of the difference between will, wish and desire<sup>2</sup>. Will is the development of the wish. When one says that it was divine will, it means that it was a command, a wish, develops<sup>3</sup> into action. When the [will]<sup>4</sup> becomes action<sup>5</sup>, the wish becomes action, it becomes will, it becomes a command. One might think, it is only his wish, but it is wish as long as it is still there<sup>6</sup>; it is there, it has not sprung up; it is inactive, just like a seed in the ground it is <sup>7</sup>wish. But the moment the seed from the ground is coming out as a seedling and it is in the process of becoming a plant, then it is a will. Therefore, these two different names are the names of the same one thing in<sup>8</sup>, the same thing in its undeveloped state, and the same thing in its process of development.

And now I would like to explain what I mean by desire. It is as a weaker or primitive stage of the wish. When an idea, a thought, is not yet made clear in one's own mind, as<sup>9</sup> one's own mind has not taken a decision that *it must be so*, that *I would like it to be so*, then it is a desire, it is a fancy. It comes and it goes, and a person, one<sup>10</sup> does not care. But when that desire is a little more developed, then it is a wish. Then it stays there, same<sup>11</sup> it does not go away like clouds. It is tangible, it is there. And yet it is not fulfilled, because for the fulfilment it must develop.

Now, there are some in this world who say, all in my life I had a bad luck. The bad luck was this<sup>12</sup>: never in my life my wish was granted.

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.st.: a Social Gatheka stencil produced in International Headquarters, Geneva

<sup>1</sup> Sk.tp.: handwritten note "(has become Social Gatheka 33); Hq.st.: "Social Gatheka Number 33" instead of "Sunday Public Lecture" followed by the Sufi Invocation

<sup>2</sup> A.o.d.: "The Difference between Will, Wish and Desire" as a subtitle instead of "Beloved ones . . . and desire"

<sup>3</sup> Sk.sh.: "ed" added in lh., encircled with "develops"; a.o.d.: "developed" instead of "develops"

<sup>4</sup> Sk.sh.: "will" inserted

<sup>5</sup> Sk.sh.: "will becomes action" crossed out, omitted in a.o.d.

<sup>6</sup> Sk.sh.: "it is still there" crossed out, then restored; a.o.d.: "there" omitted

<sup>7</sup> Sk.sh.: "a" inserted

<sup>8</sup> Sk.sh.: "in" crossed out, omitted in a.o.d.

<sup>9</sup> Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "as"

<sup>10</sup> A.o.d.: "one" omitted

<sup>11</sup> A.o.d.: "then" instead of "same"

<sup>12</sup> Sk.sh.: "that" added in lh.

They can very well<sup>13</sup>, easily imagine [also]<sup>14</sup> that<sup>15</sup> there was a spirit against them or <sup>16</sup>something which was keeping back their wish. But it is not always so.

In the first place, God wishes the same [which]<sup>17</sup> we wish. If God wished differently from our wish, we could not worship that God who always was against us. It is not so. Besides, there is no benefit in opposing the wish of man; there is no advantage in doing so to God. No doubt, there are planetary reasons. There are reasons of the universal<sup>18</sup> working. There are reasons of the cosmos that oppose the wish. As they say in English: *Man proposes, God disposes*. <sup>19</sup>God is put in the place of<sup>20</sup> cosmic<sup>21</sup> forces. But God, with his mercy and compassion, never has a desire to oppose anyone's wish. God apart, a good-hearted man would never like to oppose anybody's wish; he would do [anything]<sup>22</sup> possible to <sup>23</sup> who comes, a person's<sup>24</sup> wish<sup>25</sup> true<sup>26</sup>. A kindly person would do it<sup>27</sup>.

But what mostly happens is that man proves to be the worst enemy of his own desire, for many reasons. There is one reason that he is never sure of<sup>28</sup> his desire<sup>29</sup>. One out of one<sup>30</sup> hundred persons you will find who knows what he desires. But ninety-nine say, do I desire or do I not desire? I do not<sup>31</sup> know. I think I desire, but I do not<sup>32</sup> know if I desire. Ninety-nine percent among man<sup>33</sup> is this condition. They really do not know if they desire. One day they say, yes, I do; another day they say, no, I do not<sup>34</sup> think I desire. Therefore, their<sup>35</sup> desire is decomposed in the unclearness of mind.

Then there are others who analyze their desire. And they analyze it till they have broken it to pieces. There are many [analytical]<sup>36</sup> people who have all through their life destroyed their desires by analyzing. And

<sup>13</sup> Sk.sh.: "well" crossed out, omitted in a.o.d.

<sup>14</sup> Sk.sh.: "also" inserted

<sup>15</sup> Sk.sh.: "because" added in lh.

<sup>16</sup> A.o.d.: "God was against them, or the stars were against them, or" added

<sup>17</sup> Sk.sh.: "it" retraced to read "which"

<sup>18</sup> Sk.sh.: "al" of "universal" crossed out; a.o.d.: "universe"

<sup>19</sup> Sk.sh.: "The name" inserted in lh.

<sup>20</sup> Sk.sh.: "the" inserted

<sup>21</sup> A.o.d.: "cosmos" instead of "cosmic"

<sup>22</sup> Sk.sh.: "anybody" retraced to read "anything"

<sup>23</sup> Sk.sh.: "make anybody's wish complete" inserted

<sup>24</sup> Sk.tp.: "make anyone's"; Hq.st.: "make anybody's" instead of "who comes, a person's"

<sup>25</sup> Sk.tp.: "complete, for a person's wish to come"; Hq.st.: "complete, to come a person's wish" added

<sup>26</sup> Sk.sh.: "to who . . . wish. true" parenthesized

<sup>27</sup> Hq.st.: the sentence "A kindly . . . do it." omitted

<sup>28</sup> Sk.sh.: "of" retraced to read "what"

<sup>29</sup> A.o.d.: "what he desires" instead of "of his desire"

<sup>30</sup> A.o.d.: "one" omitted

<sup>31</sup> Sk.sh.: "don't" added in lh.

<sup>32</sup> Ibid

<sup>33</sup> A.o.d.: "mankind" instead of "man"

<sup>34</sup> Sk.sh.: "don't" added in lh.

<sup>35</sup> A.o.d.: "the" instead of "their"

<sup>36</sup> Sk.sh.: "analytic" retraced to read "analytical"

there are<sup>37</sup> third kind of people who have adopted a kind of passive attitude. They say it is a sin to desire and yet they cannot be without a desire. And in this passive attitude<sup>38</sup>, well, I will not desire. They have crossed the desire that was there. And there are a fourth kind of people who desire something, but by the lack of concentration they cannot turn their desire into a wish. And, therefore, desire stays in its primitive stage all the time. And there is a fifth kind of person who develops<sup>39</sup> desire into a wish. But he goes so far and no further. But the wish must be developed into the will, so the desire is not put through, so to speak, and there must<sup>40</sup> never come<sup>41</sup> a culmination to the desire.

Now, this is a subject which is of the greatest importance in the life of every person in the world. No person in the world can exist in the world without wishing for anything. And if there is a person who has no wish, he need not stay in the world. He must go out in the mountains, somewhere out of<sup>42</sup> the<sup>43</sup> crowd. He cannot stay<sup>44</sup>, exist there. And even there, one<sup>45</sup> should turn into a tree or into a rock in order to exist, because to be a living being and<sup>46</sup> without a wish [is not possible]<sup>47</sup>. The difference between persons in<sup>48</sup> high and low is according to the wish they have. One wishes for the earth; the other wishes for the heaven. The desire of one takes one to the highest<sup>49</sup> of spiritual progress, and the desire of the other takes him to the depths<sup>50</sup> of the earth. Man is great or small. Man is wise or foolish. Man is on the right road or wrong road according to the desire he has.

And now we come<sup>51</sup> to the question of the opposing forces. There is according to the Sufis<sup>52</sup> *qaza* and *qadr*. *Qaza* is a universal will, universal power. *Qadr* is the individual will and the individual power. No doubt, the individual power in comparison to the universal power is like a drop compared to<sup>53</sup> the sea. It cannot stand against the sweeping waves of the sea, for this comes<sup>54</sup> and<sup>55</sup> destroys<sup>56</sup> it. Nevertheless, the drop being of

<sup>37</sup> Sk.sh.: "is" added in lh.; a.o.d.: "is a" instead of "are"

<sup>38</sup> Sk.sh.: "they say" inserted, added in Sk.tp.

<sup>39</sup> Hq.st.: "persons who develop" instead of "person who develops"

<sup>40</sup> Sk.sh.: "must" crossed out, omitted in a.o.d.

<sup>41</sup> A.o.d.: "comes" instead of "come"

<sup>42</sup> A.o.d.: "outside the world, he must be in" instead of "out of"

<sup>43</sup> Sk.sh.: "out of the" crossed out, "oversee the world in, must not be at the" added

<sup>44</sup> Sk.sh.: "stay" crossed out, omitted in a.o.d.

<sup>45</sup> Sk.sh.: "one" retraced to read "he"; a.o.d.: "he"

<sup>46</sup> A.o.d.: "and" omitted

<sup>47</sup> Sk.sh.: "is not possible" inserted and parenthesized

<sup>48</sup> A.o.d.: "in" omitted

<sup>49</sup> Sk.sh.: "highest" retraced to read "height"; a.o.d.: "height"

<sup>50</sup> A.o.d.: "depth" instead of "depths"

<sup>51</sup> Sk.sh.: "ing" added to read "coming"; Sk.tp.: "coming"; Hq.st.: "in coming" instead of "we come"

<sup>52</sup> A.o.d.: "Sufi" instead of "Sufis"

<sup>53</sup> Sk.sh.: "with" added in lh.

<sup>54</sup> A.o.d.: "that come" instead of "for this comes"

<sup>55</sup> Sk.sh.: "about" inserted

<sup>56</sup> A.o.d.: "destroy" instead of "destroys"

the same source as the sea, it has also a certain amount of strength and individual will; also <sup>57</sup>has a certain strength. The<sup>58</sup> individual will<sup>59</sup> hold it against opposing forces.

But if we will<sup>60</sup> make it more clear—the individual will and the universal will—it is in small things we can make it clear. A person who is walking in the street and says, I feel hungry, I should like to go in a restaurant and have a meal; now that is individual will. And a person goes in the street and sees a poor man and he says, ah, this man, he seems to be poor; he must have something; can I not do something for him? I want to see him happier looking. As soon as he thinks for the good of<sup>61</sup> another person, at once his will becomes the universal will. The reason is that the boundary this<sup>62</sup> limits the will of an individual is the thought of self. As soon as he has forgot every<sup>63</sup> thought of self, as soon as <sup>64</sup>thinks of another, that boundary breaks and the will becomes stronger. Those masters of humanity, those who have been able to do great things in the world, where did<sup>65</sup> they bring<sup>66</sup> the<sup>67</sup> will. It was their own will which was expanded<sup>68</sup> by the breaking of the boundaries of the thought of self. <sup>69</sup>I do not mean <sup>70</sup>that one must never think of oneself, never think of one's lunch and dinner. The self is there, one has to think about it. But at the same time in order to expand, in order to let the will grow, the more one forgets oneself, the more one is helped. <sup>71</sup>There are some who take the path of resignation, neither doing good for themselves, nor doing good for another. <sup>72</sup>It is a kind of attitude they take, it will come from somewhere, or somebody [will]<sup>73</sup> do it. If I am hungry, somebody will come and feed me. Or, if another person is in need, somebody will come and help him. Their wish is not active<sup>74</sup>. They do not let their wish become a will, they remain there. They are passive. No doubt, an intelligent passiveness and resignation also can bring about a wonderful result. But many of them do it unintelligently<sup>75</sup>.

<sup>57</sup> Sk.tp.: "it" added

<sup>58</sup> Sk.sh.: "the" retraced to read "if an" Sk.tp.: "and" instead of "the"

<sup>59</sup> A.o.d.: "to" added; hq.st.: "also has . . . individual will" omitted

<sup>60</sup> Sk.sh.: "come to" inserted; a.o.d.: "come to" instead of "will"

<sup>61</sup> Sk.sh.: "of" retraced to read "for"

<sup>62</sup> A.o.d.: "that" instead of "this"

<sup>63</sup> A.o.d.: "one has forgotten the" instead of "he has forgot every"

<sup>64</sup> Sk.sh.: "one" inserted, added in a.o.d.

<sup>65</sup> Sk.sh.: "did" retraced through a now illegible symbol

<sup>66</sup> Sk.sh.: "they bring" crossed out, "they get" added both in ink; an editorial mark inserted, "they bring their will" added in lh. in the margin

<sup>67</sup> A.o.d.: "get their" instead of "bring the"

<sup>68</sup> A.o.d.: "extended" instead of "expanded"

<sup>69</sup> Sk.sh.: "by this" inserted in the margin, added in Sk.tp.

<sup>70</sup> A.o.d.: "that one must give up the thought of self" added

<sup>71</sup> Sk.sh.: an editorial mark inserted, followed by "they bring their will" in lh.

<sup>72</sup> Sk.sh.: "they say" inserted, added in a.o.d.

<sup>73</sup> Sk.sh.: "will" retraced through a now illegible symbol

<sup>74</sup> Sk.sh.: "inactive" added in lh.; a.o.d.: "inactive" instead of "not active"

<sup>75</sup> A.o.d.: "intellectually" instead of "unintelligently"

The quality of the saints is to be resigned to all that comes. But then they do not even make a wish. They take all that comes: flowers or thorns, everything that comes they take it. They look into thorns and see <sup>76</sup>they are flowers. With praise and with blame they are content. They are content, rise and fall. They take all that comes. They take life as it is. That is the intelligent way of doing it. The unintelligent way of doing is anything that is difficult. One says, somebody will come and do it. It is laziness, it is a kind of laziness. They might think as <sup>77</sup> passiveness, but it is laziness if one has to do something, if one thinks <sup>78</sup> somebody will come and <sup>79</sup> do it. As in India, there is a saying that a man who was lying under the cherry tree and some ripe <sup>80</sup> cherries were falling near him, but he was lying. There was a man <sup>81</sup> coming there from far <sup>82</sup>. He was <sup>83</sup>, he said <sup>84</sup>, please come here, <sup>85</sup> will you please put this cherry in my mouth? There are many to be found like this.

It comes only by a feeling, a <sup>86</sup> helplessness, laziness. They give in <sup>87</sup>. They have no enthusiasm, they have no courage. And <sup>88</sup> in that way the will power is broken down, and in the end they are helpless. There is no comparison between the saintly spirit and with the spirit of the helplessness. Although both become resigned, the other <sup>89</sup>. He would like the cherry <sup>90</sup> in his mouth <sup>91</sup>, the other must, he gives <sup>92</sup> him. The saint, <sup>93</sup> he <sup>94</sup> does not care if he eats it or if he does not eat it. It is just the same to him. In that case it is allowable.

Then there are others who are overly <sup>95</sup> anxious for their wish to come true. They destroy the <sup>96</sup> wish <sup>97</sup> because of the greater strength, the pressure they put upon their wish. It is just like guarding a plant against the sun and the water. The very thing which should help it to grow, if one guards it against it, then the plant cannot grow. The same thing with the

<sup>76</sup> A.o.d.: "that" added

<sup>77</sup> Sk.sh.: "as" retraced to read "it is"; a.o.d.: "it is" instead of "as"

<sup>78</sup> Sk.sh.: "to that" inserted

<sup>79</sup> Sk.sh.: "he" added in lh., then "who will" added; a.o.d.: "who will" instead of "and"

<sup>80</sup> Sk.sh.: "ened" added in lh.

<sup>81</sup> Sk.sh.: "woman" inserted in lh.

<sup>82</sup> A.o.d.: "who came from a distance" instead of "coming there from far"

<sup>83</sup> Sk.sh.: "he was" crossed out

<sup>84</sup> A.o.d.: "and he called out" instead of "he was, he said"

<sup>85</sup> Sk.sh.: two editorial marks inserted

<sup>86</sup> A.o.d.: "of" instead of "a"

<sup>87</sup> Sk.sh.: "in" retraced to read "up"

<sup>88</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>89</sup> Sk.sh.: "other" retraced to read "others", followed by "is" in lh. inserted, followed by "not resigned"; a.o.d.: "other is not resigned"

<sup>90</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "to be" added

<sup>91</sup> Sk.sh.: "the" added in lh.

<sup>92</sup> A.o.d.: "gives it to" instead of "he gives"

<sup>93</sup> Sk.sh.: "(the)" inserted in lh.

<sup>94</sup> A.o.d.: "he" omitted

<sup>95</sup> A.o.d.: "over" instead of "overly"

<sup>96</sup> A.o.d.: "it destroys their" instead of "they destroy the"

<sup>97</sup> Sk.sh.: "become" written, then crossed out

wish. If one says, this is my wish and must come true, no one must<sup>98</sup> look at it, any<sup>99</sup> thought gives<sup>100</sup>, always afraid, perhaps this will not come true.<sup>101</sup> Person is eager, then he is<sup>102</sup> thinking with doubt,<sup>103</sup> [fear]<sup>104</sup>,<sup>105</sup> suspicion. Therefore, he will destroy his own wish.

And again, there is a person who is willing to sacrifice anything or to persevere as much as it requires for even a small wish, which<sup>106</sup> does not value very much when it comes to value<sup>107</sup>. And yet he gives every thought and he does everything in his power to get that wish come true. That person is taking the same path as the path of the master<sup>108</sup>, that<sup>109</sup> he must have a success. And it is success which brings a success. If once<sup>110</sup> a person is successful, the success attracts success. Once a person fails, then<sup>111</sup> failure attracts failure, for the same reason that if one is on the path of accomplishment, each accomplishment gives him a greater power to go forward. And if<sup>112</sup> a person is<sup>113</sup> going downwards, then every step leads him downwards.

And now the question which desire and wish one must give up, and which one must rear. One must have that<sup>114</sup> discrimination. If there is no discrimination, then one will take a wrong way. It may be a success, but success<sup>115</sup> is<sup>116</sup> a wrong way. If one tunes<sup>117</sup> every desire and wish, and thinks and thought that<sup>118</sup> must be accomplished, then sometimes it may be<sup>119</sup> right and sometimes<sup>120</sup> wrong<sup>121</sup>, not right. The discrimination must be first developed to know<sup>122</sup> what leads one to happiness, a lasting happiness, a great<sup>123</sup> peace, a higher attainment. But once a person has a discrimination and one has chosen a wish, then not to analyze it too much. Many have formed a habit of analyzing everything every day. If a person

<sup>98</sup> Sk.sh.: "think about it" inserted; a.o.d.: "think about it, no one must" added

<sup>99</sup> Sk.sh.: "every" added in lh.

<sup>100</sup> Sk.sh.: "it, that wish" inserted; a.o.d.: "he is" instead of "any thought gives"

<sup>101</sup> A.o.d.: "that" added

<sup>102</sup> Sk.sh.: "always" inserted in lh.

<sup>103</sup> A.o.d.: "and" added

<sup>104</sup> Sk.sh.: "fear" written over dashes, then crossed out, then restored

<sup>105</sup> A.o.d.: "and" added

<sup>106</sup> A.o.d.: "he" added

<sup>107</sup> Sk.sh.: "(it)" inserted in lh.

<sup>108</sup> Sk.sh.: "s" added in lh.

<sup>109</sup> A.o.d.: "that" omitted

<sup>110</sup> Sk.sh.: "once" retraced to read "as"

<sup>111</sup> Sk.sh.: "the" inserted; Sk.tp.: "the" added

<sup>112</sup> Sk.sh.: "if" retraced to read "when"; a.o.d.: "as when" instead of "and if"

<sup>113</sup> Sk.sh.: "on the path of" inserted and so used in a.o.d.

<sup>114</sup> A.o.d.: "that" omitted

<sup>115</sup> Sk.sh.: "will be a" inserted

<sup>116</sup> Sk.sh.: "is" retraced to read "this"; a.o.d.: "will be in" instead of "is"

<sup>117</sup> Hq.st.: "reared" instead of "tunes"

<sup>118</sup> A.o.d.: "thought this" instead of "thinks and thought that"

<sup>119</sup> Sk.sh.: "it is" added in lh.

<sup>120</sup> Sk.sh.: "it is" inserted

<sup>121</sup> A.o.d.: "wrong" omitted

<sup>122</sup> Sk.sh.: "in order to understand" inserted; a.o.d.: "in order to understand" instead of "to know"

<sup>123</sup> A.o.d.: "greater" instead of "great"

holds a wish for ten years that man<sup>124</sup> every day, he analyzes it in his mind<sup>125</sup> he is against it. <sup>126</sup>He looks at it from a new point of view . . . .<sup>127</sup> try<sup>128</sup> to find the wrong points<sup>129</sup> of his own wish and tries to crush it in every way possible. Then<sup>130</sup> that<sup>131</sup> in ten years' time his wish should come [true]<sup>132</sup>, it is broken into pieces. <sup>133</sup>Many intellectual people, many people with doubt, many analytical persons who are the greatest enemies of their wish.

And now there comes a question: if a person expressed his wish in the<sup>134</sup> prayer, is it wrong? Because many say that God knows everything, why must you tell God that such and such thing should be done? God knows the secret of every heart. Besides, is it not selfish, many ask, <sup>135</sup>bring our wish before God? If it was <sup>136</sup>good wish, it must come true by itself. The answer is that prayer is a reminder to God, prayer is a song sung before God, who enjoys it, who hears it, who is reminded about something. But one thinks, how can our prayer, our little voice reach God <sup>137</sup>through our ears. God is within us. If our soul can<sup>138</sup> hear our voice, God can hear it too. The prayer is the best way, because the wish is beautifully put, which harmonizes one with God, which brings about a greater relation between man and God. And then one asks, is it good to think about the wish one has? I say one can never think too many times of the wish one has: dream about<sup>139</sup> and think about it, and imagine and keep it in mind, and retain it in mind and do everything possible towards its fulfilment; but with poise, with tranquillity, with patience, with confidence, with ease and not by thinking hard.

The one who thinks hard about his wish destroys it because it is just like too heat<sup>140</sup> or too much water to a plant; the very thing which will help it, destroy<sup>141</sup> it. If a person worries about his wish, he certainly either has no patience or has some fear, or has some doubt; all these things

<sup>124</sup> Sk.sh.: "that man" crossed out, "in his mind" substituted, then crossed out, "if" added; a.o.d.: "if" instead of "that man"

<sup>125</sup> Sk.sh.: "in his mind" crossed out and an editorial mark inserted; a.o.d.: "in his mind he analyzes" instead of "he analyzes . . . his mind"

<sup>126</sup> A.o.d.: "and every day" added

<sup>127</sup> Sk.sh.: dots indicating missing word(s)

<sup>128</sup> A.o.d.: "he tries" instead of "try"

<sup>129</sup> A.o.d.: "point" instead of "points"

<sup>130</sup> Sk.sh.: "then" crossed out

<sup>131</sup> A.o.d.: "then that" omitted

<sup>132</sup> Sk.sh.: "true" inserted

<sup>133</sup> A.o.d.: "there are" added

<sup>134</sup> A.o.d.: "the" omitted

<sup>135</sup> A.o.d.: "to" added

<sup>136</sup> A.o.d.: "a" added

<sup>137</sup> Sk.sh.: "it reaches God" inserted in lh., and added in a.o.d.

<sup>138</sup> Sk.sh.: "can" retraced to read "will"

<sup>139</sup> A.o.d.: "it" added

<sup>140</sup> A.o.d.: "over heating" instead of "too heat"

<sup>141</sup> A.o.d.: "destroys" instead of "destroy"

destroy a<sup>142</sup> wish. [A wish]<sup>143</sup> must be cherished easily with comfort, with hope, with confidence and with patience.

Doubt is like a rust to the wish, it eats it. And fear is still worse, it destroys it. And when a person has no discrimination and one is not sure whether it is right wish or a wrong, whether it should come or not<sup>144</sup>. Another day he says, I do not care if it comes. After a week, and<sup>145</sup> I wish it so much to come. And after a month, he says, oh, I do not care now. It is just like making a fire and then putting it out,<sup>146</sup> extinguish it. And<sup>147</sup>, therefore, every time he extinguishes, the fire<sup>148</sup> is gone. He will have to make it anew;<sup>149</sup> if for ten years he has<sup>150</sup> made that wish, each time it is broken he has to make it anew.

And now coming to the question: what wish is the most desirable to make? It depends upon one's own stage of evolution. A person who is only so much evolved that he can make no greater wish than the need of his daily life, he may<sup>151</sup> do it; he must not think,<sup>152</sup> because<sup>153</sup> the need of the daily life it is nothing, I must wish for something higher. He must not think that. If he thinks that his heart is inclined [for]<sup>154</sup> the need of the daily life, he must<sup>155</sup> think of it first. But if his heart thinks that no, I cannot think about it, I can think of something much higher than this, then he must take the consequences of it. The consequence is<sup>156</sup> that he must<sup>157</sup> go through a test and trial, and if he does not mind, so much the better.

There are many things in this world which I<sup>158</sup> want and<sup>159</sup> we need, and yet then<sup>160</sup> we do not necessarily think about them. If they come, it is alright and if they do not<sup>161</sup> come and<sup>162</sup> feel for the time uncomfortable,

<sup>142</sup> Sk.sh.: "their" added in lh.; a.o.d.: "a" omitted

<sup>143</sup> Sk.sh.: "a wish" retraced through a now illegible symbol; a.o.d.: "wish" instead of "a wish"

<sup>144</sup> Sk.sh.: "one day I should so much want it could come" inserted; a.o.d.: "One day I should so much like it to come" added

<sup>145</sup> A.o.d.: "he says" instead of "and"

<sup>146</sup> Sk.sh.: "and making a fire and end, put it out and" inserted; a.o.d.: "and make a fire, and again put it out and" added

<sup>147</sup> A.o.d.: "and" omitted

<sup>148</sup> A.o.d.: "it" added

<sup>149</sup> A.o.d.: "and" added

<sup>150</sup> Sk.sh.: "cherished it, (ten years)" inserted; a.o.d.: "cherished it" added

<sup>151</sup> Hq.st.: "might" instead of "may"

<sup>152</sup> Sk.sh.: "of" written, then crossed out

<sup>153</sup> Sk.sh.: "it is" inserted in lh., added in a.o.d.

<sup>154</sup> Sk.sh.: "of" crossed out, "for" substituted; a.o.d.: "to" instead of "for"

<sup>155</sup> Hq.st.: "not" added

<sup>156</sup> Sk.sh.: "is" crossed out, "will be" substituted; a.o.d.: "will be" instead of "is"

<sup>157</sup> Sk.sh.: "he must" crossed out, "he will have to" substituted, then "he must" restored; a.o.d.: "will have to" instead of "must"

<sup>158</sup> Sk.sh.: "I" retraced to read "we"; a.o.d.: "we"

<sup>159</sup> Sk.sh.: "which" inserted, added in a.o.d.

<sup>160</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>161</sup> Sk.sh.: "don't" added in lh.

<sup>162</sup> A.o.d.: "we" instead of "and"



<sup>163</sup>goes away. We cannot put our mind<sup>164</sup> upon<sup>165</sup> them if we are evolved. Because if we are evolved, we think of something else. We think <sup>166</sup> of something higher<sup>167</sup>. Our thought is involved in something much higher, [greater]<sup>168</sup> than what we need in everyday life, naturally. Therefore, that great poets and thinkers were<sup>169</sup>, this<sup>170</sup> slips from our grasp, and it is, therefore, that greater poets and thinkers, saints, were very often hard<sup>171</sup> of<sup>172</sup> things that one could get in everyday life. With all the power that they could command gold to his<sup>173</sup> house<sup>174</sup>. All the gold would gone<sup>175</sup> to their house [they have only]<sup>176</sup> to command; if they commanded<sup>177</sup> that the army comes to<sup>178</sup> my power, it would come—the army, everything<sup>179</sup>; anything they would command, it would come <sup>180</sup>yet they cannot put their mind to it. They can only wish something which is equal to their particular evolution. So each person can wish for something equal to his evolution. One<sup>181</sup> cannot wish properly something which is beneath his evolution, even if he was told.

Very often in order to help a person in his present situation, I have told the person: now, think of this particular object. But the person being much more evolved, has thought with his brain, <sup>182</sup>his heart was somewhere else and so it never comes true. And<sup>183</sup> one can give one's [heart]<sup>184</sup> and <sup>185</sup>mind and whole being [to something]<sup>186</sup> which is equal to his being<sup>187</sup>, [one's evolution]<sup>188</sup>. <sup>189</sup>Maybe he gives his thought to it. But<sup>190</sup> what is

<sup>163</sup> A.o.d.: "but that feeling" added

<sup>164</sup> A.o.d.: "and thought" added

<sup>165</sup> Sk.sh.: "so" added, then crossed out; "on" added in lh.

<sup>166</sup> Sk.sh.: "a" written, then crossed out

<sup>167</sup> Sk.sh.: "greater" added in lh. followed by an editorial mark inserted

<sup>168</sup> Sk.sh.: "greater" retraced through a now illegible symbol, followed by an editorial mark inserted

<sup>169</sup> Sk.sh.: "[greater] than . . . things were" crossed out, editorial mark added; a.o.d.: "naturally. Therefore . . . thinkers were" omitted

<sup>170</sup> A.o.d.: "that" instead of "this"

<sup>171</sup> Sk.sh.: "up" in lh. added and used in a.o.d.

<sup>172</sup> Sk.sh.: "off" in lh. added, then retraced to read "of"

<sup>173</sup> Sk.sh.: "all the gold in their" inserted

<sup>174</sup> Sk.tp.: "them"; Hq.st.: "them – all the gold in their house –" instead of "his house"

<sup>175</sup> A.o.d.: "come" instead of "gone"

<sup>176</sup> Sk.sh.: "they have only" inserted

<sup>177</sup> A.o.d.: "command" instead of "commanded"

<sup>178</sup> A.o.d.: "come into" instead of "comes in"

<sup>179</sup> Sk.sh.: "everything" crossed out; a.o.d.: "the army, everything" omitted

<sup>180</sup> Sk.sh.: "with the command" inserted; a.o.d.: "with their command" added

<sup>181</sup> A.o.d.: "he" instead of "one"

<sup>182</sup> Sk.sh.: "but" inserted

<sup>183</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>184</sup> Sk.sh.: "whole" crossed out, "heart" substituted

<sup>185</sup> Sk.sh.: "if not equal, one cannot give once {"once" crossed out} one's whole being to it" added in the margin

<sup>186</sup> Sk.sh.: "to something" inserted

<sup>187</sup> Sk.sh.: "his being" crossed out, omitted in a.o.d.

<sup>188</sup> Sk.sh.: "one's evolution" written over a blank

<sup>189</sup> Sk.sh.: two editorial marks inserted; a.o.d.: "if not equal, one cannot give one's whole being to it." added

<sup>190</sup> Hq.st.: "but" omitted

thought without feeling<sup>191</sup>; thought without feeling is no power. If there is not the soul and the spirit at the back of it, there is no power. So in order<sup>192</sup>, so this must be understood that a<sup>193</sup> wish must be different to<sup>194</sup> what we need in everyday life; never mix it. Always think what we need in everyday life is one thing. It is something practical. If it be our wish, then it is alright; and then to<sup>195</sup> cherish, to maintain our wish as something sacred, something given to us by God to cherish, to bring it to a fulfilment. That it is in the fulfilment of one's highest and best and deepest wish that there lies the purpose of life.

God bless you.<sup>196</sup>

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*Q.: The other day you said: the one who turns his back to the world, the whole world runs after him. How is this to be understood?*

A.: This is to be understood by seeing the two persons bargaining. When they bargain and specially<sup>197</sup> the peddlers at the dock of Alexandria, he comes with an object and you say, how beautiful, <sup>198</sup>how much will you take? As soon as you have said this, he wants to give so much price for it<sup>199</sup>; he wishes to get from you as soon as you turn your back and say, I do not<sup>200</sup> care for it. He comes after you and says, will you take it for half of it? If you<sup>201</sup> still <sup>202</sup>turn [your]<sup>203</sup> back, he will give it you there<sup>204</sup> quarter of it; exactly the same is the nature of this world. It is a greedy world. You follow it, it runs from you. You turn your back to it, it comes after you.

*Q.: Does it matter if one has several wishes at the same time?*

A.: Well, suppose one had<sup>205</sup> salt and sweet and savour and pepper all together in the mouth; how would be the taste? It will be nothing, and therefore, each did destroy<sup>206</sup> the other. You may have five best wishes, but at the same time one wish will destroy the other. Therefore, you will

<sup>191</sup> Sk.sh.: "without feeling" crossed out, omitted in a.o.d.

<sup>192</sup> Sk.sh.: "so in order" crossed out, the remainder of this line crossed through indicating lost word(s); a.o.d.: "so in order" omitted

<sup>193</sup> Sk.sh.: "a" retraced to read "our"; a.o.d.: "our" instead of "a"

<sup>194</sup> Sk.sh.: "to" crossed out, "from" substituted; a.o.d.: "from"

<sup>195</sup> Hq.st.: "to" omitted

<sup>196</sup> Hq.st.: "To be read at the meetings of the Universal Brotherhood" instead of "God bless you."; the text ends at this point, therefore gas only compared to Sk.tp.

<sup>197</sup> Sk.tp.: "especially" instead of "specially"

<sup>198</sup> Sk.tp.: "I would like it" added

<sup>199</sup> Sk.tp.: "for it" omitted

<sup>200</sup> Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

<sup>201</sup> Sk.sh.: "go" inserted, added in Sk.tp.

<sup>202</sup> Sk.tp.: "further and you still" added

<sup>203</sup> Sk.sh.: "your" written through a now illegible symbol

<sup>204</sup> Sk.tp.: "for the" instead of "there"

<sup>205</sup> Sk.tp.: "did" instead of "had"

<sup>206</sup> Sk.tp.: "wish destroys" instead of "did destroy"

not enjoy one wish. Besides, the greatest power that you can give is to one wish.

*Q.: Is there any way of finding out beforehand that the wish will be good for<sup>207</sup> one, when one has got what one has wished for?*

A.: It is the most difficult thing to say. It can only be done by training oneself, and that training is always to have a good thought for everyone, a kind thought for everybody. A consciousness of<sup>208</sup> justice to develop within oneself. To have sympathy, to have a goodwill for everyone in this world. If one keeps<sup>209</sup> this as a principle, it in<sup>210</sup> everyday life, then every wish that will come to him will be productive of good results.

*Q.: Can you feel the accomplishment of a wish beforehand?*

A.: If one can feel the accomplishment of a wish beforehand, that means the wish is secure, that the wish is surely to be fulfilled. If they<sup>211</sup> have got with the wish <sup>212</sup>a feeling that this will come true, then it must come true; there is no doubt about it. Because when you have that feeling, that shows that you have no doubt, that there is nothing opposing. Therefore, that wish of yours is a promise at the same time.

*Q.: When Buddha says that we should have no desire, did he mean that we should have the attitude of the saint?*

A.: The Buddha never said that you should have no desire; the Buddha said, *the man who has no desire*, it never was the principle of Buddha to say that you must not have a desire. Buddha was too wise to commit himself like this. That means we must develop so that one day we might reach to that stage when naturally we shall have no desires. But if we have a desire and <sup>213</sup>when we say because Buddha has<sup>214</sup> said, we must have no desire; therefore, we must throw it away—desire<sup>215</sup> working against ourselves.

It is just like a man who has heard <sup>216</sup>a saint who<sup>217</sup> has lived without food for a very, very long time and has experienced exaltation<sup>218</sup>. Well, I shall give up my lunch every day, if it can be spiritually become<sup>219</sup>—if I can be<sup>220</sup> spiritual by it. He may just as well have his lunch because he

<sup>207</sup> Sk.sh.: "him" inserted

<sup>208</sup> Sk.tp.: "a" instead of "of"

<sup>209</sup> Sk.tp.: "kept" instead of "keeps"

<sup>210</sup> Sk.sh.: "in" retraced to read "one's"; Sk.tp.: "one's" instead of "it in"

<sup>211</sup> Sk.tp.: "you" instead of "they"

<sup>212</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "that you have" added

<sup>213</sup> Sk.sh.: "if" inserted in lh.

<sup>214</sup> Sk.sh.: "says" added in lh.

<sup>215</sup> Sk.tp.: "it is" instead of "desire"

<sup>216</sup> Sk.tp.: "(of)" added

<sup>217</sup> Sk.sh.: "who" crossed out, then restored

<sup>218</sup> Sk.sh.: "would say" inserted, added in Sk.tp.

<sup>219</sup> Sk.sh.: "if it . . . spiritually become" crossed out, omitted in Sk.tp.

<sup>220</sup> Sk.tp.: "become" instead of "be"

feels hungry. The man<sup>221</sup> who went without food was not hungry; he had risen above it. We must have principles according to our stage of evolution. Never take higher principles<sup>222</sup> and force ourselves to abide by it.

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<sup>221</sup> Sk.sh.: "one" added

<sup>222</sup> Sk.sh.: "than our stage of evolution" inserted, added in Sk.tp.

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 Monday 28<sup>th</sup> June 1926

### Collective Interview—Wrong Attitude of Mureed<sup>1</sup>

I would like to say a few words on the wrong attitude of a *mureed*, because that is the one time when the initiator is most tested.

The half-test of the initiator is when a person asks to be initiated and the initiator knows that this person will not do. But in that place the initiator has some little facility. In our particular Sufi Order it is difficult for the initiator to refuse anyone. [Whoever]<sup>2</sup> comes and how much difficulty the initiator may find with him, it is difficult for the initiator to refuse anyone. But in the Sufi schools in the world it is not difficult for the initiator. He simply says I am sorry, I will not take you; because they have the esoteric school, we have a Movement; we cannot refuse a person who comes to us, they can. But when one finds that it is most unwise to take a person whose influence will spoil mureeds, in that case we may also refuse the person, saying that, please wait till you are<sup>3</sup>, your period of probation is finished, and naturally a person who<sup>4</sup> is not fitting for the initiation will not have patience enough to wait.

But when a person is initiated and then he begins to show himself, that is a still more difficult position. And it is not necessary [that]<sup>5</sup> the initiator has not known him before, but very often initiator's compassion, his sympathy, his optimism, his hope will accept him. The greater the initiator, the more he will risk difficult mureeds. But at the same time he ought to be conscientious that the mureed who is not yet ready to be trusted with good practices must not be given those practices. Even after the initiation he must be trained and tested and tried till you have found that person is now ready to be given the practices. But if you saw that he is not ready, then to let him wait, in the end [he will]<sup>6</sup> lose his patience and leave. Waiting is the greatest test, no one can wait except the faithful. You can put no greater test in the way of giving service or putting a burden on him and<sup>7</sup>

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

<sup>1</sup> Sk.tp.: "Sangitha I, p. 61-66" added

<sup>2</sup> Sk.sh.: "however" crossed out, "whoever" substituted

<sup>3</sup> Sk.sh.: "you are" crossed out, omitted in a.o.d.

<sup>4</sup> Sk.sh.: "has" written, then crossed out

<sup>5</sup> Sk.sh.: "then" retraced to read "that"

<sup>6</sup> Sk.sh.: "it will" retraced to read "he will"

<sup>7</sup> Sk.tp.: "(or)" added

in giving him at the<sup>8</sup> responsibility; he will [do]<sup>9</sup> everything; what he will not do is he will not wait.

But then again, the power of the initiator must work all the time, must turn a pebble into a diamond, slowly, but in time, and must maintain the hope of helping a person. But to maintain a hope and to persevere with a person is one thing, and to trust a person who is unripe with practices is another thing. The first is the strength, the other is a weakness.

It is the work of the initiator to persevere and to go on with patience. It does not matter how long, for our service is for the eternity. There is no limit to the time that we have before our disposal, and to persevere sincerely, without being annoyed, with an unsuitable person. Because our duty to that person is much greater than to those [who]<sup>10</sup> are fitting. Yes, we have not only the work of initiating and training individual mureeds, but we have the work of the Movement. That must be also a consideration, that a bad influence must not be spread among the others. To keep that influence separate and to work with him just the same. If not, while we are trying to improve one person, perhaps twenty persons are spoiled by that influence, and that will not be desirable. To keep that person apart and to work with him, because that is the initiator's enterprise. To work with the<sup>11</sup> most<sup>12</sup> difficult object, hard subject<sup>13</sup>, and to try and go<sup>14</sup>, turn out of him something really worthwhile. Never to be helpless<sup>15</sup> about it and yet keep him separate.

And now there is another situation one often meets, and that is a mureed is not inclined to do the exercises given to him. But this is not a serious matter. If the mureed has a good feeling, a desire to progress, respecting his teacher, sympathy with <sup>16</sup>fellow mureeds, wish for the spreading of the cause, only because of his pressure of work or some other reason he cannot do the practice, that does not matter. The initiator must not allow such a thing to trouble him. And yet he must continually bring to the ears of the mureed that the practices are the most valuable thing in the world; not to command that it must be done. If not, they have commanded it<sup>17</sup> will spoil the whole thing. But to bring before him the benefit of it and to convince him again and again of the importance and the value of exercises.

<sup>8</sup> A.o.d.: "at the" omitted

<sup>9</sup> Sk.sh.: "do" inserted at the margin

<sup>10</sup> Sk.sh.: "to" retraced to read "who"

<sup>11</sup> A.o.d.: "hardest subject" added

<sup>12</sup> Sk.sh.: "the" added underneath "most", as well as a number "2"

<sup>13</sup> Sk.sh.: a number "1" is added with "hard subject"; a.o.d.: "hard subject" omitted

<sup>14</sup> A.o.d.: "go" omitted

<sup>15</sup> A.o.d.: "hopeless" instead of "helpless"

<sup>16</sup> A.o.d.: "his" added

<sup>17</sup> A.o.d.: "the very command" instead of "they have commanded it"

It is that which will pick him up. I have seen that after my patience of many, many years, that the mureed did not do practices. Then there has come a day that he is quite waked<sup>18</sup> to the importance and value of it, and he began doing them. And it is never too late.

It is very necessary also that mureeds must be warned, instructed that they may not discuss practices with their fellow mureeds. And even it cannot be too strict if one says to the husband and wife not to speak about their practices to each other, because in the spiritual things the relation of each is<sup>19</sup> towards God. Neither the husband has the power, nor the wife, to give<sup>20</sup> her practices to the husband. Of course<sup>21</sup>, at<sup>22</sup> the case where the wife or the husband is advanced in the Order, then he may or she may to help the other. But if you<sup>23</sup> are beginning and both have different practices, by their discussing with one another, they may spoil it. So, if there is such a strict rule, it must be observed by friends. Mureeds very often discuss among themselves, and then wrong ideas spring out of discussion. And the<sup>24</sup> things which should be kept secret and sacred are talked about everywhere.

There are mureeds who will overdo<sup>25</sup> all you give them. They like it so much that they want to do it twice or thrice. It is like taking doctor's prescription three times over. It can be of a greatest<sup>26</sup> disadvantage. The practices done too many times can wreck their nervous system and can produce all sorts of difficulties in their lives. You must be warned, therefore, that exactly do practice as is given. If they did less, it does not matter; if you<sup>27</sup> did more, it matters.

Then about self-discipline: some mureeds think that it is a good thing to fast all day long. Other mureeds think that it is a good thing to fast for three or four days. They prescribe<sup>28</sup> themselves. But the mureed[ship]<sup>29</sup> is not for that. When there is an initiator and the<sup>30</sup> mureed, then the mureed must consult with the initiator whether it is good<sup>31</sup> or not.<sup>32</sup> Fasting is very good<sup>33</sup>, but not always a virtue. Sometimes it proves to be a<sup>34</sup> greater

<sup>18</sup> A.o.d.: "wakened" instead of "waked"

<sup>19</sup> Sk.sh.: "to" written, then crossed out

<sup>20</sup> Sk.sh.: "the" written, then crossed out

<sup>21</sup> Sk.sh.: "of course" crossed out, then restored

<sup>22</sup> A.o.d.: "in" instead of "at"

<sup>23</sup> A.o.d.: "they" instead of "you"

<sup>24</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>25</sup> Sk.sh.: "overdo" parenthesized

<sup>26</sup> A.o.d.: "great" instead of "greatest"

<sup>27</sup> Sk.sh.: "you" crossed out, "they" substituted in lh.; a.o.d.: "they" instead of "the"

<sup>28</sup> A.o.d.: "for" added

<sup>29</sup> Sk.sh.: "ship" retraced through a now illegible symbol

<sup>30</sup> Sk.tp.: "a" instead of "the"

<sup>31</sup> Sk.sh.: "for them" inserted; a.o.d.: "for him" added

<sup>32</sup> Sk.sh.: "often held" written in the margin

<sup>33</sup> Sk.sh.: "very good" encircled; a.o.d.: "(often helps)" added

<sup>34</sup> Sk.sh.: "a" written again, then crossed out

disadvantage, without having [taken]<sup>35</sup> advice of <sup>36</sup>initiator. Besides, [when]<sup>37</sup> a person fasts without accomplishing anything; what is the use of such fasting? It only weakens<sup>38</sup>. There are many such things in order to make a self-discipline they prescribe <sup>39</sup> themselves. But that shows he is neglecting the existence of the initiator when mureed<sup>40</sup> prescribing himself with self-discipline.

And now there is a <sup>41</sup>very delicate and difficult question. The<sup>42</sup> question is that certain mureeds will come to ask the initiator to give them advice on their delicate home affairs, and the initiator thinks that it is his sacred duty and he thinks that the mureed comes with <sup>43</sup>desire of being guided by the initiator, he must tell them. And if they are not trained in proper manner and thought, what they do sometimes? They go and speak to the others about it. And then sometimes, if things go wrong, then they blame the initiator. And in that way, by trying to do good to someone, the initiator gets the blame and a blame of a serious kind. If <sup>44</sup> their <sup>45</sup> people at<sup>46</sup> the home all turn against the initiator; that means the blame comes upon the whole Movement. While the initiator has tried to do his best, tried to take interest, and give thought to their well-being and welfare, and give them<sup>47</sup> a wise advice. Perhaps the home<sup>48</sup> has not understood it, and yet he is placed in the most delicate position. And when a mureed goes against the initiator, he can turn the whole family, the whole community against. And, therefore, in this question one must be very extremely delicately<sup>49</sup>. One must know, and analyze, and study the mureed thoroughly in order to give one advice on his personal life. But he<sup>50</sup> might think that if we say this<sup>51</sup> the person is not desirable, and he asks a question pertaining to his home life, personal affairs. What must we do? I say it is better to say that your affairs are your own; you are responsible for it<sup>52</sup>. Our work is to light the torch and to illuminate the path, and it is the work of your own eyes to see your way. We must not give [you]<sup>53</sup> eyes. As long as we have alighted<sup>54</sup> the path, that

<sup>35</sup> Sk.sh.: "taking" retraced to read "taken"

<sup>36</sup> A.o.d.: "the" added

<sup>37</sup> Sk.sh.: "would" retraced to read "when"

<sup>38</sup> Sk.sh.: "him" added, both encircled; Sk.tp.: "(him)" added

<sup>39</sup> Sk.sh.: "to" inserted; Km.tp.: "to" added

<sup>40</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "takes the initiative of" added

<sup>41</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "another" added

<sup>42</sup> Sk.tp.: "that" instead of "the"

<sup>43</sup> A.o.d.: "the" added

<sup>44</sup> Sk.sh.: "they are" written, then crossed out

<sup>45</sup> Sk.sh.: "the" written, then crossed out

<sup>46</sup> A.o.d.: "in" instead of "at"

<sup>47</sup> A.o.d.: "given him" instead of "give them"

<sup>48</sup> Sk.sh.: "whole house" added; a.o.d.: "(whole house)" added

<sup>49</sup> A.o.d.: "delicate" instead of "delicately"

<sup>50</sup> A.o.d.: "one" instead of "he"

<sup>51</sup> A.o.d.: "see that" instead of "say this"

<sup>52</sup> Sk.tp.: "(them)" added

<sup>53</sup> Sk.sh.: "the" retraced to read "you"

<sup>54</sup> A.o.d.: "lighted" instead of "alighted"



is quite enough for you to take steps. In this way the initiator can protect himself. And since our Movement has a world service before us, for us it is most difficult, because we can have many enemies. Whereas an individual teacher, whose work is with a certain school, he can have enemies, but he will not have so many enemies.

But then there are others whom you think are most eager to hear the words of your guidance, and who value it and who consider it most secret and most sacred. In that case we may give them some advice. But I shall repeat again, that when you can say without saying, that is the best.

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*Q.: I think, Murshid, that most of the mureeds [coming]<sup>55</sup> with their little personal affairs; that is the first thing that they will<sup>56</sup> ask. They do not ask for their soul. First they ask what shall we do; we have difficulties here and there. If we send them back, will they come back [to ask other questions]<sup>57</sup>? Can we not take them<sup>58</sup> in [this]<sup>59</sup> way to go on the spiritual path?*

A.: That is always the trouble<sup>60</sup>. That among one hundred mureeds who come to be initiated, there is hardly one who comes to have spiritual attainment. But ninety-nine come with a certain problem. And as Madame Meyer says, that shall we take them the way that they are come<sup>61</sup>? I say, yes, if you feel confident in yourself that you can guide them so that you do not commit, then it is alright. But as soon as you guide them in the way that you have committed yourself, then there is always<sup>62</sup> a risk, because it does not take a mureed to turn; after four days it very often happens.

*Q.: What can one do if a person is initiated and still [there]<sup>63</sup> [is]<sup>64</sup> a great difficulty all around her. Must one just not<sup>65</sup> keep her all the same? If she turns all people against the person, who is at the head?<sup>66</sup>*

A. Well, as to the guiding, I say we must continue to guide; it is our work.

<sup>55</sup> Sk.sh.: "go" retraced to read "coming"

<sup>56</sup> Sk.sh.: "first" written, then crossed out

<sup>57</sup> Sk.sh.: an editorial mark; a.o.d.: "to ask other questions" added

<sup>58</sup> Sk.sh.: "and" written, then crossed out

<sup>59</sup> Sk.sh.: "that" retraced to read "this"

<sup>60</sup> A.o.d.: "problem" instead of "trouble"

<sup>61</sup> Sk.tp.: "(coming)" added

<sup>62</sup> Sk.tp.: "a danger" added

<sup>63</sup> Sk.sh.: "she" crossed out; "there" substituted

<sup>64</sup> Sk.sh.: "is" retraced through a now illegible symbol

<sup>65</sup> A.o.d.: "just not" omitted

<sup>66</sup> Sk.tp.: "If she makes all sorts of difficulties in the Movement; still guide her is very difficult" added, and inserted by hand in Km.tp.

*Q.: Then there comes animosity.*

A.: That also we do not need to think about. How much animosity comes<sup>67</sup> we can drink it all, just like Shiva drinking<sup>68</sup> poison<sup>69</sup> where the greatest difficulty comes, and that is where the teacher's intelligence is tested, that the teacher works without committing himself. If that tendency is developed, then it is alright to guide, to<sup>70</sup> direct<sup>71</sup>, advise them, teach them and not commit yourself, but it<sup>72</sup> is the most difficult thing. That if your words are brought before ten thousand people, you can stand before ten thousand persons and answer them what you have said. Just now I will give you an example. In Detroit, I sent a mureed to take charge of the group in Detroit. [And]<sup>73</sup> this mureed went. First of all, she did many wrong things. The first wrong thing<sup>74</sup> is<sup>75</sup> that she wrote that *Murshida* is coming. The first great wrong thing. They received her as Murshida. And then Murshida Martin had to write that the word, *murshida*, is perhaps not understood by you all. And well, then she said that if I am not a murshida,<sup>76</sup> he will turn me into a murshida.

Then I went. When I saw my mureeds, they came in rage, some of them. He says, what she<sup>77</sup> said to my wife, it is quite foolish. Then another wife comes, what she told to my husband, since then his head has gone off. Now I am in a terrible situation. Here I sent this person to take charge of a new group, because this person was supposed to be a teacher in another direction. Then she comes<sup>78</sup> there and<sup>79</sup> makes all sort<sup>80</sup> difficulty. I had the greatest difficulty to answer; to right the wrong she had [done]<sup>81</sup>, the greatest difficulty. So I asked her, I said, what this person says, what that person says, what have you said to them? She said, it was just out of my sympathy that I told them. What of it? Then I said, now if you are brought before a ten<sup>82</sup> thousand persons and this man<sup>83</sup> say, what she told to my wife, can you answer it [before]<sup>84</sup> thousand persons? If you cannot answer

<sup>67</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "let it all come" added

<sup>68</sup> A.o.d.: "drank" instead of "drinking"

<sup>69</sup> Sk.sh.: "it can be done. The difficult part is this" inserted; a.o.d.: "(it can be done). The difficult part is this" added

<sup>70</sup> Sk.sh.: "to" retraced to read "them"; a.o.d.: "them" instead of "to"

<sup>71</sup> A.o.d.: "them" added

<sup>72</sup> Sk.tp.: "(that)" added

<sup>73</sup> Sk.sh.: "up" retraced to read "and"

<sup>74</sup> Sk.sh.: "of all" inserted

<sup>75</sup> Sk.sh.: "is" retraced to read "was"; a.o.d.: "of all was" instead of "is"

<sup>76</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "then when Murshid will come" added

<sup>77</sup> Sk.sh.: "told, tell" written, then crossed out

<sup>78</sup> A.o.d.: "came" instead of "comes"

<sup>79</sup> Sk.sh.: "perhaps" inserted

<sup>80</sup> A.o.d.: "made (brought) all that" instead of "makes all sort"

<sup>81</sup> Sk.sh.: "done" retraced through a now illegible symbol, followed by "in one month's time" inserted; a.o.d.: "in one month's time" added

<sup>82</sup> A.o.d.: "ten" omitted

<sup>83</sup> Sk.sh.: "came and" inserted; a.o.d.: "comes and" added

<sup>84</sup> Sk.sh.: "to the" retraced to read "before"

it, then it is wrong. If<sup>85</sup> you can<sup>86</sup> stand up and answer to<sup>87</sup> thousand persons what you have said, then it is alright<sup>88</sup>.

There is always a risk and a great risk. People are sometimes quite mad. They come <sup>89</sup>with [such a]<sup>90</sup> devotion and desire to be guided. And when then<sup>91</sup> have <sup>92</sup>your answer <sup>93</sup> then their mood changes<sup>94</sup>; they say, what have you said,<sup>95</sup> it is all wrong, I have never believed in it. So now it goes before the third person. One must be able to see<sup>96</sup> the<sup>97</sup> situation beforehand. In the end, in Detroit, then I had the difficulty of getting this teacher out. That is the [greatest]<sup>98</sup> difficulty still. And what she had done? She has a great power of attraction, and she attracted perhaps twenty-five or thirty mureeds at once<sup>99</sup>, new mureeds. She has a power to attract them, but afterwards gradually they go away. But the first thing is that she says some things that attract everybody, then people come in gatherings. If she could have worked in propaganda, she could have <sup>100</sup> hundreds [of]<sup>101</sup> mureeds<sup>102</sup>. That is the person who is not good for teaching; that is the person to go out for propaganda, then go on. But as soon as you leave<sup>103</sup>, she spoils. People must not know her more than <sup>104</sup> on the platform.

*Q.: There is a mureed, a very difficult person who will always discuss everything. He <sup>105</sup> has studied too much every part of Christian religion. And when [he]<sup>106</sup> hears something, I am careful what to answer. He goes to professors of universities<sup>107</sup> and<sup>108</sup> then writes to me: you are wrong. I think*

<sup>85</sup> Sk.sh.: an editorial mark inserted;

<sup>86</sup> A.o.d.: "are able to" instead of "can"

<sup>87</sup> Sk.tp.: "before" instead of "to"

<sup>88</sup> A.o.d.: "(then it may be good)" added

<sup>89</sup> Sk.sh.: an indecipherable insertion; a.o.d.: "to you" added

<sup>90</sup> Sk.sh.: "a" retraced to read "such a"

<sup>91</sup> Sk.sh.: "then" crossed out; a.o.d.: "they" instead of "then"

<sup>92</sup> Sk.sh.: "got" inserted; a.o.d.: "got" added

<sup>93</sup> Sk.sh.: an editorial mark inserted

<sup>94</sup> Sk.sh.: "then their mood changes" crossed out; Sk.tp.: "they change their mood" instead of "their . . . changes"

<sup>95</sup> Sk.sh.: "they say: what have you said" crossed out; a.o.d.: "and say: what has she said; what has he said" instead

<sup>96</sup> Sk.sh.: "that" added in lh., and parenthesized

<sup>97</sup> A.o.d.: "that" instead of "the"

<sup>98</sup> Sk.sh.: "greater" retraced to read "greatest"

<sup>99</sup> Sk.sh.: "once" retraced through a now illegible symbol

<sup>100</sup> Sk.sh.: an indecipherable sh. symbol inserted; "gotten" added in lh.; a.o.d.: "gotten" added

<sup>101</sup> Sk.sh.: "and" crossed out, "of" inserted

<sup>102</sup> Sk.sh.: "in one month" inserted; a.o.d.: "in one month" added

<sup>103</sup> A.o.d.: "her in charge of teaching" added

<sup>104</sup> Sk.sh.: "only" inserted; a.o.d.: "only" added

<sup>105</sup> Sk.sh.: "this" written, then crossed out

<sup>106</sup> Sk.sh.: "she" crossed out, "he" substituted

<sup>107</sup> Sk.sh.: Ibid

<sup>108</sup> A.o.d.: "tell them what I have spoken to him, and discusses it with them" added

*I am careful. We, glad to hear<sup>109</sup> found some other one. <sup>110</sup>After a little time he comes back<sup>111</sup>; how to deal with him?<sup>112</sup>*

A.: That is what I am saying, without committing. Another experience I had in Detroit, this is also interesting to know. A mureed was given a paper of instruction. She took that paper of instruction to be confirmed and took<sup>113</sup> to the priest. The priest took it away from her. Then she began to cry her eyes out. She cried every night, because she was so afraid that Murshid's curse will fall on her. <sup>114</sup>She would go to the priest to beg him<sup>115</sup> to give the paper <sup>116</sup>. What face will<sup>117</sup> I show to Murshid? She went to other mureeds<sup>118</sup>. Everybody knew that she had given<sup>119</sup> her instruction paper to the priest.

*Q.: This person never [has never]<sup>120</sup> given the instruction paper?*

A. But since our instructions are in abbreviated terms, it does not matter where it goes. But if they take words, that is different<sup>121</sup>.

*Q.: We have to put phrases?*

A.: That does not matter.

*Q.: [But what about]<sup>122</sup>Wazifas?*

A.: <sup>123</sup>Wazifas, it does not matter. The priest does not know what it means; it does not matter.

*Q.: <sup>124</sup>That mureed who gave all that trouble, did she remain or did she go away?*

A.: She said: I am very sorry that I did wrong, but I shall do right next day. She said so to me. But the same [day]<sup>125</sup> she again <sup>126</sup> did something wrong. Every [day]<sup>127</sup>, it went on like this. In the end, the old mureeds were very much annoyed and disturbed. They, said they, surely you will

<sup>109</sup> A.o.d.: "I was glad to hear he had" instead of "We, glad to hear"

<sup>110</sup> A.o.d.: dotted line indicating missing word(s)

<sup>111</sup> A.o.d.: "came back, he asks the same questions" instead of "comes back"

<sup>112</sup> Sk.sh.: "We glad . . . with him?" faintly written, partially in the margin; a.o.d.: "How shall I go on with him?" added

<sup>113</sup> A.o.d.: "to whom?" instead of "and took"

<sup>114</sup> Sk.sh.: "Then all night she would cry," inserted and used in a.o.d.

<sup>115</sup> Sk.sh.: "the" written, then crossed out, omitted in a.o.d.

<sup>116</sup> Sk.sh.: "again. The priest would not give it. He said: I have torn it off." inserted

<sup>117</sup> A.o.d.: "shall" instead of "will"

<sup>118</sup> Sk.sh.: "and told them all and" inserted and used in a.o.d.

<sup>119</sup> Sk.sh.: "taken" added in parentheses; a.o.d.: "taken" instead of "given"

<sup>120</sup> Sk.sh.: "never may" written, a.o.d.: "has never" instead of "never may"

<sup>121</sup> Sk.sh.: "different" retraced to read "difficult"

<sup>122</sup> A.o.d.: "But what about the" added

<sup>123</sup> Sk.sh.: "Only" inserted; a.o.d.: "Only" added

<sup>124</sup> Sk.sh.: "If" written, then crossed out

<sup>125</sup> A.o.d.: "day" added

<sup>126</sup> Sk.sh.: "would it" written, omitted in a.o.d.

<sup>127</sup> Sk.sh.: "in spite" retraced to read "day"

get rid of her?<sup>128</sup> I said can you [not]<sup>129</sup> help me all? If you could lift her up? But she was stronger than any of them, in talking, in everything. So I told her<sup>130</sup> [that]<sup>131</sup> these people do not appreciate you fully. I am very sorry. The<sup>132</sup> king cannot reign over a<sup>133</sup> subject<sup>134</sup> who do<sup>135</sup> not<sup>136</sup> take him [to be]<sup>137</sup> a king. She said, these are only three or four, but<sup>138</sup> all thirty, forty people whom I have attracted by my lectures, they stand all for me<sup>139</sup>. I said, they are the pillars of the Movement; they are the old mureeds. But then she said, then you will make me a murshida. She promised<sup>140</sup> she wanted before to go. Well, I said<sup>141</sup> it wants another experience. It is not this experience which she<sup>142</sup> had<sup>143</sup> had. And then I said, will you, you are leaving here. She said, yes, I am leaving here in ten days. I said, it is better to go away from here. So that promise was taken<sup>144</sup>; that is all. I do not know what has been after that. It is very difficult.

*Q.: Can she not go on to do wrong for the Movement?*

A.: Yes, much damage has been done<sup>145</sup>.

*Q.: Can she not [continue]<sup>146</sup> to do wrong<sup>147</sup>?*

A. Well, she is a very strange person; she has such influence<sup>148</sup> with people, Murshida. What shall I do<sup>149</sup>, such influence.

*Q.: Has she gone to another place where the Movement is established?*

A.: She has such influence; wherever she moves, people will follow her.  
<sup>150</sup>And at the same time she does such foolish things.

<sup>128</sup> Sk.sh.: "well" inserted in parentheses; a.o.d.: "the sooner you get rid of her the better. Well" instead of "surely you will get rid of her"

<sup>129</sup> Sk.sh.: "for" retraced to read "not"

<sup>130</sup> Sk.sh.: "her" crossed out, then restored in lh.

<sup>131</sup> Sk.sh.: "that" retraced through a now illegible symbol

<sup>132</sup> Sk.tp.: "I said a" instead of "the"

<sup>133</sup> Sk.sh.: "a" crossed out, "one" substituted

<sup>134</sup> Sk.sh.: "s" inserted after "subject"; a.o.d.: "subjects" instead of "a subject"

<sup>135</sup> A.o.d.: "(will)" added

<sup>136</sup> Sk.sh.: "who do not" crossed out; "will not" added

<sup>137</sup> Sk.sh.: "and" retraced to read "to be"

<sup>138</sup> Sk.sh.: "she said" written in the margin, then crossed out; an editorial mark inserted

<sup>139</sup> A.o.d.: "Those who are annoyed with me are three or four." added

<sup>140</sup> A.o.d.: "that promise" instead of "she promised"

<sup>141</sup> Sk.sh.: an indecipherable insertion crossed out; "that" added

<sup>142</sup> Sk.sh.: an illegible cross-out with an editorial mark inserted

<sup>143</sup> A.o.d.: "you have" instead of "she had"

<sup>144</sup> Sk.sh.: "from her" inserted; a.o.d.: "from her" added

<sup>145</sup> Sk.tp.: "(to it)" added

<sup>146</sup> Sk.sh.: "too" retraced to read "continue"

<sup>147</sup> A.o.d.: "wrong" omitted

<sup>148</sup> A.o.d.: "for" omitted

<sup>149</sup> Sk.sh.: "tell you" inserted; a.o.d.: "tell you" instead of "do"

<sup>150</sup> Sk.sh.: an attempted retrace of "at", then crossed out

*Q.: Can she not be changed?*

A.: No, that is impossible.

*Q.: I suppose she only wants to be <sup>151</sup>leader herself or form a movement herself?*

A.: No, she cannot do that, she is not for that. There is much good in her. At the same time, there is quite the contrary mind. She has two minds, two persons [in her]<sup>152</sup>. One person is very desirable and very fit for good work for leadership, and the other mind is quite the contrary.

*Q.: Did she do her exercises?*

A.: She confessed that she never did them. It is very strange, a very strange<sup>153</sup> personality.

*Q.: I suppose she has a very strong personality?*

A.: Very strong personality, [such]<sup>154</sup> strong personality she has, that more<sup>155</sup> mureeds who were [against]<sup>156</sup> her, when they saw her, then they were lenient to her. To one mureed she said, a very old mureed and her husband when<sup>157</sup> a<sup>158</sup> chairman of the executive committee there, the president to<sup>159</sup> Detroit. His wife, when she went to see her, [she]<sup>160</sup> said, you cannot be a Catholic and a Sufi [at the same time]<sup>161</sup>. Either<sup>162</sup> one thing or the other. She became very cross and said, <sup>163</sup>I shall never come to the Sufi Order. When she heard that I had come, [she came]<sup>164</sup> to see me. I said, yes, you can come. Then she saw this lady again, and she followed her lectures, and courses, and everything. Influence. This woman was going to come to the Summer School and you would have seen. <sup>165</sup>If she would have come to the Summer School, she would have created a revolution. By the time she would walk from here to there, she would make fifty friends; when she comes back, [they]<sup>166</sup> all follow her. And then all confused, all of them confused—such influence, strong influence, and at the same time undesirable.

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<sup>151</sup> A.o.d.: "a" added

<sup>152</sup> Sk.sh.: "in her" inserted

<sup>153</sup> Sk.sh.: "strong" added

<sup>154</sup> Sk.sh.: "so" retraced to read "such"

<sup>155</sup> Sk.sh.: "more" crossed out; "my" added and used in a.o.d.

<sup>156</sup> Sk.sh.: "against" retraced through a now illegible symbol

<sup>157</sup> Sk.sh.: "when" retraced to read "was"

<sup>158</sup> A.o.d.: "was the" instead of "when a"

<sup>159</sup> A.o.d.: "in" instead of "to"

<sup>160</sup> Sk.sh.: "he" retraced to read "she"

<sup>161</sup> Sk.sh.: "at the same time" retraced through a now illegible symbol

<sup>162</sup> A.o.d.: "give up" added

<sup>163</sup> Sk.tp.: "(I am not going to come, I will never go.); Km.tp.: "(I am not going to come.)" added

<sup>164</sup> Sk.sh.: "she came" retraced through now illegible symbols

<sup>165</sup> Sk.sh.: "when" written, then crossed out

<sup>166</sup> Sk.sh.: "you" crossed out, "they" substituted

*Q.: I hope she is not preparing to come down?*

A.: Well, she was preparing to come down. We cannot say to anyone, do not<sup>167</sup> come. I advised her to leave; it was a gentle advice. I do not know in how far that advice was carried out. I have not heard yet what she has done<sup>168</sup>.

*Q.: She may here, arrive here yet<sup>169</sup>.*

<sup>170</sup>I have <sup>171</sup>just received a letter this morning that she was following Swami Yogananda.<sup>172</sup> <sup>173</sup>Her way was such that she called a last meeting and she giving a, my lecture, and then she said<sup>174</sup> no.<sup>175</sup> After my lecture she spoke a few words and then she says, there is going to be my lecture, I am going to speak in detail the philosophy Murshid had<sup>176</sup> spoken. Those who will come must raise their hands. So, they raised their heads, some of them. And those who are against my philosophy must raise their hands. So, nobody can raise their hands. Those who will not come must raise their hands. No one wished to raise their hands, tell<sup>177</sup>. Those who are with me must raise [their]<sup>178</sup> hands. So, everybody raised their one hand, enough.<sup>179</sup> One, friends apart, even other persons think it is unkind not to raise his, their<sup>180</sup> hands.

Then she said, you all say I am strong, so everybody<sup>181</sup> says<sup>182</sup>, I am strong. In that way she goes on making them get fully acquainted with her. There is a kind of connection that is made by all these words and then she has a large following; only it does not last long. It lasts for three, four, six months. It cannot last long, then they find out. It is strange. Those who have the Sufi Order in their hands, she puts them out. It is just like going to somebody's house to<sup>183</sup> say, please go out, and they went out. They said, she has taken it upon<sup>184</sup> her charge and told us to go out. I told them, but who told you to go out. It is very strange. She first got their help,

<sup>167</sup> Sk.sh.: "don't" added in lh.; a.o.d.: "don't" instead of "do not"

<sup>168</sup> Sk.sh.: "I have . . . has done" crossed out, then written again

<sup>169</sup> Sk.sh.: "Q.: She . . . yet." crossed out

<sup>170</sup> A.o.d.: "Someone:" added

<sup>171</sup> Sk.sh.: "remark" in lh. added in the margin, crossed out

<sup>172</sup> Sk.sh.: Just . . . Yogananda." is crossed out, the next line is left blank

<sup>173</sup> A.o.d.: "A." added

<sup>174</sup> Sk.sh.: "Her way . . . she said" written, crossed out, then restored

<sup>175</sup> A.o.d.: "she called . . . she said no" omitted

<sup>176</sup> A.o.d.: "has" instead of "had"

<sup>177</sup> A.o.d.: "tell" omitted

<sup>178</sup> Sk.sh.: "their" retraced through a now illegible symbol

<sup>179</sup> A.o.d.: "raises their hands, even" instead of "raised their one hand, enough"

<sup>180</sup> Sk.sh.: "his, their" crossed out; a.o.d.: "their" instead of "his, their"

<sup>181</sup> Sk.sh.: "all say" added, set in parentheses

<sup>182</sup> Sk.sh.: "says" set in parentheses

<sup>183</sup> Sk.sh.: "to" retraced to read "and"; a.o.d.: "and" instead of "to"

<sup>184</sup> A.o.d.: "in" instead of "upon"

everything; through them she got<sup>185</sup> the other<sup>186</sup> mureeds and got hold of the them<sup>187</sup>, and then told them to go out.

If I have to have that experience, naturally you will have to have that experience also, sooner or later. Therefore<sup>188</sup>, better to know them very well, just the same<sup>189</sup>.

*Q.: Is there no help against such a person?*

[A.:]<sup>190</sup> We cannot call the police and put them out. It is very difficult to put them out, very difficult.

*Q.: One does not know directly?*

A.: There is a side perhaps in them, which is a very good side.

*Q.: We had a case in Southampton at<sup>191</sup> the Universal Worship one evening. There was a man who came, who had been a clergyman, turned out of the church for evil living. He came to the door, I wish to perform the service; I once was a priest. Murshida Green<sup>192</sup> went out and told him that it could not be. <sup>193</sup> We locked the door.*

A.: But we cannot always close the door.

*Q.: Was she wrong to close the door?*

A.: No, in this case it is alright. But if there is a public lecture, we cannot close doors. This time in my travelling I met many people who were eager to take up the work of the Sufi Movement and do it. And they came in the first visit with their eagerness of doing it. But I, in spite of all my difficulties of workers, I refused, for the very reason that the person who comes <sup>194</sup> to you first day with such eagerness, he does not know you, nor your philosophy, only he has a motive to work with his own object in view. Therefore, the person may not suit. Therefore, in spite of my greatest need, deep felt need to further the work in the United States, I had to refuse such people. <sup>195</sup>It becomes very difficult.

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<sup>185</sup> A.o.d.: "all" added

<sup>186</sup> Sk.sh.: "old" in lh. added, then crossed out

<sup>187</sup> Sk.sh.: "them" retraced to read "Movement"; a.o.d.: "Movement"

<sup>188</sup> A.o.d.: "it is" instead of "therefore"

<sup>189</sup> A.o.d.: "just the same" parenthesized

<sup>190</sup> Sk.sh.: "A.," inserted

<sup>191</sup> A.o.d.: "in" instead of "at"

<sup>192</sup> Sk.sh.: "Murshida Green" crossed out, "Somebody" substituted; a.o.d.: "Somebody, (Murshida Green)"

<sup>193</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "And he persisted in coming in the Universal Worship service" added

<sup>194</sup> Sk.sh.: "after" written, then crossed out

<sup>195</sup> A.o.d.: "and" added



In Chicago, a person wrote to me first, before <sup>196</sup>going there <sup>197</sup>he was eagerly awaiting my coming. He read all my books and studied them before my coming. But what was there? There was a competition between <sup>198</sup> wife and <sup>199</sup> husband. The wife wanted to be the teacher; she could<sup>200</sup> not let him. He did not want [her]<sup>201</sup> to be the teacher. So now the wife had the greater wish<sup>202</sup>, influence<sup>203</sup>. Now <sup>204</sup> to become a greater teacher, still she had a little influence. He had a<sup>205</sup>, he was by nature<sup>206</sup> a pupil, not a teacher. So when I reached there I met this couple. This man was eagerly waiting for me. He knew his wife was a teacher. He tried<sup>207</sup>, tried he wanted to be <sup>208</sup> something. He was not made for it, but that was the idea in his mind. Well, I told him that he<sup>209</sup> cannot be the<sup>210</sup> teacher the first day. One has to be the<sup>211</sup> pupil. But he was very eager to be a pupil only for a week or ten days. But before I left he wanted to be a teacher. When he found that it was not possible, then he turned quite against that<sup>212</sup>. <sup>213</sup>Such difficulties sometimes arise. When he turned against, he was extremely opposed to us in every way.

*Q.: What about the wife?*

A.: The wife teaches<sup>214</sup> in the Bahai Movement, so he wanted something else<sup>215</sup> for himself. But his wife really was a good person and inclined to do that<sup>216</sup> work, more suited for that.

*Q.: In case some person comes in a gathering, Universal Worship, or in a class<sup>217</sup>, and you find that he really comes with the intention <sup>218</sup> to spoil the congregation, has one a right to put [him]<sup>219</sup> out?*

A.: Well, I would try several ways to get rid for him, without putting him out.

<sup>196</sup> A.o.d.: "my" added

<sup>197</sup> A.o.d.: "that" added

<sup>198</sup> Sk.sh.: "the" inserted; a.o.d.: "(the)" added

<sup>199</sup> Ibid

<sup>200</sup> A.o.d.: "would" instead of "could"

<sup>201</sup> Sk.sh.: "to" retraced to read "her"

<sup>202</sup> Sk.sh.: "wish" crossed out, omitted in a.o.d.

<sup>203</sup> Sk.tp.: "so now . . . greater influence" parenthesized

<sup>204</sup> Sk.sh.: "she wanted" inserted, added in a.o.d.

<sup>205</sup> Sk.sh.: the remainder of this line is left blank; a.o.d.: dotted line indicating missing word(s)

<sup>206</sup> Sk.sh.: "but by nature he was" added, encircled; a.o.d.: "(but by nature he was)" added

<sup>207</sup> Sk.sh.: "tried" crossed out, omitted in a.o.d.

<sup>208</sup> Sk.sh.: "one day" in sh. and inserted in lh.; a.o.d.: "one day" added

<sup>209</sup> A.o.d.: "one" instead of "he"

<sup>210</sup> A.o.d.: "a" instead of "the"

<sup>211</sup> Sk.sh.: "all" added in lh.; a.o.d.: "(a)" added

<sup>212</sup> Sk.sh.: "that" parenthesized

<sup>213</sup> A.o.d.: "(then)" added

<sup>214</sup> Sk.sh.: "she is" added in lh.; a.o.d.: "she is" instead of "teaches"

<sup>215</sup> Km.tp.: "else" omitted

<sup>216</sup> A.o.d.: "this" instead of "that"

<sup>217</sup> Sk.sh.: "or so" inserted in lh., followed by an editorial mark; a.o.d.: "or so, to make a row" added

<sup>218</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "to make a difficulty" added

<sup>219</sup> Sk.sh.: "him" traced through a partial symbol

*Q.: I have<sup>220</sup>, even if he spoils the lecture?*

A.: Yes, putting him out is a very bad thing. One must adopt some easier method and more polite method than putting him out.

*Q.: If they come only with the intention to disturb?*

A.: It is better to warn there<sup>221</sup> very gently, without any show about it. For instance, when the congregation's<sup>222</sup> service is finished, then to take him aside: this is not something for you. Please do not come, because your influence disturbs the congregation. You will not be welcome if you come next time.

*Q.: I had it in my service. First, telephone rang all the time. Then she was [in the service]<sup>223</sup>. In the church, she stood up and said, [he will tell most terrible things in the service. I am going to tell you the truth.]<sup>224</sup>. I asked her if she please would not come any more. <sup>225</sup> I said, this is the truth for us. We have not invited you. You will be quiet. One of the mureeds became so angry and began to fight. "The only question I ask you is if you kindly will not come." "Certainly, I am not going to come any more." ["That is the only thing I wish."]<sup>226</sup>*

A.: I heard of a clergyman, perhaps it was at<sup>227</sup>, in Southampton, or somewhere<sup>228</sup>, then<sup>229</sup> when he felt that somebody was antagonistic in his church, the first thing he would announce: anyone who is antagonistic, please go out. But when the person did not go out, he would find out who it is <sup>230</sup> and <sup>231</sup>say, will you please go out. Of course, we must not do this; we must try our best to wait for a<sup>232</sup> chance. There are many people mentally disturbed; they like to disturb other people<sup>233</sup>.

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<sup>220</sup> Sk.sh.: "I have" crossed out, omitted in a.o.d.

<sup>221</sup> A.o.d.: "do it" instead of "warn there"

<sup>222</sup> A.o.d.: "(the congregation is), the" instead of "congregation's"

<sup>223</sup> Sk.sh.: "and service" written, a.o.d. "in the service" instead of "and service"

<sup>224</sup> Sk.sh.: only the phrase "not, will tell you the truth" in the shorthand, the full sentence is taken from a.o.d.

<sup>225</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "Yes, I will tell you the truth." added

<sup>226</sup> A.o.d.: "The only question . . . thing I wish." added

<sup>227</sup> A.o.d.: "at" omitted

<sup>228</sup> Sk.sh.: "somewhere" parenthesized; a.o.d.: "or somewhere" parenthesized

<sup>229</sup> Sk.sh.: "that" added in lh., encircled with "then"; a.o.d.: "that" instead of "then"

<sup>230</sup> Sk.sh.: "as" written, then crossed out

<sup>231</sup> Sk.sh.: "then" inserted, added in a.o.d.

<sup>232</sup> A.o.d.: "the" instead of "a"

<sup>233</sup> Sk.sh.: "there are . . . many people." crossed out

Monday 28<sup>th</sup> June 1926**Psychology<sup>1</sup>**

Beloved ones of God,

I will speak this afternoon on the subject of psychology<sup>2</sup>. Psychology is a science of human nature, human tendencies, human inclinations, human point of view. And<sup>3</sup> this science<sup>4</sup>, the more you touch the depth of it<sup>5</sup>, the more it enlightens man, making life more clear before his vision. This word, psychology, I do not use in the same sense as it is understood today as a psychology, a branch of<sup>6</sup> modern medical profession. By psychology I mean the point of view of the thinkers<sup>7</sup>, the way of the wise to look<sup>8</sup> at life, the manner of the thoughtful, the idea of those who knew life more fully.

Psychology can be divided chiefly into two parts: the<sup>9</sup> individual psychology and the psychology of the crowd. It is very interesting that the more you become acquainted with psychology, the more you begin to see the thoughtless side of the thoughtful, and the foolish side of the wise, and the intoxication of the sober ones, and the weakness of the strong.

The one point of view of<sup>10</sup> psychology is the<sup>11</sup> attitude of mind. The mind takes a certain attitude, and the whole world becomes shadowed by that attitude which the mind has taken. If one has a doubt, if one has<sup>12</sup> a fear, if one has<sup>13</sup> a suspicion, it becomes the attitude of the mind, and everything that one sees, one suspects, or one fears, or one doubts. And as Sa'adi says, every brain can have a little of it. One never knows when one changes one's attitude; one does not know it. The<sup>14</sup> life is an intoxication,

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**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

<sup>1</sup> Sk.tp.: "Introduction" added

<sup>2</sup> Gd.bk.: "Beloved ones . . . of psychology" omitted

<sup>3</sup> Sk.tp.: "and" omitted

<sup>4</sup> Gd.bk.: "this science" omitted

<sup>5</sup> Gd.bk.: "this science" instead of "it"

<sup>6</sup> A.o.d.: "the" added

<sup>7</sup> Sk.tp.: "thinker" instead of "thinkers"

<sup>8</sup> A.o.d.: "of looking" instead of "to look"

<sup>9</sup> Gd.bk.: "the" omitted

<sup>10</sup> A.o.d.: "the first point of" instead of "the one . . . view of"

<sup>11</sup> Gd.bk.: "the" omitted

<sup>12</sup> Gd.bk.: "if one has" omitted

<sup>13</sup> Gd.bk.: "if one has" omitted

<sup>14</sup> A.o.d.: "the" omitted

and one drinks it <sup>15</sup>morning till evening, and <sup>16</sup>this intoxication<sup>17</sup>, whatever happens to be the attitude, from that attitude a person looks at life. And he may be the most thoughtful and wise, and qualified and learned man. If he happens to have one of these three<sup>18</sup> attitudes: that of fear, that of<sup>19</sup> doubt, that of<sup>20</sup> suspicion, the whole world will become an object to prove to him what he has<sup>21</sup> at the back of his mind. It does not mean that <sup>22</sup> the objects and people of the world become that for him. No. First the shadow of his mind falls on them as<sup>23</sup> the shadow works upon them, convincing this<sup>24</sup> person that it is so. My doubt is right; what I suspected was true; what I feared came before me. In other words by<sup>25</sup> doubt, by<sup>26</sup> suspicion, his fears become<sup>27</sup> a living entity before him.

There is an amusing story that a morphine<sup>28</sup>, half asleep, half awake, lying on the grass with his hat on his knees, was thinking, suppose if a thief came, what then? And no sooner <sup>29</sup>he thought it, <sup>30</sup>he saw before him a thief. And he looked for a stick and he struck the thief hard<sup>31</sup>-and woke up suddenly and said, well, you gave me back, <sup>32</sup>I gave you good, too. There was no thief, it was his own knee. His knee appeared at that time when he thought of the thief with a<sup>33</sup> hat on his knee; that was the thief. He gently, slowly raised his stick, and when he struck, he could not<sup>34</sup>, did not think<sup>35</sup> he could<sup>36</sup> ever strike himself; he thought it was another one. But he thought: I gave him good, too. In this<sup>37</sup> moment of vision there was fear, there was a thief, there was a battle, and there was a hurt, and what was there? He, himself.

And such is the life of man. Man takes this morphine<sup>38</sup> from life. He has his deep impressions of a fear, of doubt or suspicion, of prejudice or

<sup>15</sup> Sk.tp.: "from" added

<sup>16</sup> Gd.bk.: "in" added

<sup>17</sup> Sk.tp.: "in psychology" instead of "this intoxication"

<sup>18</sup> Gd.bk.: "three" omitted

<sup>19</sup> Sk.tp.: "that of"; Gd.bk.: "that" omitted

<sup>20</sup> Ibid

<sup>21</sup> Sk.sh.: "is" added in lh., parenthesized

<sup>22</sup> Sk.sh.: "it" written, then crossed out

<sup>23</sup> A.o.d.: "and" instead of "as"

<sup>24</sup> Sk.tp.: "the" instead of "this"

<sup>25</sup> A.o.d.: "his" instead of "by"

<sup>26</sup> Ibid

<sup>27</sup> Sk.sh.: an "s" added in lh.; a.o.d.: "fear becomes" instead of "fears become"

<sup>28</sup> Sk.sh.: "friend" inserted; Sk.tp.: "morphinomaniac"; Gd.bk.: "morphium fiend" instead of "morphine"

<sup>29</sup> A.o.d.: "had" added

<sup>30</sup> A.o.d.: "than" added

<sup>31</sup> Sk.sh.: "hard" crossed out, then rewritten

<sup>32</sup> A.o.d.: "but" added

<sup>33</sup> Sk.sh.: "his" added in lh., and in Gd.bk.

<sup>34</sup> Sk.sh.: "he could not" crossed out; a.o.d.: "could not" omitted

<sup>35</sup> Sk.sh.: "that it was his thought" inserted, then crossed out

<sup>36</sup> A.o.d.: "that it was he that" instead of "he could"

<sup>37</sup> Sk.tp.: "a" instead of "this"

<sup>38</sup> Sk.tp.: "a morphium" instead of "this morphine"; Gd.bk.: "morphium" instead of "morphine"

distrust; and <sup>39</sup>falling upon others, it makes him see<sup>40</sup> others, the same thing which he is keeping hid<sup>41</sup> in the depth<sup>42</sup> of his heart. [They]<sup>43</sup> say a young man one time<sup>44</sup> said to his friends: you can send me in<sup>45</sup> any place that is haunted, I can stand it, for I do not<sup>46</sup> believe in such things. The friends told him: can you stay in the graveyard all night? He said yes. So, all night long he stands<sup>47</sup> in the graveyard. He was a brave person; all night long he stood<sup>48</sup> without fearing. And nothing appeared, not before the<sup>49</sup> sunrise, just before the<sup>50</sup> sunrise he was getting up after his waiting for the ghost all night to fight with it<sup>51</sup>, and when he got up, and when he began to go, his long garb was caught by some thorns on the ground and he felt a pull; that shock made him faint and he was almost dead.

When a person thinks that<sup>52</sup> everyone is unfriendly to her<sup>53</sup>, no one can be my friend. Wherever he looks he sees unfriendly faces. They may be the most friendly, and loving and kind people, but he sees them unfriendly. When a person suspects that people are working against me, he sees in whatever they are doing, that they are doing<sup>54</sup> against him. If a person writing his own letter, <sup>55</sup> he thinks they are writing against me. If a person<sup>56</sup> going in<sup>57</sup> his own thought, he thinks<sup>58</sup>: he is planning against me just now. If he is asleep, <sup>59</sup>he thinks: he is dreaming against me. In the end, what happens<sup>60</sup> that thought, it is a shadow; a shadow falls upon the mind of every person <sup>61</sup> for one<sup>62</sup> sees or thinks about, and that shadow turns the person in that<sup>63</sup>. If that person happens to be weak, unconsciously

<sup>39</sup> Sk.sh.: "if" inserted

<sup>40</sup> A.o.d.: "they make him see in" instead of "it makes him see"

<sup>41</sup> Sk.sh.: "hidden" added in lh.; a.o.d.: "hidden" instead of "hid"

<sup>42</sup> Gd.bk.: "depths" instead of "depth"

<sup>43</sup> Sk.sh.: "which" retraced to read "they" then "they" added in lh.

<sup>44</sup> A.o.d.: "day" instead of "time"

<sup>45</sup> A.o.d.: "to" instead of "in"

<sup>46</sup> Sk.tp.: "don't" instead of "do not"

<sup>47</sup> A.o.d.: "stayed" instead of "stands"

<sup>48</sup> A.o.d.: "stayed" instead of "stood"

<sup>49</sup> A.o.d.: "and before" instead of "not before the"

<sup>50</sup> A.o.d.: "the" omitted

<sup>51</sup> Sk.sh.: "him" added in lh.; a.o.d.: "him" instead of "it"

<sup>52</sup> Gd.bk.: "that" omitted

<sup>53</sup> A.o.d.: "me" instead of "her"

<sup>54</sup> Gd.bk.: "acting" instead of "doing"

<sup>55</sup> Sk.sh.: "they" written, then crossed out

<sup>56</sup> Sk.sh.: "is" inserted, and in a.o.d.

<sup>57</sup> Gd.bk.: "is following" instead of "going in"

<sup>58</sup> Sk.sh.: "he is thinking about me" inserted, added in a.o.d.

<sup>59</sup> Gd.bk.: "then" added

<sup>60</sup> Gd.bk.: "is this" added

<sup>61</sup> Sk.sh.: "that" inserted, added in Gd.bk.

<sup>62</sup> Sk.tp.: "that he" instead of "for one"

<sup>63</sup> Sk.sh.: "in that" crossed out; "into it" inserted; a.o.d.: "that person into itself" instead of "the person in that"

the<sup>64</sup> person<sup>65</sup> does something which<sup>66</sup> it proves to be quite against<sup>67</sup>, because the one<sup>68</sup> who thought about it, inspired<sup>69</sup> the person to do it and<sup>70</sup> prove<sup>71</sup> himself against him. And in the same way about distrust. When a person does not trust someone, everything that they do<sup>72</sup>, he thinks<sup>73</sup> it is untrustworthy. They appear<sup>74</sup> like this. And if one fought against every person, that shows one the shadow of one's own thought. There would be no end to the fight. One would become excitable and<sup>75</sup> would die in the end in that excitement. One would become mad and [by]<sup>76</sup> the<sup>77</sup> ill luck would be attracted by that attitude. One would become most frightened of one's own fear. And this happens in so many cases that I cannot say that even one person among one<sup>78</sup> hundred can be free of it, although everyone does not know it. If one cured<sup>79</sup> oneself of this impression, one would not<sup>80</sup> change the outer circumstances of life without trying to change it<sup>81</sup>. Just by changing oneself, one can change the outer circumstances. One can change those whom one can trust and those whom one cannot trust into trustworthy persons. One can change objects and persons of whom one is afraid into great friends. And as<sup>82</sup> the suspicion has been cleared from the mind, one would have<sup>83</sup> little chance of suspecting anyone.<sup>84</sup>

There is another point of psychology which is of a<sup>85</sup> very great importance; that very often a person feels that: I think like this, I cannot help it; or I feel like this, I cannot help it. But in reality, it is not true. One is the master of one's thought, and one is the master of one's feeling. One cannot think unless one wanted<sup>86</sup>; one cannot feel unless one wanted<sup>87</sup>.<sup>88</sup> Person

<sup>64</sup> Sk.sh.: "that" added; Sk.tp.: "that" instead of "the"

<sup>65</sup> Gd.bk.: "he" instead of "the person"

<sup>66</sup> A.o.d.: "is quite against the other. He does not do it consciously" added

<sup>67</sup> Gd.bk.: "him" added

<sup>68</sup> Sk.sh.: "that person" added in lh., then crossed out

<sup>69</sup> Sk.sh.: "to" written, then crossed out

<sup>70</sup> Gd.bk.: "to" added

<sup>71</sup> Sk.tp.: "proves" instead of "prove"

<sup>72</sup> A.o.d.: "that person does" instead of "they do"

<sup>73</sup> Sk.sh.: "that" inserted, added in a.o.d.

<sup>74</sup> Gd.bk.: "it appears" instead of "they appear"

<sup>75</sup> A.o.d.: "one" added

<sup>76</sup> Sk.sh.: "a" retraced to read "by"

<sup>77</sup> A.o.d.: "all" instead of "[by] the"

<sup>78</sup> Gd.bk.: "a" instead of "one"

<sup>79</sup> Sk.tp.: "guarded" instead of "cured"

<sup>80</sup> Sk.sh.: "would not" retraced to read "would"; a.o.d.: "not" omitted

<sup>81</sup> Sk.sh.: "it" crossed out, retraced to read "them"; a.o.d.: "them" instead of "it"

<sup>82</sup> A.o.d.: "once" instead of "as"

<sup>83</sup> A.o.d.: "very" added

<sup>84</sup> Gd.bk.: an edited version of qa3 added at this point

<sup>85</sup> Sk.tp.: "a" omitted

<sup>86</sup> Sk.tp.: "to" added

<sup>87</sup> Ibid

<sup>88</sup> Sk.sh.: "and when a" inserted in the margin, added in Gd.bk.; Sk.tp.: "when a" added

says, I cannot help that thought<sup>89</sup> comes<sup>90</sup>; it is<sup>91</sup> the slave of <sup>92</sup>thought. Instead of being master of his mind, his mind is his own<sup>93</sup> master. And this is a greater poverty and helplessness than any other kind of poverty and helplessness in the world.

There is no doubt some <sup>94</sup>become so negative that the thought of another person works in their mind. The thought of a person they know or the thought of a person they do not<sup>95</sup> know, or the feeling of another person works in their mind, and they cannot distinguish it<sup>96</sup> between their own thought and the thought of another. But no sooner a person begins to say that I think like that<sup>97</sup>, I do not<sup>98</sup> know why, or I feel like this, I do not<sup>99</sup> want to feel it, at that time the person has gone one step beneath the normal state of mind. When a person is helpless before his own mind, he is helpless before everything in the world. And<sup>100</sup> therefore the great mastery is to stand before one's mind and make it think what one wants, what one wishes it to think. And make it steel<sup>101</sup> first<sup>102</sup> one wishes it to feel.

And the third point of psychology is an unconscious suggestion against one's own wishes. When a person says, I watch it, I watch it, my attitude is quite wrong. But it is his attitude. It is his own hand <sup>103</sup>here one<sup>104</sup> watches it and<sup>105</sup> says, my attitude is quite wrong. But if he knows that his attitude is quite wrong, why can he not make it right? It only means that this person suggests <sup>106</sup>himself that it is so. Or, in the case when the<sup>107</sup> person says, I would like so much to have a friendly feeling towards you, but I cannot help I feel like hitting you; that means <sup>108</sup>he holds suggestion<sup>109</sup> to<sup>110</sup> himself that he must hit the person, and yet he is helpless before his own idea. When a person says that<sup>111</sup> I wish that I can<sup>112</sup> be your friend, but I am

<sup>89</sup> Sk.sh.: "thoughts" inserted in lh.

<sup>90</sup> Sk.sh.: an editorial mark inserted

<sup>91</sup> A.o.d.: "to me, that person is" instead of "it is"

<sup>92</sup> A.o.d.: "his" added

<sup>93</sup> Gd.bk.: "own" omitted

<sup>94</sup> Sk.sh.: "have" written, then crossed out.

<sup>95</sup> Sk.tp.: "don't" instead of "do not"

<sup>96</sup> Gd.bk.: "it" omitted

<sup>97</sup> A.o.d.: "this" instead of "that"

<sup>98</sup> Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

<sup>99</sup> Ibid

<sup>100</sup> Sk.tp.: "and" omitted

<sup>101</sup> Sk.sh.: "feel" added in lh.; a.o.d.: "feel" instead of "steel"

<sup>102</sup> Sk.sh.: "first" retraced to read "what"; a.o.d.: "what" instead of "first"

<sup>103</sup> Sk.sh.: "and" inserted in lh., added in a.o.d.

<sup>104</sup> A.o.d.: "he" instead of "one"

<sup>105</sup> Sk.sh.: "and" crossed out; "he" substituted; Gd.bk.: "he" instead of "it and"

<sup>106</sup> Gd.bk.: "to" added

<sup>107</sup> Sk.sh.: "a" added in lh.; a.o.d.: "a" instead of "the"

<sup>108</sup> Gd.bk.: "that" added

<sup>109</sup> Sk.tp.: "is suggesting", Gd.bk.: "has suggested" instead of "holds suggestion"

<sup>110</sup> Sk.sh.: "to" retraced to read "by"

<sup>111</sup> Gd.bk.: "that" omitted

<sup>112</sup> A.o.d.: "I could" instead of "that I can"

so sorry that I happen to be your enemy, that is his<sup>113</sup> greatest helplessness that one could [ever]<sup>114</sup> have<sup>115</sup>. As if he does<sup>116</sup> not exist, as if he is<sup>117</sup> worse than a log of wood. Even the log of wood does<sup>118</sup> not re-echo. If a person retakes<sup>119</sup> this<sup>120</sup> suggestion which<sup>121</sup> is against himself and against his own wishes, well<sup>122</sup> that person is poisoning himself against his own happiness. How<sup>123</sup> much knowledge of science, of art or philosophy a person has, if he does not consider the simple points of psychology, he allows his mind to develop many illnesses which cannot be cured by external remedies. <sup>124</sup>

The training of mind can be made<sup>125</sup> by taking the mind as a separate entity and looking at it and teaching it. <sup>126</sup> By <sup>127</sup> saying <sup>128</sup> look here, you are my mind, you are my slave and servant, you are here to help me. You are my instrument to work in this world. You have to listen to me. What I wish you will do. What I wish you will think. What I wish you will feel. You will not think or feel differently to<sup>129</sup> my wishes that<sup>130</sup> you are not<sup>131</sup> mind, and you must prove in the end to be mine. By doing this one begins to analyze one's mind; one begins to see where it is wrong and where it is right, and what is wrong in it and what is <sup>132</sup> right in it<sup>133</sup>. Whether it is clouded, whether it is rusted, whether it has become too cool, or whether it has become too much heated, and then in accordance to<sup>134</sup> its condition, one can treat<sup>135</sup> it oneself. And one can be the best trainer of one's mind <sup>136</sup>than anybody else in the world. <sup>137</sup>

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<sup>113</sup> A.o.d.: "the" instead of "his"

<sup>114</sup> Sk.sh.: "every" written, then "ever" added in lh. with an editorial mark

<sup>115</sup> Sk.tp.: "imagine" instead of "[ever] have"

<sup>116</sup> Sk.sh.: "did" added in lh.; a.o.d.: "did" instead of "does"

<sup>117</sup> Gd.bk.: "was" instead of "is"

<sup>118</sup> Sk.tp.: "it" added; Gd.bk.: "would" instead of "does"

<sup>119</sup> A.o.d.: "takes" instead of "retakes"

<sup>120</sup> Sk.sh.: "this" retraced to read "that"; a.o.d.: "that" instead of "this"

<sup>121</sup> Gd.bk.: "that" instead of "which"

<sup>122</sup> Gd.bk.: "well" omitted

<sup>123</sup> A.o.d.: "however" instead of "how"

<sup>124</sup> Gd.bk.: edited versions of qas 2 and 6 from 30th August lecture inserted at this point

<sup>125</sup> A.o.d.: "done" instead of "made"

<sup>126</sup> Gd.bk.: an edited version of qa1 inserted at this point

<sup>127</sup> Sk.sh.: "singing" written, then crossed out

<sup>128</sup> Sk.sh.: "that" inserted, added in Sk.tp.; Gd.bk.: "one should say to the mind" instead of "by saying"

<sup>129</sup> A.o.d.: "from" instead of "to"

<sup>130</sup> Gd.bk.: "for" instead of "that"

<sup>131</sup> A.o.d.: "my" instead of "not"

<sup>132</sup> Sk.sh.: "wrong" written, then crossed out

<sup>133</sup> Sk.sh.: "right" inserted, then crossed out

<sup>134</sup> Gd.bk.: "with" instead of "to"

<sup>135</sup> Sk.sh.: "train" added in lh., then crossed out; "treat" added in lh.; bk.: "train" instead of "treat"

<sup>136</sup> A.o.d.: "better" added

<sup>137</sup> From this point comparison is with Sk.tp. only



*Q.: If the heart has not been [awakened]<sup>138</sup>, what part of the person can train the mind?*

A.: The heart is always [awakened]<sup>139</sup>, we are not conscious of it. One cannot live if heart was not awake<sup>140</sup>. The heart is awake<sup>141</sup> and one does not know it. And there is the ego and the mind. The ego is yourself and the mind is before you. Look at the mind and think<sup>142</sup>; I am the ego and<sup>143</sup> my mind is before me, and then analyze it. Imagine it to be an entity; speak with it and you will have the answer, for<sup>144</sup> even animals are trained; can man not train himself? But when one cannot train, that<sup>145</sup> only means that one does not want to train oneself. It is laziness, it is lethargy. One does not want to care about it. I<sup>146</sup>very often have<sup>147</sup> seen people<sup>148</sup>tell them to read a poetry.<sup>149</sup>Yes, I shall be glad to read it afterwards. They do not want to exert their brain and even [they come]<sup>150</sup> to such a state that they do not<sup>151</sup> want to take the trouble for themselves. First, they do not want to take the trouble for another; then it increases, then they do not want to take the trouble for themselves. It begins by selfishness. I do not<sup>152</sup> want to think about another, then it [ends]<sup>153</sup>. The person says, I do<sup>154</sup> not want to think about self<sup>155</sup>. Then what is<sup>156</sup> he thinking<sup>157</sup> of<sup>158</sup>, nothing.

*Q.: Is mediumship a negative state of mind?*

A.: No doubt, but mediumship can be seen in two ways. There is a mediumship which enables a person to get the<sup>159</sup> message from the other side, and there is a mediumship which enables man to get a message from every person. Nevertheless, it is not the positive side of mind.<sup>160</sup>Take its meaning and its place, if you can only know how to use it for its best advantage. Krishna has said that whatever came for its meaning and, and peace came for its meaning, and harmony came for its meaning, and

<sup>138</sup> Sk.sh.: "awaked" written, Sk.tp.: "awakened" instead of "awaked"

<sup>139</sup> Sk.sh.: "awakened" added in lh.

<sup>140</sup> Sk.sh.: "wakened" added in lh.; Sk.tp.: "wakened" instead of "awake"

<sup>141</sup> Sk.sh.: "wakened" added in lh.

<sup>142</sup> Sk.sh.: "that" inserted, added in Sk.tp.

<sup>143</sup> Sk.tp.: "and" omitted

<sup>144</sup> Sk.tp.: "for" omitted

<sup>145</sup> Sk.sh.: "does" inserted

<sup>146</sup> Sk.tp.: "have" added

<sup>147</sup> Sk.sh.: "I very often have" parenthesized; Sk.tp.: "have" omitted

<sup>148</sup> Sk.tp.: "if you" added

<sup>149</sup> Sk.tp.: "they say" added

<sup>150</sup> Sk.sh.: "to" retraced to read "they come"

<sup>151</sup> Sk.tp.: "don't" instead of "do not"

<sup>152</sup> Ibid

<sup>153</sup> Sk.sh.: "ends" traced through a now illegible symbol, followed by an editorial mark inserted

<sup>154</sup> Sk.tp.: "in a person saying he does" instead of "the person says, I do"

<sup>155</sup> Sk.sh.: "my s." added in lh.; Sk.tp.: "himself" instead of "self"

<sup>156</sup> Sk.sh.: "does" added in lh.; Sk.tp.: "does" instead of "is"

<sup>157</sup> Sk.sh.: an illegible cross-out, then "about" added in lh.

<sup>158</sup> Sk.tp.: think about" instead of "thinking of"

<sup>159</sup> Sk.tp.: "a" instead of "the"

<sup>160</sup> Sk.tp.: the remainder of this answer: "Take its meaning . . . as if that air was speaking." omitted

indifference<sup>161</sup> came for its meaning, and power came for its meaning, and resignation came for its meaning. And [it is]<sup>162</sup> not wise to consider a few things of life are of no use, and the other things which one considers of great importance are the only usable things. But to see life as one whole and everything that is in life, it has its meaning, and if one can utilize everything of life, it is its own purpose; then the purpose of life is fulfilled. We come to Moses, and there the communication that the Moses used to receive from God on the Mount Sinai, that gives us the lesson that Mount Sinai means the highest point where the consciousness can reach. And it is by the consciousness touching the highest point one receives the message of God. Climbing on the Mount Sinai means climbing on that height<sup>163</sup> that keeps a distance between the imperfect and the perfect one. That the imperfection is at the bottom of the same <sup>164</sup> life. Perfection is at the top of the same life. The one who can climb <sup>165</sup> the mountain of life and reach the top, for him it is easy to communicate with God. It only means that the heart can reach that plane of the absolute being and still have the individual consciousness, will be able to communicate with the perfect being, and will be able to interpret what is learned from there.

There is one teaching of Moses which is known to the world, *Tamin*. And there is another teaching of Moses that is *kabbala*, that is only known to the mystics. The mystic teaching of Moses was handed down for ages to the mystics, and they named it *ilm-i zafar*; science of Zafar they called<sup>166</sup> it. And then we come to the life of Christ. When you read the Bible, and in the Bible every answer that the master gives to his disciples—some coming in doubts, some with the doubts, some with the reasons, some with perplexity, some with confusions, some with faith and without sense, and some with sense and without faith, some with devotion only. And others with curiosity, asking him questions, to best to examine. Sometimes to be wise before the master, sometimes for curiosity, sometimes to learn, and you can see the compassion of the master with all of them. Evil<sup>167</sup> the same with friends and foes, and in simple words, such answers have been given that one may remember them for his whole life. And each word will prove to be a touch on the path if he was on, for the life as Christ had all the legends with the mastery, with the meaning, and with the wisdom that we get, we could not have got<sup>168</sup> them. Beside the word of Christ, the crucifixion and resurrection all have a meaning, and that meaning shows the way.

<sup>161</sup> Sk.sh.: "indifference" retraced to read "influence"

<sup>162</sup> Sk.sh.: "it is" retraced through a now illegible symbol

<sup>163</sup> Sk.sh.: "th" added in lh.

<sup>164</sup> Sk.sh.: "mount" in sh. inserted, then "ain" added in lh.

<sup>165</sup> Sk.sh.: "on" in lh. inserted

<sup>166</sup> Sk.sh.: "call" in lh. added

<sup>167</sup> Sk.sh.: "evil" crossed out

<sup>168</sup> Sk.sh.: "gotten" added in lh.

When we come to the story of the Prophet Mohammed, who was three times exiled<sup>169</sup> by his people, that nothing could take away his faith and conviction in the mission for which he was sent: insolence, mockery, from all sides, from every [side]<sup>170</sup>. His relations would not join him. Even his uncle who was the nearest relative, he only stood for him because he was his nephew, but not because<sup>171</sup> of his teaching. Under all these conditions, he kept<sup>172</sup> in giving the message. And the same way as Moses received the message on the Mount Sinai, the Prophet went on the mount of Hira<sup>173</sup>. In the same way as Buddha had the problem to find the remedy for humanity, there was a problem for the Prophet. Before him the ignorance of humanity was standing like a rocky mount; now<sup>174</sup> it can be lifted; now it can be removed. It is to lift that mount; it is to break that mount, it is to remove that mount that the strength and power at<sup>175</sup> shoulder was given to the Prophet. And the moment that the Prophet began to receive the message of God, do you think that it came only from one side, from everywhere? The voice from within was so strong that the Prophet heard its resonance in the wind, in the fluttering of the leaves, in the running of the water, in the sky and on the ground. The whole atmosphere was full of the resonance of words that came to the Prophet from within. It seemed as if that<sup>176</sup> the absolute was speaking, as if that space was speaking, as if that sun was speaking, as if that moon was speaking, as if that air was speaking.<sup>177</sup>

*Q.: How with people who really cannot be trusted, such as thieves,<sup>178</sup> murderers of profession?*

A.: I have not spoken in my address that it is a great virtue to trust everyone. If I would have told that, I would have been responsible for the purse of everyone; I would have taken a great responsibility upon myself. The Prophet has said that tie your camel with<sup>179</sup> the tree and trust in God. But when one develops the<sup>180</sup> trust so much that he trusts his camel to the space, and himself to God, then he must not wish for the camel again.

To trust, not to trust, all these different actions follow the experience of a person. A person grows to get the experience of life, and the experience of life teaches whom to trust, and who<sup>181</sup> not to trust, that is

<sup>169</sup> Sk.sh.: "he from people" added in the margin, "from" crossed out

<sup>170</sup> Sk.sh.: "sides" written, then plural "s" crossed out

<sup>171</sup> Sk.sh.: "with" added

<sup>172</sup> Sk.sh.: "up" added in lh.

<sup>173</sup> Sk.sh.: "Rah-hera" written, then crossed out, then restored

<sup>174</sup> Sk.sh.: "now" retraced to read "how"

<sup>175</sup> Sk.sh.: "of a" added in lh.

<sup>176</sup> Sk.sh.: "that" parenthesized

<sup>177</sup> Sk.tp.: the majority of this answer omitted, see foot 160

<sup>178</sup> Sk.tp.: "and" added

<sup>179</sup> Sk.tp.: "to" instead of "with"

<sup>180</sup> Sk.tp.: "a person develops" instead of "one develops the"

<sup>181</sup> Sk.tp.: "whom" instead of "who"

another thing. But then there is a person who distrusts everybody. That is a disease, that is not normal. For instance, I have not said that fear nothing, although I have said that <sup>182</sup> fear is a bad thing. There is a story of a Brahmin, a<sup>183</sup> young man whose guru told him that the whole manifestation is the immanence of God. <sup>184</sup>He was very impressed by it, <sup>185</sup>there is nothing to fear, there is nothing to distrust. The young man felt at home in the world, quite easy and comfortable. One day a mad elephant was coming, <sup>186</sup>this young man was exposed to it. The men running before the elephant said, away, away, <sup>187</sup> the<sup>188</sup> elephant is coming! But the young man would not go away; he joined his palms as one stands<sup>189</sup> before God, as his guru had told him. The consequence was that the elephant gave him a slap and the young man fell down. They brought him before the guru and they said, <sup>190</sup>this young man<sup>191</sup>, he has followed your teaching and he has broken his head. <sup>192</sup>He said, Guru, you said all is the immanence of God, and therefore in all reverence, I stood before the elephant, <sup>193</sup>joined palms. And the guru said, did any man tell you <sup>194</sup>must go away? He said, yes. Why did you then not though<sup>195</sup>, stand before that man with joined palms and listen to him?

Therefore, not to become deeply interested<sup>196</sup> by distrust does not mean that you must only<sup>197</sup> be ready<sup>198</sup> to bestow your trust upon everybody<sup>199</sup>; or by giving [up]<sup>200</sup> fear, does not mean that you should stand before the running motor-car thinking<sup>201</sup>, I will<sup>202</sup> trust it; it will be alright. Everything has its place in life, <sup>203</sup>if we do not impress ourselves by<sup>204</sup>, then it is useful.

<sup>182</sup> Sk.sh.: "the" inserted, added in Sk.tp.

<sup>183</sup> Sk.tp.: "a" omitted

<sup>184</sup> Sk.tp.: "and" added

<sup>185</sup> Sk.tp.: "that" added

<sup>186</sup> Sk.tp.: "and" added

<sup>187</sup> Sk.tp.: "young man" added

<sup>188</sup> Sk.sh.: "the" parenthesized

<sup>189</sup> Sk.tp.: "standing" instead of "stands"

<sup>190</sup> Sk.sh.: "Guru" inserted, added in Sk.tp.

<sup>191</sup> Sk.sh.: "your chela, after hearing your philosophy" inserted, added in Sk.tp.

<sup>192</sup> Sk.tp.: "The guru thought, which philosophy has broken his head?" added

<sup>193</sup> Sk.tp.: "with" added

<sup>194</sup> Sk.tp.: "that you" added

<sup>195</sup> Sk.sh.: "not then" added; Sk.tp.: "not then" instead of "then not though"

<sup>196</sup> Sk.sh.: "interested" crossed out, "impressed" added; Sk.tp.: "impressed" instead of "interested"

<sup>197</sup> Sk.sh.: "only" crossed out, "be" added in sh., "overly" added in lh. and underlined

<sup>198</sup> Sk.tp.: "over-ready" instead of "only be ready"

<sup>199</sup> Sk.sh.: "everybody" crossed out; an editorial mark inserted; Sk.tp.: "anyone" instead of "everybody"

<sup>200</sup> Sk.sh.: "a" written, then crossed out, "up" substituted

<sup>201</sup> Sk.sh.: "that" inserted, added in Sk.tp.

<sup>202</sup> Sk.tp.: "will" omitted

<sup>203</sup> Sk.tp.: "and" added

<sup>204</sup> Sk.sh.: "by" crossed out, "with it" added; then "with" crossed out, then restored; Sk.tp.: "with it" instead of "by"

*Q.: What must be our attitude <sup>205</sup> to a person who ought to sympathize with us, but who [poisons]<sup>206</sup> himself against us?*

*A.: In the first place, I would never say that he ought to be like that; I would only say I ought to be like that<sup>207</sup>. I would never use the word *ought* <sup>208</sup> in connection with another person. How do we know what<sup>209</sup> he ought to do, this or that<sup>210</sup>? We only knew what we ought <sup>211</sup> to do. <sup>212</sup>If we know that, that is<sup>213</sup> very fortunate. And if he poisons<sup>214</sup> himself, we do not<sup>215</sup> need to pity him because his way is his way. We<sup>216</sup> must let him go his way; let him learn his lesson in his way. By interfering with him, <sup>217</sup>we spoil his experience in life.*

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<sup>205</sup> Sk.sh.: "due" written, then crossed out

<sup>206</sup> Sk.sh.: "in-poisons" written, Sk.tp.: "poisons" instead of "in-poisons"

<sup>207</sup> Sk.tp.: "this" instead of "that"

<sup>208</sup> Sk.sh.: "that" inserted in lh.

<sup>209</sup> Sk.tp.: "that" instead of "what"

<sup>210</sup> Sk.sh.: "this or that" parenthesized

<sup>211</sup> Sk.sh.: "to get" written, then crossed out

<sup>212</sup> Sk.tp.: "that also" added

<sup>213</sup> Sk.sh.: "we are" added in lh., then crossed out; Sk.tp.: "we are" instead of "that, that is"

<sup>214</sup> Sk.tp.: "poisoned" instead of "poisons"

<sup>215</sup> Sk.tp.: "don't" instead of "do not"

<sup>216</sup> Sk.tp.: "you" instead of "we"

<sup>217</sup> Sk.sh.: "very often" inserted, added in Sk.tp.

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 Tuesday 29<sup>th</sup> June 1926

### The Message—The Prophets

Beloved ones of God<sup>1</sup>,

Some have taken a vow<sup>2</sup> this evening. And those who have taken the vow, I would like to say a few words to them in order to explain the object behind this. Taking of the vow for three months of the Summer School in itself, shows that this vow is an exercise to do something which you would like to do without a vow. Because this vow will not bind those who have taken it after the <sup>3</sup>finishing of the Summer School, this may not bind morally, but spiritually they will have conquered something in themselves. Spiritually they will have got<sup>4</sup> stronger in order to carry out this wish <sup>5</sup> themselves<sup>6</sup>, for themselves, without having to make<sup>7</sup> a vow. A vow, therefore, has been the practice of the sages and of the mystics and of the wise in all ages. It was a lesson of self-discipline.

When once they have promised to Murshid that they are going to keep this one principle for so many days, that is the first step. The second step is the promise to themselves: I am going to carry through<sup>8</sup> my whole life, they will be able to do so. If these three months they are able to carry out <sup>9</sup>, then for their whole life they have made<sup>10</sup> a way which will make their life easy<sup>11</sup>. At the same time, no member of the Summer School, no mureed must ever think that it is compulsory to take a vow; it is <sup>12</sup> urged upon anyone. Besides, the list of vows is given for everyone to choose for themselves that they may have the practice for self-discipline, or prescribing to themselves what seems to them best in their own life by making a choice of the vow; for everyone knows his greatest need.

For thousands of years in this<sup>13</sup> esoteric school of the mystics, there has been this question of taking a vow. In order to fix one's mind on

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.tp.: "The Message . . . ones of God" omitted

<sup>2</sup> See appendix for the list of vows

<sup>3</sup> Sk.sh.: "of the" inserted

<sup>4</sup> Sk.sh.: "gotten" added in lh.; Sk.tp.: "gotten" instead of "got"

<sup>5</sup> Sk.sh.: "to" inserted

<sup>6</sup> Sk.tp.: "they have" instead of "themselves"

<sup>7</sup> Sk.sh.: "take" added in lh.

<sup>8</sup> Sk.sh.: "all through" added and parenthesized

<sup>9</sup> Sk.sh.: "this" inserted; Sk.tp.: "this vow" added

<sup>10</sup> Sk.sh.: "for themselves" added, and in Sk.tp.

<sup>11</sup> Sk.sh.: an "r" in sh. added to read "easier", then "easier" added in lh.

<sup>12</sup> Sk.sh.: "not" inserted

<sup>13</sup> Sk.sh.: "the" added in lh.

one thing, something that one wished<sup>14</sup> to carry out and yet one forgets every day, this vow reminds them that you<sup>15</sup> may not forget. I appreciate very much, therefore, those who have made in their mind to carry out a certain discipline to practise during these three months of the Summer School, and I wish God will help them to carry it through.

Now coming to the subject of this evening. I shall continue to speak on the peculiarity of different prophets<sup>16</sup>: Abraham, who is considered by the pious as the father of the three great religions: of Christianity, of Judaism, and of Islam.

The Old Testament stands as a backbone behind the New Testament. The Qur'an is the interpretation of <sup>17</sup>Hebrew religion, and the Hebrew religion continues the message which was first given by Abraham. And, therefore, in these three religions, it<sup>18</sup> is the influence of this great master of whom so little is known to the world. His initiation took place in the old school of Egypt. And when coming back from Egypt after his initiation, he felt intuitively the place where his message was going to culminate and was going to be a world message. In that place he put a stone. And that stone was called the stone of *Kaaba*; a stone which attracts thousands and millions of people for hundreds of years; where they go and offer there homage, a stone which was<sup>19</sup> a place which was visited with respect and reverence, with this<sup>20</sup> sacred stone in view by the great prophets of Beni Israel.

Since this generation has so much to learn from the past traditions, it is not wise to overlook something that has been the foundation of religion. Abraham's great mission was to take away the religion of superstitions and the religion of many gods. Abraham's mission was to remove from the minds of the people the idea of some God<sup>21</sup> and to establish in their minds the idea of the infinite being. Abraham was the great prophet; at the same time a teacher of esotericism, a great initiator and a mystic. There is much to be learned in the religion of Abraham about mysticism. And the symbology of Abraham's story of sacrifice is narrative of Sufi principle. The Sufis of the ancient schools, which now exist in different parts of Asia, trace their origin from the time of Abraham, which makes a link of the Sufi school with the ancient school of Egypt.

The story is that God asked Abraham, to test his devotion, that he must bring his son—a sacrifice to God. And he obeyed and he brought his son to the altar. And then they say that when he used his instrument and

<sup>14</sup> Sk.tp.: "wishes" instead of "wished"

<sup>15</sup> Sk.tp.: "they" instead of "you"

<sup>16</sup> Sk.tp.: "now coming . . . different prophets" omitted

<sup>17</sup> Sk.tp.: "the" added

<sup>18</sup> Sk.tp.: "there" instead of "it"

<sup>19</sup> Sk.tp.: "a stone which was" omitted

<sup>20</sup> Sk.sh.: "this" crossed out; Sk.tp.: "that" instead of "this"

<sup>21</sup> Sk.sh.: "Sun God" added in lh.; Sk.tp. (sun God) added

followed his eyes, he saw that instead of his son there was a sheep, and the son was standing at his<sup>22</sup> side. Abraham thanked God for his great mercy and at the same time passed through that test. Today many will be<sup>23</sup> very shocked at this story. In the first place they will say, why had God such a cruel test for his prophet, for his messenger, for the worker of humanity—to put him to such a terrible test? And what pleasure did<sup>24</sup> God have by the death of his so<sup>25</sup> beloved son? But that is another way of looking at it. To give all one has, even the son—in the path of God apart—have they not given their sons in the battlefield, the most devoted mothers and fathers and wives and sisters and daughters?

How <sup>26</sup>much they have suffered and think<sup>27</sup> that was the thing to do. When the moment came that the occasion demanded a sacrifice, they had to do it. If life asks for such sacrifices, then for a prophet to exercise, to practise a great sacrifice, it is not out of place; it is not to be surprised. The one who brings the message of God, one who teaches the path, shows the path of God. If of him a great sacrifice is asked it is not to be surprised. But the story is one thing and the symbolism is another thing. It is a symbolism.

The animal part of man is called *nafs*. It is the false ego. And the human part of man is called *ruh*, desire<sup>28</sup>. It belongs to the higher spheres. Man has two aspects. He is composed of two things: what he has borrowed from the earth and what he has got from heaven. What is in him of heaven makes him human. What he has of the earth is the animal part in man. What was asked of Abraham was to annihilate the *nafs* of his son, to make him, to prepare<sup>29</sup> for the service of God. That no one can serve God fully, unless that part which is called *nafs*, that material part is crushed. Therefore, this sacrifice is <sup>30</sup> symbology expressing the main object there is in developing the Sufi ideal, which is called *fana*. *Fana* means annihilation, the annihilation of the false ego that is the picture. This story is a lesson to every soul, that after one has annihilated one's own false ego, then those who are devoted to him, those who give [themselves]<sup>31</sup> in his guidance to annihilate that part in [them]<sup>32</sup>, in order <sup>33</sup> that the real life may manifest in its fullness.

The message of Moses was of the greatest importance, especially at the time when it was brought. The people were far away from order

<sup>22</sup> Sk.tp.: "on one" instead of "at his"

<sup>23</sup> Sk.sh.: "will be" crossed out, "would be" substituted

<sup>24</sup> Sk.sh.: "did" crossed out, "will" substituted; Sk.tp.: "will" instead of "did"

<sup>25</sup> Sk.sh.: "so" crossed out, omitted in Sk.tp.

<sup>26</sup> Sk.sh.: "must" written, then crossed out

<sup>27</sup> Sk.tp.: "yet" instead of "think"

<sup>28</sup> Sk.sh.: "desire" crossed out, omitted in Sk.tp.

<sup>29</sup> Sk.tp.: "him" added

<sup>30</sup> Sk.sh.: "a symbolism" inserted; Sk.tp.: "a symbolism, a" added

<sup>31</sup> Sk.sh.: "themselves" inserted

<sup>32</sup> Sk.sh.: "him" crossed out and retraced to read "them", then "them" added in lh.

<sup>33</sup> Sk.sh.: "to" written, then crossed out



and peace. There was avariciousness, there was greediness, there was <sup>34</sup> falsehood, there was great treachery, one killing another, just a little quarrel<sup>35</sup>. At that time what was most necessary was not only a form of worship or a message of wisdom, what was most necessary is<sup>36</sup> the divine law. And it was the most difficult thing to make people abide by the law. If it was not the prophet's message, it would not have been easy to make that law known. Besides, during all different civilizations the law of Moses has been behind them. Their laws were constructed on the law of Moses. The standard of righteousness was built on the message <sup>37</sup>Moses gave.

Today there is of tendency to say: but the law is different, but kindness is different. But there must be a law. If there was only kindness, where the world would<sup>38</sup> end? We cannot only live on water, we need food also. Only kindness cannot suffice the purpose. The law is necessary. If not, today the world as it is, <sup>39</sup>people would be very glad to have no law at all. But at the same time what difference there is between the law that a prophet gives and the law that man makes<sup>40</sup>? In America, since the law has been made that people must not drink, they say <sup>41</sup> people drink more than ever before. Every <sup>42</sup> is against it. Why? Because the law has come from paper. Paper has given it to them, not the prophet. This makes a difference between the dead law and the living law. The living law comes from above and it is given by the lips of the prophet. And there comes the dead law from the paper, people look at the paper and then shut the book and go on doing whatever they like; they do not care for it.

Now we come to the life of Muhammad. He said to his people: never touch liquor. They have obeyed for many centuries, and some who would like to have a glass hide themselves. They do not want to give the example to the others. And next day they say *toba*, *toba* means: God forbid. They are very sorry; they are ashamed [of]<sup>43</sup> themselves. They do not stand and say, we do not care for the law the Prophet has given <sup>44</sup> man<sup>45</sup>. They say we are <sup>46</sup>sorry. They will <sup>47</sup>go on drinking, perhaps all their life, but at the

<sup>34</sup> Sk.sh.: "like" written, then crossed out

<sup>35</sup> Sk.sh.: "quarrel" crossed out, then added in lh.

<sup>36</sup> Sk.tp.: "was" instead of "is"

<sup>37</sup> Sk.tp.: "which" added

<sup>38</sup> Sk.tp.: "would" moved to after "where"

<sup>39</sup> Sk.sh.: "it" inserted, then crossed out

<sup>40</sup> Sk.sh.: "men make" added in lh.

<sup>41</sup> Sk.sh.: "there" written, then crossed out

<sup>42</sup> Sk.sh.: "one" inserted; Sk.tp.: "they have ever done before. Everyone" instead of "ever before. Every"

<sup>43</sup> Sk.sh.: "for" retraced to read "of"

<sup>44</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "they don't say: we like to drink. Never." added

<sup>45</sup> Sk.tp.: "man" omitted

<sup>46</sup> Sk.sh.: "very" inserted in lh.

<sup>47</sup> Sk.sh.: "perhaps" inserted

same time never with that boldness, that what do [I]<sup>48</sup> care; let them keep<sup>49</sup> the law in the court. Never. It is the sacred law and they take it as sacred.

The time when Prophet Muhammad was destined to give God's message, at that time Arabs fought at every little thing. If there was a hot discussion, at once daggers were taken out. One Arab killed another Arab in a moment's time for nothing; life means nothing. And if anyone spoke to him against their belief, their religion, that they would never support. In that time the Prophet had to give the new message. People say, why did Prophet made<sup>50</sup> use of sword? But who could have lived without a sword at that time? It was not the time of Buddha on, and<sup>51</sup> the people among<sup>52</sup> Buddha went. The Arabs were different people. They would never have heard [a]<sup>53</sup> message of kindness. They did not know what kindness means.

Besides all the imagery that the Prophet has given to his people, the people were of that particular evolution. He could not have told them about the soul's greatness and a natural evolution. He had to tell them when they said: what is the paradise, what it is like? He had to tell them: the streams of honey and fountains of milk you will<sup>54</sup> find in paradise; because honey and milk<sup>55</sup> were<sup>56</sup> dearer to them<sup>57</sup> than wisdom. He had to frighten them with<sup>58</sup> fire of hell; if not, they were ready to fight. But imagine that the words of<sup>59</sup> Prophet could fight with swords. What can be a greater miracle? It is not true that Prophet always used his sword. The sword was in the cover. It was Prophet's personality which won. No one but a soldier would have made impression on those people, who was<sup>60</sup> ready to fight, who showed himself to be one among them and at the same time<sup>61</sup> God's messenger, together with the courage and bravery and strength and power that the Prophet showed. The charm of Prophet's personality was so great, his tenderness, his gentleness, the mildness was so great. Once his pupils said to the Prophet, this man who came here, he always spoke<sup>62</sup>, talked against you, Prophet, and he is always working against you. He is not worth anything. Why did you rise when he came? He said, did you not know he had a grey hair in his beard? That consideration, that thoughtfulness, even to his enemies. When the daughter of the Prophet was killed by an accident,

<sup>48</sup> Sk.sh.: a now illegible symbol retraced to read "I"

<sup>49</sup> Sk.sh.: "keep" crossed out, then restored in lh.

<sup>50</sup> Sk.sh.: "make the" inserted in lh.; Sk.tp.: "the Prophet make" instead of "Prophet made"

<sup>51</sup> Sk.sh.: "and" crossed out, "nor" substituted; Sk.tp.: "nor" instead of "on, and"

<sup>52</sup> Sk.sh.: "whom" inserted, added in Sk.tp.

<sup>53</sup> Sk.sh.: "of" crossed out, "a" substituted

<sup>54</sup> Sk.sh.: "you will" crossed out, "they will" substituted; Sk.tp.: "they will"

<sup>55</sup> Sk.sh.: "to them" inserted

<sup>56</sup> Sk.tp.: "to them was" instead of "were"

<sup>57</sup> Sk.sh.: "to them" crossed out, omitted in Sk.tp.

<sup>58</sup> Sk.tp.: "the" added

<sup>59</sup> Sk.tp.: "the" added

<sup>60</sup> Sk.tp.: "were" instead of "was"

<sup>61</sup> Sk.sh.: "was" inserted in lh., parenthesized

<sup>62</sup> Sk.sh.: "spoke" crossed out, omitted in Sk.tp.

but the Arab was responsible for it, what the Prophet's heart must be saying at that time, when his most beloved daughter was killed, when the Arab was brought <sup>63</sup>the Prophet said, I forgive you; God be with you<sup>64</sup>.

Prophet's manner was so gentle with people that one day, every day when he used to go to offer his prayers in the mosque, a woman who was very antagonistic, she used to throw garbage on the Prophet every day and he used to shake off<sup>65</sup> the <sup>66</sup>dust off his robe. He never looked back, he never stopped. But one day the dust was not thrown on him. That day he went to the house <sup>67</sup>and the man came and he said: is your wife <sup>68</sup>very well? He<sup>69</sup> looked at the Prophet and said: she has been so bad and so unkind, much<sup>70</sup> against you<sup>71</sup>, how have you come? I have never taken notice of it, that<sup>72</sup> only<sup>73</sup> today I thought she never<sup>74</sup> not appeared; is she well? That was his manner with his enemies.

And as there are many disciples of that nature, hundred times they came to him and hundred times they ran<sup>75</sup> away. But every time they came again, even after having fought with him, he received them with open arms saying, you are [my own]<sup>76</sup>. In the end there was an opportunity given for him to be the king of Hijaz. He was the conqueror, conqueror of his own people. They had none among them, so great and good; they all wished, they considered their greatest privilege and honour to have one of them their sultan. The Prophet refused, the wealth of the earth was nothing to him. His whole life was given to the cause of humanity, to the work of God. The day when he conquered and when the enemies were brought, especially those who had killed his relatives, his pupils, his most devoted disciples, those who worked shoulder to shoulder with [him]<sup>77</sup> and saved his life in many difficulties, such ones<sup>78</sup> were lost <sup>79</sup>. Those were brought who had opposed with<sup>80</sup> the Prophet in and out<sup>81</sup> every way for <sup>82</sup>many years. They threw him out of his country three times in his life and put

<sup>63</sup> Sk.sh.: "what" added in lh.

<sup>64</sup> Sk.sh.: "be with you" crossed out, "may forgive you" substituted, then "be with you" restored; Sk.tp.: "may forgive you" instead of "be with you"

<sup>65</sup> Sk.tp.: "off" omitted

<sup>66</sup> Sk.sh.: "it" inserted in lh.

<sup>67</sup> Sk.tp.: "knocked at the door" added

<sup>68</sup> Sk.sh.: "she" written, then crossed out

<sup>69</sup> Sk.sh.: "he" retraced to read "the man"; Sk.tp.: "the man" instead of "he"

<sup>70</sup> Sk.sh.: "much" encircled, omitted in Sk.tp.

<sup>71</sup> Sk.tp.: "and called so many names" added

<sup>72</sup> Sk.tp.: "that" omitted

<sup>73</sup> Sk.sh.: "but" added in lh.

<sup>74</sup> Sk.sh.: "never" retraced to read "has", then "did" added in lh.; Sk.tp.: "has" instead of "never"

<sup>75</sup> Sk.sh.: "went" added in lh., both together encircled

<sup>76</sup> Sk.sh.: "my own" written over a dotted line; "own" written in lh.

<sup>77</sup> Sk.sh.: "and" retraced to read "him"

<sup>78</sup> Sk.tp.: "as" instead of "ones"

<sup>79</sup> Sk.sh.: "in many different occasions" inserted, added in Sk.tp.

<sup>80</sup> Sk.sh.: "with" retraced to read "to"; Sk.tp.: "to" instead of "with"

<sup>81</sup> Sk.sh.: "in and out" crossed out, omitted in Sk.tp.

<sup>82</sup> Sk.sh.: "many" inserted

out every one of his followers and gave no opportunity for him to spread his message in his country. And in the end he is the conqueror and these people are brought before him. And when there was a question what to do with them he said, God forgive them. That is all. I forgive you my brothers. The humanity is never too evolved to follow that principle, the principle of forgiveness, they<sup>83</sup> forgive one's bitterest enemies.

The Prophet was an example, example of the art of humanity, the art of personality. Both sides of nature, *jelal* and *jermal*, equally balanced, ready to handle the sword, ready to defend his country, ready to<sup>84</sup> toil on the land, on the ground<sup>85</sup> <sup>86</sup>, to march as<sup>87</sup> a soldier, to<sup>88</sup> take interest in business, [industry]<sup>89</sup>, interest in<sup>90</sup> the affairs of the nation, and meditative of such a great kind and wonderful capacity that would go in the forest and live there without food for months and months, <sup>91</sup>and communicating with his lord<sup>92</sup>. Living in the midst of the world and proving not to be of the world. It is that impression which has conquered the followers of the Prophet. If by sword they had been converted, today they would have been indifferent to him. There is no influence of sword just now. It was not the sword, it was charm of personality, kindness of spirit; that even today hundreds and thousands <sup>93</sup>Muslims, when you mention the name of the Prophet, their eyes bring tears. Nothing else in the world then<sup>94</sup> manifests before them, than<sup>95</sup> the picture of their Prophet.

This shows that every time when the message of God has been given to the world, there was a certain peculiarity in the way it was presented to the world. Because every messenger was made fit for his own time, and his message was suited to that particular time. But behind it all there is one truth and one divine wisdom in all religions, and it is to spread that divine wisdom throughout the world, the Sufi message has been destined.

God bless you.

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<sup>83</sup> Sk.sh.: "they" crossed out, "to" substituted; Sk.tp.: "to" instead of "they"

<sup>84</sup> Sk.tp.: "ready to" omitted

<sup>85</sup> Sk.tp.: "on the ground" omitted

<sup>86</sup> Sk.sh.: a reverse order of "on the ground" and "the land" indicated

<sup>87</sup> Sk.sh.: "as" retraced to read "like"; Sk.tp.: "like" instead of "as"

<sup>88</sup> Sk.tp.: "to" omitted

<sup>89</sup> Sk.sh.: "industry" retraced through a now illegible symbol

<sup>90</sup> Sk.tp.: "business, [industry] interest in" omitted

<sup>91</sup> Sk.tp.: "meditating" added

<sup>92</sup> Sk.sh.: "his lord" parenthesized, and "God" inserted in parentheses

<sup>93</sup> Sk.tp.: "of" added

<sup>94</sup> Sk.sh.: "then" parenthesized

<sup>95</sup> Sk.sh.: "except" added in lh.

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 Wednesday 30<sup>th</sup> June 1926

### Collective Interview<sup>1</sup>—Nature of the Collective Interview

First of all, I <sup>2</sup>like to say what Collective Interview is: Collective Interview is not a class. Collective Interview is Murshid's wish to speak to three or four, or five of his mureeds together.

If you come on a particular day, or on another day, or on <sup>3</sup> another day, that does not fix you in any particular class. For it is not a class. Only I wish to avoid a feeling of<sup>4</sup>, bad feeling when one of you will go to the other mureeds and will say what a wonderful teaching Murshid gave last evening at the <sup>5</sup> Collective Interview. Instead of a compliment, it will put me in a difficult situation. For they will think why did Murshid not ask us? Why are we not fit<sup>6</sup> for a Collective Interview? Besides that, each person thinks that I am entitled to as much sympathy and kindness as another. They do not understand that this is neither sympathy nor kindness on the part of Murshid. It is as Murshid sees that<sup>7</sup> certain thing to be told to a certain group. Therefore, he calls this certain group.

Therefore, I like neither<sup>8</sup> this Collective Interview to be known [to the]<sup>9</sup> others, nor I like recommendations to reach me, friends going<sup>10</sup> will you take this person to the Collective Interview. Will you take another person to the Collective Interview<sup>11</sup>. <sup>12</sup>It takes away the fineness of [my]<sup>13</sup> answer if I have to say no. It is too bad<sup>14</sup>; it is much better that little<sup>15</sup> has been<sup>16</sup> avoided, that <sup>17</sup> I will not<sup>18</sup> have to say no. There is no particular

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

<sup>1</sup> Sk.tp.: "Sangatha II p.56" added

<sup>2</sup> A.o.d.: "would" added

<sup>3</sup> Sk.tp.: "on" omitted

<sup>4</sup> Sk.sh.: "feeling of" crossed out; a.o.d.: "a" instead of "of"

<sup>5</sup> Sk.sh.: "last" inserted in lh.; a.o.d.: "(last)" added

<sup>6</sup> Sk.tp.: "(invited)" added

<sup>7</sup> Sk.sh.: "that" crossed out, "the need of a" inserted, and in a.o.d.

<sup>8</sup> Sk.sh.: an editorial mark indicating "neither like" instead of "like neither; a.o.d.: "neither like" instead of "like neither"

<sup>9</sup> Sk.sh.: "there" retraced to read "to the"

<sup>10</sup> Sk.sh.: "going" retraced to read "coming to tell me"; a.o.d.: "coming to tell me" instead of "going"

<sup>11</sup> Sk.sh.: "will you . . . Collective Interview" parenthesized

<sup>12</sup> Sk.sh.: "I" written, then crossed out

<sup>13</sup> Sk.sh.: "his" retraced to read "my"

<sup>14</sup> Sk.sh.: "for me to have to say no" inserted; a.o.d.: "for Murshid to have to say no" added

<sup>15</sup> Sk.sh.: "little" crossed out, "such a thing" inserted

<sup>16</sup> A.o.d.: "such a thing may be" instead of "little has been"

<sup>17</sup> Sk.sh.: "I may not have" inserted

<sup>18</sup> A.o.d.: "(not may)" added

function, or ceremony, or ritual to be performed here that everyone<sup>19</sup> should be [called]<sup>20</sup> here. Instead of seeing one person whom I would like to see, I told<sup>21</sup> three or four persons<sup>22</sup>. And<sup>23</sup> it must not be looked at as a class but as a Collective Interview; instead of one person, I have seen four, five persons, that is all. Please, therefore remember, never to speak about it to others.

The spirit of mureeds, how much devoted they are, there is always understanding<sup>24</sup> wanted very often. There is a humorous story of a murshid who was going to Mecca. And someone, when going to shake hands with him, found a hair of his beard on his robe. So he took it and put it in a silver box, and showed it to his friend, saying, look here, what a sacred thing I have got. He said, what is it? The hair of murshid's beard. Oh<sup>25</sup> how did you<sup>26</sup> get it? How much I would like I had it. So they said also<sup>27</sup> to the other people<sup>28</sup>. <sup>29</sup>Each one wanted one hair of the murshid<sup>30</sup> from<sup>31</sup>. In the end murshid had to go without it.

Devotion is one thing, understanding is another thing. Understanding makes people wait. When that<sup>32</sup> time is there, things come by themselves. Devotion, they are very eager; devoted, they would like to<sup>33</sup> progress. And when they are not called, they are <sup>34</sup>vexed. But they do not know that if they are not called, it is not that Murshid is not pleased, that Murshid is not anxious, not eager for [their progress]<sup>35</sup>; it <sup>36</sup> only means everything has a time.

Now today I would like to speak on the subject of what they call psychometry. Very often people claiming clairvoyance are supposed to know the history of an object. No doubt, it comes as a person advances spiritually; it comes by itself, you do not need to learn it. And at the same time, there is one way of developing in that direction. That way is distinguishing between intuition and imagination. No sooner you separate intuition from imagination, you begin to come closer to what is called psychometry. For instance, when you look at this chair and said

<sup>19</sup> Sk.sh.: "body" added in lh.; a.o.d.: "(everybody)" added

<sup>20</sup> Sk.sh.: "ed" added in lh. to "call"

<sup>21</sup> Sk.sh.: "told" retraced to read "called"; a.o.d.: "call" instead of "told"

<sup>22</sup> Sk.sh.: "to see me" inserted; a.o.d.: "(to see them) together" added

<sup>23</sup> Sk.sh.: "and" retraced to read "so"; a.o.d.: "so" instead of "and"

<sup>24</sup> Sk.sh.: "wanting" added in lh.; a.o.d.: "(wanting)" added

<sup>25</sup> Sk.sh.: "oh" written in lh., "ah" added in lh.

<sup>26</sup> A.o.d.: "could you" instead of "did you"

<sup>27</sup> Sk.sh.: "also" added in lh. and parenthesized

<sup>28</sup> Sk.sh.: "(also)" added, and in a.o.d.

<sup>29</sup> A.o.d.: "when they all came to Murshid" added

<sup>30</sup> Sk.sh.: "murshid" crossed out; a.o.d.: "murshid's beard" instead of "murshid"

<sup>31</sup> Sk.sh.: "the beard" inserted; a.o.d.: "(from the beard)" instead of "from"

<sup>32</sup> Sk.sh.: "their" added in lh.; a.o.d.: "the (their)" instead of "that"

<sup>33</sup> Sk.sh.: "go forward to" inserted; a.o.d.: "(go forward to) added

<sup>34</sup> Sk.sh.: "not" written, then crossed out

<sup>35</sup> Sk.sh.: "their progress" inserted

<sup>36</sup> Sk.sh.: "is" written, then crossed out

its appearance is like if it was made in the Orient, maybe it was made in the Orient. Then you go in the detail and say how it is carved, how it is [made]<sup>37</sup>, what is inlaid in it. All that<sup>38</sup> is of the Orient and that particular part of the country<sup>39</sup>; all this is imagination, it is not intuition. But as soon as you look at this chair and do not allow your imagination to work, only let a stream<sup>40</sup> spring<sup>41</sup> flow<sup>42</sup> . . .<sup>43</sup> your heart, then that knowledge will be a suggestion from your intuitive faculty. An idea has<sup>44</sup> sprung<sup>45</sup> from your mind that this chair was belonging to a certain person who was sad, or happy, or unhappy, or restless. A certain person made it, a certain person used it, a certain atmosphere comes<sup>46</sup> from it. There is a certain history I see at the back of it. That is<sup>47</sup> intuition. But in order<sup>48</sup> to make your intuition clear<sup>49</sup> is to stop your imagination. As soon as you mix your intuition with imagination, then psychometry is impossible.

<sup>50</sup>About the ordinary faculty which many show in clairvoyance. Most of them are nervous people and some of them quite unbalanced<sup>51</sup>. And it is the very fact that they are unbalanced that they are more clairvoyant. The reason is that<sup>52</sup> some unbalanced people have lost intuition, <sup>53</sup>imaginative and talkative<sup>54</sup>, they see<sup>55</sup>, they show to a very great extent<sup>56</sup> <sup>57</sup>they are unbalanced <sup>58</sup>too. When<sup>59</sup> there is another unbalanced person who is not intellectual and yet who keeps his mind blank by nature, it happens <sup>60</sup>together<sup>61</sup>. And that blank mind functions, intuition goes<sup>62</sup> clearly. And that person begins to see the history of an object.

When this faculty of sensing from an object its history, its origin, its nature, its character is developed, then in the second stage one begins to

<sup>37</sup> Sk.sh.: "made" retraced through a now illegible sh. symbol

<sup>38</sup> Sk.sh.: "this" added in lh.; a.o.d.: "this" instead of "that"

<sup>39</sup> A.o.d.: "those particular people made it" added

<sup>40</sup> A.o.d.: "of knowledge" added

<sup>41</sup> Sk.sh.: "spring" crossed out

<sup>42</sup> A.o.d.: "from" instead of "flow"

<sup>43</sup> Sk.sh.: dots indicating lost word(s)

<sup>44</sup> Sk.sh.: "will" added in lh.

<sup>45</sup> Sk.sh.: "up" inserted in lh.; a.o.d.: "(will spring up)" added

<sup>46</sup> Sk.sh.: "coming" added in lh.; a.o.d.: "(coming)" added

<sup>47</sup> Sk.sh.: "comes from" added in lh.; a.o.d.: "(comes from)" added

<sup>48</sup> Sk.sh.: "order" indistinctly written, then crossed out

<sup>49</sup> A.o.d.: "the best thing" added

<sup>50</sup> Sk.sh.: "and now I will tell you" inserted, added in a.o.d.

<sup>51</sup> Sk.sh.: "more" added, then crossed out

<sup>52</sup> Sk.sh.: "either" inserted, added in a.o.d.

<sup>53</sup> Sk.sh.: "or" written in lh. with "they are" inserted; a.o.d.: "or they are" added

<sup>54</sup> Sk.sh.: "they dispute" inserted

<sup>55</sup> Sk.sh.: "they see" crossed out, omitted in a.o.d.

<sup>56</sup> Sk.sh.: "very great extent" crossed out

<sup>57</sup> A.o.d.: "to be very intellectual always; they dispute and argue, and they seem to be very balanced, but" added

<sup>58</sup> Sk.sh.: "people" inserted, then crossed out

<sup>59</sup> A.o.d.: "but" instead of "when"

<sup>60</sup> Sk.sh.: "to be" inserted

<sup>61</sup> A.o.d.: "to be" instead of "together"

<sup>62</sup> A.o.d.: "more" instead of "goes"

sense the condition of the house, in any house you go. As soon as you enter, you feel the house; as soon as you get<sup>63</sup> in a room, the room begins to talk to you, to tell you its history: <sup>64</sup> how it stands. And when you go still further, then you begin to have a kind of insight into past, present and future.

There is a story of Firdusi, the author of *Shahnama*, that the Shah of Persia wanted the history of Iran, of his country, to be writ<sup>65</sup>, and so far there was no tradition to be had in order to make a book like this. And this great poet, whose fame was all over known in Persia, Firdusi, was attached to the court. He said, I will do it. After six months or a year's time, after he had gathered intuitively all the records of the past, he brought each<sup>66</sup> manuscript to the court. And everyone who could not understand the possibility of going<sup>67</sup> such a record, denied the truth of it. And the king who had promised one *ashrafi* for one verse, means one gold coin for one couplet, refused on hearing the criticism of all the people. So Firdusi got up in the court and called<sup>68</sup> one of the<sup>69</sup> men<sup>70</sup> who was<sup>71</sup> opposing Firdusi's work, and he put one hand on his back and said to the<sup>72</sup> to another<sup>73</sup> man, now you [read]<sup>74</sup>. And Firdusi, he<sup>75</sup> pointed out at the space<sup>76</sup> sphere. He said, now do you see it? And all that was being read, the<sup>78</sup> man<sup>79</sup> saw actually before him. He said, in this way I have seen. What to you is blank, for me is living<sup>80</sup>. I look into the past <sup>81</sup>that for me it is<sup>82</sup> going on, it is in the same process. And after one, he goes<sup>83</sup> another person, and another person, and he showed them by their own eyes what he saw. And then the king thought that Firdusi really deserved one ashrafi for each couplet. But then when the ashrafis were brought [to be given]<sup>84</sup>, he refused<sup>85</sup>. He said, no, from someone who does not<sup>86</sup> know the value, I do not <sup>87</sup>accept. Then

<sup>63</sup> Sk.sh.: "get" retraced to read "go"; a.o.d.: "go" instead of "get"

<sup>64</sup> Sk.sh.: "what was there, what is there now" inserted; a.o.d.: "what was . . . now, and" added

<sup>65</sup> A.o.d.: "written" instead of "writ"

<sup>66</sup> Sk.sh.: an illegible correction; a.o.d.: "the" instead of "each"

<sup>67</sup> A.o.d.: "getting" instead of "going"

<sup>68</sup> Sk.sh.: "called" retraced to read "calls"

<sup>69</sup> Sk.sh.: "of the" crossed out, then "of the men" added in lh.

<sup>70</sup> A.o.d.: "man (of the men)" instead of "of the men"

<sup>71</sup> Sk.sh.: "were" added in lh.; a.o.d.: "(were)" added

<sup>72</sup> Sk.sh.: "to the" crossed out, omitted in Km.tp.

<sup>73</sup> Sk.tp.: "other" instead of "to another"

<sup>74</sup> Sk.sh.: "record" retraced to read "read"

<sup>75</sup> A.o.d.: "he" omitted

<sup>76</sup> A.o.d.: "(in the space)" instead of "at the space"

<sup>77</sup> Sk.sh.: "in the" inserted, added in a.o.d.

<sup>78</sup> Sk.sh.: "this" added in lh.; a.o.d.: "(this)" added

<sup>79</sup> A.o.d.: "(was seeing)" added

<sup>80</sup> Sk.sh.: "for me is going on" inserted

<sup>81</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "and in such a condition" added

<sup>82</sup> Sk.sh.: "that for me" parenthesized, and "it is" crossed out

<sup>83</sup> A.o.d.: "got" instead of "goes"

<sup>84</sup> Sk.sh.: "to be given" retraced through a now illegible symbol

<sup>85</sup> Sk.sh.: "it" parenthesized in the margin

<sup>86</sup> Sk.sh.: "who does not" crossed out

<sup>87</sup> A.o.d.: "(will never)" added



he made one verse of<sup>88</sup> insult<sup>89</sup> and walks<sup>90</sup>. And that is the book which is called *Shahnama*.

Furthermore, one might ask, something which is past is past. How can you see it? Where is it? And if it is, it must be standstill. It must be<sup>91</sup>, all is going on. But in reality there is nothing that is past. All that is past is working on. In the photographic plate we see that it is standing still. But in the sphere it is acting, it is working. The sphere is such over jar for plant that<sup>92</sup> it is working on. Therefore, every word we speak is going on repeating itself: every action, every imagination, every thought, that<sup>93</sup> if we let that thought out, it is working on towards its desired goal.

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*Q.: I have heard that some persons, when they happen to come on a certain place where they never have been before, they say, how queer, I must have been here<sup>94</sup> in a former life. They can describe the whole surroundings [exactly]<sup>95</sup> as they are still<sup>96</sup>, and they have never been there.*

A.: That is to be explained: Either they have an insight into the past or they have brought with them impression from the *jinn* sphere.

*Q.: It is not true that we<sup>97</sup> have been there previously?*

A.: Yes, in that case<sup>98</sup> [if]<sup>99</sup> they have brought it from *jinn* sphere. What the others call incarnation<sup>100</sup>, I call impression; [therefore]<sup>101</sup> that person has got the impression from the *jinn* world just the same, call it his previous experience if you will.

<sup>88</sup> Sk.sh.: "of" crossed out; "one word" in lh. substituted; a.o.d.: "(one word)" added after "verse"

<sup>89</sup> A.o.d.: "it was a slap" added

<sup>90</sup> A.o.d.: "then he went" instead of "walks"

<sup>91</sup> Sk.sh.: "It must be" crossed out, omitted in a.o.d.

<sup>92</sup> A.o.d.: "a photographic plate (where reflection falls, it is going on, working on in the same way)" instead of "over jar for plant that"

<sup>93</sup> Sk.sh.: "that" crossed out, omitted in a.o.d.

<sup>94</sup> A.o.d.: "(as they say)" added

<sup>95</sup> Sk.sh.: "exactly" inserted in lh.; a.o.d.: "exactly" added

<sup>96</sup> A.o.d.: "still" omitted

<sup>97</sup> Sk.sh.: "they" inserted in lh.; a.o.d.: "they" instead of "we"

<sup>98</sup> Sk.sh.: "yes" inserted in lh.

<sup>99</sup> Sk.sh.: "of" retraced to read "if"; a.o.d.: "(yes) if" instead of "of"

<sup>100</sup> Sk.tp.: "reincarnation" instead of "incarnation"

<sup>101</sup> Sk.sh.: "therefore" inserted

*Q.: How can it be understood that the vibrations, for instance battle that has been fought in the past, does it vibrate in the air? How is it<sup>102</sup> that the vibrations are not scattered<sup>103</sup> but remain there then on that place<sup>104</sup>?*

A.: [Yes]<sup>105</sup>, it is because of the attachment of those persons. Those persons who have done something on a certain part of the world, either they have fought, or they drank, or they have enjoyed their life, or lived in a place. There they have left their vibrations, and their soul is there, and their soul is touching it. For instance, a living person who has been in Himalayas and then came back to Europe, but what he experienced there and enjoyed<sup>106</sup>, liked in that sphere, that takes his soul time after time to that place. Although he is in Europe, his soul goes time after time to that place, because he has become attached to that place. Where one has suffered and where one has enjoyed<sup>107</sup>, that is a place where the soul is attached or bound. Where<sup>108</sup> the soul has enjoyed, then it is attached; if it has suffered, then it is bound.

*Q.: Does the soul know it?*

A.: Certainly. The soul, so to speak, frequents that place.

*Q.: Is psychometry [possible] without the so-called fourth dimension?*

A.: Well, the fourth dimension is within ourselves, that is what I have explained. When imagination is kept away, then that dimension comes out<sup>109</sup>, once<sup>110</sup> open. Then comes out what is <sup>111</sup> in the mind and one is able to see it. I have seen a dervish who used to smoke a <sup>112</sup> heavy smoke. After having smoked, he used to throw the smoke into the space. And<sup>113</sup> you said, my aunt is in Bombay. Yes, he said, I have arrived at the station of, <sup>114</sup> wonderful station. <sup>115</sup> And then: where is the house of your aunt? <sup>116</sup> He says, it is near the fort. Yes, I have go<sup>117</sup> to the fort now. Is it opposite the fort that your aunt lives? Yes, opposite, on the third floor.<sup>118</sup> Then he comes<sup>119</sup> on the third floor. He says, <sup>120</sup>there is a lady who is sitting there

<sup>102</sup> A.o.d.: "possible" added

<sup>103</sup> Sk.sh.: "and go away in four directions" inserted; a.o.d.: "and go away in all directions" added

<sup>104</sup> Sk.sh.: "then on that place" parenthesized; a.o.d.: "(on that place)" instead of "then on that place"

<sup>105</sup> Sk.sh.: "Yes." inserted in lh.

<sup>106</sup> Sk.sh.: "there and" inserted, followed by an editorial mark; a.o.d.: "there, and what he" added

<sup>107</sup> Sk.sh.: "that place" inserted

<sup>108</sup> Sk.sh.: "(if)" added in lh. to "where"; a.o.d.: "(if)" added

<sup>109</sup> Sk.sh.: "comes out" crossed out

<sup>110</sup> A.o.d.: "is" instead of "comes out once"

<sup>111</sup> Sk.sh.: "reflected" inserted, added in a.o.d.

<sup>112</sup> Sk.sh.: "very" inserted in lh., and in a.o.d.

<sup>113</sup> Sk.sh.: "and" parenthesized

<sup>114</sup> Sk.sh.: "I come there" inserted

<sup>115</sup> A.o.d.: "Bombay. I come there" added

<sup>116</sup> Sk.sh.: "and then" inserted in lh.

<sup>117</sup> A.o.d.: "come" instead of "go"

<sup>118</sup> A.o.d.: "(yes, then he is going.)" added

<sup>119</sup> Sk.sh.: "yes, then he is going" added in lh.

<sup>120</sup> Sk.sh.: "well now" inserted, added in a.o.d.

on the chair, sewing. Is that your aunt? She looks [like]<sup>121</sup> this. Everything about her<sup>122</sup> this person would say.

No doubt, to some extent, he read the thought of this man who asked about his aunt.<sup>123</sup> He followed this man's thought, and he let this man's thought bring him to the fort and then to the house of the aunt.<sup>124</sup> He said, now I have come to the house of your aunt.<sup>125</sup> Then he gets<sup>126</sup> the thought of the aunt.<sup>127</sup> Then<sup>128</sup> he came in the house<sup>129</sup> and saw in the mind of this person reflected the house of his aunt<sup>130</sup>, and now he was face to face with his<sup>131</sup> aunt.<sup>132</sup> It was easier for him to see<sup>133</sup> what the aunt was doing. A little effort<sup>134</sup> on his part<sup>135</sup> and [the other]<sup>136</sup> part was<sup>137</sup> thought reading.<sup>138</sup> Different works<sup>139</sup> he was able to find out.

*Q.: When a person<sup>140</sup> thinks of London, is my thought vibration, from that moment, is it there?*

A.: It is, as soon as you think of any place, your thought is there already.

*Q.: It flies through the air?*

A.: It flies. It just reaches in one moment's time.

*Q.: The vibration?*

A.: Yes.

*Q.: What did you mean by saying that the vibrations are going on in the space till they reach their goal?*

A.: Their goal means that everything has a certain purpose, and until the purpose is accomplished, the vibrations will go on and on till the purpose is accomplished. Every thought you give, you let out; that thought goes on

<sup>121</sup> Sk.sh.: "it" retraced to read "like"

<sup>122</sup> Sk.sh.: "this" written, then crossed out

<sup>123</sup> A.o.d.: "(he went to this man's thought.)" added

<sup>124</sup> A.o.d.: "(as soon as the man said Bombay.)" added

<sup>125</sup> A.o.d.: "(this man then got the thought of the aunt's house.)" added

<sup>126</sup> A.o.d.: "got" instead of "gets"

<sup>127</sup> Sk.sh.: "so" inserted, and parenthesized; a.o.d.: "(so)" added

<sup>128</sup> Sk.sh.: "then" parenthesized

<sup>129</sup> Sk.sh.: "of the aunt, he came into the house" inserted in lh.; a.o.d.: "of the aunt (he came into the house)" added

<sup>130</sup> Sk.sh.: a single bracket inserted; a.o.d.: "(he saw the aunt also)" added

<sup>131</sup> Sk.tp.: "the" instead of "his"

<sup>132</sup> Sk.sh.: "now" inserted in lh.; a.o.d.: "(now)" added

<sup>133</sup> Sk.sh.: "at that time" inserted in lh.; a.o.d.: "(at that time)" added

<sup>134</sup> Sk.sh.: "of inspiration" added in lh.; a.o.d.: "(of inspiration)" added

<sup>135</sup> Sk.sh.: "on his part" parenthesized

<sup>136</sup> Sk.sh.: "of" retraced to read "the other"

<sup>137</sup> Sk.sh.: "is" added in lh. in parentheses, then "was" parenthesized; a.o.d.: "(is)" added

<sup>138</sup> Sk.sh.: "by these two different words" inserted; a.o.d.: "by these" added

<sup>139</sup> Km.tp.: "ways" instead of "works"

<sup>140</sup> Sk.sh.: "a person" crossed out, "I" substituted; a.o.d.: "(I)" added

working<sup>141</sup> till it has worked out its destiny. In a longer or shorter time it must bring about its result.

*Q.: Is it not<sup>142</sup> that principle that [the phenomenon of]<sup>143</sup> memory is based? Can it last for thousands of years?*

A.: It can even last longer<sup>144</sup>; it only depends what vibration it was.

*Q.: An accident in the mountains [when]<sup>145</sup> someone<sup>146</sup> is killed, would it be possible that the soul is kept bound to that place where they were killed<sup>147</sup>?*

A.: Yes<sup>148</sup>, they are bound, especially those who are killed are bound to that place<sup>149</sup>.

*Q.: Not always there?*

A.: Yes, but<sup>150</sup> it depends upon the impression to what extent <sup>151</sup>soul has an impression on that place.

*Q.: Is it possible that the mental part is attached there?*

A.: <sup>152</sup>There is no doubt, but the soul is attached to the mental part.

*Q.: How can the soul go on towards the goal when it is bound by such an accident?*

A.: It has to dwell a certain time there. <sup>153</sup> Then after it has finished, because it will be not<sup>154</sup> always there. It will be one thousand<sup>155</sup>, two thousand years<sup>156</sup>. Afterwards it can be released.

*Q.: In that way all the haunted places can be explained?*

A.: That way, yes.

*Q.: How can it be tolerated by God that such frightful evil influences can dwell in old houses? I have heard so many of those stories. There was an old castle with one room with a very bad influence, [once there*

<sup>141</sup> A.o.d.: "(and working, and working)" added

<sup>142</sup> A.o.d.: "on" instead of "not"

<sup>143</sup> Sk.sh.: a partial symbol crossed out "the phenomenon of" substituted

<sup>144</sup> Sk.sh.: "than a thousand years" inserted; a.o.d.: "(than a thousand years)" added

<sup>145</sup> Sk.sh.: "one" retraced to read "when"

<sup>146</sup> Sk.sh.: "a party" added in lh.; a.o.d.: "(a party)" added

<sup>147</sup> A.o.d.: "where they were killed" parenthesized

<sup>148</sup> Sk.sh.: "it is so" inserted in lh.; a.o.d.: "(it is so)" added

<sup>149</sup> Sk.sh.: "to that place" parenthesized, and in a.o.d.

<sup>150</sup> Sk.sh.: "you see" inserted in lh.; a.o.d.: "(you see)" added

<sup>151</sup> A.o.d.: "the" added

<sup>152</sup> Sk.sh.: "yes," inserted; a.o.d.: "(yes)" added

<sup>153</sup> Sk.sh.: "and" inserted

<sup>154</sup> A.o.d.: "not be" instead of "be not"

<sup>155</sup> A.o.d.: "a thousand or" instead of "one thousand"

<sup>156</sup> Sk.tp.: "because it . . . thousand years." parenthesized

was]<sup>157</sup> a wedding party; all [the]<sup>158</sup> rooms had to be used. There were three gentlemen. [They said]<sup>159</sup>: well, we do not care. <sup>160</sup>They went to sleep in that room. Next morning they were found dead, all three.

A.: That is quite possible.

*Q.: Is it only sufficient that a severe murder had occurred?*

A.: We had, my people had taken a house in Baroda. It was a very old house. They said it is a haunted house. [Since]<sup>161</sup> that house was taken every year on a certain day of the month, I<sup>162</sup>, there would come<sup>163</sup> a death. Every year on<sup>164</sup> the same time. It went on for about ten years. Then they knew that something must be done against it. Since it was done against it, that spirit was released. But till then, every year one person died<sup>165</sup>. The influence can do a lot of harm that way.

*Q.: The death of all these people is that the spirit has<sup>166</sup> to account for that?*

A.: Yes, just like a drunk<sup>167</sup> man who is very much drunk<sup>168</sup>. If he favourably looks at you, the first thing he will want of you<sup>169</sup>, please take a glass with me. Therefore, it is <sup>170</sup>friendship of the dead who wants another person to die. It is very pleasant for them. They do not want a person to live here on the earth and enjoy the life of the earth. When they are dead, they want that person also to die <sup>171</sup>. Of course, that is the<sup>172</sup> usual, but there are others who turn their back to the whole humanity when they die. They say now our course is different. We go forward. We have nothing to do with those who are left. <sup>173</sup>They are the<sup>174</sup> people of good will.

*Q.: Is it not that those places can be changed by prayers and meditation?*

A.: Yes, that can be changed if one knows how to change it. But then<sup>175</sup> there are many who are really attached; then their condition is again different. When there is such a gulf formed as the other side of life and the earth, then

<sup>157</sup> Sk.sh.: "once there was" inserted

<sup>158</sup> Sk.sh.: "the" inserted

<sup>159</sup> Sk.sh.: "they said" added

<sup>160</sup> A.o.d.: "(We do not believe in that. They just had a nice drink, and then played bridge.)" added

<sup>161</sup> Sk.sh.: "since" retraced through a now illegible symbol

<sup>162</sup> Sk.sh.: "I" crossed out, omitted in a.o.d.

<sup>163</sup> Sk.sh.: "be" added; a.o.d.: "(be)" added

<sup>164</sup> Sk.sh.: "at" added in lh.; a.o.d.: "at" instead of "on"

<sup>165</sup> Sk.sh.: "in that house" inserted; a.o.d.: "(in that house)" added

<sup>166</sup> Sk.sh.: "is the reason" added in lh., then crossed out

<sup>167</sup> A.o.d.: "drunken" instead of "drunk"

<sup>168</sup> Ibid

<sup>169</sup> Sk.sh.: "is" inserted in parentheses, added in a.o.d.

<sup>170</sup> A.o.d.: "the" added

<sup>171</sup> Sk.sh.: "their heart is attached to the earth" inserted, then crossed out, then restored, added in a.o.d. in parentheses

<sup>172</sup> Sk.sh.: "the" parenthesized

<sup>173</sup> Sk.sh.: "so" inserted in lh.; a.o.d.: "(they only bless them and wish them good life.) So" added

<sup>174</sup> Sk.sh.: "the" parenthesized

<sup>175</sup> A.o.d.: "then" omitted

there is some kind of attraction; this brings them to the earth in a moment. It is said that there was a man who had been to pilgrimage. He was newly married,<sup>176</sup> some<sup>177</sup>, a<sup>178</sup> mischievous man, in order to cause trouble, he told in the family that a<sup>179</sup> man was dead. The newly married wife got such a shock that she could not live any longer.<sup>180</sup> She was cremated. When<sup>181</sup> she was cremated, a big ball of fire would manifest<sup>182</sup> on the cremation space<sup>183</sup>.<sup>184</sup> Every night people saw and people were so afraid of it. Then this young man came home and he heard that she died. So he began to go out of the house. They thought he is so much shocked, [he has]<sup>185</sup> perhaps almost lost his mind.<sup>186</sup> From that day<sup>187</sup> he never talked<sup>188</sup> to anybody. He was just out of his mind mostly. They thought he was out of his mind; perhaps he was absorbed in his thought. One day he broke the<sup>189</sup> [chains]<sup>190</sup> to<sup>191</sup> which [they]<sup>192</sup> had tied him. He ran to the graveyard, they ran after him. He went so speedily<sup>193</sup>, he approached the fire. The fire began to circle around him. After three times<sup>194</sup> around him<sup>195</sup>, he fell dead. The people saw the fire circling three times around him and then they found him dead. That is something different again.

*Q.: In which way would<sup>196</sup> the unseen influences come in contact with gross matter? For instance, a story infants<sup>197</sup>, it is told that [a]<sup>198</sup> person is caught in the neck by a spirit. How [can]<sup>199</sup> a spirit grasp matter?*

*A.: His inner neck is caught, not his outer neck, but he feels that his outer neck is caught.<sup>200</sup> There is inner body; that inner body is caught from the*

<sup>176</sup> Sk.sh.: "and" inserted

<sup>177</sup> Sk.sh.: "someone a" inserted in lh.; a.o.d.: "(and someone, a)" added

<sup>178</sup> A.o.d.: "a" omitted

<sup>179</sup> Sk.sh.: "young" inserted in lh.; a.o.d.: "the young" instead of "a"

<sup>180</sup> Sk.sh.: "she died and" added in lh., added in a.o.d.

<sup>181</sup> Sk.sh.: "when" crossed out, "since" inserted; a.o.d.: "since" instead of "when"

<sup>182</sup> Sk.sh.: "always" inserted in lh.; a.o.d.: "(always)" added

<sup>183</sup> Sk.sh.: "ground" added in lh.; a.o.d.: "field (ground)" added

<sup>184</sup> Sk.sh.: "always" inserted; a.o.d.: "(always)" added

<sup>185</sup> Sk.sh.: "has" retraced to read "he has"

<sup>186</sup> A.o.d.: "(they were keeping him in the house)" added

<sup>187</sup> A.o.d.: "time" instead of "day"

<sup>188</sup> Sk.sh.: "spoke" added in lh.; a.o.d.: "spoke" instead of "talked"

<sup>189</sup> Sk.sh.: "his" inserted, parenthesized; a.o.d.: "(his)" added

<sup>190</sup> Sk.sh.: "changes" written here, "chains" added in lh.

<sup>191</sup> Sk.sh.: "with" added in lh.; a.o.d.: "(with)" added

<sup>192</sup> Sk.sh.: "he" retraced to read "they"

<sup>193</sup> Sk.sh.: "no one could catch him" inserted in lh.; a.o.d.: "(no one could catch him. Before they could catch him)" added

<sup>194</sup> Sk.sh.: "times" crossed out, "circles made" substituted; a.o.d.: "circles made" instead of "times"

<sup>195</sup> A.o.d.: "(this man was brought down. And those who were going to catch him found him dead.)" added

<sup>196</sup> A.o.d.: "what way do" instead of "which way would"

<sup>197</sup> A.o.d.: "infants" omitted

<sup>198</sup> Sk.sh.: "it" retraced to read "a"

<sup>199</sup> Sk.sh.: "is" retraced to read "can"

<sup>200</sup> Sk.sh.: "there is ethereal body" inserted in lh.; a.o.d.: "(there is ethereal body)" added

inner grip. But when that inner body is caught, he<sup>201</sup> thinks the<sup>202</sup> outer body is caught.

*[Q.: Is it enough to make the physical body to have the impression] that gives the physical accident?* <sup>203</sup>

[A.: Yes, it is so<sup>204</sup>.]

*Q.: A soul cannot be kept back by<sup>205</sup> its will<sup>206</sup>, against its will, as about the accidents<sup>207</sup>. It is not necessary?* <sup>208</sup>

A.: If the soul is inclined to go forward, <sup>209</sup> nothing can keep it back. But that is all the work: <sup>210</sup>all these exercises, prayers, meditations which<sup>211</sup> help a person to become independent from all these <sup>212</sup> bondages<sup>213</sup>. That one may feel free to go forward, instead of being bound by the things of the earth.

*Q.: <sup>214</sup>Spirits can materialize <sup>215</sup>?*

A.: <sup>216</sup>Very often the case is that even the materialization of the object is an inner work, that it is not materialized in matter as we see. It is only materialized half way between matter and ether.

*Q.: <sup>217</sup>You see out of the mouth of the medium <sup>218</sup> something white <sup>219</sup> rolling out, <sup>220</sup> is it gas? It has been proved, a new book has been issued in France, several doctors have proved that it was absolutely fair. The white stuff*

<sup>201</sup> Sk.sh.: "outward" added in lh.

<sup>202</sup> A.o.d.: "(my)" added

<sup>203</sup> Sk.sh.: only "that gives physical accident?" in lh in the shorthand record, the question is taken from a.o.d.

<sup>204</sup> Sk.sh.: no answer recorded, the answer is taken from a.o.d.

<sup>205</sup> Sk.sh.: "by" retraced to read "again"

<sup>206</sup> Sk.sh.: "by its will" crossed out, omitted in a.o.d.

<sup>207</sup> A.o.d.: "accident" instead of "accidents"

<sup>208</sup> Sk.sh.: "is a person bound by that great shock, but it is not natural?" inserted, added in parentheses in a.o.d.

<sup>209</sup> Sk.sh.: "it" written, then crossed out, omitted in a.o.d.

<sup>210</sup> Sk.sh.: "zikr, fikr, qasab, shaghal," inserted in lh.; a.o.d.: "there is zikr, fikr, qasab, shaghal" added

<sup>211</sup> A.o.d.: "they" instead of "which"

<sup>212</sup> Sk.sh.: "any" inserted in lh.; a.o.d.: "(any)" added

<sup>213</sup> Sk.sh.: "like these" inserted in lh.; a.o.d.: "(like these)" added

<sup>214</sup> Sk.sh.: "There are stories too that" inserted in lh., added in parentheses in a.o.d.

<sup>215</sup> Sk.sh.: "out of space?" inserted in lh.; Sk.tp.: "(out of space)? Roses."; Km.tp.: "(out of space)?" added

<sup>216</sup> Sk.sh.: "but" inserted in lh., added in a.o.d.

<sup>217</sup> Sk.sh.: "when" inserted, added in a.o.d.

<sup>218</sup> Sk.sh.: "see" in lh. in parentheses inserted

<sup>219</sup> Sk.sh.: "you see" in lh. encircled and inserted; a.o.d.: "(you see)" added

<sup>220</sup> Sk.sh.: "what is it?" inserted in lh., added in a.o.d. in parentheses

could get a form<sup>221</sup> and become so hard as wood. After taking a certain form, it could go back<sup>222</sup> in the medium.<sup>223</sup>

A.: Well, even if the scientist or the doctor have<sup>224</sup> proved<sup>225</sup> it true, it<sup>226</sup> . . .<sup>227</sup> It is not necessary that out of his mouth it<sup>228</sup> comes<sup>229</sup>. Well, I should think that that medium<sup>230</sup> must be<sup>231</sup> more a hypnotic<sup>232</sup> than something else; that<sup>233</sup> he hypnotises people<sup>234</sup> to see it. There is no need of any substance coming out of the mouth.

Q.: Is it often on<sup>235</sup> transmission of thoughts of one's own thoughts in the minds of others? Suggestion?

A.: Yes. But this medium must be thinking of a river of paradise, because the river of paradise was of milk. A stream of milk flows<sup>236</sup>. Nevertheless, it is quite true that substance can be transmitted. The visible can be taken into invisible and invisible can be brought<sup>237</sup> into visible.

Q.: [There was]<sup>238</sup> a man, all people said he was a medium, Master Moria, and<sup>239</sup> told all terrible things.

A.: Quite possible.

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<sup>221</sup> A.o.d.: "(from the mouth of the medium, could take a form)" added

<sup>222</sup> Sk.sh.: "again" inserted in lh., added in parentheses in a.o.d.

<sup>223</sup> Sk.sh.: "(what is that?)" added; a.o.d.: "(what is it?)" added

<sup>224</sup> A.o.d.: "has" instead of "have"

<sup>225</sup> Sk.sh.: "from the mouth of the medium, could take a form" in lh. inserted

<sup>226</sup> A.o.d.: "it" omitted

<sup>227</sup> Sk.sh.: a dotted line indicating lost word(s), also in a.o.d.

<sup>228</sup> Sk.sh.: "must" inserted in lh.

<sup>229</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "(must come. Because it has a body of its own.)" added

<sup>230</sup> Sk.sh.: "it was" inserted in lh.

<sup>231</sup> A.o.d.: "(it was a)" added

<sup>232</sup> Sk.sh.: "medium" inserted in lh., added in a.o.d.

<sup>233</sup> Sk.sh.: "they" added, and in a.o.d. in parentheses

<sup>234</sup> Sk.sh.: "that they are able" inserted, added in parentheses in a.o.d.

<sup>235</sup> A.o.d.: "a" instead of "on"

<sup>236</sup> Sk.sh.: "from his mouth" inserted in lh., added in a.o.d.

<sup>237</sup> A.o.d.: "drawn" instead of "brought"

<sup>238</sup> Sk.sh.: "I have" crossed out, "There was" substituted

<sup>239</sup> A.o.d.: "he" added



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<sup>1</sup>Wednesday 30<sup>th</sup> June 1926

### Education—Infant

Beloved ones of God,

I will speak on the subject of infant education<sup>2</sup>. While the infant is being nursed by his own mother, there is the heart quality being formed in an infant<sup>3</sup>. And it is upon that quality that the feeling of the infant for his whole life depends. Not understanding this, today they have different methods of feeding an infant, and by that, that spirit of heritage and merits and qualities that the child has to develop becomes blunted. Mechanical food is prepared and the child's heart becomes mechanical when it grows<sup>4</sup>.

Once a Mogul emperor was very <sup>5</sup>astonished when he saw his son shake<sup>6</sup> by the noise of the gun. And he asked his wise minister, I cannot understand that a child from<sup>7</sup> my family should show such a trait. And the minister said, if you will enquire how the child was brought up, you will find that he was not nursed by his mother. As it is true that the flesh of different animals has the effect of that<sup>8</sup> particular animal's character in it, so <sup>9</sup>everything one eats, one partakes the spirit of it. An infant is destined to receive from <sup>10</sup>mother in the form of food the<sup>11</sup> qualities, and it is these qualities which become a manure for the development of the infant's<sup>12</sup> heart. Food <sup>13</sup>stored in bottles and tins and made by<sup>14</sup> the juice of fruits and meat given to an infant in its<sup>15</sup> early age form<sup>16</sup> undesirable atoms. And he grows to be denser every day. <sup>17</sup>

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

Gd.bk.: a typescript by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

<sup>1</sup> Km.tp.: "Summer School" added

<sup>2</sup> Gd.bk.: "Beloved ones . . . infant education" omitted

<sup>3</sup> Gd.bk.: "him" instead of "an infant"

<sup>4</sup> Gd.bk.: "he grows up" instead of "it grows"

<sup>5</sup> Gd.bk.: "much" added

<sup>6</sup> Sk.tp.: "shake(n)"; Gd.bk.: "shaken" instead of "shake"

<sup>7</sup> Gd.bk.: "of" instead of "from"

<sup>8</sup> Gd.bk.: "each" instead of "that"

<sup>9</sup> Gd.bk.: "with" added

<sup>10</sup> Gd.bk.: "his" added

<sup>11</sup> Gd.bk.: "the" omitted

<sup>12</sup> Gd.bk.: "his" instead of "the infant's"

<sup>13</sup> Sk.sh.: "stored" written, then crossed out

<sup>14</sup> Gd.bk.: "from" instead of "by"

<sup>15</sup> Gd.bk.: "his" instead of "its"

<sup>16</sup> Gd.bk.: "forms" instead of "form"

<sup>17</sup> Gd.bk.: an edited version of qa8 added here

When an infant is cutting its<sup>18</sup> teeth, the mind develops, that is the time of the development of mind. By watching an infant grow keenly<sup>19</sup>, one will find that the day when the infant<sup>20</sup> has begun to cut his teeth, the expression of his eyes is changed, a mind is born, a thought is created. It is from that time that it<sup>21</sup> begins to take notice of things, it<sup>22</sup> begins to think. The coming<sup>23</sup> of the teeth is only of<sup>24</sup> outward manifestation; the inner process is that the mind is forming. It is, therefore, a most important time in the life of an infant, because what is mind? Mind is the world, the infant is forming the world in which to live at that time. The moment the<sup>25</sup> infant begins to stand up and walk that<sup>26</sup> is the moment when the<sup>27</sup> power is beginning to manifest in him<sup>28</sup>: enthusiasm, courage, the power of enduring, the power of patience, the power of perseverance—all this comes at that time. That is the time when <sup>29</sup> a power is bestowed upon an infant.

And the moment an<sup>30</sup> infant begins to speak, that is the time his spirit has formed; the mind is connected with the soul and connected with the body; the whole spirit is formed<sup>31</sup> at this<sup>32</sup> moment. From that moment he is to be considered as an individual. It is a little individual which<sup>33</sup> then begins to have in himself the essence of everything and all things in the world. As in every soul there is a spark of every object and every quality that exists in the whole universe. And so at that time, when the spirit of an infant is complete<sup>34</sup>, all different qualities and merits and objects that exist in the world, which<sup>35</sup> essence of all, has formed as a spirit<sup>36</sup> in the infant.

The best way, therefore, to educate an infant is for a mother to educate herself. The calmness, the quietness, the tenderness, the gentleness—all that the mother will cultivate in her nature at that particular time when the infant is nursed, <sup>37</sup>infant will receive it<sup>38</sup> as a lesson in his cradle. The heart qualities are the most profound qualities man has; brain

<sup>18</sup> Gd.bk: "his" instead of "its"

<sup>19</sup> Gd.bk: "keenly" placed before "watching"

<sup>20</sup> Gd.bk: "he" instead of "the infant"

<sup>21</sup> Gd.bk: "he" instead of "it"

<sup>22</sup> Gd.bk: "and he" instead of "it"

<sup>23</sup> Sk.tp.: "cutting" instead of "coming"

<sup>24</sup> A.o.d.: "an" instead of "of"

<sup>25</sup> Gd.bk: "an" instead of "the"

<sup>26</sup> Gd.bk: "that" omitted

<sup>27</sup> Gd.bk: "the" omitted

<sup>28</sup> Gd.bk: "it" instead of "him"

<sup>29</sup> Sk.sh.: "the child" written, then crossed out

<sup>30</sup> Gd.bk: "when the" instead of "an"

<sup>31</sup> Gd.bk: "made" instead of "formed"

<sup>32</sup> A.o.d.: "that" instead of "this"

<sup>33</sup> Gd.bk: "who" instead of "which"

<sup>34</sup> A.o.d.: "completed" instead of "complete"

<sup>35</sup> A.o.d.: "the" instead of "which"

<sup>36</sup> Gd.bk: "spark" instead of "spirit"

<sup>37</sup> Gd.bk: "the" added

<sup>38</sup> Gd.bk: "it" omitted

qualities come afterwards. As<sup>39</sup> it is the heart qualities which make the basis of the whole life, and it is such qualities as kindness, sympathy, affection, tenderness, gentleness, mildness are developed<sup>40</sup> at that particular time. It is <sup>41</sup>that time also when<sup>42</sup> regularity is taught to the child, when the child learns its first lesson in being punctual. It learns unconsciously a rhythm. It knows the time when it should be fed. It does not need a watch to look at. It knows its time of feeding. It knows its time of resting. And by introducing rhythm to<sup>43</sup> the mind of the child, you put the child<sup>44</sup> on <sup>45</sup>road to perfection. Mothers who get annoyed with an infant, who throw an infant<sup>46</sup> and say, well, let him cry for some time; they consider other work more important. They do not know what they are missing. That is the greatest opportunity of handling the child. And even if they did it at every sacrifice<sup>47</sup>, it is<sup>48</sup> worthwhile, because once an infant is impressed by being neglected by the mother, all his life there remains an impression in the deepest depth of his being, of a soreness. And when a person grows, unconsciously he feels that, and<sup>49</sup> he is displeased and dissatisfied with everybody he meets. When one lets an infant be fed at any time and is put to sleep at any time, that keeps the infant<sup>50</sup> from a proper, even rhythm, which hinders his progress in life and that is the first step, infancy is the first step in the path of progress.

When the mind of the<sup>51</sup>, of an infant is being formed, when it is cutting <sup>52</sup>teeth, sometimes people give in the hand of an infant something of rubber or wood or<sup>53</sup> something<sup>54</sup> to put in the mouth. From a psychological point of view, it is most undesirable because it does not answer the purpose of the mouth; the mouth is to eat. It does not answer the purpose<sup>55</sup>. Physically it is not good for his nerves, for his<sup>56</sup> gums, and psychologically it accomplishes no purpose. In the same way, anything that is given<sup>57</sup> in the hand of an infant at that age, which does not serve a particular purpose, is a wrong thing to give. A child must not be deceived, even from his

<sup>39</sup> A.o.d.: "and" instead of "as"

<sup>40</sup> Gd.bk: "that develop" instead of "are developed"

<sup>41</sup> Gd.bk: "at" added

<sup>42</sup> Gd.bk: "that" instead of "when"

<sup>43</sup> Gd.bk: "into" instead of "to"

<sup>44</sup> Gd.bk: "it" instead of "the child"

<sup>45</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>46</sup> Gd.bk: "it aside" instead of "an infant"

<sup>47</sup> Gd.bk: "that they could make" added

<sup>48</sup> Sk.tp.: "would be" instead of "is"

<sup>49</sup> Gd.bk: "it, then" instead of "that, and"

<sup>50</sup> Gd.bk: "him" instead of "the infant"

<sup>51</sup> Sk.sh.: "of the" crossed out, omitted in a.o.d.

<sup>52</sup> Gd.bk: "its" added

<sup>53</sup> Sk.sh.: "for" written, Sk.tp., Km.tp.: "or" instead of "for"

<sup>54</sup> Gd.bk: "put in its hand something, a rattle or something of rubber or wood," instead of "give in . . . for something"

<sup>55</sup> Gd.bk: "for eating" instead of "to eat. It does not answer the purpose."

<sup>56</sup> Gd.bk: "its nerves, and its" instead of "his nerves, for his"

<sup>57</sup> Gd.bk: "put" instead of "given"

childhood, by an object which has no purpose. Even from the infancy,<sup>58</sup> every<sup>59</sup> object<sup>60</sup> must inspire<sup>61</sup> the child by<sup>62</sup> its use; what he may use for<sup>63</sup>, hinders the progress of an infant.

And the moment the infant stands up and walks, that is a moment which must be guarded also with great interest and with keenness. This is the moment when the powers are being manifest<sup>64</sup>. And if these powers are used and directed for the child to go towards something, to<sup>65</sup> a box or<sup>66</sup> tray or something which is not inspiring, which is not giving<sup>67</sup> back something [to the child]<sup>68</sup>; those powers are being blunted at every effort the child<sup>69</sup> makes to go to it<sup>70</sup>.<sup>71</sup> The best thing is for the guardian to go towards the child to attract the child's attention<sup>72</sup>; that attracts the child's attention. It is that which inspires the child and gives it<sup>73</sup> a new life.

In everything one does with an infant, one must always consider that it be not<sup>74</sup> purposeless.<sup>75</sup> There are many,<sup>76</sup> after being grown up, they<sup>77</sup> cannot accomplish a certain purpose in their life. Very often the reason behind it<sup>78</sup> is that from<sup>79</sup> childhood, when the forces were rising up<sup>80</sup>, they were not directed to a purpose. It does not matter if a sweet was<sup>81</sup> put there, if<sup>82</sup> a fruit was put there, if<sup>83</sup> a flower was put there<sup>84</sup> and<sup>85</sup> the child was directed to bring that; then there was<sup>86</sup> a purpose. But when the child is

<sup>58</sup> Sk.sh.: "even" written, then crossed out

<sup>59</sup> Sk.sh.: "an" written, then crossed out

<sup>60</sup> Sk.tp., Gd.bk.: "that is given to the child" added

<sup>61</sup> Sk.sh.: "by the" written, then crossed out

<sup>62</sup> Gd.bk.: "him with" instead of "the child by"

<sup>63</sup> Sk.sh.: "what he may use for" crossed out, then restored; a.o.d.: "an object that has no use" instead of "what he may use for"; Gd.bk.: "that serves no purpose" added

<sup>64</sup> A.o.d.: "manifested" instead of "manifest"

<sup>65</sup> Gd.bk.: "to" omitted

<sup>66</sup> Gd.bk.: "a" added

<sup>67</sup> Gd.bk.: "does not give" instead of "is not giving"

<sup>68</sup> Sk.sh.: "to the child" inserted

<sup>69</sup> Gd.bk.: "he" instead of "the child"

<sup>70</sup> Sk.tp.: "toward them" instead of "to it"

<sup>71</sup> Gd.bk.: "then" added

<sup>72</sup> Sk.sh.: "attention" crossed out, "towards oneself" substituted; Sk.tp., Km.tp.: "towards oneself" instead of "attention"

<sup>73</sup> Gd.bk.: "to go before the child and call it towards oneself, to attract the child's sympathy and attention towards oneself. That attracts the child and gives" instead of "for the guardian . . . and gives it"

<sup>74</sup> Sk.sh.: "be not" crossed out, "must not be" substituted; a.o.d.: "must not be" instead of "be not"

<sup>75</sup> Sk.sh.: a blank or a pause; Sk.tp.: dots indicating missing word(s), then "the whole life will be spoiled, will be purposeless"; Gd.bk.: "if then all the life will be purposeless" added

<sup>76</sup> Gd.bk.: "who" added

<sup>77</sup> Gd.bk.: "they" omitted

<sup>78</sup> Gd.bk.: "why" instead of "behind it"

<sup>79</sup> Gd.bk.: "their" added

<sup>80</sup> Gd.bk.: "up" omitted

<sup>81</sup> Gd.bk.: "were" instead of "was"

<sup>82</sup> Gd.bk.: "or" instead of "if"

<sup>83</sup> Gd.bk.: "or" instead of "was put there, if"

<sup>84</sup> Gd.bk.: "were put somewhere" instead of "was put there"

<sup>85</sup> Gd.bk.: "if" added

<sup>86</sup> A.o.d.: "is" instead of "was"

directed to go to the<sup>87</sup> box or to the wall or <sup>88</sup>door, where it has no gain, then the effort which unconsciously has risen is lost.

The beginning of a child's life is of a greater importance than the latter part of a person's age, because it is from the<sup>89</sup> childhood that the road is made for him to go forward in life. And who makes the road, the guardian<sup>90</sup>. If that road is not made and the guardian is asleep, then the child makes<sup>91</sup> a great difficulty when it<sup>92</sup> is grown up. The school education, the education at<sup>93</sup> the college, it all comes<sup>94</sup> afterwards. But the greatest<sup>95</sup> education<sup>96</sup> is in its infancy.

Now there is a symbology in the action that the<sup>97</sup> child takes. If the child goes straight towards something, that shows the straightness of his nature. If the child is wobbly<sup>98</sup>, then it shows the<sup>99</sup> lack of willpower. If the child goes this side and stands there, and then <sup>100</sup> other side and stands and goes back, and then<sup>101</sup> third side and then<sup>102</sup> walks back, that shows that there is a fear, there is a doubt; the mind is not clear. If the mind of the child was clear, it<sup>103</sup> would go straight. If it<sup>104</sup> stops on<sup>105</sup> the way, that<sup>106</sup> itself is a hindrance in his future life for him. If the child runs and reaches a certain place, he is impulsive, he is venturesome. He will jump into something when he is grown up. But if the<sup>107</sup> infant from the beginning of his walk is taking a proper rhythm and reaches at<sup>108</sup> a desired spot, that infant is very promising. It<sup>109</sup> shows from its<sup>110</sup> infancy the<sup>111</sup> singleness of purpose and balance by the rhythm of his walk.

An infant who is beginning to walk, the guardian allows<sup>112</sup> him to do it, and he<sup>113</sup> does not look at the guardian but is interested in what he

<sup>87</sup> Gd.bk: "a" instead of "the"

<sup>88</sup> Gd.bk: "a" added

<sup>89</sup> Gd.bk: "the" omitted

<sup>90</sup> Sk.tp.: Gd.bk: "it is the guardian who makes the road for him" instead of "guardian"

<sup>91</sup> A.o.d.: "has" instead of "makes"

<sup>92</sup> Gd.bk: "he" instead of "it"

<sup>93</sup> Sk.sh.: "at" retraced to read "in"; Sk.tp., Km.tp.: "in" instead of "at"

<sup>94</sup> Gd.bk: "and the college education all will come" instead of "the education . . . all comes"

<sup>95</sup> Sk.sh.: "greatest" crossed out, omitted in a.o.d.

<sup>96</sup> A.o.d.: "of the greatest importance in the life of a soul" added

<sup>97</sup> Gd.bk: "a" instead of "the"

<sup>98</sup> Sk.tp.: "wobbling" instead of "wobbly"

<sup>99</sup> Gd.bk: "the" omitted

<sup>100</sup> Sk.sh.: "goes to the" inserted; Sk.tp.: "goes the" added

<sup>101</sup> Gd.bk: "goes another side, and goes a" instead of "other side . . . and then"

<sup>102</sup> Gd.bk: "then" omitted

<sup>103</sup> Gd.bk: "were clear, he" instead of "was clear, it"

<sup>104</sup> Gd.bk: "he" instead of "it"

<sup>105</sup> Sk.sh.: "on" crossed out

<sup>106</sup> Gd.bk: "then this" instead of "that"

<sup>107</sup> Gd.bk: "an" instead of "the"

<sup>108</sup> Gd.bk: "at" omitted

<sup>109</sup> Gd.bk: "that" instead of "it"

<sup>110</sup> Gd.bk: "his" instead of "its"

<sup>111</sup> Gd.bk: "the" omitted

<sup>112</sup> Gd.bk: "allowing" instead of "allows"

<sup>113</sup> Gd.bk: "who" instead of "he"

sees before him, it<sup>114</sup> will be indifferent when <sup>115</sup>grown up. But an infant, who after going there<sup>116</sup> is attracted to the guardian, shows the heart quality, it<sup>117</sup> will be a loving soul. <sup>118</sup> Every action that can be taught to an infant in order to bring about a rhythm, a balance, a concentration, a discipline, an<sup>119</sup> affectionate feeling, it all<sup>120</sup> works to build his future, and that makes the first education or<sup>121</sup> the foundation of his character.

By saying that one person should train an infant and not many, I do not mean<sup>122</sup> that the infant should be kept away from everyone. I only mean<sup>123</sup> that others can entertain the infant for a moment. They can see the infant<sup>124</sup>, they can admire the<sup>125</sup> love an infant<sup>126</sup>, but for a moment. But if four or five persons are handling the infant<sup>127</sup> at the same time, then the child's character will not be decided; it is not one thing nor<sup>128</sup> the other. If a guardian all the time keeps a watch on the child, then<sup>129</sup> when an infant<sup>130</sup> is before others or when an infant is separate<sup>131</sup>, it is always beneficial.

When an infant comes to the age of two years and<sup>132</sup> three years, at that time it is most beneficial if a moment of silence is taught to the infant<sup>133</sup>. But one might say, how can a silence be taught? A silence can be taught by attracting an infant's attention very keenly. And that also can be taught by rhythm when you are making a certain noise by clapping <sup>134</sup>hands or by making a rhythm, and when you are able to attract the infant's attention<sup>135</sup> fully, then<sup>136</sup> there comes a time that you <sup>137</sup> can hold the infant in the<sup>138</sup> inactive condition for a moment, <sup>139</sup>that can be<sup>140</sup>, can do a great deal of

<sup>114</sup> A.o.d.: "it" omitted

<sup>115</sup> Gd.bk: "he is" added

<sup>116</sup> Gd.bk: "to a place" instead of "there"

<sup>117</sup> Gd.bk: "he" instead of "it"

<sup>118</sup> Gd.bk: an edited version of qa13 added here

<sup>119</sup> Gd.bk: "and balance, and discipline, and concentration, and" instead of "a balance . . . discipline, an"

<sup>120</sup> Gd.bk: "it all" omitted

<sup>121</sup> Gd.bk: "as" instead of "or"

<sup>122</sup> Gd.bk: "it is not meant" instead of "I do not mean"

<sup>123</sup> Gd.bk: "it is only meant" instead of "I only mean"

<sup>124</sup> Gd.bk: "it" instead of "the infant"

<sup>125</sup> Sk.sh.: "the" retraced to read "at", followed by an editorial mark; Sk.tp.: "and" instead of "the"

<sup>126</sup> Gd.bk: "they can love it" instead of "the love an infant"

<sup>127</sup> Gd.bk: "it" instead of "the infant"

<sup>128</sup> Gd.bk: "or" instead of "nor"

<sup>129</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>130</sup> Gd.bk: "it" instead of "an infant"

<sup>131</sup> Gd.bk: "the infant is apart" instead of "an infant is separate"

<sup>132</sup> Gd.bk: "or" instead of "years and"

<sup>133</sup> Gd.bk: "him" instead of "to the infant"

<sup>134</sup> Gd.bk: "the" added

<sup>135</sup> Gd.bk: "can attract the attention of an infant" instead of "are able . . . infant's attention"

<sup>136</sup> Gd.bk: "when" added

<sup>137</sup> Sk.sh.: "when you have a wish that the infant be inactive" inserted, added in Sk.tp., Km.tp.; Gd.bk: "wish that he shall be inactive" added

<sup>138</sup> Gd.bk: "him in an" instead of "the infant in the"

<sup>139</sup> Gd.bk: "and" added

<sup>140</sup> Sk.sh.: "can be" crossed out, omitted in a.o.d.

good; that would be<sup>141</sup> a kind of religious<sup>142</sup> esoteric education<sup>143</sup>. When<sup>144</sup> an infant can hold<sup>145</sup> his eyes without<sup>146</sup> blinking and his breath sustains<sup>147</sup> and the movement of his hands and legs sustain<sup>148</sup> for one moment, it is a meditation he has accomplished<sup>149</sup>, sustained<sup>150</sup>.

Furthermore, when the<sup>151</sup> infant is beginning to utter sounds, such as: *ba, pa, ma, woo, goo*<sup>152</sup>, one must not take it as something unimportant or something which has no meaning. One must take it, <sup>153</sup>each such sound is a new lesson that an infant has learned from the world, and to<sup>154</sup> give that word a great importance, because that is the first word and that is <sup>155</sup>divine word. And [the]<sup>156</sup> best way of treating<sup>157</sup> an infant in his learning these words<sup>158</sup>, a <sup>159</sup> sound<sup>160</sup>, is to repeat with an infant<sup>161</sup> the same sound. They let the infant hear<sup>162</sup> again the same<sup>163</sup> and let him become interested in what it says, and then to direct the intention<sup>164</sup> of an infant<sup>165</sup> to objects, to<sup>166</sup> persons which belong to that name. It is <sup>167</sup>that way that the word<sup>168</sup> *ma* and *pa* has<sup>169</sup> come. It is not that someone has given that name. The infant has given that name to his father and mother. They have added to those words and made it *maiter*; or *matr*<sup>170</sup>, or *mother*<sup>171</sup>, but to begin with, it was<sup>172</sup> *ma*

<sup>141</sup> Gd.bk: "become" instead of "be"

<sup>142</sup> Gd.bk: "or" added

<sup>143</sup> Sk.sh.: "for the infant" added, and in Sk.tp.; Gd.bk: "from infancy" added

<sup>144</sup> Gd.bk: "if from that time" instead of "when"

<sup>145</sup> Sk.sh.: "hold" crossed out, "keep" substituted; a.o.d.: "keep" instead of "hold"

<sup>146</sup> Sk.sh.: "without" crossed out, "from" substituted

<sup>147</sup> Sk.sh.: "ed" added; Sk.tp., Km.tp.: "sustained"; Gd.bk: "suspended" instead of "sustains"

<sup>148</sup> Sk.tp., Km.tp.: "sustained"; Gd.bk: "suspended" instead of "sustain"

<sup>149</sup> Gd.bk: "that he accomplishes" instead of "he has accomplished"

<sup>150</sup> Sk.sh.: "sustained" crossed out, "in the end" added; a.o.d.: "in that age" instead of "sustained"

<sup>151</sup> A.o.d.: "an" instead of "the"

<sup>152</sup> Sk.sh.: "ba, pa, ma, woo, goo" written in lh.; Sk.tp.: "boo" instead of "woo"; Gd.bk: "bu, gu" instead of "woo, goo"

<sup>153</sup> Gd.bk: "that" added

<sup>154</sup> Km.tp., Gd.bk: "to" omitted

<sup>155</sup> Gd.bk: "a" added

<sup>156</sup> Sk.sh.: an unclear symbol crossed out, "the" substituted

<sup>157</sup> Gd.bk: "training" instead of "treating"

<sup>158</sup> Sk.sh.: "words" crossed out

<sup>159</sup> Sk.sh.: "word, a" inserted; Km.tp.: "this, a word, a sound" instead of "these words, a"

<sup>160</sup> Sk.tp.: "these sounds"; Gd.bk: "and sounds" instead of "a sound"

<sup>161</sup> Gd.bk: "him" instead of "an infant"

<sup>162</sup> Sk.sh.: "hear" crossed out, then "hear it" added, Sk.tp., Km.tp.: "hear it"; Gd.bk: "sounds, to let him hear it" instead of "sound, they let the infant hear" instead of "they let the infant hear"

<sup>163</sup> Gd.bk: "word" added

<sup>164</sup> Sk.sh.: "intention" retraced to read "attention"; a.o.d.: "attention" instead of "intention"

<sup>165</sup> Gd.bk: "attract his attention" instead of "direct the . . . an infant"

<sup>166</sup> Gd.bk: "and" instead of "to"

<sup>167</sup> Gd.bk: "in" added

<sup>168</sup> Gd.bk: "words" instead of "word"

<sup>169</sup> Gd.bk: "have" instead of "has"

<sup>170</sup> Sk.sh.: "metra" written in lh.; Sk.tp., Km.tp.: "matra" instead of "matr"

<sup>171</sup> Gd.bk: "mater, mader, mother" instead of "maiter, or matr, or mother"

<sup>172</sup> Gd.bk: "it began with" instead of "to begin . . . it was"

and *pa*<sup>173</sup>. It came<sup>174</sup> from the depth of the heart<sup>175</sup> of the infant<sup>176</sup>. Its origin is divine origin.<sup>177</sup> By repeating with an infant<sup>178</sup> these words, on<sup>179</sup> by pointing out to an infant<sup>180</sup> the meaning of that<sup>181</sup> word, instead of urging on an infant<sup>182</sup> another word which is difficult for that infant to repeat<sup>183</sup>, one spoils the ears<sup>184</sup> of an infant by that.

The prince of Rampur once expressed his<sup>185</sup> desire to the chief musician of the<sup>186</sup> court that he would like himself<sup>187</sup> to practise music<sup>188</sup>. And the master said, I would<sup>189</sup> teach you music by<sup>190</sup> one condition and that is that you do not hear every kind of music that comes before you. He said that when a<sup>191</sup> bad music is heard, the ears become<sup>192</sup> spoiled, and then you cannot discriminate between good or<sup>193</sup> bad music<sup>194</sup>. And<sup>195</sup> so it is with the<sup>196</sup> infant. The infant is saying *pa*, and the mother is saying the leaf; <sup>197</sup>infant is saying something else, guardian is saying something else. There is no harmony in it and there is<sup>198</sup> no purpose accomplished. The infant is unable<sup>199</sup> to say leaf; it is beginning to say *pa*. Its own intuition is guiding it<sup>200</sup>. It is better to go with the<sup>201</sup> nature and <sup>202</sup>let an infant be enlightened with<sup>203</sup> every sound it makes, by showing the infant<sup>204</sup> something connected with that sound. It is in this way that an infant is helped to speak. And<sup>205</sup>

<sup>173</sup> Sk.sh.: "natural word" inserted, added in Sk.tp., Km.tp.; Gd.bk: "it is a natural word" added

<sup>174</sup> Gd.bk: "has come" instead of "came"

<sup>175</sup> Gd.bk: "mind" instead of "heart"

<sup>176</sup> Gd.bk: "it is a divine word" added

<sup>177</sup> Gd.bk: "it is a divine word" added, followed by an edited version of qa6

<sup>178</sup> Gd.bk: "him" instead of "an infant"

<sup>179</sup> A.o.d.: "and" instead of "on"

<sup>180</sup> Gd.bk: "him" instead of "an infant"

<sup>181</sup> Gd.bk: "the" instead of "that"

<sup>182</sup> Gd.bk: "upon him" instead of "on an infant"

<sup>183</sup> Gd.bk: "to be repeated" instead of "which is . . . to repeat"

<sup>184</sup> Gd.bk: "ear" instead of "ears"

<sup>185</sup> Gd.bk: "the" instead of "his"

<sup>186</sup> Gd.bk: "his" instead of "the"

<sup>187</sup> Sk.tp.: "himself" moved before "would"; Gd.bk: "that he . . . like himself" omitted

<sup>188</sup> Gd.bk: "himself" added

<sup>189</sup> Gd.bk: "will" instead of "would"

<sup>190</sup> Gd.bk: "on" instead of "by"

<sup>191</sup> Gd.bk: "when" instead of "that when a"

<sup>192</sup> Gd.bk: "ear becomes" instead of "ears become"

<sup>193</sup> Sk.tp., Km.tp.: "and" instead of "or"

<sup>194</sup> Gd.bk: "bad music or good music" instead of "good or bad music"

<sup>195</sup> Gd.bk: "and" omitted

<sup>196</sup> Gd.bk: "an" instead of "the"

<sup>197</sup> Gd.bk: "the" added

<sup>198</sup> Gd.bk: "in it and there is" omitted

<sup>199</sup> A.o.d.: "unable" instead of "inable"

<sup>200</sup> Gd.bk: "has guided it and" instead of "is guiding it"

<sup>201</sup> Gd.bk: "the" omitted

<sup>202</sup> Gd.bk: "to" added

<sup>203</sup> Gd.bk: "by" instead of "with"

<sup>204</sup> Gd.bk: "it" instead of "the infant"

<sup>205</sup> Gd.bk: "then" instead of "and"



when by nature's method, when<sup>206</sup> he learns to speak, then<sup>207</sup> he promises one day to speak from intuition. <sup>208</sup>

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*Q.: What council will Murshid give if father and mother do not agree in the way of education?*

A.: Such father and mother must be educated again.

*Q.: How can it be explained that an infant though still connected with angelic spheres has no feeling of kindness originally?*

A.: The angels are not obliged to be kind. They are kindness themselves. But that angelic kindness which<sup>209</sup> wakes<sup>210</sup> here. There are many qualities that the, their<sup>211</sup> soul has brought from the higher spheres, but these qualities remain undeveloped and remain wherever<sup>212</sup>. If they always remain buried and are not given the opportunity to develop, in the same way if the kindness is not given an opportunity to develop in the child then<sup>213</sup> the kindness is in the depth of the heart, but he does not know. A very good person came to me one day and said, Murshid, I do not know what to do with my life. I said, why? Because, she said, I think I have no heart quality. I said, are you sure? She said, yes. I said<sup>214</sup>, you have a heart [I]<sup>215</sup> suppose? Yes, I have a heart. If you have a heart, it must have the quality also. You cannot have a heart without having heart quality; it must be in the heart. Still she said, I<sup>216</sup> do not know if I have one. For the very reason that you say [I do not know],<sup>217</sup> you have it. Very often people think that there [is]<sup>218</sup> something not developed in them; in reality <sup>219</sup> something is there <sup>220</sup> greater<sup>221</sup> and so deep, much more than other people who show it. Therefore, to form an opinion of a<sup>222</sup> person and to see in the depth of a person is not the work of every person.

<sup>206</sup> Gd.bk: "when" omitted

<sup>207</sup> Gd.bk: "then" omitted

<sup>208</sup> From this point a.o.d. refers to Sk.tp. and Km.tp. only

<sup>209</sup> Sk.sh.: "which" retraced to read "must"; a.o.d.: "must" instead of "which"

<sup>210</sup> Sk.tp.: "waken"; Km.tp.: "wake" instead of "wakes"

<sup>211</sup> Sk.sh.: "their" crossed out, omitted in a.o.d.

<sup>212</sup> Sk.sh.: "and remain wherever" crossed out, omitted in a.o.d.

<sup>213</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>214</sup> Sk.sh.: "the" added, then crossed out

<sup>215</sup> Sk.sh.: first "a" written, then "I" added

<sup>216</sup> Sk.sh.: "I" retraced to read "You"

<sup>217</sup> Sk.sh.: "I do not know" written over a blank

<sup>218</sup> Sk.sh.: "is" inserted in lh.

<sup>219</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "there is" added

<sup>220</sup> Sk.sh.: "something is there" crossed out, followed by an illegible cross-out; "so" substituted; a.o.d.: "buried and covered there, so" instead of "is there"

<sup>221</sup> Sk.sh.: "greater" retraced to read "great"; a.o.d.: "great" instead of "greater"

<sup>222</sup> Sk.sh.: "of a" crossed out, "about a" substituted, and so used in a.o.d.

*Q.: What about father and mother being both educators of the child, will you please explain this?*

A.: In the first place, man's life demands all his attention in his work. Mother is born with the sense <sup>223</sup> of duty towards her child. Therefore, mother has the first right to educate the child. And if there is anything that the father can do, it is to help the mother, to help the guardian to educate the child. And if the child were given entirely in its infancy in the hand of the father, I have little hope that the child will come alright, because man all his life is a child. And the help that is needed in the life of an infant is that of the mother. Nevertheless, later in the life of a child there comes a time when father's influence is equally same<sup>224</sup>. But that time is not in infancy. As Brahmans say, the first guru is the mother, the second guru is the father and the third guru is the teacher.

*Q.: How can a very impulsive nature be trained in infancy?*

A. Infancy is the time when impulsive nature can be trained. And that is the time to really draw out the best of impulsive nature and to really utilize impulsive nature to its best advantage.

*Q. What to do when another person will master the children<sup>225</sup> at the time when the guardian is educating him?*

[A.:]<sup>226</sup> The guardians<sup>227</sup> must master the other person also.

*Q.: In the last twenty years where many babies have said "mammie" instead of "mama"?*

A.: Mammie is the third word and that is brought out by the help of the guardians. The first word is ma, the second word is mama, the third word is that mama is drawn into mammie. <sup>228</sup>No child will<sup>229</sup> begin by saying the word mammie. Only last few years perhaps people have taken fancy; as fashion comes in dress, so fashion comes in words. And people like to use one word for some time; it has been a fashion.

*Q.: Can a child who [has]<sup>230</sup> been trained in a faulty manner be corrected at the age of seven or eight?*

A.: It is never too late to correct, but it is never too soon to educate.

<sup>223</sup> Sk.sh.: "towards" written, then crossed out

<sup>224</sup> Sk.sh.: "same" crossed out, "needed" substituted; a.o.d.: "needed" instead of "same"

<sup>225</sup> Sk.sh.: "children" retraced to read "child"; a.o.d.: "child" instead of "children"

<sup>226</sup> Sk.sh.: "A." for "answer" omitted

<sup>227</sup> Sk.sh.: "guardian" retraced to read "guardians"; a.o.d.: "guardian" instead of "guardians"

<sup>228</sup> A.o.d.: "therefore" added

<sup>229</sup> Sk.tp.: "as a child" added

<sup>230</sup> Sk.sh.: "is" retraced to read "has"

*Q.: If the mother is unable to nurse the infant, what is his best way?*

A.: The best way is to find a *nourrice*, a nurse. And the nurse must be considered not only from the health point of view, as many do, but also from the character point of view. She must be looked at from every side.

*Q.: If Moses, having been initiated in Egypt, why is Egyptian religion not mentioned?*

A.: I did not say Moses, I said Abraham. And when Abraham gave his message to his people, he gave it in their terms, in the way they can understand it. Besides that, the esoteric<sup>231</sup> religion is one thing, exoteric<sup>232</sup> is another thing. Moses gave esoteric<sup>233</sup> religion to one rank, some<sup>234</sup>, but esoteric teaching to those<sup>235</sup> he chose for mysticism.

*Q.: There are some mothers who do not wish to take responsibilities.*

A.: Then they are not responsible.

*Q.: Sometimes the spirit of the child is stronger than his body, he has no balance. How to help him?*

A.: As I have said, that the balance can be brought about by teaching the child rhythm.

*Q.: Are you<sup>236</sup> to do gymnastics with an infant?*

A.: No, infant is too young for gymnastics.

*Q.: Not approving artificial food, it is better to get a wet nurse if the mother cannot supply the food?*

A.: Certainly.

*Q.: What is it that most tender child sometimes is so cruel?*

A.: Well, kindness and cruelty is learned after coming here. When they come here, they come with love alone. All that is taught here. And if the guardian knew this, he would help the child better.

<sup>231</sup> Sk.sh.: "esoteric" retraced to read "exoteric"; a.o.d.: "exoteric" instead of "esoteric"

<sup>232</sup> Sk.sh.: "school" inserted, "exoteric" retraced to read "esoteric"; a.o.d.: "the esoteric school" instead of "exoteric"

<sup>233</sup> Sk.sh.: "esoteric" retraced to read "exoteric"; a.o.d.: "exoteric" instead of "esoteric"

<sup>234</sup> Sk.sh.: "one rank" crossed out, "people" substituted; a.o.d.: "to some people" instead of "one rank some"

<sup>235</sup> Sk.sh.: "whom" inserted, added in a.o.d.

<sup>236</sup> Sk.sh.: "Are you" crossed out, "Is one" added; a.o.d.: "Is one" instead of "Are you"

*Q.: What the soul is does not with the mind and the body, and what can develop thought eventually.<sup>237</sup> How can one [help]<sup>238</sup> a soul to develop towards its purpose?*

*A.: It is a continual education from beginning to end that brings a soul to the fulfilment of the purpose of his life.*

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<sup>237</sup> Sk.sh.: "What the . . . thought eventually," written, then crossed out, omitted in a.o.d.

<sup>238</sup> Sk.sh.: "develop" crossed out, "help" substituted

Friday 2nd July 1926

### Collective Interview—Contact with Murshid

I would like to speak on the subject of the contact with *Murshid*.

By concentration, by single-mindedness, by sympathy, one can establish a contact with Murshid when a<sup>1</sup> distance would make no difference. And it is for that reason that to some, capable of concentration, are given to contact in their thought with Murshid. The qualities of the teacher manifest after that in the person<sup>2</sup>, *mureed*. And as the mureed goes onward, he feels himself the heritage of his teacher, as if he has inherited from the teacher the power and inspiration which would<sup>3</sup> help him in the path of truth. Many ask can one not take a direct road to God without the help of a teacher? I say there is nothing impossible. Ladder is only a means to go from the ground floor to the upper floor. But if one can climb without a ladder, it is not impossible. As ladder is a convenience, so the teacher takes the same place in the spiritual path. It is, therefore, that in the East a great importance has been given to the guidance under the teacher. And that guidance is considered so sacred, as sacred as one could consider one's own faith, because the faith in the form of religion is a conception. But when the faith is given in the form of religion<sup>4</sup> to murshid, then that is a living faith.

Therefore, in the East it becomes easy for a murshid, since those come [under]<sup>5</sup> his guidance know beforehand what a murshid means. They do not need any more for their object of concentration the idols of the temple; once they have come to murshid they have found the living example which they wish to follow.

There are three forms of concentration. The one form of concentration, or the first stage of concentration, is when one sees murshid before one. The next form of concentration is when one sees the teacher within one. And the third stage of concentration is when one forgets oneself in the realization of teacher's presence. It is after<sup>6</sup> these three concentrations, then<sup>7</sup> one is able to soar upwards; the concentration on objects has a

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.sh.: "a" written in lh., parenthesized

<sup>2</sup> Sk.sh.: "person" crossed out, omitted in Sk.tp.

<sup>3</sup> Sk.sh.: "will" added; Sk.tp.: "will" instead of "would"

<sup>4</sup> Sk.sh.: "allegiance" added in lh.; Sk.tp.: "allegiance" instead of "religion"

<sup>5</sup> Sk.sh.: "by" retraced to read "under"

<sup>6</sup> Sk.tp.: "with" instead of "after"

<sup>7</sup> Sk.tp.: "that" instead of "then"

different effect from the concentration on a living being. <sup>8</sup> But it takes <sup>9</sup> no further, because an object is something dead. The concentration on a living being is life. And by that concentration one touches the same attributes which have brought him under the guidance of one's teacher.

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*Q.: If one were asked a difficult<sup>10</sup> question, then to make a special concentration to give the answer?*

A.: It is <sup>11</sup>usual concentration [which]<sup>12</sup> enables one at the time of the question; at that time you do not need to have a special concentration. Usually it is a matter of habit. And it is something so wonderful that it is a phenomenon by<sup>13</sup> itself.

*Q.: You mean that the answer is in the question?*

A.: <sup>14</sup> Yes.

*Q.: One really<sup>15</sup>, one prays to Murshid?*

A.: No. The concentration of the murshid is not the prayer to murshid, because [prayer]<sup>16</sup> only belongs to God and no man deserves a prayer.

*Q.: But with picture of Murshid before one?*

A.: No, I would not advise that, because the thought must be without any picture or anything. In the East when we have singing practice, we do not<sup>17</sup> have any piano, or harmonium, or anything with us, only singing [without]<sup>18</sup> it. Because by singing without it, voice becomes stronger and truer, and you touch all notes you wish to touch. In the same way when<sup>19</sup> you have a photograph, it is a help; without it your<sup>20</sup> mind is put to exercise.

<sup>8</sup> Sk.tp.: "Concentration of objects helps one to gather one's mind, and to focus it on a certain object." added

<sup>9</sup> Sk.sh.: "one" inserted, added in Sk.tp.

<sup>10</sup> Sk.tp.: "deep" instead of "difficult"

<sup>11</sup> Sk.tp.: "the" added

<sup>12</sup> Sk.sh.: "which" inserted in lh.

<sup>13</sup> Sk.tp.: "in" instead of "by"

<sup>14</sup> Sk.sh.: "the answer is in the question" inserted, added in Sk.tp.

<sup>15</sup> Sk.sh.: "One really" crossed out, omitted in Sk.tp.

<sup>16</sup> Sk.sh.: "prayer" retraced through a now illegible symbol

<sup>17</sup> Sk.tp.: "don't" instead of "do not"

<sup>18</sup> Sk.sh.: "we" retraced to read "without"

<sup>19</sup> Sk.sh.: "if" added in lh.; Sk.tp.: "if" instead of "when"

<sup>20</sup> Sk.tp.: "the" instead of "your"

*Q.: Will you please explain something more [about the]<sup>21</sup> last way of concentration?*

A.: The first stage of concentration is that the teacher is given<sup>22</sup> you. Just you see the teacher before you, visualize it. The<sup>23</sup> second way of concentration is that the teacher is within<sup>24</sup> you<sup>25</sup>. The third way of concentration is that you lose yourself. You do not<sup>26</sup> even think that you are there<sup>27</sup>; it is the presence of the teacher; that is all there is. Rumi says on this, beloved is all and<sup>28</sup> all, beloved is all that lives. By it<sup>29</sup>, what he [means]<sup>30</sup> then what<sup>31</sup> there is an object when<sup>32</sup> in that object you lose yourself<sup>33</sup>, you do not<sup>34</sup> live, but then you live as that object. In connection with the teacher you rehearse that. <sup>35</sup>You rehearse<sup>36</sup>, then the performance is different again—then there is God. After, at<sup>37</sup> the rehearsal, there is God. Only you cannot begin [the same]<sup>38</sup> thing with God, because God is formless. When you are able to do this with the<sup>39</sup> form, then the next step is to do this<sup>40</sup> with the formless.

*Q.: Murshid, these three stages of concentration develop by themselves?*

A.: Yes, they develop naturally. One must not think because the other stage is a higher, I must leave one and go to a higher<sup>41</sup>, because one helps the other stage.

*Q.: <sup>42</sup>This is something not at all known<sup>43</sup> in the West?*

A.: No, <sup>44</sup>the thing is this, that the esoteric schools happen to be in the East. Therefore, there have not been many ways. There have been either the way through the guru or the way through the<sup>45</sup> idol in the temple. Only there

<sup>21</sup> Sk.sh.: "of the" written, then crossed out, "about" substituted; Sk.tp.: "about the" instead of "of the"

<sup>22</sup> Sk.sh.: "before" inserted in lh.; Sk.tp.: "before" instead of "given"

<sup>23</sup> Sk.tp.: "the" omitted

<sup>24</sup> Sk.sh.: "within" crossed out

<sup>25</sup> Sk.tp.: "you can see inside you the teacher." added

<sup>26</sup> Sk.tp.: "don't" instead of "do not"

<sup>27</sup> Sk.sh.: "you" added in lh.; Sk.tp.: "you" instead of "there"

<sup>28</sup> Sk.sh.: "and" retraced to read "in"; Sk.tp.: "in" instead of "and"

<sup>29</sup> Sk.sh.: "by it" crossed out, then "by" substituted in lh.; Sk.tp.: "it" omitted

<sup>30</sup> Sk.sh.: "means" retraced through a now illegible symbol

<sup>31</sup> Sk.sh.: "then" parenthesized and "what" retraced to read "when"; Sk.tp.: "when" instead of "then what"

<sup>32</sup> Sk.sh.: "and" inserted; Sk.tp.: "and" instead of "when"

<sup>33</sup> Sk.tp.: "then that object lives" added

<sup>34</sup> Sk.tp.: "don't" instead of "do not"

<sup>35</sup> Sk.sh.: "when" inserted

<sup>36</sup> Sk.tp.: "when you have rehearsed" instead of "you rehearse"

<sup>37</sup> Sk.tp.: "at" omitted

<sup>38</sup> Sk.sh.: "to" retraced to read "the same"

<sup>39</sup> Sk.tp.: "a" instead of "the"

<sup>40</sup> Sk.sh.: "this" crossed out; "the same" added; Sk.tp.: "the same" instead of "this"

<sup>41</sup> Sk.tp.: "stage" added

<sup>42</sup> Sk.sh.: "Is this ever found in the West" inserted

<sup>43</sup> Sk.tp.: "Is this ever found" instead of "This is something not at all known"

<sup>44</sup> Sk.sh.: "but" inserted, added in Sk.tp.

<sup>45</sup> Sk.sh.: "by" added in lh.

have been these two ways. The third way was<sup>46</sup> through<sup>47</sup> the sun; to look at the <sup>48</sup> sun. To worship the sun, that was the ancient way of the multitude. Even through the<sup>49</sup> sun, they got the vigour<sup>50</sup>, light, power, energy. But not that human tenderness, gentleness; all the human qualities are gotten<sup>51</sup> from the human being, not<sup>52</sup> from the sun.

*Q.: Images[of saints]<sup>53</sup> in Roman Catholic church, is that the same idea?*

A.: There is much of the same idea there, but that idea has been mixed; two things have been mixed. The Sufi idea is there too, but at the same time there is a mixture of the other idea.

*Q.: Which are the kind?<sup>54</sup>*

A.: Well, the mixture of the idea is this, then there is attached a particular story to it, <sup>55</sup>that story takes away the mind of<sup>56</sup> the person<sup>57</sup>. Besides that, when you have <sup>58</sup>pictures of <sup>59</sup>great many saints, then the mind is not focused on one object, it is focused on many objects. Now in America, to my great disappointment, I found this one great drawback in the<sup>60</sup> spiritual pursuit. It seems that thousand and thousand<sup>61</sup> of people are every day in the spiritual pursuit, but<sup>62</sup> at the same time one day they go to one thing, another day to another thing. Just like one goes to a great many theatres, so they go to a great many<sup>63</sup> subjects<sup>64</sup>. Therefore, even the spirituality<sup>65</sup> has become sensational, and<sup>66</sup> it is a [diffusion]<sup>67</sup> of the whole thing. It is <sup>68</sup>kind of stage that they are going through that they really do not<sup>69</sup> know what

<sup>46</sup> Sk.tp.: "is" instead of "was"

<sup>47</sup> Sk.sh.: "by" added in lh.

<sup>48</sup> Sk.sh.: "same" written, then crossed out

<sup>49</sup> Sk.sh.: "by" added in lh.

<sup>50</sup> Sk.sh.: "strength" added, and in Sk.tp.

<sup>51</sup> Sk.tp.: "got" instead of "gotten"

<sup>52</sup> Sk.sh.: "not" alternately reads "and"

<sup>53</sup> Sk.sh.: "of saints" inserted

<sup>54</sup> Sk.sh.: "Which idea?" inserted in lh.; Sk.tp.: "other idea" instead of "are the kind"

<sup>55</sup> Sk.sh.: "then" inserted, added in Sk.tp.

<sup>56</sup> Sk.tp.: "from the form, takes away the mind" instead of "of"

<sup>57</sup> Sk.sh.: "of the person" parenthesized

<sup>58</sup> Sk.sh.: "the" inserted, added in Sk.tp.

<sup>59</sup> Sk.tp.: "a" added

<sup>60</sup> Sk.tp.: "the" omitted

<sup>61</sup> Sk.tp.: "seemed thousands and thousands and thousands" instead of "seem that . . . and thousand"

<sup>62</sup> Sk.tp.: "but" omitted

<sup>63</sup> Sk.tp.: "discussions on the" added

<sup>64</sup> Sk.tp.: "subjects" crossed out; "discussions on the subject" inserted, followed by an editorial mark;

Sk.tp.: "everything new and sensational" added

<sup>65</sup> Sk.sh.: "spiritual thing" given in margin as substitution of "spirituality"; Sk.tp.: "spiritual thing" instead of "spirituality"

<sup>66</sup> Sk.tp.: "and" omitted

<sup>67</sup> Sk.sh.: "diffusion" in lh. partially written over a now illegible symbol

<sup>68</sup> Sk.tp.: "a" added

<sup>69</sup> Sk.tp.: "don't" instead of "do not"



they are seeking. After [having]<sup>70</sup> been <sup>71</sup>hundred different lectures and <sup>72</sup> read five hundred books, they really do not know which is which. They read many books.

Now there is a book which is very popular<sup>73</sup> of the<sup>74</sup> masters of the East. <sup>75</sup>A man who never went to the East has <sup>76</sup> written it. Everybody asks, have you read this book; <sup>77</sup>a wonderful book<sup>78</sup>! Really speaking this<sup>79</sup> book has helped me very much, <sup>80</sup>because wherever people have<sup>81</sup> read this<sup>82</sup> book, they came to hear me, <sup>83</sup> it helped me very much in advertising. <sup>84</sup> At the same time how many people deluded. It is like a novel. Perhaps<sup>85</sup> made a<sup>86</sup> [very]<sup>87</sup> nice novel<sup>88</sup> of *mahatmas*, masters sitting in the caves <sup>89</sup>of Himalayas <sup>90</sup>. He has made a beautiful play out of it and made a book; that book is read by hundred and thousand<sup>91</sup>. But then when <sup>92</sup>something impresses them, do you think they will leave him alone? No, they<sup>93</sup>, they will follow him and pursue him; [tear him to]<sup>94</sup> pieces and throw<sup>95</sup> him down<sup>96</sup>. But suppose fifty or a hundred persons have found it, and ten thousand<sup>97</sup> have read his<sup>98</sup> books; they all believe in him, it is a state of chaos.

Now there is so much spiritualism going on in the United States. And then there is a man whose name is Houdini. Now he is a<sup>99</sup> also born<sup>100</sup>

<sup>70</sup> Sk.sh.: "having" inserted

<sup>71</sup> Sk.tp.: "to" added

<sup>72</sup> Sk.sh.: "having" inserted

<sup>73</sup> Sk.sh.: "a theosophical book" inserted in lh., added in Sk.tp.

<sup>74</sup> Sk.sh.: "of the" crossed out

<sup>75</sup> Sk.tp.: "in the ship they asked me, have you read this book?" added

<sup>76</sup> Sk.sh.: "read" written, then crossed out

<sup>77</sup> Sk.sh.: "it is" inserted and used in Sk.tp.

<sup>78</sup> Sk.tp.: "wherever I went, have you read this book?" added

<sup>79</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "this"

<sup>80</sup> Sk.tp.: "because whenever on advertisements people came to hear me, it was" added

<sup>81</sup> Sk.tp.: "they had" instead of "wherever people have"

<sup>82</sup> Sk.tp.: "that" instead of "this"

<sup>83</sup> Sk.sh.: one editorial mark crossed out; "really speaking" inserted; Sk.tp.: "really speaking I think favourably of that book" instead of "they came to hear me"

<sup>84</sup> Possibly *The Book of the Master* by W Marsham Adams, published by the Theosophical Society 1926

<sup>85</sup> Sk.sh.: "perhaps" retraced to read "it has" Sk.tp.: "it has" instead of "perhaps"

<sup>86</sup> Sk.tp.: "a" omitted

<sup>87</sup> Sk.sh.: "very" retraced through a now illegible symbol

<sup>88</sup> Sk.sh.: "picture" inserted; "novel" parenthesized; Sk.tp.: "pictures" instead of "novel"

<sup>89</sup> Sk.sh.: "of the mounts" inserted; Sk.tp.: "of the mountains" added

<sup>90</sup> Sk.sh.: "he has got a" inserted, crossed out, followed by an editorial mark; Sk.tp.: "he has made spiritual scenery in imagination and put it down on paper. He is a great play producer." added

<sup>91</sup> Sk.tp.: "hundreds and thousands" instead of "hundred and thousand"

<sup>92</sup> Sk.sh.: "if" inserted

<sup>93</sup> Sk.sh.: "they" retraced to read "more"; Sk.tp.: "no" instead of "they"

<sup>94</sup> Sk.sh.: "through" written, Sk.tp.: "tear him to" instead of "through"

<sup>95</sup> Sk.tp.: "until they have thrown" instead of "throw"

<sup>96</sup> Sk.sh.: "and throw him down" crossed out, followed by "until they have brought, thrown him down and broken him" inserted; Sk.tp.: "and broken him and found that he never went to India once" added

<sup>97</sup> Sk.tp.: "persons" added

<sup>98</sup> Sk.tp.: "this" instead of "his"

<sup>99</sup> Sk.sh.: "he is a" crossed out

<sup>100</sup> Sk.sh.: "born" crossed out; "does" substituted; Sk.tp.: "does" instead of "is a also born"

magic performer<sup>101</sup>. Something like juggler<sup>102</sup>; he has a great name. Now he is after spiritualists. He wants to <sup>103</sup>every spiritualist in every town. Now I think, <sup>104</sup> a<sup>105</sup> thought<sup>106</sup> is that people are [interested in spiritualism]<sup>107</sup>. Another thing is that people are interested in Houdini, how he exposes them. I thought what interest Houdini has [in]<sup>108</sup> it? The whole interest Houdini has in it is to make a sensation and make his <sup>109</sup>performances known, monetary interest.

The man who is after truth does not care of<sup>110</sup> falsehood. A<sup>111</sup> man who is after truth, he<sup>112</sup> has no interest in it. If his desire is falsehood, for he is after<sup>113</sup>, he pursues falsehood that shows he is not<sup>114</sup>, he is doubting if he can find truth in the garden<sup>115</sup> of falsehood somewhere.

*Q.: Is he a [true]<sup>116</sup> fakir?*

A.: It is a false fakir<sup>117</sup>. Do they think that true fakir is so less evolved as to disbelieve in the [existence]<sup>118</sup> of the hereafter and souls <sup>119</sup> at the<sup>120</sup> other side? Houdini, he disbelieves it because he has no belief. He is in the pursuit and wants to find belief somewhere if he can. At the same time<sup>121</sup> some material gain, because it makes him known.

*Q.: The man who has written the book about the masters of the East, is it not a good thing that some people get interested in these things<sup>122</sup> in the East?*

A.: What I said, he helped me in my advertisement [very]<sup>123</sup> much. But at the same time anything that you further by falsehood, it leads to falsehood. Besides, success of falsehood is false.

<sup>101</sup> Sk.tp.: "performances" instead of "performer"

<sup>102</sup> Sk.sh.: "performances" inserted, added in Sk.tp.

<sup>103</sup> Sk.sh.: "expose in spiritualism" inserted, then crossed out; Sk.tp.: "expose" added

<sup>104</sup> Sk.sh.: "thought" inserted

<sup>105</sup> Sk.sh.: "a" crossed out; Sk.tp.: "think, a" omitted

<sup>106</sup> Sk.sh.: "thought" retraced to read "think"; Sk.tp.: "one thing" added

<sup>107</sup> Sk.sh.: "interested in spiritualism" inserted

<sup>108</sup> Sk.sh.: "wants" crossed out; "in" substituted

<sup>109</sup> Sk.sh.: "magic" inserted in lh., added in Sk.tp.

<sup>110</sup> Sk.sh.: "of" retraced to read "after"; Sk.tp.: "must not pursue" instead of "does not care of"

<sup>111</sup> Sk.tp.: "the" instead of "a"

<sup>112</sup> Sk.tp.: "he" omitted

<sup>113</sup> Sk.tp.: "his desire . . . is after" omitted

<sup>114</sup> Sk.sh.: an illegible cross-out; Sk.tp.: "the man of truth" added

<sup>115</sup> Sk.sh.: "garden" crossed out; "garb" substituted in lh.; Sk.tp.: "garb" instead of "garden"

<sup>116</sup> Sk.sh.: "true" inserted in lh.

<sup>117</sup> Sk.sh.: "true fakir" written, then crossed out

<sup>118</sup> Sk.sh.: "soul" retraced to read "existence"

<sup>119</sup> Sk.sh.: "living" inserted; Sk.tp.: "living on the" instead of "at the"

<sup>120</sup> Sk.sh.: "at the" crossed out; "on" substituted

<sup>121</sup> Sk.tp.: "it makes him known" added

<sup>122</sup> Sk.tp.: "in these things" omitted

<sup>123</sup> Sk.sh.: "very" retraced through a now illegible symbol

*Q.: You said <sup>124</sup>the apostles were on Whitsuntide together, it stands in the Bible that they spoke different languages. You explained that they spoke the languages<sup>125</sup> of the heart. But I have met <sup>126</sup>a woman who had never learned English; she<sup>127</sup> was very <sup>128</sup>interested in you. <sup>129</sup>I gave her your photo<sup>130</sup>. She got in a trance by helping someone else<sup>131</sup>. And when she had done that and turned<sup>132</sup> to your photo <sup>133</sup>and took it in her hand and addressed <sup>134</sup>beautiful things?*

*A.: Yes, that comes from obsession. That has nothing to do with spiritual revelation. There may be an ordinary person, among who is<sup>135</sup> obsessed, can speak the language of the person who obsesses him.*

<sup>136</sup>Now I would like you two, one of you to act as a candidate for initiation<sup>137</sup> and another one <sup>138</sup>act as a teacher. <sup>139</sup>

*Q.: Some spirit, some spirits<sup>140</sup>?*

*A.: If one, I would have spoken Hindustani.*

<sup>124</sup> Sk.tp.: "when" added

<sup>125</sup> Sk.tp.: "language" instead of "the languages"

<sup>126</sup> Sk.sh.: "lately" inserted in lh., added in Sk.tp.

<sup>127</sup> Sk.tp.: "who" instead of "she"

<sup>128</sup> Sk.tp.: "much" added

<sup>129</sup> Sk.tp.: "and" added

<sup>130</sup> Sk.tp.: "photograph" instead of "photo"

<sup>131</sup> Sk.tp.: "who was ill" added

<sup>132</sup> Sk.tp.: "she turned to the chimneypiece" instead of "and turned"

<sup>133</sup> Sk.sh.: "standing" inserted; Sk.tp.: "where your photograph was standing" instead of "to your photo"

<sup>134</sup> Sk.sh.: "in English" inserted, added in Sk.tp.

<sup>135</sup> Sk.sh.: "can be" added in lh.; Sk.tp.: "obsessed. Anyone who can be" instead of "among who is"

<sup>136</sup> Sk.tp.: "Well" added

<sup>137</sup> Sk.tp.: "(to bring the problem before the teacher)" added

<sup>138</sup> Sk.tp.: "to" added

<sup>139</sup> Sk.sh.: this sentence is crossed out; Sk.tp.: "Now I . . . a teacher." moved to below next qa

<sup>140</sup> Sk.tp.: dots indicating missing word(s) instead of "some spirits"

Friday 2nd July 1926

**Yesterday, Today and Tomorrow—Sculpture.**

In all art there are three stages, especially<sup>1</sup> in the<sup>2</sup> sculpture. The first stage is conception; the next stage is composition; and the third stage is production. If the artist was<sup>3</sup> not capable of conceiving an idea properly<sup>4</sup>, he cannot go further. He may try hundreds of times, but he will not come to<sup>5</sup>, to a<sup>6</sup> desired result.

Where does conception come?<sup>7</sup> The outer world may help to bring about the conception of an idea, but it must spring from within. It depends upon the stage of the artist's evolution. According to his evolution, he is able to catch, so to speak<sup>8</sup>, the rising stream of inspiration that comes from within. The sculptor's work is of a very great importance. The reason is that it is an imitation of the<sup>9</sup> creator and not always in a miniature form. The sculptor's first idea is to make a life-size statue or perhaps even larger than created beings. And<sup>10</sup> if it is smaller than life<sup>11</sup> size, then his work is to put life into it, that it may take<sup>12</sup> place of a living creature. Therefore, sculpture is imitating God.

The<sup>13</sup> composition comes from another faculty. Conception is the work of inspiration<sup>14</sup>. But even if a person has inspiration to form an idea, it depends upon a quality; that person must have<sup>15</sup> talent,<sup>16</sup> a gift<sup>17</sup> to compose in his mind what he wants to bring out. It must be remembered that there

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript by Murshida Goodenough for the 1935 edition of *Yesterday, Today and Tomorrow*, published by Kluwer, Deventer

<sup>1</sup> Sk.tp.: "specially" instead of "especially"

<sup>2</sup> Gd.bk.: "the" omitted

<sup>3</sup> Gd.bk.: "is" instead of "was"

<sup>4</sup> Gd.bk.: "properly" omitted

<sup>5</sup> Sk.sh.: "to" crossed out, omitted in a.o.d.

<sup>6</sup> Gd.bk.: "the" instead of "a"

<sup>7</sup> Gd.bk.: "Where does conception come?" omitted

<sup>8</sup> Gd.bk.: "to sense" instead of "so to speak"

<sup>9</sup> Gd.bk.: "art of the" added

<sup>10</sup> Sk.tp.: "and" omitted

<sup>11</sup> Sk.tp.: "life's" instead of "life"

<sup>12</sup> A.o.d.: "the" added

<sup>13</sup> Gd.bk.: "the" omitted

<sup>14</sup> Gd.bk.: "intuition" instead of "inspiration" and in the following example

<sup>15</sup> Sk.tp.: "a" added

<sup>16</sup> Gd.bk.: "he needs the faculty of composition to express it. A gifted artist is that person who has" instead of "it depends . . . have talent"

<sup>17</sup> Gd.bk.: "a capacity" added

are many inspired<sup>18</sup> artists<sup>19</sup> owing to that<sup>20</sup> particular stage of evolution, they can easily receive inspiration, but then<sup>21</sup> they cannot compose it if they are not gifted. There is another talent. No doubt, a lover of nature, a keen observer, an<sup>22</sup> admirer of line and colour<sup>23</sup>, a real artist has in him, as a gift of composing, that which inspiration<sup>24</sup> brings to him as an idea.

And the third stage is the production. If a person is not qualified in producing by his hands, then he may have the [inspiration]<sup>25</sup> and <sup>26</sup> [may]<sup>27</sup> have the gift of composition, and yet [cannot]<sup>28</sup> produce it. That is another work; that is a [skill]<sup>29</sup>, and that skill is learned by practice. Human nature is such<sup>30</sup>; it considers, takes<sup>31</sup> everything so easy. If one has inspiration<sup>32</sup>, one thinks that, yes, I can do it. Or, if he thinks<sup>33</sup> one can compose it in one's mind, one thinks it<sup>34</sup>, can produce it. But again, for producing it, that requires another talent.

And now the question <sup>35</sup>which is the most difficult part? It cannot be said, because one artist has the<sup>36</sup> talent, but he is without inspiration<sup>37</sup>. Another artist can compose in his mind, and yet <sup>38</sup>without the skill of producing. And there is another one who has inspiration<sup>39</sup> and who lacks the<sup>40</sup> composition and production. In order to have these three things together, it<sup>41</sup> must not be only the<sup>42</sup> artist, but one must become art itself. <sup>43</sup>The one who is so absorbed in his work that he forgets himself, then

<sup>18</sup> Gd.bk.: "intuitive" instead of "inspired"

<sup>19</sup> Gd.bk.: "who" added

<sup>20</sup> A.o.d.: "their" instead of "that"

<sup>21</sup> Gd.bk.: "can perceive an intuition but that" instead of "they can . . . but then"

<sup>22</sup> Sk.tp.: "and" instead of "an"

<sup>23</sup> Gd.bk.: "curve" instead of "colour"

<sup>24</sup> Gd.bk.: "intuition" instead of "inspiration"

<sup>25</sup> Sk.sh.: "inspiration" retraced through "imi. . ."; Gd.bk.: "intuition" instead of "the inspiration"

<sup>26</sup> Gd.bk.: "he" added

<sup>27</sup> Sk.sh.: "may not" retraced to read "may"

<sup>28</sup> Sk.sh.: "may" crossed out, "cannot" substituted; Sk.tp.: "cannot"; Gd.bk.: "he cannot" instead of "may"

<sup>29</sup> Sk.sh.: "skill" retraced through a now illegible symbol

<sup>30</sup> Gd.bk.: "that" added

<sup>31</sup> Sk.sh.: "takes" crossed out, omitted in a.o.d.

<sup>32</sup> Gd.bk.: "intuition" instead of "inspiration"

<sup>33</sup> Sk.tp.: "he thinks" omitted; Gd.bk.: "one thinks that" instead of "he thinks"

<sup>34</sup> Sk.sh.: "says" added in lh., "it" retraced to read "one" then restored to "it"; a.o.d.: "says I" instead of "thinks "it"

<sup>35</sup> Gd.bk.: "comes" added

<sup>36</sup> Gd.bk.: "the" omitted

<sup>37</sup> Gd.bk.: "intuition" instead of "inspiration"

<sup>38</sup> Sk.tp.: dots added indicating missing word(s); Gd.bk.: "is" added

<sup>39</sup> Gd.bk.: "intuition" instead of "inspiration"

<sup>40</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>41</sup> Sk.sh.: "it" retraced to read "one" then restored to "it"; a.o.d.: "one" instead of "it"

<sup>42</sup> Gd.bk.: "an" instead of "the"

<sup>43</sup> Gd.bk.: "to" added

<sup>44</sup>comes that capability<sup>45</sup>, that inspiration<sup>46</sup>, that skill by itself that one<sup>47</sup> begins to do wonders<sup>48</sup>.

When we come<sup>49</sup> to the peculiarity of art, one finds in the ancient art of Egypt an atmosphere. You may take a simple statue where there seems to be no skill when compared with the art of ancient Greece, and at the same time if you study it from a psychological point of view, you will feel<sup>50</sup> something living in it. It is not only an art, but there is a life put into it. And that shows that the tendency on the [part]<sup>51</sup> of the ancient artists was to give life to their thought. It may not show such a great skill, and at the same time it is a phenomenon. If a piece of rock which was cut for<sup>52</sup> thousands of years<sup>53</sup> can produce an atmosphere, it shows that the one who has made it has given life to it. And the more you<sup>54</sup>, humanity will investigate into<sup>55</sup> the ancient history of Egypt, the more you<sup>56</sup> will find <sup>57</sup>there was an art of putting life into objects.

Coming to the art of India, the art of sculpture was used to make manuscripts with, <sup>58</sup>that every piece<sup>59</sup> of art in India is <sup>60</sup>scripture. You can read a certain philosophy in it. All the carvings and engravings<sup>61</sup> in the temples, and the idols<sup>62</sup> of gods and goddesses, and their several hands, and each hand holding something, it all represents a certain symbol<sup>63</sup>. By the study of that symbol<sup>64</sup>, one gets a revelation<sup>65</sup> from it. Therefore, the ancient temples in India were at the same time scriptures, not only a place where people worshipped, but the place where people were inspired when<sup>66</sup> they [had]<sup>67</sup> a keen sight to observe what was<sup>68</sup> behind it. The tourists who

<sup>44</sup> Gd.bk.: "there" added

<sup>45</sup> Gd.bk.: "capacity" instead of "capability"

<sup>46</sup> Gd.bk.: "intuition" instead of "inspiration"

<sup>47</sup> Gd.bk.: "then he" instead of "that one"

<sup>48</sup> Gd.bk.: "his art becomes a perfect expression" added

<sup>49</sup> Gd.bk.: "one comes" instead of "we come"

<sup>50</sup> Gd.bk.: "find" instead of "feel"

<sup>51</sup> Sk.sh.: "part" retraced through a now illegible symbol; Gd.bk.: "in the past" instead of "on the [part]"

<sup>52</sup> Gd.bk.: "for" omitted

<sup>53</sup> Gd.tp.: "since" added

<sup>54</sup> Sk.sh.: "you" crossed out, omitted in a.o.d.

<sup>55</sup> Gd.bk.: "into" omitted

<sup>56</sup> Sk.tp.: "they"; Gd.bk.: "it" instead of "you"

<sup>57</sup> Gd.bk.: "that" added

<sup>58</sup> Gd.bk.: "so" added

<sup>59</sup> Gd.bk.: "work" instead of "piece"

<sup>60</sup> A.o.d.: "a" added

<sup>61</sup> Gd.bk.: "carving and engraving" instead of "carvings and engravings"

<sup>62</sup> Gd.bk.: "idea" instead of "idols"

<sup>63</sup> Gd.bk.: "sense" instead of "symbol"

<sup>64</sup> Gd.bk.: "sense" instead of "symbol"

<sup>65</sup> Gd.bk.: "realization" instead of "revelation"

<sup>66</sup> Sk.sh.: "if" added in lh.; a.o.d.: "if" instead of "when"

<sup>67</sup> Sk.sh.: "has" retraced to read "had"

<sup>68</sup> Gd.bk.: "is" instead of "was"

go there now to, they look at<sup>69</sup> the art of<sup>70</sup> India<sup>71</sup>, they<sup>72</sup> look <sup>73</sup> from the point of view of <sup>74</sup>art, <sup>75</sup>ancient art<sup>76</sup>, how far they have developed in it<sup>77</sup>. But they do not see what was<sup>78</sup>, is behind it, with what motive<sup>79</sup> it was made. All the attention was not given only<sup>80</sup> to the artistic production of it<sup>81</sup>, but the motive behind it was that a certain philosophy of life may be<sup>82</sup> expressed in the form of sculpture.

In Bombay there are [the Elephanta Caves]<sup>83</sup>, and near Hyderabad there is a place called [Gouts]<sup>84</sup>, besides near Darjeeling and in the surroundings of Nepal, and when one goes further in<sup>85</sup> Tibet, one finds the philosophy kept for thousands of years in the form of sculpture, ready to be revealed to souls who have been<sup>86</sup> evolved and been<sup>87</sup> ready to read what is written in that form of sculpture<sup>88</sup>.

The art of China in the ancient times was considered in the East as <sup>89</sup>best in the<sup>90</sup> artistic skill. What is most to be valued in the art of China is, is<sup>91</sup> Chinese imagery. For the artists<sup>92</sup> of China to produce<sup>93</sup> the picture of patience, the picture<sup>94</sup> of greed, the picture<sup>95</sup> of wrath, the image of war, the image of peace. Such abstract ideas are<sup>96</sup> produced in the form of <sup>97</sup>animal or <sup>98</sup>man. In the first place, it is a particular<sup>99</sup> talent which is not to be found in every artist, and<sup>100</sup> man is inclined to picture what he is accustomed to see. But someone who can imagine something quite different from what

<sup>69</sup> A.o.d.: "and admire" instead of "to, they look at"

<sup>70</sup> Gd.bk.: "in" instead of "of"

<sup>71</sup> Sk.sh.: "to, they . . . of India" crossed out, "and admire the art of India" given in margin as substitution

<sup>72</sup> Gd.bk.: "they" omitted

<sup>73</sup> Sk.sh.: "at it" inserted, added in a.o.d.

<sup>74</sup> Sk.sh.: "the" inserted, added in Sk.tp.

<sup>75</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>76</sup> Gd.bk.: "of India" added

<sup>77</sup> Gd.bk.: "how far . . . in it" omitted

<sup>78</sup> Sk.sh.: "was" crossed out, omitted in a.o.d.

<sup>79</sup> Gd.bk.: "idea" instead of "motive"

<sup>80</sup> Sk.sh.: reverse order of "only" and "given" indicated 2; Sk.tp.: "only given" instead of "given only"

<sup>81</sup> Gd.bk.: "of it" omitted

<sup>82</sup> Gd.bk.: "was" instead of "may be"

<sup>83</sup> Sk.sh.: "elephants and" written "arches(?)" added in lh. in margin; a.o.d.: "the Elephanta Caves" instead of "elephants and"

<sup>84</sup> Sk.sh.: "Gouts" retraced through a now illegible symbol; Sk.tp.: "Ghazi Agant"; Gd.bk.: "Ghari Ajanta"

<sup>85</sup> Gd.bk.: "into" instead of "in"

<sup>86</sup> Gd.bk.: "were" instead of "have been"

<sup>87</sup> Gd.bk.: "were" instead of "been"

<sup>88</sup> Gd.bk.: "scripture" instead of "sculpture"

<sup>89</sup> Gd.bk.: "the" added

<sup>90</sup> Gd.bk.: "the" omitted

<sup>91</sup> A.o.d.: "js" omitted

<sup>92</sup> Gd.bk.: "the artist" instead of "for the artists"

<sup>93</sup> Gd.bk.: "producing" instead of "to produce"

<sup>94</sup> Gd.bk.: "the picture" omitted

<sup>95</sup> Ibid

<sup>96</sup> Gd.bk.: "they" instead of "are"

<sup>97</sup> Gd.bk.: "an" added

<sup>98</sup> Gd.bk.: "of" added

<sup>99</sup> Sk.sh.: "particular" encircled followed by an editorial mark; Gd.tp.: "peculiar" instead of "particular"

<sup>100</sup> Sk.sh.: "and" retraced to read "naturally"; a.o.d.: "naturally" instead of "and"

one is accustomed to see,<sup>101</sup> quite a different talent, and when you see it from that point of view, it is worth admiring; that<sup>102</sup> with that point of view they are able to make most interesting pieces<sup>103</sup> of art. All that we are accustomed to see, it is easy to admire<sup>104</sup> because our eyes are accustomed to it. But any form that is different to<sup>105</sup> what we are accustomed to see is something odd. It is something that we cannot admire<sup>106</sup>. The Chinese have given [beauty]<sup>107</sup> to something which we never see<sup>108</sup>, and something that attracts the eye and thought<sup>109</sup> at the same time. And the<sup>110</sup> thinker<sup>111</sup> will stop to think what is behind it. There<sup>112</sup> has been an attempt made for thousands of years<sup>113</sup> by the artists of China who<sup>114</sup> bring<sup>115</sup> abstract in the<sup>116</sup> objective form. And the world has admired more or less the art of<sup>117</sup>, the ancient art of China and yet have not<sup>118</sup>, not understood the meaning of it.

Now I hear that the<sup>119</sup> Columbia University of New York has sent for an expert to come from China to explain the meaning of Chinese art. I think that is<sup>120</sup> the first step. What<sup>121</sup> same time, it is not the artist expert<sup>122</sup> who can explain the art of Chinese<sup>123</sup>. It wants psychological explanation, the mystical touch to it<sup>124</sup>, because it has come from a mind which is deep, the mind of the thinker<sup>125</sup>, the mind of someone who has suffered for thousand<sup>126</sup> of years and has been in the quest of truth.

But when we come to beauty, there is no other art that can be compared with<sup>127</sup> that of Greece, ancient Greece. It stands forward<sup>128</sup> in its beauty, in its fineness. But the special<sup>129</sup> peculiarity of the<sup>130</sup> ancient

<sup>101</sup> Sk.sh.: "that" inserted; Sk.tp.: "that is"; Gd.tp.: "is" added

<sup>102</sup> Gd.bk.: "that" omitted

<sup>103</sup> Gd.bk.: "works" instead of "pieces"

<sup>104</sup> Sk.tp.: "it" added

<sup>105</sup> Gd.bk.: "from" instead of "to"

<sup>106</sup> Gd.bk.: "something strange to us" instead of "it is . . . cannot admire"

<sup>107</sup> Sk.sh.: "beauty" added in margin, and so used in a.o.d.

<sup>108</sup> Gd.bk.: "was never seen" instead of "we never see"

<sup>109</sup> Gd.bk.: "the mind" instead of "thought"

<sup>110</sup> Sk.tp.: "a" instead of "the"

<sup>111</sup> Gd.bk.: "thoughtful" instead of "thinker"

<sup>112</sup> Gd.bk.: "it" instead of "there"

<sup>113</sup> Gd.bk.: "in imagery" instead of "for thousands of years"

<sup>114</sup> Sk.tp.: "to" instead of "who"; Gd.bk.: "in China to" instead of "of China who"

<sup>115</sup> Gd.bk.: "the" added

<sup>116</sup> A.o.d.: "the" omitted

<sup>117</sup> Sk.sh.: "the art of" crossed out, omitted in a.o.d.

<sup>118</sup> Sk.sh.: "has" added in lh.; a.o.d.: "has" instead of "have not"

<sup>119</sup> Gd.bk.: "I hear that the" omitted

<sup>120</sup> Gd.bk.: "that seems to be" instead of "I think that is"

<sup>121</sup> A.o.d.: "but at the" instead of "what"

<sup>122</sup> Sk.sh.: "art-" added in lh. to read "art-expert"; a.o.d.: "art expert" instead of "artist expert"

<sup>123</sup> A.o.d.: "China" instead of "Chinese"

<sup>124</sup> Gd.bk.: "to it" omitted

<sup>125</sup> Gd.bk.: "thoughtful" instead of "thinker"

<sup>126</sup> A.o.d.: "thousands" instead of "thousand"

<sup>127</sup> Gd.bk.: "to" instead of "with"

<sup>128</sup> Gd.bk.: "the ancient Greek art stands foremost" instead of "ancient Greece. It stands forward"

<sup>129</sup> Gd.bk.: "special" omitted

<sup>130</sup> Gd.bk.: "the" omitted



Greek art is the movement in it. It seems as <sup>131</sup>a movement is put into the stone<sup>132</sup>. The stone<sup>133</sup> is moving for thousands of years—the gracefulness, the fineness and at the same time the mystery<sup>134</sup> of the ancient Greek art is simply wonderful. It reveals some meaning in every action that you can see in ancient Greek statuary. Besides, Greek imagery has been most wonderful.

When we come to the art of sculpture [today]<sup>135</sup>, it seems as if the artist is trying, he is trying to catch<sup>136</sup> something, he is trying<sup>137</sup> to get <sup>138</sup>something, he is trying<sup>139</sup> to touch something which he finds absent. The soul of the sculptor is today seeking for something which <sup>140</sup>seems to him is lost. First of all, by the lack of appreciation, the artist is [discouraged]<sup>141</sup>. And next, the artist is put in the midst of the business world. And the<sup>142</sup> relief which has<sup>143</sup> given to the art, to the<sup>144</sup> artist, that he may only<sup>145</sup> think of the<sup>146</sup> art and nothing else, is not to be found today. There is<sup>147</sup> no such thing as<sup>148</sup> competition in the ancient times. There is<sup>149</sup> no such thing as<sup>150</sup> a fixed price of art. The art was invaluable. The admirers of the<sup>151</sup> ancient art never considered a piece<sup>152</sup> of art <sup>153</sup>of a fixed price. They always thought<sup>154</sup> that you<sup>155</sup> can never give enough for the real art; in that way the art progressed, it was admired. Besides that, the direction of the artist<sup>156</sup> today is not that which was the direction of the<sup>157</sup> ancient artist<sup>158</sup>. The direction of the ancient artist<sup>159</sup> was towards<sup>160</sup> spiritual realization. Love, harmony

<sup>131</sup> A.o.d.: "if" added

<sup>132</sup> Gd.bk.: "statue" instead of "stone"

<sup>133</sup> Ibid

<sup>134</sup> Gd.bk.: "mysticism" instead of "mystery"

<sup>135</sup> Sk.sh.: "together" written; a.o.d.: "today" instead of "together"

<sup>136</sup> Gd.bk.: "reach" instead of "catch"

<sup>137</sup> Gd.bk.: "he is trying"; Sk.tp.: "he" omitted

<sup>138</sup> Gd.bk.: "to" added

<sup>139</sup> Gd.bk.: "he is trying"; Sk.tp.: "he" omitted

<sup>140</sup> Gd.bk.: "it" added

<sup>141</sup> Sk.sh.: "discouraged" retraced through a now illegible symbol

<sup>142</sup> A.o.d.: "that" instead of "the"

<sup>143</sup> Sk.sh.: "has" retraced to read "must be"; a.o.d.: "must be" instead of "has"

<sup>144</sup> Sk.sh.: "to the art, to the" crossed out, "to the heart of the" substituted in margin; a.o.d.: "heart of" instead of "the art to"

<sup>145</sup> Gd.bk.: "only" omitted

<sup>146</sup> Gd.bk.: "the" omitted

<sup>147</sup> Sk.sh.: "is" retraced to read "was"; a.o.d.: "was" instead of "is"

<sup>148</sup> Gd.bk.: "not such a thought of" instead of "no such thing as"

<sup>149</sup> Sk.sh.: "is" retraced to read "was"; Sk.tp.: "was" instead of "is"

<sup>150</sup> Gd.bk.: "was not" instead of "no such thing as"

<sup>151</sup> Gd.bk.: "the" omitted

<sup>152</sup> Gd.bk.: "work" instead of "piece"

<sup>153</sup> Gd.bk.: "as" added

<sup>154</sup> Sk.sh.: "said" added in lh.

<sup>155</sup> Gd.bk.: "we" instead of "that you"

<sup>156</sup> Gd.bk.: "art" instead of "the artist"

<sup>157</sup> Gd.bk.: "of the same nature as in" instead of "that which . . . of the"

<sup>158</sup> Gd.bk.: "art" instead of "artist"

<sup>159</sup> Gd.bk.: "ancient art" instead of "the ancient artist"

<sup>160</sup> Sk.tp.: "toward" instead of "towards"

and beauty, he<sup>161</sup> saw in its highest aspect. And when the artist loses that direction, then he goes quite on the contrary<sup>162</sup>, instead of going inwards<sup>163</sup>, he goes downwards.<sup>164</sup>

I do not mean<sup>165</sup> to say that after the Renaissance the art<sup>166</sup>, the modern art has not developed. Yes, at every step it has developed<sup>167</sup>. But at the same time what is lost is still lost<sup>168</sup>. And what is needed to be added to the art of the present time is not yet there.<sup>169</sup> The meditative quality must be developed in the artist<sup>170</sup>; the exercise of concentration must be developed; the higher ideal must be developed; and to all these developments this material world becomes a hindrance; it stands in the way of the artist's progress. For in reality it never is<sup>171</sup> that there is a real artist and at the same time not spiritually inclined. It never is<sup>172</sup>, only he is hindered by the world.

Tomorrow it is possible that the art of sculpture will evolve. It will evolve in its fineness, in its beauty, and the artist will develop imagery. It will also culminate to<sup>173</sup> that great skill where the artist will really be able to produce a living statue.<sup>174</sup>

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*Q.: As God is a word<sup>175</sup>, what is the difference between<sup>176</sup> putting<sup>177</sup> life into a statue, or a sculpture, or even movement? <sup>178</sup>*

*A.:* The motive behind the whole creation is to put life into everything. That there<sup>179</sup>, it<sup>180</sup> is the object of the whole manifestation. In other words, every rock is, so to speak, longing for that day to come when it will burst out, when will<sup>181</sup> break out as a volcano, and that all the property that is there in it will come out: sulphur and diamond and gold on<sup>182</sup> and rubies<sup>183</sup>, <sup>184</sup>all

<sup>161</sup> Gd.bk.: "the artist" instead of "he"

<sup>162</sup> Gd.bk.: "earth" instead of "contrary"

<sup>163</sup> Sk.sh.: "inwards" retraced to read "upwards"; a.o.d.: "upwards" instead of "inwards"

<sup>164</sup> Gd.bk.: an edited version of qa3 added here

<sup>165</sup> Gd.bk.: "by this it is not meant" instead of "I do not mean"

<sup>166</sup> Gd.bk.: "the art" omitted

<sup>167</sup> Gd.bk.: "evolved" instead of "developed"

<sup>168</sup> Gd.bk.: "still it seems there is something lacking" instead of "at the same time . . . still lost"

<sup>169</sup> Gd.bk.: an edited version of qa2 added here

<sup>170</sup> Gd.bk.: "art" instead of "the artist"

<sup>171</sup> Gd.bk.: "so" added

<sup>172</sup> Gd.bk.: "is never so" instead of "never is"

<sup>173</sup> Gd.bk.: "in" instead of "to"

<sup>174</sup> Gd.bk.: an edited version of qa1 added here. The following comparisons are made with Sk.tp only

<sup>175</sup> Sk.tp.: "an art" instead of "a word"

<sup>176</sup> Sk.tp.: "in" instead of "between"

<sup>177</sup> Sk.sh.: "As God . . . between putting" crossed out, then restored

<sup>178</sup> Sk.sh.: "From where does this tendency come, to put" inserted, and in Sk.tp with dots added indicating missing word(s)

<sup>179</sup> Sk.sh.: "there" retraced to read "is"

<sup>180</sup> Sk.tp.: "there it" omitted

<sup>181</sup> Sk.sh.: "will" retraced to read "it will"; Sk.tp.: "it will" instead of "will"

<sup>182</sup> Sk.sh.: "on" crossed out, omitted in Sk.tp.

<sup>183</sup> Sk.tp.: "ruby" instead of "rubies"

<sup>184</sup> Sk.sh.: "and" inserted, added in Sk.tp.

that is hidden in its heart must come out [one]<sup>185</sup> day; that is its purpose. Every tree is longing for that day to bear fruit. Life is expressing itself through every channel that it can, to manifest outwardly, that God may see himself face to face. And so it is with the work of art. People think that the artist has made it; in reality it is God who has finished it.

As it is God's great pleasure to create this universe and look at it, so it is God's great pleasure also that<sup>186</sup> through the [pen]<sup>187</sup> and brush<sup>188</sup> the artist to create something and<sup>189</sup> give life to the lifeless. Because all<sup>190</sup> nature in all its forms, with its beauty, it is lifeless. If there is a life, it is the life of God. That there is one life and it wishes to manifest through everything. And so it is the desire of that life to manifest in the form of beauty, even in the realm of art.

*Q.: Is there no modern art which points in spiritual direction?*

A.: I think every art points to spiritual direction. What<sup>191</sup> I mean to say, that the modern art needs so much to make it perfect, and no one can feel it so deeply as an artist feels it today. The scientist is most content<sup>192</sup> with what little he discovers, he becomes quite pleased. But the artist, the better the piece of art he makes, the more his soul longs. There is still something<sup>193</sup> to be made; there is still something missing. His heart is longing all through his life to produce something more wonderful. Consciously or unconsciously, every artist is craving to find out that<sup>194</sup> which is missing. And if this goes on, no doubt the artist will find it. And that day when which<sup>195</sup> mystery is found, the art will become a language.

Furthermore, look at the modern statues today in large cities. And hear them what they tell you. They all say, yes, we stand here and<sup>196</sup> looked at by some, criticized and admired by some, and yet we could have been better.

<sup>185</sup> Sk.sh.: "a" retraced to read "one"; Sk.tp.: "one" instead of "a"

<sup>186</sup> Sk.sh.: "that" crossed out

<sup>187</sup> Sk.sh.: "pen" retraced through a now illegible symbol

<sup>188</sup> Sk.tp.: "of" added

<sup>189</sup> Sk.tp.: "to" added

<sup>190</sup> Sk.tp.: "all" omitted

<sup>191</sup> Sk.tp.: "what" omitted

<sup>192</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "contented" instead of "content"

<sup>193</sup> Sk.sh.: "there is still something" parenthesized; Sk.tp.: "still something he sees" instead of "there is still something"

<sup>194</sup> Sk.sh.: "something" inserted, added in Sk.tp.

<sup>195</sup> Sk.sh.: "which" crossed out; Sk.tp.: "the" instead of "which"

<sup>196</sup> Sk.sh.: "are" inserted; Sk.tp.: "we are" added

*Q.: Explain, please<sup>197</sup>, the psychology why one feels behind the art of formerly<sup>198</sup> a more religious back[ground]<sup>199</sup>. Is humanity less religious now?*

*A.: There is no doubt,<sup>200</sup>that humanity is less religious now. Every step that we think that we are taking in a new direction, it seems that that much further we are removed from what is called religion. The life shows us in every form that humanity is forgetting what is meant by religion. The educated and the intellectual people wish to avoid even the conversation on the<sup>201</sup> subject. There are<sup>202</sup> many to say<sup>203</sup> word God, feels<sup>204</sup> a great burden on them<sup>205</sup>. They think it is too heavy. And when a conversation occasion<sup>206</sup> comes [they]<sup>207</sup> say higher forces,<sup>208</sup>higher powers, or sometimes<sup>209</sup> they say, gods, with a great difficulty, because they think to say God, it is so simple. It is like anybody else, even the peasants say such a thing, and we are much more evolved to say God; we must say gods.*

Besides this, the wrong conception of democracy has also brought this about. When great writers of modern time have written against the ideal of God, which was painted and beautified by the great prophets of Ben Israel and sages<sup>210</sup> and saints of ancient times, that ideal was destroyed by the modern writers,<sup>211</sup>who said that God was painted in a [crude]<sup>212</sup> form. Instead of making it better, they destroyed it. If it was painted in a [crude]<sup>213</sup> form, the intelligent<sup>214</sup>of this day may have made it better, in a more beautiful form.

Instead of giving it a more beautiful form, they have destroyed the idea<sup>215</sup> and made thousand<sup>216</sup> and thousands and thousands of people,<sup>217</sup>intellectual and scientist<sup>218</sup>, lost in this<sup>219</sup>mystery that they cannot find

<sup>197</sup> Sk.sh.: reverse order of "please" and "explain" indicated; Sk.tp.: "please explain" instead of "explain please"

<sup>198</sup> Sk.sh.: "formerly" crossed out, then restored

<sup>199</sup> Sk.sh.: "found" retraced to read "ground"

<sup>200</sup> Sk.sh.: "there is no doubt" inserted, added in Sk.tp.

<sup>201</sup> Sk.tp.: "that" instead of "the"

<sup>202</sup> Sk.sh.: "there are" crossed out, then restored

<sup>203</sup> Sk.sh.: "a" written, then crossed out

<sup>204</sup> Sk.tp.: "we feel" instead of "feels"

<sup>205</sup> Sk.tp.: "that" instead of "them"

<sup>206</sup> Sk.sh.: "occasion" crossed out, then restored; Sk.tp.: "occasion" omitted

<sup>207</sup> Sk.sh.: "to" retraced to read "they"

<sup>208</sup> Sk.tp.: "or" added

<sup>209</sup> Sk.tp.: "something" instead of "sometimes"

<sup>210</sup> Sk.tp.: "and sages" moved to after "saints"

<sup>211</sup> Sk.sh.: "those" inserted in lh., added in Sk.tp.

<sup>212</sup> Sk.sh.: "cruel" written, "crude" substituted

<sup>213</sup> |bid

<sup>214</sup> Sk.tp.: "person" added

<sup>215</sup> Sk.sh.: "(ideal?)" added in lh.; Sk.tp.: "ideal" instead of "idea"

<sup>216</sup> Sk.tp.: "thousands" instead of "thousand"

<sup>217</sup> Sk.sh.: "has" inserted; Sk.tp.: "who are" added

<sup>218</sup> Sk.sh.: "learned" added in lh.; Sk.tp.: "learned" instead of "scientist"

<sup>219</sup> Sk.sh.: "world of" inserted, then crossed out; Sk.tp.: "world of" added

anything to hold onto except the objects that<sup>220</sup> the senses can perceive and touch.

But in answer to<sup>221</sup> this question, I may still say that it is not true that the world is less religious. I only say that once they had a religion, and [today]<sup>222</sup> we have none.

*Q.: What is the symbology of the Chinese dragon?*

A.: Chinese dragon represents power, at the same time the almighty conception. And sometimes the Chinese dragon is a symbol of humanity, because it has the tail of the fish, the wings of the birds, the teeth of the lion and the face of the animal, at the same time the eyes of man. That shows that all different aspects of living beings are as one being; they make one body and that one body is the oneness of the whole manifestations<sup>223</sup>. It is a lesson of humanity which is taught in the Chinese dragon.

In India they used to, to<sup>224</sup> put the mouth of dragon at the end of the best<sup>225</sup>, the<sup>226</sup> sacred instrument, vina. The reason of that was that when a person played music and when the people heard it, that<sup>227</sup> they may not think that this artist is playing and that<sup>228</sup> it is only a vina that is being played. But they must think that it is the sound which is going<sup>229</sup> from all sounds; that it comes<sup>230</sup>, that<sup>231</sup> from<sup>232</sup> the <sup>233</sup>universe—that they may get a conception of unity of the whole being. That music may not be a sort of pastime, but a source of elevation.

<sup>220</sup> Sk.tp.: "object which" instead of "objects that"

<sup>221</sup> Sk.sh.: "answer to" parenthesized with an editorial mark

<sup>222</sup> Sk.sh.: "it" retraced to read "today"

<sup>223</sup> Sk.tp.: "manifestation" instead of "manifestations"

<sup>224</sup> Sk.sh.: "to" crossed out, omitted in Sk.tp.

<sup>225</sup> Sk.sh.: "best" added in lh.; Sk.tp.: "the best" omitted

<sup>226</sup> Sk.tp.: "their" instead of "the"

<sup>227</sup> Sk.tp.: "that" omitted

<sup>228</sup> Ibid

<sup>229</sup> Sk.sh.: "going" retraced to read "coming"; Sk.tp.: "coming" instead of "going"

<sup>230</sup> Sk.sh.: "comes" crossed out, "is" substituted; Sk.tp.: "is" instead of "comes"

<sup>231</sup> Sk.sh.: "is the music" inserted, and used in Sk.tp.

<sup>232</sup> Sk.tp.: "the music of" instead of "that from"

<sup>233</sup> Sk.sh.: "of the" inserted

Sunday 4<sup>th</sup> July 1926**Cherags' Class<sup>1</sup>**

Beloved<sup>2</sup>, blessed *cherags* and *sirajs*<sup>3</sup> and co-workers,

I would like to say a few words to tell you what work is the work of the Universal Worship. If you were my collaborators in my esoteric work only, you would have done a great work and you would have given me help. But there are many other esoteric schools existing in the world, but there is one message being given throughout the whole world and that message is delivered in the form of Universal Worship. Sometimes, a thought might come to a worker of the Universal Worship that as long as we can serve at<sup>4</sup> the esoteric direction, is it not enough; no, it is not enough. No, it is not enough<sup>5</sup>. The esoteric work is the soul; the exoteric is the body. And if you give<sup>6</sup> of <sup>7</sup> all the honour<sup>8</sup> and reverence to the soul and do not take care of the body, that would not be the right thing.

The Universal Worship is the<sup>9</sup> way by which the message is spreading throughout the world, and therefore, this may not be considered any less than other aspects of the Sufi<sup>10</sup>, Sufi Movement. On the contrary, a great attention must be paid to the work of the Universal Worship. If there were a few workers on the esoteric side, the work will still remain to continue. But if we shall not have a certain number of workers in the Universal Worship, the furtherance<sup>11</sup> [of the message will be]<sup>12</sup> very much hampered. What we need today most is, therefore<sup>13</sup>, collaborators, workers in the Universal Worship. This is the branch which should be forwarded, which must be further<sup>14</sup> in every nation, in every country, to one's best

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976

<sup>1</sup> A.o.d.: "Address to Cherags" instead of "Cherag's Class"; Hq.bk.: "Inner teachings Sufi Inayat Khan (1882-1927)" added, together with Sufi Invocation

<sup>2</sup> Sk.sh.: "Beloved" crossed out, omitted in a.o.d.

<sup>3</sup> Sk.sh.: "Sirajs and Cherags" added in lh.; a.o.d.: "Sirajs and Cherags" instead of "cherags and sirajs"

<sup>4</sup> A.o.d.: "in" instead of "at"

<sup>5</sup> A.o.d.: "no, it is not enough." omitted

<sup>6</sup> Sk.sh.: "give" crossed out

<sup>7</sup> Sk.sh.: "pay" inserted; a.o.d.: "pay" instead of "give of"

<sup>8</sup> Sk.sh.: "homage" added; a.o.d.: "homage" instead of "honour"

<sup>9</sup> Sk.sh.: "the" written in lh. in capital letters for emphasis

<sup>10</sup> Sk.sh.: "sufi" crossed out, omitted in a.o.d.

<sup>11</sup> A.o.d.: "furthering" instead of "furtherance"

<sup>12</sup> Sk.sh.: "of the Message will be" added over a blank

<sup>13</sup> A.o.d.: "the" instead of "therefore"

<sup>14</sup> Sk.sh.: "ed" added in lh.; a.o.d.: "furthered" instead of "further"

ability. It is those workers<sup>15</sup> only who will prove to be all-sided<sup>16</sup> workers<sup>17</sup>; in other words, who will prove to give himself in every capacity and it will be most appreciated. In a large city like Paris, you<sup>18</sup> must have fifty cherags for the beginning of the work. In London, we must have a hundred cherags to begin the work, and so in New York and in San Francisco. We do not consider our work begun in the United States<sup>19</sup> till we have five hundred cherags to begin it. All the work that has been done is the foundation, the making of the foundation. We have not yet started in the United States. I cannot feel <sup>20</sup> for one moment that we have begun in America<sup>21</sup> the work of the message.

And how it must come? It must come by the example that the cherags which<sup>22</sup> will give to the other honour<sup>23</sup> members, they<sup>24</sup> will give them the spirit and the right attitude to further the cause. And if the cherags will not understand their responsibility, and their duty and the importance of their part of the work, then the other mureeds who are just now coming, they will not understand.

Imagine what difficulty it has been in all times when the message of God was given: there was always an opposition. Against what? Against something new. New?<sup>25</sup> <sup>26</sup>[No]one wishes to have, especially<sup>27</sup> in the religious form, something new. No doubt, if they understood what it is, they would never call it new. But it comes in a new form. It is a new realm. And naturally everyone revolts against it. Keeping this in view, the cherags, they<sup>28</sup> must work in the Sufi Movement. If there was some little courage or confidence, or enthusiasm, or appreciation lacking in the cherag<sup>29</sup>, it would take away the faith of a mureed, of a member<sup>30</sup>, a new mentor<sup>31</sup> <sup>32</sup>is just beginning, and he must be fed by the faith of the cherag. In all periods of history, whenever something great has been accomplished, it is by the power of faith. Even if they<sup>33</sup> were few, it is their enthusiasm, it is their inner conviction, it is their courage that has helped them.

<sup>15</sup> A.o.d.: "that worker" instead of "those workers"

<sup>16</sup> Sk.sh.: "all-sided" parenthesized

<sup>17</sup> Sk.sh.: the "s" crossed out; a.o.d.: "worker" instead of "workers"

<sup>18</sup> Sk.sh.: "we" added in lh.; a.o.d.: "we" instead of "you"

<sup>19</sup> A.o.d.: "Universal Worship" instead of "United States"

<sup>20</sup> Sk.sh.: "in" written, then crossed out

<sup>21</sup> A.o.d.: "in America" moved to after "the message"

<sup>22</sup> A.o.d.: "which" omitted

<sup>23</sup> A.o.d.: "honour" omitted

<sup>24</sup> Sk.sh.: "they" retraced to read "which"; a.o.d.: "which" instead of "they"

<sup>25</sup> Sk.sh.: "new" crossed out, omitted in a.o.d.

<sup>26</sup> Sk.sh.: "no" inserted; added in a.o.d.

<sup>27</sup> A.o.d.: "specially" instead of "especially"

<sup>28</sup> A.o.d.: "they" omitted

<sup>29</sup> A.o.d.: "cherags" instead of "cherag"

<sup>30</sup> A.o.d.: "or" instead of "of a member"

<sup>31</sup> A.o.d.: "member" instead of "mentor"

<sup>32</sup> Sk.sh.: "who" inserted in lh., added in a.o.d.

<sup>33</sup> A.o.d.: "there" instead of "they"

I have much to thank God, as I <sup>34</sup>always said to my friends, that in my difficult work I have one great blessing, and that is sincere friends. And I shall never be discouraged, no matter what difficulty comes, because I am sure of their friendship. But if I tell you this, it is because to make you understand where we stand. I can never imagine for one moment that my friends, those who are working hand in hand with me, that they will keep back, even if it came to giving<sup>35</sup> their lives for the cause, I am sure. Only, we must become acquainted with the psychology of people, that it is in<sup>36</sup> our appreciation of things, and it is on our enthusiasm and our self-confidence that the mureeds are fed. It is their food. Our faith is their food and [they]<sup>37</sup> need it, especially at this time. Imagine the influence of materialism and commercialism and competition from every side. Every soul is wobbling in this world, and it is for us to keep the faith of the mureeds in the right condition.

It is like holding the little child who<sup>38</sup> just now<sup>39</sup> is<sup>40</sup> learning to walk. I have no doubt that you have many difficulties in your work, and yet I am very<sup>41</sup> thankful that we are in times that there is not that difficulty which the people who have gone before us had. They have<sup>42</sup>, they were exposed to wars and disasters. Their life was always in risk. Our time is a much better time only the difference of that time and this time is that at that time that<sup>43</sup> those who followed, who came with the message, they were strong, in<sup>44</sup> they stuck to it. Now the time is very difficult<sup>45</sup>, different. Those who opposed it<sup>46</sup>, they wanted to fight. But those who came with us then<sup>47</sup> they wanted to defend it. Now today, the time is such that they come with indifference. They stay in indifference and they go away, sometimes indifferently and therefore, they easily come and they easily go. But they do not<sup>48</sup> stand before you with a sword <sup>49</sup>saying do not touch my belief; do not<sup>50</sup> do anything with my faith. They are easily attracted. In a<sup>51</sup> way it is a very good time, and in another time<sup>52</sup>, way, it is a very bad time.

<sup>34</sup> A.o.d.: "have" added

<sup>35</sup> A.o.d.: "give" instead of "giving"

<sup>36</sup> Sk.sh.: "in" retraced to read "on" and added in lh.; Sk.tp.: "on" instead of "in"

<sup>37</sup> Sk.sh.: "which" written; a.o.d.: "they" instead of "which"

<sup>38</sup> Sk.sh.: "which is" added in lh.; a.o.d.: "which is" instead of "who"

<sup>39</sup> Sk.sh.: "now" retraced to read "how"

<sup>40</sup> A.o.d.: "is" omitted

<sup>41</sup> A.o.d.: "very" omitted

<sup>42</sup> Sk.sh.: "they have" crossed out, omitted in a.o.d.

<sup>43</sup> Sk.sh.: "that" crossed out, omitted in a.o.d.

<sup>44</sup> Sk.sh.: "in" crossed out, followed by a blank; a.o.d.: "in" omitted

<sup>45</sup> A.o.d.: "difficult" omitted

<sup>46</sup> Sk.sh.: "it" crossed out, omitted in a.o.d.

<sup>47</sup> A.o.d.: "then" omitted

<sup>48</sup> A.o.d.: "don't" instead of "do not"

<sup>49</sup> A.o.d.: "and" added

<sup>50</sup> Sk.sh.: "have to" added in the margin and so used in a.o.d.

<sup>51</sup> A.o.d.: "one" instead of "a"

<sup>52</sup> Sk.sh.: "time" crossed out, omitted in a.o.d.



Sometimes, the indifference has a deadening effect upon the worker, and<sup>53</sup> that time when they opposed, it has<sup>54</sup> a life-giving effect. The opposition gave a life, enthusiasm, can<sup>55</sup> gave a new spirit to the cause. And now there is <sup>56</sup> an<sup>57</sup> indifference, which has a deadening effect upon the worker<sup>58</sup>. Nevertheless, every time has its own beauty. This that<sup>59</sup> time has its beauty also. For it is a wonderful time <sup>60</sup> for intellectual spreading of the philosophy of truth. It is a wonderful time to expose the mysteries which were guarded once from the ignorant. At this time, they can appreciate it, they can understand it.

We have much to thank in our lives and in working for the Sufi cause. If we are going slowly, still we are going forward, and we certainly shall reach the goal only if we keep ourselves united together and because we are small in number, so more united and [devoted]<sup>61</sup> to [one another]<sup>62</sup>. Helping [one]<sup>63</sup> another in every way possible in order to further the cause of God.

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*Q.: What is the reason that people can understand now much more the philosophy of truth. Is the intellect more developed?*<sup>64</sup>

A.: The intellect is more developed. But it only means that there was a period of heart and now there is a period of head.

*Q.: If we have so many cherags, as you mentioned, we have no churches?*

A.: I think our every cherag is a church<sup>65</sup>, and with that spirit he must go out in the world. Other religions and different churches are the backbone of the clergy. But our cherag is a church himself, and he must know that he is the pioneer of the work. Therefore, his responsibility is great. His difficulties are great. But same time his work is great, too.

*Q.: But he must find a place to speak, that is the difficulty?*

A.: When we come to this question, first think about Jesus Christ. Where did he begin his work? Was there a church? Was there a hall? Nothing. There he began his work; then church and hall, everything came. And today

<sup>53</sup> Sk.sh.: "work in" added in lh.; a.o.d.: "work in" instead of "worker, and"

<sup>54</sup> A.o.d.: "had" instead of "has"

<sup>55</sup> Sk.sh.: "it" inserted; a.o.d.: "it" instead of "can"

<sup>56</sup> Sk.sh.: "no opposition there is" inserted, added in a.o.d.

<sup>57</sup> A.o.d.: "an" omitted

<sup>58</sup> Sk.sh.: "s" added, then "work" added in lh. in parentheses; a.o.d.: "work" instead of "worker"

<sup>59</sup> Sk.sh.: "that" crossed out, omitted in a.o.d.

<sup>60</sup> Sk.sh.: "of" written, then crossed out

<sup>61</sup> Sk.sh.: "ed" added in lh.

<sup>62</sup> Sk.sh.: "another" retraced to read "one another"

<sup>63</sup> Sk.sh.: "a" retraced to read "one"

<sup>64</sup> Sk.sh.: "Is the intellect more developed?" parenthesized, then crossed out, omitted in a.o.d.

<sup>65</sup> A.o.d.: "himself" added

the whole world has churches. The Prophet Muhammad, he used to stand in the outskirts of Mecca, [because]<sup>66</sup> in the town nobody would let him speak. And when people in the town knew that he was speaking outside the town, then they went there to oppose him. There was no mosque. And when they used to call for prayers, they used to put their heads in an earthen pitcher, that the voice should<sup>67</sup> not reach further because if . . .<sup>68</sup> people would come in arms to attack<sup>69</sup>. When the spiritual message is given in whatever time, it is given that way. Besides that, the Sufi message has been<sup>70</sup>, was being given when there was nothing. Now there is a Summer School, <sup>71</sup>a roof over our heads where we can sit, and so things grow in their own time.

As I have said in my address of this afternoon, that if the attitude is right, it will become<sup>72</sup> well; it will all become easy. We would<sup>73</sup> not want church first; we want attitude first.

*Q.: When you say<sup>74</sup> the Sufi message <sup>75</sup> gives what was known before, somebody says to us: if it is the same, help us to purify the old. We need . . .*<sup>76</sup>

A.: Well, if yesterday's lunch was good for yesterday, today's lunch is [good]<sup>77</sup> for today. It is the same lunch. [Yesterday appetite, yesterday's lunch]<sup>78</sup> but for today's appetite, today's lunch is necessary. Besides rainwater, the rain falls every year. If a person says if<sup>79</sup> last year the rain came, it was very<sup>80</sup> beautiful; we have all<sup>81</sup> tanks and ponds <sup>82</sup>filled, we do not require <sup>83</sup>this year. It is not only to fill the tanks and<sup>84</sup> lakes that the rain comes. But it charges the whole thing<sup>85</sup> the trees, clouds, earth<sup>86</sup>;

<sup>66</sup> Sk.sh.: "both" retraced to read "because"

<sup>67</sup> Sk.sh.: "may" added in lh.

<sup>68</sup> Sk.sh.: "because if . . ." crossed out, "that because the voice only may reach in so much place, because if the voice of the call reached further" given as substitution in margin, and so used in a.o.d.

<sup>69</sup> A.o.d.: "them" added

<sup>70</sup> Sk.sh.: "has been" crossed out, omitted in a.o.d.

<sup>71</sup> A.o.d.: "and" added

<sup>72</sup> Sk.sh.: "come" added in lh. and encircled; a.o.d.: "all come" instead of "become"

<sup>73</sup> A.o.d.: "do" instead of "would"

<sup>74</sup> Sk.sh.: "you say" crossed out, "someone comes and says" inserted; a.o.d.: "someone comes and says" instead of "you say"

<sup>75</sup> Sk.sh.: "comes and" inserted, added in a.o.d.

<sup>76</sup> Sk.sh.: "somebody says . . . We need . . ." crossed out, then restored, dots indicate missing word(s) or a pause

<sup>77</sup> Sk.sh.: "good" inserted

<sup>78</sup> Sk.sh.: "yesterday appetite, yesterday's lunch" added in margin; a.o.d.: "for yesterday's appetite was yesterday's lunch" added

<sup>79</sup> Sk.sh.: "if" crossed out, omitted in a.o.d.

<sup>80</sup> Sk.sh.: "most" added in lh.; a.o.d.: "most" instead of "very"

<sup>81</sup> Sk.sh.: "all" parenthesized; a.o.d.: "all" omitted

<sup>82</sup> Sk.sh.: "all" inserted, added in a.o.d.

<sup>83</sup> A.o.d.: "it" added

<sup>84</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "nor to fill the" added

<sup>85</sup> ASK.sh.: "for" written, omitted in a.o.d.

<sup>86</sup> A.o.d.: "clouds, the trees, the earth" instead of "trees, clouds, earth"

everything is charged with a new life. Therefore, the message has the effect of charge<sup>87</sup> the life [anew]<sup>88</sup>. It is the same message, but it comes <sup>89</sup> with a certain purpose.

*Q.: To ask all believers of the other old<sup>90</sup> creeds<sup>91</sup> to look for their creed in the other creeds. Would that be a good reason<sup>92</sup>? <sup>93</sup>*

A.: Now<sup>94</sup>, no doubt any method that can <sup>95</sup>bring about a better understanding among the followers of different religions, that is the best thing one can get<sup>96</sup>.

*Q.: <sup>97</sup> the principal thing enthusiasm?*

A.: No doubt, enthusiasm is the battery. When<sup>98</sup> there is no enthusiasm, the battery cannot <sup>99</sup> work.

*Q.: Have I understood rightly that all the teachings of the esoteric <sup>100</sup> school [do not]<sup>101</sup> belong to the message properly?*

A.: No, I did not mean that. I only meant that it will<sup>102</sup> for the furtherance<sup>103</sup> of the message of the<sup>104</sup> world, and for fulfilling that promise on<sup>105</sup> that work which is destined to [us]<sup>106</sup>. There<sup>107</sup> is not only the esoteric school, because there are other esoteric schools in Persia, Egypt, India where <sup>108</sup> deep esoteric study is done. But the difference is that this is an esoteric school, but at the same time the message<sup>109</sup>, that spreads out, that reaches all the <sup>110</sup>parts of the world. And this school is his battery<sup>111</sup>, the esoteric

<sup>87</sup> Sk.sh.: "ing" added in lh. and encircled; a.o.d.: "charging" instead of "charge"

<sup>88</sup> Sk.sh.: "new" written "anew" added in lh.

<sup>89</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "every time" added

<sup>90</sup> Sk.sh.: "other" added; a.o.d.: "old" omitted

<sup>91</sup> Sk.sh.: "for instance a Christian to look in Jewish creed," inserted, followed by an editorial mark

<sup>92</sup> Sk.sh.: "reason" retraced to read "method", "method" added in lh.; a.o.d.: "method" instead of "reason"

<sup>93</sup> A.o.d.: "for instance for a Christian to look in a Jewish creed, to find his creed in the other thing?" added

<sup>94</sup> Sk.sh.: "Now" crossed out, omitted in a.o.d.

<sup>95</sup> Sk.sh.: "be adopted to" inserted; so used in a.o.d.

<sup>96</sup> Sk.sh.: "get" retraced to read "do"; a.o.d.: "do" instead of "get"

<sup>97</sup> Sk.sh.: this question starts with a (?) followed by an indecipherable symbol, also parenthesized; a.o.d.: "the" omitted

<sup>98</sup> Sk.sh.: "if" added; a.o.d.: "if" instead of "when"

<sup>99</sup> Sk.sh.: "go" in lh., "does not work" added; a.o.d.: "go, does not" added

<sup>100</sup> Sk.sh.: "Sufi" inserted

<sup>101</sup> Sk.sh.: "does not" retraced to read "do not"

<sup>102</sup> Sk.sh.: "will" crossed out; a.o.d.: "it will" omitted

<sup>103</sup> A.o.d.: "furthering" instead of "furtherance"

<sup>104</sup> Sk.sh.: "of the" retraced to read "in the"; a.o.d.: "in the" instead of "of the"

<sup>105</sup> A.o.d.: "and" instead of "on"

<sup>106</sup> Sk.sh.: "ones" retraced to read "us"

<sup>107</sup> A.o.d.: "it" instead of "there"

<sup>108</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "initiations are given and where" added

<sup>109</sup> Sk.sh.: "that goes out" inserted, added in a.o.d.

<sup>110</sup> Sk.sh.: "different" inserted, added in a.o.d.

<sup>111</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "therefore it is quite a different part again, therefore that school" instead of "and this school is his battery"

school is the battery. But with this<sup>112</sup> battery the light must be<sup>113</sup> spread all over<sup>114</sup>, and <sup>115</sup>torch is <sup>116</sup>Universal Worship.

*Q.: Do the others not spread?*

A.: No, they are schools, it is not their destiny to spread. Spreading is the work of the message; <sup>117</sup>work of the school is a different work.

*Q.: Is not the message wanted there?*

A.: Everywhere. There is no place where the message is not wanted. Only, what is wanted first is the workers who will take the message in different countries. What is our greatest need today is the collaborators, the workers who will go forward and spread the message.

No doubt<sup>118</sup>, one side of the same idea I would like to explain. This is, at the time of Prophet Muhammad's delivery of <sup>119</sup>message, that Prophet Muhammad was poor as other prophets, many of them. And although he was all-sided, there were never funds. And there came a call of a world-mission, of spreading. And those who worked with the Prophet were not rich, because that time was not the time of business and industry. And therefore, money was scarce everywhere and those who took upon themselves to go to the other countries and give the message, did they once think that without money, how shall we be able to accomplish this mission, never. If they would have done it, they would have denied the teaching of the Prophet because from the first to the last what the Prophet impressed upon them, <sup>120</sup> that the providence is [not]<sup>121</sup> in the purse, but<sup>122</sup> providence is the living spirit. It is with you, and wherever you go, providence goes with you. And in that belief they started and they left their country, <sup>123</sup>went to the<sup>124</sup> countries where they did not even know the language of the<sup>125</sup> of that country.

No doubt, if<sup>126</sup> they had been there were oppositions, there were parties, there were<sup>127</sup> fights, <sup>128</sup>wars, and sometimes they were defeated, and sometimes they became kings. That was the time and a most beautiful time

<sup>112</sup> Sk.sh.: "this" retraced to read "that"; a.o.d.: "that" instead of "this"

<sup>113</sup> Sk.sh.: an editorial mark inserted

<sup>114</sup> Sk.sh.: "and that torch must be taken" inserted; a.o.d.: "with that torch it must be taken" added

<sup>115</sup> A.o.d.: "that" added

<sup>116</sup> A.o.d.: "the" added

<sup>117</sup> Ibid

<sup>118</sup> A.o.d.: "and now" instead of "no doubt"

<sup>119</sup> A.o.d.: "the" added

<sup>120</sup> Sk.sh.: "then" written, then crossed out

<sup>121</sup> Sk.sh.: "on" retraced to read "not"

<sup>122</sup> A.o.d.: "the" instead of "but"

<sup>123</sup> A.o.d.: "they" added

<sup>124</sup> A.o.d.: "the" omitted

<sup>125</sup> Sk.sh.: "of the" crossed out, omitted in a.o.d.

<sup>126</sup> A.o.d.: "after" instead of "if"

<sup>127</sup> A.o.d.: "there were" omitted

<sup>128</sup> Sk.sh.: "and wars" inserted in lh.; a.o.d.: "and" added

too, to have<sup>129</sup> such experiences. To go with nothing and then to become a king. But at the same time they never forgot the message, whether they go<sup>130</sup> in their<sup>131</sup> position of rank, of power<sup>132</sup>, of wealth or wherever<sup>133</sup>. The message was first, with<sup>134</sup> money, power, rank, with wherever<sup>135</sup> they could support the message and bring it forward. That was only<sup>136</sup> the object in their lives.

And now we are, now<sup>137</sup> in an age when<sup>138</sup> the same thing cannot be done. Suppose I went to America. Without a large hall I could not have spoken. Without a large<sup>139</sup> advertisement no one would have come. Without a large<sup>140</sup> publicity no one would have known. But if I have<sup>141</sup>, I had stayed here, waiting<sup>142</sup> when<sup>143</sup> 144things<sup>145</sup> properly arranged, then things<sup>146</sup> never would have been arranged to<sup>147</sup>. That must be the spirit; our spirit is<sup>148</sup> to do whatever we can<sup>149</sup> to suit the time: publicity,<sup>150</sup> management, everything<sup>151</sup>. We must try to do it because this is the time. But at the same time, a<sup>152</sup> lack of it must not take away our enthusiasm; the<sup>153</sup> patience<sup>154</sup> of it must not break our hearts. We must [be]<sup>155</sup> as strong and full of enterprise as possible. You must never think what failure [means]<sup>156</sup>. Failure is not for us. It is<sup>157</sup> God's message<sup>158</sup>.<sup>159</sup> You must never even use the word failure,<sup>160</sup> that is for a businessman. For him, when there is little money in his

<sup>129</sup> A.o.d.: "with" instead of "to have"

<sup>130</sup> Sk.sh.: "go" retraced to read "came"; a.o.d.: "came" instead of "go"

<sup>131</sup> A.o.d.: "the" instead of "their"

<sup>132</sup> A.o.d.: "of power, of rank" instead of "of rank, of power"

<sup>133</sup> A.o.d.: "whatever" instead of "wherever"

<sup>134</sup> A.o.d.: "every influence" added

<sup>135</sup> A.o.d.: "whatever" instead of "wherever"

<sup>136</sup> A.o.d.: "only was" instead of "was only"

<sup>137</sup> Sk.sh.: "now" crossed out, omitted in a.o.d.

<sup>138</sup> A.o.d.: "where" instead of "when"

<sup>139</sup> A.o.d.: "a large" omitted

<sup>140</sup> Ibid

<sup>141</sup> Sk.sh.: "I have" crossed out, omitted in a.o.d.

<sup>142</sup> Sk.sh.: "ten years" inserted; a.o.d.: "ten years till" added

<sup>143</sup> Sk.sh.: "when" crossed out, then restored, omitted in a.o.d.

<sup>144</sup> Sk.sh.: "they will, till" inserted

<sup>145</sup> A.o.d.: "were" added

<sup>146</sup> Sk.sh.: "perhaps" inserted in lh., added in a.o.d.

<sup>147</sup> A.o.d.: "to" omitted

<sup>148</sup> Sk.sh.: "is" retraced to read "must be"; a.o.d.: "must be" instead of "is"

<sup>149</sup> Sk.sh.: "in order" inserted, added in a.o.d.

<sup>150</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "advertisement, arrangement" added

<sup>151</sup> Sk.sh.: "required" inserted, added in a.o.d.

<sup>152</sup> Sk.sh.: "a" retraced to read "the"

<sup>153</sup> A.o.d.: "our" instead of "the"

<sup>154</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "lack" added

<sup>155</sup> Sk.sh.: "be" inserted

<sup>156</sup> Sk.sh.: "meaned" written, "means" added in lh.; a.o.d.: "means" instead of "meaned"

<sup>157</sup> Sk.sh.: an editorial mark inserted

<sup>158</sup> Sk.sh.: "message of God" given in margin as substitution and so used in a.o.d. instead of "God's message"

<sup>159</sup> A.o.d.: "we must do our best" added

<sup>160</sup> A.o.d.: "it is not for us" added

pocket, he has<sup>161</sup> failure. Our success is the message itself, our service in the path of God is our success. If we had nothing in the world, <sup>162</sup>still we shall go on. And if no one will hear us, the walls will hear us; in the spheres the message will remain. The truth is victorious.

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<sup>161</sup> A.o.d.: "there is a" instead of "he has"

<sup>162</sup> Sk.sh.: "in the path of God" inserted, then crossed out; a.o.d.: "in the path of God" added

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 Sunday 4<sup>th</sup> July 1926

### Sunday Public Lecture—Attitude

Beloved ones of God,

I will speak this day on the subject of the attitude. It is the attitude of mind that makes, that<sup>1</sup> often makes right and wrong, and<sup>2</sup> at the same time<sup>3</sup> it is the attitude of mind which draws friends to you or gives you a repulsive influence. Also, it is the attitude of mind which brings happiness or unhappiness. It is true that there is an influence of time. There is a certain time in your life which has an influence for good or bad, for rise or fall, for happiness or unhappiness. But at the same time your attitude either controls it or is controlled by it. And if the attitude is controlled by it, then the situation, the<sup>4</sup> time conquers you. But if your attitude is in your hands, then there is a chance of you conquering the situation.

There is a phrase in Hindustani, known by every person, and the phrase is: if your attitude is right, life becomes easy. Most often once<sup>5</sup> one's failures<sup>6</sup>, [one's]<sup>7</sup> unhappiness and [one's]<sup>8</sup> differences from one's friends come from a wrong attitude. When a person takes up an enterprise and is not sure about it, and does not think about its success, and doubts whether it<sup>9</sup> will have a success or not, and doubts whether the partners in business will help him or not, in that situation his attitude will create all which<sup>10</sup> he imagines. In<sup>11</sup> the<sup>12</sup> partners in business will act wrongly towards him, unjustly towards him, and the situation will turn towards the attitude.

Because your<sup>13</sup> attitude<sup>14</sup> is moulding the situation, and<sup>15</sup> therefore how much promising a business, a work may be, but if once<sup>16</sup> one's attitude

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.hw.: a handwritten document made by Kismet Stam

<sup>1</sup> Sk.sh.: "very" inserted and "makes that" crossed out; a.o.d.: "very often" instead of "makes that"

<sup>2</sup> Sk.sh.: "and" crossed out, omitted in Sk.tp.

<sup>3</sup> Km.hw.: "and at the same time" omitted

<sup>4</sup> Sk.sh.: "the" retraced to read "at that"; a.o.d.: "at that" instead of "the"

<sup>5</sup> Sk.sh.: "once" crossed out, omitted in a.o.d.

<sup>6</sup> Km.hw.: "failure" instead of "failures"

<sup>7</sup> Sk.sh.: "once" written, then crossed out, "one's" inserted

<sup>8</sup> Ibid

<sup>9</sup> A.o.d.: "he" instead of "it"

<sup>10</sup> Sk.sh.: "which" retraced to read "that"; a.o.d.: "that" instead of "which"

<sup>11</sup> A.o.d.: "in" omitted

<sup>12</sup> Sk.sh.: "the" added in lh., encircled with "in the"

<sup>13</sup> A.o.d.: "the" instead of "your"

<sup>14</sup> Sk.sh.: "is the current which" inserted, added in a.o.d.

<sup>15</sup> Km.hw.: "and" omitted

<sup>16</sup> Sk.sh.: "once" crossed out, omitted in a.o.d.

is not right, it must go wrong, it cannot come right. It is a hidden influence and yet most powerful <sup>17</sup> influence in<sup>18</sup> all circumstances of life. The same way your attitude with friends. If one feels with friends that<sup>19</sup> whether this friend will prove to be kind and nice, and faithful and constant, or [this]<sup>20</sup> friend will change—I doubt, I doubt if I can hold this friend. I feel this friend will one day deceive me. I think this friend will disappoint them<sup>21</sup> one day. Then one is creating that, one is inspiring the<sup>22</sup> friend, and the friend without knowing it, will act <sup>23</sup> as [the]<sup>24</sup> person's attitude was. I repeat again the Hindustani saying<sup>25</sup>: if your attitude is right, life becomes easy. Any enterprise, any<sup>26</sup> you wish to accomplish, what is mostly wanted is the attitude. Besides each<sup>27</sup> attitude about wrong and right<sup>28</sup>, if a person thinks that everything I touch, and everything I do, and everywhere I look, it is all wrong, certainly it is wrong. There is no doubt about it. It is <sup>29</sup>his attitude <sup>30</sup>is wrong, and therefore whatever he does is wrong. It is just like taking a red lantern and throwing the light upon everything; every object that appears in that light will appear red. The person will be frightened and that wherever I see<sup>31</sup> there is danger, but the danger is in your hand. It is the red lantern.

Sometimes out of humbleness, a person gets into a wrong attitude. By correcting oneself, one<sup>32</sup> corrects<sup>33</sup> too much. And then one calls oneself wrong, every move he makes, one<sup>34</sup>, he thinks: I have done something wrong, <sup>35</sup>what a terrible thing I have done. Only he has<sup>36</sup>, he has made a turn, nothing else, and it results into a great danger, too.

Very often people who do not progress in their lives, it is because of their attitude towards<sup>37</sup> life. They very often are enemies to themselves. And they themselves are the hindrance to their progress. They might think this is the reason, all<sup>38</sup> that is the reason: lack of money, unkindness of

<sup>17</sup> Sk.sh.: "for" written, then crossed out

<sup>18</sup> Sk.sh.: "in" crossed out, "under" substituted; a.o.d.: "under" instead of "in"

<sup>19</sup> Sk.tp.: "that" omitted

<sup>20</sup> Sk.sh.: "she" written, retraced to read "this"

<sup>21</sup> Sk.sh.: "me" added in lh.; a.o.d.: "me" instead of "them"

<sup>22</sup> Sk.sh.: "the" retraced to read "it"

<sup>23</sup> Sk.sh.: "in the same way" inserted, added in a.o.d.

<sup>24</sup> Sk.sh.: "the" retraced through a now illegible symbol

<sup>25</sup> Sk.sh.: "which says" inserted in lh., added in a.o.d.

<sup>26</sup> Sk.sh.: "thing" added in lh. to "any"; a.o.d.: "anything"

<sup>27</sup> Sk.sh.: "each" retraced to read "the"; a.o.d.: "the" instead of "each"

<sup>28</sup> Sk.tp.: "right and wrong" instead of "wrong and right"

<sup>29</sup> Sk.tp.: "that" added

<sup>30</sup> Sk.sh.: "which" inserted, added in Km.hw.

<sup>31</sup> Sk.sh.: "that wherever I see" crossed out, "and everywhere I see" given in margin as substitution;

Sk.tp.: "and everywhere will see"; Km.hw.: "wherein I see" instead of "that wherever I see"

<sup>32</sup> Sk.sh.: "grows too" inserted followed by an editorial mark

<sup>33</sup> A.o.d.: "grows to correct" instead of "corrects"

<sup>34</sup> Sk.sh.: "one" crossed out, omitted in a.o.d.

<sup>35</sup> Sk.sh.: "dangerous" inserted in lh.; a.o.d.: "something dangerous" added

<sup>36</sup> Sk.sh.: "he has" crossed out, omitted in a.o.d.

<sup>37</sup> Km.hw.: "toward" instead of "towards"

<sup>38</sup> Sk.sh.: "all" crossed out, "or" substituted; a.o.d.: "or" instead of "all"



friends<sup>39</sup>, love of<sup>40</sup> things, they may say the planets are against me<sup>41</sup>. But what is most against them is themselves; they cannot progress. When [one's]<sup>42</sup> attitude is analyzed and understood, and that one has controlled oneself to take any attitude as a<sup>43</sup> wish<sup>44</sup>, then the latent influence in man naturally begins to manifest.

There are three gifts of God given to some in this world. And these gifts are greater than jewels and gems, and wealth and anything in the world. And nothing can buy these three gifts of God; they are born with the person and very often the person does not know it. One gift is the influence to progress. Another gift is an<sup>45</sup> influence to attract. And another gift is the influence to make difficult situations easy. I will tell you about the first gift. A soul who has the gift of progress, in other words who can<sup>46</sup>, means to flourish, to prosper, to come out. Nothing in the world can keep him back. There is a story, a well-known story, that a poor man who was selling empty bottles in Bombay came to a merchant and asked of this position, for this<sup>47</sup> salary<sup>48</sup>. And from that day<sup>49</sup> he began to sell empty bottles. From the day he came, gradually the merchant became prosperous. So one day he thought about it, that I have worked for twenty years in this shop, and it is since this young man has come I have prospered. He did not tell this young man, but he thought, now let us see what will happen next. He made this young man his partner in his business. And from the time when he had made<sup>50</sup>, he became his partner, he began to flourish <sup>51</sup>hundred times<sup>52</sup>. After six months he saw he is flourishing, prospering in every way. This young man, he is<sup>53</sup> the secret; he did not tell him. In the end this man had no son, no children<sup>54</sup>. He gave this<sup>55</sup> business to this young man. In the end this man became the wealthiest man in the whole country, in thirty years' time.

I do not mean to say that it is a spiritual influence, and yet it is the influence of spirit; there is no doubt about it. It is not a material influence, influence cannot be material. An influence that works from within and

<sup>39</sup> Sk.sh.: "and lack of acquaintances" inserted in lh.

<sup>40</sup> Sk.tp.: "and lack of acquaintances, a thousand"; Km.hw.: "lack of acquaintances, the planets are against me. Thousand" instead of "love of"

<sup>41</sup> Km.hw.: "the planets are against me" omitted

<sup>42</sup> Sk.sh.: "once" written, then crossed out, "one's" added in lh.

<sup>43</sup> Sk.sh.: "a" crossed out, "one" inserted; Km.hw.: "one" instead of "a"

<sup>44</sup> Sk.tp.: "one wishes" instead of "a wish"

<sup>45</sup> Km.hw.: "the" instead of "an"

<sup>46</sup> Sk.sh.: "can" retraced to read "progresses"; a.o.d.: "to progress" instead of "who can"

<sup>47</sup> Sk.sh.: "his" inserted

<sup>48</sup> Sk.tp.: "his salary for this position"; Km.hw.: "for this salary and position" instead of "of this . . . this salary"

<sup>49</sup> Sk.tp.: "time" instead of "day"

<sup>50</sup> Sk.sh.: "when he had made" crossed out, omitted in a.o.d.

<sup>51</sup> Km.hw.: "a" added

<sup>52</sup> Km.hw.: dots added indicating missing word(s)

<sup>53</sup> Sk.sh.: "he is" retraced to read "he was"; a.o.d.: "was" instead of "he is"

<sup>54</sup> Km.hw.: "this man . . . no children" omitted

<sup>55</sup> Sk.sh.: "this" crossed out; a.o.d.: "his" instead of "this"

works towards a<sup>56</sup> perfection, in whatever form, it is a wonderful influence. And there are some who are born with that influence. Whether they shall<sup>57</sup> do alone or <sup>58</sup>with someone, whatever they will do, there is a progress; it cannot be helped. Whatever they will touch, it flourishes.

Then there is another influence, and that influence is that the person will never be without friends. If he left the whole humanity and went among lions, tigers<sup>59</sup>, bears, and rhinoceros, shall<sup>60</sup> be his friend. Let him go among <sup>61</sup>illiterate <sup>62</sup>, let him go among<sup>63</sup> wise, let him go among<sup>64</sup> foolish, wherever this person will go<sup>65</sup>, he will attract friends. This person will never be alone, in riches, in poverty, in health, in sickness; every time and<sup>66</sup> at all times he will attract friends from all sides. That person is born with that gift. People have perhaps relations or friends, three or four, or five or six. But when it comes to this<sup>67</sup> influence, every person is his friend, and very often his friends will prove greater than relations. I think of this when some of my collaborators<sup>68</sup> come and tell me that in that particular place where I am placed to work for the cause, they<sup>69</sup>, they do not respond to it. That the place is such, the people are such<sup>70</sup>, are such they do not respond to it<sup>71</sup>. Human beings apart, even man<sup>72</sup>, animals, cat<sup>73</sup> and dogs<sup>74</sup>, foxes<sup>75</sup>, they will all come to you. It is an influence.

Very often wanderers, dervishes without one penny, wandering here and there, but they had<sup>76</sup> influence. And if they sat in a place somewhere in the desert, or in a forest, or somewhere in the country, people were attracted to them. May be that six months or one [year]<sup>77</sup> or two years had passed that only the animals<sup>78</sup> knew him, only the birds recognize<sup>79</sup>

<sup>56</sup> Km.hw.: "toward" instead of "towards a"

<sup>57</sup> A.o.d.: "will" instead of "shall"

<sup>58</sup> Sk.sh.: "whether they try" inserted; a.o.d.: "whether they will do" added

<sup>59</sup> Km.hw.: "lion, tiger" instead of "lions, tigers"

<sup>60</sup> A.o.d.: "they will" instead of "shall"

<sup>61</sup> A.o.d.: "educated" added

<sup>62</sup> Sk.sh.: "uneducated" inserted, then "un" crossed out; reverse order of "illiterate" and "educated" indicated

<sup>63</sup> A.o.d.: "let him go among" omitted

<sup>64</sup> Ibid

<sup>65</sup> Sk.sh.: "goes" added in lh.

<sup>66</sup> Km.hw.: "any time" instead of "every time and"

<sup>67</sup> Km.hw.: "that" instead of "this"

<sup>68</sup> Sk.sh.: "collaborators" crossed out, then restored

<sup>69</sup> Sk.sh.: "they" crossed out, omitted in a.o.d.

<sup>70</sup> Sk.sh.: "are such" crossed out, then restored, omitted in a.o.d.

<sup>71</sup> Sk.sh.: "and this thinking comes to my mind" inserted; a.o.d.: "this thing comes to my mind" added

<sup>72</sup> Sk.sh.: "man" crossed out, then restored, "go to the" added; a.o.d.: "go to the" instead of "man"

<sup>73</sup> A.o.d.: "cats" instead of "cat"

<sup>74</sup> Sk.sh.: an illegible symbol crossed out, followed by "and wolves" inserted; Sk.tp.: "wolves" added

<sup>75</sup> Km.hw.: "and wolves and fox" instead of "foxes"

<sup>76</sup> Km.hw.: "have" instead of "had"

<sup>77</sup> Sk.sh.: "years" written, then the "s" of "years" crossed out

<sup>78</sup> Sk.sh.: "of the country" inserted, added in a.o.d.

<sup>79</sup> Sk.sh.: "ed" added in lh.; a.o.d.: "recognized" instead of "recognize"

him. But then the time comes when human beings began<sup>80</sup> to come and<sup>81</sup> they are attracted. Very often people say that the place has an attraction . . .<sup>82</sup> beautiful nature, nice mountains, beautiful rivers<sup>83</sup> banks, seashores, desert, forest; but man has the<sup>84</sup> greater influence than all the places. Imagine, Prophet Muhammad was born in Mecca, a place in Hejaz without anything interesting. For industry there were no gold mines, there were no coal mines, there was no oil. As nature nothing beautiful<sup>85</sup>, nothing to take from that country, nothing interesting—no art, no science<sup>86</sup>; there was nothing there<sup>87</sup>. There was only one soul who was interesting<sup>88</sup>. The soul who was the<sup>89</sup>magnet and attracting<sup>90</sup> the people of the whole world. And after the Prophet had passed, then the tomb<sup>91</sup> attracted; it attracts<sup>92</sup> millions. At his life thousands were attracted; after his death, millions,<sup>93</sup> the same spot, without any interest.

Then there was<sup>94</sup> a third influence, and this third influence is that however difficult<sup>95</sup> situation may be, there is a certain person, when that person handles it, it becomes easy. It is just like different miners and workmen striking thousands and millions, and everyone<sup>96</sup> tries to make a peace, and no one can. And there comes a person with some influence given<sup>97</sup> to him. It is not the knowledge, psychology<sup>98</sup>, it is influence. With that influence the person goes among [them]<sup>99</sup> and makes everything right.

A person of that influence may go after the war, or during the war, or when there was<sup>100</sup> disagreement between nations. That person was<sup>101</sup> merely going there, and touching the condition will make it easier. If one wanted to develop this influence, one cannot develop it; it is God's gift. It is, therefore, that they say: the man of the day. That man may be in the

<sup>80</sup> A.o.d.: "begin" instead of "began"

<sup>81</sup> Sk.sh.: "then" inserted in lh.; Km.hw.: "then" instead of "and"

<sup>82</sup> Sk.sh.: Km.hw.: dots indicating missing word(s) or a pause, omitted in Sk.tp.

<sup>83</sup> Sk.sh.: the "s" is crossed out; a.o.d.: "river" instead of "rivers"

<sup>84</sup> Sk.sh.: "is a" added in lh.; Sk.tp.: "a (the)"; Km.hw.: "a" instead of "the"

<sup>85</sup> Sk.sh.: "nothing interesting" inserted, then crossed out

<sup>86</sup> Sk.sh.: "no literature, no interest" inserted, added in Sk.tp.

<sup>87</sup> Sk.sh.: "there" crossed out along with several partial symbols to which "no literature" added, then crossed out; Sk.tp.: "there" omitted; Km.hw.: "no literature, nothing interesting" instead of "there was nothing there"

<sup>88</sup> Sk.sh.: "(there)" added in lh. then crossed out; Km.hw.: "there" added

<sup>89</sup> Sk.sh.: "(a)" added in lh. to "the"; Sk.tp.: "a" instead of "the"

<sup>90</sup> Sk.tp.: "attracted" instead of "attracting"

<sup>91</sup> Sk.sh.: "of the Prophet" inserted, added in a.o.d.

<sup>92</sup> A.o.d.: "attracted" instead of "attracts"

<sup>93</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "attracted to"; Km.hw.: "were attracted at" added

<sup>94</sup> A.o.d.: "is" instead of "was"

<sup>95</sup> Km.hw.: "a" added

<sup>96</sup> Km.hw.: "everybody" instead of "everyone"

<sup>97</sup> Sk.sh.: "by God" inserted, added in a.o.d.

<sup>98</sup> Sk.sh.: "not the knowledge, psychology" first changed to read "without intellect, without knowledge, without psychology" and then to "not intellect, not knowledge, not psychology" and so used in a.o.d.

<sup>99</sup> Sk.sh.: "them" retraced through a now illegible symbol

<sup>100</sup> A.o.d.: "is a" instead of "was"

<sup>101</sup> A.o.d.: "was" omitted

politics, or that man may be in the industry or business; whatever form of work, it does not matter, the influence is there. But no doubt, <sup>102</sup>of these three great gifts may be in a person and yet, if his attitude is not right, it is just like a lantern which is dimly burning. It could burn much better if the attitude was right. There are many examples who have this born in them. There is this gift; anyone who sees it can [find]<sup>103</sup> out that they have it. And yet they never use it. They do not know it. The reason is perhaps that<sup>104</sup> their attitude is wrong. A person may have the greatest occasion and chance in his life to progress, to flourish, to make things easy, and in spite of this and in spite of having all the power to make things easy for oneself, one may fail because of his wrong attitude.

And now one might ask, what do I mean by the right attitude? And how can one have the right attitude? One can have right attitude by right thinking and by keeping one's mind focussed to<sup>105</sup> what is just and true. Wrong always attracts wrong and right always attracts right. And one might as, what is right and what is wrong? I say, what you think at this moment right is right to<sup>106</sup> you, and what you think at this moment wrong, is wrong for you. Wrong is wrong<sup>107</sup>. I do not mean to say that what another person says<sup>108</sup> is<sup>109</sup> wrong<sup>110</sup> for you and<sup>111</sup> wrong, or what another person [says is]<sup>112</sup> right for you<sup>113</sup>, is right.

The first basis <sup>114</sup> is what you are thinking at this moment, and never for one moment think that those who do wrong, that they think it to be right. It is not true. They do not believe it. You<sup>115</sup> think it is wrong and yet they do it <sup>116</sup>either out of weakness, or out of lack of power, or lack of discrimination, <sup>117</sup>something. They are not clear in their mind. It is not true that there are many who do wrong and that they think that it is right. It is not so. They think that it is wrong. But the one who thinks that this is right, that is right for him. Maybe tomorrow he will think that what he thought right is wrong. Well, then tomorrow it will be wrong, but today it is right.

<sup>102</sup> A.o.d.: "any" added

<sup>103</sup> Sk.sh.: "found" written, then retraced to read "find"

<sup>104</sup> Sk.sh.: reverse order of "that" and "perhaps" indicated

<sup>105</sup> Sk.sh.: "on" added in lh. and parenthesized

<sup>106</sup> Sk.sh.: "for" added in lh. and parenthesized; a.o.d.: "for" instead of "to"

<sup>107</sup> Sk.sh.: "wrong is wrong" crossed out, omitted in a.o.d.

<sup>108</sup> Sk.sh.: "says" retraced to read "is saying"; a.o.d.: "is saying" instead of "says"

<sup>109</sup> Sk.sh.: "is" retraced to read "it is"

<sup>110</sup> Km.hw.: "is wrong" added

<sup>111</sup> Sk.sh.: "and" retraced to read "as"; Sk.tp.: "is"; Km.hw.: "or what . . ." instead of "and"

<sup>112</sup> Sk.sh.: "says is" inserted, "says is" added in lh.

<sup>113</sup> Km.hw.: "for you" moved to after "is right"

<sup>114</sup> Sk.sh.: "of that" inserted with an editorial mark; a.o.d.: "of right and wrong" added

<sup>115</sup> Sk.sh.: "you" crossed out, "they" substituted; a.o.d.: "they" instead of "you"

<sup>116</sup> Sk.sh.: "because" inserted

<sup>117</sup> Km.hw.: "or" added

Besides that, all one says, does, and thinks goes<sup>118</sup> out of an impulse; the<sup>119</sup> one end of it is in one's own mind, and the other end is in the mind of God. And, therefore, every impulse has<sup>120</sup>, whatever people think about it, whether they think it right or whether they think it wrong, but every impulse that comes, one end of that impulse is in the heart of God. It is the spark in the heart of God that first manifests, then it manifests outwardly.

Then one might say God cannot guide a person wrongly, [because]<sup>121</sup> God is just and good<sup>122</sup> and perfect. And the answer is that God's justice and goodness, [and]<sup>123</sup> perfection cannot be compared with what we consider just and good and right. May be that God's justice and what is considered right<sup>124</sup> by God is quite imperfect and unjust by man. Is what all by man<sup>125</sup>, because the horizon of his vision is very narrow, he cannot think and he cannot imagine what is meant by God in every action that takes place.

In Qur'an it is said that there is not one atom that moves without the command of God. Yes<sup>126</sup>, then one might say then<sup>127</sup> about perfect and imperfect<sup>128</sup> things, all things, wrong and right, yes, they are wrong and<sup>129</sup> right; they are<sup>130</sup> perfect and<sup>131</sup> imperfect things<sup>132</sup> from our point of view. What is our point of view? Our point of view is, it is<sup>133</sup> a narrow, small, <sup>134</sup>point of view. We cannot see further<sup>135</sup>, further than we can see. We [see and hear]<sup>136</sup> according to our eyes and ears; they<sup>137</sup> cannot see further<sup>138</sup>. So is our limited view. If from our limited view we judge God's right and wrong, it is the greatest pity we can do<sup>139</sup>. Then we<sup>140</sup> say, then<sup>141</sup> we must

<sup>118</sup> A.o.d.: "comes" instead of "goes"

<sup>119</sup> Km.hw.: "the" omitted

<sup>120</sup> Sk.sh.: "has" crossed out, omitted in a.o.d.

<sup>121</sup> Sk.sh.: "but" written, then retraced to read "because"

<sup>122</sup> Sk.sh.: reverse order of "just" and "good" indicated

<sup>123</sup> Sk.sh.: "a" written, then retraced to read "and"

<sup>124</sup> Sk.sh.: "and perfect by" inserted; a.o.d.: "and perfect" added

<sup>125</sup> Sk.sh.: "is what all by man" crossed out, omitted in a.o.d.

<sup>126</sup> Sk.sh.: "yes" parenthesized

<sup>127</sup> Sk.tp.: "how" instead of "then"

<sup>128</sup> Sk.sh.: "-im" added to "unperfect"; Sk.tp.: "imperfect" instead of "unperfect"; Km.hw.: "all perfect and imperfect" instead of "then about perfect and unperfect"

<sup>129</sup> Sk.sh.: "they are" inserted, then crossed out

<sup>130</sup> Sk.sh.: "they are" crossed out, "and" substituted

<sup>131</sup> Sk.sh.: "they are" inserted, then crossed out; Sk.tp.: "they are" added

<sup>132</sup> Sk.tp.: "things" omitted

<sup>133</sup> Sk.sh.: "it is" crossed out, omitted in a.o.d.

<sup>134</sup> Sk.sh.: "a limited" inserted, added in Sk.tp.; Km.hw.: "limited" added

<sup>135</sup> Sk.sh.: "further" crossed out, omitted in Sk.tp.

<sup>136</sup> Sk.sh.: "say and as" written, "as" crossed out, "say and" retraced to read "see, hear"

<sup>137</sup> Sk.tp.: "our ears cannot hear more than they can, our eyes" instead of "they"; Km.hw.: "they" omitted

<sup>138</sup> Sk.sh.: "they cannot see further" crossed out, followed by an editorial mark; a.o.d.: "than they can" added

<sup>139</sup> Sk.sh.: "we can do" crossed out, omitted in a.o.d.; Sk.tp.: dots added indicating missing word(s)

<sup>140</sup> Sk.sh.: "we" crossed out, "one can" substituted; a.o.d.: "one can" instead of "we"

<sup>141</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

not<sup>142</sup> let everything <sup>143</sup> done as it is done [because everything is done from the right point of view of God]<sup>144</sup>.

No, <sup>145</sup> as individuals we have a certain responsibility. We have a responsibility towards ourselves<sup>146</sup> and towards others, and the moment that the idea of just <sup>147</sup>and right that<sup>148</sup> is given to us, we are responsible to act according to that idea. Maybe that tomorrow then<sup>149</sup> will be<sup>150</sup> a greater light <sup>151</sup>put upon us and that we shall act still better. In that<sup>152</sup> way, we by acting every day, we shall<sup>153</sup> prove a better instrument for the work of God.

God bless you.

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<sup>142</sup> A.o.d.: "not" omitted

<sup>143</sup> Sk.sh.: "be" inserted in lh., added in a.o.d.

<sup>144</sup> Sk.sh.: "because everything . . . of God" written over a blank

<sup>145</sup> Sk.sh.: "but" inserted in lh.

<sup>146</sup> Sk.sh.: "towards ourselves" crossed out

<sup>147</sup> Km.hw.: "and wrong" added

<sup>148</sup> A.o.d.: "that" omitted

<sup>149</sup> Sk.sh.: "there" added in lh.; Sk.tp.: "there" instead of "then"

<sup>150</sup> Km.hw.: "then will be" omitted

<sup>151</sup> Km.hw.: "will be" added

<sup>152</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "that"

<sup>153</sup> Sk.sh.: "can" added

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 Monday 5<sup>th</sup> July 1926

### Viladat Day

Pir-o-Murshid

Blessed mureeds, friends and co-workers,

I bless this Viladat Day which brought me among you and to work with you. There is a meaning why destiny brought us together. There is a meaning why we are friends and there is a meaning why we toil together. This discloses before us the great divine mystery, that the greater the purpose, the greater the unity of hearts. It is by the power of that unity great things are accomplished. But at the same time, I will say the same which is said in *Vadan*: that if you wish to do great things, make them appear small; and if you wish to do small things, make them appear great. To beat<sup>1</sup> drums and to raise banners and to blow trumpets [and]<sup>2</sup> to make things known, that is one way; to work quietly, to toil humbly and to persevere patiently, hopefully<sup>3</sup>, constantly is the work of those destined to accomplish something worthwhile. Therefore I, as well as you all, we must think on this principle and keep this principle in our mind: that our way of working will always be different from the way the others do.

There is no doubt all sorts of trouble and difficulties we had to face in the work of the Sufi Movement. And even till now, as the Movement is progressing, the difficulties are still greater. But at the same time, when I look at friends, I feel confident and fortified and strengthened to see<sup>4</sup> that we shall make our way and come out in the end through all difficulties that will stand before us. I must be thankful that Fazal Mai has come in our life, and from the time she came to work in the Movement, hand and hand, things have become easy<sup>5</sup>. And when I think of Murshida Goodenough, how from the beginning of the message, when it began to come out into the world, how firmly and steadily she had stood in the struggle. Words are inadequate to express the gratitude that my heart feels for the help Murshida gave when there were very few by my side. And we shall always appreciate, generation after generation, for the work Murshida has done of collecting the teachings and keeping for the posterity.

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.tp.: a typescript made by Murshida Goodenough

<sup>1</sup> A.o.d.: "be beating" instead of "beat"

<sup>2</sup> Sk.sh.: "the" retraced to read "and"

<sup>3</sup> Gd.tp.: "hopeful" instead of "hopefully"

<sup>4</sup> Sk.sh.: "see" crossed out, "feel" substituted; a.o.d.: "feel" instead of "see"

<sup>5</sup> A.o.d.: "easier" instead of "easy"

<sup>6</sup>It is always a great joy to think and to feel that we have in our Sufi Movement a general secretary, Mr. Talewar Dussaqa, whom you can always trust, a friend who can be depended upon forever and ever and who has so wonderfully carried out his work with devotion<sup>7</sup>.

Since the work of the French Movement was taken up by our blessed Baroness d'Eichthal, the work has become easier. No one can imagine what difficulties I had to begin the work in France. And it continued, and as I have said in my yesterday's lecture that there is an influence that takes away difficulty, that influence came in our Sufi Movement, a soul who has always wished and tried to do her best to help mureeds individually and collectively and to further the Movement to her best<sup>8</sup> abilities.

And we are most fortunate to feel that Madame Meyer has taken the work in Switzerland; and from the time that the work has been taken in Switzerland, the Message is spreading. The devotion, the knowledge, the enthusiasm is deepening in Switzerland.

I must not forget the work of Baron van Tuyll in Holland has taken<sup>9</sup> continually, strove to work<sup>10</sup> the cause by his land<sup>11</sup>, and to the success<sup>12</sup> he has brought the Movement. It is wonderful to see the devotion put in practice. And the same with Baroness van Tuyll, helping him in every way to make the Movement successful.

I must not forget the work of Miss Sakina Furnée in Brussels. Anyone who is acquainted with the work in Brussels will find how hard it is. The soil is so heavy<sup>13</sup> to cultivate, that for years and years and years, with patience and perseverance she has striven, and the wonderful thing is that in spite of all difficulties, there is<sup>14</sup> never heard Miss Furnée say once it was difficult.

I must not forget the first mureed and<sup>15</sup> Murshida Martin who has most wisely and wonderfully helped the cause for all these years. Our thoughts are today with her, and her thoughts are among us; she is not absent just now. And the motherly feeling she has spread throughout <sup>16</sup>United States, and the way she has handled the work all these years in spite all these difficulties. Ten years there was no Sufi Movement, none<sup>17</sup>,

<sup>6</sup> A.o.d.: "And the coming of Mr. Zanetti into the Sufi Movement has released me from many responsibilities about the working in the administrative part of the Movement for which I am most thankful." added

<sup>7</sup> A.o.d.: "in conjunction with his worthy sister Countess Pieri."

<sup>8</sup> A.o.d.: "the best of her" instead of "her best"

<sup>9</sup> A.o.d.: "who has" instead of "has taken"

<sup>10</sup> A.o.d.: "striven to further" instead of "strove to work"

<sup>11</sup> A.o.d.: "in" instead of "by"

<sup>12</sup> A.o.d.: "the success to which" instead of "to the success"

<sup>13</sup> A.o.d.: "hard" instead of "heavy"

<sup>14</sup> Gd.tp.: "never a grudge that the soil is hard. I have" added

<sup>15</sup> A.o.d.: "and" omitted

<sup>16</sup> A.o.d.: "the" added

<sup>17</sup> A.o.d.: "and" instead of "none"



she had to hold it. Then it became an international movement. Once she had begun, it was never stopped.

I must thank most heartily Miss Angela Alt for having gone as the workers of the great masters in the past when they were told go in another country. They have never stopped<sup>18</sup>; where it is and how far it is, these received the word<sup>19</sup>. And she went in another country and lived there patiently, and tried a very difficult soil and is still trying.

I must also thank the co-workers of Baroness d'Eichthal, Baron Lefèbvre, who has been helping the Movement in a country where a help is very necessary. And very few workers we have in France. <sup>20</sup>Where Baroness van Hogendorp has shown all these years and has helped in Switzerland is wonderful. I shall always feel grateful for all help the Baroness has given us.

I thank Miss Genie Nawn and make you known<sup>21</sup> that she is one of the most<sup>22</sup>, first mureeds who has represented the American Movement to us today.

England has been the foundation of the Sufi Movement; and since the work has been taken by Murshida Green, the work has become established. And now the work promises that in England there will be a greater and greater interest. Besides, I do not consider Murshida Green belonging to England alone, I think Murshida Green belongs to the whole world. Her help in the Summer School is not only to the mureeds of one country, but to the mureeds of all countries. She has always proven<sup>23</sup> worthy in upholding the honour of the message and in trying to further the message throughout the world. And words cannot say enough to appreciate the efforts of Murshida Green.

And also, though she is not here today, I must not forget to say about Miss Dowland. That from the day Miss Dowland has taken the work of the national representative in England, the Sufi Order in England has become settled, has become prosperous. And I pray God that she will have a great strength and greater inspiration every day more to further the cause in the<sup>24</sup> year.

I need not say much about Kefayat Lloyd. You all know her service, her love, her sympathy to everyone. In the pain and trouble and difficulty of every person, whoever it is and wherever that person may be, our Kefayat is the first, she forgets herself, that unselfish service, this<sup>25</sup> has

<sup>18</sup> A.o.d.: "to think" added

<sup>19</sup> A.o.d.: "she received the work" instead of "these received the word"

<sup>20</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "the great devotion that" instead of "where"

<sup>21</sup> Sk.tp.: "known to you" instead of "you known"

<sup>22</sup> Sk.sh.: "most" crossed out, omitted in a.o.d.

<sup>23</sup> A.o.d.: "proved" instead of "proven"

<sup>24</sup> A.o.d.: "each" instead of "in the"

<sup>25</sup> Sk.tp.: "she" instead of "this"

always done. Whatever be her own condition, she forgets <sup>26</sup>when it is for another person; that is what she lives for, to serve the others.

We are very fortunate—and the day when that fortune came I knew—that we have found Miss Kjösterud and the moment I saw Miss Kjösterud in my lecture, I felt that here is a soul that belongs to us. Miss Kjösterud is the proof of that friendship which forms in a minute. In one instant, a friend who already is there, and a friendship which can be seen as if a friendship of thousands of years. Can<sup>27</sup> anyone feel that Miss Kjösterud [is newly with us?]<sup>28</sup>. We all feel that she always was with the Sufi Movement. She waited for us, and when I went I found her and the love [and]<sup>29</sup> devotion to the mureeds in Norway, also to <sup>30</sup>other countries in Scandinavia. Visiting different countries that show this<sup>31</sup>, the spirit is for the Sufi message. Her spirit is not limited to one country, but to [all]<sup>32</sup> countries. It is a great blessing of God that<sup>33</sup> we have a soul in Scandinavia such as Miss Kjösterud, a blessing to her country and blessing to the Sufi Movement.

I have watched the new enterprise of Mumtaz Armstrong, and it seems that it is the<sup>34</sup> most promising that Mr. Armstrong has created a means to reach a wider public in the world; <sup>35</sup>it is something that we must appreciate very much. I wish Mr. Armstrong every success in this undertaking, that it is by this undertaking that in the way of the magazine, through the magazine, the message will reach to the<sup>36</sup> many other people who perhaps never come to the lecture or to the school.

We miss the presence of Dr. Steindamm, our national representative in Germany. I feel his wishes and his thoughts with us today. Also I hope that one day he will be able to come, and I appreciate more than words can say his cooperation in the Sufi cause. But the founder of the Sufi work<sup>37</sup>, the way how the Sufi work began is just now here, Miss Oliver. When there was no one else, it was founded on the ground of Mrs. Triebel's great devotion and sympathy. The message, the work in Germany will always be indebted to the work of Miss Oliver and Mrs. Triebel. We are also grateful to Baron von Barany and Baroness von Barany having<sup>38</sup> taken the message there, having begun their<sup>39</sup> activity, having giving life to it.

<sup>26</sup> Sk.tp.: "it" added

<sup>27</sup> A.o.d.: "will" instead of "can"

<sup>28</sup> Sk.sh.: "with" written; a.o.d.: "is newly with us?" instead of "with"

<sup>29</sup> Sk.sh.: "on" written; a.o.d.: "and" instead of "on"

<sup>30</sup> A.o.d.: "those of" added

<sup>31</sup> A.o.d.: "shows that" instead of "show this"

<sup>32</sup> Sk.sh.: "one" retraced to read "all"; a.o.d.: "all" instead of "one"

<sup>33</sup> A.o.d.: "that" omitted

<sup>34</sup> A.o.d.: "the" omitted

<sup>35</sup> Sk.sh.: "at the" written, then crossed out

<sup>36</sup> Sk.tp.: "the" omitted

<sup>37</sup> Sk.tp.: "in Germany" added

<sup>38</sup> A.o.d.: "for they have" instead of "having"

<sup>39</sup> A.o.d.: "the" instead of "their"

I wish every happiness and success to our representative in Sweden, young Miss Haglund. She has done more than one can imagine: the firmness, the devotion, the steadiness<sup>40</sup> she has shown and the enthusiasm, and yet in an unassuming way, she has borne<sup>41</sup>, and the deep depth of her devotion. Anyone looking into the work she has done, anyone<sup>42</sup> can appreciate very much.

There are many workers in the Sufi Movement, and as there is a short time, I cannot mention their names, but at the same time my heart goes out<sup>43</sup> to them this day for all they have done there<sup>44</sup> for the cause.

But now in concluding this speech, I must tell you that from the time<sup>45</sup> Mr. Sirkar van Stolk has taken up the work of Summer School, the Summer School has gone forward. Things that I could not have thought would be realized, were realized by his continual efforts. Mr. van Stolk's great help to me in my travellings<sup>46</sup>, and at the same time arranging for the Summer School, it all is more than words can say. I wish him every happiness and God's blessing in his new marriage, and wish that his efforts will help us one day to bring about the result we have in our hearts: that one day on this ground the Universe will be erected; that the message of God will be given to different nations, to different countries, in a building which will represent love, harmony and beauty, even the outer form.

Now I thank you all, each one of you, to have taken part in this gathering. To have given [a gift in]<sup>47</sup> your wishes, in your kind thought, and I bless you all and wish you long life and success.

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<sup>40</sup> Sk.tp.: "strength" instead of "steadiness"

<sup>41</sup> A.o.d.: "done" instead of "borne"

<sup>42</sup> Sk.tp.: "anyone" omitted

<sup>43</sup> A.o.d.: "out" omitted

<sup>44</sup> Sk.sh.: "there" crossed out; Sk.tp.: "acted" instead of "done there"

<sup>45</sup> A.o.d.: "day" instead of "time"

<sup>46</sup> A.o.d.: "travels" instead of "travellings"

<sup>47</sup> Sk.sh.: "my gift" written; a.o.d.: "a gift in" instead of "my gift"

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 Tuesday 6<sup>th</sup> July 1926

### The Message—Four Questions of the Thoughtful Mureed

Beloved ones of God,

I wish those who have taken vows last Tuesday, and before, and this evening, God's help, and strength, and blessing to carry them through. The more you will think of these vows, the more you will appreciate what blessing is hidden in them. And the more you will practise these vows, the more you will come to the understanding of what is hidden in the simple vows which have been taken by some mureeds. In Qur'an we read that those who wake up before sunrise and engage themselves in the thought of God, every difficulty that may stand before them may be<sup>1</sup> broken and the<sup>2</sup>, a way will be made for them to reach their goal with ease; and they will journey through life in the protection of God. And their *nafs*, (*nafs* means the ego, the false ego), will surrender itself to their best spirit, and they will find themselves holding the rein of themselves in their own hand that the life will become more interesting for them and more easy. Therefore, think of the importance and of the great blessing of these vows which you are taking. And they are given to you only for three months of the Summer School that you may make a practice of doing a certain thing that you may wish to do, that afterwards, without being bound by a vow, you may be able to carry<sup>3</sup> out.

But one might think that if I choose<sup>4</sup>, chose a wrong vow, perhaps I may<sup>5</sup> have chosen a different vow. Someone might think, did I choose the vow which was for me? I answer, yes, take your first impulse; do not think in your mind shall I take this, or shall I take that<sup>6</sup> other vow. Just take the first impulse that comes to you because that is your soul's need. It is, therefore, that I have not advised any vows to my mureeds. Besides, when a person chooses his vow himself, he feels an<sup>7</sup> enthusiasm that a vow has not been urged [upon]<sup>8</sup> him; he has taken it, he has [chosen]<sup>9</sup> this<sup>10</sup> for

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.sh.: "may be" crossed out, "will be" substituted; Sk.tp.: "will be" instead of "may be"

<sup>2</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>3</sup> Sk.sh.: "them" inserted in lh.; added in Sk.tp.

<sup>4</sup> Sk.sh.: "choose" crossed out, omitted in Sk.tp.

<sup>5</sup> Sk.tp.: "might" instead of "may"

<sup>6</sup> Sk.sh.: "that" crossed out "the" substituted; Sk.tp.: "the" instead of "that"

<sup>7</sup> Sk.sh.: "another" added in lh.; Sk.tp.: "another" instead of "an"

<sup>8</sup> Sk.sh.: "up" written, Sk.tp.: "upon" instead of "up"

<sup>9</sup> Sk.sh.: "chooses" written, then the "s" crossed out; Sk.tp.: "chosen"

<sup>10</sup> Sk.tp.: "it" instead of "this"

himself. It has a different feeling and at the same time it is a lesson of self-discipline, and that is the most important thing in the spiritual attainment.

Now I am going to the<sup>11</sup> four questions which the thoughtful mureeds wonder about. They begin to wonder if our God is a personal God or <sup>12</sup>is an abstract God; if Sufism teaches asceticism or worldly life; if Sufi ideal is democratic or aristocratic; if Sufism is exotericism or esotericism. And one says one thing and<sup>13</sup> another says another thing; and<sup>14</sup> one says, it is not<sup>15</sup> true; <sup>16</sup> another<sup>17</sup>, the other<sup>18</sup> thing is true. And<sup>19</sup> it is quite possible that on this difference<sup>20</sup> two mureeds may discuss and say, no, it<sup>21</sup>, Sufism <sup>22</sup>believes in that<sup>23</sup> particular thing, <sup>24</sup>not in the other. I have very often heard it. They have come to me and say now Murshid, you do not teach that<sup>25</sup>. It is quite an idea of that person, Murshid<sup>26</sup>, perhaps he will think<sup>27</sup>, [he looks at life from ascetic's, have]<sup>28</sup> <sup>29</sup>worldly point of view. <sup>30</sup>You do not think<sup>31</sup> like these<sup>32</sup>, Sufism does not teach to<sup>33</sup>, because they think Sufism teaches as they think. I do not mean to say that what they say is wrong, but they could have said better.

I had a very amusing experience in San Francisco once; that a great Japanese priest came to see me and I was very glad to receive him. And there came with him a person who had read a great deal and who thought he knew very much about all occult and psychic sciences. So this Buddhist priest was sitting silent, as it was<sup>34</sup> the<sup>35</sup> custom in the East. I was waiting for him to speak, and he was waiting for me to say something. And that<sup>36</sup> other <sup>37</sup>person could not wait any longer, he was <sup>38</sup>very uneasy. So I

<sup>11</sup> Sk.tp.: "there are" instead of "now I am going to the"

<sup>12</sup> Sk.sh.: "if he" inserted, added in Sk.tp.

<sup>13</sup> Sk.tp.: "and" omitted

<sup>14</sup> Ibid

<sup>15</sup> Sk.sh.: "not" crossed out; Sk.tp.: "this is" instead of "it is not"

<sup>16</sup> Sk.sh.: "the other" inserted, then crossed out

<sup>17</sup> Sk.sh.: "another" crossed out, then restored and "says no" inserted; Sk.tp.: "another" omitted

<sup>18</sup> Sk.tp.: "says, no the other" added

<sup>19</sup> Sk.tp.: "and" omitted

<sup>20</sup> Sk.tp.: "these questions" instead of "this difference"

<sup>21</sup> Sk.sh.: "it" crossed out, omitted in Sk.tp.

<sup>22</sup> Sk.tp.: "does not believe in it, Sufism" added

<sup>23</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "that"

<sup>24</sup> Sk.tp.: "and" added

<sup>25</sup> Sk.sh.: "that" retraced to read "this"

<sup>26</sup> Sk.tp.: "Murshid" omitted

<sup>27</sup> Sk.tp.: "he will think" omitted

<sup>28</sup> Sk.sh.: "he looks . . . ascetic's, have" inserted over a blank; Sk.tp.: "point of view" instead of "have"

<sup>29</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "that person from a" added

<sup>30</sup> Sk.tp.: "but" added

<sup>31</sup> Sk.tp.: "think" omitted

<sup>32</sup> Sk.tp.: "this" instead of "these"

<sup>33</sup> Sk.sh.: "like this" added; Sk.tp.: "like this" instead of "to"

<sup>34</sup> Sk.sh.: "is" added in lh.

<sup>35</sup> Sk.sh.: "a" added; Sk.tp.: "it is a" instead of "as it was the"

<sup>36</sup> Sk.sh.: "this" added; Sk.tp.: "but this" instead of "and this"

<sup>37</sup> Sk.sh.: "people" written, then crossed out

<sup>38</sup> Sk.sh.: "feeling" inserted, added in Sk.tp.

thought, <sup>39</sup>he will feel better also if I make<sup>40</sup> this Buddhist priest speak. So I asked [the]<sup>41</sup> Buddhist priest, I would like very much to know Buddha's teaching in connection with reincarnation. So before this priest had taken a breath in and out, the other one began to pour out all the knowledge <sup>42</sup>from all the books he had read. And he spoke for and against, and <sup>43</sup> support to the argument. And the Buddhist priest was still sitting there<sup>44</sup> quite tranquil, hearing all that this man had to say. When this man seemed to be finishing, on the point of finishing, I said to the Buddhist priest, I would so much like to know <sup>45</sup> what you think<sup>46</sup> about the<sup>47</sup> gentleman's conversation. And the Buddhist priest, he<sup>48</sup> smiled and said very gently, and slowly, and softly, he said, this is his Buddhism. I thought it was the most wonderful way of taking it. A priest like him who had thousands of disciples in his country could have been proud <sup>49</sup> about it<sup>50</sup> and so<sup>51</sup> what does he know about it. <sup>52</sup> For generations I have had this knowledge<sup>53</sup>. What does he know about it, he [would]<sup>54</sup> never say. He would not even consider it right to argue with the other person<sup>55</sup>; if that other person wants to talk, it is just as well that he talks [it all out]<sup>56</sup>.

When coming to the question of God, I shall<sup>57</sup> repeat what I have always said, that to explain God is to dethrone God. God is an ideal, and any ideal when you analyze that ideal, you destroy it. In the East, Majnun and Leila are known as Romeo, Juliet<sup>58</sup> in the West. And in the greatest grief of Majnun, who was separated from Leila, someone came to console him and said, what is Leila? Is she beautiful? What is she? The world is full of beautiful girls. Leila is not worth thinking about. And Majnun lifted his head and said to him, in order to see Leila, you must have Majnun's eyes.

Can ideal be explained? Can ideal be discussed? Can ideal be analyzed? God is the highest ideal, as high as one can reach. And one will find the perfect ideal in God. And when one begins to realize if God is

<sup>39</sup> Sk.sh.: "perhaps" inserted, added in Sk.tp.

<sup>40</sup> Sk.sh.: "made" added in lh.; Sk.tp.: "made" instead of "make"

<sup>41</sup> Sk.sh.: "little" written, then crossed out, "the" inserted

<sup>42</sup> Sk.sh.: "he had absorbed" inserted, added in Sk.tp.

<sup>43</sup> Sk.sh.: "in" inserted, added in Sk.tp.

<sup>44</sup> Sk.tp.: "unmoved" added

<sup>45</sup> Sk.sh.: "from your lips" added and in Sk.tp.

<sup>46</sup> Sk.sh.: "think" crossed out, "have to say" given in margin; Sk.tp.: "have to say" instead of "think"

<sup>47</sup> Sk.sh.: "the" retraced to read "this"; Sk.tp.: "this" instead of "the"

<sup>48</sup> Sk.sh.: "he" crossed out, "priest" added; Sk.tp.: "he" omitted

<sup>49</sup> Sk.sh.: "been proud" parenthesized, "(the pride)" added, then "of his authority" inserted

<sup>50</sup> Sk.sh.: "about it" crossed out

<sup>51</sup> Sk.sh.: "so" retraced to read "say"; Sk.tp.: "had the pride of his authority and say" instead of "been proud . . . and so"

<sup>52</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "I am a priest" added

<sup>53</sup> Sk.tp.: "he could have said" added

<sup>54</sup> Sk.sh.: "would not" retraced to read "would"

<sup>55</sup> Sk.tp.: "person" omitted; "he thought" added

<sup>56</sup> Sk.sh.: "of all of" written, then "it all out" written over it

<sup>57</sup> Sk.tp.: "will" instead of "shall"

<sup>58</sup> Sk.tp.: "Romeo and Juliet of" instead of "Romeo Juliet in"

personal, if God<sup>59</sup> is abstract, in defining God one will break the ideal. And at the same time, if you can conceive of anything, it must be personal, it must be individual, it must be a separate entity. Our mind is not capable of conceiving of [something]<sup>60</sup> which is abstract. Our mind is not abstract. Our mind is an object, <sup>61</sup>all that will <sup>62</sup>be intelligible to our mind must be limited, must be objective. When people, instead of learning *a, b, c*, they begin to learn *z*<sup>63</sup>, this<sup>64</sup> is wrong; *a* is the first alphabet to learn, *z* will come the last.

When a person wishes to take his step<sup>65</sup>, first<sup>66</sup> step<sup>67</sup> of going<sup>68</sup> on a ladder [on the first floor]<sup>69</sup>, he must fall. The<sup>70</sup> person who wishes to reach God <sup>71</sup>in abstract<sup>72</sup>, without first building in his mind the<sup>73</sup> objective God, he will never reach to the throne of God. The Hindus have learned this idea most wonderfully and have<sup>74</sup> practised it most splendidly. They have begun by moulding the God of clay, and <sup>75</sup>put him in the<sup>76</sup> shrine and have seen<sup>77</sup>: this is the god of clay we have made with our <sup>78</sup>hands and worshipped it, that is the symbolism<sup>79</sup> of the worship of God. If we, the man, will<sup>80</sup> not make another<sup>81</sup> god for himself, he must<sup>82</sup> . . . <sup>83</sup>In order to [know]<sup>84</sup> God, he<sup>85</sup> must make [him]<sup>86</sup> first. Then God will come in the shrine which he has made<sup>87</sup>. The Hindus make a rehearsal by going in the temple of a stone god. In this age of man, persons<sup>88</sup> say: a personal God. Never <sup>89</sup>think about it. It is the simple ones who are holding that faith in the<sup>90</sup> personal God,

<sup>59</sup> Sk.tp.: "or whether he" instead of "if God"

<sup>60</sup> Sk.sh.: "someone" written, then crossed out, "something" substituted

<sup>61</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "and in any object" added

<sup>62</sup> Sk.tp.: "reflect and" added

<sup>63</sup> Sk.sh.: "first" inserted in lh.

<sup>64</sup> Sk.tp.: "that" instead of "this"

<sup>65</sup> Sk.sh.: "step" crossed out, omitted in Sk.tp.

<sup>66</sup> Sk.sh.: "instead" inserted, then crossed out

<sup>67</sup> Sk.sh.: "instead of" added; Sk.tp.: "instead" added

<sup>68</sup> Sk.sh.: "of going" crossed out; Sk.tp.: "going" omitted

<sup>69</sup> Sk.sh.: "on the first floor" added over a blank

<sup>70</sup> Sk.tp.: "a" instead of "the"

<sup>71</sup> Sk.sh.: "of" written, then crossed out

<sup>72</sup> Sk.sh.: "God" inserted, added in Sk.tp.

<sup>73</sup> Sk.sh.: "an abstract God" added, then crossed out

<sup>74</sup> Sk.tp.: "have" omitted

<sup>75</sup> Sk.tp.: "have" added

<sup>76</sup> Sk.tp.: "a" instead of "the"

<sup>77</sup> Sk.sh.: "seen" crossed out, "said" substituted; Sk.tp.: "said" instead of "seen"

<sup>78</sup> Sk.sh.: "own" inserted in lh., added in Sk.tp.

<sup>79</sup> Sk.sh.: "symbolism" partially crossed out

<sup>80</sup> Sk.tp.: "do" instead of "the man, will"

<sup>81</sup> Sk.tp.: "another" omitted

<sup>82</sup> Sk.tp.: "of clay we must still make him for" instead of "for himself, he must"

<sup>83</sup> Sk.sh.: dots indicating missing word(s)

<sup>84</sup> Sk.sh.: "make" retraced to read "know"

<sup>85</sup> Sk.tp.: "we" instead of "he"

<sup>86</sup> Sk.sh.: several unclear symbols, underlined; Sk.tp.: "him" added

<sup>87</sup> Sk.sh.: "in the . . . has made" parenthesized

<sup>88</sup> Sk.tp.: "they" instead of "of man, persons"

<sup>89</sup> Sk.tp.: "we can" added

<sup>90</sup> Sk.tp.: "a" instead of "the"

thousands for God<sup>91</sup>; man<sup>92</sup> of medicine says<sup>93</sup> it is a religion mania. Any great devotion or a deep concentration is called a religious mania. They do not know what money mania means. Most of all of them<sup>94</sup> call it religious mania, they have money mania<sup>95</sup>. If anyone thinks of something higher, greater, deeper, then <sup>96</sup>that is a mania. That time has come when there are ninety-nine persons to say that one person is mad, and that one person must say<sup>97</sup> ninety-nine persons <sup>98</sup> mad.

Life is flowing towards<sup>99</sup> perfection. The greatest perfection is the knowledge of God. And how can one reach to the knowledge of God? By first stepping <sup>100</sup>and reaching the stepping stone. And what is the stepping stone to God's shrine? The personal God. Once a person has put his foot on the stepping stone, when the objective God has become clear, his next step will be the abstract God. But if he wants take same<sup>101</sup> stone<sup>102</sup> step, then he will be the loser. Because, when he does not know<sup>103</sup>, then<sup>104</sup> knowledge will not be of any profit and<sup>105</sup> not in the least. The first of the<sup>106</sup>, the prophets of Beni Israel and the prophets who came in all ages, their efforts were to make the picture of God intelligible to the man of that day. That does not mean that what picture they had made, that was God. No, it was just a help, to help that man to conceive of an<sup>107</sup> idea; <sup>108</sup>[he is]<sup>109</sup> the creator, he is the judge, the forgiver, he is the<sup>110</sup> supreme being, king on<sup>111</sup> the day of Judgment. Every attribute that can be given to God and that can be conceivable by those<sup>112</sup> heard about it, they have put there. And made<sup>113</sup>, that was their art and<sup>114</sup> made an ideal of God before them; that they could

<sup>91</sup> Sk.sh.: "thousands for God" crossed out "(hundreds of years)" added in lh.; Sk.tp.: "of years" instead of "for God"

<sup>92</sup> Sk.tp.: "men" instead of "man"

<sup>93</sup> Sk.sh.: "that" inserted; Sk.tp.: "say that" instead of "say"

<sup>94</sup> Sk.sh.: "of them" crossed out, "those" substituted; Sk.tp. "those who it" instead of "of them"

<sup>95</sup> Sk.tp.: "from morning till evening . . ." added, dots indicating missing word(s)

<sup>96</sup> Sk.tp.: "they say" added

<sup>97</sup> Sk.sh.: "must say" crossed out, "has to see" added; Sk.tp.: "has to see the" added

<sup>98</sup> Sk.sh.: "are" inserted in lh.

<sup>99</sup> Sk.tp.: "toward" instead of "towards"

<sup>100</sup> Sk.tp.: "on" added

<sup>101</sup> Sk.sh.: "take same" crossed out, "that is the" substituted

<sup>102</sup> Sk.tp.: "that as the first" instead of "take same stone"

<sup>103</sup> Sk.sh.: "when he does not know" crossed out, "if a person does not know what an abstract God will give him" inserted, added in Sk.tp.

<sup>104</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "then"

<sup>105</sup> Sk.sh.: an illegible symbol inserted; Sk.tp.: "to him" instead of "and"

<sup>106</sup> Sk.sh.: "the first of the" crossed out, omitted in Sk.tp.

<sup>107</sup> Sk.tp.: "the" instead of "an"

<sup>108</sup> Sk.sh.: "they say" inserted; Sk.tp.: "they said" added

<sup>109</sup> Sk.sh.: "he is" retraced through a now illegible symbol; Sk.tp.: "God is" instead of "he is"

<sup>110</sup> Sk.tp.: "the" omitted

<sup>111</sup> Sk.tp.: "the king of" instead of "king on"

<sup>112</sup> Sk.tp.: "to those who" instead of "by those"

<sup>113</sup> Sk.sh.: "and made" editorially underlined with dots; Sk.tp.: "and what they made of him" instead of "and made"

<sup>114</sup> Sk.tp.: "they" instead of "and"



say the prayer<sup>115</sup> and make the<sup>116</sup> ideal real before them.<sup>117</sup> The more real that ideal became,<sup>118</sup> the more<sup>119</sup> life in that ideal<sup>120</sup>; and then in the end God came and took that shrine which was made for him<sup>121</sup>.

That play<sup>122</sup> was performed once<sup>123</sup> in the Summer School; that play of the artist. It<sup>124</sup> was narrative of this idea, that the artist who devoted her whole life to her studio and the world was nothing to her. What was that studio? That studio means one's body, oneself. When one is with oneself and everything one keeps away and keeps out, then that is the beginning of finding one's God. And then she was making a statue of clay; that means the ideal of God, she was building within. And then that ideal of God, what<sup>125</sup> did it [demand]<sup>126</sup>? To become alive. Because when there<sup>127</sup> is only a belief, it is an [imagination]<sup>128</sup>. This belief<sup>129</sup> must be made alive, then it becomes faith. And that only comes when a person forgot<sup>130</sup> oneself in the devotion of<sup>131</sup> art that it<sup>132</sup> has made, when the worshipper has forgotten himself in the ideal of God that he has<sup>133</sup> [in his]<sup>134</sup> own mind, and there is nothing that<sup>135</sup> man keeps back, before that ideal that<sup>136</sup> man becomes like dead. It is like playing death. And then as one goes on, he<sup>137</sup> makes that ideal higher and higher, and greater and greater, and that ideal lives. And in that ideal God himself lives. And then he can say<sup>138</sup> in the same way as Rumi has<sup>139</sup> said, that *Beloved is all in all*,<sup>140</sup> *lover only veils him. Beloved is all that lives, or<sup>141</sup> a dead thing.*

And now in conclusion to this subject I would like to say, neither is Sufi's God abstract, nor is it<sup>142</sup> personal. It is all a process through which

<sup>115</sup> Sk.tp.: "prayers" instead of "prayer"

<sup>116</sup> Sk.sh.: "that" added and encircled; Sk.tp.: "that" instead of "the"

<sup>117</sup> Sk.tp.: "and" added

<sup>118</sup> Sk.sh.: an editorial mark inserted

<sup>119</sup> Sk.tp.: "there was" added

<sup>120</sup> Sk.sh.: "the more . . . that ideal" crossed out

<sup>121</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "and made it living" added

<sup>122</sup> Sk.tp.: "which" added, for the play, see Uma in List

<sup>123</sup> Sk.tp.: "once" omitted

<sup>124</sup> Sk.tp.: "it" omitted

<sup>125</sup> Sk.sh.: "would" retraced to read "what"

<sup>126</sup> Sk.sh.: "demand" retraced through a now illegible symbol

<sup>127</sup> Sk.tp.: "it" instead of "there"

<sup>128</sup> Sk.sh.: an indecipherable symbol, then "imagination" added in lh.

<sup>129</sup> Sk.sh.: "then" inserted

<sup>130</sup> Sk.tp.: "has forgotten" instead of "forgot"

<sup>131</sup> Sk.tp.: "the" added

<sup>132</sup> Sk.tp.: "he" instead of "it"

<sup>133</sup> Sk.sh.: "made" inserted, followed by an illegible cross-out; Sk.tp.: "made" added

<sup>134</sup> Sk.sh.: "in his" retraced through two illegible symbols

<sup>135</sup> Sk.tp.: "the" added

<sup>136</sup> Sk.sh.: "that" retraced to read "then" and "the ideal becomes living and" inserted, and added in Sk.tp.

<sup>137</sup> Sk.tp.: "one" instead of "he"

<sup>138</sup> Sk.tp.: "see" instead of "say"

<sup>139</sup> Sk.tp.: "has" omitted

<sup>140</sup> Sk.tp.: "the" added

<sup>141</sup> Sk.sh.: "or" retraced to read "lover"; Sk.tp.: "the lover" instead of "or"

<sup>142</sup> Sk.sh.: "he" added in lh.; Sk.tp.: "he" instead of "it"

the Sufi goes from false himself<sup>143</sup> to the real self. And before he arrives to the real self, his false self must be made a sacrifice. Before what? Before the <sup>144</sup> god<sup>145</sup> he has made in his own self. <sup>146</sup>Then his false self is sacrificed, then he goes further; then it is not a personal god, then it is the abstract god. But where does one begin and where does one end? One begins at the<sup>147</sup> false self, and one ends at the<sup>148</sup> real self.

And now coming to the question of asceticism and worldly life. If we said that the ascetics who have lived in the forest and who have lived in the caves of the<sup>149</sup> mountains, and who have fasted and who have lived a pure life of many<sup>150</sup> years, and have meditated and sacrificed all things of life for, in<sup>151</sup> the pursuit of truth, in the devotion of<sup>152</sup> God; that we can<sup>153</sup> without any regard for them, we cannot very easily say, together<sup>154</sup> at the same time to be thoughtful, to say<sup>155</sup> that asceticism is wrong. Although mankind [is]<sup>156</sup> always ready to form an opinion on everything that seems to be contrary to his idea. How much mankind has learned from their devotion and [from]<sup>157</sup> their renunciation, <sup>158</sup> sacrifices, <sup>159</sup> strict life of discipline. I do not mean to say that there are no false people. But false people can be in the world as well as among ascetics. False people are<sup>160</sup> everywhere<sup>161</sup>; we are speaking about principles.

Besides, great masters, wherever they have been, they had to experience the ascetic life in some form or the other, whether it was seeming or not seeming<sup>162</sup>, outward or inward; for a period of the<sup>163</sup> their <sup>164</sup>life, for a longer or shorter period. They all had that experience [in]<sup>165</sup>life, and in reality they were born with that tendency. And in order to have the other life, they had to fight with the tendency of asceticism, and both<sup>166</sup> in

<sup>143</sup> Sk.tp.: "the false" instead of "false himself"

<sup>144</sup> Sk.sh.: "(ideal)" inserted, added in Sk.tp.

<sup>145</sup> Sk.sh.: "god" parenthesized

<sup>146</sup> Sk.sh.: "when" inserted in lh.; Sk.tp.: "when" instead of "then"

<sup>147</sup> Sk.sh.: "from the" added; Sk.tp.: "from the" instead of "at the"

<sup>148</sup> Sk.tp.: "ends in" instead of "one ends at"

<sup>149</sup> Sk.tp.: "the" omitted

<sup>150</sup> Sk.tp.: a second "many" added

<sup>151</sup> Sk.tp.: "in" omitted

<sup>152</sup> Sk.sh.: "to" added in lh.; Sk.tp.: "to" instead of "of"

<sup>153</sup> Sk.tp.: "cannot" instead of "can"

<sup>154</sup> Sk.sh.: "and" added in lh.; Sk.tp.: "and" instead of "together"

<sup>155</sup> Sk.tp.: "to say" omitted

<sup>156</sup> Sk.sh.: "all" written, retraced to read "is"

<sup>157</sup> Sk.sh.: "for" written, then crossed out, "from" inserted

<sup>158</sup> Sk.sh.: "and from their" inserted, added in Sk.tp.

<sup>159</sup> *ibid*

<sup>160</sup> Sk.tp.: "a false person will be false" instead of "false people are"

<sup>161</sup> Sk.sh.: "false people are everywhere" parenthesized

<sup>162</sup> Sk.tp.: "seemingly or not seemingly" instead of "seeming or not seeming"

<sup>163</sup> Sk.tp.: "the" omitted

<sup>164</sup> Sk.sh.: "whole" inserted, added in Sk.tp.

<sup>165</sup> Sk.sh.: "in" inserted

<sup>166</sup> Sk.sh.: "both" parenthesized; Sk.tp.: "be" instead of "both"

the world exists. The imitation, it<sup>167</sup> exists against a priest, at<sup>168</sup> mystics, against ascetic inclination<sup>169</sup>, in order to keep in the world and to serve the world. But at the same time, <sup>170</sup>some of them were destined that they could not <sup>171</sup>serve the world best unless they were ascetics. In that case it was necessary for them to be so.

Sufism, therefore, does not teach to despise or to disregard the great qualities of the ascetics who have given to the world and who give to the world a great help. At the same time, Sufism does not urge asceticism, except that as a prescription, just like these ten vows have been given. This is a lesson of asceticism in a small way. Each person has to keep a personal<sup>172</sup> principle every day; that is asceticism; one need not go in the cave to be an ascetic. One can live a life of principle that is <sup>173</sup> asceticism, if not more, less. But still it is a lesson of asceticism.

But then there is another point of view. If we all left the world and thought that we should reach God without having [to]<sup>174</sup> do anything with the world, it is a great mistake. Some souls who are born to sacrifice their lives by their<sup>175</sup> love and service of humanity, they are out of question.

But if every person thought that that is the best principle and<sup>176</sup> I must leave the world, go in the<sup>177</sup> ascetic's<sup>178</sup> life, they will have to<sup>179</sup> come back, because there is much to be done here in the midst of the crowd. The Sufi, therefore, says, no, fulfill your duties, answer your demands in worldly life. Consider your obligations towards<sup>180</sup> all those who are connected with you. Cultivate your feelings of affection, of devotion, of friendship, of duty<sup>181</sup>; have regard for<sup>182</sup>, for another, [those]<sup>183</sup> who love you, <sup>184</sup> wish your help, your love<sup>185</sup>, your protection. And in this way, evolve, that you may arrive to that stage where you may be in the world and not be <sup>186</sup> of the world—a worldly person and an ascetic at the same time. That is the ideal

<sup>167</sup> Sk.sh.: "it" parenthesized

<sup>168</sup> Sk.sh.: "saints and" added; Sk.tp.: "against their wishes. This constantly has been a fight of the sages and" instead of "exists. The . . . priest, at"

<sup>169</sup> Sk.tp.: "inclinations" instead of "inclination"

<sup>170</sup> Sk.tp.: "sometimes" added

<sup>171</sup> Sk.tp.: "(guide and)" added

<sup>172</sup> Sk.sh.: "personal" retraced to read "certain"; Sk.tp.: "certain" instead of "personal"

<sup>173</sup> Sk.sh.: "a lesson of" inserted

<sup>174</sup> Sk.sh.: "do" retraced to read "to"

<sup>175</sup> Sk.tp.: "for the" instead of "by their"

<sup>176</sup> Sk.sh.: "and" crossed out

<sup>177</sup> Sk.sh.: "go in the" parenthesized, "(and live)" added in lh.

<sup>178</sup> Sk.tp.: "and live an ascetic" instead of "go in the ascetic's"

<sup>179</sup> Sk.sh.: "they must" added in lh.

<sup>180</sup> Sk.tp.: "toward" instead of "towards"

<sup>181</sup> Sk.sh.: "duty" secondarily reads "beauty"

<sup>182</sup> Sk.sh.: "for" crossed out, omitted in Sk.tp.

<sup>183</sup> Sk.sh.: "to" retraced to read "those"

<sup>184</sup> Sk.sh.: "who depend upon you, who are near you, who" inserted, added in Sk.tp.

<sup>185</sup> Sk.tp.: "service" instead of "love"

<sup>186</sup> Sk.sh.: "not be" parenthesized, "(may be not)" inserted in lh.; Sk.tp.: "may not be" instead of "not be"

to which we all <sup>187</sup> reach, sooner or later, that be in the world and let the world not touch us—just like the drop of oil in the water.

And now coming to the idea of aristocracy or democracy, what does Sufism teach? It is the greatest pity, and every thoughtful person of every nation will realize it if he would stand to look at life, that the chivalry of the knights, <sup>188</sup>the noble manners<sup>189</sup>, the noble ideals that the ancient people<sup>190</sup>, aristocratic people had, seem<sup>191</sup> to have all vanished<sup>192</sup> today. And although they are not realizing it today, but there will come a day when they<sup>193</sup> will realize that something which was most beautiful in humanity has been lost. I do not mean to say that we must become today what the world was hundred years before. It is not necessary and it cannot be. But at the same time we need not forget, and we need not disregard, all that was beautiful at that time.

The human tendency is such that when something has gone down, or when some idea has become an old idea, or an idea which they despise, then they turn their back to it and forget all the good that their<sup>194</sup> idea had. And what today one considers the way that many live their lives today without <sup>195</sup> ideal, without principle, without a manner and call it a freedom<sup>196</sup>. If that is the freedom, that is the wrong meaning of freedom. Freedom which cannot spread happiness, cannot produce happiness<sup>197</sup> [of]<sup>198</sup> manner and [of]<sup>199</sup> spirit. That is not the right happiness. Therefore, the work of the<sup>200</sup> Sufism is to create the nobleness of the spirit of<sup>201</sup> man, not only occult powers and [psychic]<sup>202</sup> powers, and esoteric things and clairvoyance, and a, these<sup>203</sup> things. No. This is the foundation a person must develop in his soul; cultivate in his spirit the nobleness of <sup>204</sup> spirit<sup>205</sup>, the soul. That is aristocracy, <sup>206</sup>then he will rise to the democracy. And then<sup>207</sup> democracy is to be kind, and good, and respectful, tolerant and forgiving, and friendly to the saint and sinner both.

<sup>187</sup> Sk.sh.: "have to, will" inserted; Sk.tp.: "will" added

<sup>188</sup> Sk.tp.: "and" added

<sup>189</sup> Sk.sh.: "manners" crossed out

<sup>190</sup> Sk.sh.: "people" crossed out, then restored, followed by "the" inserted; Sk.tp.: "the" added

<sup>191</sup> Sk.sh.: "seems" added in lh.; Sk.tp.: "seems" instead of "seem"

<sup>192</sup> Sk.tp.: "finished" instead of "vanished"

<sup>193</sup> Sk.tp.: "we" instead of "they"

<sup>194</sup> Sk.tp.: "the" instead of "their"

<sup>195</sup> Sk.sh.: a second "without" inserted, then crossed out

<sup>196</sup> Sk.sh.: "calling it freedom" added in lh.; Sk.tp.: "calling it freedom" instead of "call it a freedom"

<sup>197</sup> Sk.sh.: "happiness" crossed out, "beauty" added; Sk.tp.: "beauty" instead of "happiness"

<sup>198</sup> Sk.sh.: "or" written, retraced to read "of"

<sup>199</sup> Sk.sh.: "of" added

<sup>200</sup> Sk.tp.: "the" omitted

<sup>201</sup> Sk.sh.: "of" retraced to read "in"; Sk.tp.: "in" instead of "of"

<sup>202</sup> Sk.sh.: "psychic" retraced through a now illegible symbol

<sup>203</sup> Sk.sh.: "those" added in lh.; Sk.tp.: "all those" instead of "and a, these"

<sup>204</sup> Sk.sh.: "the" inserted

<sup>205</sup> Sk.sh.: "spirit" crossed out, then restored; Sk.tp.: "spirit" omitted

<sup>206</sup> Sk.tp.: "and" added

<sup>207</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "then"

You can go and see the Sufis in the world today; where<sup>208</sup> you will go, you will find that spirit with beautiful manners<sup>209</sup>, with humility, with gentleness, meekness, dignity. Another thing is developed and that is the democratic feeling. Never to despise<sup>210</sup>, never to hate, never to condemn, never to look down upon anyone, but to see the divine expression in all beings. That is the balance of life, this<sup>211</sup> aristocratic spirit of nobleness and this<sup>212</sup> democratic spirit of tolerance that brings about equality . . . <sup>213</sup>, that brings about the balance that<sup>214</sup> we should strike [in]<sup>215</sup> life.

And then there is the question if Sufism is exotericism or esotericism. And very often I was asked by friends and mureeds, what is the use of Universal Worship? What is the use of any outer show? Every religion has it, every church is<sup>216</sup> it. What we need, what we come for, what we desire is the inner only<sup>217</sup>. The answer is, what is the use of the soul without <sup>218</sup>body? No doubt, the soul is freer without body, deeper without body. But the soul is not soul without body. It is the body that makes the soul a soul. One's<sup>219</sup> body is needed for a soul, so exoteric action is needed for the esoteric development. A deep feeling a person has, but he is down<sup>220</sup>. A brave heart a person has, but his arms cannot work, what is the use of having? The great masters and the greatest masters<sup>221</sup> who have come to the world: <sup>222</sup>Buddha, Krishna, Jesus Christ, Muhammad, Moses, when they gave God's message, they did not only tell some souls the deeper understanding of life, but they gave the form of worship to <sup>223</sup>hundreds and thousands; the way of living of a life together of harmony, of beauty, of love that<sup>224</sup> that was their mission.

Yes, there have been gurus and teachers, great masters whose work was only to take some pupils, four, <sup>225</sup>five for ten, twenty, fifty years, or perhaps for the whole life, and developed them for asceticism or for the higher realization. But that was <sup>226</sup>a world mission. This was it<sup>227</sup> the work

<sup>208</sup> Sk.tp.: "wherever" instead of "where"

<sup>209</sup> Sk.sh.: the "s" is crossed out; Sk.tp.: "manner" instead of "manners"

<sup>210</sup> Sk.sh.: "despise anyone" inserted in lh.; Sk.tp.: "anyone" added

<sup>211</sup> Sk.sh.: "that" added in lh.; Sk.tp.: "that is" instead of "this"

<sup>212</sup> Sk.tp.: "that" instead of "this"

<sup>213</sup> Sk.sh.: dots indicating missing word(s)

<sup>214</sup> Sk.tp.: "that" omitted

<sup>215</sup> Sk.sh.: "in" inserted

<sup>216</sup> Sk.sh.: "has" added in lh.; Sk.tp.: "has" instead of "is"

<sup>217</sup> Sk.sh.: "but" added in lh.; Sk.tp.: "teaching. But" instead of "only"

<sup>218</sup> Sk.tp.: "the" added

<sup>219</sup> Sk.tp.: "as" instead of "one's"

<sup>220</sup> Sk.sh.: "down" added in lh., both crossed out, "dumb" substituted; Sk.tp.: "dumb" instead of "down"

<sup>221</sup> Sk.tp.: "and the greatest masters" omitted

<sup>222</sup> Sk.tp.: "like" added

<sup>223</sup> Sk.sh.: "tried them" added, "tried" crossed out, "test" substituted

<sup>224</sup> Sk.tp.: "that" omitted

<sup>225</sup> Sk.tp.: "or" added

<sup>226</sup> Sk.sh.: "not" inserted, added in Sk.tp.

<sup>227</sup> Sk.sh.: "it" retraced to read "not"; Sk.tp.: "that was not" instead of "this was it"

for humanity. That was a help for <sup>228</sup> some<sup>229</sup> souls. There have always been esoteric schools<sup>230</sup>.

But when it comes to God's message, <sup>231</sup>world movement, uniting different nations and <sup>232</sup>countries, and<sup>233</sup> followers of different religions in one brotherhood<sup>234</sup>, helping collectively forwards towards<sup>235</sup> the goal which humanity has to reach, then you cannot only have esoteric [guidance]<sup>236</sup>. Esoterism<sup>237</sup> is the first thing to build. Esotericism will be the spirit behind it to carry it through.

I quite understand that dummies without life are dead. And any religious activity which has no esoteric spirit behind it is as dead too. <sup>238</sup>The Sufi message may not be compared with it. It is the message of the day. The esoteric spirit behind it is the backbone of the message, the body of which is the exoteric work of the Sufi Movement. And it is with this spirit the exoteric work of the Sufi Movement is to touch every part of the world, and to spread wider and wider, and to be impressed<sup>239</sup> in the world deeper and deeper until the will of God is fulfilled.

God bless you.

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<sup>228</sup> Sk.sh.: "certain" in lh. inserted in parentheses, followed by "(some)"

<sup>229</sup> Sk.tp.: "certain" instead of "some"

<sup>230</sup> Sk.sh.: "in the world" inserted, added in Sk.tp.

<sup>231</sup> Sk.sh.: a blank, then "to a" inserted in lh.; Sk.tp.: "to a" added

<sup>232</sup> Sk.sh.: "different" added in lh., added in Sk.tp.

<sup>233</sup> Sk.tp.: "of" instead of "and"

<sup>234</sup> Sk.sh.: "in one religion" inserted, added in Sk.tp.

<sup>235</sup> Sk.tp.: "forward toward" instead of "forwards towards"

<sup>236</sup> Sk.sh.: "es" written in lh., then "esoteric" written over it, "guidance" added; Sk.tp.: "guidance" added

<sup>237</sup> Sk.sh.: "es" written in lh., substituted by "ex.ism" in lh. of which "ex." is crossed out, "es." restored

<sup>238</sup> Sk.tp.: "but" added

<sup>239</sup> Sk.sh.: "impressed" crossed out, then restored

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 Wednesday 7<sup>th</sup> July 1926

### Education<sup>1</sup>—The Education of the Infant.

When an infant is born on earth, he<sup>2</sup> brings with him the air of heaven. In his expression, in his smiles, even in his cry you hear the melody of heaven<sup>3</sup>. In<sup>4</sup> the Sufi point of view is that <sup>5</sup>infant is an exile from heaven. And it is, therefore, that his first expression on earth is a cry. The soul that comes from above feels uncomfortable on the dense earth. This atmosphere is strange and not free; and it is a<sup>6</sup> feeling of an exile that makes the soul cry, <sup>7</sup>of horror, of a terror of this world of woes. <sup>8</sup>

Before the infant came to the world, he <sup>9</sup>had educators too, one educator or many educators. He first had educators at the *jinn*<sup>10</sup> plane; the inhabitants of that plane and the ones who went back from the earth<sup>11</sup> and met him on the jinn plane. The older ones in<sup>12</sup> the jinn<sup>13</sup>, angelic plane have their experience, have<sup>14</sup> their life, have<sup>15</sup> their feeling to impart to a new soul going further on a<sup>16</sup> journey. It is from there that an infant has brought the feeling of admiration for all beauty and <sup>17</sup>love of harmony, the<sup>18</sup> innocence and the depth of feelings. Then he met other teachers on the jinn plane, and these teachers are the ones to whom an infant<sup>19</sup> was directed from the angelic plane. Because according to its<sup>20</sup> association in the angelic plane, he takes his way, a certain route, a certain direction. It is its first

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

<sup>1</sup> Sk.tp.: "Education" omitted

<sup>2</sup> Gd.bk.: "The infant that is born on earth" instead of "When an . . . earth, he"

<sup>3</sup> Gd.bk.: "the heavens" instead of "heaven"

<sup>4</sup> Sk.sh.: "in" crossed out, omitted in a.o.d.

<sup>5</sup> Gd.bk.: "the" added

<sup>6</sup> Sk.sh.: "a" crossed out, "this" substituted; Sk.tp.: "this" instead of "a"

<sup>7</sup> Gd.bk.: "a feeling" added

<sup>8</sup> Gd.bk.: edited versions of qas 3, 4, 7 and 9 added here

<sup>9</sup> Gd.bk.: "has" added

<sup>10</sup> Gd.bk.: "genii" instead of "jinn" and throughout this lecture; this is not further noted

<sup>11</sup> Gd.bk.: "from the earth" omitted

<sup>12</sup> Gd.bk.: "on" instead of "in"

<sup>13</sup> Sk.sh.: "jinn" crossed out, omitted in a.o.d.

<sup>14</sup> Gd.bk.: "have" omitted

<sup>15</sup> Ibid

<sup>16</sup> A.o.d.: "the" instead of "a"

<sup>17</sup> Sk.sh.: "feeling" inserted; Sk.tp.: "feeling of"; Gd.bk.: "feeling and" added

<sup>18</sup> Gd.bk.: "the" omitted

<sup>19</sup> Gd.bk.: "he" instead of "an infant"

<sup>20</sup> Gd.bk.: "his" instead of "its"

instructions which<sup>21</sup> have the influence in the life of an infant, which direct and determine<sup>22</sup> its destiny in the jinn plane. <sup>23</sup> And there<sup>24</sup> it receives again instructions by those<sup>25</sup> inhabitants of the<sup>26</sup> sphere, also by<sup>27</sup> those who have just returned from the earth and who are eager to give their experience, their knowledge and all they have still with them which they have brought from the earthly plane<sup>28</sup> to the infant. They would have given the infant<sup>29</sup> even what they had in<sup>30</sup> the earthly plane. But no one is allowed to take to the <sup>31</sup> plane<sup>32</sup> what he has collected here. All that he has<sup>33</sup> collected here, he<sup>34</sup> must <sup>35</sup>leave <sup>36</sup>in order to be ever<sup>37</sup> freer<sup>38</sup> and <sup>39</sup>to be allowed to enter the higher sphere<sup>40</sup>.

<sup>41</sup>Therefore, what they have is what <sup>42</sup> they have<sup>43</sup> collected at<sup>44</sup> that sphere. While <sup>45</sup> on [earth]<sup>46</sup> <sup>47</sup> thoughts, <sup>48</sup>impressions, feelings, experiences, knowledge, all those<sup>49</sup> they have gained. It is<sup>50</sup> a collection which a person makes [in]<sup>51</sup> a<sup>52</sup> higher sphere. It is<sup>53</sup> not something that<sup>54</sup> can be deposited in the bank. So when man has left all that he had<sup>55</sup> borrowed from the earth to the earth, then he goes only with that property which he had<sup>56</sup>

<sup>21</sup> Gd.bk.: "instructors who" instead of "instructions which"

<sup>22</sup> Gd.bk.: "directs and determines" instead of "direct and determine"

<sup>23</sup> Gd.bk.: edited versions of qas 10 and 13 added here

<sup>24</sup> Gd.bk.: "In the genii plane" instead of "and there"

<sup>25</sup> Gd.bk.: "from the" instead of "by those"

<sup>26</sup> Gd.bk.: "that" instead of "the"

<sup>27</sup> Gd.bk.: "from" instead of "by"

<sup>28</sup> Gd.bk.: "earth" instead of "earthly plane"

<sup>29</sup> Gd.bk.: "it" instead of "the infant"

<sup>30</sup> Gd.bk.: "on" instead of "in"

<sup>31</sup> Sk.sh.: "other sphere" inserted; Sk.tp.: "other" added

<sup>32</sup> Sk.sh.: "plane" crossed out; Gd.bk.: "other sphere" instead of "plane"

<sup>33</sup> Sk.sh.: "he collected in this sphere" added

<sup>34</sup> A.o.d.: "belongs to this sphere, a person" instead of "he has . . . here, he"

<sup>35</sup> Sk.sh.: "a person must" inserted

<sup>36</sup> Sk.sh.: "here" inserted, added in a.o.d.

<sup>37</sup> Sk.sh.: "ever" retraced to read "only"

<sup>38</sup> A.o.d.: "free" instead of "ever freer"

<sup>39</sup> Gd.bk.: "in order" added

<sup>40</sup> Gd.bk.: "spheres" instead of "sphere"

<sup>41</sup> Gd.bk.: "and" added

<sup>42</sup> Sk.sh.: "one" inserted

<sup>43</sup> Gd.bk.: "have" omitted

<sup>44</sup> Sk.sh.: "at" crossed out, "in" substituted; a.o.d.: "in" instead of "at"

<sup>45</sup> Sk.sh.: "they were" inserted, added in a.o.d.

<sup>46</sup> Sk.sh.: "us" written; a.o.d.: "earth" instead of "us"

<sup>47</sup> Sk.sh.: "that is all they have" inserted, added in Sk.tp.; Gd.bk.: "that is all they have, the" added

<sup>48</sup> Sk.sh.: an illegible cross out, followed by "at" also crossed out

<sup>49</sup> A.o.d.: "that" instead of "those"

<sup>50</sup> Gd.bk.: "they are all" instead of "it is"

<sup>51</sup> Sk.sh.: "a" retraced to read "in"

<sup>52</sup> Gd.bk.: "the" instead of "a"

<sup>53</sup> Gd.bk.: "spheres. They are" instead of "sphere. It is"

<sup>54</sup> Gd.bk.: "which" instead of "that"

<sup>55</sup> Gd.bk.: "has" instead of "had"

<sup>56</sup> Ibid



deposited or which he had<sup>57</sup> collected at<sup>58</sup> the higher sphere<sup>59</sup>, although he did not know it. Very few in the world<sup>60</sup> know that while they live on the earthly plane, they are collecting at the same time at<sup>61</sup> the higher plane. They live at the same time in<sup>62</sup> the higher plane. <sup>63</sup>They do not know it. With this heritage and with this knowledge and instruction that an infant<sup>64</sup> has received from a new plane<sup>65</sup>, an infant comes to<sup>66</sup> earth. <sup>67</sup>

But one<sup>68</sup> might say an infant does not show any sign of any knowledge of the earth, nor of <sup>69</sup>heavens. He<sup>70</sup> does not show any sign of <sup>71</sup>angelic world, nor of the world of jinns. And<sup>72</sup> they do not know that an infant can perceive or can<sup>73</sup> receive impressions of human beings <sup>74</sup>more readily than the grown up people. <sup>75</sup>Infant at once senses the right person and the wrong person, and the pure<sup>76</sup> person and the restless<sup>77</sup> person. And sometimes it perceives more than a grown up person. Besides that, we grown up people think that we appreciate music, but when we think of the sense that an infant has brought with him<sup>78</sup> to appreciate the sound and the rhythm<sup>79</sup>, we would never boast of knowing music.

An infant is a<sup>80</sup> music itself, in the cradle when<sup>81</sup> it is moving its little arms and legs in a certain rhythm. And when the<sup>82</sup> music falls on the ears of an infant, it is to<sup>83</sup> the lowest character compared to what<sup>84</sup> music the infant<sup>85</sup> is accustomed to. At the same time it begins to move its legs and arms to the rhythm received<sup>86</sup>, dense music that it hears<sup>87</sup>. We may have

<sup>57</sup> Gd.bk.: "has" instead of "had"

<sup>58</sup> Gd.bk.: "in" instead of "at"

<sup>59</sup> Gd.bk.: "spheres" instead of "sphere"

<sup>60</sup> Gd.bk.: "on earth" instead of "in the world"

<sup>61</sup> Sk.tp.: "(something) in" instead of "at"; Gd.bk.: "something in the" instead of "at the. . . time at"

<sup>62</sup> Gd.bk.: "on" instead of "in"

<sup>63</sup> Gd.bk.: "but" added

<sup>64</sup> Gd.bk.: "it" instead of "an infant"

<sup>65</sup> Sk.tp.: "one or many (in the higher planes)", Gd.bk.: "one or many" instead of "[a new] plane"

<sup>66</sup> A.o.d.: "on" instead of "to"

<sup>67</sup> Gd.bk.: edited versions of qas 1 and 8 added here

<sup>68</sup> Gd.bk.: "people" instead of "one"

<sup>69</sup> Gd.bk.: "the" added

<sup>70</sup> Gd.bk.: "it" instead of "He"

<sup>71</sup> Gd.bk.: "the" added

<sup>72</sup> Gd.bk.: "and" omitted

<sup>73</sup> Sk.sh.: "perceive or can" crossed out, then restored

<sup>74</sup> Gd.bk.: "much" added

<sup>75</sup> Gd.bk.: "the" added

<sup>76</sup> Sk.sh.: "pure" retraced to read "peaceful"; a.o.d.: "peaceful" instead of "pure"

<sup>77</sup> Sk.sh.: "restless" parenthesized

<sup>78</sup> Gd.bk.: "it" instead of "him"

<sup>79</sup> Gd.bk.: "sound and rhythm" instead of "the sound and the rhythm"

<sup>80</sup> Gd.bk.: "the infant is" instead of "an infant is a"

<sup>81</sup> Gd.bk.: "when" omitted

<sup>82</sup> Gd.bk.: "the" omitted

<sup>83</sup> Sk.sh.: "to" crossed out; a.o.d.: "of" instead of "to"

<sup>84</sup> A.o.d.: "the" instead of "what"

<sup>85</sup> Gd.bk.: "it" instead of "the infant"

<sup>86</sup> Sk.sh.: "received" crossed out, "of the" substituted; a.o.d.: "of the" instead of "received"

<sup>87</sup> Gd.bk.: "that it hears" omitted

the finest music, but to the<sup>88</sup> infant it is a<sup>89</sup> dense music. It is accustomed to a<sup>90</sup> much finer music than we can perceive<sup>91</sup> of<sup>92</sup>. It longs for it, it looks for it; [we]<sup>93</sup> give it a substitute. It is on<sup>94</sup> satisfied<sup>95</sup>. It tries to listen to\_\_<sup>96</sup> it<sup>97</sup>. But <sup>98</sup>at the same time it does not feel at home. It turns <sup>99</sup>back and wants to go away, and only for<sup>100</sup> one moment it tries to enjoy it, thinking it is something that belongs to his<sup>101</sup> country, I mean<sup>102</sup> heavens, <sup>103</sup>then it finds out, no, it is foreign. Then<sup>104</sup> that is the only [reason]<sup>105</sup> why an infant would cry in the midst of a concert. If not, an infant would enjoy it the most.

It takes some time for an infant to become accustomed to the life of the earth, and what makes it accustomed to it? The<sup>106</sup> colour. Colour is the most that attracts<sup>107</sup> and then the<sup>108</sup> sound. When it gets accustomed to the dense sound and the dense colours, then it gradually begins to lose heavenly attributes. <sup>109</sup>When its first wish is to change from <sup>110</sup>angel and walk like the animals, when it begins to creep, it begins its earthly life then<sup>111</sup>, but before<sup>112</sup> that it was an angel. <sup>113</sup>

Parents often<sup>114</sup> think that it is an ill manner<sup>115</sup> for an infant to put his hand in his mouth. And, therefore, they give him something made of wood, or rubber, or something else. It very much hinders his real progress in life because every soul is born to reach the ideal of being self-sufficient, and<sup>116</sup> an infant tries from the beginning to take its hand in the<sup>117</sup> mouth when the mouth wants something. And the parents, in order to teach good

<sup>88</sup> Gd.bk.: "for an" instead of "to the"

<sup>89</sup> Gd.bk.: "the most" instead of "a"

<sup>90</sup> Gd.bk.: "a" omitted

<sup>91</sup> Sk.sh.: "perceive" crossed out, "conceive" substituted; a.o.d.: "conceive" instead of "perceive"

<sup>92</sup> Gd.bk.: "of" omitted

<sup>93</sup> Sk.sh.: "it" retraced to read "we"; Sk.tp.: "we" instead of "it"

<sup>94</sup> Sk.sh.: an editorial mark inserted

<sup>95</sup> Sk.tp.: "which is not satisfactory to an infant"; Gd.bk.: "and what we give as a substitute is not satisfactory for the infant. For a moment" instead of "[we] give . . . on satisfied"

<sup>96</sup> Sk.sh.: dashes indicating lost word(s) or a pause

<sup>97</sup> Gd.bk.: "it tries to enjoy, it tries to like it" added

<sup>98</sup> Sk.sh.: "in" inserted

<sup>99</sup> Gd.bk.: "its" added

<sup>100</sup> Gd.bk.: "only" instead of "and only for"

<sup>101</sup> A.o.d.: "its" instead of "his"

<sup>102</sup> Gd.bk.: "which means the" instead of "I mean"

<sup>103</sup> Gd.bk.: "and" added

<sup>104</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>105</sup> Sk.sh.: "reason" retraced through a now illegible symbol

<sup>106</sup> Gd.bk.: "the" omitted

<sup>107</sup> Gd.bk.: "what attracts most" instead of "the most that"

<sup>108</sup> Gd.bk.: "the" omitted

<sup>109</sup> Gd.bk.: "and" added

<sup>110</sup> A.o.d.: "an" added

<sup>111</sup> Gd.bk.: "then" omitted

<sup>112</sup> Sk.sh.: an attempted retrace on "before"

<sup>113</sup> Gd.bk.: an edited version of qa6 added here

<sup>114</sup> Gd.bk.: "sometimes" instead of "often"

<sup>115</sup> Gd.bk.: "bad manners" instead of "an ill manner"

<sup>116</sup> Gd.bk.: "and" omitted

<sup>117</sup> Gd.bk.: "his hand in his" instead of "its hand in the"

manners<sup>118</sup> give him something else, making him more artificial. If they left him to its<sup>119</sup> natural tendency, they would help his growth, his progress towards a higher ideal.

What are the sages and the saints<sup>120</sup> and adepts and mystics, doing in their time of spiritual attainment? They eliminate everything in their life that<sup>121</sup> makes them dependent<sup>122</sup> on things outside. Eating with <sup>123</sup>hands, instead of taking plates, they use leaves. And everything they do shows that they wish to become independence and by<sup>124</sup> independence, it means<sup>125</sup> self-sufficiency, that what they can get from their own selves<sup>126</sup> they must not look for it from outside. That is the principle motive of those who are striving for self-attainment, because that is the remedy to come out of sorrows, and troubles, and woes of this life. There is a constant striving one sees in the life of the adepts to make themselves independent of all<sup>127</sup> outside things as much as possible. And on the contrary, we the worldly people, every day we think it is a progress if we think<sup>128</sup> we can depend upon another. Every step we take is towards<sup>129</sup> dependence. And the more we depend upon others, the more we think we are progressing.

In the end we come to such a stage, that nothing we can do, we depend for everything<sup>130</sup> that \_ \_ \_<sup>131</sup> our<sup>132</sup> soul<sup>133</sup> needs<sup>134</sup>, our<sup>135</sup> mind needs, our<sup>136</sup> body needs and<sup>137</sup> others. And not knowing the meaning of real<sup>138</sup> freedom<sup>139</sup>, we teach the child to take something <sup>140</sup>[instead]<sup>141</sup> of his little hand in his mouth. In reality, it is so natural for an infant to put his hand in his mouth, and that is the purest and cleanest toy that he can have to play with.

<sup>118</sup> Sk.tp.: "manner" instead of "manners"

<sup>119</sup> Sk.sh.: "its" crossed out, "his" substituted; a.o.d.: "his" instead of "its"

<sup>120</sup> Gd.bk.: "the saints and the sages" instead of "the sages and the saints"

<sup>121</sup> Gd.bk.: "which" instead of "that"

<sup>122</sup> Gd.bk.: "depend" instead of "dependent"

<sup>123</sup> Gd.bk.: "their" added

<sup>124</sup> Sk.tp.: "independent, and by", Gd.bk.: "independent, by" instead of "independence and by"

<sup>125</sup> Gd.bk.: "is meant" instead of "it means"

<sup>126</sup> Gd.bk.: "self" instead of "selves"

<sup>127</sup> Gd.bk.: "all" omitted

<sup>128</sup> A.o.d.: "we think" omitted

<sup>129</sup> Sk.tp.: "toward" instead of "towards"

<sup>130</sup> Gd.bk.: "we, nothing . . . for everything" omitted

<sup>131</sup> Sk.sh.: dashes indicating lost word(s)

<sup>132</sup> Gd.bk.: "for what the" instead of "our"

<sup>133</sup> Sk.sh.: "heart" added

<sup>134</sup> Sk.tp.: "our heart needs" added

<sup>135</sup> Gd.bk.: "what the" instead of "our"

<sup>136</sup> Ibid

<sup>137</sup> Sk.tp.: "on", Gd.bk.: "upon" instead of "and"

<sup>138</sup> Sk.tp.: "real" omitted

<sup>139</sup> Gd.bk.: "of real freedom" omitted

<sup>140</sup> A.o.d.: "else" added

<sup>141</sup> Sk.sh.: "instead" retraced through a now illegible symbol

<sup>142</sup>Qur'an says there is <sup>143</sup>time for everything, and so there is a time, there is a day, there is <sup>144</sup>an hour and <sup>145</sup>there is a moment <sup>146</sup>for the child to change his attitude. For <sup>147</sup>instance, to learn to sit, to learn to stand, to learn to walk<sup>148</sup>. And <sup>149</sup>parents eager to see the child stand, or sit, or walk, when they help the child to do it<sup>150</sup>, the child does it before <sup>151</sup>time, and that works against its<sup>152</sup> development. Because it is not only that it<sup>153</sup> begins to learn <sup>154</sup>sit, <sup>155</sup>stand, or to walk, but there is a greater meaning to it. These are the different stages which an infant goes <sup>156</sup>in his spiritual life. Physically these are just usual actions; spiritually it is a stage. When it sat<sup>157</sup>, it is a stage. When it<sup>158</sup> stands, it is a higher<sup>159</sup> stage. <sup>160</sup>When it<sup>161</sup> begins to walk, it is a<sup>162</sup> third<sup>163</sup> stage. These are like three first initiations in the life of an infant.

In order to understand the meaning of an infant's laughter and cry, one must become an infant because it is <sup>164</sup>language of a different<sup>165</sup> sphere. And when a person does not trouble about it, then only<sup>166</sup> its cry is a nuisance and its laughter is a play. When people wish to make the child laugh more and more because they are interested, or it is entertaining<sup>167</sup>, or when [people]<sup>168</sup> neglect the child, <sup>169</sup>to cry and pay no attention, in both cases and also in the case when an infant is crying and the mother says be quiet, be quiet<sup>170</sup>, in <sup>171</sup>these cases they lose the opportunity of understanding the language of an infant. That is the opportunity for the

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<sup>142</sup> Gd.bk.: "the" added

<sup>143</sup> A.o.d.: "a" added

<sup>144</sup> Gd.bk.: "there is" omitted

<sup>145</sup> Gd.bk.: "and" omitted

<sup>146</sup> Sk.sh.: "fixed" inserted, added in a.o.d.

<sup>147</sup> Sk.tp.: "an" added

<sup>148</sup> Sk.sh.: "walk" retraced to read "wash"

<sup>149</sup> Gd.bk.: "when" added

<sup>150</sup> Gd.bk.: "help him" instead of "when they . . . do it"

<sup>151</sup> Gd.bk.: "the" added

<sup>152</sup> Gd.bk.: "his" instead of "its"

<sup>153</sup> Gd.bk.: "he" instead of "it"

<sup>154</sup> Sk.sh.: "or" inserted followed by an editorial mark; a.o.d.: "or to" added

<sup>155</sup> *ibid*

<sup>156</sup> Gd.bk.: "through" added

<sup>157</sup> Gd.bk.: "he sits" instead of "it sat"; Sk.tp.: "sits" instead of "sat"

<sup>158</sup> Gd.bk.: "he" instead of "it"

<sup>159</sup> Gd.bk.: "higher" omitted

<sup>160</sup> Sk.tp.: "and" added

<sup>161</sup> Gd.bk.: "he" instead of "it"

<sup>162</sup> Sk.tp.: "the" instead of "a"

<sup>163</sup> Gd.bk.: "third" omitted

<sup>164</sup> A.o.d.: "a" added

<sup>165</sup> Gd.bk.: "another" instead of "a different"

<sup>166</sup> Gd.bk.: "only" moved between "is" and "a"

<sup>167</sup> Gd.bk.: "an entertainment" instead of "entertaining"

<sup>168</sup> Sk.sh.: "the child" written, then crossed out, "people" substituted

<sup>169</sup> Gd.bk.: "leaving it" added

<sup>170</sup> Gd.bk.: a third "be quiet" added

<sup>171</sup> Gd.bk.: "all" added

guardian, for the mother, for the one who looks after the<sup>172</sup> infant to learn <sup>173</sup>heavenly language, for there is nothing which<sup>174</sup> has no meaning. And an infant which<sup>175</sup> is an expression, an example from above, every movement it makes, it has a meaning. But as we are <sup>176</sup>morning till evening absorbed in the responsibilities and duties of the world, we forget our<sup>177</sup> responsibility and duty to the infant and<sup>178</sup> because the infant cannot speak in our language and tell us how neglectful we are, and how ignorant we are of what it knows and what it needs, and what can be done for it, there remains a wall of separation between the mother and child.

The presence for<sup>179</sup> undesirable persons apart, the existence of an undesirable person in the atmosphere where an infant is, an infant knows and feels it. It is much against wisdom when people take any nurse that comes along to take care of their infant. And it is unfortunate at this time when mothers have many other occupations that they cannot take the<sup>180</sup> charge of their infant, and they have to send it to what they call <sup>181</sup>*crèche*, to a place where they take care of infants. I do not mean to say<sup>182</sup> that to keep an infant among many other infants is not right, but at the same time after we are grown up in this dense world, we come together. If not very much, somewhat. It is always difficult for many people to work together, to be together, to live together. And yet we have been here on this earth so many years, and we have become accustomed to this life of the earth. But what about an infant who has just come and for him to be placed among other<sup>183</sup> infants, where the [gap between]<sup>184</sup>, the evolution between<sup>185</sup> one infant and another, the difference being<sup>186</sup> infinitely greater than <sup>187</sup>between two grown up persons? They have not yet come together, and the atmosphere of one infant is bad for another. It is alright for many soldiers to live in one house, or<sup>188</sup> many patients to be <sup>189</sup>in one hospital. But for an<sup>190</sup> infant<sup>191</sup>, imagine

<sup>172</sup> Gd.bk.: "an" instead of "the"

<sup>173</sup> Gd.bk.: "the" added

<sup>174</sup> Gd.bk.: "that" instead of "which"

<sup>175</sup> Gd.bk.: "who" instead of "which"

<sup>176</sup> Gd.bk.: "from" added

<sup>177</sup> Gd.bk.: "the" instead of "our"

<sup>178</sup> Sk.tp.: "and" omitted

<sup>179</sup> Sk.tp.: "of", Gd.bk.: "of an" instead of "for"

<sup>180</sup> Gd.bk.: "the" omitted

<sup>181</sup> Gd.bk.: "a" added

<sup>182</sup> Gd.bk.: "it is not meant" instead of "I do not mean to say"

<sup>183</sup> Gd.bk.: "other" omitted

<sup>184</sup> Sk.sh.: "gap between" written over a blank

<sup>185</sup> Gd.bk.: "of" instead of "between"

<sup>186</sup> A.o.d.: "is" instead of "the difference being"

<sup>187</sup> A.o.d.: "the difference" added

<sup>188</sup> Gd.bk.: "to be together in one room for" instead of "to live . . . house, or"

<sup>189</sup> Gd.bk.: "together" added

<sup>190</sup> Sk.sh.: "an" crossed out "many" substituted, then "an" restored; a.o.d.: "many" instead of "an"

<sup>191</sup> A.o.d.: "infants" instead of "infant"; Gd.bk.: "to be put in one place" added

after having been<sup>192</sup> exiled from paradise to come<sup>193</sup> on this earth, and then for them to have this experience, it is like a king out of his kingdom. No doubt, after six months,<sup>194</sup> a year, an infant becomes accustomed to it. But at the same time that<sup>195</sup> individuality of the soul and <sup>196</sup>possibility of developing<sup>197</sup> personality becomes blunt<sup>198</sup>.

No doubt it<sup>199</sup>, a great amount of patience is required to take care of an infant. But patience is never wasted. Patience is a process through which a soul passes and becomes precious. Souls who have become<sup>200</sup>, risen above <sup>201</sup>world's limitations and sorrows, <sup>202</sup>world's falseness and deception<sup>203</sup> are the souls who have passed through patience. If it is the destiny of the guardians<sup>204</sup> or <sup>205</sup>the mother to have patience, they<sup>206</sup> must know that there is nothing lost but a greater gain they had in their<sup>207</sup> life<sup>208</sup>. To raise an infant, to look, ask<sup>209</sup> after him<sup>210</sup>, to educate him<sup>211</sup> and to give oneself to its<sup>212</sup> service, <sup>213</sup>as much or<sup>214</sup> as good a work as the work of an adept, because an adept forgets himself by meditation; a mother forgets herself by giving her life to the child.

There is always a possibility of giving an infant bad habits. The reason is this: that sometimes the guardians enjoy<sup>215</sup> the laughter of an infant, and then make<sup>216</sup> the infant laugh and laugh, more and more<sup>217</sup>, because it is amusing. But as much an infant may laugh<sup>218</sup>, so much it must cry afterwards in order to make a balance. And then there is another mother, as soon as an infant has opened its mouth to cry, she says quiet, quiet. And if an infant has become quiet, something of its character is

<sup>192</sup> Gd.bk.: "being" instead of "having been"

<sup>193</sup> Gd.bk.: "to come" omitted

<sup>194</sup> Gd.bk.: "or" added

<sup>195</sup> Gd.bk.: "the" instead of "that"

<sup>196</sup> Sk.sh.: an indecipherable symbol; a.o.d.: "that" added

<sup>197</sup> Gd.bk.: "development of" instead of "developing"

<sup>198</sup> A.o.d.: "blunted" instead of "blunt"

<sup>199</sup> Sk.sh.: "it" crossed out, omitted in a.o.d.

<sup>200</sup> Sk.sh.: "become" crossed out, omitted in a.o.d.

<sup>201</sup> Gd.bk.: "the" added

<sup>202</sup> Ibid

<sup>203</sup> Sk.tp.: "deception(s)" instead of "deception"; Gd.bk.: "they" added

<sup>204</sup> Gd.bk.: "guardian" instead of "guardians"

<sup>205</sup> Sk.tp.: "(of)" added

<sup>206</sup> Gd.bk.: "she" instead of "they"

<sup>207</sup> Gd.bk.: "she had in her" instead of "they had in their"

<sup>208</sup> Sk.tp.: "lives" instead of "life"

<sup>209</sup> A.o.d.: "look" instead of "look, ask"

<sup>210</sup> Gd.bk.: "it" instead of "him"

<sup>211</sup> Ibid

<sup>212</sup> Sk.tp.: "his" instead of "its"

<sup>213</sup> A.o.d.: "is" added

<sup>214</sup> Gd.bk.: "and" instead of "or"

<sup>215</sup> Gd.bk.: "a guardian enjoys" instead of "the guardians enjoy"

<sup>216</sup> Sk.tp.: "makes"; Gd.bk.: "thus makes" instead of "make"

<sup>217</sup> A.o.d.: "and more" added

<sup>218</sup> Gd.bk.: "has laughed" instead of "may laugh"

broken. It wants to cry, it must be allowed to cry; there is something <sup>219</sup>that wants to come out.

<sup>220</sup>Then there is a tendency in an infant to throw things<sup>221</sup>, to slap, to kick<sup>222</sup>, to tear, to break, and<sup>223</sup> sometimes it is such a little thing that is broken or spoiled, a<sup>224</sup> mother thinks that it is enjoyable. But if an infant is allowed to do what must not be encouraged, it only means that an infant<sup>225</sup> is taught to do something that afterwards will be difficult. It must be corrected, <sup>226</sup>at the same time [it must not be]<sup>227</sup> corrected with anger or with<sup>228</sup> annoyance. It must be corrected repeatedly <sup>229</sup>by giving the infant something to do <sup>230</sup>which was<sup>231</sup> not the same as<sup>232</sup> it was doing before. <sup>233</sup>Always keep an infant focussed to things that it<sup>234</sup> will be good for an infant<sup>235</sup>, and always remove its attention from things that it must not do, instead of enjoying and amusing itself over<sup>236</sup> things that it does when the parents think that<sup>237</sup> it does not matter.

And now coming to the bad nature of an infant. Sometimes it shows sternness<sup>238</sup> and an obstinate<sup>239</sup> [at]<sup>240</sup> different moments. And even to such an extent that one feels annoyed, one begins to scold it, but that is not right. The<sup>241</sup> scolding has a bad effect upon<sup>242</sup> the nerves of an infant. And once the nerves of an infant are badly affected<sup>243</sup>, there will always be a mark of annoyance on the nerves, all through <sup>244</sup>infant's<sup>245</sup> life. The best thing is <sup>246</sup>such moments, repeatedly to call its<sup>247</sup> attention<sup>248</sup> to something

<sup>219</sup> Gd.bk.: "in its character" added

<sup>220</sup> Gd.bk.: "and" added

<sup>221</sup> Gd.bk.: "about" added

<sup>222</sup> Sk.sh.: "quick" added in lh.

<sup>223</sup> Gd.bk.: "things" instead of ", and"

<sup>224</sup> Sk.tp.: "and the", Gd.bk.: "that the" instead of "a"

<sup>225</sup> Gd.bk.: "shows that it" instead of "means that an infant"

<sup>226</sup> Gd.bk.: "but" added

<sup>227</sup> Sk.sh.: "it must be" retraced to read "it must not be"

<sup>228</sup> Gd.bk.: "with" omitted

<sup>229</sup> Gd.bk.: "but" added

<sup>230</sup> Sk.tp.: "something" added

<sup>231</sup> Gd.bk.: "is" instead of "was"

<sup>232</sup> Gd.bk.: "that" instead of "as"

<sup>233</sup> Gd.bk.: "one should" added

<sup>234</sup> Gd.bk.: "it" omitted

<sup>235</sup> Gd.bk.: "it" instead of "an infant"

<sup>236</sup> Gd.bk.: "oneself with" instead of "itself over"

<sup>237</sup> Gd.bk.: "that" omitted

<sup>238</sup> Gd.bk.: "stubbornness" instead of "sternness"

<sup>239</sup> A.o.d.: "obstinacy" instead of "an obstinate"

<sup>240</sup> Sk.sh.: "at" retraced through a now illegible symbol

<sup>241</sup> Gd.bk.: "the" omitted

<sup>242</sup> Gd.bk.: "on" instead of "upon"

<sup>243</sup> Gd.bk.: "a bad effect has been made on its nerves" instead of "the nerves . . . badly affected"

<sup>244</sup> Sk.tp.: "the" added

<sup>245</sup> Gd.bk.: "its" instead of "infant's"

<sup>246</sup> A.o.d.: "at" added

<sup>247</sup> Gd.bk.: "the" instead of "its"

<sup>248</sup> Gd.bk.: "of the infant" added

that will amuse it, to something that will take away its<sup>249</sup> thought and never get tired of it. It is that which will make an infant<sup>250</sup> come to a proper rhythm.

Now there are two principal temperaments of infants: active and passive. There is one infant who<sup>251</sup> is quite happy in the place wherever<sup>252</sup> it<sup>253</sup> is put, quite contented, enjoying himself<sup>254</sup>. Only when it is hungry it cries. <sup>255</sup>There is another infant who always is<sup>256</sup> doing something. Either it must <sup>257</sup>break something<sup>258</sup> or tear something, cry<sup>259</sup>, always<sup>260</sup> it must do something. The best thing is to bring them into<sup>261</sup> a normal rhythm. An active infant must be quieted by the influence of <sup>262</sup> guardians<sup>263</sup> by attracting its mind to a certain made<sup>264</sup> thing, by beating the time and getting him<sup>265</sup> in a certain rhythm. And an infant which is quite content and passive<sup>266</sup>, and happy natured, one must not be contented about it, because it may not prove to be good in the end. That infant must be made a little more active; <sup>267</sup>attention must be given to that infant, a little<sup>268</sup> more playthings must be given, <sup>269</sup>thought<sup>270</sup>; he<sup>271</sup> must be braced, he<sup>272</sup> must be picked up and his attraction<sup>273</sup> must be drawn<sup>274</sup> to this or <sup>275</sup>that, that he will<sup>276</sup> become more <sup>277</sup>interested in things he<sup>278</sup> sees. And that will bring about a proper balance. <sup>279</sup>

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<sup>249</sup> Gd.bk.: "that" instead of "its"

<sup>250</sup> Gd.bk.: "it" instead of "an infant"

<sup>251</sup> Gd.bk.: "an infant that" instead of "one infant who"

<sup>252</sup> Gd.bk.: "where" instead of "wherever"

<sup>253</sup> Sk.tp.: "where he" instead of "wherever it"

<sup>254</sup> Gd.bk.: "itself" instead of "himself"

<sup>255</sup> Gd.bk.: "and" added

<sup>256</sup> Gd.bk.: "is always" instead of "always is"

<sup>257</sup> Sk.tp.: "cry or", Gd.bk.: "cry or it must" added

<sup>258</sup> Gd.bk.: "something" omitted

<sup>259</sup> A.o.d.: "cry" omitted

<sup>260</sup> Gd.bk.: "always" omitted

<sup>261</sup> Gd.bk.: "the infant to" instead of "them into"

<sup>262</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>263</sup> A.o.d.: "guardian" instead of "guardians"

<sup>264</sup> Sk.sh.: "made" crossed out, omitted in a.o.d.

<sup>265</sup> Gd.bk.: "it" instead of "him"

<sup>266</sup> A.o.d.: "quiet, contented, passive" instead of "quite content and passive"

<sup>267</sup> A.o.d.: "a little more" added

<sup>268</sup> Gd.bk.: "few" instead of "a little"

<sup>269</sup> Sk.sh.: "a little more" inserted, added in a.o.d.

<sup>270</sup> Sk.sh.: "must be given" inserted, added in Gd.bk.

<sup>271</sup> Gd.bk.: "it" instead of "he"

<sup>272</sup> Ibid

<sup>273</sup> Sk.sh.: "attention" added in lh.; Sk.tp.: "attention" instead of "attraction"; Gd.bk.: "its attention" instead of "his attraction"

<sup>274</sup> Sk.tp.: "directed", Gd.bk.: "attracted" instead of "drawn"

<sup>275</sup> Sk.sh.: an editorial mark inserted

<sup>276</sup> Gd.bk.: "it may" instead of "he will"

<sup>277</sup> A.o.d.: "active and more" added

<sup>278</sup> Gd.bk.: "it" instead of "he"

<sup>279</sup> From this point the comparison is with Sk.tp. only



*Q.: Is it not better to distract a child that is crying than to let him cry?*

A.: Yes, it is better to distract the mind of the child that is crying. But at the same time it is very natural for a child to cry sometimes. And if the child is not crying, that means there is something lacking in the child, that the child is not normal. One must know the balance, how much one must allow the child to cry and when to stop it. One can allow the child to go as far as a certain rhythm, and when it has reached that rhythm, [then]<sup>280</sup> it must not cry. That is the time when<sup>281</sup> to stop it. But when a mother, annoyed with the cry, will stop it from the time it begins it has a bad effect upon its nervous system.

*Q.: How is it that the<sup>282</sup> child comes to earth with so great a will?*

A.: It is the will which has brought it to the earth. If not, it would not have come. The will is as a steam which makes the car<sup>283</sup> go forward.<sup>284</sup> Therefore, in the child you see the will with which it has come, and most often it is that during the childhood that the will of an infant is broken, and that<sup>285</sup> remains broken all through life. If at that time parents have<sup>286</sup> taken good care that the will of<sup>287</sup> child is<sup>288</sup> not broken, that would manifest in wonders; the<sup>289</sup> child would do wonderful things in the world if its will was sustained, if it was cherished.

*Q.: Is it not only the love of the guardians<sup>290</sup> who can still the first cry of the infant?*

A.: The first<sup>291</sup>, at the time when [for]<sup>292</sup> the first time the infant cries, it does not know its guardians<sup>293</sup>. And the guardians<sup>294</sup> is not its guardian. It is afterwards that it<sup>295</sup> knows its<sup>296</sup> guardian. Its real guardians were angels.

<sup>280</sup> Sk.sh.: "that" retraced to read "then"

<sup>281</sup> Sk.tp.: "when" omitted

<sup>282</sup> Sk.sh.: "a" added

<sup>283</sup> Sk.tp.: "car" parenthesized

<sup>284</sup> Sk.tp.: "and" added

<sup>285</sup> Sk.tp.: "then it" instead of "that"

<sup>286</sup> Sk.tp.: "had" instead of "have"

<sup>287</sup> Sk.sh.: "the" inserted, added in Sk.tp.

<sup>288</sup> Sk.tp.: "is" parenthesized

<sup>289</sup> Sk.tp.: "the" parenthesized

<sup>290</sup> Sk.tp.: "guardian" instead of "guardians"

<sup>291</sup> Sk.sh.: "The first" crossed out, omitted in Sk.tp.

<sup>292</sup> Sk.sh.: "there" retraced to read "for"

<sup>293</sup> Sk.tp.: "guardian" instead of "guardians"

<sup>294</sup> Sk.sh.: "guardians" retraced to read "guardian"; Sk.tp.: "guardian" instead of "guardians"

<sup>295</sup> Sk.sh.: "begins to" inserted, added in Sk.tp.

<sup>296</sup> Sk.sh.: "that this is the" inserted; Sk.tp.: "know that this is (its)" instead of "knows its"

*Q.:* What does it indicate<sup>297</sup> if a child goes<sup>298</sup> to the earth without crying?  
 [A.:]<sup>299</sup> It indicates abnormality. The child is quite abnormal, and it<sup>300</sup> will not have a full development because the new sphere has not struck him. In other words, he is not fully awake to feel the new sphere. Bring a wakeful person here, and he will sit and see what is going on. Bring a drunk<sup>301</sup> person who is in intoxication, he will sit there,<sup>302</sup> does not know what is going [on]<sup>303</sup>. He is unaware of the condition<sup>304</sup>, and so it is with an infant. There never is a case that an infant will not cry. But if there is a case,<sup>305</sup> there is something wrong.

*Q.:* I do not yet understand the way how to make them passive<sup>306</sup>, a child<sup>307</sup>. Is not giving him things that attract his attention a new moment of unrestfulness?

A.: There is<sup>308</sup>, are three rhythms. There is a rhythm of passiveness when the child is not active at all. That means the child is not well or there is something wrong [with the]<sup>309</sup> child; that must be the<sup>310</sup>; there is a<sup>311</sup> second rhythm when<sup>312</sup> child is active,<sup>313</sup> not excited<sup>314</sup>. There is a<sup>315</sup> third rhythm when the child is excited. That excitement must be brought to the first<sup>316</sup> rhythm where the child is active [but]<sup>317</sup> excited; there<sup>318</sup> that<sup>319</sup> can be brought about by giving a child<sup>320</sup> what it likes. If it does not like one toy, give another toy. If it does not like another<sup>321</sup> toy, give<sup>322</sup> another toy<sup>323</sup>.

<sup>297</sup> Sk.sh.: an editorial mark inserted

<sup>298</sup> Sk.tp.: "comes" instead of "goes"

<sup>299</sup> Sk.sh.: the "A." for answer is missing; Sk.tp.: "A." added

<sup>300</sup> Sk.tp.: "he" instead of "it"

<sup>301</sup> Sk.tp.: "drunken" instead of "drunk"

<sup>302</sup> Sk.tp.: "he" added

<sup>303</sup> Sk.tp.: "not" written; Sk.tp.: "on" instead of "not"

<sup>304</sup> Sk.tp.: "he is . . . the condition" omitted

<sup>305</sup> Sk.sh.: "that an infant does not cry" inserted, then "does not" crossed out and "has not" substituted;

Sk.tp.: "that it does not cry, then" added

<sup>306</sup> Sk.tp.: "them passive" omitted

<sup>307</sup> Sk.tp.: "more passive" added

<sup>308</sup> Sk.sh.: "is" crossed out, omitted in Sk.tp.

<sup>309</sup> Sk.sh.: "with the" inserted

<sup>310</sup> Sk.sh.: "that must be the" crossed out, omitted in Sk.tp.

<sup>311</sup> Sk.tp.: "there is a" parenthesized

<sup>312</sup> Sk.sh.: "that the" inserted; Sk.tp.: "the" added

<sup>313</sup> Sk.tp.: "but" added

<sup>314</sup> Sk.sh.: "this is the normal rhythm" inserted; Sk.tp.: "that is normal rhythm" added

<sup>315</sup> Sk.tp.: "there is a" parenthesized

<sup>316</sup> Sk.sh.: "normal" added; Sk.tp.: "normal" instead of "first"

<sup>317</sup> Sk.sh.: an indecipherable symbol; Sk.tp.: "but" added

<sup>318</sup> Sk.sh.: "there" retraced to read "and", then crossed out

<sup>319</sup> Sk.tp.: "this" instead of "there that"

<sup>320</sup> Sk.tp.: "it" instead of "a child"

<sup>321</sup> Sk.tp.: "that other" instead of "another"

<sup>322</sup> Sk.tp.: "still" added

<sup>323</sup> Sk.sh.: "give another toy" crossed out

Everything to occupy its mind, so that for some moments it will be busy with one thing; it will keep one thing<sup>324</sup>.

*Q.: I make an<sup>325</sup> infancy divided into three parts<sup>326</sup>.*

[A.:]<sup>327</sup> I say infancy is angelic, it is not a<sup>328</sup> jinn time, it is angelic time. But at the same time<sup>329</sup>, infancy is three years. The first three years, <sup>330</sup>real infancy. The first year it is most angelic. The second year there is a little shadow of the jinn sphere, second year<sup>331</sup>. And the third year it begins to manifest the earthly influence, the influence of this world. So an infant becomes worldly in its third year.

*Q.: How<sup>332</sup> is it that only the mother can make the child quiet, also in the first day of his<sup>333</sup> life?*

A.: Because a child is the<sup>334</sup> part of the mother and, therefore, the rhythm of the mother's spirit is akin to the rhythm of the child's spirit. The soul that has come from above is received and <sup>335</sup>reared and is taken care of by the mother. And, therefore, <sup>336</sup>mother is its best friend. Hindus say the mother is the first guru. Guru means teacher; the mother is the first teacher.

*Q.: You said that infants were at different stages of evolution. Could you explain this further?*

A.: As I have said, that, there are<sup>337</sup>, every soul comes from the three spheres: the angelic<sup>338</sup>, the jinn<sup>339</sup> then on the earth it<sup>340</sup> is the third sphere. But every soul has in it a predominant note; either it is angelic, or it is jinn, or it is earthly. Then again there are three stages of angelic; then again there are<sup>341</sup> three stages of <sup>342</sup>jinn world; then again there are<sup>343</sup> three stages

<sup>324</sup> Sk.sh.: reverse order of "it will keep one thing" and "it will be busy with one thing" indicated; Sk.tp.: "it will keep to one thing, be busy with one thing"

<sup>325</sup> Sk.tp.: "an" omitted

<sup>326</sup> Sk.sh.: "I make . . . three parts" crossed out, then restored; "will you please say till what age an infant shows the angelic nature, and till what age jinn?" inserted, and so used in Sk.tp. with "Murshid" at the beginning

<sup>327</sup> Sk.sh.: "A." crossed out, then "A." added (in front of "Q." of the previously crossed-out question); Sk.tp.: "A."

<sup>328</sup> Sk.sh.: "a" retraced to read "the"; Sk.tp.: "the" instead of "a"

<sup>329</sup> Sk.tp.: "but at the same time" omitted

<sup>330</sup> Sk.tp.: "is" added

<sup>331</sup> Sk.tp.: "second year" omitted

<sup>332</sup> Sk.tp.: "How" parenthesized

<sup>333</sup> Sk.tp.: "days of its" instead of "day of his"

<sup>334</sup> Sk.tp.: "a" instead of "the"

<sup>335</sup> Sk.tp.: "(is)" added

<sup>336</sup> Sk.tp.: "the" added

<sup>337</sup> Sk.sh.: "there are" parenthesized, omitted in Sk.tp.

<sup>338</sup> Sk.tp.: "sphere" added

<sup>339</sup> Sk.tp.: "sphere, and " added

<sup>340</sup> Sk.tp.: "that" instead of "it"

<sup>341</sup> Sk.tp.: "and" instead of "then again there are"

<sup>342</sup> Sk.tp.: "the" added

<sup>343</sup> Sk.tp.: "and" instead of "then again there are"

of the earth. And so there are nine stages; therefore, in this world you will find person<sup>344</sup> of nine different stages. If they are of angelic<sup>345</sup>, they are of three stages. If they are of jinn, they are of<sup>346</sup> three stages. <sup>347</sup>If they are of <sup>348</sup>world, they are of<sup>349</sup> three stages. And if I <sup>350</sup>explain them<sup>351</sup>, the human stage is one<sup>352</sup>, one is the<sup>353</sup> humane person. Another is a <sup>354</sup>gross personality, <sup>355</sup>another is a monstrous personality, another is<sup>356</sup> a monstrous individual where there is no feeling of kindness or goodness, or thought or consideration. [There]<sup>357</sup> is only self, and whatever he can destroy or what inharmony, best<sup>358</sup> disaster he can cause to another, it does not matter. It is only his own thirst that must be satisfied. That is the third stage. And yes<sup>359</sup>, from that you can see the two higher stages.

*Q.: Why has the soul such an attraction to the earth?*

A.: It is bound to the earth. It is wound to the earth<sup>360</sup>. It is soul's passion to manifest. By manifesting<sup>361</sup> it is only expressing its passion.

*Q.: Can the soul in the angelic and jinn plane choose its instructor, or is it helpless before another one who is attracted towards him?*

A.: There is always free will and the lack of it in all planes. If we are going in the midst of the city, there are some things which we, with intention, would like to see; we are looking for it. <sup>362</sup>At the same time, there are many things which attract<sup>363</sup> our attention without any intention on our part. In the same way <sup>364</sup>the soul <sup>365</sup>comes, <sup>366</sup>is<sup>367</sup> attracted to things, beings, which

<sup>344</sup> Sk.tp.: "persons" instead of "person"

<sup>345</sup> Sk.tp.: "kind" added

<sup>346</sup> Sk.tp.: "jinn kind three stages, and" instead of "they are of jinn, they are of"

<sup>347</sup> Sk.tp.: "and" added

<sup>348</sup> Sk.tp.: "the" added

<sup>349</sup> Sk.tp.: "they are of" omitted

<sup>350</sup> Sk.tp.: "were to" added

<sup>351</sup> Sk.sh.: "them" retraced to read "more"; Sk.tp.: "more what" instead of "them"

<sup>352</sup> Sk.sh.: "one" crossed out; Sk.tp.: "and what the angelic stage is" instead of "one"

<sup>353</sup> Sk.tp.: "a" instead of "the"

<sup>354</sup> Sk.sh.: an indecipherable symbol crossed out, then "animal personality" added; Sk.tp.: "an animal personality" added

<sup>355</sup> Sk.tp.: "and" added

<sup>356</sup> Sk.tp.: "another is" omitted

<sup>357</sup> Sk.sh.: "a" retraced to read "there"

<sup>358</sup> Sk.sh.: "best" crossed out; Sk.tp.: "or" instead of "best"

<sup>359</sup> Sk.tp.: "yes" omitted

<sup>360</sup> Sk.tp.: "bound" instead of "wound to the earth"

<sup>361</sup> Sk.sh.: "will the soul in the Jinn" added, then crossed out

<sup>362</sup> Sk.tp.: "and" added

<sup>363</sup> Sk.tp.: "too which are attracting" instead of "which attract"

<sup>364</sup> Sk.tp.: "when" added

<sup>365</sup> Sk.sh.: "that" inserted

<sup>366</sup> Sk.tp.: "it" added

<sup>367</sup> Sk.sh.: "is" retraced to read "towards"

it had<sup>368</sup> no<sup>369</sup> intention to be attracted to, and at the same time it has its choice, both.

*Q.: What about a soul who does not want to come to the earth?*

A.: No doubt, it comes by its own will and it<sup>370</sup> stops by its own will.

*Q.: Sought not<sup>371</sup> a soul who would wish<sup>372</sup> to come back?*

A.: It depends<sup>373</sup> what the soul wishes.

*[Q.: Is it always the soul's wish?]<sup>374</sup>*

*[A.:]<sup>375</sup> It is always by the will of the soul.*

*Q.: Are the experiences of the infant before birth on the higher plane directed by the stars?*

A.: No, as we understand from the astrological point of view, it is on the<sup>376</sup>, when it comes on the earth, from that time its connection begins with the stars. But at the same time, there are other reasons which have much to do to determine the<sup>377</sup> soul's destiny.

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<sup>368</sup> Sk.sh.: "it did not have" added

<sup>369</sup> Sk.sh.: "no" crossed out, "the" substituted; Sk.tp.: "not the" instead of "no"

<sup>370</sup> Sk.tp.: "it" omitted

<sup>371</sup> Sk.tp.: "And suppose" instead of "Sought not"

<sup>372</sup> Sk.sh.: "to" inserted

<sup>373</sup> Sk.sh.: "a most" written, then crossed out

<sup>374</sup> Sk.sh.: "Q.: Is it always the soul's wish?" inserted; Sk.tp.: "Q.: Only by the soul's wish?" added

<sup>375</sup> Sk.sh.: "A.: " inserted

<sup>376</sup> Sk.sh.: "on the" crossed out, omitted in Sk.tp.

<sup>377</sup> Sk.tp.: "the" omitted

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 Wednesday 7<sup>th</sup> July 1926

### Collective Interview—Clairvoyance<sup>1</sup>

Today I would like to speak on the subject of clairvoyance.

By clairvoyance, it is meant a clear vision. In Sufi terms it is called *Roushan Zamir*, and that is a more expressive word; <sup>2</sup>it means a sphere that has become illuminated. In other words, a sphere which is manifest to you; and yet it was not clear, but it has been made clear. In other words, what was before you and you did not see is now shown to you. Clairvoyance, therefore, is not really a mediumship. Often people have understood by clairvoyance to communicate with spirits. Clairvoyance, really speaking, is the knowledge that comes by throwing the light of one's soul on the sphere. And now there is a question: which light it is which is thrown in the sphere in order to get the vision clear? It is the light of the soul—the soul which is light itself—and it is thrown by the breath.

And now the question: how can an experiment be made in the beginning? The first stage of this experience is that when, by certain practices which<sup>3</sup> you<sup>4</sup> have developed your breath, you begin to realize that you are like a search lantern. And before you, you will always see a light thrown; [wherever]<sup>5</sup> you cast your glance, a light is thrown before you. Sometimes people have thought that it is a spirit or a ghost, or some entity before them. But it is not true, it is their own light falling before them. Sometimes that light begins to show itself in different colours.

Therefore, when some say that they see colours and the others begin to laugh at them, both are in error. Because the first one, he does not know that it is something natural. And the other one does not know that it can be possible. In New York I met a man who was seeing colours for a long time. And he was very earnest, very sincere and at the same time people began to laugh at him, hearing his story. But he was so sincere and earnest about it that he spoke before everybody. Some were entertained by his speech, some were amused by it and some thought that he was losing his mind or something. And then, when he spoke to me about it, I told him to come and see me and he came and saw me. First I told him to make a diary

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.tp.: "(Sangatha III, p. 45) added

<sup>2</sup> Sk.sh.: "(it)" inserted in lh.

<sup>3</sup> Sk.tp.: "which" omitted

<sup>4</sup> Sk.sh.: "which you" crossed out

<sup>5</sup> Sk.sh.: "wherever" retraced through a now illegible symbol

for one week of all the colours he sees. So he made a diary of one week, and every day, and at different times of the day and night. He brought me the diary of different colours. <sup>6</sup>What he had seen<sup>7</sup> was that he was meeting in the form of those colours; *Mahatmas* were coming to see him because he had just read the book of Mahatmas<sup>8</sup>. And this phenomenon was fitting in his attitude <sup>9</sup>because he had been reading this book, then found these colours<sup>10</sup> because he was looking for Mahatmas' own<sup>11</sup>. So then I told him I did not want to disappoint him very quickly. After eight days' diary, I<sup>12</sup> also, I did not tell him what it is.

This will give you a key to deal with mureeds, that you might think that on the first day: <sup>13</sup>meet a mureed, you can correct him. But that is not the time. After eight days' diary that he brought to me, I told him, now, tell me the history of every day<sup>14</sup>, every<sup>15</sup> experience<sup>16</sup>: that it was a sad day or a joyous day, or what it was. Then he told me what he could. Then next week, when he had more confidence in me and got a little more acquainted, <sup>17</sup>I said, now this week, those who come to see you, and bring a problem to you—he was a commander—whatever problem they bring before you, you must consult with your colour. Then write it down while you are speaking with <sup>18</sup>a certain person's problems<sup>19</sup>. After one week's diary that he wrote, he brought the diary before <sup>20</sup>me.

Then I began to tell him that this problem that you brought to me [on]<sup>21</sup> Monday, it cannot go on, I do not<sup>22</sup> finish. <sup>23</sup>He looked at me, looked at me<sup>24</sup> very surprised. Then I said, this problem will<sup>25</sup> be<sup>26</sup> successful. [Then he was surprised]<sup>27</sup> because he saw that it was so.<sup>28</sup>Every problem,

<sup>6</sup> Sk.sh.: "(but)" added in lh.; Sk.tp.: "(but)" added

<sup>7</sup> Sk.sh.: "seen" crossed out, "thought about it" substituted; Sk.tp.: "thought (about it)" added

<sup>8</sup> See footnote 84 in 2nd July Collective Interview lecture

<sup>9</sup> Sk.sh.: "because he was lecturing" inserted, then crossed out

<sup>10</sup> Sk.tp.: "then found these colours" placed after "Mahatmas"

<sup>11</sup> Sk.sh.: reverse order of "then found these colours" and "because he . . . Mahatmas' own" indicated; Sk.tp.: "own" omitted

<sup>12</sup> Sk.sh.: "I" retraced to read "then"; Sk.tp.: "then" instead of "I"

<sup>13</sup> Sk.tp.: "you" added

<sup>14</sup> Sk.sh.: "and on all you have" inserted; Sk.tp.: "and" added

<sup>15</sup> Sk.sh.: "every" crossed out; Sk.tp.: "(all you have)" added

<sup>16</sup> Sk.tp.: "experienced" instead of "experience"

<sup>17</sup> Sk.sh.: "then" inserted in lh.; Sk.tp.: "(then)" added

<sup>18</sup> Sk.tp.: "(seeking after?)" added

<sup>19</sup> Sk.sh.: "he did so" inserted; Sk.tp.: "he did so" added

<sup>20</sup> Sk.sh.: "to" added in lh.; Sk.tp.: "(to)" added

<sup>21</sup> Sk.sh.: "one" retraced to read "on"

<sup>22</sup> Sk.sh.: "I do not" crossed out, "it must" added; Sk.tp.: "and it must" instead of "on, I do not"

<sup>23</sup> Sk.sh.: "then" inserted; Sk.tp.: "then" added

<sup>24</sup> Sk.tp.: "looked at me" omitted

<sup>25</sup> Sk.tp.: "(can)" added

<sup>26</sup> Sk.sh.: "will be" crossed out, "can be" added

<sup>27</sup> Sk.sh.: "then he was surprised" inserted over a blank; Sk.tp.: "(then he was surprised)" added

<sup>28</sup> Sk.sh.: "(then)" added in lh., and in Sk.tp.

I said that problem will take time; that<sup>29</sup> problem will be <sup>30</sup>solved. <sup>31</sup>He was very astonished; then he asked what relation the colours had. <sup>32</sup>Every colour is narrative of the condition of that problem. And he was very astonished, it was a living proof. It was a diary he had gone through, <sup>33</sup>the whole week he had seen it. <sup>34</sup>Then he began to see. What are these colours? I thought they were masters<sup>35</sup>. But what have masters to do to come in the form of a colour? <sup>36</sup>If they want to appear, why should they come in the form of a colour? Then I told him your soul is light itself, as every soul. And it is clearer because you begin to see the colour(s)<sup>37</sup>. But every colour is a certain condition of your soul<sup>38</sup>. <sup>39</sup>What has it to do with the <sup>40</sup>[of the others]<sup>41</sup>? I said, the first week you saw it was related with your conditions, <sup>42</sup> whatever experience you were going through; that was the predominant colour. He said, what is the significance of the other persons? I said that the hearts are like mirrors and, therefore, the condition of another person is mirrored upon your soul. But he said<sup>43</sup>, why is not my condition mirrored upon the other person's soul? <sup>44</sup>Because the other person's soul is not so clear as your [own]<sup>45</sup>. Therefore, yours is clearer than the other<sup>46</sup>. <sup>47</sup>What you see before yourself is the colour<sup>48</sup> mirror<sup>49</sup>. <sup>50</sup>Therefore, it is the colour of the other person falls on your own. <sup>51</sup>The problem that the person brought before you has connection with the colour at that time<sup>52</sup>, at that

<sup>29</sup> Sk.tp.: "this" instead of "that"

<sup>30</sup> Sk.tp.: "immediately" added

<sup>31</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(when every problem I told him)" added

<sup>32</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(from the colours I found out.)" added

<sup>33</sup> Sk.sh.: "experienced" inserted; Sk.tp.: "(experienced)" added

<sup>34</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(I had not told him.)" added

<sup>35</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(that masters came in the form of colours.)" added

<sup>36</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(I explained to him that)" added

<sup>37</sup> Sk.sh.: "(s)" added in lh.; Sk.tp.: "colour(s)"

<sup>38</sup> Sk.sh.: "because it is a certain degree of light that produces colours." inserted; added in Sk.tp. in parentheses

<sup>39</sup> Sk.sh.: "then he said" added, and in Sk.tp.

<sup>40</sup> Sk.sh.: "problems" inserted; Sk.tp.: "problem" added

<sup>41</sup> Sk.sh.: "of the others" written over a blank

<sup>42</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(your glad, sad, sorry, joyous attitude)" added

<sup>43</sup> Sk.sh.: "that" inserted

<sup>44</sup> Sk.sh.: "I said" inserted in lh.; Sk.tp.: "(I said)" added

<sup>45</sup> Sk.sh.: "own" inserted

<sup>46</sup> Sk.sh.: "s" added in lh.; Sk.tp.: "other's" instead of "other"

<sup>47</sup> Sk.sh.: "therefore the colours of the other person fall on your own" added, then crossed out

<sup>48</sup> Sk.sh.: "ed" added in lh.

<sup>49</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "mirrored" instead of "mirror"

<sup>50</sup> Sk.sh.: "see the colours clearer on the other person's character" written in the margin, then crossed out

<sup>51</sup> Sk.sh.: "(you see the colours mirror on the other person's character.)" added; Sk.tp.: "(you see the colour mirrored on the other person's character.)" added

<sup>52</sup> Sk.sh.: "at that time" crossed out, omitted in Sk.tp.



particular time that the person came<sup>53</sup>, comes before you. <sup>54</sup>The person<sup>55</sup> was very astonished, <sup>56</sup>I said, next week [come]<sup>57</sup> again.

In<sup>58</sup> three weeks' time he was really convinced. <sup>59</sup>It was a most pessimistic military man. He did not think about mystical things<sup>60</sup>. Then he began to see from day to day everything that came in his life about its<sup>61</sup> future, what will happen, because the vision was clear. The knowledge was absent. As soon as the knowledge was <sup>62</sup>given, he began to see that as<sup>63</sup> one phase of clairvoyance; that<sup>64</sup> is seen in the ethereal plane, which means that every person has before him his own breath. Either on the right side or on the left side, or straight before, or above or below. It only depends upon what element he is breathing. The time he is breathing water element, the breath is going downward. The time he is breathing air element, the breath is zig zag. The time he is breathing fire element, the breath is upwards. When the person is breathing earth element, the breath is <sup>65</sup>straight. It is, therefore, that one cannot always see in the same direction, but by seeing in different directions, one <sup>66</sup>can <sup>67</sup>find out which direction breath takes. From the, from the<sup>68</sup>, from that direction [one can see the influence]<sup>69</sup> of every element<sup>70</sup>, which element is in his breath. By finding it out and connecting it with a certain problem, he is able to find out result and effect<sup>71</sup> of conditions.

Now this is one kind of clairvoyance. The other kind of clairvoyance is more of a character of thought reading. And this<sup>72</sup>, the<sup>73</sup> thought reading is to keep one's heart focussed [on]<sup>74</sup> another and at the same time passive and blank. And if one can harmonize the rhythm of one's

<sup>53</sup> Sk.sh.: "came" crossed out "comes" substituted; Sk.tp.: "came" omitted

<sup>54</sup> Sk.sh.: "he was very astonished and said, can it be true?" inserted, then crossed out; Sk.tp.: "(he)" added

<sup>55</sup> Sk.sh.: "he" added in lh.

<sup>56</sup> Sk.sh.: "and said, can it be true?" inserted, added in Sk.tp. in parentheses

<sup>57</sup> Sk.sh.: "again" crossed out, "come" inserted

<sup>58</sup> Sk.sh.: "in" written, then crossed out, then newly inserted

<sup>59</sup> Sk.sh.: "he" inserted

<sup>60</sup> Sk.sh.: "he did . . . mystical things." written in lh, followed by an editorial mark; Sk.tp.: "after three weeks he was fully convinced." added; this sentence and previous parenthesized

<sup>61</sup> Sk.sh.: "his" added in lh.; Sk.tp.: "his" added

<sup>62</sup> Sk.sh.: "there" inserted; Sk.tp.: "(there)" added

<sup>63</sup> Sk.sh.: "as" retraced to read "once"; Sk.tp.: "this (that) is" instead of "that as"

<sup>64</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "(this)" added

<sup>65</sup> Sk.tp.: "going" added

<sup>66</sup> Sk.sh.: "is able to" inserted in lh.

<sup>67</sup> Sk.tp.: "(is able to)" added

<sup>68</sup> Sk.sh.: "from the, from the" crossed out, omitted in Sk.tp.

<sup>69</sup> Sk.sh.: "one can see the influence" written over a blank

<sup>70</sup> Sk.tp.: "one can . . . every element." parenthesized

<sup>71</sup> Sk.sh.: reverse order of "effect" and "result" indicated

<sup>72</sup> Sk.sh.: "this" crossed out, "this way of" substituted

<sup>73</sup> Sk.tp.: "(way of)" instead of "the"

<sup>74</sup> Sk.sh.: "over" written, then "on" added in lh.; Sk.tp.: "(on) to" instead of "over"

breath with another, and<sup>75</sup> that<sup>76</sup> can make it stronger still. And in this way one can get a reflection from<sup>77</sup> the<sup>78</sup> thought of another.

There was a dervish not long ago who lived in Hyderabad. And this dervish used to smoke strongly, and he used to smoke hashish one<sup>79</sup>. And after once, as he had smoked very deeply and then thrown the smoke, [in]<sup>80</sup> that smoke he could see anything<sup>81</sup>, anything you would ask him<sup>82</sup>.<sup>83</sup> People used to ask him, please tell me about my aunt living in Bombay.<sup>84</sup> So he used to say<sup>85</sup>, yes, now I take the train for Bombay. And then he would say<sup>86</sup>, now I arrive at the station, now I am looking for a taxi. And now I go, and I have gone from that lane and I come to this house, three floors high, and there is a narrow way to go upstairs, and<sup>87</sup> then on the second floor there was the maid working and on the top floor the aunt was sewing. And now he gets the condition of the aunt and tells everything about it<sup>88</sup>.

Now one might say how he has gone there, how he reached there? The idea is this<sup>89</sup>: that the whole programme<sup>90</sup> from the beginning to the end is thought reading. As soon as he said, I am going in the train<sup>91</sup>, that<sup>92</sup> the thought of the man began to lead the reader, the reader followed the thought of this man.<sup>93</sup> Now I have come to<sup>94</sup> Bombay<sup>95</sup>. So he led the leader one<sup>96</sup>. He pushed his thought onward [to the]<sup>97</sup> house of his aunt and he followed it<sup>98</sup>. But when he had reached the aunt, then it was the other, the<sup>99</sup> mirror, because then his mind was carried to that place where he could get his heart mirrored by the condition of the aunt. So that was another process.

<sup>75</sup> Sk.sh.: "and" retraced to read "then", "then" also added in lh.

<sup>76</sup> Sk.tp.: "then this" instead of "and that"

<sup>77</sup> Sk.tp.: "of (from)" instead of "from"

<sup>78</sup> Sk.sh.: "of the" inserted, then crossed out

<sup>79</sup> Sk.tp.: "one" omitted

<sup>80</sup> Sk.sh.: "and" retraced to read "in"

<sup>81</sup> Sk.sh.: "anything" crossed out, omitted in Sk.tp.

<sup>82</sup> Sk.sh.: "(anything)" inserted in lh., added in Sk.tp. also parenthesized

<sup>83</sup> Sk.sh.: "(and)" added in lh.; Sk.tp.: "and" added

<sup>84</sup> Sk.sh.: an editorial mark inserted

<sup>85</sup> Sk.tp.: "(so he would begin saying)" added

<sup>86</sup> Sk.tp.: "and then he would say" parenthesized

<sup>87</sup> Sk.sh.: "the man says, yes" inserted; Sk.tp.: "the man says yes, and" instead of "and"

<sup>88</sup> Sk.sh.: "it" parenthesized, "(her)" added in lh.; Sk.tp.: "(her)" added

<sup>89</sup> Sk.tp.: "this" parenthesized

<sup>90</sup> Sk.tp.: "(problem?)" added

<sup>91</sup> Sk.tp.: "as soon as he said it, that man thought about going in the train." added

<sup>92</sup> Sk.sh.: "that" crossed out, "his" inserted in lh.

<sup>93</sup> Sk.sh.: "he said:" inserted in lh., added in Sk.tp. in parentheses

<sup>94</sup> Sk.sh.: "now I have come to" crossed out, then restored

<sup>95</sup> Sk.tp.: "now I . . . to Bombay" parenthesized

<sup>96</sup> Sk.sh.: "he takes the leader to Bombay" inserted; Sk.tp.: "(he pushed the leader to Bombay)" instead of "one"

<sup>97</sup> Sk.sh.: "on" retraced to read "to the"

<sup>98</sup> Sk.sh.: "so far it was thought reading" inserted, added in Sk.tp. in parentheses

<sup>99</sup> Sk.sh.: "the" added; Sk.tp.: "the" parenthesized

The process with which he reached there is one process; he directed<sup>100</sup> the knowledge, was another process. Then there is a third aspect, and that <sup>101</sup>of clairvoyance is intuitive aspect. Intuitively you can feel about a person<sup>102</sup>, or past, present, <sup>103</sup>future trouble<sup>104</sup>. And that intense development <sup>105</sup>intuition and your confidence in intuition is again a different thing. [No]<sup>106</sup> doubt it is quite true that those who are mediumistic, they also gain knowledge from the other side. Very often they mix up word clairvoyance with all these things. But at the same time it is true, too, because clairvoyance is to get the knowledge of things clearer to<sup>107</sup> before<sup>108</sup> one's vision, which ordinarily is not known to everybody.

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*Q.: The<sup>109</sup> man<sup>110</sup> in America, <sup>111</sup>did he see colours with <sup>112</sup>his eyes open or shut?*

A.: Open, but he would have seen <sup>113</sup>with the inner eye just the same, because it is seen with both eyes, the inner eye and the outer eye. He thinks he sees it<sup>114</sup>, so he sees it with inner and outer eyes.

*Q.: Sometime eyes shut?*

A.: <sup>115</sup>When the eyes are shut, then one is more concentrated and one is able to see it more clearly. But it does not matter. Once the vision is clearer it does not<sup>116</sup> matter whether your eyes are shut or open; you see it clearly.

*Q.: What does it signify when you see one colour all the time, always the same colour?*

A.: It is not possible. Yes, there is one colour predominant sometimes. But that is a condition<sup>117</sup>, when a person is in a certain<sup>118</sup> . . . When the breath is in a *kemal*, there is standstill, not changing, that is a very bad moment. There is an amusing instance that a mureed told me. I do not know what has

<sup>100</sup> Sk.tp.: "the process with which he gained" instead of "he directed"

<sup>101</sup> Sk.tp.: "aspect" added

<sup>102</sup> Sk.sh.: "or problem" inserted, added in Sk.tp.

<sup>103</sup> Sk.sh.: "or" inserted in lh., added in Sk.tp.

<sup>104</sup> Sk.sh.: "trouble" crossed out, omitted in Sk.tp.

<sup>105</sup> Sk.sh.: "in" added in lh.; Sk.tp.: "(in)" added

<sup>106</sup> Sk.sh.: "now" retraced to read "no"

<sup>107</sup> Sk.sh.: "to" crossed out

<sup>108</sup> Sk.tp.: "clearer(-ly) to (before)" instead of "clearer to before"

<sup>109</sup> Sk.sh.: "Then" written, retraced to read "That"; Sk.tp.: "The"

<sup>110</sup> Sk.sh.: "man" crossed out, "commander" substituted in lh.; Sk.tp.: "commander" instead of "man"

<sup>111</sup> Sk.sh.: "when" added

<sup>112</sup> Sk.tp.: "(when he saw colours, did he have)" added

<sup>113</sup> Sk.sh.: "just the same" inserted, then crossed out

<sup>114</sup> Sk.tp.: "(the inner eye sees it, and the outer eye thinks it sees it.)" instead of "he thinks he sees it,"

<sup>115</sup> Sk.sh.: "The reason is that" inserted, added in Sk.tp. in parentheses

<sup>116</sup> Sk.sh.: "it does not" inserted

<sup>117</sup> Sk.sh.: "it can remain for a month" inserted; Sk.tp.: "(it can remain for a month.)" added

<sup>118</sup> Sk.sh.: "certain" crossed out, "certain breath" substituted, then "breath" crossed out, followed by dots indicating missing word(s)

happened to me; I have had bad experiences. She said plates break, saucers, glasses break <sup>119</sup>my cat has run away and I have [cried]<sup>120</sup> for one<sup>121</sup> whole week. This lady was so sad about it. So I told her <sup>122</sup>is it a bad luck, or bad star? I said, no, it is the condition of your breath. [She]<sup>123</sup> was horrified to think I have such a bad luck in my breath. And then I told her to examine it herself. And she found that both nostrils are<sup>124</sup> breathing, that is <sup>125</sup>kemal<sup>126</sup>; that <sup>127</sup>will destroy everything. <sup>128</sup>Whatever you think, that thought will not come true. If there is a wish, that will not come true. During kemal, he<sup>129</sup> must not wish<sup>130</sup>, begin<sup>131</sup>, do anything. <sup>132</sup> There is a kemal breath and kemal period; in that period, nothing will succeed. <sup>133</sup>During that period he <sup>134</sup> cannot progress. It is a standstill condition.

*Q.: Can you know that time?*

A.: Well, if you cannot know it, then the effect of that time will show it.

*Q.: How can one avoid it?*

A.: Sometimes one can avoid it. Only the worst<sup>135</sup> disaster you can avoid. You cannot avoid kemal. The kemal<sup>136</sup> way of avoiding is not to begin a new enterprise<sup>137</sup>; eat, sleep, be quiet. It may be one hour, one day, or<sup>138</sup> it may remain one day<sup>139</sup>. Always when there is such a time, never take an enterprise. Every step you take, every turn you make, there is nothing but a failure.

<sup>119</sup> Sk.sh.: "in this house" followed by an illegible symbol inserted, then "she said that" inserted; Sk.tp.: "(in the house.) She said that" added

<sup>120</sup> Sk.sh.: "run away" written, then crossed out, "cried" substituted

<sup>121</sup> Sk.tp.: "a" instead of "one"

<sup>122</sup> Sk.sh.: "she said" inserted, added in Sk.tp.

<sup>123</sup> Sk.sh.: "that" written, Sk.tp.: "she" instead of "that"

<sup>124</sup> Sk.sh.: "were" added in lh.; Sk.tp.: "(were)" added

<sup>125</sup> Sk.tp.: "a" added

<sup>126</sup> Sk.sh.: "that is kemal" parenthesized, with an editorial mark; Sk.tp.: "(when there is that condition then it is called kemal.)" added

<sup>127</sup> Sk.sh.: "kemal" inserted, added in Sk.tp.

<sup>128</sup> Sk.sh.: "whatever you touch will break" added in the margin, added in Sk.tp.

<sup>129</sup> Sk.sh.: "he" retraced to read "one"; Sk.tp.: "one" instead of "he"

<sup>130</sup> Sk.sh.: "wish" crossed out, then restored, "not" added; Sk.tp.: "wish, not"

<sup>131</sup> Sk.sh.: "anything, not" added, and in Sk.tp.

<sup>132</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(quite quiet)" added

<sup>133</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(any attempt)" added

<sup>134</sup> Sk.sh.: "one" inserted in lh.; Sk.tp.: "(one)" added

<sup>135</sup> Sk.sh.: "worst" crossed out, omitted in Sk.tp.

<sup>136</sup> Sk.sh.: "kemal" crossed out, "best" substituted; Sk.tp.: "best" instead of "kemal"

<sup>137</sup> Sk.tp.: "(at that time, not to do too much)" added

<sup>138</sup> Sk.sh.: "it may . . . day or" crossed out, "all at that time, not at day, nothing" inserted with editorial mark

<sup>139</sup> Sk.sh.: "or some hours, or some moments" inserted; Sk.tp.: "remain one or some hours, or some moments" instead of "be one . . . one day"

*Q.: How can you know when it is ending<sup>140</sup>?*

A.: You can know by its effect. There comes an effect when it is no more standstill; there is a progress.

*Q.: Is there no possibility of changing the period?*

A.: Very little possibility of it<sup>141</sup>. Suppose if that period comes in breath. It does not come longer than ten days. It cannot <sup>142</sup>longer. <sup>143</sup>A person could not live, <sup>144</sup>he would die. But if it is a kemal from planetary influence or some other influence, that kemal lasts <sup>145</sup>months, for years, that is very terrible than during ten days<sup>146</sup>.

*Q.: In one of the Gathas you speak of *jelal* and<sup>147</sup> *kemal* as being<sup>148</sup> perfection<sup>149</sup>.*

A.: Yes, but perfection is a destruction, because perfection is the destruction of limitation. When<sup>150</sup> we are limited, we are not when we are not limited. Therefore, perfection and destruction both are relatives<sup>151</sup>. The best thing is that the period of kemal, either of breath, or thought, or of life, during that period you must meditate it<sup>152</sup>; occupy your mind with God and with prayer, with meditation, with higher ideals. Then it will not have effect. Then [this]<sup>153</sup> period will be shortened also. But when<sup>154</sup> that person occupies with small things, then there is always a disaster.

*Q.: [About the story of the dervish]<sup>155</sup> <sup>156</sup>when you imagine that all one's impressions <sup>157</sup> are so scattered in the space, how can one say my mind and another person's mind<sup>158</sup>?*

A.: Yes, but as the body is formed and held in a certain space, is it not? It is not scattered, although the body is made of atoms, <sup>159</sup>so thought is

<sup>140</sup> Sk.sh.: "ended?" added in lh.; Sk.tp.: "(ended)" added

<sup>141</sup> Sk.sh.: "of it" parenthesized

<sup>142</sup> Sk.sh.: "be" inserted, added in Sk.tp.

<sup>143</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(then during ten days)" added

<sup>144</sup> Sk.sh.: "for" inserted in lh., added in Sk.tp.

<sup>145</sup> Sk.tp.: "for" added

<sup>146</sup> Sk.tp.: "than during ten days" omitted

<sup>147</sup> Sk.tp.: "jelal and" omitted

<sup>148</sup> Sk.sh.: "being" retraced to read "connecting"; Sk.tp.: "(meeting point)" instead of "being"

<sup>149</sup> Sk.sh.: "as meeting point" inserted in lh.; a reverse order of "as being perfection" and "as meeting point" indicated

<sup>150</sup> Sk.sh.: "since" added; Sk.tp.: "(since)" added

<sup>151</sup> Sk.sh.: an editorial mark placed here; Sk.tp.: "(for both conditions of life)" added

<sup>152</sup> Sk.sh.: "it" crossed out; Sk.tp.: "(think of higher things)" instead of "it"

<sup>153</sup> Sk.sh.: "this" retraced through a now illegible symbol

<sup>154</sup> Sk.sh.: "if" added in lh.; Sk.tp.: "(if)" added

<sup>155</sup> Sk.sh.: "Story, a dervish" written; Sk.tp.: "About the story of the dervish" instead of "Story, a dervish"

<sup>156</sup> Sk.sh.: "About the story of the man who followed the thought of the speaker, of the person with the real way towards Bombay" inserted; Sk.tp.: "(man) who followed the thought of that other person with the railway towards Bombay" added

<sup>157</sup> Sk.sh.: "those" inserted; Sk.tp.: "(thoughts)" added

<sup>158</sup> Sk.sh.: "if it is all scattered" added in lh.; Sk.tp.: "(if it is all scattered)?" added

<sup>159</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(as it is composed)" added

composed, and mind is composed. It is not something which is floating in the air. In there<sup>160</sup> it is composed, and it is a being. Mind<sup>161</sup> is at great distance, interplanetary, wonderful phenomena<sup>162</sup>.

*Q.: But the mind of another is a great<sup>163</sup> distance too?*

A.: It interpenetrates<sup>164</sup>, the more one sees, the more one sees the splendour of it. How<sup>165</sup> time and space have nothing to do with it.

*Q.: I know a well-known somnambule. She treats people who are ill. The<sup>166</sup> lady went with a portrait<sup>167</sup>. She travels to the other town.<sup>168</sup> It is somebody, where<sup>169</sup> what is the procedure of that phenomenon?*

A.: The same procedure exactly<sup>170</sup>. First, she gets it from the person's thought; then<sup>171</sup> she has got there, <sup>172</sup>she gets it <sup>173</sup>from the impression<sup>174</sup>. First introduction must be the thought of a person.<sup>175</sup>

*Q.: Why do they always ask for an object<sup>176</sup>?*

A.: That object unites them too, that object gives a greater confidence, there is nothing else. For instance, there are some clairvoyants you give a person's hair. As soon as you give the hair <sup>177</sup>hand, thought touches<sup>178</sup> that person. <sup>179</sup>The reason is this: that this object brings them <sup>180</sup>confidence that that person is in their hand. It is for their own self; <sup>181</sup>as soon as they have got that confidence, they have reached that person.

<sup>160</sup> Sk.tp.: "in there" omitted

<sup>161</sup> Sk.sh.: "of another" inserted

<sup>162</sup> Sk.sh.: "mind is . . . wonderful phenomena." crossed out, omitted in Sk.tp.

<sup>163</sup> Sk.tp.: "longer" instead of "great"

<sup>164</sup> Sk.sh.: "the wonderful phenomena" inserted; Sk.tp.: "(the wonderful phenomenon)" added

<sup>165</sup> Sk.sh.: "all" inserted in lh.; Sk.tp.: "{all}" added

<sup>166</sup> Sk.tp.: "a" instead of "the"

<sup>167</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(her husband's. She puts herself into a trance.)" added

<sup>168</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(if they said where a person lives, then she tells everything about the person. When she travels)" added

<sup>169</sup> Sk.tp.: "it is somebody, where" omitted

<sup>170</sup> Sk.sh.: "then" inserted in lh.

<sup>171</sup> Sk.tp.: "when" instead of "then"

<sup>172</sup> Sk.tp.: "(then)" added

<sup>173</sup> Sk.tp.: "(from the reflection)" added

<sup>174</sup> Sk.sh.: "from the reflection" inserted; reverse order of "from the impression" and "reflection" indicated

<sup>175</sup> Sk.sh.: two editorial lines in lh. written, partially crossed out; an illegible word, then "should not do anything it, leaving any certain town" crossed out, followed by "A.: Then she can travel and go there because you have said it" added in lh.; Sk.tp.: "(Q.: For instance I sent note to anyone about it, who was living in a certain town. A.: Then she can travel and go there; because you have said it.)" added

<sup>176</sup> Sk.sh.: "from a person" inserted in lh., added in Sk.tp.

<sup>177</sup> Sk.sh.: "in their" inserted; Sk.tp.: "in the" added

<sup>178</sup> Sk.tp.: "they can touch" instead of "thought touches"

<sup>179</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(or a letter. When a letter is there, they can touch that person.)" added

<sup>180</sup> Sk.tp.: "a" added

<sup>181</sup> Sk.sh.: "they have the person in their hand" added in margin, and added, parenthesized in Sk.tp.

*Q.:* <sup>182</sup> *If it is a nice day, she can go a long distance* <sup>183</sup> *[it is harder for both rain* <sup>184</sup> *when there is a hard wind]* <sup>185</sup>; *it is not so* <sup>186</sup>, *she cannot go* <sup>187</sup> *out of town* <sup>188</sup>

*A.:* That is also in her thought <sup>189</sup> beside that the denseness of the atmosphere, naturally, just like when there is a sunshine, you feel lighter, enthusiastic; when there is no light, you feel <sup>190</sup> like remaining in bed.

*Q.:* *Does it depend upon breath?*

*A.:* <sup>191</sup> May be, that in that case it is not necessary of <sup>192</sup> the breath. In that case, <sup>193</sup> it is the focussing of the mind.

*Q.:* *In the process of manifestation, on what moment does the principle of space [evolve]* <sup>194</sup> *into the process of emanation?*

*A.:* The first condition, or the original state of being, is unconscious consciousness; in other [words] <sup>195</sup> the pure intelligence. An intelligence which is not even known to itself. That is the first. The next process is the intelligence or a consciousness being conscious of itself. But there is nothing to feel consciousness <sup>196</sup> - - <sup>197</sup> except of the consciousness of being, of the consciousness of existence. The first is called in the Sufi terms, *ahadiyat*. The second *wahdat*. The third *wahdaniyat*, and that third is as soon as the consciousness occupied to feel itself, its existence. The life begins to become audible. And the next stage is it becomes visible: audible in the form of sound, visible in the form of light. Then after these three planes, then there come three other planes, and so <sup>198</sup> three planes are the soul or the world <sup>199</sup>, angelic world, the *jinn* world, and the third world is [the] <sup>200</sup> material world, the physical world. Sometimes they say seven planes, the

<sup>182</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "This woman" added

<sup>183</sup> Sk.sh.: "but with, if it is raining" inserted; Sk.tp.: "but with rain (if it is raining)" added

<sup>184</sup> Sk.sh.: "rain" crossed out

<sup>185</sup> Sk.sh.: "it is . . . hard wind" written over a blank

<sup>186</sup> Sk.sh.: "it is not so" crossed out, "then" substituted

<sup>187</sup> Sk.sh.: "leave the" added in parentheses

<sup>188</sup> Sk.tp.: "hard for her. When there is a hard wind, then she cannot go out of (leave the) town." instead of "harder for both . . . of town?"

<sup>189</sup> Sk.sh.: "more in her thought" inserted in lh., added in Sk.tp.

<sup>190</sup> Sk.sh.: "gloomy" inserted; Sk.tp.: "(gloomy)" added

<sup>191</sup> Sk.sh.: "Well" inserted; Sk.tp.: (Well)" added

<sup>192</sup> Sk.tp.: "(about)" added

<sup>193</sup> Sk.tp.: "(what is necessary is)" added

<sup>194</sup> Sk.sh.: "dances" retraced to read "evolves", followed by "evolve from the absolute" inserted; Sk.tp.: "evolve (from the absolute)" instead of "evolves"

<sup>195</sup> Sk.sh.: "works"; Sk.tp.: "words"

<sup>196</sup> Sk.tp.: "of" added

<sup>197</sup> Sk.sh.: dashes indicating a pause or missing word(s)

<sup>198</sup> Sk.sh.: "so" retraced to read "those"; Sk.tp.: "those" instead of "so"

<sup>199</sup> Sk.sh.: "world" crossed out, omitted in Sk.tp.

<sup>200</sup> Sk.sh.: "a" retraced to read "the"

seventh<sup>201</sup> plane is the human plane that makes it seven. Well, now I would like very much to come to the Sufi questions. I should like two of you<sup>202</sup>

*Q.: In an urgent case, may we call before [a patient]<sup>203</sup> a clairvoyant?*

A.: In the first place, I would say Sufism does not restrict anyone from the<sup>204</sup>, from anything<sup>205</sup>. If they want to go to clairvoyant or someone, there is no rule in the Sufi Order, no teaching. But at the same time, a Sufi is wise; the meaning of<sup>206</sup>, of Sufi is wise.<sup>207</sup> The first principle of the wise is to develop so that he has not to depend upon others, that he does it himself. The other thing is that when the wise who is beginning on the path of wisdom, then he takes the hand of a guide, and then the first thing he will do is to ask his own guide, his murshid, his teacher, what<sup>208</sup> he will<sup>209</sup> do about it; anything else he will do afterwards. Even that is not a rule. The initiation does not restrict a person that he must ask his murshid.

*Q.: I said a very urgent case.*

A.: But in that case, of course, if a person feels a great need of that kind, there is nothing to restrict him<sup>210</sup> Only one thing must be taken care of: not to allow himself<sup>211</sup> to drift on the way of the so-called clairvoyants, mediums, fortune tellers and soothsayers.

*Q.: Has this<sup>212</sup> science been lost? I thought<sup>213</sup> in some cases when doctors are quite at a loss and cannot find anything and say you are puzzling science, sometimes those people can give a herbs; then<sup>214</sup> in three or four days you<sup>215</sup> are quite better.*

A.: That is quite true, I quite believe<sup>216</sup>. In that case, there is no objection to it.

<sup>201</sup> Sk.sh.: an editorial mark inserted; Sk.tp.: "(or finishing)" added

<sup>202</sup> Sk.sh.: the sentence is left unfinished; Sk.tp.: dots indicating missing word(s)

<sup>203</sup> Sk.sh.: "clairvoyant" crossed out, "patient" substituted

<sup>204</sup> Sk.sh.: "from the" crossed out, "to do any one thing" substituted; Sk.tp.: "from the" omitted

<sup>205</sup> Sk.sh.: "what he likes" inserted; Sk.tp.: "they like (to do anything what he likes)" added

<sup>206</sup> Sk.sh.: "of" crossed out, omitted in Sk.tp.

<sup>207</sup> Sk.sh.: "and wise" inserted; Sk.tp.: "(and wise) added

<sup>208</sup> Sk.sh.: "what I wish" inserted

<sup>209</sup> Sk.tp.: "(I shall)" added

<sup>210</sup> Sk.sh.: "nothing" added in lh.; Sk.tp.: "(nothing)" added

<sup>211</sup> Sk.tp.: "oneself" instead of "himself"

<sup>212</sup> Sk.sh.: "that" added; Sk.tp.: "that" instead of "this"

<sup>213</sup> Sk.sh.: "I thought" crossed out, omitted in Sk.tp.

<sup>214</sup> Sk.tp.: "that" instead of "then"

<sup>215</sup> Sk.sh.: "they" added in lh.; Sk.tp.: "they" instead of "you"

<sup>216</sup> Sk.sh.: "in it" inserted in lh.; Sk.tp.: "(in it)" added



Friday 9<sup>th</sup> July 1926**Yesterday, Today<sup>1</sup> and Tomorrow—The Art of Painting**

The art of painting is as ancient as humanity. In all ages it has existed on<sup>2</sup> in the same form as it exists now. There was a time when Tibetans and Chinese had their paintings, <sup>3</sup>most wonderful of their own time. In those paintings the principal motive was to bring the abstract thought in form. And, therefore, very often in Chinese paintings especially, there are forms <sup>4</sup>which we do not know what it is<sup>5</sup>. But it was<sup>6</sup> meant to be the personification of power, or compassion or joy, or sorrow or something. They made a new [animal]<sup>7</sup> of joy or<sup>8</sup> of sorrow.

The industry<sup>9</sup> of the Chinese artist<sup>10</sup> went even so far as to create a new creature in form to represent a certain idea. <sup>11</sup> And the most wonderful part of the Chinese art has always been in its lines. The more you study Chinese art, the more you will admire the fineness of the line. And<sup>12</sup> the greatest artist in China would make five lines and<sup>13</sup> would give an impression of the sky. It is a wonderful art, it is<sup>14</sup> a suggestive art that without<sup>15</sup> a great effort in making<sup>16</sup> something beautiful, just <sup>17</sup>a few lines inspirational<sup>18</sup> and<sup>19</sup> intelligently made can suggest of a certain form before<sup>20</sup> the artist has touched the detail.

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript by Murshida Goodenough for the 1935 edition of *Yesterday, Today and Tomorrow*, published by Kluwer, Deventer<sup>1</sup> Sk.sh.: "Today, Yesterday" instead of "Yesterday, Today"<sup>2</sup> Sk.tp.: "and"; Gd.bk.: "not" instead of "on"<sup>3</sup> Gd.bk.: "the" added<sup>4</sup> Gd.bk.: "of" added<sup>5</sup> Gd.bk.: "they are" instead of "it is"<sup>6</sup> Gd.bk.: "they were" instead of "it was"<sup>7</sup> Sk.sh.: an indistinct sh. symbol, retraced to read "animal"<sup>8</sup> Gd.bk.: "out" instead of "or"<sup>9</sup> A.o.d.: "imagery" instead of "industry"<sup>10</sup> Gd.bk.: "artists" instead of "artist"<sup>11</sup> Gd.bk.: an edited version of qa4 from the lecture on 2nd July added here<sup>12</sup> Gd.bk.: "and" omitted<sup>13</sup> Gd.bk.: "with only five lines" instead of "would make five lines and"<sup>14</sup> Gd.bk.: "it is" omitted<sup>15</sup> Gd.bk.: "and what" instead of "that without"<sup>16</sup> Gd.bk.: "to make" instead of "in making"<sup>17</sup> Gd.bk.: "in" added<sup>18</sup> A.o.d.: "inspirationally" instead of "inspirational"<sup>19</sup> Gd.bk.: "and" omitted<sup>20</sup> Gd.bk.: "as" instead of "before"

<sup>21</sup>T Tibetans had<sup>22</sup> the same art, but not so developed as in China. The reason was that in China there was an empire. There was luxury, there was<sup>23</sup> appreciation of art, there was a high<sup>24</sup> ideal. In Tibet, there was only a religious thought, and as<sup>25</sup> in all periods and in all countries, if the religious thought alone is the central theme, then it hampers the progress of art. Nevertheless, the Tibetan art has always had the same depth as the Tibetans have in their character. Every<sup>26</sup> Tibetan picture you may take [you will]<sup>27</sup> always find a mystery<sup>28</sup> hidden behind it. And<sup>29</sup> at the same time the use of colour of the Tibetans is a magic in itself. It is not only the fancy of the artist; it is [the]<sup>30</sup> attempt of the artist to express the mystery of the object by the colour. And<sup>31</sup> you will always find in any<sup>32</sup> paintings however primitive from Tibet that the colour is as expressive as<sup>33</sup> the form of a certain mystery of life.

Ancient Egyptian art is dead to us. It developed in its own way and according to its own character it had reached a greater<sup>34</sup> height. No doubt as the people of the<sup>35</sup>, of that time were more psychological<sup>36</sup>, more mystical, they did not give <sup>37</sup>attention <sup>38</sup>to the things pertaining to the art as we do<sup>39</sup> at this time. Nevertheless, the colouring<sup>40</sup> of the ancient Egyptian objects are simply exquisite.

Colour to the ancient people meant a great deal. They chose colour<sup>41</sup> to become as a medium of expression of the nature and character of the picture, which is not to be seen today. No doubt, their art cannot be compared with the ideas we have of the<sup>42</sup> art today. If we compare it, then it naturally<sup>43</sup> will appear to be primitive. In other words, in order to appreciate the ancient art<sup>44</sup> we must take their point of view.

<sup>21</sup> Gd.bk.: "the" added

<sup>22</sup> Gd.bk.: "have" instead of "had"

<sup>23</sup> Gd.bk.: "there was" omitted

<sup>24</sup> Gd.bk.: "higher" instead of "high"

<sup>25</sup> Gd.bk.: "as" omitted

<sup>26</sup> Gd.bk.: "any" instead of "every"

<sup>27</sup> Sk.sh.: an indistinct sh. symbol, retraced to read "you will"

<sup>28</sup> Gd.bk.: "magic" instead of "mystery"

<sup>29</sup> Gd.bk.: "and" omitted

<sup>30</sup> Sk.sh.: "an" crossed out, "the" substituted; Sk.tp.: "an" instead of "the"

<sup>31</sup> A.o.d.: "and" omitted

<sup>32</sup> Gd.bk.: "ancient" instead of "any"

<sup>33</sup> Gd.bk.: "or" instead of "as"

<sup>34</sup> Gd.bk.: "great" instead of "greater"

<sup>35</sup> Sk.sh.: "of the" crossed out; omitted in a.o.d.

<sup>36</sup> Gd.bk.: "psychical" instead of "psychological"

<sup>37</sup> Gd.bk.: "the" added

<sup>38</sup> Sk.sh.: "to details and" inserted, and so used in Sk.tp.; Gd.bk.: "to detail and" added

<sup>39</sup> Gd.bk.: "earth which we give" instead of "art as we do"

<sup>40</sup> Sk.sh.: "colouring" retraced to read "colours"; Sk.tp.: "colours" instead of "colouring"

<sup>41</sup> Sk.tp.: "their colour" instead of "colour"

<sup>42</sup> Gd.bk.: "the" omitted

<sup>43</sup> Sk.tp.: "naturally it" instead of "it naturally"

<sup>44</sup> Gd.bk.: "the art of the ancient people" instead of "ancient art"

The Indians did not develop the art of painting in the same way as the Chinese or the ancient Egyptians. They were drawn to the other side of the<sup>45</sup> art more, <sup>46</sup>music and poetry. Nevertheless, there are to be found ancient Indian paintings where the colours are expressive of <sup>47</sup>five elements. And everything those paintings express, any idea, that idea<sup>48</sup> has something to do with the five elements and those five elements are the colours used for expressive<sup>49</sup> pictures. <sup>50</sup>

The<sup>51</sup> art in<sup>52</sup> Persia was more developed in its fineness, in its beauty, than in India. And [when]<sup>53</sup> the Persian art was brought to India, it became richer in colours. And<sup>54</sup> the pictures of the Mogul emperors, sometimes made on ivory and of the families of the emperors, are today to be seen also in the museum<sup>55</sup>, Victoria <sup>56</sup>Albert Museum, in London; that shows<sup>57</sup> to what extent they were particular about producing every little detail. Even in the smallest picture you will see that every picture<sup>58</sup> is produced.

Today an artist would never think <sup>59</sup>necessary to give so much time, and thought<sup>60</sup>, and work to the smallest thing, to the eyelids or<sup>61</sup> to the eyebrows or<sup>62</sup> to the ear. And<sup>63</sup> this combination of Persian and Indian art brought about a most wonderful art. And today there exists a school in Calcutta under the direction of Abanindranath Tagore, and they call it the ancient Mogul school. <sup>64</sup>The director of that school, Abanindranath<sup>65</sup> Tagore, tried<sup>66</sup> to keep<sup>67</sup> the same style. But at the same time the modern style, that has come from this<sup>68</sup> school cannot be compared for one moment with the ancient pictures. No doubt, when you compare it with <sup>69</sup>modern idea of pictures, you will find many things quite different and not fitting

<sup>45</sup> Gd.bk.: "the" omitted

<sup>46</sup> Gd.bk.: "to" added

<sup>47</sup> Gd.bk.: "the" added

<sup>48</sup> Gd.bk.: "and colour" instead of "that idea"

<sup>49</sup> Sk.sh.: "ing" added to read "expressing", crossed out, then restored; Sk.tp.: "expressing" instead of "expressive"

<sup>50</sup> Gd.bk.: an edited version of qa2 added here

<sup>51</sup> Gd.bk.: "the" omitted

<sup>52</sup> Sk.tp.: "of" instead of "in"

<sup>53</sup> Sk.sh.: "when" retraced through a now illegible symbol

<sup>54</sup> Gd.bk.: "and" omitted

<sup>55</sup> Sk.sh.: "museum" parenthesized, omitted in a.o.d.

<sup>56</sup> Gd.bk.: "and" added

<sup>57</sup> Gd.bk.: "show" instead of "shows"

<sup>58</sup> Sk.sh.: "picture" crossed out, "detail" substituted; a.o.d.: "detail" instead of "picture"

<sup>59</sup> A.o.d.: "it" added

<sup>60</sup> Gd.bk.: "and thought" omitted

<sup>61</sup> Gd.bk.: "or" omitted

<sup>62</sup> Ibid

<sup>63</sup> Gd.bk.: "ears" instead of "ear and"

<sup>64</sup> Gd.bk.: "and" added

<sup>65</sup> Gd.bk.: "Abanindranath" omitted

<sup>66</sup> Gd.bk.: "tries" instead of "tried"

<sup>67</sup> Sk.tp.: "give" instead of "keep"

<sup>68</sup> Sk.sh.: "this" retraced to read "that"

<sup>69</sup> A.o.d.: "the" added

with the modern idea. Nevertheless, there is an extreme fineness about the<sup>70</sup> pictures, delicacy of colours and a great deal of attention is<sup>71</sup> given to the line. And there seems to be an attempt to reach perfection through delicacy.<sup>72</sup>Picture at that time was a luxury and their pictures are luxuries<sup>73</sup>.

In the Western world the great improvement that has been made upon the ancient is the idea of light and shade which was overlooked by the ancient artists. And this has brought in the world of art a new life and made art more natural. It seems that there was a secret of colour in the hands of the artists in the West, the example<sup>74</sup> of which you can find in the frescos in Italy. But now it seems that that art of colour is lost. Today, the colour that artists use neither is lasting nor is <sup>75</sup>very beautiful. Sometimes it is striking and sometimes there comes an artist who has the idea of blending the colours well, but at the same time it seems that the life of the colour has gone. The colour has no life; the colour does not live. And when you come to the<sup>76</sup> modern art, one must<sup>77</sup> say that it gives a great facility to the primitive artist to count himself one among the great ones. He has only to take one or the other thing<sup>78</sup>, either<sup>79</sup> he has <sup>80</sup>to say that his art<sup>81</sup> is cubist, or impressionist, or something. For<sup>82</sup> anyone who wants to draw something <sup>83</sup> and bring it to the exhibition, he has<sup>84</sup> [only]<sup>85</sup> to say it is cubist, <sup>86</sup> it will be accepted<sup>87</sup>. There is a platform open for him. He has only to call it something, <sup>88</sup>some name, a new name<sup>89</sup>, if not, the art would have not been<sup>90</sup> accepted by the exhibition or<sup>91</sup> by people who<sup>92</sup> occupied<sup>93</sup> that<sup>94</sup> much space. But by this name one can do so<sup>95</sup>.

<sup>70</sup> Sk.sh.: "these" added in lh.; Sk.tp.: "these" instead of "the"

<sup>71</sup> Gd.bk.: "has been" instead of "is"

<sup>72</sup> Gd.bk.: "a" added

<sup>73</sup> Sk.tp.: "luxurious" instead of "luxuries"

<sup>74</sup> Sk.tp.: "examples" instead of "example"

<sup>75</sup> Gd.bk.: "it" added

<sup>76</sup> Gd.bk.: "the" omitted

<sup>77</sup> Gd.bk.: "might" instead of "must"

<sup>78</sup> Gd.bk.: "thing or another" instead of "or the other thing"

<sup>79</sup> Sk.sh.: "either" with quotation marks, encircled, then crossed out, omitted in a.o.d.

<sup>80</sup> Sk.sh.: "only" inserted, added in Sk.tp.

<sup>81</sup> Sk.sh.: "art" retraced to read "heart"

<sup>82</sup> A.o.d.: "for" omitted

<sup>83</sup> Sk.sh.: "he has" written, then crossed out

<sup>84</sup> Gd.bk.: "and brings . . . exhibition, he has" omitted

<sup>85</sup> Sk.sh.: "also to" written, of which "also" is crossed out, and "to" is retraced to read "only"

<sup>86</sup> Sk.sh.: "this is some name" added in margin, and in Sk.tp.; Gd.bk.: "or impressionist, or something" added

<sup>87</sup> Sk.sh.: a dotted line, indicating missing word(s) added in the margin; Gd.bk.: "it will be accepted" omitted

<sup>88</sup> Gd.bk.: "by" added

<sup>89</sup> Sk.sh.: "and he can put it in the exhibition" inserted, added in Gd.bk.; "his art" given in the margin as substitute for "it"; Sk.tp.: "and he can take his art in the exhibition" added

<sup>90</sup> Sk.tp.: "not have been" instead of "have not been"; Gd.bk.: "not be" instead of "have not been"

<sup>91</sup> Gd.bk.: "or" omitted

<sup>92</sup> Sk.sh.: "who" modified to read "to"

<sup>93</sup> A.o.d.: "to occupy" instead of "who occupied"

<sup>94</sup> Gd.bk.: "so" instead of "much"

<sup>95</sup> Sk.sh.: "do so" crossed out, then restored; "be excused" added over a blank, crossed out, then re-

Now when we come to the psychology of what they call cubist<sup>96</sup>. It is a kind of impression of the [light]<sup>97</sup>, then<sup>98</sup> when you look at the light<sup>99</sup>, the light strikes straight lines and angles. All the different pictures of the planets are in angles because their<sup>100</sup> light strikes to<sup>101</sup> the eyes in this way. Unconsciously taking that impression, the artist thinks that<sup>102</sup> the whole world is light<sup>103</sup>, that everything is in angles, and they<sup>104</sup> can make it in angles. But imagine, to imagine to<sup>105</sup> a person<sup>106</sup>. A portrait in angles is one<sup>107</sup> thing, but to paint it in angles it is simply frightening that<sup>108</sup> the head is square, and<sup>109</sup> the cheeks are square, and chin<sup>110</sup> square<sup>111</sup>, and shoulders<sup>112</sup> square<sup>113</sup>, and the whole form of the person is square and in angles. It is true that there are angles, but it is not true that everything is angle. And what does it mean? It only means that when a person takes one idea he wants<sup>114</sup>, thinks that that<sup>115</sup> is the only idea and there is nothing besides it<sup>116</sup>. He does not think that that idea is a part of<sup>117</sup> ideas<sup>118</sup> . . . and<sup>119</sup> many ideas taken together will make a whole. But he takes a part of an<sup>120</sup> idea, as said<sup>121</sup>, that is the only idea.

The other day I<sup>122</sup> was very amused visiting an exhibition here in Paris where there was the<sup>123</sup> show of modern art. Every<sup>124</sup> lamp is made with angles; the chair is made with angles, <sup>125</sup>table is made with angles,

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stored, then crossed out again

<sup>96</sup> Gd.bk.: "cubism" instead of "cubist"

<sup>97</sup> Sk.sh.: "life" written, modified to read "light"

<sup>98</sup> Sk.tp.: "that" instead of "then"

<sup>99</sup> Gd.bk.: "then when . . . the light" omitted

<sup>100</sup> A.o.d.: "the" instead of "their"

<sup>101</sup> Gd.bk.: "in" instead of "to"

<sup>102</sup> Gd.bk.: "that" omitted

<sup>103</sup> A.o.d.: "like" instead of "light"

<sup>104</sup> Sk.sh.: "he" added in lh.; a.o.d.: "he" instead of "they"

<sup>105</sup> Sk.sh.: "to" crossed out; omitted in Sk.tp.

<sup>106</sup> Gd.bk.: "to imagine to a person" omitted

<sup>107</sup> Sk.sh.: "another" added to "one" in lh., then crossed out

<sup>108</sup> Gd.bk.: "that" omitted

<sup>109</sup> Gd.bk.: "and" omitted

<sup>110</sup> Gd.bk.: "the chin is" instead of "and chin"

<sup>111</sup> Sk.sh.: "square" crossed out, omitted in Sk.tp.

<sup>112</sup> Gd.bk.: "the shoulders are" instead of "and shoulders"

<sup>113</sup> Sk.sh.: "square" crossed out, omitted in Sk.tp.

<sup>114</sup> Sk.sh.: "wants" crossed out, omitted in a.o.d.

<sup>115</sup> Gd.bk.: "this" instead of "that"

<sup>116</sup> Gd.bk.: "it" omitted

<sup>117</sup> Sk.sh.: "other" inserted, crossed out, then restored; Sk.tp.: "other" added

<sup>118</sup> Sk.sh.: an editorial mark inserted, followed by dots indicating missing word(s)

<sup>119</sup> Sk.tp.: "and" omitted

<sup>120</sup> Gd.bk.: "one" instead of "an"

<sup>121</sup> Sk.sh.: "as said" retraced to read "and says"; Sk.tp.: "and says"; Gd.bk.: "and he says" instead of "as said"

<sup>122</sup> Gd.bk.: "a philosopher" instead of "I"

<sup>123</sup> Gd.bk.: "a" instead of "the"

<sup>124</sup> Gd.bk.: "where the" instead of "every"

<sup>125</sup> Gd.bk.: "the" added

even knives and forks and the brush one can use <sup>126</sup>is also with<sup>127</sup> angles<sup>128</sup>. And if one would<sup>129</sup> stop<sup>130</sup> would<sup>131</sup> beauty it is<sup>132</sup>, it has no beauty except an idea. It is not<sup>133</sup> beauty, it is <sup>134</sup>idea. Does<sup>135</sup> the art mean [beauty]<sup>136</sup>; the [art]<sup>137</sup> does not only mean idea<sup>138</sup>. It is a kind of persistency <sup>139</sup>of the artist to keep to one<sup>140</sup> principle and not to<sup>141</sup> move from it. It is sternness<sup>142</sup>, obstinacy. You can see it in the objects. It means that<sup>143</sup>; now God, you have made people beautiful, I want to make them ugly. And then<sup>144</sup> there is another part<sup>145</sup> the modern art, what they call impressionist<sup>146</sup>. What he<sup>147</sup> wants to say is that the colours<sup>148</sup> must be, not the form, that the colour must make the form. But it is unnatural also, however beautiful it<sup>149</sup> may be. It<sup>150</sup> [cannot]<sup>151</sup> be beautiful. In the first place because<sup>152</sup> it is again <sup>153</sup>sternness<sup>154</sup>, an obstinacy on the part of the artist<sup>155</sup>. He wants to impress upon you, <sup>156</sup>this is something that<sup>157</sup> will strike you. No doubt, colour will strike you, but art is not only to strike<sup>158</sup>. Art is to give<sup>159</sup> some [beautiful]<sup>160</sup> impression. Art is to uplift your soul. Art is to inspire you, not to strike you<sup>161</sup>. The object of art is not to give a blow to a person; the object of

<sup>126</sup> Sk.sh.: "this" added; Sk.tp.: "that" added

<sup>127</sup> Sk.sh.: "in" added, encircled with "with"

<sup>128</sup> Gd.bk.: "even knives . . . with angles" omitted

<sup>129</sup> Sk.sh.: "can" added in lh., encircled

<sup>130</sup> Sk.sh.: "stop" crossed out; "to think" inserted

<sup>131</sup> Sk.sh.: "would" retraced to read "what"; Sk.tp.: "to think what"; Gd.bk.: "and think what" instead of "would"

<sup>132</sup> Sk.sh.: "it is" crossed out; "does it give" added, then crossed out; "it is" restored; Gd.bk.: "does it give" instead of "it is"

<sup>133</sup> Sk.sh.: "no" added in lh. to "not", then crossed out

<sup>134</sup> Gd.bk.: "only an" added

<sup>135</sup> Sk.sh.: "does" retraced to read "but"; Sk.tp.: "but" instead of "does"

<sup>136</sup> Sk.sh.: "duty" retraced to read "beauty"

<sup>137</sup> Sk.sh.: "art" retraced through a now illegible symbol

<sup>138</sup> Gd.bk.: "does the . . . mean idea" omitted

<sup>139</sup> Gd.bk.: "on the part" added

<sup>140</sup> Gd.bk.: "his" instead of "one"

<sup>141</sup> Gd.bk.: "to" omitted

<sup>142</sup> Gd.bk.: "stubbornness" instead of "sternness"

<sup>143</sup> Gd.bk.: "that" omitted

<sup>144</sup> Gd.bk.: "and then" omitted

<sup>145</sup> Gd.bk.: "in" instead of "of"

<sup>146</sup> Gd.bk.: "impressionism" instead of "impressionist"

<sup>147</sup> Gd.bk.: "the impressionist" instead of "he"

<sup>148</sup> A.o.d.: "colour" instead of "colours"

<sup>149</sup> Gd.bk.: "the colour" instead of "it"

<sup>150</sup> Gd.bk.: "the picture" instead of "it"

<sup>151</sup> Sk.sh.: "can" retraced to read "cannot"

<sup>152</sup> Gd.bk.: "because" omitted

<sup>153</sup> Sk.sh.: "a persistency" inserted in lh., of which "a" is crossed out; Sk.tp.: "persistency" added

<sup>154</sup> Gd.bk.: "a stubbornness" instead of "sternness"

<sup>155</sup> Sk.sh.: "to one, bring his principle to view" inserted; Sk.tp.: "to bring his principle to view" added

<sup>156</sup> Sk.sh.: "to bring something before you that will strike you" inserted; Gd.bk.: "that" added

<sup>157</sup> Gd.bk.: "which" instead of "that"

<sup>158</sup> Gd.bk.: "for striking" instead of "to strike"

<sup>159</sup> Gd.bk.: "for giving" instead of "to give"

<sup>160</sup> Sk.sh.: "dutiful" retraced to read "beautiful"

<sup>161</sup> Gd.bk.: "for uplifting your soul; for inspiring you, not for striking you" instead of "art is . . . strike you"

art is to lift the<sup>162</sup> person up, [there]<sup>163</sup> must be fineness. There must be<sup>164</sup> harmony. There must be<sup>165</sup> delicacy. Instead of that, it strikes you as soon as you look at it, just as knives are going<sup>166</sup> through you. And<sup>167</sup> the theory is that the colour must make the form, that the colour must strike you first<sup>168</sup>. It is<sup>169</sup>, it is not colour which is more important, it is form which is more important. <sup>170</sup>Colour is the addition to the form. It is not “that”<sup>171</sup> the colour that<sup>172</sup> makes the form. It is the form that shows out the colour. And when you compare it with the most ancient art of the Persians and of India, it is a great contrast with it. There the colour is the last<sup>173</sup> thing. There the feature is [the thing]<sup>174</sup>: how the eyes are, how the nose is<sup>175</sup>, how<sup>176</sup> the ears are<sup>177</sup>, how<sup>178</sup> cheeks are<sup>179</sup>, how<sup>180</sup> chin is<sup>181</sup>, how natural it can be and what it signifies. For instance, take a most ancient picture in your hand and see the features which express<sup>182</sup> to you something, and then take a picture, <sup>183</sup>impressionist, and see from the colour: what do<sup>184</sup> you get? There is no idea of physiognomy at all. No doubt it touches the emotional part to see colour, but that is<sup>185</sup> very material; that is not the mission of the<sup>186</sup> art, to bring a person down to the earth.

And<sup>187</sup> what does it show? It shows that the world of art today is in a great confusion. The souls of the artists want to bring something new to the world, and at the same time they are looking for that something [new]<sup>188</sup> somewhere else. It is just like looking for the moon on the ground. Where the<sup>189</sup>, it will never be found. They are eager, they are striving, they are earnest and at the same time they are looking for it in a wrong direction.

<sup>162</sup> Sk.tp.: “a” instead of “the”

<sup>163</sup> Sk.sh.: “then” written and crossed out, “there” substituted

<sup>164</sup> Gd.bk.: “there must be” omitted

<sup>165</sup> Gd.bk.: “and” instead of “there must be”

<sup>166</sup> Gd.bk.: “it is just like knives going” instead of “just as knives are going”

<sup>167</sup> Gd.bk.: “and” omitted

<sup>168</sup> Gd.bk.: “first” omitted

<sup>169</sup> Sk.sh.: “it is” crossed out, omitted in a.o.d.

<sup>170</sup> Gd.bk.: “the” added

<sup>171</sup> Sk.sh.: “that” placed in quotation marks; Gd.bk.: “that” omitted

<sup>172</sup> Sk.sh.: “that” parenthesized

<sup>173</sup> Gd.bk.: “least” instead of “last”

<sup>174</sup> Sk.sh.: “the thing” added

<sup>175</sup> Gd.bk.: “is” omitted

<sup>176</sup> Sk.sh.: “how” crossed out

<sup>177</sup> Sk.sh.: “are” crossed out, omitted in a.o.d.

<sup>178</sup> Sk.sh.: “how” crossed out, omitted in Sk.tp.; Gd.bk.: “the” added

<sup>179</sup> Sk.sh.: “are” crossed out, omitted in a.o.d.

<sup>180</sup> Sk.sh.: “how” crossed out, omitted in Sk.tp.; Gd.bk.: “the” added

<sup>181</sup> Sk.sh.: “is” crossed out, omitted in Sk.tp.

<sup>182</sup> Gd.bk.: “feature which expresses” instead of “features which express”

<sup>183</sup> Sk.sh.: “what they call” inserted, added in Sk.tp.; Gd.bk.: “that they call” added

<sup>184</sup> Gd.bk.: “do” omitted

<sup>185</sup> Gd.bk.: “a different thing, that is” added

<sup>186</sup> Gd.bk.: “the” omitted

<sup>187</sup> Gd.bk.: “and” omitted

<sup>188</sup> Sk.sh.: an unclear sh. symbol retraced to read “new”

<sup>189</sup> Sk.sh.: “where the” crossed out, “there” substituted; Sk.tp.: “there” instead of “where the”; Gd.bk.: “the” omitted

And if they worked for one hundred years in the same way, you can be sure that every step taken forward will take them backwards<sup>190</sup>.

Any judge of art, any<sup>191</sup> lover of beauty, any man of thought and knowledge can go and see and study what is called modern art, and he will say<sup>192</sup> it is<sup>193</sup> a step backwards<sup>194</sup> than forward.

One might ask me<sup>195</sup>, are they wrong in their idea? I say, no, it is<sup>196</sup> not wrong, it is limited; they are limited. They limit themselves in their idea. They have got one idea that<sup>197</sup> is a very good idea. But at the same time they have pinned themselves to that<sup>198</sup> idea; that<sup>199</sup> will not go further<sup>200</sup> because it is their idea.

If people like it or if people do not<sup>201</sup> like it, it does not matter. Besides, art is a most charming, but at the same time a most deluding thing. If there is an artist with strong mind and most convinced of his own art, and<sup>202</sup> he only draws some line<sup>203</sup> and some colour<sup>204</sup> and brings people to look at it and says, <sup>205</sup>look <sup>206</sup>here, how wonderful<sup>207</sup>! Another person says, it is strong; another person says, there is something very mysterious about it, I feel it! And another person says, well, this is futurist, this is something that people who <sup>208</sup> come in the future, they<sup>209</sup> will understand. All these<sup>210</sup> three, <sup>211</sup>four persons <sup>212</sup>standing there, [say]<sup>213</sup>, it<sup>214</sup> is a great artist. Another person says, how wonderful it is, another person<sup>215</sup>, how mysterious it is, it is a new art. But where does that<sup>216</sup> new art [lead]<sup>217</sup>? What is the mission of

<sup>190</sup> Gd.bk.: "backward" instead of "backwards"

<sup>191</sup> Gd.bk.: "a" instead of "any", and in the next example

<sup>192</sup> Gd.bk.: "that" added

<sup>193</sup> Sk.tp.: dots added indicating missing word(s)

<sup>194</sup> Gd.bk.: "backward" instead of "backwards"

<sup>195</sup> Gd.bk.: "one might ask me" omitted

<sup>196</sup> Gd.bk.: "no they are" instead of "I say, no it is"

<sup>197</sup> Gd.bk.: "it" instead of "that"

<sup>198</sup> Gd.bk.: "their" instead of "that"

<sup>199</sup> Gd.bk.: "they" instead of "that"

<sup>200</sup> Gd.bk.: "forward" instead of "further"

<sup>201</sup> Sk.tp.: "don't" instead of "do not"

<sup>202</sup> Gd.bk.: "and" omitted

<sup>203</sup> Sk.sh.: "s" added in lh.; Sk.tp.: "lines" instead of "lines"

<sup>204</sup> Sk.sh.: "s" added in lh.; Sk.tp.: "colours" instead of "colour"

<sup>205</sup> Sk.sh.: "now" inserted, added in a.o.d.

<sup>206</sup> Sk.sh.: "now" inserted, then crossed out

<sup>207</sup> Gd.bk.: "it is" added

<sup>208</sup> Sk.sh.: "will" inserted, then crossed out; a.o.d.: "will" added

<sup>209</sup> Gd.bk.: "they" omitted

<sup>210</sup> Gd.bk.: "those" instead of "these"

<sup>211</sup> A.o.d.: "or" added

<sup>212</sup> Gd.bk.: "who are" added

<sup>213</sup> Sk.sh.: "says" retraced to read "say"

<sup>214</sup> Gd.bk.: "he" instead of "it"

<sup>215</sup> Gd.bk.: "another person" omitted

<sup>216</sup> Gd.bk.: "this" instead of "that"

<sup>217</sup> Sk.sh.: "lead" retraced through a now illegible symbol; "many" inserted, then crossed out, then "(us)" added in lh. to "many"; a.o.d.: "us" added



the<sup>218</sup> art? Is the mission of the<sup>219</sup> art to delude us to produce confusion? If there is no beauty, if there is no harmony, no exaltation<sup>220</sup>, no deep feeling, then what is it? If it only strikes our passion<sup>221</sup>, <sup>222</sup> our eyes, then it is<sup>223</sup> nothing to do with the<sup>224</sup> art.

I have<sup>225</sup> no doubt that<sup>226</sup> there will come a time when the modern artist will be frightened of<sup>227</sup> his own pictures, and he will wake<sup>228</sup> to the fact that he must find something else. It is not the idea that we must follow; the greatest example that we can follow is before us night and day, and that is the work of God. What can be better to imitate than God's creation itself? And the artist, who will bear this<sup>229</sup> in mind, that he must imitate the creation of God, he is the one who will produce wonderful things. I mean to say<sup>230</sup> that if God's creation seems to be going to the north and the artist goes to the south, he thinks he is creating<sup>231</sup> new things. But it is not new, but<sup>232</sup> it is wrong. It is making<sup>233</sup> something which is not right. Suppose there came another wave of musicians and they said, we are not going to take the seven notes as they are, but we are going to make<sup>234</sup> other notes. <sup>235</sup>Perhaps they will have some following and<sup>236</sup> [they will]<sup>237</sup> say, yes, it is something quite<sup>238</sup> new. And yet it will not be [appealing]<sup>239</sup>, it will not be exalting; it will not help humanity. <sup>240</sup>The mission of the artist in the world is great. <sup>241</sup>Artist is not to be compared with every [human]<sup>242</sup> being, because <sup>243</sup>artist is the instrument of God. His mission in life is to create something that will inspire people, that<sup>244</sup> will elevate humanity, [his]<sup>245</sup>

<sup>218</sup> Gd.bk.: "the" omitted

<sup>219</sup> Ibid

<sup>220</sup> Gd.bk.: "no exaltation" omitted

<sup>221</sup> Gd.bk.: "emotions, our passions" instead of "passion"

<sup>222</sup> Sk.sh.: a severely edited set of symbols reading: "if they only strike our eyes, emotion, it only strikes";

Sk.tp.: "if it only strikes our emotion, if it only strikes"; Gd.bk.: "if it only strikes" added

<sup>223</sup> Sk.sh.: "is" retraced to read "has"; a.o.d.: "has" instead of "is"

<sup>224</sup> Gd.bk.: "the" omitted

<sup>225</sup> Gd.bk.: "I have" omitted

<sup>226</sup> Gd.bk.: "that" omitted

<sup>227</sup> Gd.bk.: "at" instead of "of"

<sup>228</sup> A.o.d.: "waken" instead of "wake"

<sup>229</sup> Sk.tp.: "this" omitted

<sup>230</sup> Gd.bk.: "that means" instead of "I mean to say"

<sup>231</sup> Gd.bk.: "that he creates" instead of "he is creating"

<sup>232</sup> Sk.sh.: "but" placed in quotation marks, omitted in Gd.bk.

<sup>233</sup> Gd.bk.: "making" omitted

<sup>234</sup> Sk.sh.: "take" added in lh., then crossed out, "make" underscored with dots

<sup>235</sup> Gd.bk.: "and" added

<sup>236</sup> Ibid

<sup>237</sup> Sk.sh.: "they will" retraced through a now illegible symbol

<sup>238</sup> Gd.bk.: "quite" omitted

<sup>239</sup> Sk.sh.: an editorial mark, then "appealing" added over blank; Gd.bk.: "beautiful" instead of "appealing"

<sup>240</sup> Gd.bk.: edited versions of qas 1,6 and 8 added here

<sup>241</sup> Gd.bk.: "the" added

<sup>242</sup> Sk.sh.: "humanity" retraced to read "human"

<sup>243</sup> Gd.bk.: "the" added

<sup>244</sup> Gd.bk.: "and" instead of "that"

<sup>245</sup> Sk.sh.: "a" retraced to read "his"

work is an education for the world. It seems that the general trend of the artist's mind is to become fanciful. No doubt it is natural, but at the same time if this principle was remembered, that nature is perfect in itself and the best that an artist could do is to come as near<sup>246</sup> as possible, <sup>247</sup> you will all agree with me in this, that the greatest<sup>248</sup> art it<sup>249</sup> is, the more natural it is—the best art, <sup>250</sup>the most simple. <sup>251</sup>

When coming to the process of paintings<sup>252</sup>, we see now that from the oil painting it has come to what they call watercolour. And now in watercolour, which is not so rich and more<sup>253</sup> lasting, they are producing what they call the futurist<sup>254</sup>. And that is the idea of movement; that<sup>255</sup> a person is walking, so he is in the movement of walking; or<sup>256</sup> his hand <sup>257</sup>in a certain direction, <sup>258</sup> that shows <sup>259</sup> he is working<sup>260</sup>. But it is exaggerating<sup>261</sup> so much that no person would ever walk like this, however ill he may<sup>262</sup> be. What does it take a person to? It takes a person to craziness; that<sup>263</sup>, that which is new<sup>264</sup>, not natural is suggested by the art. Besides the furniture or the background, suppose the trees or<sup>265</sup> the branches of the trees are spreading their arms. Instead of being natural as<sup>266</sup> trees, they are unnatural trees which are<sup>267</sup> never created by God. <sup>268</sup> Only in that picture you can see the trees<sup>269</sup> just like a person's arm<sup>270</sup> stretched out<sup>271</sup>. There is a <sup>272</sup> colour and you can try and feel that they are trees<sup>273</sup>, but they are not trees<sup>274</sup>. <sup>275</sup>One might think that they want to<sup>276</sup> educate humanity by trying to give

<sup>246</sup> Sk.sh.: "to the nature" inserted; Gd.bk.: "to nature" added

<sup>247</sup> Sk.sh.: "as near to the nature as possible" inserted; Sk.tp.: "as near to nature as possible" added

<sup>248</sup> A.o.d.: "greater" instead of "greatest"

<sup>249</sup> Gd.bk.: "it" omitted

<sup>250</sup> Gd.bk.: "is" added

<sup>251</sup> Gd.bk.: edited versions of qas 3, 2 and 4 added here

<sup>252</sup> Gd.bk.: "painting" instead of "paintings"

<sup>253</sup> Sk.tp.: "more" parenthesized

<sup>254</sup> Gd.bk.: "futurism" instead of "the futurist"

<sup>255</sup> Gd.bk.: "that" omitted

<sup>256</sup> Gd.bk.: "and" instead of "or"

<sup>257</sup> Gd.bk.: "is" added

<sup>258</sup> Sk.sh.: "his other hand in a certain direction" inserted, added in Sk.tp.

<sup>259</sup> Sk.sh.: "that" inserted in lh., added in Sk.tp.

<sup>260</sup> Gd.bk.: "walking" instead of "working"

<sup>261</sup> A.o.d.: "exaggerated" instead of "exaggerating"

<sup>262</sup> Gd.bk.: "might" instead of "may"

<sup>263</sup> Gd.bk.: "that" omitted

<sup>264</sup> Sk.sh.: "new" crossed out, omitted in a.o.d.

<sup>265</sup> Gd.bk.: "or" omitted

<sup>266</sup> Gd.bk.: "as" omitted

<sup>267</sup> Gd.bk.: "were" instead of "are"

<sup>268</sup> Sk.sh.: "nature has not got the example of it" added in the margin; added in Sk.tp.

<sup>269</sup> Sk.tp.: "arms stretched up" added

<sup>270</sup> Sk.sh.: "s" added; Gd.bk.: "arms" instead of "arm"

<sup>271</sup> Sk.sh.: "out" parenthesized, "(up)" added in lh.; Sk.tp.: "arm stretched out" omitted

<sup>272</sup> Sk.sh.: "natural" inserted in lh., added in Sk.tp.

<sup>273</sup> Sk.sh.: "trees" retraced, crossed out, restored

<sup>274</sup> Ibid

<sup>275</sup> Gd.bk.: "and" added

<sup>276</sup> Gd.bk.: "are wanting to try and" instead of "want to"

humanity something to think,<sup>277</sup> that by thinking they can find out that it is so and so, that it is a tree; that it<sup>278</sup> gives<sup>279</sup> a person to think. But there is so much in life that gives a<sup>280</sup> to think that we do not<sup>281</sup> need to go near a picture to<sup>282</sup> be able to think. No doubt<sup>283</sup>, the subtlety of art sometimes makes a person think, but it is not the<sup>284</sup> ugliness of art. Symbology<sup>285</sup> is a different thing, expression of it<sup>286</sup>, an idea which is complex and you have to think about it, but<sup>287</sup> not deformity that should bring you a higher thought.

No doubt a continual striving after producing something new will bring about a result sooner or later and will elevate the<sup>288</sup> art. From this something new will come<sup>289</sup> and perhaps that will be a step forward in evolution, but it will not come very soon. Evolution sometimes takes a wrong way and sometimes a right way. But in the end one<sup>290</sup> reaches at the destiny<sup>291</sup>. But at the same time it can be better. And the artist can take a better way of bringing about that result sooner. If only he thought<sup>292</sup> the art<sup>293</sup> in the<sup>294</sup> spiritual realm.<sup>295</sup>

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*Q.: Is not cubism the result of unbalance<sup>296</sup>, lack of balance<sup>297</sup>?*

A.: Yes, it is.

*Q.: What are the colours which represent the five elements?*

A.: Yellow represents [earth]<sup>298</sup> element; green represents water element; red represents fire element; blue represents air element, and grey represents ether element.

<sup>277</sup> Gd.bk.: "about, so" added

<sup>278</sup> Sk.sh.: "it" parenthesized, omitted in Sk.tp.;

<sup>279</sup> Gd.bk.: "makes" instead of "gives"

<sup>280</sup> Sk.sh.: "a" retraced to read "us"; Sk.tp.: "us" instead of "a"; Gd.bk.: "to make us" instead of "that gives a"

<sup>281</sup> Sk.tp.: "don't" instead of "do not"

<sup>282</sup> Sk.sh.: "and" added in lh., then crossed out

<sup>283</sup> Gd.bk.: "no doubt" omitted

<sup>284</sup> Sk.sh.: "the" retraced to read "art"

<sup>285</sup> Sk.sh.: "that" inserted, added in Sk.tp.

<sup>286</sup> Sk.tp.: "it" omitted; Gd.bk.: "expressing" instead of "expression of it"

<sup>287</sup> A.o.d.: "it is" added

<sup>288</sup> Gd.bk.: "the" omitted

<sup>289</sup> Gd.bk.: "out" added

<sup>290</sup> Gd.bk.: "it" instead of "one"

<sup>291</sup> Gd.bk.: "the destination" instead of "at the destiny"

<sup>292</sup> Sk.tp.: "(s?)" added by hand under "thought"

<sup>293</sup> Gd.bk.: "thinks" instead of "thought the art"

<sup>294</sup> Sk.tp.: "a" instead of "the"

<sup>295</sup> From this point the comparison is with Sk.tp. only

<sup>296</sup> Sk.sh.: "unbalance" crossed out

<sup>297</sup> Sk.tp.: "lack of balance" parenthesized

<sup>298</sup> Sk.sh.: "air" crossed out, "earth" substituted

*Q.: When<sup>299</sup> the artist must follow nature, what about the ancient Egyptian art which was symbolical and not at all natural?*

A.: There are three points to think in connection [with]<sup>300</sup> this question: the first point is that ancient Egyptian art<sup>301</sup> at the time when<sup>302</sup> the world was in its most primitive condition. Therefore, you cannot compare<sup>303</sup> that time which<sup>304</sup> this time, which is expected to be much more evolved.

Another thing, no doubt, it was again one-sided, the Egyptian art was, and<sup>305</sup> I do not wish to tell you that the ancient art was superior to the modern art; I only told you what was good<sup>306</sup> in it. But I would like to give you one little example. You may have seen in my room two pictures of Saraswati and Lakshmi, the two goddesses. They have four hands<sup>307</sup> and it is quite unnatural. But at the same time when you look at it, there are no angles. And<sup>308</sup> there is no attempt made to show that it is not at<sup>309</sup> all natural. There is every attempt made<sup>310</sup> that even with the four hands it is a natural being. But in the modern art it is<sup>311</sup> the contrary. Even the man of<sup>312</sup> two arms seems to be quite unnatural. And there<sup>313</sup> with four arms seems to be<sup>314</sup> quite<sup>315</sup> natural.

*Q.: What do you think of Japanese paintings?*

A.: I think Japan follows China. They are artistic people and they are trying to produce things better and better. And what is good about their art is<sup>316</sup> they are the lovers of daintiness, fineness, and everything that comes from there is so dainty and fine looking. But even that will last for some time. The present condition of Japan which shows their greater interest in the things of the world will increase. And what little art there is just now,

<sup>299</sup> Sk.sh.: "When" crossed out, "If" substituted

<sup>300</sup> Sk.sh.: "in" retraced to read "with"

<sup>301</sup> Sk.sh.: "art" crossed out, "civilization" substituted in lh., then "was" inserted; Sk.tp.: "civilization was" instead of "art"

<sup>302</sup> Sk.sh.: "we can say" inserted, "we say" added in lh.; Sk.tp.: "we say" added

<sup>303</sup> Sk.sh.: "the art of" inserted, added in Sk.tp.

<sup>304</sup> Sk.sh.: "which" retraced to read "with"; "the art of" inserted"; Sk.tp.: "with the art of" instead of "which"

<sup>305</sup> Sk.sh.: sentence marked to read "the Egyptian art was again one-sided" instead of "it was . . . was and" and so used in Sk.tp.

<sup>306</sup> Sk.sh.: "about it" inserted, then crossed out

<sup>307</sup> Sk.tp.: "arms" instead of "hands"

<sup>308</sup> Sk.tp.: "and" omitted

<sup>309</sup> Sk.sh.: "at" parenthesized, omitted in Sk.tp.

<sup>310</sup> Sk.sh.: "to show" inserted, added in Sk.tp.

<sup>311</sup> Sk.sh.: "on" inserted, added in Sk.tp.

<sup>312</sup> Sk.tp.: "with" instead of "of"

<sup>313</sup> Sk.sh.: "that person, a woman" inserted, then "that person" crossed out, "in that picture" substituted;

Sk.tp.: "in that picture, a woman" added

<sup>314</sup> Sk.sh.: "more" inserted

<sup>315</sup> Sk.sh.: "quite" parenthesized, placed in quotations marks, crossed out, then restored

<sup>316</sup> Sk.sh.: "that" inserted in lh.; Sk.tp.: "that" added

even that <sup>317</sup> art will disappear. There is one thing to be an<sup>318</sup> artist, and there is another thing to be avaricious. These are two different things.

*Q.: If the clairvoyant paints the other side, would it look like the real<sup>319</sup> nature<sup>320</sup>? Do<sup>321</sup> the jinn and angelic sphere look different?*

A.: If the clairvoyant painted the other side, they<sup>322</sup> must bring the<sup>323</sup> paint and canvas from the other side, too. The clairvoyant cannot paint the other side of the, this world<sup>324</sup> with the brush of this world. If he did it, it would be his mistake.

*Q.: Is the spiritual condition<sup>325</sup>, special condition you referred today in the world, is <sup>326</sup> due to spiritual poverty?*

A.: No doubt, there is no doubt about it. That is what causes restlessness and <sup>327</sup> confusion.

*Q.: But the artist must impress his soul on his picture. In some way he recreates.*

A.: Yes, it is true. I went to a house of a widow of an artist, and she had kept the pictures her husband had made. She was a very intelligent person, and if you see her, there was nothing about her that could torture her life. And yet she was always discontented, dissatisfied. And the moment I saw the pictures, I knew that her husband's soul was so tortured that he has put the torture in the pictures he had<sup>328</sup> made. And because she keeps these pictures dear, near<sup>329</sup> to her because her husband, he<sup>330</sup> made them, the <sup>331</sup>, her soul is going through tortures. There was nothing in her atmosphere<sup>332</sup>, <sup>333</sup> in her thoughts, that could<sup>334</sup> give her torture. An educated woman, deep understanding, wonderful writer, and there was nothing about her; and yet her whole life was torture<sup>335</sup> because she looked [from]<sup>336</sup> morning and<sup>337</sup>

<sup>317</sup> Sk.sh.: "little" added in margin; Sk.tp.: "little" added

<sup>318</sup> Sk.tp.: "an" omitted

<sup>319</sup> Sk.sh.: "the real" crossed out, "our" substituted

<sup>320</sup> Sk.tp.: "our pictures" instead of "the real nature"

<sup>321</sup> Sk.sh.: "do" retraced to read "would"; Sk.tp.: "would" instead of "do"

<sup>322</sup> Sk.sh.: "they" crossed out, "he" substituted; Sk.tp.: "he" instead of "they"

<sup>323</sup> Sk.tp.: "the" omitted

<sup>324</sup> Sk.sh.: "of the, this world" crossed out, omitted in Sk.tp.

<sup>325</sup> Sk.sh.: "spiritual condition" crossed out, omitted in Sk.tp.

<sup>326</sup> Sk.sh.: "it" inserted, added in Sk.tp.

<sup>327</sup> Sk.sh.: "all" inserted in lh., added in Sk.tp.

<sup>328</sup> Sk.tp.: "has" instead of "had"

<sup>329</sup> Sk.sh.: "near" placed in quotations marks; Sk.tp.: "(near)'dear'" instead of "dear, near"

<sup>330</sup> Sk.sh.: "he" encircled; Sk.tp.: "he" omitted

<sup>331</sup> Sk.sh.: "she was in torture" inserted, then crossed out, "the" crossed out, omitted in Sk.tp.

<sup>332</sup> Sk.sh.: "atmosphere" encircled, "feeling" in margin; Sk.tp.: "feeling" instead of "atmosphere"

<sup>333</sup> Sk.sh.: "in feeling" inserted, then crossed out

<sup>334</sup> Sk.tp.: "to" instead of "that could"

<sup>335</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "tortured" instead of "torture"

<sup>336</sup> Sk.sh.: "from" retraced through a now illegible symbol

<sup>337</sup> Sk.sh.: "and" crossed out, omitted in Sk.tp.

till evening at her husband's pictures. Every picture was <sup>338</sup> the torture of his soul: the colour, the lines<sup>339</sup>, the atmosphere. Everything about it was <sup>340</sup> the torture of his soul.

*Q.: Will the paintings of cubist and other pictures of that kind make the painter more unhappy and hinder him on the [path]<sup>341</sup>?*

A.: Yes. It is a<sup>342</sup> soul's wish to express something, and if the soul does not express that which it wishes, then there is no contentment; there is always a suffering. The more a person works, the more he suffers. He suffers because what the soul wants, it never comes. And it is therefore, that the lives of the artists always are a kind of suffering, because their soul has borne some ideal in it, and that has made them artists. And when they cannot produce it before their eyes, then the soul goes through tortures. And the moment <sup>343</sup> till they do not come to that stage, where<sup>344</sup> they can produce to the satisfaction of their <sup>345</sup> spirit their art, till then it will always do wrong things.

*Q.: What when artist uses the natural forms in order to make decorations as the Muslim art?*

A.: Well, I have not come today on the decorative art; I will come again on that subject with extension.

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<sup>338</sup> Sk.sh.: "but" inserted, added in Sk.tp.

<sup>339</sup> Sk.sh.: "the lines" parenthesized, "every line"; Sk.tp.: "every line" instead of "the lines"

<sup>340</sup> Sk.sh.: "but" added, then crossed out

<sup>341</sup> Sk.sh.: "part" retraced to read "path", then crossed out, then restored

<sup>342</sup> Sk.tp.: "the" instead of "a"

<sup>343</sup> Sk.sh.: "when" inserted, then crossed out

<sup>344</sup> Sk.sh.: "where" encircled, "when" added in lh.; Sk.tp.: "when" instead of "where"

<sup>345</sup> Sk.sh.: "own" inserted, added in Sk.tp.

Friday 9<sup>th</sup> July 1926**<sup>1</sup>Collective Interview Tassawuf Series III<sup>2</sup>**

The effect of the aura works especially in the brain, because in the head is the centre, which is most sensitive to it. And the condition of the brain is manifest at the<sup>3</sup> eyes. It is, therefore, that joy and sorrow, and courage and confidence, and confusion, and trust and faith, all these things can be read in the eyes. There is no other means which can be as proper a medium as the eyes which express a person's thought and feeling, and evolution, and attitude and outlook. A person who is critical, who is unfavourable, suspicious, doubting, fearing, lacks of<sup>4</sup> faith, void of confidence, shows first [in]<sup>5</sup> his eyes. And, therefore, those who cannot feel from the atmosphere of a person and those who cannot read a person's thoughts<sup>6</sup>, even they can see from the eyes of the person his mood. Mothers very often, or parents, show their pleasure and displeasure to their children just by looking at them. I have seen a father could frighten<sup>7</sup> his children so that they could tremble merely by his looks. Besides, a commander is not always by his<sup>8</sup> position, [nor]<sup>9</sup> by his particular rank, nor by his loud voice, nor by his important appearance, but by his eyes. That through the eyes the will power of man goes out as a command which is even stronger than words.

There may be a hundred persons sitting and looking at a certain thing, and there may be one person which you can see from his eyes absorbing, assimilating<sup>10</sup> all that he is seeing. Even the eyes can be so powerful that they can perform magic. The eyes can teach and the eyes inspire, the eyes can elevate. And at the same time the eyes can work as a vampire. There is a story of the Maharajah of Udaipur, that in his kingdom there was a culture of vampires, and he sent once<sup>11</sup> for <sup>12</sup>the chief of that

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.tp.: a typescript with International Headquarters stamp

<sup>1</sup> Sk.tp.: "Friday" added<sup>2</sup> Sk.tp.: "Sangatha II p.59" added; Hq.tp.: Tassawuf Series III" omitted<sup>3</sup> Sk.sh.: "at the" retraced, then crossed out, "in the" inserted; a.o.d.: "in the" instead of "at the"<sup>4</sup> Sk.sh.: "lacks of" crossed out, "little" substituted; a.o.d.: "of little" instead of "lacks of"<sup>5</sup> Sk.sh.: "in" added<sup>6</sup> Sk.tp.: "thought" instead of "thoughts"<sup>7</sup> Hq.tp.: "strike" instead of "frighten"<sup>8</sup> Sk.sh.: "by his" retraced to read "out of"; a.o.d.: "out of" instead of "by his"<sup>9</sup> Sk.sh.: "not" written, "nor" added<sup>10</sup> Sk.sh.: "from his eyes" inserted, added in a.o.d.<sup>11</sup> Sk.sh.: "once" crossed out; omitted in a.o.d.<sup>12</sup> Sk.sh.: "for one of" inserted in lh.; a.o.d.: "one of" added

cult and<sup>13</sup> said can you some show<sup>14</sup> phenomena of your powers? He said yes. He said<sup>15</sup> then come on and show <sup>16</sup>what you can do. And he said yes. Before each one of them, according to their request, one melon was kept, and each looked at the melon for about five minutes, and afterwards the melon was cut and there was nothing left. It was only the outer skin. The inner part was all eaten.

There is a belief in the East which is called the evil eye, that if the evil eye falls on the food you eat, you cannot digest it. If that evil eye falls on a little child, it will cry, and it will be ill<sup>17</sup>. If it falls on a certain person, an artist, a performer, someone who comes before people he will become ill instantly. Therefore, as many bad things<sup>18</sup>, results can be produced by the eyes, so many good results or more good results can be produced. But as the aura affects the brain and the brain affects the eyes, so what the eyes take affects the brain, and the brain affects the aura, both things together. Just like what we have in our body. With the exhaling of the breath, all then<sup>19</sup> gasses go out. And with the inhaling of breath<sup>20</sup>, all the fine nature of<sup>21</sup>, forces of our<sup>22</sup> nature when<sup>23</sup> we inhale, we<sup>24 25</sup> in<sup>26</sup> ourselves<sup>27</sup>. In the same way, we inhale through the eyes, so to speak, all that we wish to inhale, and we exhale, so to speak, through the eyes the same which we have inhaled.

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*Q.: Is it true that the animals cannot stand the look of man as a rule? Is it for the same reason<sup>28</sup>?*

*A.: It is not only that reason <sup>29</sup>but the thing is this, <sup>30</sup>human being is very painful, but the animals are very glad to look at a little child. Cat or dog like<sup>31</sup> very much to look at a <sup>32</sup> infant, but not with a grown-up person.*

<sup>13</sup> Hq.tp.: "he" instead of "and"

<sup>14</sup> Sk.sh.: reverse order of "some" and "show" indicated; a.o.d.: "show some" instead of "some show"

<sup>15</sup> Hq.tp.: "he said" omitted

<sup>16</sup> Sk.sh.: "something" inserted, added in Sk.tp.

<sup>17</sup> Hq.tp.: "it will be ill" omitted

<sup>18</sup> Sk.sh.: "things" crossed out, omitted in a.o.d.

<sup>19</sup> Sk.sh.: "then" retraced to read "the" and parenthesized; Sk.tp.: "then" omitted; Hq.tp.: "those" instead of "then"

<sup>20</sup> Hq.tp.: "of breath" omitted

<sup>21</sup> Sk.sh.: "nature of" crossed out, omitted in a.o.d.

<sup>22</sup> Sk.sh.: "our" parenthesized; Sk.tp.: "our" omitted

<sup>23</sup> Sk.tp.: "when" omitted

<sup>24</sup> Sk.tp.: "we" omitted

<sup>25</sup> Sk.sh.: a blank or a pause; Hq.tp.: a blank indicating missing word(s)

<sup>26</sup> Sk.tp.: "within" instead of "in"

<sup>27</sup> Sk.sh.: "when we . . . in ourselves" parenthesized; "we inhale in ourselves" in the margin

<sup>28</sup> Sk.tp.: "Why is it? For the same reason?" instead of "Is it . . . same reason?"

<sup>29</sup> Sk.sh.: "it is not only will power" added in the margin, added in Sk.tp.

<sup>30</sup> Sk.sh.: "that the glance of" inserted, added in Sk.tp.; Hq.tp.: "the glance of" added

<sup>31</sup> Hq.tp.: "likes" instead of "like"

<sup>32</sup> Sk.sh.: "little" inserted, and in Sk.tp.; Hq.tp.: "an" instead of "a"



*Q.:* <sup>33</sup>*Aura is only seen by very few persons?*

A.: Oh, no, it depends upon how the person is evolved. If the person is evolved, a person can see it<sup>34</sup>. I was very interested about the eyes of the animals. Very often<sup>35</sup> I made an<sup>36</sup> experiment<sup>37 38</sup> [with]<sup>39</sup> a cat. And<sup>40</sup> after some time, first the cat began to be very uncomfortable and began to go away the first days. Then I found the cat again and established a friendship again. Some<sup>41</sup> once and two, three<sup>42</sup>, and<sup>43</sup> then the cat began to stand the glance. Then it began to look, and<sup>44</sup> after about three days' time, then the cat liked so much to look that I used to get tired. And then if I would go in any other<sup>45</sup> room of the house, then the cat would follow me to <sup>46</sup> look again.

*Q.:* *What kind of look did you have?*

A.: It is very difficult to be kind.

*Q.:* *The attachment for man from an animal is sometimes very great?*

A.<sup>47</sup>: Oh, yes.

*[Q.]*<sup>48</sup>: *I knew a person whose eyes shone in the dark like a cat's eyes, or dogs'. From what did that come, they have*<sup>49</sup> *phosphorescent*<sup>50</sup>?

A.: Yes, well, I think that person was very near to the<sup>51</sup> missing link, as Darwin's theory is missing link. But <sup>52</sup>in the East there is a certain kind of practice that the mystics make. And after they have made that practice, they <sup>53</sup> become like that.

<sup>33</sup> Hq.tp.: "The" added

<sup>34</sup> Hq.tp.: "the aura" instead of "it"

<sup>35</sup> Hq.tp.: "with especially an experiment which" instead of "very often"

<sup>36</sup> A.o.d.: "an" omitted

<sup>37</sup> Sk.tp.: "experiments" instead of "experiment"; Hq.tp.: "experiment" omitted

<sup>38</sup> Sk.sh.: "in that way especially an experiment" inserted, added in Sk.tp. with 'specially' instead of 'especially'

<sup>39</sup> Sk.sh.: "with" retraced through a now illegible symbol

<sup>40</sup> Hq.tp.: "and" omitted

<sup>41</sup> A.o.d.: "so" instead of "some"

<sup>42</sup> Sk.tp.: "twice and three times" instead of "two, three"; Hq.tp.: "twice, three times" instead of "and two, three"

<sup>43</sup> Hq.tp.: "and" omitted

<sup>44</sup> Hq.tp.: "and" omitted

<sup>45</sup> Sk.tp.: "another" instead of "any other"

<sup>46</sup> Sk.sh.: "after" written, then crossed out

<sup>47</sup> Sk.sh.: "A." traced through an illegible mark

<sup>48</sup> Sk.sh.: "A." written, then retraced to "Q.", followed by "Oh, yes" inserted in lh., then crossed out

<sup>49</sup> Sk.tp.: "were" instead of "have"

<sup>50</sup> Hq.tp.: "they have phosphorescent" omitted

<sup>51</sup> Sk.sh.: "to the" parenthesized, "what they call" in the margin; Sk.tp.: "what they call" instead of "the"

<sup>52</sup> Sk.tp.: "there is" added

<sup>53</sup> Sk.sh.: "eyes" inserted in lh.; Sk.tp.: "the eyes" instead of "they"

*Q.: It is more powerful?*

A.: Yes<sup>54</sup>, more powerful. Sometime in it will be<sup>55</sup> eyes; if you<sup>56</sup>, once you have seen, you do not<sup>57</sup> want to see it<sup>58</sup> again.

*Q.: Is it a sign of spirituality<sup>59</sup>? I heard in a monastery in Holland<sup>60</sup> all the monks had<sup>61</sup> shining eyes.*

A.: It is not a sign of spirituality in any way. But it is a sign of a certain practice. May be they were doing that particular practice.

*Q.: Why does the evil eye have such a bad effect?*

A.: It is because the soul, the spirit, is reflected through the eyes. And if the spirit is evil, then the eye is the best medium through which it expresses.

*Q.: Are there some people who unconsciously have the vampire attributes?*

A.: Certainly.

*Q.: <sup>62</sup>Unconscious of it themselves?*

A.: Oh, yes.

*Q.: The person <sup>63</sup>may be conscious of it?*

A.: Mostly not. Mostly neither the person who has the vampire eye, nor the person who meets<sup>64</sup>; only the things happen.

*Q.: Are the<sup>65</sup>, is it because<sup>66</sup> they <sup>67</sup>cannot see very clearly that they got<sup>68</sup> this<sup>69</sup>?*

A.: Not at all. It has nothing to do with seeing or not seeing<sup>70</sup>.

*Q.: Is it a lack of magnetism in themselves?*

A.: No. It is the inharmony of the soul.

<sup>54</sup> Sk.sh.: "Yes" written, then crossed out, omitted in a.o.d.

<sup>55</sup> Sk.sh.: "it will be" crossed out, "angry persons" substituted, "an angry" added in lh.; a.o.d.: "Sometimes an angry person's" instead of "Sometime in . . . will be"

<sup>56</sup> Sk.sh.: "you" crossed out, omitted in a.o.d.

<sup>57</sup> Sk.sh.: "you do not" crossed out, "you never" substituted; a.o.d.: "never" instead of "do not"

<sup>58</sup> Sk.tp.: "it" omitted

<sup>59</sup> A.o.d.: "Is it . . . of spirituality" moved to after "shining eyes"

<sup>60</sup> Hq.tp.: "in Holland" omitted

<sup>61</sup> Sk.sh.: "heard in . . . monks had" appears to have been inserted

<sup>62</sup> Sk.tp.: "Does one meet them in daily life?" added

<sup>63</sup> Sk.sh.: an unclear sh. symbol, a.o.d.: "meeting"

<sup>64</sup> Sk.tp.: "meet" instead of "meets"

<sup>65</sup> Sk.sh.: "Are the" crossed out, omitted in Hq.tp.

<sup>66</sup> Sk.tp.: "the is it because" omitted

<sup>67</sup> Sk.tp.: "people who" added

<sup>68</sup> Hq.tp.: "get" instead of "got"

<sup>69</sup> Sk.tp.: "that they got this" omitted

<sup>70</sup> Sk.sh.: "see or cannot see" added; Sk.tp.: "see or cannot see" added, "seeing or not seeing" parenthesized

*Q.: Those tales of vampires, can want<sup>71</sup> that they suck the blood of other people. Are they true<sup>72</sup>?*

A.: Certainly.

*Q.: Is there any<sup>73</sup> colour of eye which is more powerful? Is it<sup>74</sup> more easy for that colour to be powerful<sup>75</sup>?*

A.: <sup>76</sup>Well, if you<sup>77</sup> . . . <sup>78</sup> brown, black, gray, hazel, light green<sup>79</sup> and<sup>80</sup> tortoise shell, which is ever<sup>81</sup> there.

*Q.: When someone is of an<sup>82</sup> evil eye, then it depends upon<sup>83</sup> another powerful person who could lift the power<sup>84</sup>, overpower the bad power of the person who has evil eye<sup>85</sup>?*

A.: No, it goes with the general state of the person. If<sup>86</sup> the person is evolving, then, naturally that evil power will go. The black eyes have a<sup>87</sup>, signify sadness, depth, sentiment and assimilating power, the power of assimilating all that they see. And the brown eyes have sentiment<sup>88</sup>, kindness, constructive and protecting<sup>89</sup>. The grey eyes are again [assimilating]<sup>90</sup>, all assimilating and deep insight, also exclusive. Blue eyes: imagination, high reach of thought, intelligence, wit, love of beauty; light have lighter effect, dark have deeper effect. Green eyes: observant, intelligent, deep, changing moods; they change with weather, pliable and fine.

<sup>71</sup> Sk.tp.: "Are those tales true about vampire eye" instead of "those tales . . . can want"; Hq.tp.: "can want" omitted

<sup>72</sup> Sk.tp.: "Are they true?" omitted

<sup>73</sup> Sk.sh.: "special" inserted, added in a.o.d.

<sup>74</sup> Sk.tp.: "Is it" omitted

<sup>75</sup> Hq.tp.: "Is it . . . be powerful?" omitted

<sup>76</sup> Hq.tp.: "A.: Please write down the different colours of eyes." instead of "Well if . . . ever there."

<sup>77</sup> Sk.sh.: "Well if you" crossed out, then restored

<sup>78</sup> Sk.tp.: dots added indicating missing word(s), followed by "Mureed" added indicating a Mureed speaking

<sup>79</sup> Sk.sh.: "light green" parenthesized

<sup>80</sup> Sk.tp.: "and" omitted

<sup>81</sup> Sk.sh.: reverse order of "is" and "ever" indicated; Sk.tp.: "ever is" instead of "is ever"

<sup>82</sup> A.o.d.: "an" omitted

<sup>83</sup> Sk.tp.: "on" instead of "upon"

<sup>84</sup> Sk.sh.: "lift the power" crossed out

<sup>85</sup> Sk.tp.: "to lift that power, to overpower the bad power of the person who had the evil eye?" instead of "who could . . . evil eye"; Hq.tp.: "overpower the bad power?" instead of "lift the . . . evil eye"

<sup>86</sup> Sk.tp.: "when" instead of "if"

<sup>87</sup> Sk.sh.: "have a" crossed out, omitted in a.o.d.

<sup>88</sup> Sk.tp.: "subtlety" instead of "sentiment"

<sup>89</sup> Sk.tp.: "productive" instead of "protecting"

<sup>90</sup> Sk.sh.: "assimilating" inserted in lh.

*Q.: Hazel<sup>91</sup> <sup>92</sup> it is a combination of brown and green<sup>93</sup>?*

A.: I think it must be a good luck<sup>94</sup>. [Therefore that person must be a seldom person. It is difficult to distinguish. I have never thought about hazel eyes. For instance if you say, it is a combination of brown and green, greenish grey with a touch of brown in the iris, it must be a good luck I think. Green with brown is a very lucky combination. I think it must be a lucky thing.]<sup>95</sup>

*Q.: <sup>96</sup>People with one <sup>97</sup> eye differ from another<sup>98</sup>?*

A.: They have two<sup>99</sup> different temperaments. They can have two<sup>100</sup> different temperaments. That is very difficult if they have two<sup>101</sup> different temperaments; they are very difficult to deal with. <sup>102</sup> Because one time they are angelic, and another time quite the opposite. Sometimes there may not be such a distance<sup>103</sup>.

*Q.: What to do with a person who continually asks and does not follow your advice?*

A.: I would answer them; even if it were for a thousand times, I would continually answer.<sup>104</sup>

*Q.: What to do with a person who is artistically inclined, but has no talent<sup>105</sup>, not the gift to express himself?*

A.: I think that just like a fruit which is meant to be sweet one day and is not yet ripe, therefore, the sweetness is in the fruit<sup>106</sup>. <sup>107</sup>Heat in the<sup>108</sup> straw as<sup>109</sup> something in order in<sup>110</sup> so<sup>111</sup> much heat in order to ripen. So<sup>112</sup>

<sup>91</sup> Sk.sh.: "Hazel" crossed out, then restored

<sup>92</sup> Sk.sh.: "between brown and green" inserted

<sup>93</sup> Sk.sh.: "it is . . . and green" crossed out; Sk.tp.: "Hazel (between brown and green)?"

<sup>94</sup> Sk.tp.: "I think . . . good luck" omitted

<sup>95</sup> Sk.sh.: "Therefore that . . . lucky thing" given in margin and so used in Sk.tp. instead of "I think . . . good luck"; Hq.tp.: this qa omitted

<sup>96</sup> Hq.tp.: "What about" added

<sup>97</sup> Sk.sh.: "two different eyes" inserted

<sup>98</sup> A.o.d.: "different from the other" instead of "differ from another"

<sup>99</sup> Hq.tp.: "too" instead of "They have two"

<sup>100</sup> Hq.tp.: "too" instead of "two"

<sup>101</sup> Hq.tp.: "too" instead of "two"

<sup>102</sup> Sk.sh.: "because they can be so different" added in the margin, and in a.o.d.

<sup>103</sup> Hq.tp.: "difference" instead of "distance"

<sup>104</sup> Sk.sh.: "If I were to give the answer, I would continuously answer, even if it were for a thousand times" added in the margin

<sup>105</sup> Sk.sh.: "no talent" crossed out, omitted in a.o.d.

<sup>106</sup> Sk.sh.: "fruit" crossed out, then restored

<sup>107</sup> Sk.sh.: "they have to put in the" inserted; a.o.d.: "you have to put it in the" added

<sup>108</sup> Sk.tp.: "the" omitted

<sup>109</sup> A.o.d.: "or" instead of "as"

<sup>110</sup> Sk.sh.: "in order" retraced to read "you must give it" and "in" crossed out; Hq.tp.: "you must give" instead of "in order in"

<sup>111</sup> Sk.sh.: "that much" inserted; Sk.tp.: "you must give it that" instead of "in order in so"

<sup>112</sup> Hq.tp.: "if" instead of "so"; Sk.tp.: "if" added

this person<sup>113</sup> <sup>114</sup>he must be given such artistic surrounding<sup>115</sup> where this<sup>116</sup> [person]<sup>117</sup> sees art exhibited, sees<sup>118</sup> artists, reads<sup>119</sup> about it. Is<sup>120</sup> in that atmosphere, so that that faculty will develop.

I know another<sup>121</sup> story of a young man who was from a good class of people, they<sup>122</sup> were very sad about it because he could not stand the noise of the gunfire. The parents, therefore, put him among soldiers, and he always heard the talk of the soldiers, moved about with them, went with them when they went shooting. Being with them<sup>123</sup> all the time, <sup>124</sup>forgot all the fear of the<sup>125</sup> noise and began to be one with them. Association is a great thing. If you put a person [in]<sup>126</sup> that atmosphere which has a flourishing influence <sup>127</sup> on<sup>128</sup> his talent, that is a great talent<sup>129</sup>; it<sup>130</sup> can be a great blessing. There is something unripe which can be ripened afterwards.

*Q.: When you attack a person's deepest feelings, that will <sup>131</sup> give him courage?*

A.: Yes, sometimes and sometimes not; it is a very dangerous thing, to attack, sometimes a person will be so affected by it. We never know the reaction of an attack, sometimes an attack may react in a very bad way. No, it is a very gross way of doing it. May be that in one case [it may be]<sup>132</sup> right. Because I know of a healer who used to heal a person by striking. Any patient that came, he gave him a slap, or a blow, or hit him hard, and instantly the person was cured, instantly<sup>133</sup>. Thousands and thousands and thousands of people used to go to him, but that was a violent way of doing it.

<sup>113</sup> Sk.sh.: "so this person" crossed out, "if this person has no expression" substituted

<sup>114</sup> A.o.d.: "has no expression" added

<sup>115</sup> Sk.tp.: "surroundings" instead of "surrounding"

<sup>116</sup> Hq.tp.: "that" instead of "this"

<sup>117</sup> Sk.tp.: "person" retraced through a now illegible symbol

<sup>118</sup> Sk.sh.: "sees" retraced to read "where he sees"; a.o.d.: "where he sees" instead of "sees"

<sup>119</sup> Hq.tp.: "read" instead of "reads"

<sup>120</sup> Sk.sh.: "is" crossed out, "put him in" given as a substitute in the margin; "is" omitted in Sk.tp.

<sup>121</sup> Sk.tp.: "the"; Hq.tp.: "of" instead of "another"

<sup>122</sup> Sk.tp.: "who" instead of "they"

<sup>123</sup> Sk.sh.: "with them" crossed out, "in their company" added in lh.; a.o.d.: "in their company" instead of "with them"

<sup>124</sup> A.o.d.: "he" added

<sup>125</sup> Sk.sh.: "he had for that" added in lh.; Sk.tp.: "he had for that" instead of "of the"

<sup>126</sup> Sk.sh.: "a" written, retraced to read "in"

<sup>127</sup> Sk.sh.: "his talent" inserted

<sup>128</sup> Sk.tp.: "for" instead of "on"

<sup>129</sup> Sk.sh.: "that is a great talent" parenthesized; omitted in Hq.tp.

<sup>130</sup> Sk.tp.: "is a . . . talent it" omitted

<sup>131</sup> Sk.sh.: "make him speak" inserted, added in a.o.d.

<sup>132</sup> Sk.sh.: "it may be" retraced through a now illegible symbol

<sup>133</sup> Hq.tp.: "instantly" omitted

*Q.: It always [succeeded]<sup>134</sup>, even with sensitive people?*

A.: He then became a saint<sup>135</sup>.

*Q.: What method did he take and<sup>136</sup> when so many people were healed<sup>137</sup>?*

A.: People then began to [recognize]<sup>138</sup> him as a saint<sup>139</sup>. The same way he did all his life <sup>140</sup> always violently he attacked a person and by<sup>141</sup> that attack was, the illness was attacked by it. But <sup>142</sup> the patient had a blow just the same, and a very hard blow, too. It appears very funny, but at the same time it has a great secret in it. The secret is this, that there is a rhythm; illness is a rhythm, a certain rhythm that has brought the person to the state of illness. And<sup>143</sup> the<sup>144</sup> striking hard unexpectedly brings a person to a different rhythm because the patient does not know that the healer is going to strike him. He comes for compassion to the healer because of his weakness, <sup>145</sup>he receives a hard blow<sup>146</sup>, extraordinary! The saint himself was a prayer, his striking was a prayer just the same.

*Q.: In America, a <sup>147</sup>healer, he scolded the person terrible<sup>148</sup>?*

A.: No, but this is a gross idea again, scolding one's illness.

*Q.: <sup>149</sup>Blowing, <sup>150</sup>also gross?*

A.: No, but<sup>151</sup> it has an effect because it is the touch of the hand of the saint. That is a different thing. <sup>152</sup>

<sup>134</sup> Sk.sh.: "succeeded?" written over a blank

<sup>135</sup> Sk.tp.: "afterwards. People then began to recognise him as a saint when people were healed" added

<sup>136</sup> Sk.tp.: "and" omitted

<sup>137</sup> Hq.tp.: "and when . . . were healed" omitted

<sup>138</sup> Sk.sh.: "recognized" retraced to read "recognize"

<sup>139</sup> Sk.tp.: this sentence is found at the end of the preceding answer; Sk.sh.: "when people were healed" added in the margin; Hq.tp.: "when so many people were healed" added

<sup>140</sup> Sk.sh.: "either he kicked, slapped or gave a blow or a hard push" added in the margin; Sk.tp.: "either he kicked, slapped, gave a blow or a hard push" added; Hq.tp.: "slapped, or gave a blow, or a hard push" added

<sup>141</sup> Sk.sh.: "by" crossed out, omitted in a.o.d.

<sup>142</sup> Sk.sh.: "that" written, then crossed out

<sup>143</sup> Hq.tp.: "and" omitted

<sup>144</sup> Sk.tp.: "the" omitted

<sup>145</sup> A.o.d.: "and" added

<sup>146</sup> Sk.sh.: "he receives . . . hard blow" parenthesized, "and he is waiting to give him a hard blow" in the margin

<sup>147</sup> Sk.sh.: "doctor said that patients must scold the part of the body that is ill" inserted, added in Sk.tp.

<sup>148</sup> Sk.tp.: "healer he . . . person terrible" omitted; Hq.tp.: "terribly" instead of "terrible"

<sup>149</sup> Hq.tp.: "but is" added

<sup>150</sup> Sk.tp.: "is"; Hq.tp.: "not" added

<sup>151</sup> Sk.sh.: "no but" parenthesized; omitted in Hq.tp.

<sup>152</sup> Sk.sh.: "Q.: Does he get that idea slowly? A.: All at once he feels he got angry and slapped. He could not tolerate the idea of illness. As soon as he heard he got up and slapped it hard. Never again it must appear." added in the margin; added in Sk.tp.

*Q.: Does the<sup>153</sup>, he still live, that saint?*

A.: No, that<sup>154</sup>, there is a tomb of that saint, <sup>155</sup>people go to that tomb, <sup>156</sup>but<sup>157</sup> they do not<sup>158</sup> get a slap now.

*Q.: Do they get better by touching the tomb?*

A.: Ah, yes. Then there was a saint who did not want any person to get near him<sup>159</sup>. If anyone<sup>160</sup> since he died—nobody coming near his tomb<sup>161</sup>; if now anyone comes near his tomb, they get fever; they must always keep away. When one, he became angry, him slapped so<sup>162</sup> hard, never again the illness must appear<sup>163</sup>.

*Q.: Is that the magnetism remaining round that place<sup>164</sup>?*

A.: Not only <sup>165</sup>magnetism, but the spirit of the saint is centred in the place where he was buried. Through his life he kept people at a bamboo's distance, and after his death people could not even come near his tomb, for<sup>166</sup> they are helped<sup>167</sup> from a distance. His motto was keep away and be happy.

*Q.: <sup>168</sup>Tomb of Tutankhamun, those who excavated<sup>169</sup>, several have died already<sup>170</sup>?*

A.: <sup>171</sup>It is not a saint's tomb, it is a king's tomb<sup>172</sup>; therefore they died. <sup>173</sup>This is something I have seen with my eyes.

If you will<sup>174</sup> believe it, that in Baroda the Maharaja gave an order to his English engineer that make the principal roads wide and there

<sup>153</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>154</sup> Sk.sh.: "No, that" crossed out, omitted in Sk.tp.; Hq.tp.: "that" omitted

<sup>155</sup> Sk.sh.: "till now" inserted in lh.; added in Sk.tp.

<sup>156</sup> Sk.sh.: an indecipherable cross-out; Hq.tp.: "During his life all at once he feels he get angry, he slapped, it is the idea that the illness was slapped, he got up, and slapped it hard, that it never again must appear." added

<sup>157</sup> Hq.tp.: "but" omitted

<sup>158</sup> Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

<sup>159</sup> Sk.tp.: "since he died"; Hq.tp.: "and since he died" added

<sup>160</sup> Sk.sh.: "if anyone" crossed out

<sup>161</sup> Sk.sh.: "nobody coming near his tomb" parenthesized, then crossed out; a.o.d.: "if anyone . . . his tomb" omitted

<sup>162</sup> Sk.sh.: "so" crossed out, "it" substituted

<sup>163</sup> Sk.sh.: "when one . . . must appear" crossed out, omitted in a.o.d.

<sup>164</sup> Hq.tp.: "remaining round that place" omitted

<sup>165</sup> Hq.tp.: "the" added

<sup>166</sup> Hq.tp.: "for" omitted

<sup>167</sup> Hq.tp.: "held" instead of "helped"

<sup>168</sup> Hq.tp.: "The" added

<sup>169</sup> Sk.sh.: "the bodies" inserted, added in Sk.tp.; Hq.tp.: "it" added

<sup>170</sup> Hq.tp.: "many of them have already died" instead of "several have died already"

<sup>171</sup> Sk.sh.: "That is a king's tomb, not a saint's" inserted

<sup>172</sup> Sk.sh.: "It is . . . saint's tomb" parenthesized; Sk.tp.: "That is king's tomb, not a saint's," instead of "It is . . . saint's tomb"

<sup>173</sup> Sk.sh.: "Q.: By the spirit? A.: Yes but" added in the margin, added in Sk.tp. so answer reads "Yes, but this is . . . my eyes."

<sup>174</sup> A.o.d.: "will" omitted

must be no obstruction between. And when they were making the roads wide, there was a saint's tomb which was in the midst of the road. It is not [some]<sup>175</sup> account of long ago; it<sup>176</sup> happened perhaps twenty-five years ago<sup>177</sup>. It is the same Maharaja who commanded it, who lives<sup>178</sup> till now. <sup>179</sup>Many adherents of that saint would have been very<sup>180</sup> hurt, and therefore the Maharaja had said that at night it must be rooted out. Here only the order was sanctioned, and what<sup>181</sup>, next day what happened? That tomb [moved]<sup>182</sup> from that place in the corner. Next morning everybody saw<sup>183</sup> the tomb was not there but in the corner<sup>184</sup>. And in the whole city there was a kind of strange impression that what it is<sup>185</sup>? Because it was an obstruction in the way, so the tomb went, it gave<sup>186</sup> the way. And then Maharaja was so frightened that he at once wrote: if not, <sup>187</sup>the engineer would have taken it off. He does not mind. So Maharaja asked him what explanation you give? <sup>188</sup>He wanted to see<sup>189</sup> what he thought. <sup>190</sup>[Adherents]<sup>191</sup>, they<sup>192</sup> will say <sup>193</sup> it is <sup>194</sup> the<sup>195</sup> saint<sup>196</sup>. And this man<sup>197</sup> said it is a kind of earthquake. When the earth moves, it moves<sup>198</sup> things that are on it [but<sup>199</sup> still how can the earthquake have moven<sup>200</sup> only the tomb, and not three or four houses also?]<sup>201</sup> <sup>202</sup>Still, we cannot give the explanation how can that earthquake

<sup>175</sup> Sk.sh.: "something an" crossed out, "some" substituted

<sup>176</sup> Sk.sh.: "only" added; and in Sk.tp

<sup>177</sup> Sk.sh.: "not longer" inserted, added in a.o.d.

<sup>178</sup> Sk.sh.: "lives" retraced to read "is living"; a.o.d.: "is living" instead of "lives"

<sup>179</sup> Sk.tp.: "and" added

<sup>180</sup> Sk.tp.: "very" omitted

<sup>181</sup> Sk.sh.: "what" crossed out, omitted in a.o.d.

<sup>182</sup> Sk.sh.: "moved" retraced through a now illegible symbol

<sup>183</sup> Sk.sh.: "saw" crossed out, "began to see that" substituted; a.o.d.: "began to see that" instead of "saw"

<sup>184</sup> Sk.sh.: "the whole house, the whole tomb" inserted, added in a.o.d.

<sup>185</sup> Sk.sh.: "that what it is" parenthesized, "that what is that? How could the tomb . . . ?" in margin;

Sk.tp.: "is that, how could the tomb . . ." instead of "it is"; Hq.tp.: "is it" instead of "it is"

<sup>186</sup> Sk.sh.: "to give" added in lh. to "it gave"; Sk.tp.: "to give" instead of "it gave"

<sup>187</sup> Sk.sh.: "I want" written, then crossed out

<sup>188</sup> Sk.sh.: "(as)" inserted; a.o.d.: "as" added

<sup>189</sup> Sk.sh.: "know" added to "see"; a.o.d.: "know" instead of "see"

<sup>190</sup> A.o.d.: "the" added

<sup>191</sup> Sk.sh.: "adherents" retraced through several, now illegible symbols, "of the saint" added in the margin

<sup>192</sup> A.o.d.: "of the saint" instead of "they"

<sup>193</sup> Sk.sh.: "that" added

<sup>194</sup> Sk.sh.: "a miracle" inserted

<sup>195</sup> Sk.sh.: "the" retraced to read "of the"

<sup>196</sup> A.o.d.: "that it is a miracle of the saint" instead of "it is the saint"

<sup>197</sup> Hq.tp.: "he" instead of "and this man"

<sup>198</sup> Hq.tp.: "it moves" omitted

<sup>199</sup> Hq.tp.: "not . . ." instead of "on it but"

<sup>200</sup> A.o.d.: "moved" instead of "moven"

<sup>201</sup> Sk.sh.: "but still . . . houses also" added over a blank, then crossed out; "only that much place where there was a tomb" added in the margin, then also crossed out

<sup>202</sup> Sk.tp.: "and" added



only move the tomb, not a<sup>203</sup> house<sup>204</sup> also<sup>205</sup>? Why that earthquake comes only<sup>206</sup> where there is<sup>207</sup> the tomb?

*Q.: Is it not very bad to unbury, <sup>208</sup>excavate people?*

A.: It is worse than anything that can be done<sup>209</sup>, to dig the graves<sup>210</sup>. If you want to excavate, why not excavate human nature<sup>211</sup>, <sup>212</sup>living beings, understand them<sup>213</sup>, instead of using<sup>214</sup> all that energy<sup>215</sup> and time and thought to the tombs. It is meaningless. And what do they find? Nothing, bones.

*Q.: Agathon <sup>216</sup>what<sup>217</sup> a beautiful person that<sup>218</sup> has been<sup>219</sup>. How is it that such a person appears in such a surrounding<sup>220</sup> with<sup>221</sup>? Was the time too early<sup>222</sup>?*

[A.]<sup>223</sup>: Of course. God-sent people have come in all ages.

*Q.: Nobody <sup>224</sup>understood him<sup>225</sup>?*

A.: The same always happens in some way or the other.

*Q.: If graveyards get too full, how should one do? <sup>226</sup>A system which I think horrible; very often if a person dies, they are buried for twenty years and then good-bye and someone else comes down.*

[A.]<sup>227</sup>: Well<sup>228</sup>, we cannot blame it much, because<sup>229</sup> the earth is <sup>230</sup>populated<sup>231</sup> that there is very little space for the dead. Besides, once the earth has

<sup>203</sup> Sk.sh.: "a" retraced to read "some", then "three, four" added; Hq.tp.: "some" instead of "a"

<sup>204</sup> Sk.sh.: "house" retraced to read "houses", Hq.tp.: "houses" instead of "house"

<sup>205</sup> Sk.tp.: "how can . . . houses also" omitted

<sup>206</sup> Sk.sh.: "at that much place" inserted in lh., added in Sk.tp.

<sup>207</sup> Sk.sh.: "was" added; Sk.tp.: "was" instead of "is"

<sup>208</sup> A.o.d.: "to" added

<sup>209</sup> Sk.sh.: "it is...be done" parenthesized, "it is worse, that can be said" added in the margin; Sk.tp.: "(that can be said)" added

<sup>210</sup> Hq.tp.: "grave" instead of "graves"

<sup>211</sup> Hq.tp.: "human nature" omitted

<sup>212</sup> Hq.tp.: "by" added

<sup>213</sup> Sk.sh.: "comprehend them" inserted in lh., added in Sk.tp.

<sup>214</sup> Sk.sh.: "spending" added in lh.

<sup>215</sup> Hq.tp.: "money" instead of "energy"

<sup>216</sup> Sk.sh.: "father-in-law" inserted; "what this beautiful person had been" added in the margin

<sup>217</sup> Sk.sh.: "what" retraced to read "was", Hq.tp.: "was" instead of "what"

<sup>218</sup> Sk.tp.: "he" instead of "that"

<sup>219</sup> Hq.tp.: "that has been" omitted

<sup>220</sup> Sk.sh.: "to be hardly understood him" added, then crossed out

<sup>221</sup> Sk.sh.: "priests and ..." inserted; Sk.tp.: priests, and goes ...{dots indicating missing word(s)} again." added; Hq.tp.: "with" omitted

<sup>222</sup> Sk.sh.: "Nobody hardly understood him" added over a blank, then crossed out; Hq.tp.: "for him? Nobody hardly understood him." added

<sup>223</sup> Sk.sh.: "Q." retraced to read "A."

<sup>224</sup> Sk.sh.: "heartly" inserted; Sk.tp.: "hardly" added

<sup>225</sup> Hq.tp.: "Q.: Nobody hardly understood him." omitted

<sup>226</sup> Sk.sh.: "A." written, then crossed out; Hq.tp.: "there is" added

<sup>227</sup> Sk.sh.: "A." added, and in a.o.d.

<sup>228</sup> Sk.sh.: "that" inserted; Hq.tp.: "well" omitted

<sup>229</sup> Hq.tp.: "because" omitted

<sup>230</sup> Hq.tp.: "so" added

<sup>231</sup> Sk.sh.: "so" inserted, added in Sk.tp.

eaten them off, let them. It is the mouth of the same earth, it matters very little.

*Q.: Murshid<sup>232</sup>, I thought you were against cremation.*

A.: I am against nothing. <sup>233</sup>You must always know then<sup>234</sup>, whenever a person says, <sup>235</sup>Murshid is against this, just<sup>236</sup> say that is a lie. However bad a<sup>237</sup>, how much the thing must<sup>238</sup> be bad, but that ever<sup>239</sup>, but if everybody says<sup>240</sup> Murshid is against it, then say it is a lie; Murshid is against nothing. Yes, I only explained that<sup>241</sup> the reason<sup>242</sup> that the body is made of clay, it belongs to earth; it is natural that the property of the earth what is<sup>243</sup> borrowed from the earth. To the earth<sup>244</sup>, it can<sup>245</sup>, [same element]<sup>246</sup>. And that<sup>247</sup> fire always has a shocking influence; whenever there is a fire, you are shocked. The<sup>248</sup> nerves<sup>249</sup> system is shocked<sup>250</sup>; therefore, always escape<sup>251</sup> it.

*Q.: [Has a fire a]<sup>252</sup> purifying effect?*

A.: Effect, yes, but not sensation; it has not a purifying sensation, on the contrary.

*Q.: A person wished to be burnt, and <sup>253</sup>ashes scattered; he did not want to have them kept<sup>254</sup>.*

A.: I think<sup>255</sup> those who have that idea, they may have it. But at the same time, I think<sup>256</sup> my explanation of it, I think<sup>257</sup>, it seems to me <sup>258</sup>that the

<sup>232</sup> Hq.tp.: "Murshid" omitted

<sup>233</sup> Sk.sh.: "there is always a misinterpretation" inserted and added in Sk.tp.

<sup>234</sup> A.o.d.: "that" instead of "then"

<sup>235</sup> Sk.sh.: "to you" inserted; sk.tp.: "to you that" added

<sup>236</sup> Sk.sh.: "just" retraced to read "you must"; a.o.d. "you must" instead of "just"

<sup>237</sup> Sk.sh.: "however bad a" crossed out, omitted in a.o.d.

<sup>238</sup> Hq.tp.: "may" instead of "must"

<sup>239</sup> Sk.sh.: "but that ever" crossed out, "that everybody is against it" added; a.o.d.: "that everybody is against it" instead of "but that ever"

<sup>240</sup> Sk.sh.: "everybody says" crossed out, "they say" substituted; a.o.d. "they say" instead of "everybody says"

<sup>241</sup> Sk.sh.: "that" crossed out, omitted in a.o.d.

<sup>242</sup> Sk.sh.: "reason" retraced to read "reasoning"; a.o.d.: "reasoning" instead of "reason"

<sup>243</sup> Sk.sh.: "what is" crossed out, "which the soul has" substituted; a.o.d.: "which the soul has" instead of "what is"

<sup>244</sup> Sk.sh.: "to the earth" crossed out, "the soul returns" substituted

<sup>245</sup> Sk.sh.: "it can" crossed out, then restored; Sk.tp.: "the soul returns it to the"; Hq.tp.: "that the soul returns it to the" instead of "to the . . . it can"

<sup>246</sup> Sk.sh.: "same element" written over a blank

<sup>247</sup> Hq.tp.: "the" instead of "and that"

<sup>248</sup> Sk.tp.: "your" instead of "the"

<sup>249</sup> Hq.tp.: "your nervous" instead of "the nerves"

<sup>250</sup> Hq.tp.: "is shocked" omitted; Sk.sh.: "your nerves are shocked" added

<sup>251</sup> Hq.tp.: "escapes" instead of "escape"

<sup>252</sup> Sk.sh.: "has fire a" inserted

<sup>253</sup> Sk.sh.: "even the" added, and in a.o.d.

<sup>254</sup> Hq.tp.: "he did . . . them kept" omitted

<sup>255</sup> Hq.tp.: "I think" omitted

<sup>256</sup> Hq.tp.: "I think" omitted

<sup>257</sup> Sk.sh.: "I think" crossed out, omitted in Sk.tp.

<sup>258</sup> Sk.sh.: "more natural" inserted, added in Hq.tp.; Sk.tp.: "be more natural" instead of "me"

body of the<sup>259</sup>, of clay may be returned to the earth. Earth claims it more than the fire. <sup>260</sup> Best thing is to put it in the earth<sup>261</sup>. <sup>262</sup>Not necessary to put in the<sup>263</sup> stones<sup>264</sup>. <sup>265</sup>The Mussulmans have pure earth; they<sup>266</sup> dig pure earth. They do not put any<sup>267</sup> coffin or anything; nothing worldly is put there<sup>268</sup>. The body is put in the bare earth; earth <sup>269</sup>put upon it. And<sup>270</sup> everybody that<sup>271</sup> puts the earth, they say a mantram, <sup>272</sup> so<sup>273</sup> that the earth assimilates the person soon. <sup>274</sup> If it is put in a <sup>275</sup> stone<sup>276</sup>, it remains longer. It is not necessary that it remains longer.

*Q.: In times before the Reformation, there was a custom<sup>277</sup> that so many masses were said for a long time in the place where the person was buried.*  
*A.: That takes away the principle of it.*

<sup>259</sup> Sk.sh.: "of the" crossed out, omitted in a.o.d.

<sup>260</sup> Sk.sh.: "A.:" added; Sk.tp.: "Q.: Not necessary to put in bones?"; Hq.tp.: "Not necessary to put the body in stone?" added

<sup>261</sup> Sk.sh.: "just like the Mussulmans do" added over a blank

<sup>262</sup> Sk.sh.: "A.:" added, crossed out, "Q.:" substituted, then "A.:" restored, without crossing out "Q.:" again

<sup>263</sup> Sk.sh.: "in the" retraced to read "in"; Sk.tp.: "just like the Mussulmans do, never" instead of "It has . . . in the"

<sup>264</sup> Hq.tp.: "just like the Mussulmans do." instead of "it has . . . the stones"

<sup>265</sup> Sk.sh.: "just like" added, then crossed out; "never stones" added in the margin

<sup>266</sup> Sk.tp.: "have pure earth, they" omitted

<sup>267</sup> Sk.tp.: "in" instead of "any"

<sup>268</sup> Hq.tp.: "is put there" omitted

<sup>269</sup> Sk.tp.: "is" added

<sup>270</sup> Hq.tp.: "earth put . . . it and" omitted

<sup>271</sup> Sk.sh.: "who" added; Sk.tp.: "who" instead of "that"

<sup>272</sup> Sk.sh.: "and put earth on it" added in the margin; added in Sk.tp.

<sup>273</sup> Hq.tp.: "it shows" instead of "so"

<sup>274</sup> Sk.sh.: "in the coffin or in stone it remains longer" added over a blank, then crossed out

<sup>275</sup> Sk.sh.: "coffin or in" inserted, added in a.o.d.

<sup>276</sup> Sk.tp.: "stones" instead of "stone"

<sup>277</sup> Sk.tp.: "question" instead of "custom"

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 Sunday 11<sup>th</sup> July 1926

### *Cherags Collective Interview*<sup>1</sup>

*Fazal Mai:*

What the world needs most at the present time is religion. The man today who has everything he wants in material things, is missing the link with heaven, which is the only thing that gives value to life. He has forgotten him, in humanity he has his being, in humanity he lives and moves. His mind cannot conceive God. It is filled up with negative conceptions and theories concerning his creation, and he begins to feel the lack. For in the deepest of his heart is the yearning for the ideal of something higher than all the earth can give. And it is the work of the Universal Worship to give man back that lost link, to give him the ideal, by the adoration of God. The Universal Worship is one of the gates through which man can enter in the garden of Allah. It is one of the means for us too<sup>2</sup>. The worker's work shows to man the way how to find God, how to adore him, how to see him in the whole universe, and how to find him, in the end, in his own heart.<sup>3</sup>

*Siraj un-Munir*<sup>4</sup>:

Blessed Cherags, I would like to make a few remarks on the subject of the Universal Worship.

The first remark is the introducing of the comparative<sup>5</sup>, study of the comparative religion<sup>6</sup>. In the first place, the scriptures which come to our hands and we read here are translated from some<sup>7</sup> other language. And whenever anything is translated, so much of it is taken away. And then the scriptures which have come to us after so many years, if we only introduce the comparative religion to find in these scriptures all that is inspiring and uniting the [different]<sup>8</sup> religions, so far it is advisable. But as soon as we come to dispute over what we read in the scriptures and what differs from one and the other, we bring about in a thoughtless person a conflict, and in the thoughtful person a doubt. Our motive is to bring to the minds of those

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision.

Hq.bk.: this address was omitted from the 1976 book, *Address to Sirajs and Cherags*

<sup>1</sup> Sk.tp.: "Address to Cherags" instead of "Cherags Collective Interview"

<sup>2</sup> Sk.sh.: "too" crossed out

<sup>3</sup> Sk.tp.: this opening section "Fazal Mai . . . own heart" omitted

<sup>4</sup> Sk.tp.: "Siraj un Munir" omitted, it is Inayat Khan's title within the Universal Worship activity

<sup>5</sup> Sk.sh.: "comparative" crossed out, omitted in Sk.tp.

<sup>6</sup> Sk.tp.: "religions" instead of "religion"

<sup>7</sup> Sk.tp.: "or" added

<sup>8</sup> Sk.sh.: a now illegible symbol crossed out, then retraced to read "different"

who will study comparative religion<sup>9</sup> the idea that all different scriptures have come from one mind and <sup>10</sup>given to the world by various lips. That the difference among the prophets [has been]<sup>11</sup> of the different lips, but there has been one spirit from which the wisdom has come. And if anything in the study of the comparative religion<sup>12</sup> takes away that, it will always prove to be very troublesome. And it is better from the beginning to guard against it. If the Sirajs who take<sup>13</sup> the comparative religion classes, introduce<sup>14</sup> them or organize<sup>15</sup>, them will keep this in view, it will avoid difficulties.

And now, coming to the Sufi message. It is a general tendency, and especially<sup>16</sup> today, to confuse one thing with another. Those who will not oppose and who will not say against the Sufi message, and who will show a great sympathy and<sup>17</sup> feeling, they will mix it up with everything else, saying that the other thing is also good<sup>18</sup>, another society also good, other<sup>19</sup> institute, [another]<sup>20</sup> message very nice, <sup>21</sup>a third message is also saying the truth.

During my six months travelling in America, I have [seen]<sup>22</sup> much of it, that people show their appreciation in mixing things, saying that is quite true, but there is something else which is quite true also, and something else<sup>23</sup>, and something else again is true. And in this condition the position of the worker becomes very difficult, because his motive of spreading the message is defeated instantly a person says you are as good as another. He does not say that<sup>24</sup> you are as bad. He shows his appreciation, but his appreciation is deadening. It is not encouraging, not strengthening, not comforting. It is deadening. Remember, therefore, that every God's message at every time has<sup>25</sup> come to the world, there is a certain time, during that time it has its period. Afterwards, there will be another message, but at the<sup>26</sup>, during the time it is given, there is no other message. There is also<sup>27</sup> only one message.

<sup>9</sup> Sk.tp.: "religions" instead of "religion"

<sup>10</sup> Sk.tp.: "were" added

<sup>11</sup> Sk.sh.: "have" crossed out, "has been" substituted

<sup>12</sup> Sk.tp.: "religions" instead of "religion"

<sup>13</sup> Sk.tp.: "Siraj who takes" instead of "Sirajs who take"

<sup>14</sup> Sk.tp.: "who introduces" instead of "introduce"

<sup>15</sup> Sk.tp.: "organizes" instead of "organize"

<sup>16</sup> Sk.tp.: "specially" instead of "especially"

<sup>17</sup> Sk.sh.: "and" retraced to read "and a friendly"; Sk.tp.: "friendly" added

<sup>18</sup> Sk.sh.: "(there)" added in lh.

<sup>19</sup> Sk.tp.: "another" instead of "other"

<sup>20</sup> Sk.sh.: "another" retraced through a now illegible symbol

<sup>21</sup> Sk.tp.: "and" added

<sup>22</sup> Sk.sh.: "so" crossed out, "seen" substituted

<sup>23</sup> Sk.tp.: "and something else" omitted

<sup>24</sup> Sk.tp.: "that" omitted

<sup>25</sup> Sk.sh.: "has" retraced to read "it has"; Sk.tp.: "it has"

<sup>26</sup> Sk.sh.: "at the" crossed out; Sk.tp.: "time" added

<sup>27</sup> Sk.sh.: "also" crossed out, omitted in Sk.tp.

If one <sup>28</sup>cherag has not that conviction, he will not be able to serve<sup>29</sup> the cause. He will not be able to go forward. He has not yet <sup>30</sup>understanding. [I have]<sup>31</sup> heard a Hindustani poet say, Lord, where the camphor and bone and sugar and salt are considered all white, let my merit not be suffered<sup>32</sup>, they have no distinction. Where any occultist, or any psychic, or any clairvoyant, or any even<sup>33</sup> called mystic is in<sup>34</sup> mix<sup>35</sup> up, then there is no distinction. Let not the message be destroyed and ruined in their hands.

The other day I was invited in New York at an occult club. I went there, they used to meet every month at dinner table and each one at the table had his own message to give. As many people there were, so many messages there were in this occult club. One had to say about spirits; another about colours; another had seen some light; another was thinking<sup>36</sup> about clairvoyance or something else. And each one had a vote at the<sup>37</sup> club, and each one thought his knowledge and his understanding was as good as the knowledge and understanding of the other. <sup>38</sup>When a person comes to that state, there is no progress. It is called *kemal* state. Everyone is a teacher. You cannot find a pupil even [if]<sup>39</sup> you went <sup>40</sup> with a candle to look<sup>41</sup> for one.

Nevertheless, <sup>42</sup>how many difficulties there came, the message will go on; [no]<sup>43</sup> matter what state the world is in the message will go on; and no matter how many difficulties <sup>44</sup>how slow the work went, the message will go on; only if cherags knew more about it, they will be able to defend it.

But now if there comes a question, how do you distinguish the message compared with others? And the answer is that you cannot explain it in words. Take two religions and let the exponents of these <sup>45</sup>religions, discuss over<sup>46</sup> what is written in their religion<sup>47</sup>, scriptures. <sup>48</sup>Everyone will

<sup>28</sup> Sk.sh.: "some" inserted

<sup>29</sup> Sk.sh.: "serve" crossed out, "further" substituted; Sk.tp.: "further" instead of "serve"

<sup>30</sup> Sk.sh.: "the conviction and" inserted, added in Sk.tp.

<sup>31</sup> Sk.sh.: an indistinct symbol, retraced to read "I have"

<sup>32</sup> Sk.sh.: "suffered" encircled; Sk.tp.: "savoured" instead of "suffered"

<sup>33</sup> Sk.sh.: "even" crossed out, "so" substituted; Sk.tp.: "so" instead of "even"

<sup>34</sup> Sk.sh.: "in" crossed out

<sup>35</sup> Sk.tp.: "mixed" instead of "in mix"

<sup>36</sup> Sk.tp.: "reading" instead of "thinking"

<sup>37</sup> Sk.sh.: "at the" crossed out, "in that" substituted; Sk.tp.: "in this" instead of "at the"

<sup>38</sup> Sk.tp.: "and" added

<sup>39</sup> Sk.sh.: "even" written, crossed out, "if" substituted

<sup>40</sup> Sk.sh.: "to look" inserted, added in Sk.tp.

<sup>41</sup> Sk.sh.: "to look" crossed out, omitted in Sk.tp.

<sup>42</sup> Sk.sh.: "no matter" inserted, added in Sk.tp.

<sup>43</sup> Sk.sh.: "now" crossed out, "no" substituted in lh.

<sup>44</sup> Sk.sh.: "and" inserted in lh., added in Sk.tp.

<sup>45</sup> Sk.sh.: "two" inserted, added in Sk.tp.

<sup>46</sup> Sk.sh.: "on" added in lh.; Sk.tp.: "on" instead of "over"

<sup>47</sup> Sk.sh.: "religion" crossed out, omitted in Sk.tp.

<sup>48</sup> Sk.sh.: "and" inserted in lh., then crossed out

say <sup>49</sup>right and everyone will say something wrong. The same one who says <sup>50</sup>right will say something wrong also. And it will be the most difficult thing to judge <sup>51</sup>whose religion is better. The more you know, the less you can say whose religion is better. Never, therefore, <sup>52</sup>in such dispute mix<sup>53</sup> the Sufi message. Never let it be compared with this or that. Why must not<sup>54</sup> it be compared? Let them think what they<sup>55</sup> think about it. But let us not compare between<sup>56</sup>, because<sup>57</sup> this teaches this, and another religion teaches that, and another<sup>58</sup>, this teaches something more wonderful. But then something<sup>59</sup> written in another book. Never do it. Are you serving from your whole heart the Sufi cause for this reason? That one particular <sup>60</sup> phrase<sup>61</sup> <sup>62</sup> has appealed to you? One particular phrase<sup>63</sup>, principle will<sup>64</sup> appeal<sup>65</sup> to you? Not at all. It is not a book or <sup>66</sup>particular theory or dogma which has made you work for the cause. Not at all. You yourself cannot explain what has appealed to you. You can only say that<sup>67</sup> there is something that I feel that I must render my service to the cause. And<sup>68</sup> that is all, and that ought to be so.

And now coming on the third point: the difference about the names of the teachers and of the scriptures. You can always say that if there was another teacher which<sup>69</sup> some people adhere, or if there was another teacher about whom people have read in a scripture, or they came out <sup>70</sup>something that shows that in such and such time there was a great prophet who has given a <sup>71</sup>message in some country<sup>72</sup>. Why his<sup>73</sup> [name]<sup>74</sup> must not be included? <sup>75</sup> And you can simply say that these few names represent

<sup>49</sup> Sk.sh.: "something" inserted, added in Sk.tp.

<sup>50</sup> Ibid

<sup>51</sup> Sk.sh.: "between the two" added in the margin and so used in Sk.tp.

<sup>52</sup> Sk.sh.: "mix" inserted in lh., added in Sk.tp.

<sup>53</sup> Sk.tp.: "mix" omitted

<sup>54</sup> Sk.tp.: "not" omitted

<sup>55</sup> Sk.sh.: "what" written, then crossed out

<sup>56</sup> Sk.sh.: "between" crossed out; omitted in Sk.tp.

<sup>57</sup> Sk.sh.: "because" crossed out, then restored

<sup>58</sup> Sk.sh.: "another" crossed out, omitted in Sk.tp.

<sup>59</sup> Sk.sh.: "something" crossed out, "it is" substituted; Sk.tp.: "than it is" instead of "but then something"

<sup>60</sup> Sk.sh.: "teaching" inserted

<sup>61</sup> Sk.tp.: "teaching" instead of "phrase"

<sup>62</sup> Sk.sh.: a series of dots written over a blank

<sup>63</sup> Sk.tp.: "has appealed to you, one particular" added

<sup>64</sup> Sk.sh.: "will" crossed out, then "will" added in lh.

<sup>65</sup> Sk.tp.: "appeals" instead of "appeal"

<sup>66</sup> Sk.tp.: "a" added

<sup>67</sup> Sk.tp.: "that" omitted

<sup>68</sup> Sk.tp.: "and" omitted

<sup>69</sup> Sk.tp.: "whom" instead of "which"

<sup>70</sup> Sk.sh.: "with" inserted, added in Sk.tp.

<sup>71</sup> Sk.sh.: "spiritual" inserted

<sup>72</sup> Sk.tp.: "in some country a spiritual message" instead of "a message . . . some country"

<sup>73</sup> Sk.sh.: "his" retraced to read "one"

<sup>74</sup> Sk.sh.: "name" retraced through a now illegible symbol

<sup>75</sup> Sk.sh.: "and that question will come up" inserted, added in Sk.tp.

all. It does not mean that we restrict any<sup>76</sup> adherence to so few names. But they are the names suggested by divine inspiration given to us. It does not mean <sup>77</sup> that we ignore [the existence of other teachers]<sup>78</sup>. On the contrary, by lighting the candle and by saying *the known and unknown*, we include <sup>79</sup>all those who belong there.

And the fifth<sup>80</sup> thing is when there comes a question in regard to your Siraj-un-Munir's personality. You must think that analyzing a person, how great or small, is not the right thing. If you have a friend whom you love, <sup>81</sup>you respect, you help, you <sup>82</sup>serve, it is not for another person to say that this person deserves your friendship, but<sup>83</sup> this person does not deserve it; it is up to you. No person must have<sup>84</sup> the right to say<sup>85</sup> this person [must be]<sup>86</sup> your friend or not. You do not even need the<sup>87</sup> reason why you should have him as your friend. It is quite enough that he is your friend. But at the same time your respect, your reverence, your devotion, your sympathy must not be hurt when another person says something which does not fit in with your outlook, because you must know that another person is not yourself. He has not your point of view. And, therefore, he is not to be blamed. The best thing you can do is to leave him alone instead of disputing with him, because very often disputing<sup>88</sup> a personality is to drag a<sup>89</sup> person down. How much welfare and respect you may have for your friend, as soon as you begin to dispute his personality, <sup>90</sup>unconsciously you [drag]<sup>91</sup> him down. Never, therefore, do it; leave him alone. Never, therefore, dispute with those who have something to say against your Siraj-un-Munir, against the message. <sup>92</sup>Leave them alone.

But any<sup>93</sup> say, I have corrected this<sup>94</sup> person who has spoken<sup>95</sup> against you. But who knows that he has really corrected? Because<sup>96</sup>, when

<sup>76</sup> Sk.sh.: "any" retraced to read "our"; Sk.tp.: "our" instead of "any"

<sup>77</sup> Sk.sh.: "at all" inserted, added in Sk.tp.

<sup>78</sup> Sk.sh.: "other" crossed out, "the existence of other teachers" substituted

<sup>79</sup> Sk.sh.: "and adhere to" inserted, added in Sk.tp.

<sup>80</sup> Sk.sh.: "?5? or 4?" written in margin in lh.; Sk.tp.: "fourth" instead of "fifth"

<sup>81</sup> Sk.tp.: "whom" added

<sup>82</sup> Sk.tp.: "and" instead of "you"

<sup>83</sup> Sk.sh.: "but" crossed out, "or" substituted; Sk.tp.: "or" instead of "but"

<sup>84</sup> Sk.sh.: "has" added in lh. to "must have", Sk.tp.: "has" instead of "must have"

<sup>85</sup> Sk.sh.: "say" crossed out, "tell you" substituted; Sk.tp.: "tell you" instead of "say"

<sup>86</sup> Sk.sh.: "must be" retraced through a now illegible symbol

<sup>87</sup> Sk.sh.: "the" crossed out, "a" substituted; Sk.tp.: "a" instead of "the"

<sup>88</sup> Sh.sh.: "ing" of "disputing" encircled with "(e)" added in lh., then "(to)" placed in front of "disputing" in lh.; Sk.tp.: "to dispute" instead of "disputing"

<sup>89</sup> Sk.sh.: "(the)" added in lh. to "a"

<sup>90</sup> Sk.sh.: "you" inserted in parentheses; Sk.tp.: "you" added

<sup>91</sup> Sk.sh.: "drag" retraced through a now illegible symbol; Sk.tp.: "break" instead of "you [drag]"

<sup>92</sup> Sk.sh.: "if they are not in sympathetic and they are unfavourable" written in margin, of which "in" is crossed out and "and" is substituted by "if"; Sk.tp.: "if they are not sympathetic, if they are unfavourable" added

<sup>93</sup> Sk.sh.: "any" retraced to read "many", "will" inserted; Sk.tp.: "many will" instead of "any"

<sup>94</sup> Sk.sh.: "this" retraced to read "that"; Sk.tp.: "that" instead of "this"

<sup>95</sup> Sk.sh.: "was speaking" added in lh. to "has spoken"; Sk.tp.: "was speaking" instead of "has spoken"

<sup>96</sup> Sk.tp.: "perhaps" instead of "because"



he goes away from you, then one<sup>97</sup> remains uncorrected just the same. On the contrary, he becomes corrupt<sup>98</sup>. Can words correct a person's belief? Can pleading make a person <sup>99</sup>better of another person? Never. You must let the time bring it about. You must let the nature work for it. The life itself will work <sup>100</sup> it. Only if you had the faith to stand against all criticisms, and [all that]<sup>101</sup> is said against, and still be firm in your work, that is <sup>102</sup> expected of my collaborators.

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*Q.: Murshid, if one<sup>103</sup> comes into a society of people who have different opinions on religion, for instance <sup>104</sup>that any prophet or messenger<sup>105</sup> has given on marriage or divorce, then we will be asked which of these prophets and messengers was right. How can we proclaim the unity of the Sufi message?*

A.: In the first place, the prophets of the past had in their work, some of them at least, <sup>106</sup>law-giving, especially in the work of Moses. But not in the work of Jesus Christ; also Muhammad gave the law. Therefore, there is a law that the church holds, and there is a law that prophets give, that came as far as the coming of Muhammad. But after Muhammad there was no law-giver; there has never been a law-giver. Then the law has come in the hands of the nations. Every nation has its law. And, therefore, even if we held out the law of this religion or that religion, in the first place we cannot get it. The law of Jesus Christ directly<sup>107</sup>, we cannot get it. The law of Buddha directly you<sup>108</sup> cannot find it; <sup>109</sup>neither of Krishna and<sup>110</sup> of Rama. The law shows<sup>111</sup> change<sup>112</sup> and only ten commandments remain. That was the law of the<sup>113</sup> Hebrew prophets. Except afterwards what Muhammad proclaimed, that was another law. After that there was no prophecy<sup>114</sup> that there will come a law-giver. Therefore, law-giving was stopped from the

<sup>97</sup> Sk.sh.: "one" retraced to read "he"; Sk.tp.: "he" instead of "one"

<sup>98</sup> Sk.tp.: "corrupted" instead of "corrupt"

<sup>99</sup> Sk.sh.: "think" inserted, added in Sk.tp.

<sup>100</sup> Sk.sh.: "for" added in the margin, added in Sk.tp

<sup>101</sup> Sk.sh.: "only that" written, to which "all that" is added in lh.

<sup>102</sup> Sk.sh.: "all that is" inserted, added in Sk.tp.

<sup>103</sup> Sk.sh.: "a person" added to "one"; Sk.tp.: "a person" instead of "one"

<sup>104</sup> Sk.sh.: "on the idea" inserted, added in Sk.tp.

<sup>105</sup> Sk.sh.: "s" added to "messenger", then crossed out

<sup>106</sup> Sk.sh.: "had in their work" inserted, added in Sk.tp.

<sup>107</sup> Sk.sh.: "directly" crossed out, then restored

<sup>108</sup> Sk.tp.: "we" instead of "you"

<sup>109</sup> Sk.sh.: "directly we cannot get it" inserted in parentheses

<sup>110</sup> Sk.sh.: "and" retraced to read "nor"; Sk.tp.: "nor" instead of "and"

<sup>111</sup> Sk.sh.: "shows" crossed out, "that is so much" substituted

<sup>112</sup> Sk.tp.: "that is so much changed" instead of "shows change"

<sup>113</sup> Sk.sh.: "of the" crossed out, "given" substituted, then "by the" inserted; Sk.tp.: "given by" instead of "of the"

<sup>114</sup> Sk.sh.: "prophecy" encircled, "claim of any prophets" added in margin; Sk.tp.: "claim of any prophets" instead of "prophecy"

time of <sup>115</sup> Muhammad, <sup>116</sup>but the message of wisdom remains. Besides, humanity was at an [age]<sup>117</sup> that law-giving was necessary. Now law-giving is not necessary. Wisdom is necessary; it is the <sup>118</sup>essence of wisdom which will enable the states <sup>119</sup> and countries to make the law better and better. Therefore the <sup>120</sup>spiritual message does not give directly a law, but indirectly it throws a light upon life. And in that way, the states are waking<sup>121</sup>, and will be wakened as time goes on to make the law better.

*Q.: Murshid, once a person asked me how can I be a Catholic and <sup>122</sup>Sufi at the same time? I answered, if you are Catholic in the highest form, you are a Sufi.*

A.: That is a very good answer, but at the same time, when one is nothing, one is all. What Sufism teaches is to arrive at that stage in the end, but to what one must come in the end? If it<sup>123</sup> begins from the same point, then from the<sup>124</sup> end one will come to<sup>125</sup> the beginning. Therefore, the<sup>126</sup> progress must be gradual<sup>127</sup>.

*Q.: Murshid, is it allowed for us to say to the persons you<sup>128</sup> met<sup>129</sup> that the Sufi message is the message for the day or the world?*

A.: There is no doubt about it.

*[Q.: Can we say it?*

A.: Yes.]<sup>130</sup>

*Q.: It is a certain way of claiming of the message?*

A.: Yes, message of the day does not claim. It only claims that for this day what is necessary is being given. As long as you do not attack any theories, any dogmas, any societies, any other work, so long it does not matter.

<sup>115</sup> Sk.sh.: "prophet" inserted, added in Sk.tp.

<sup>116</sup> Sk.sh.: "therefore the law-giving was from the time of prophet Muhammad" added in the margin

<sup>117</sup> Sk.sh.: an indistinct symbol retraced to read "age"

<sup>118</sup> Sk.sh.: "inspiration of" inserted, added in Sk.tp.

<sup>119</sup> Sk.sh.: "nations and" added in margin, and in Sk.tp.

<sup>120</sup> Sk.sh.: "Message, the" inserted, added in Sk.tp.

<sup>121</sup> Sk.tp.: "wakening" instead of "waking"

<sup>122</sup> Sk.sh.: "a" inserted, added in Sk.tp.

<sup>123</sup> Sk.sh.: "it" retraced to read "one"

<sup>124</sup> Sk.sh.: "from the" crossed out, "in the" substituted; Sk.tp.: "in the" instead of "from the"

<sup>125</sup> Sk.tp.: "in" instead of "to"

<sup>126</sup> Sk.tp.: "the" omitted

<sup>127</sup> Sk.sh.: "ly" added in lh.; Sk.tp.: "gradually" instead of "gradual"

<sup>128</sup> Sk.sh.: "you" parenthesized, "we" added in parentheses

<sup>129</sup> Sk.tp.: "we meet" instead of "you met"

<sup>130</sup> Sk.sh.: "Q.: Can we say it? A.: Yes" added in the margin

*Q.: Murshid, will not these people say that you are intolerant?*

A.: Well, it only depends upon in what tone we<sup>131</sup> say it. Sometimes thank you means so much, and sometimes thank you means nothing. Besides that, anything<sup>132</sup> you say you must feel from the bottom of your heart. Your soul must speak it. And if that is not your condition, then never to say it. In the East, especially in the schools of the Sufis, there is a belief. It is a wonderful belief. The belief [is]<sup>133</sup> that when you come to understand the science of words, then you know that we are<sup>134</sup> entitled to say and what you are not entitled to say. Everybody does not think it. But those who have reached that stage where they begin to understand that science, they know it. What you are entitled to say is what comes from the innermost of your being. Nothing<sup>135</sup> will oppose it. You can stand<sup>136</sup> the whole world with your word then<sup>137</sup> you can say it. But if a person says in a louder voice, and<sup>138</sup> if you are frightened about it, you may just as well not say it. One must weigh the power of one's conviction in every statement one makes. And that power is so great that the power of thousands and millions of people is nothing before it; it will fall flat. But if there is no conviction<sup>139</sup> and you say it is a great statement, ten, twenty, hundred persons rise before you and say, what do you say; it is all foolish. And then if the water<sup>140</sup> of one's faith has gone and you think: I<sup>141</sup>, am I mad, am I wrong, am I silly,<sup>142</sup> it has<sup>143</sup>, what did I do? Did I say something at the time when I ought not to have said? Is it really true what I have said, whatever they are<sup>144</sup> saying; is their opposition right? That person may just as well not say anything, because, first was the word, and the word was God<sup>145</sup>. It is not only first but last also. If the word becomes word, what you say with conviction, it is the greatest power; there is nothing to equal it.

<sup>131</sup> Sk.tp.: "you" instead of "we"

<sup>132</sup> Sk.sh.: "anything" retraced to read "everything"; Sk.tp.: "everything" instead of "anything"

<sup>133</sup> Sk.sh.: "is" retraced through a now illegible symbol

<sup>134</sup> Sk.sh.: "we are" retraced to read "what you are"; Sk.tp.: "what you are" instead of "we are"

<sup>135</sup> Sk.sh.: "in the world" inserted, then "will hinder it, nothing in the world" added in the margin; Sk.tp.: "in the world will hinder it, nothing in the world" added

<sup>136</sup> Sk.sh.: "against" inserted, added in Sk.tp.

<sup>137</sup> Sk.sh.: "then" retraced to read "but"

<sup>138</sup> Sk.tp.: "and" omitted

<sup>139</sup> Sk.sh.: "and people say, how can it be true" added in the margin, and in Sk.tp.

<sup>140</sup> Sk.tp.: "power" instead of "water"

<sup>141</sup> Sk.sh.: "I" crossed out, omitted in Sk.tp.

<sup>142</sup> Sk.sh.: "did I do it wrong? Did I make a mistake?" added in the margin; Sk.tp.: "perhaps I made a mistake" added

<sup>143</sup> Sk.sh.: "it has" crossed out, omitted in Sk.tp.

<sup>144</sup> Sk.sh.: "whatever they are" retraced to read "what are they"; Sk.tp.: "what are they" instead of "whatever they are"

<sup>145</sup> St John 1.1

*Q.: Does one not get very easily in a hot argument then*<sup>146</sup>?

A.: Yes. But the dervishes have jumped into a fire for their conviction<sup>147</sup> that the fire will not burn. Hot argument is nothing.

*Q.: A person said to me: <sup>148</sup> that you were not hypnotized when you entered the Sufi Order! <sup>149</sup> I answered that <sup>150</sup> you reckon that Christ hypnotized his disciples?*

A.: That is one answer. <sup>151</sup> You could have answered<sup>152</sup>, asked if that person was not hypnotized in order to ask you like this.

*Q.: [If they ask:]<sup>153</sup> have you any miracles in the Sufi society like in the Christian faith?*

A.: No, miracles have no relation with us. We are not for miracles. Wisdom has nothing to do with miracles. If you can take interest in the message without miracles, you are welcome. If you want <sup>154</sup>miracles, you can go somewhere else. As long as we<sup>155</sup> are not following the mob, what does it matter. We do not go <sup>156</sup>to invite people, come to us, come to us. We only take to<sup>157</sup> them the message, <sup>158</sup>let them come if they will. If not, let them. Maybe that after ten years they will come. We are not in a hurry. If it were a business, <sup>159</sup> a commerce, <sup>160</sup> a person says<sup>161</sup>: next year we must have a<sup>162</sup> success, then it would be different. This is something which will develop in hundreds of years; we do not<sup>163</sup> need to hurry it. If we were <sup>164</sup>terribly anxious, we would spoil the work<sup>165</sup>. Therefore, I have<sup>166</sup> time to wait. Who knows that the same ones who oppose today will be<sup>167</sup> different tomorrow.

<sup>146</sup> Sk.tp.: "Does one not get in hot argument easily" instead of "Does one . . . argument then"

<sup>147</sup> Sk.sh.: "Have you heard it? They have jumped into the fire" added in the margin; Sk.tp.: "Have you heard it? They have jumped into fire" added

<sup>148</sup> Sk.sh.: "you need not tell me that they have hypnotized" inserted; Sk.tp.: "you need not tell me" added

<sup>149</sup> Sk.tp.: "and" added

<sup>150</sup> Sk.tp.: "that" omitted

<sup>151</sup> Sk.sh.: "there is another answer too" inserted, added in Sk.tp.

<sup>152</sup> Sk.sh.: "answered" crossed out, omitted in Sk.tp.

<sup>153</sup> Sk.sh.: "If they ask" inserted, added in Sk.tp.

<sup>154</sup> Sk.sh.: "to look for" inserted, added in Sk.tp.

<sup>155</sup> Sk.tp.: "you" instead of "we"

<sup>156</sup> Sk.tp.: "out" added

<sup>157</sup> Sk.sh.: "to" retraced to read "before"; Sk.tp.: "before" instead of "to"

<sup>158</sup> Sk.sh.: "let them say what they will" added in margin, and in Sk.tp.

<sup>159</sup> Sk.sh.: "or" inserted, added in Sk.tp.

<sup>160</sup> Sk.sh.: "where" inserted in lh., added in Sk.tp.

<sup>161</sup> Sk.sh.: "said" added in lh.; Sk.tp.: "said" instead of "says"

<sup>162</sup> Sk.tp.: "a" omitted

<sup>163</sup> Sk.tp.: "don't" instead of "do not"

<sup>164</sup> Sk.sh.: "hurried and" added in the margin, and in Sk.tp.

<sup>165</sup> Sk.sh.: "success ought not to be anticipated, it ought to follow" added in the margin, and in Sk.tp.

<sup>166</sup> Sk.sh.: "I have" retraced to read "we have"; Sk.tp.: "we have" instead of "I have"

<sup>167</sup> Sk.sh.: "will be" retraced to read "will not be"; Sk.tp.: "will not be" instead of "will be"

If there is any miracle, that is the miracle. After one year, after ten years, what does it matter. If they will not come just now, they will come . . .<sup>168</sup>

*Q.: Murshid, if there appear antagonistic critics in the papers, leave them alone<sup>169</sup> not answer?*

A.: It is better not. Because it<sup>170</sup> much helpful as is the praise to us, so much helpful is the blame. Let praise and blame both come together, that is just like light and shade which makes a picture complete. Why not be tolerant for blame if the praise delights us. Besides, wherever there is something which will manifest to view, naturally it will be criticised. Let it be.

*Q.: Is it not right to meet and speak with that person?*

A.: Well, sometimes it works out successfully. But sometimes it makes that person so proud to think that we have surrendered to him and he has got us down. And perhaps he will have a favourable point of view, or perhaps he will not. Too much sensitiveness to criticism is not good, because it becomes a disease in the end. A person becomes so sensitive to everyone<sup>171</sup> who says something about him that his faith, his conviction, his power becomes diminished. And the one who does not take notice of bad criticism, really has some power in him. Because he thinks<sup>172</sup> only that as<sup>173</sup> much<sup>174</sup> he has wasted his power and it has dropped, it has ended. But my strife and my work and my enthusiasm has not ended. It is going on still, that must be the spirit.

<sup>168</sup> Sk.sh.: dots indicating missing word(s), then "(later)" added in lh.; Sk.tp.: "later on" instead of dots

<sup>169</sup> Sk.sh.: "and" inserted, added in Sk.tp.

<sup>170</sup> Sk.sh.: "it" retraced to "as"; Sk.tp.: "as" instead of "it"

<sup>171</sup> Sk.sh.: "anyone" added in lh.

<sup>172</sup> Sk.sh.: a now illegible cross-out, then "the man was" added in the margin, with "knows" added in lh. to "was"; Sk.tp.: "the man knows" added

<sup>173</sup> Sk.sh.: "as" crossed out, omitted in Sk.tp.

<sup>174</sup> Sk.sh.: "he has brought it out in what he has written" added in the margin, and in Sk.tp.

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 Sunday 11<sup>th</sup> July 1926

### Sunday Public Lecture—Dependence

Beloved ones of God,

I will speak this evening on the subject of dependence. That there are three different ways in which a person depends upon another<sup>1</sup>. The one way is that of a child who has been put by a situation in the care of the parents. He has not sought it. He has not asked for it, or he does not know even that he depends upon them. And yet he is put in a situation where he depends upon the parents.

And there is another aspect of depending, that one depends upon someone to whom one has given one's confidence, one's trust. That depending is different; one has chosen it, and in order to depend in that way, one must have some reason also. One says, because my friend is sincere, because I trust in this friend, because I can give my confidence in this friend, because this<sup>2</sup> is my relative or because this is someone whom I know I can depend upon. It is just like depending upon the ship to carry one through the sea. There is every reason for one to depend upon the ship. One has known that that<sup>3</sup> ship has gone perhaps a hundred times from this port to that<sup>4</sup> port and<sup>5</sup> it has come back safe<sup>6</sup>, everyone knows it. Therefore, it is a dependence by reasoning, and<sup>7</sup> this dependence is the only dependence which we see in life.

But then there is a third kind of dependence, which was known by<sup>8</sup> the ancient people more. In this world<sup>9</sup> of materialism and of commercialism, this<sup>10</sup> dependence seems to have disappeared. That dependence is to depend upon the unknown.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.hw.: a handwritten text by Kismet Stam

<sup>1</sup> Sk.sh.: a second "another" written, then crossed out

<sup>2</sup> Km.hw.: "it" instead of "this"

<sup>3</sup> Km.hw.: "this" instead of "that"

<sup>4</sup> Sk.sh.: "that" crossed out, "the other" substituted, and so used in a.o.d.

<sup>5</sup> Sk.sh.: "and" parenthesized

<sup>6</sup> Sk.sh.: "safe" retraced through a now illegible symbol, then "and" inserted; a.o.d.: "and" added

<sup>7</sup> Km.hw.: "and" omitted

<sup>8</sup> Km.hw.: "to" instead of "by"

<sup>9</sup> Sk.sh.: "world" crossed out, "age" substituted; a.o.d.: "age" instead of "world"

<sup>10</sup> Sk.sh.: "that" added; Km.hw.: "that" instead of "this"

When one reads<sup>11</sup> that even the lilies are clad<sup>12</sup> by nature and when<sup>13</sup> one reads in the *Masnavi* that even the smallest insect is taken care of by Providence, one says, but if we did not do anything today [shall we]<sup>14</sup> be taken care [of]<sup>15</sup>. Then<sup>16</sup> a person thinks that the bread is going higher in price, what will become of me tomorrow? That person cannot think of that<sup>17</sup> dependence upon the unknown. Today one might think that if the lilies are clad, shall I be clad<sup>18</sup> according to the fashion? This all shows that we have become too artificial. Therefore, to follow the principle is [apart]<sup>19</sup>, but even we cannot believe in that principle.

There is a great deal of pessimism from all parts of the world, and the more civilized the country, the more<sup>20</sup> pessimism and the greater strife of living. For <sup>21</sup>instance, what one thinks in Europe, how much one strives and how much one is anxious to live in Europe, cannot be compared with the [person who lives in]<sup>22</sup> America. There one <sup>23</sup> does not know about what<sup>24</sup> his job for the next week, if he will continue it, if he will find it. The competition <sup>25</sup>increasing to such an extent and life's mechanism that<sup>26</sup> has been made by man so artificial that [he]<sup>27</sup> cannot believe in the <sup>28</sup> unknown. At the<sup>29</sup>, it is not that the support of the unknown has been taken away from him. But life <sup>30</sup> so difficult of <sup>31</sup> that even for the unknown <sup>32</sup> it is <sup>33</sup> difficult for him<sup>34</sup> to reach him<sup>35</sup>.

When you think of hundreds and thousands of men today not knowing from day to day what they will do, anxious how they will get on in life, it shows to us that it is not a progress. A progress that can make a person worried and anxious and cannot depend upon life. How can you call

<sup>11</sup> Sk.sh.: "in the Bible" inserted, added in a.o.d.

<sup>12</sup> A.o.d.: "clad" instead of "cladged"

<sup>13</sup> Sk.tp.: "when" omitted

<sup>14</sup> Sk.sh.: two now illegible symbols, retraced to read "shall we"

<sup>15</sup> Sk.sh.: "for" retraced to read "of"

<sup>16</sup> Sk.sh.: "when" added in lh., then crossed out; Km.hw.: "when" instead of "then"

<sup>17</sup> Sk.sh.: "the" added in lh.; Km.hw.: "the" instead of "that"

<sup>18</sup> Sk.sh.: "ed" added in lh. to "clad"

<sup>19</sup> Sk.sh.: "a" written, then crossed out, "apart" substituted

<sup>20</sup> Sk.sh.: "the more" crossed out, "the greater" substituted; a.o.d.: "greater" instead of "more"

<sup>21</sup> Km.hw.: "an" added

<sup>22</sup> Sk.sh.: "person who lives in" inserted in margin

<sup>23</sup> Sk.sh.: "who" inserted, then crossed out; "who" added in Sk.tp.; Km.hw.: "who" instead of "there one"

<sup>24</sup> Sk.sh.: "what" crossed out, omitted in a.o.d.

<sup>25</sup> Sk.sh.: "every day" inserted, added in a.o.d.

<sup>26</sup> Km.hw.: "that" omitted

<sup>27</sup> Sk.sh.: "can" retraced to read "he"

<sup>28</sup> Sk.sh.: "dependence upon the" inserted, added in a.o.d.

<sup>29</sup> Sk.sh.: "at the" crossed out, omitted in a.o.d.

<sup>30</sup> Sk.sh.: "is" inserted, added in Sk.tp.; Km.hw.: "has become" added

<sup>31</sup> Sk.sh.: "but life so difficult of" underscored by a dotted line

<sup>32</sup> Sk.sh.: "even" inserted

<sup>33</sup> Sk.sh.: "even" inserted, then crossed out

<sup>34</sup> Sk.sh.: "him" retraced to read "it"; a.o.d.: "for him" omitted

<sup>35</sup> Sk.sh.: "that even ... reach him" parenthesized, "that even for the unknown it is difficult to reach him" given in the margin as substitution.

it a progress? And if it is a progress, it is not on the natural line. Progress means ease, relief, peace, happiness, less strife, less struggle—that is progress. Progress does not mean greater struggle, a greater uneasiness, a greater anxiety and a greater worry.

There is a very good example. I knew a person whose father had enormous wealth, that he could live for hundred generations very comfortably, and this<sup>36</sup> man was anxiously looking for some work. Then<sup>37</sup> he came to ask me. I said I am very surprised that you are looking for some work<sup>38</sup>. What are you looking for, <sup>39</sup>some business, some industry <sup>40</sup> that is the only field of production where you<sup>41</sup> can produce<sup>42</sup> some money. <sup>43</sup>Is there no<sup>44</sup> other<sup>45</sup> field of production where you<sup>46</sup> produce something <sup>47</sup> else<sup>48</sup> than money. You have enough to last for generations. But what will people say, I must do something, <sup>49</sup> I can only think of doing that, nothing else. There is much in the world that can be done for the poor, for the needy, for the ignorant.

For those who are not yet awake<sup>50</sup>, for those who are asleep, for this conflict which is between nations, for these prejudices that exist<sup>51</sup> between races, there is no end of work one can give [one's]<sup>52</sup> thought to. Instead of thinking, no, I must produce some money and<sup>53</sup> that is the only <sup>54</sup> thing<sup>55</sup> accepted by the world.

If a person does not do this, then people think: why, there is something wrong with him<sup>56</sup>, and what it has done? It has wrecked the present<sup>57</sup> nervous system of the present generation. <sup>58</sup>After hundred years

<sup>36</sup> Sk.tp.: "that" instead of "this"

<sup>37</sup> Sk.sh.: "when" added in lh., then crossed out; Km.hw.: "when" instead of "then"

<sup>38</sup> Sk.sh.: "to do something" inserted, then "to do" given in the margin as alternative to the insertion; Sk.tp.: "to do"; Km.hw.: "to do something" added

<sup>39</sup> Sk.sh.: "I must do something" added in the margin, then crossed out; Sk.tp.: "I must do something"; Km.hw.: "I must do" added

<sup>40</sup> Sk.sh.: "some way to produce" inserted, added in a.o.d.

<sup>41</sup> Km.hw.: "one" instead of "you"

<sup>42</sup> Sk.sh.: "have" added in lh.

<sup>43</sup> Km.hw.: "I said" added

<sup>44</sup> Sk.sh.: "not any" added in lh.; a.o.d.: "not any" instead of "no"

<sup>45</sup> Km.hw.: "other" omitted

<sup>46</sup> Sk.sh.: "you" crossed out, "you can" substituted; a.o.d.: "you can" instead of "you"

<sup>47</sup> Sk.sh.: "better than money" inserted, then crossed out

<sup>48</sup> Sk.sh.: "better" added in lh., then crossed out and "else" added in lh.; Km.hw.: "better" instead of "else"

<sup>49</sup> Sk.sh.: "he said" inserted, added in a.o.d.

<sup>50</sup> Sk.tp.: "awakened" instead of "awake"

<sup>51</sup> Km.hw.: "this prejudice that exists" instead of "these prejudices that exist"

<sup>52</sup> Sk.sh.: "one's" retraced through a now illegible symbol

<sup>53</sup> Km.hw.: "that" instead of "and"

<sup>54</sup> Sk.sh.: "thing which can be done" inserted, of which "thing" is then crossed out and substituted by "work"; Sk.tp.: "work which can be done, which is" added

<sup>55</sup> Sk.sh.: "thing" crossed out, omitted in Sk.tp.; Km.hw.: "which can be done, which is" added

<sup>56</sup> Sk.sh.: "him" crossed out, "it" substituted, then crossed out; "him" restored

<sup>57</sup> Sk.sh.: "present" crossed out, omitted in a.o.d.

<sup>58</sup> Km.hw.: "and" added



more, you will see that [the]<sup>59</sup> race will begin to suffer from it tremendously<sup>60</sup> limitation [working]<sup>61</sup> from morning till evening. Then<sup>62</sup> what do they do<sup>63</sup>? <sup>64</sup>Some <sup>65</sup>perhaps can collect money. But many of them<sup>66</sup> loaf of bread in the evening after a whole day's toil; that is all they can get.

And besides that, today the difficulty between capital and labour does not come because there is money on one side and poverty on the other; it is not true. The truth is that before mankind, there has<sup>67</sup> left no other ideal except money. And wherever there is a lack [they]<sup>68</sup> feel it, because they do not see anything else. They say it is the lack of money. We have not enough in our purse, and then<sup>69</sup> they must<sup>70</sup> get it.

If you go to the capitalist, his God is the same. If you go to the labour man, his ideal is the same: money. All the different <sup>71</sup>arguments and theories and discussions<sup>72</sup> in order to civilize the world, but how will they civilize the world as long<sup>73</sup> as<sup>74</sup> the ideal of the world is<sup>75</sup> money?

There is a very large number of people who do not wish to make home and do not have family, for the one<sup>76</sup> reason, because they await for money. Imagine hundreds and thousands and millions of this example<sup>77</sup> waiting for that time when there will be enough money, till there will be<sup>78</sup> enough<sup>79</sup> to live in the society as artificially as the society lives. The ideal of home in the ancient time was quite different. The home of each<sup>80</sup> was a palace for him<sup>81</sup>, if it was a home of straw <sup>82</sup>of bamboos, <sup>83</sup>marble. Each <sup>84</sup>home is a palace. If they had a simple bread and water<sup>85</sup>, they were

<sup>59</sup> Sk.sh.: "which" retraced to read "the"

<sup>60</sup> Sk.sh.: "working beyond" added, and in a.o.d.

<sup>61</sup> Sk.sh.: "works" retraced to read "working"

<sup>62</sup> Sk.sh.: "and" added; Km.hw.: "and" instead of "then"

<sup>63</sup> Sk.sh.: "do" crossed out, "gain" substituted; a.o.d.: "gain" instead of "do"

<sup>64</sup> Sk.sh.: "many of them" added, then crossed out

<sup>65</sup> Sk.sh.: "of them" inserted, added in a.o.d.

<sup>66</sup> Sk.sh.: "have only a" inserted, added in a.o.d.

<sup>67</sup> Sk.sh.: "has" crossed out, "is" substituted; a.o.d.: "is" instead of "has"

<sup>68</sup> Sk.sh.: "which" written, "they" added in lh. to "which"

<sup>69</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>70</sup> Sk.sh.: "they must" crossed out, then "we must" substituted; a.o.d.: "we must" instead of "they must"

<sup>71</sup> Sk.sh.: "morals and" inserted, added in a.o.d.

<sup>72</sup> Km.hw.: "discussions and theories" instead of "theories and discussions"

<sup>73</sup> Sk.sh.: "long" crossed out

<sup>74</sup> Sk.sh.: "as long as" parenthesized, then "(if)" inserted in lh. and crossed out

<sup>75</sup> Sk.sh.: "is" retraced to read "will remain"; a.o.d.: "will remain" instead of "is"

<sup>76</sup> Sk.sh.: "same" added in lh.; a.o.d.: "same" instead of "one"

<sup>77</sup> Sk.tp.: "these examples" instead of "this example"

<sup>78</sup> Sk.sh.: "there will be" crossed out, "they have" inserted; Sk.tp.: "they have" instead of "there will be"

<sup>79</sup> Km.hw.: "till there . . . be enough" omitted

<sup>80</sup> Km.hw.: "person" added

<sup>81</sup> Sk.sh.: "him" parenthesized, "(each person)" added in lh.

<sup>82</sup> Sk.sh.: "of reeds" inserted, added in a.o.d.

<sup>83</sup> Sk.sh.: "of brick, of earth, of" inserted, added in a.o.d.

<sup>84</sup> Sk.sh.: "one's" inserted, added in a.o.d.

<sup>85</sup> A.o.d.: "butter" instead of "water"

thankful to have it. <sup>86</sup> They did not think that unless<sup>87</sup>, because other<sup>88</sup> people<sup>89</sup> have<sup>90</sup> a home of marble<sup>91</sup> then<sup>92</sup> they must set<sup>93</sup> for the whole life while they have<sup>94</sup> a marble home. And what is it destroying? It is destroying the happiness of the world; it is spreading that discontentment, and the lack of money, without reason, is felt more.

Then what must come as a result of this? The desire to snatch the money from one another's hands. All different ways of making the economical conditions of the world better will not prove satisfactory as long as the ideal of the world is not raised high, as long as man does not look against<sup>95</sup> spiritual ideal as something greater and worthwhile, forgetting the things of the earth for a moment. A pessimistic person would come and say to me that suppose I went and sat before the city bank and raised my hands in prayer<sup>96</sup> and I said, million francs, million francs, million francs. I depend upon you, million francs; will it come? To such person, Prophet Muhammad had answered very nicely when he said, shall I depend on<sup>97</sup> God? He said, yes, but tie your camel with the tree. Do not let your camel walk loose and then depend upon God. First tie, then depend upon God<sup>98</sup>, that practical hint Prophet Muhammad had given<sup>99</sup>.

But at the same time, when we come to think about the dependence upon the unknown, we go into a much deeper subject and a subject of the greatest value in our everyday life. I will say the same that tie your camel with a tree, but at the same time, do we not see that very often with every strife, and struggle, and worry, and anxiety, a person is striving, and he gets nothing in the end? Very often<sup>100</sup> we see. And<sup>101</sup> very often we see that a person who does not strive and struggle, there comes a time<sup>102</sup>, a<sup>103</sup> hand of Providence comes and says, here you are, here is what you want. As in the East there is a saying that when God gives, he throws it from the roof; that he pours it through the roof, that it comes in the house, and that is true also.

<sup>86</sup> Sk.sh.: "unless" added in the margin, then crossed out

<sup>87</sup> Sk.sh.: "unless" crossed out, followed by an editorial mark, omitted in a.o.d.

<sup>88</sup> Sk.sh.: "another" added in lh. to "other", "person" inserted, then crossed out, then restored; Sk.tp.: "another" instead of "other"

<sup>89</sup> Sk.sh.: "people" crossed out, then restored; Sk.tp.: "person" instead of "people"

<sup>90</sup> Sk.sh.: "have" crossed out, "has" inserted; Sk.tp.: "has" instead of "have"

<sup>91</sup> Sk.sh.: "unless we have a home of marble we must not marry" added in the margin, and in Km.hw.; Sk.tp.: "we must not marry" added

<sup>92</sup> Km.hw.: "that" instead of "then"

<sup>93</sup> Sk.tp.: "sit" instead of "set"

<sup>94</sup> Sk.sh.: "while" retraced to read "till" and "had" added in lh. to "have"; a.o.d.: "till they had" instead of "while they have"

<sup>95</sup> Sk.sh.: "against" crossed out, "at" inserted; a.o.d.: "at" instead of "against"

<sup>96</sup> Sk.tp.: "prayers" instead of "prayer"

<sup>97</sup> Sk.tp.: "upon" instead of "on"

<sup>98</sup> Sk.sh.: "that protected him" inserted, added in Km.hw.

<sup>99</sup> Sk.sh.: "gave" added in lh.

<sup>100</sup> Sk.sh.: "always" added in the margin

<sup>101</sup> Km.hw.: "very often . . . see. And" omitted

<sup>102</sup> Sk.sh.: "naturally" inserted, added in a.o.d.

<sup>103</sup> Km.hw.: "the" instead of "a"

We do not see it because we do not want to see it, because we do not open our eyes to see it. But it is not a story, it is everyday life.

Do you think that strife gives money, or struggle gives the things that you want in life? Do you think that anxiety produces that which<sup>104</sup> you wish? Never. On the contrary, very often a person may lie awake<sup>105</sup> in his bed for nights, for six months, and roll in his bed and say million dollars, million dollars, and will not have it. Or a person may go out<sup>106</sup> for <sup>107</sup>million dollars and does not get it. And there is not<sup>108</sup> one who gets it very easily.

America is the best example for<sup>109</sup> learning this philosophy in a way that people without having anything have gone there and<sup>110</sup> and they have got everything. That shows that when it comes, it comes amply. And when it does not come, it does not come. [Does]<sup>111</sup> that not show that there is somewhere a key<sup>112</sup> to it? That<sup>113</sup> there is somewhere a treasure house from which<sup>114</sup> you can [draw]<sup>115</sup>? <sup>116</sup>There is a hand of wisdom working behind all things. And one who does not look for it, does not depend upon it, does not recognize it, makes a great error because [all]<sup>117</sup> through life he lives with the treasure <sup>118</sup> and he does not know [of it]<sup>119</sup>.

But now if you look at it from a metaphysical point of view, you will find that there is<sup>120</sup>, some doing [is]<sup>121</sup> necessary, not only depending upon, but some development in one's own self. Even the spiritual people of today, those who are so-called spiritual, many of them, they never think about it. They think of occult sciences, over<sup>122</sup> psychic things, <sup>123</sup> intellectual ideas. But when it comes to<sup>124</sup> the dependence, that<sup>125</sup> <sup>126</sup>they do not know.

The other day I was visiting a very large city and there the head of an occult society came to see me. He had perhaps a very large following in

<sup>104</sup> Sk.sh.: "what" added in lh.

<sup>105</sup> Km.hw.: "always wake" instead of "lie awake"

<sup>106</sup> Sk.sh.: "and walk from morning till evening" inserted, added in Sk.tp.; Km.hw.: "and work from morning till evening" added

<sup>107</sup> Km.hw.: "a" added

<sup>108</sup> Sk.sh.: "not" retraced to read "another"; a.o.d.: "another" instead of "not"

<sup>109</sup> A.o.d.: "of" instead of "for"

<sup>110</sup> Sk.sh.: "worked there" inserted, added in a.o.d.

<sup>111</sup> Sk.sh.: an indistinct sh. symbol crossed out, "does" substituted

<sup>112</sup> Sk.sh.: "hidden" inserted, added in Sk.tp.

<sup>113</sup> Km.hw.: "attain it?" instead of "it? That"

<sup>114</sup> Sk.sh.: "where" added in lh.; Km.hw.: "where" instead of "which"

<sup>115</sup> Sk.sh.: "drew" written, then retraced to read "draw"

<sup>116</sup> Sk.sh.: "it shows that" inserted, added in a.o.d.

<sup>117</sup> Sk.sh.: an indistinct symbol retraced to read "all"

<sup>118</sup> Sk.sh.: "house" inserted, then crossed out

<sup>119</sup> Sk.sh.: a now illegible symbol crossed out, "of it" substituted

<sup>120</sup> Sk.sh.: "there is" crossed out, then restored, omitted in a.o.d.

<sup>121</sup> Sk.sh.: a now illegible symbol retraced to read "is"

<sup>122</sup> Sk.sh.: "of" added in lh.; Sk.tp.: "of"; Km.hw.: "and" instead of "over"

<sup>123</sup> Sk.sh.: "many think of" added, and in a.o.d.

<sup>124</sup> Sk.sh.: "to" crossed out, then restored

<sup>125</sup> Sk.sh.: "this" added in lh. to "that", "is" added; Km.hw.: "this" instead of "that"

<sup>126</sup> Sk.sh.: "the idea" inserted, a.o.d.: "is an idea" added

that country. And would you believe what first question he asked me? He said, where comes the support of your society—a so-called spiritual person. And I told him. And I saw his expression, pessimistic. He could not believe it. If I had told him that I have a magic, and by that magic I can get as much as I want, he would have at once believed it. But when you say God, God does not mean anything to them. Magic means everything to them. If I would have said thought power, we have an engine of thought power going on; he would have believed it. Tell them about any organization that is working for money, they believe<sup>127</sup>. But when you say that God is the source of all, then their mind is blocked; because they have never used their mind in this<sup>128</sup> direction, it never goes there.

In order to depend upon anyone, anyone<sup>129</sup> person, you ought to have faith in that person and your dependence upon that person is a mechanism which gives that person that responsibility. When we look the nature's phenomena, we find most beautiful examples of this. The little sparrows who do not know yet<sup>130</sup> how to fly and who depend upon their parents; not only the mother or<sup>131</sup> also the father brings a grain in its beak and gives it to the little bird. It is a most wonderful phenomenon to look at it from this point of view, that what is it? It is dependence. The young ones cannot fly, they depend upon the parents. And the day they begin to fly and take grains for<sup>132</sup> themselves, then neither the mother has inclination nor father has inclination to <sup>133</sup> share their grain with the little ones. From that day they leave them alone. That shows that if you look for your<sup>134</sup> grain and say, my mother and father must look for me<sup>135</sup> also, it cannot be over<sup>136</sup>, it will not be. The day you have waked<sup>137</sup> to that<sup>138</sup> sense that [you are]<sup>139</sup> looking for that<sup>140</sup> grain the mother and father have lost their responsibility. Exactly the same relation you have with the unknown. As soon as you begin to depend upon the known source for<sup>141</sup> all you wish and on your own faculties, that unknown<sup>142</sup> becomes more [unknown]<sup>143</sup> to you.

<sup>127</sup> Km.hw.: "it" added

<sup>128</sup> Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "this"

<sup>129</sup> Sk.sh.: "anyone" retraced to read "any"; a.o.d.: "any" instead of "anyone"

<sup>130</sup> Sk.sh.: reverse order of "yet" and "know" indicated; Sk.tp.: "yet know" instead of "know yet"

<sup>131</sup> Sk.sh.: "or" retraced to read "but"; Sk.tp.: "but" instead of "or"

<sup>132</sup> Sk.tp.: "for" omitted

<sup>133</sup> Sk.sh.: "the" written, then crossed out

<sup>134</sup> Km.hw.: "the" instead of "your"

<sup>135</sup> Km.hw.: "them" instead of "me"

<sup>136</sup> Sk.sh.: "over" crossed out, "and" substituted; a.o.d.: "and" instead of "over"

<sup>137</sup> Sk.sh.: "ened" added in lh.; a.o.d.: "wakened" instead of "waked"

<sup>138</sup> Sk.sh.: "the" added in lh.

<sup>139</sup> Sk.sh.: "ever" retraced to read "you are"

<sup>140</sup> Sk.sh.: "that" retraced to read "your"; a.o.d.: "your" instead of "that"

<sup>141</sup> Sk.sh.: "to get" written in margin; Km.hw.: "to get" instead of "for"

<sup>142</sup> Sk.sh.: "unknown" crossed out, then restored

<sup>143</sup> Sk.sh.: "known" retraced to read "unknown"

Just like [the]<sup>144</sup> parents of the sparrow, they withdraw. They go back yet<sup>145</sup> they disappear, they do not appear before the young ones. So God himself disappears more and more. The more one looks after<sup>146</sup> oneself, the more the unknown source disappears. But is it disappointed with you? No. Is it cross with you? No, only it is automatic working. [Naturally]<sup>147</sup> a mother whose heart is always focused upon her little ones, every move<sup>148</sup>, little<sup>149</sup> tumbling, little<sup>150</sup> child makes, the mother is all the time around it in fear that it might tumble. But how long? As long as the child has taken control upon<sup>151</sup> in<sup>152</sup> himself, the moment the child has taken control upon<sup>153</sup> himself and looks<sup>154</sup> about, then the mother puts her mind in<sup>155</sup> something else. It does not mean that her love is decreased. It only means that the moment the child has<sup>156</sup> moved<sup>157</sup> about without depending upon the mother, that much responsibility has [gone]<sup>158</sup> out of the heart of the mother. Exactly the same thing is with the heavenly Father.

Sufis are the best examples in the world of dependence in God. In all schools at the<sup>159</sup> cult in the world, you will find numberless examples in the history of the Sufis where they have practised as something spiritual this dependence upon God. And you might ask how have they practised? Not only for their food, but for everything in life, they have developed in their nature, dependence. While everybody is looking for independence, they have practised quite the contrary thing, dependence. But by practising it, the wonderful results that they have achieved are worth studying. Dependence for their life with food<sup>160</sup>, without food. Dependence for health without considering about it, without attending to it. And in this way they have not only made themselves independent of the world, but they have made the unknown known to them. It is in this way that they have found the nameless, the formless, the unseen, the unknown God.

In the terms of the Sufi it is called *tawakkul*, *tawakkul* means dependence upon God. And now you might think, then it is good that

<sup>144</sup> Sk.sh.: "a" written, retraced to read "the"

<sup>145</sup> Sh.sh.: "yet" crossed out, omitted in a.o.d.

<sup>146</sup> Sk.sh.: "for" added in lh., then crossed out

<sup>147</sup> Sk.sh.: "naturally" written through a now illegible symbol

<sup>148</sup> Sk.sh.: "that" inserted; Sk.tp.: "movement that" instead of "move"

<sup>149</sup> Sk.sh.: "little" crossed out; Km.hw.: "that" instead of "little"

<sup>150</sup> Sk.sh.: "little" crossed out, omitted in Sk.tp.

<sup>151</sup> Sk.sh.: "of" added in lh., then "upon" repeated in lh.; Km.hw.: "of" instead of "upon"

<sup>152</sup> Sk.sh.: "in" crossed out, omitted in a.o.d.

<sup>153</sup> Sk.sh.: "(of)" added in lh. to "upon"; Km.hw.: "of" instead of "upon"

<sup>154</sup> Sk.sh.: "looks" crossed out, "moves" substituted; a.o.d.: "moves" instead of "looks"

<sup>155</sup> Sk.sh.: "on" added in lh.; a.o.d.: "on" instead of "in"

<sup>156</sup> Sk.sh.: "has" replaced by "has taken upon himself to"

<sup>157</sup> A.o.d.: "has taken upon himself to move" instead of "has moved"

<sup>158</sup> Sk.sh.: "gone" retraced through a now illegible symbol

<sup>159</sup> Sk.sh.: "at the" retraced to read "of the", then "of the" crossed out; "of" inserted; a.o.d.: "of" instead of "at the"

<sup>160</sup> Sk.sh.: "food" retraced through a now illegible symbol

some people say well, I will wait, I shall<sup>161</sup> wait. I will not work, and as some people say, well I depend upon God. I am doing a little work, but my whole dependence is on God. And there are others who say I do nothing; I <sup>162</sup>just wait, but it must come. All these different ways are weak; there is no strength in them.

There is a story of a peasant woman. Her son, while growing to be fourteen or fifteen years, came to mother and said, Mother, tell me what I must do. I must do something in the world. People ask me to do. But which is the best thing <sup>163</sup>in the world? The mother said, son, I do not know. I know so little about the world, but people say that the best thing is to search for God. He said, Mother, <sup>164</sup>how to search for God? And how to do it? She said, I do not know, son, I never have done it myself. But people say that those who search for God, they have to go to the wilderness. So the son said, yes, Mother, then I must go to the wilderness. It was a great pain to the mother that her child was leaving. But at the same time, she wished for him the best; if that was the best, she thought, let him go. And he went.

He came after a very long time, and he came to mother and mother<sup>165</sup> asked, did you find? He said, no, Mother, I find no one, I lived in the wilderness. But how did you live, my son? He said, when I was hungry, I took some fruits and nuts and lived with it. And when I was thirsty, I went near the little streams of water and drank it, and I slept under the trees, and so I was wandering about in the wilderness. So the mother said, so you did not depend upon God; you depended upon your food, fruits and nuts, and what [you]<sup>166</sup> could get. [So he said]<sup>167</sup>, Mother, I shall try again.

She said that is<sup>168</sup> the reason why you could not find. He said, then what shall I do about food? Well, she gave him a little piece of board, cut in a form as a large cake, and told him to put it around his waist, and when he thinks <sup>169</sup>he is hungry, he can feel the board and he can feel that there is something. So he went in this way<sup>170</sup>. He went in the search. After a long time he came back again to his mother. He said, here I am, Mother. Did you find him? <sup>171</sup>No, [not]<sup>172</sup> yet. Well, she said, what did [you]<sup>173</sup> live on? Whenever I was hungry, I touched this board, and I felt I had food. <sup>174</sup>So

<sup>161</sup> Km.hw.: "will" instead of "shall"

<sup>162</sup> Sk.sh.: "will" inserted in lh., then crossed out

<sup>163</sup> Sk.sh.: "to do" inserted, added in a.o.d.

<sup>164</sup> Sk.sh.: "will you tell me" inserted, added in a.o.d.

<sup>165</sup> Sk.sh.: "mother" retraced to read "the mother"; a.o.d.: "the mother" instead of "mother"

<sup>166</sup> Sk.sh.: "I" retraced to read "you"; a.o.d.: "you" instead of "I"

<sup>167</sup> Sk.sh.: "so" crossed out, "so he said" substituted

<sup>168</sup> Sk.sh.: "is" retraced to read "was", then "is" added in lh. and crossed out; Km.hw.: "was" instead of "is"

<sup>169</sup> Sk.sh.: "that" inserted, added in a.o.d.

<sup>170</sup> Sk.sh.: "(again)" added in lh. to "in this way"

<sup>171</sup> Sk.sh.: "he said" inserted, added in a.o.d.

<sup>172</sup> Sk.sh.: "not" retraced through a now illegible symbol

<sup>173</sup> Sk.sh.: "I" written, then retraced to read "you"

<sup>174</sup> Sk.sh.: "the mother said" added, and in a.o.d.

[you]<sup>175</sup> depended upon this. Therefore, you could not find it. You depended upon something which you touched and felt and <sup>176</sup>this is my food.

Then he went for the third time without it. When third time he came back, he said, Mother, I have not yet found. [The mother]<sup>177</sup> said, what did you live on? Nothing. <sup>178</sup>Now is the time, my son, that you are ready to go to a *murshid*. Now you must find a teacher. When he went to a teacher, as soon as the teacher looked and<sup>179</sup> him, he thought, how wonderful, he is standing near the shrine of God. There is only one step to take. The teacher was most impressed and asked him, have you loved someone in your life? That<sup>180</sup> lad from his childhood he<sup>181</sup> had lived at home. He was the son of a shepherd. <sup>182</sup>He said, I have loved a cow<sup>183</sup>, boo-ê<sup>184</sup>. The teacher said, that is alright, think of that cow <sup>185</sup>you have loved. And he thought of the cow. All the mureeds who came and went from the teacher, every day they had fifteen minutes silence, or ten minutes silence, or half an hour. And then they [went to]<sup>186</sup> do all things in the world. He was sitting <sup>187</sup>in the room and thought of the cow. There was to be a gathering of all mureeds and the teacher sent for him. But the boys said, we do not hear any sound in that room, the room is closed. He<sup>188</sup>, teacher went himself <sup>189</sup>saw the [boy]<sup>190</sup>, he was<sup>191</sup> absorbed in his<sup>192</sup> meditation. <sup>193</sup>The teacher called him, Farid, [that was his name]<sup>194</sup>. He answered, instead of saying yes, he answered like the cow: boo-ê<sup>195</sup>. The teacher said, come out. He said, my horns are [too]<sup>196</sup> large to come out of this door. The teacher said to the mureeds, that is called concentration; when you will be able to forget yourself in the thought that you have before you, in this way as this man is, that day you will also come near God's shrine.

Dependence upon the unknown is a most difficult thing to practise. And if one can practise, there is no greater virtue that one could practise in

<sup>175</sup> Sk.sh.: "you" retraced through a now illegible symbol

<sup>176</sup> Sk.sh.: "and" retraced to read "and thought"; a.o.d.: "thought" added

<sup>177</sup> Sk.sh.: an unclear symbol retraced to read "the mother"

<sup>178</sup> Sk.sh.: "so the mother said" inserted, added in a.o.d.

<sup>179</sup> Sk.sh.: "at" added in lh.; a.o.d.: "at" instead of "and"

<sup>180</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "that"

<sup>181</sup> A.o.d.: "he" omitted

<sup>182</sup> Sk.sh.: "peasant" inserted in lh., then "he did not know anybody, he had not seen anyone" added in the margin; a.o.d.: "a peasant. He did not know anybody, he had not seen anyone" added

<sup>183</sup> Sk.sh.: "cow" retraced to read "count", then restored to "cow"

<sup>184</sup> Sk.sh.: "boo-ê" written in lh. then crossed out, omitted in a.o.d.

<sup>185</sup> Sk.sh.: "that" inserted, added in a.o.d.

<sup>186</sup> Sk.sh.: "went" retraced through a now illegible symbol, with "to" inserted

<sup>187</sup> Sk.sh.: "where he was told" inserted, added in a.o.d.

<sup>188</sup> Sk.sh.: "he" retraced to read "the"; a.o.d.: "the" instead of "he"

<sup>189</sup> Sk.sh.: "and opened the door and" inserted, added in a.o.d.

<sup>190</sup> Sk.sh.: "boy" inserted, added in a.o.d.

<sup>191</sup> Sk.sh.: "he was" crossed out, omitted in a.o.d.

<sup>192</sup> Km.hw.: "his" omitted

<sup>193</sup> Sk.sh.: "sitting there" inserted, added in a.o.d.

<sup>194</sup> Sk.sh.: "that was his name" added over a blank

<sup>195</sup> Sk.tp.: "booo" instead of "boo-ê"; Km.hw.: "boo-ê" omitted

<sup>196</sup> Sk.sh.: "too" inserted in lh.

this world. That is the way to the spiritual goal, and that gives us the secret of the whole philosophy, that more<sup>197</sup> you depend upon God, the more God becomes dependable.

God bless you.

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<sup>197</sup> Sk.sh.: "the more" added in lh. to "more"; a.o.d.: "the more" instead of "more"



Monday 12<sup>th</sup> July 1926**Collective Interview—Postures<sup>1</sup>**

Now today I would like to speak of the importance of giving the different postures to the mureeds.

There are four principal postures. One is used in the *zikr* and *fikr*, and that is called the posture of the cupid. This posture is given to make the heart melt<sup>2</sup>. I do not mean to say that without that posture the *zikr* does not work upon the person, but at the same time with that posture it has a greater effect. And that posture is to take the<sup>3</sup> muscle<sup>4</sup> of the left leg under the knee, between the two toes of the right foot, and to sit cross-legs<sup>5</sup>. This posture has an influence on the heart; it makes the heart respondent.

And the second posture is a simple cross-legs, sitting simply cross-legs with two hands on the knees. This helps one to give<sup>6</sup> ease and comfort, and peace and inspiration<sup>7</sup>. Then there is a third posture, that is to sit on the left heel, and the right heel taken inwardly, this posture is the posture of the adept. Yes, the posture before is the posture of the king, because it gives happiness and comfort and pleasure to those who are accustomed to sit cross-legs. But the third is the posture of the adept who gains self-control and who practises self-discipline. The fourth posture is the posture of the sage. And that posture is to take one foot on thigh, and the other on the other thigh. It is a most difficult posture, but it is a posture by which perfection is gained.

<sup>8</sup>Now you might ask, what is the reason? The reason is that as two legs are two currents going outwardly through the heart, so are two hands, and by putting <sup>9</sup>two feet on the thigh, you have closed two currents. And then, if by closing your palms and the thumbs, you close four currents, then the heart, which is the sun, has no way of sending out, of release, sending out its current. Therefore, what it does, it begins to expand in itself. It begins to

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

<sup>1</sup> Sk.tp.: "(Sangitha I p.70/71)" added

<sup>2</sup> Sk.sh.: "melted" added in lh.; a.o.d.: "melted" instead of "melt"

<sup>3</sup> Sk.sh.: "muscle of the" inserted in lh.

<sup>4</sup> Sk.sh.: "chord" added in lh.; a.o.d.: "of the chord" added

<sup>5</sup> Sk.tp.: "cross-legged" instead of "cross-legs" and in the following four examples

<sup>6</sup> Sk.sh.: "have" added; a.o.d.: "have (give)" instead of "give"

<sup>7</sup> Sk.sh.: reverse order of "peace" and "inspiration" indicated; a.o.d.: "inspiration and peace" instead of "peace and inspiration"

<sup>8</sup> A.o.d.: "and" added

<sup>9</sup> Sk.sh.: "the" inserted

become larger in itself. And, therefore, it becomes more illuminated<sup>10</sup> and more powerful, and all that is latent in it comes out, and by that perfection is gained. Four postures, therefore, are the most wonderful postures to be remembered.

But beside these four postures, there are many small postures about which I shall say at another time. No doubt, adepts stand and worship<sup>11</sup>, meditate on both legs and on one leg. Adepts, they<sup>12</sup> stand on their heads and meditate. And each one of these ways have their very great importance. The adept that stands on his two legs and meditates, he also helps to sustain those currents which are going out through the legs, by standing on them. Sometimes, while doing this, adepts raise one hand or two hands. By that also they sustain the magnetic current.

Standing on two legs and raising one hand or two hands, it all helps to sustain magnetism. And those who practise with breathing, they are very much helped. Those who stand on their head or on their arms, these are two acrobat<sup>13</sup> practices which the mystics have introduced in mysticism, and by that a great amount of power is gained. By the fact of letting the brain touch the ground, the head that<sup>14</sup> attracts all the powers from the earth, all the magnetism of the earth in the head. Because head attracts more than the feet, then when<sup>15</sup> head is touching the ground, the head attracts much more. Besides that, a control is gained on nerves and muscles, and that control gives mastery. And, therefore, those who gain a mastery, they begin in that way.

These practices can be given to young men who are supple and who are trained in gymnastics<sup>16</sup>, and who can do them more easily, and they can be immensely profited by this. Beside<sup>17</sup> these two acrobatic postures, there is walking which is also included in the practices. That with each two steps to inhale and to exhale, and in this way to practise<sup>18</sup> for fifteen minutes or longer. In this case, the initiate must be warned that he may not make a mistake of doing this practice in the street where cars and wagons are passing, because he may risk his life by it. One does not know in meditation [how]<sup>19</sup> much one can be conscious of oneself and all around one, therefore, never make a mistake. It must always be done in a garden or somewhere. That<sup>20</sup> practice has proved the most<sup>21</sup> wonderful practice,

<sup>10</sup> Sk.sh.: "illuminated" alternately reads "illuminate"

<sup>11</sup> Sk.sh.: "worship" crossed out; a.o.d.: "(I mean)" added

<sup>12</sup> A.o.d.: "they" omitted

<sup>13</sup> A.o.d.: "acrobatic" instead of "acrobat"

<sup>14</sup> Sk.tp.: "that" parenthesized

<sup>15</sup> Km.tp.: "then when" parenthesized and "(and if)" added

<sup>16</sup> A.o.d.: "gymnastic" instead of "gymnastics"

<sup>17</sup> A.o.d.: "these besides" instead of "this beside"

<sup>18</sup> Sk.sh.: "fkr" inserted in lh., added in a.o.d.

<sup>19</sup> Sk.sh.: "now" written, a.o.d.: "how" instead of "now"

<sup>20</sup> Sk.sh.: "this" added in lh.; a.o.d.: "this" instead of "that"

<sup>21</sup> Sk.sh.: "profitable" inserted in lh., and underlined; a.o.d.: "profitable, a" added

[there is]<sup>22</sup> not one sage<sup>23</sup> who has not done this practice, because in the end this practice becomes a nature. Every person is able to<sup>24</sup>; every person does it without duty<sup>25</sup>. Once a person<sup>26</sup> does<sup>27</sup> this exercise for about six months, then it becomes automatic. When this practice becomes automatic, it can even develop so that a person without knowing goes to sleep in that practice. And when he<sup>28</sup> is awake, he finds his mind in that person<sup>29</sup>. And when he wakes up, and<sup>30</sup> he says<sup>31</sup>, sees himself in<sup>32</sup> that practice, that is a sign of great advancement. Then he is<sup>33</sup> not doing a prayer, but he himself is a prayer.

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*Q.: In doing the third posture, is it possible to make the knees more [supple]<sup>34</sup> so that one has not a great pain in them?*

A.: Well, practice makes it easy. It needs one or two or three months' practice, but it makes it easy afterwards.

*Q.: Because with [great]<sup>35</sup> pain [in the]<sup>36</sup> knees, it is very difficult to concentrate when one has great pain?*

A.: But if [he]<sup>37</sup> did it for five minutes every day.

*Q.: Can one not bring injury to the knee?*

A.: Never, the knee is meant to bend. If it does not bend, it means that there is something wrong with it. And if one's hands and knees did not<sup>38</sup> bend to our soul, then how can he<sup>39</sup> expect the nature to bend to<sup>40</sup> it?

<sup>22</sup> Sk.sh.: two indistinct symbols encircled, "there is" added in lh., and so used in a.o.d.

<sup>23</sup> Sk.sh.: "advanced s." inserted; a.o.d.: "advanced sage" added

<sup>24</sup> Sk.sh.: "every person is able to" crossed out, then moved to after "duty"; so placed in a.o.d.

<sup>25</sup> Sk.sh.: "duty" crossed out, "difficulty" substituted; a.o.d.: "difficulty" instead of "duty"

<sup>26</sup> Sk.sh.: "has" inserted

<sup>27</sup> Sk.sh.: "does" crossed out, "done" inserted; a.o.d.: "has done" instead of "does"

<sup>28</sup> Sk.sh.: "he" retraced to read "that person"; a.o.d.: "that person" instead of "he"

<sup>29</sup> Sk.sh.: "person" crossed out, "practice" substituted; a.o.d.: "practice" instead of "person"

<sup>30</sup> Sk.sh.: "and" crossed out

<sup>31</sup> Sk.sh.: "says" crossed out, omitted in a.o.d.

<sup>32</sup> Sk.sh.: "in" crossed out, "doing" substituted; a.o.d.: "doing" instead of "in"

<sup>33</sup> Sk.sh.: "he is" crossed out, "the person is" substituted; a.o.d.: "the person is" instead of "he is"

<sup>34</sup> Sk.sh.: "subtle" written, then crossed out, "supple" inserted

<sup>35</sup> Sk.sh.: "it" retraced to read "great"

<sup>36</sup> Sk.sh.: "on" retraced to read "in the"

<sup>37</sup> Sk.sh.: "it" retraced to read "he"

<sup>38</sup> Sk.sh.: "could not" added to "did not", then crossed out

<sup>39</sup> A.o.d.: "one" instead of "he"

<sup>40</sup> Sk.sh.: "to" crossed out, "before" added; a.o.d.: "(to) before" instead of "to"

*Q.: Even with rheumatic [knees]<sup>41</sup> still persevere?*

A.: Yes, it will help to cure rheumatism. I [do not]<sup>42</sup> mean to say that one must torture oneself too long. Five, seven minutes, that is all. It is not natural to be so stiff.

*Q.: Murshid, is it allowable to practise the fourth posture till one acquires it?*

A.: Yes, it is allowable. Not to the others, but it is allowable to those who come to this group. In three months I am sure a person will acquire it. But at the same time, one must know that one must not torture oneself too much.

*Q.: Murshid, in the walking fikr [when]<sup>43</sup> it is almost impossible to come to a quiet place. Is it allowed to [continue]<sup>44</sup> as long as there is no traffic<sup>45</sup>, as long as there is no great movement?*

A.: Yes.

*Q.: Fikr, two steps?*

A.: <sup>46</sup>If the steps are slow, two steps. If they are moderate, generally<sup>47</sup> four steps. If they are quick, eight steps. I would not go in a place where one comes and speaks to you.

*Q.: Then with you?*

A.: That does not matter.

*Q.: For the fourth posture, does it matter in what order the legs are crossed on the thigh?*

A.: I would put the right leg first and the left leg afterwards. To put it with the hands, because it is difficult for the leg to go by itself, but with the hand one can do it.

<sup>48</sup>Now we are coming to another question. We want to in the <sup>49</sup>first place discuss this idea: how to give a mureed some belief, to give him in writing, a book, or to tell him in words, or in what way to give him. If I were to give you my answer, I will say, give him the belief without even speaking. See in him where the belief is and in what degree the belief is developed, and then water it, rear it, and let it rise gradually.

<sup>41</sup> Sk.sh.: "knees" retraced through a now illegible symbol

<sup>42</sup> Sk.sh.: "do not" retraced through a now illegible symbol

<sup>43</sup> Sk.sh.: "one" written, a.o.d.: "when" instead of "one"

<sup>44</sup> Sk.sh.: "continue" inserted, added in a.o.d.

<sup>45</sup> Sk.sh.: "continue" added over a blank, then crossed out

<sup>46</sup> Sk.sh.: "As I said" inserted, added in a.o.d.

<sup>47</sup> Sk.sh.: "generally" parenthesized, and in a.o.d.

<sup>48</sup> Sk.sh.: "Well" inserted; a.o.d.: "(Well and)" added

<sup>49</sup> Sk.sh.: "a" added, then crossed out

And the other point is how to develop mureed's faith if the mureed has not got it. Not by discussion, nor by arguments, nor by teaching, nor by correcting. But appreciating the little faith, the tiny little faith somewhere in his heart; appreciate it, take notice of it. As soon as you have taken notice of that spark [then]<sup>50</sup> you will blow it to a blaze in time. But if you are annoyed and disappointed and discouraged with things—that the mureed has no faith, which is often very discouraging—then the mureed goes from bad to worse. But if you see somewhere hid, somewhere a slightest spark of it, take hold of it, blow it continually, it<sup>51</sup>, until it . . .<sup>52</sup>

And now the third point, how to make a mureed work, means do his practices. Because very often mureeds are so despondent that they begin to do practice<sup>53</sup> for four, eight days after their initiation. After eight days they see no result. Ten days is too long<sup>54</sup>. Then they think that if I would have sold match boxes, I would have so much money gained<sup>55</sup>; this time is gone in vain; I have not gained anything. If it was a prayer in the church, he would have thought<sup>56</sup> that is something, it is an exaltation. But a mureed who is counting beads, he thinks what is any<sup>57</sup>, he does not know . . .<sup>58</sup> out<sup>59</sup>.

He might have<sup>60</sup> a great faith in the initiator, a great faith<sup>61</sup> <sup>62</sup>in the teaching; yet he is not interested in the practices. In order to make him<sup>63</sup> his practices, <sup>64</sup>is never to blame him. If he says, Murshid, can<sup>65</sup> I do my practices once in a month? Say that is very good. But if he said, I would if I could<sup>66</sup> them oftener than once in a month, I would say I appreciate it very much. If he says, how often did<sup>67</sup> I do it, and should<sup>68</sup> say, how often can you do it? Can you do it four times a week; it is<sup>69</sup> good, too. But if you can do it every day, it is ten times better. Never to force upon him, never

<sup>50</sup> Sk.sh.: "that" retraced to read "then"

<sup>51</sup> Sk.sh.: "it" crossed out

<sup>52</sup> Sk.sh.: dots indicating missing word(s), and in Sk.tp.; Km.tp.: "(and it will . . .)" added

<sup>53</sup> A.o.d.: "practices" instead of "practice"

<sup>54</sup> Sk.sh.: "and have no result" inserted, added in a.o.d.

<sup>55</sup> Sk.sh.: "in so much time" inserted, added in a.o.d.

<sup>56</sup> Sk.sh.: "I would think" inserted; a.o.d.: "(I would think)" added

<sup>57</sup> Sk.sh.: "any" crossed out, "it" substituted; a.o.d.: "it" instead of "any"

<sup>58</sup> Sk.sh.: dotted line, indicating missing word(s) with "what is it bringing about" added; a.o.d. "what is it bringing about?" instead of dotted line

<sup>59</sup> Sk.sh.: "out" crossed out, then "What do I gain by it? He gives it up" inserted; a.o.d.: "out" omitted and "What do I gain by it? He gives it up" added

<sup>60</sup> Sk.sh.: "he might have" retraced to read "he may have"; a.o.d.: "he may have" instead of "he might have"

<sup>61</sup> Sk.sh.: "faith" crossed out, "belief" substituted; a.o.d.: "belief" instead of "faith"

<sup>62</sup> Sk.sh.: "gained by it" inserted

<sup>63</sup> Sk.sh.: "him" retraced to read "him do"; a.o.d.: "do" added

<sup>64</sup> Sk.sh.: "the first principle is" inserted, then "is" crossed out; a.o.d.: "the first principle" added

<sup>65</sup> Sk.sh.: "can" crossed out, omitted in a.o.d.

<sup>66</sup> Sk.sh.: "if I could" crossed out, "like to do" substituted; a.o.d.: "like to do (if I could do)" instead of "I would if I could"

<sup>67</sup> Sk.sh.: "did" retraced to read "shall"; a.o.d.: "shall" instead of "did"

<sup>68</sup> Sk.sh.: "and should" crossed out, "I would" substituted; a.o.d.: "I would" instead of "and should"

<sup>69</sup> Sk.sh.: "it is" retraced to read "that is"; a.o.d. "that is" instead of "it is"

to urge upon him that he must do it. But let him appreciate himself and <sup>70</sup> come to the realization that the practice is a great thing in his life. And remember that once the mureed gets into the rhythm of the practice, he will never<sup>71</sup> leave it<sup>72</sup>.

Very often mureed comes<sup>73</sup> to me trembling: Murshid, I do not think<sup>74</sup> you will <sup>75</sup>take away this practice. I enjoy it very much. I want to keep it. They get the<sup>76</sup> rhythm of it, they enjoy it; they get the benefit of it once they have got the<sup>77</sup> rhythm of it. As long as they do not get the<sup>78</sup> rhythm of it, then they are neglectful. If you force upon them do it, then that spoils the whole thing.

As I say, in short, the initiator's work, the teacher's work is [of a]<sup>79</sup> very subtle and difficult nature. It is so difficult to answer every demand, and it is so difficult to keep them on the work which is given to them for their own good. It is so difficult to let<sup>80</sup> them do something and yet not to say<sup>81</sup>; and the less they are forced to do anything, the better it is. That is what<sup>82</sup> the power which sustains their faith, their belief, the<sup>83</sup> enthusiasm. But if they are forced that they must do it, [it]<sup>84</sup> is good for you, you must, then there is another result. The result is a disappointment. Even<sup>85</sup> it is for their good—the teacher has nothing to get from it. But at the same time they do not see it from<sup>86</sup> that light. They only see that the teacher has forced his will upon [me]<sup>87</sup> and that they cannot bear it. Therefore, as gently, as finely you can guide a person, so much the better it is.

Another thing, sometimes a mureed comes and says, Teacher, have I done wrong? He just asks. And if you said yes, you have done wrong—as soon as [you have]<sup>88</sup> accused him, he has gone from your hands. He asked<sup>89</sup> you<sup>90</sup>, wrong? And you say yes, you have done wrong, and he is lost. And

<sup>70</sup> Sk.sh.: "come to the understanding" inserted, added in a.o.d.

<sup>71</sup> Sk.sh.: "he will never" crossed out, "even if one asked him to" substituted, a.o.d.: "even if one asked him to" instead of "he will never"

<sup>72</sup> Sk.sh.: "out, he will never leave it" added, and in a.o.d.

<sup>73</sup> A.o.d.: "mureeds come" instead of "mureed comes"

<sup>74</sup> Sk.sh.: "hope" added in lh. to "do not think"

<sup>75</sup> Sk.sh.: "not" inserted; a.o.d.: "(hope you will not)" added

<sup>76</sup> Sk.sh.: "the" crossed out, substituted by "into it", which is in turn substituted by "into the"; a.o.d. "into the" instead of "the"

<sup>77</sup> Sk.sh.: "the" retraced to read "into the"; a.o.d.: "into the" instead of "the"

<sup>78</sup> Ibid

<sup>79</sup> Sk.sh.: "of a" written over a blank

<sup>80</sup> Sk.sh.: "let" crossed out, "make" substituted; a.o.d.: "make" instead of "let"

<sup>81</sup> Sk.sh.: "it" inserted, added in a.o.d.

<sup>82</sup> Sk.sh.: "what" crossed out, omitted in a.o.d.

<sup>83</sup> Sk.sh.: "the" retraced to read "their"; a.o.d.: "their" instead of "the"

<sup>84</sup> Sk.sh.: "it" retraced through a now illegible symbol

<sup>85</sup> Sk.sh.: "if" added, and in a.o.d.

<sup>86</sup> Sk.sh.: "from" crossed out, "in" substituted

<sup>87</sup> Sk.sh.: an indistinct sh. symbol, with "(me?)" added in lh.

<sup>88</sup> Sk.sh.: a now illegible symbol retraced to read "you have"

<sup>89</sup> Sk.sh.: "asks" added in lh.

<sup>90</sup> Sk.sh.: "you" retraced to read "you, was it"; a.o.d.: "you, was it" instead of "you"

can you <sup>91</sup> [say]<sup>92</sup> that when a person has done wrong, no, you have<sup>93</sup> done right—that would not be the right thing also. And how gently you have to act in that situation. Here the mureed wants to do<sup>94</sup> wrong. It is not that he is eager to know that he has done wrong. He only wants you to commit. As soon as you commit you have lost your hold on the mureed; he is lost. Ordinary people can be judges. His friends can be judge, his relative<sup>95</sup> can be judge, but the teacher cannot be his judge. As soon as the teacher is his judge, he has lost his teachership. The teacher must judge the least of all. And even what he judges, he is not<sup>96</sup> allowed to say. Then he is a teacher. And suppose you said, yes, you have done wrong—what good it has done to him? And granted that he has accepted, no good has been done. That<sup>97</sup> correcting of a teacher is the most delicate <sup>98</sup>correcting, <sup>99</sup>not in <sup>100</sup>abrupt way, not in a way that it insults, that it cuts, that it jars upon the susceptibility of the mureed. But without any shock given to the mureed <sup>101</sup>just gently lift him. At the time when the person has asked, Murshid, have I done wrong, that is the wrong time to answer him, that is not the time. The answer will come from his own lips. And that <sup>102</sup> will only<sup>103</sup> come from his lips, <sup>104</sup>if you<sup>105</sup> close your own<sup>106</sup> lips<sup>107</sup>. And the day when the answer has<sup>108</sup> come by<sup>109</sup> his own lips, then you must know that your teachership is working<sup>110</sup> in him. It is much better that he says your words than that you had said the same words to him. It is a better position. And a miracle too. And when his own heart feels it and when he says it, and when he accepts the wrong that he has done, well, that is the real correcting. Because [now]<sup>111</sup> he is on the way; he has accepted, he has told [you]<sup>112</sup> by<sup>113</sup> his own lips. You have<sup>114</sup> never showed disapprove<sup>115</sup> of him. He is corrected without your apparent

<sup>91</sup> Sk.sh.: "say when a person" inserted, then crossed out

<sup>92</sup> Sk.sh.: "wrong" crossed out, "say" substituted

<sup>93</sup> Sk.sh.: "it is" added

<sup>94</sup> Sk.sh.: "have done" added in lh.; a.o.d.: "have done" instead of "do"

<sup>95</sup> A.o.d.: "relatives" instead of "relative"

<sup>96</sup> Sk.sh.: an illegible cross out, "even" substituted; a.o.d.: "(even)" added

<sup>97</sup> Sk.sh.: "that" crossed out "the" added; a.o.d.: "the" instead of "that"

<sup>98</sup> Sk.sh.: "way of" inserted, added in a.o.d.

<sup>99</sup> Sk.sh.: "(to correct)" added; a.o.d.: "to correct" added

<sup>100</sup> A.o.d.: "an" added

<sup>101</sup> Sk.sh.: "most" inserted in lh.

<sup>102</sup> Sk.sh.: "the day when the answer" inserted, then crossed out

<sup>103</sup> Sk.sh.: "only" crossed out

<sup>104</sup> Sk.sh.: "only" inserted

<sup>105</sup> Sk.sh.: "you" retraced to read "you will"; a.o.d. "will" added

<sup>106</sup> Sk.sh.: "own" crossed out

<sup>107</sup> Sk.sh.: "then the answer will come from his own lips" inserted, added in a.o.d.

<sup>108</sup> Sk.tp.: "had" instead of "has"

<sup>109</sup> Sk.sh.: "by" crossed out, "from" substituted; a.o.d. "from" instead of "by"

<sup>110</sup> Sk.sh.: "is working" retraced to read "has worked"; a.o.d.: "has worked" instead of "is working"

<sup>111</sup> Sk.sh.: an unclear sh. symbol retraced to read "now"

<sup>112</sup> Sk.sh.: "him" crossed out, "you" inserted

<sup>113</sup> Sk.tp.: "you with"; Km.tp.: "you in (with)" instead of "him by"

<sup>114</sup> Sk.sh.: "you have" crossed out, "you never accused him" added, "you" inserted; a.o.d.: "never have accused him, you" instead of "have"

<sup>115</sup> Sk.sh.: "disapproval" added in lh.; a.o.d.: "disapproval" instead of "disapprove"

effort, and yet there is your effort from within, but not outside. If we do not act differently from the others, then what is the difference between us and the other people?

*Q.: Murshid, would you tell us to what extent one can praise a mureed. Is it encouraging or dangerous?*

A.: In some cases it is dangerous. If a person cannot digest it,<sup>116</sup> and there are many who cannot digest praise, and in that case it is dangerous. Besides that, it is not right to praise a person for something he does not deserve, because then it is the teacher's responsibility to have praised a person who has not deserved. And yet the<sup>117</sup> teacher has a<sup>118</sup> greater scope<sup>119</sup> than another man, because a teacher can say<sup>120</sup> the good outside and what is hidden<sup>121</sup>. He has a [greater]<sup>122</sup> facility<sup>123</sup> than an<sup>124</sup> another person can. And when one finds a spark of good in a pupil and one appreciates it, it is like blowing the spark of fire to a blaze, or it is like watering a little seedling which is there, and which will come up, and which will manifest all that is latent in it<sup>125</sup>.

*Q.: If there is a mureed who in everyday life [is doing something you think]<sup>126</sup> is wrong, at the same time you realize that if you tell him it may hurt his feeling, what is the best thing? Let him go on doing the wrong thing or hurt his feeling in telling?*

A.: It depends upon what wrong the person is doing, and who the person is, and what way the teacher has. Because if there are four teachers, each one of them may have a different way of training, and you cannot say that the way of the one is not as good as the other. And the way of one teacher may be that he will tell it; but the way of the other teacher is that he will not tell. And a third teacher will tell to the one and not to the other.

Now, for instance, if I saw my<sup>127</sup> two mureeds acting wrongly every day and I thought it would be better for their benefit to correct them, maybe that to one I will say and to the other I will not say, and the result will be the same. By me<sup>128</sup> not saying to the one and by me saying to the

<sup>116</sup> Sk.sh.: "the praise" inserted, "praise" added in lh.; a.o.d.: "the praise" added

<sup>117</sup> Sk.sh.: "the" retraced to read "a"; a.o.d.: "a" instead of "the"

<sup>118</sup> Sk.sh.: "great facility, a" inserted, added in a.o.d.

<sup>119</sup> Sk.sh.: "to praise" inserted, added in a.o.d.

<sup>120</sup> Sk.sh.: "say" retraced to read "see"; a.o.d.: "see" instead of "say"

<sup>121</sup> Sk.sh.: "that another cannot see" inserted, of which "another" is crossed out and substituted by "others"; a.o.d.: "that others cannot see" added

<sup>122</sup> Sk.sh.: an indistinct symbol retraced to read "greater"

<sup>123</sup> Sk.sh.: "of finding good things in a person" inserted, added in a.o.d.

<sup>124</sup> A.o.d.: "an" omitted

<sup>125</sup> Sk.sh.: "in it" crossed out, "there" substituted; a.o.d.: "(there)" added

<sup>126</sup> Sk.sh.: "which is" written, retraced to read "is doing something you think is"

<sup>127</sup> Sk.tp.: "my" omitted

<sup>128</sup> Sk.sh.: "me" alternately reads "my" and in next example



other, the result will be the same. I will see what<sup>129</sup>, who<sup>130</sup> to say and who not to<sup>131</sup>. Sometimes, by <sup>132</sup> keeping close<sup>133</sup>, one corrects a person; sometimes by saying, one corrects a person; sometimes, if you wait for ten days, you have a better position to correct [the]<sup>134</sup> person than when you did it at the moment <sup>135</sup> of<sup>136</sup> reaction of his doing. Sometimes<sup>137</sup> by waiting you make your position so strong that one day he cannot refuse what you say. But if you said it<sup>138</sup> day before, <sup>139</sup>there is a chance of his refusing. Of course, it is very subtle, and yet it is my everyday experience.

*Q.: Murshid, if people bring problems of their lives and they say about two courses of action: shall I do this or that? [One is more profitable for worldly advances<sup>140</sup>, and the other is less]<sup>141</sup> Which is more<sup>142</sup> [profitable]<sup>143</sup>? [The one will enable<sup>144</sup> me to study mystic life]<sup>145</sup>. One is a success on the earth, the other a success in the spiritual realm. Or<sup>146</sup> [is]<sup>147</sup> it wise to advise them<sup>148</sup>?*

A.: Now, for instance, a person says that, Teacher, by sitting at your door I can do the most spiritual work, because I have my time to do my wazifa and<sup>149</sup> zikr, fikr, any mystical practice<sup>150</sup>, and by going to work in a certain place, then I have only <sup>151</sup>few hours and then I get tired, and then I cannot do the practices. Now, what is your advice? I will say, will you [sit]<sup>152</sup> constantly at my door without doing anything? If you are content with the condition, with the position that you are in, it is better that you are content

<sup>129</sup> Sk.sh.: "what" crossed out, omitted in a.o.d.

<sup>130</sup> A.o.d.: "whom" instead of "who"

<sup>131</sup> Sk.sh.: "say" inserted, added in a.o.d.

<sup>132</sup> Sk.sh.: "not saying" inserted, added in a.o.d.

<sup>133</sup> A.o.d.: "(keeping lips closed)" instead of "keeping close"

<sup>134</sup> Sk.sh.: "of the" written, then crossed out, "the" substituted

<sup>135</sup> Sk.sh.: "when you feel" inserted, added in a.o.d.

<sup>136</sup> Sk.sh.: "of" retraced to read "the"; a.o.d.: "the" instead of "of"

<sup>137</sup> Sk.sh.: "sometimes" crossed out, "sometimes waiting is necessary" substituted; a.o.d. "waiting is necessary" added

<sup>138</sup> Sk.sh.: "it" crossed out, "one" inserted; a.o.d.: "one" instead of "it"

<sup>139</sup> Sk.sh.: "that time comes" inserted, added in a.o.d.

<sup>140</sup> A.o.d.: "advantages" instead of "advances"

<sup>141</sup> Sk.sh.: "One is . . . is less" added in the margin, then "recommend a thing" added in the margin

<sup>142</sup> Sk.sh.: "which is more" crossed out, omitted in a.o.d.

<sup>143</sup> Sk.sh.: "profitable" added in lh. to an indistinct sh. symbol

<sup>144</sup> A.o.d.: "enables" instead of "will enable"

<sup>145</sup> Sk.sh.: "The one . . . mystic life" inserted; a.o.d.: "mystical" instead of "mystic"

<sup>146</sup> A.o.d.: "or" omitted

<sup>147</sup> Sk.sh.: "is" retraced through a now illegible symbol

<sup>148</sup> A.o.d.: "to recommend a thing" added

<sup>149</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>150</sup> Sk.sh.: "everything possible" inserted, then "anything" added in lh.; a.o.d.: "everything (anything) possible" added

<sup>151</sup> A.o.d.: "a" added

<sup>152</sup> Sk.sh.: "say" retraced to read "sit"

and prosper in it<sup>153</sup>. But if you are discontent by it<sup>154</sup>, then it is better<sup>155</sup> to get what you want first, then when you are content, then <sup>156</sup>devote your life to this. But at the same time there are numberless cases that I am always coming in contact for many, many years. Cases where there is a person's personal benefit or the benefit of the cause, and I will tell you that in each case I have first considered his personal benefit and thought of the cause the next, because I think our Movement is working to help humanity. And those who come to us, and those who have faith in the Movement and<sup>157</sup> message, and those who wish to render some service, some help to the cause, if their happiness<sup>158</sup> is neglected or overlooked by the enthusiasm for the success of the cause, I [would not]<sup>159</sup> think it right, I think it is not just. Yes, if they themselves are so devoted that they would sacrifice anything, but give their thought and their life to the cause, I appreciate it beyond words. But for myself I would always try to look for their happiness and welfare first, before thinking of our work.

*Q.: Murshid, even if the cause would suffer from that?*

A.: Yes, even then, because their happiness is our first motive, our cause is the second.

*Q.: Murshid, in some cases the person does<sup>160</sup> not really know what they want; that is why they come and say, will you advise me?<sup>161</sup>*

A.: Well, when a person does not know what he wants, it is very difficult to tell him what is right to do<sup>162</sup>. I think in that case one should leave it to time. Sometimes a time [decides]<sup>163</sup>. But about many difficulties, I should like to say that we are sometimes<sup>164</sup>, we act and do impatiently with difficulties. If we left difficulties which cannot be solved just now to a later time, it will<sup>165</sup> make a great difference. The greater the difficulty, give it more time and it comes right.

<sup>153</sup> Sk.sh.: "in it" crossed out, "spiritually" substituted; a.o.d.: "spiritually" instead of "in it"

<sup>154</sup> Sk.sh.: "by it" crossed out, "oh, if I had something else" added, followed by an underscored line indicating lost word(s); a.o.d.: "oh, if I had something else" instead of "by it"

<sup>155</sup> Sk.sh.: "to go and" inserted, added in a.o.d.

<sup>156</sup> Sk.sh.: "come and" inserted, added in a.o.d.

<sup>157</sup> Sk.sh.: "and" retraced to read "in the"; a.o.d.: "in the" instead of "and"

<sup>158</sup> Sk.sh.: "is not considered" inserted, added in a.o.d.

<sup>159</sup> Sk.sh.: "would" retraced to read "would not"; a.o.d.: "would not"

<sup>160</sup> A.o.d.: "persons do" instead of "person does"

<sup>161</sup> Sk.sh.: "Is it right to advise? It is a great responsibility. The man does not really know what he wants" inserted, with reverse order of "really" and "know" indicated; a.o.d.: insertion added with "know really" instead of "really know"

<sup>162</sup> Sk.sh.: "know what is right" added in lh.; a.o.d.: "(to know what is right)" added

<sup>163</sup> Sk.sh.: "decides" retraced through a now illegible symbol

<sup>164</sup> Sk.sh.: "we are sometimes" crossed out; a.o.d.: "we are" omitted

<sup>165</sup> Sk.sh.: "would" added in lh.; a.o.d.: "(would)" added

*Q.: Murshid, this particular case is suffering in his health. Simply because he does not know what is right. I mean, is it right to give a definite guidance? I cannot be sure if that is the line which is for him for ultimate happiness, [help silently]<sup>166</sup> ?*

A.: Then<sup>167</sup> that is the thing. As long as the inner conviction does not come, so long to wait. When there is an inner conviction, then to advise. But then that is a divine advice.

*Q.: Murshid, what is the psychology of waiting like that? Do you . . .<sup>168</sup>?*

A.: Yes, besides that divine wisdom works from within. If you let things wait for another time, divine wisdom works out its way. And it is always advisable whenever you are confronted with a very difficult problem which you cannot solve<sup>169</sup> now. It is always wise to leave it till tomorrow. As they say, to sleep overnight<sup>170</sup>, leave it till tomorrow.

*Q.: I think it is the hardest advice to give; we are so impatient.<sup>171</sup>*

A.: But it is the hardest thing to be patient and one is never patient enough, never. To soothe them, to calm them, because it is a fire.

*Q.: Is every problem solved by time, Murshid?*

A.: Yes. There is no problem that the time will not solve, because the solution of the problem is like a death, it is release<sup>172</sup>. It is a change. And time is death. Time causes that release. In the<sup>173</sup>, in the Sanskrit language, time and death have the same word: *kala*. Time means *kala* and death means *kala*.

*Q.: If someone is coming and telling you: I would like to know about<sup>174</sup> my nature, [I cannot]<sup>175</sup> know, [how do you find my character]<sup>176</sup>, please tell me all about it.*

A.: Yes, they come with two motives. One motive is entertaining<sup>177</sup> them, they want you to entertain. And the other motive is that they want you

<sup>166</sup> Sk.sh.: "help silently" added in lh.

<sup>167</sup> Sk.sh.: "Then" crossed out, omitted in a.o.d.

<sup>168</sup> A.o.d.: dotted line indicating missing word(s), not in the shorthand

<sup>169</sup> Sk.sh.: "just" inserted, added in a.o.d.

<sup>170</sup> Sk.sh.: "overnight" crossed out, then "overnight" added in lh., and "upon this problem" added; a.o.d.: "upon this problem" added

<sup>171</sup> This question omitted in the shorthand, it has an editorial insertion as follows: "Q.: I think it is the hardest advice to be, to keep so. We are so impatient" of which "to be, to keep so" is crossed out and substituted by "to give".

<sup>172</sup> Sk.sh.: "released" added in lh. to "release", of which the "d" is then crossed out

<sup>173</sup> Sk.sh.: "in the" crossed out, omitted in a.o.d.

<sup>174</sup> Sk.sh.: "by" written, then crossed out, omitted in a.o.d.

<sup>175</sup> Sk.sh.: "I cannot" inserted, added in a.o.d.

<sup>176</sup> Sk.sh.: "how do you find my character" inserted, added in a.o.d.

<sup>177</sup> Sk.sh.: "ing" crossed out

to commit. And [as]<sup>178</sup> soon as you commit, you give them<sup>179</sup> a weapon. Because any word that is not the same [that]<sup>180</sup> he has<sup>181</sup>, then you have given in their hand an instrument to fight against them<sup>182</sup>. Therefore, such a kind request like as that must be<sup>183</sup> very kindly refuse it. It is always best to avoid prophecy and to avoid character reading to the person who asks. Besides, a spiritual teacher is not necessarily a fortune teller or a character reader. They must go to the [palmist]<sup>184</sup> for that. A spiritual teacher<sup>185</sup> knows more and, therefore, he says less. Those who know less, they say more. The more you know, the less you say.

*Q.: To ask such a question is a form of self-love [to inflate the nafs]<sup>186</sup>?*

A.: They want entertaining, they want a pastime, they want a little amusement. They are examining, they are testing the teacher. But whatever happens, never to become annoyed, displeased not<sup>187</sup>, never to become displeased. How could you become displeased with little children? How much wrong they make, they are children. We love them just the same, and the same must be the attitude of a teacher to the<sup>188</sup> pupils. Their little faults one must not mind; one must never bear them in one's heart. One's heart must be always pure from it. Then only the pure love will go to them and harmonize them in time; take away all that is undesirable there. Then there will come a time when they will take<sup>189</sup> your word, too. Then when you will give an advice, they will listen because their heart is impressed and convinced<sup>190</sup> of your love, <sup>191</sup>whatever you say, children<sup>192</sup> listen. But you must first give time for that love to impress them, and always keep annoyance away, never to be annoyed.

I mean to say the good morals, good manners, good ways, a mureed learns by acting with the same attitude towards his teacher. But at the same time, all the great virtues and sagely and saintly<sup>193</sup> character that

<sup>178</sup> Sk.sh.: "there" retraced to read "as"

<sup>179</sup> Sk.sh.: "them" retraced to read "in their hands an instrument to hit"; a.o.d.: "in their . . . to hit" instead of "them"

<sup>180</sup> Sk.sh.: an indecipherable symbol; a.o.d.: "that" added

<sup>181</sup> Sk.sh.: "expected from you" inserted, added in a.o.d.

<sup>182</sup> Sk.sh.: "them" crossed out, "you" substituted; a.o.d.: "you" instead of "them"

<sup>183</sup> Sk.sh.: "must be" crossed out; a.o.d.: "that" instead of "as that must be"

<sup>184</sup> Sk.sh.: "palmist" retraced through a now illegible symbol

<sup>185</sup> Sk.sh.: "is much greater than that" inserted, added in Sk.tp.; Km.tp.: "is much greater than that, and he" added

<sup>186</sup> Sk.sh.: "to inflate the *nafs*" inserted

<sup>187</sup> Sk.sh.: "displeased not" crossed out, omitted in a.o.d.

<sup>188</sup> Sk.sh.: "to the" crossed out, "towards the" substituted; a.o.d.: "towards the" instead of "to the"

<sup>189</sup> Sk.sh.: "understand" added in lh.; a.o.d.: "(understand)" added

<sup>190</sup> Sk.sh.: "because their . . . and convinced" parenthesized, "then the heart cannot . . . the proof of your love, first their heart must be convinced, impressed" added, the dots indicate missing word(s); a.o.d.: "(then their heart cannot refuse the proof of your love. First their heart must be convinced and impressed)" added

<sup>191</sup> Sk.sh.: "and then" inserted, added in a.o.d.

<sup>192</sup> A.o.d.: "they will" instead of "children"

<sup>193</sup> Sk.tp.: "sage(ly) and saint(ly)" instead of "sagely and saintly"

a teacher develops is by practising the same with his pupils. He can do the same with the others, but the first place where he has to practise is with his pupils, because they come nearer to him than all the world.

In short, what I wish to make clear is that the first thing is not commanding, [or]<sup>194</sup> correcting or teaching; the first thing is making abode in the heart of your pupil. If you teach, it goes in his head. If you command, it goes against his nature. If you correct, it displeases him; that will not do any good. You first make your abode in the heart of your pupil and then, then<sup>195</sup> if you want to correct, even without your words, you will correct him<sup>196</sup>. He will feel what pleases you and displeases you; he will begin to feel it. When you are displeased and you have said no word, he will feel it just the same. So you do not need to correct. And your teachings, you will impart to the pupil beyond words, without words.

The education of the mureed is of the greatest importance, and there is nothing else in this world which is more difficult than the moulding of a mureed. It is just like in the<sup>197</sup> work of a gardener who waters his plants and who keeps them in the sun and puts them in a glass house, and in every weather, knows when to put them to<sup>198</sup> air, when out in the sun, when<sup>199</sup> to guard them against all things<sup>200</sup>. In every way he knows what care to give them, and bring them up; and then they bare their<sup>201</sup> flowers and fruits. And such is the work of the teacher.

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<sup>194</sup> Sk.sh.: an unclear symbol crossed out, "or" substituted

<sup>195</sup> Sk.sh.: "then" crossed out

<sup>196</sup> Sk.sh.: "he will be corrected" added, and in a.o.d.

<sup>197</sup> Sk.sh.: "in the" retraced to read "the"

<sup>198</sup> Sk.sh.: "to" retraced to read "in the"; a.o.d.: "in the" instead of "to"

<sup>199</sup> Sk.sh.: "when" crossed out, "how" substituted; a.o.d.: "how" instead of "when"

<sup>200</sup> Sk.sh.: "things" crossed out, then "in this way delicate care continually given to little plants" added in the margin; a.o.d.: "things" parenthesized and "in this . . . little plants" added

<sup>201</sup> Sk.sh.: "their" vaguely written and encircled, omitted in a.o.d.

Monday 12<sup>th</sup> July 1926

### Philosophy—the Effect of Sound

The effect of sound on the physical body<sup>1</sup>.

The wind instruments, the instruments of gut, <sup>2</sup>string and of steel wire, and the two instruments of percussion, drums and cymbals, each have a distinct, different<sup>3</sup> and particular effect on the physical body. There was one<sup>4</sup> time when thinkers knew it and used sound for healing and for spiritual purposes. It is on that principle that the music of India was based. The different *ragas* and the notes which these ragas contain were supposed to produce a certain healing or elevating effect.

But now coming to the<sup>5</sup> single notes or sounds and their effect upon <sup>6</sup>physical body will lead us to think deeply on the subject. There are snake-charmers, mostly to be found in India, who today <sup>7</sup>playing their instrument, a wind instrument called *pungi*, attract snakes and cobras of their vicinity. Often and often an experiment was<sup>8</sup> made, and they have always found that any snakes or cobras of any kind are attracted on hearing the sound of <sup>9</sup>pungi.

First, they come out from their, the hole in which they live, and there is a certain effect on their nervous system which draws them close<sup>10</sup> and closer to the sound of pungi. They forget that effect<sup>11</sup> which is seen in every creature to protect itself from the attack of mankind or<sup>12</sup> others. At that time they absolutely forget, they do not see anyone or anything, and then they are aroused to an ecstasy where a cobra begins to raise its head and move it right and left, and as long as this instrument plays, the cobra continues to move in ecstasy.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by BvdB

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology and Mysticism*, published by Heinis

<sup>1</sup> A.o.d.: "The effect . . . physical body" used as title rather than in text

<sup>2</sup> Gd.bk.: "and" added

<sup>3</sup> Sk.tp.: "different" omitted

<sup>4</sup> Gd.bk.: "a" instead of "and"

<sup>5</sup> A.o.d.: "considering" instead of "but now . . . to the"

<sup>6</sup> A.o.d.: "the" added

<sup>7</sup> A.o.d.: "by"

<sup>8</sup> A.o.d.: "has been" instead of "was"

<sup>9</sup> A.o.d.: "the" added

<sup>10</sup> A.o.d.: "closer" instead of "close"

<sup>11</sup> Sk.sh.: "instinct" inserted in lh.; a.o.d.: "instinct" instead of "effect"

<sup>12</sup> Sk.sh.: "and of" added in lh.; Sk.tp.: "and of" instead of "or"; Gd.bk.: "of" added

This shows to us that, apart from the psychical effect and apart from the spiritual effect, that the<sup>13</sup> sound has on mankind, there is a physical effect just the same. From<sup>14</sup> metaphysical point of view the breath is the life current, *prana*, and this life current<sup>15</sup> in other things, such as the gut, or the string, or<sup>16</sup> skin,<sup>17</sup> the instrument<sup>18</sup> drums, there is also a part of life by this<sup>19</sup> things, and it is to that<sup>20</sup> extent that<sup>21</sup> life current becomes audible and to that extent<sup>22</sup> that<sup>23</sup> life current touches<sup>24</sup> of the living creatures and gives it an added life. It is, therefore, that the most primitive tribes, who have only a drum or an instrument to blow to<sup>25</sup>, they<sup>26</sup> get in such ecstasy by the<sup>27</sup> continual playing of the drum there<sup>28</sup> they enjoy the<sup>29</sup> state of ecstasy.

And leaving that apart, now today the it<sup>30</sup> success of<sup>31</sup> jazz band, how does it come? It comes to the<sup>32</sup> same principle. It does not give the brain much which<sup>33</sup> to think about the technicality of music. It does not trouble the soul to think about the<sup>34</sup> spiritual things. It does not trouble the heart to feel deeply; without troubling the heart or the<sup>35</sup> soul<sup>36</sup>, it touches<sup>37</sup> the physical body<sup>38</sup>. It gives a renewed strength by the continuity, both<sup>39</sup> a particular rhythm [and]<sup>40</sup> a particular [sound]<sup>41</sup> that gives people<sup>42</sup> a greater strength [and a]<sup>43</sup> greater vigour and interest<sup>44</sup> than music that strains the<sup>45</sup> mind<sup>46</sup> what it is; those who do not wish to be spiritually elevated, whom<sup>47</sup>

<sup>13</sup> A.o.d.: "the" omitted

<sup>14</sup> Gd.bk.: "a" added

<sup>15</sup> A.o.d.: "is" added

<sup>16</sup> A.o.d.: "the" added

<sup>17</sup> A.o.d.: "of" added

<sup>18</sup> Sk.sh.: "instrument" crossed out, omitted in a.o.d.

<sup>19</sup> Sk.sh.: "these" added in lh.; a.o.d.: "in these" instead of "by this"

<sup>20</sup> Sk.tp.: "the" instead of "that"

<sup>21</sup> A.o.d.: "the extent that the" instead of "that extent that"

<sup>22</sup> A.o.d.: "and to that extent" omitted

<sup>23</sup> A.o.d.: "the" added

<sup>24</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "the life current" added

<sup>25</sup> Sk.sh.: "to" crossed out

<sup>26</sup> A.o.d.: "to they" omitted

<sup>27</sup> A.o.d.: "that" instead of "the"

<sup>28</sup> Sk.sh.: "there" crossed out; a.o.d.: "that" instead of "there"

<sup>29</sup> Sk.tp.: "a" instead of "the"

<sup>30</sup> Sk.sh.: "it" crossed out; a.o.d.: "great" instead of "it"

<sup>31</sup> Sk.tp.: "the" added

<sup>32</sup> Sk.sh.: "to the" crossed out, "from the" inserted; a.o.d.: "from the" instead of "to the"

<sup>33</sup> Sk.sh.: "which" crossed out, omitted in a.o.d.

<sup>34</sup> A.o.d.: "the" omitted

<sup>35</sup> Sk.sh.: "the" crossed out

<sup>36</sup> Sk.tp.: "the soul or the heart" instead of "the heart or the soul"

<sup>37</sup> Sk.sh.: "it affects" added in lh.

<sup>38</sup> Sk.tp.: "it affects the physical body" added

<sup>39</sup> Sk.sh.: "of" inserted; a.o.d.: "of" instead of "both"

<sup>40</sup> Sk.sh.: "not" retraced to read "and", then added in lh.

<sup>41</sup> Sk.sh.: "sound" retraced through a now illegible symbol

<sup>42</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "I mean the generality" added

<sup>43</sup> Sk.sh.: "and a" retraced through a now illegible symbol; Sk.tp.: "a" instead of "and a"

<sup>44</sup> Sk.tp.: "inspiration" instead of "interest"

<sup>45</sup> Sk.tp.: "their" instead of "the"

<sup>46</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "to think" added

<sup>47</sup> Sk.sh.: "whom" retraced to read "who"; a.o.d.: "who" instead of "whom"

do not believe in spiritual things<sup>48</sup>, <sup>49</sup>it leaves them alone and it<sup>50</sup> touches everyone who is there. When you compare the voice with the instruments, there is no comparison, because the voice is a life itself; the movement, the glance, the touch, even the breath that comes from the nostrils does not reach so far as the voice reaches.

There are three degrees of <sup>51</sup>breath current: one degree is the simple breath that is inhaled and exhaled by<sup>52</sup> the nostrils. This current reaches outside and has a certain effect. And a still<sup>53</sup> greater degree of it is the<sup>54</sup> blowing. When a person blows from his lips, then it is more intensely directed—that breath current<sup>55</sup>, that breath current, it<sup>56</sup> is more intensely directed. And, therefore, healers who have understood this principle, they<sup>57</sup> make use of it. And<sup>58</sup> the third degree in which the breath is most intense is the<sup>59</sup> sound because in that degree the sound is breath is<sup>60</sup> vitalized when it comes in the form of sound.

In the near East among the orthodox Christians and among Armenians, there was a custom that in the church they did not use organs<sup>61</sup>, and they used a chord, or a sound that ten or twelve persons sitting there with closed lips, they made a<sup>62</sup> sound. And if anyone of you had<sup>63</sup> heard<sup>64</sup>, they<sup>65</sup> would say that they are right. The sound of the organ is most artificial in comparison to<sup>66</sup> the <sup>67</sup> voices, say<sup>68</sup> of ten, <sup>69</sup>twelve persons <sup>70</sup>closed lips produces<sup>71</sup>. It has such a wonderful magic effect, and it reaches so far and <sup>72</sup>deeply in the<sup>73</sup> heart of man, and it produces such a religious <sup>74</sup> feeling<sup>75</sup>

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<sup>48</sup> Gd.bk.: "and" added

<sup>49</sup> Sk.sh.: "who do not wish to trouble" inserted, followed by an illegible cross out, added in a.o.d.

<sup>50</sup> Sk.tp.: "it" omitted

<sup>51</sup> A.o.d.: "the" added

<sup>52</sup> Sk.tp.: "through" instead of "the"

<sup>53</sup> Sk.tp.: "still" omitted

<sup>54</sup> Sk.tp.: "the" omitted

<sup>55</sup> Sk.sh.: "that breath current" crossed out; a.o.d.: "then it . . . breath current" omitted

<sup>56</sup> A.o.d.: "it" omitted

<sup>57</sup> A.o.d.: "they" omitted

<sup>58</sup> Sk.tp.: "and" omitted

<sup>59</sup> Gd.k.: "the" omitted

<sup>60</sup> Sk.sh.: "sound is" crossed out, omitted in a.o.d.

<sup>61</sup> A.o.d.: "an organ" instead of "organs"

<sup>62</sup> Sk.tp.: "made this" instead of "they made a"

<sup>63</sup> Sk.tp.: "has" instead of "had"; Gd.bk.: "has" instead of "of you had"

<sup>64</sup> A.o.d.: "it" added

<sup>65</sup> Sk.tp.: "he"; Gd.bk.: "you" instead of "they"

<sup>66</sup> Sk.tp.: "with" instead of "to"

<sup>67</sup> Sk.sh.: "sound that their" inserted, added in Sk.tp.; Gd.bk.: "sound that the" added

<sup>68</sup> A.o.d.: "say" omitted

<sup>69</sup> A.o.d.: "or" added

<sup>70</sup> Sk.sh.: "with" inserted, added in a.o.d.

<sup>71</sup> Sk.tp.: "produce" instead of "produces"

<sup>72</sup> A.o.d.: "so" added

<sup>73</sup> Sk.sh.: "into" added in lh., and encircled; a.o.d.: "into" instead of "in"

<sup>74</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "atmosphere among them that one"

<sup>75</sup> Sk.sh.: "feeling" crossed out; a.o.d.: "feels" instead of "feeling"



that there is no necessity of an organ. It is a natural organ that<sup>76</sup> God has made.

Brahmins, when they used to study *Vedas*<sup>77</sup>, even now they<sup>78</sup> do not study only what is written there or the meaning of it, but they study the pronunciation of each syllable,<sup>79</sup> each sound. And they study for years and years and years. It is not<sup>80</sup> that once he studies<sup>81</sup> and thinks he has<sup>82</sup> learned it. No, he thinks that a thousand repetitions<sup>83</sup> will produce<sup>84</sup> that magnetism,<sup>85</sup> that life current which is necessary and that only comes by the<sup>86</sup> repetition.

Now, with that<sup>87</sup> life current that comes through the<sup>88</sup> breath and manifests<sup>89</sup> and touches another person, what action does it take? It touches<sup>90</sup> five senses: the sense of sight,<sup>91</sup> sense of hearing, sense of smell, sense of taste, and sense of touch. Although it comes directly through the sense of hearing, but it is not [true]<sup>92</sup> that a person hears sound only by<sup>93</sup> his ears. A person hears sound through every little pore of his body. It permeates through the whole being. And according to its particular influence, either it slows the rhythm of blood circulation<sup>94</sup>, or it quickens the rhythm of<sup>95</sup> circulation. Either it wakens the nervous system or it soothes it, or it arouses a person to higher passions, or it calms a person by bringing a person peace.

In accordance to the sound and its influence, it makes<sup>96</sup>, produces a certain effect. Therefore, the knowledge of sound can give in the hand of a person a magical instrument by which to wind and to tune, and to control and to utilize to the best advantage the life of another person. The ancient singers used to experience the effect of their spiritual practices upon themselves first. They used to sing one note<sup>97</sup> about half-an-hour and see the effect of the same note on all the different centres of their own

<sup>76</sup> Gd.bk.: "that" omitted

<sup>77</sup> Gd.bk.: "study the Vedas and" instead of "used to study Vedas"

<sup>78</sup> Gd.bk.: "they" omitted

<sup>79</sup> Sk.sh.: an editorial mark inserted; a.o.d. "of each word, of" added

<sup>80</sup> Sk.sh.: "not" crossed out

<sup>81</sup> Sk.tp.: "the Brahmin hears the sound with the ears" instead of "he studies" also in Gd.bk but "from the" instead of "with the"

<sup>82</sup> Gd.bk.: "I have" instead of "he has"

<sup>83</sup> A.o.d.: "of the word" added

<sup>84</sup> Gd.bk.: "one day" added

<sup>85</sup> Sk.sh.: "that electricity" inserted, added in a.o.d.

<sup>86</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>87</sup> Sk.sh.: "this" added in lh.; a.o.d.: "this" instead of "with that"

<sup>88</sup> Sk.sh.: "by" added in lh., and encircled with "through the"

<sup>89</sup> Sk.tp.: "through the voice"; Gd.bk.: "as a voice" added

<sup>90</sup> Gd.bk.: "the" added

<sup>91</sup> A.o.d.: "the" added in and before the next three examples of "sense"

<sup>92</sup> Sk.sh.: "true" retraced through a now illegible symbol

<sup>93</sup> Sk.tp.: "through" instead of "by"

<sup>94</sup> A.o.d.: "of blood circulation" omitted

<sup>95</sup> Sk.tp.: "blood"; Gd.bk.: "the blood" added

<sup>96</sup> Sk.sh.: "makes" crossed out, omitted in a.o.d.

<sup>97</sup> A.o.d.: "for" added

body, seeing what life current it produced, how it opens these<sup>98</sup> intuitive faculties<sup>99</sup>. How it created enthusiasm<sup>100</sup>, how it soothed and how it healed. And, therefore, for them it was not a theory, it was an experience. And when this is not understood by people and when they only know the<sup>101</sup> sound has something to do with the body, then they think that they must make some use of it, and instead <sup>102</sup> of<sup>103</sup> right use<sup>104</sup>, they make a<sup>105</sup> wrong use.

The Maharaja of Baroda, hearing of this science, thought it<sup>106</sup> must introduce music in the hospitals, and the<sup>107</sup> singers were sent there who never heard<sup>108</sup> what effect the<sup>109</sup> sound or [song]<sup>110</sup> has. And when the singers began their, then with song<sup>111</sup>, technical, traditional songs, <sup>112</sup> they said, oh, take him away; better<sup>113</sup>, take him away<sup>114</sup>, throw him in at<sup>115</sup> the river, <sup>116</sup> but it was the Maharaja's order that they must sing there. After a week, the patients became more ill and <sup>117</sup> another order<sup>118</sup> to be<sup>119</sup> sent <sup>120</sup> that<sup>121</sup> no new<sup>122</sup> music was<sup>123</sup> wanted. <sup>124</sup>The same thing I have seen in my travels<sup>125</sup>, now here are some people who think <sup>126</sup> that music has <sup>127</sup> a great effect upon patients and their<sup>128</sup> health, and instead of [using]<sup>129</sup> the right music, they use the wrong, and the effect is that they make them more ill.

<sup>98</sup> A.o.d.: "opened the" instead of "opens these"

<sup>99</sup> Sk.tp.: "faculty" instead of "faculties"

<sup>100</sup> Sk.sh.: "giving an extra energy" added; a.o.d.: "how it gave an extra energy" added

<sup>101</sup> Gd.bk.: "that" instead of "the"

<sup>102</sup> Sk.sh.: an editorial mark inserted

<sup>103</sup> Sk.sh.: "the" inserted in lh.; a.o.d.: "making the" added

<sup>104</sup> Gd.bk.: "of it" added

<sup>105</sup> Sk.sh.: "the" added in lh.; a.o.d.: "the" instead of "a"

<sup>106</sup> Sk.tp.: "he"; Gd.bk.: "that he" instead of "it"

<sup>107</sup> A.o.d.: "the" omitted

<sup>108</sup> Gd.bk.: "had never learned" instead of "never heard"

<sup>109</sup> A.o.d.: "the" omitted

<sup>110</sup> Sk.sh.: "song" retraced through a now illegible symbol

<sup>111</sup> Sk.sh.: "then with song" crossed out, omitted in a.o.d.

<sup>112</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "and the patients were suffering in their pain and tortures" added

<sup>113</sup> A.o.d.: "better" omitted

<sup>114</sup> Sk.sh.: "take him away" encircled, then crossed out

<sup>115</sup> A.o.d.: "at" omitted

<sup>116</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "take him away, take him away" added

<sup>117</sup> Sk.sh.: "the Maharaja had to" inserted; a.o.d.: "the Maharaja had to send"

<sup>118</sup> Sk.sh.: "another order" crossed out

<sup>119</sup> Sk.sh.: "to be" crossed out

<sup>120</sup> Sk.sh.: "another order" inserted; a.o.d.: "to be sent" omitted

<sup>121</sup> Gd.bk.: "that" omitted

<sup>122</sup> A.o.d.: "more" instead of "new"

<sup>123</sup> A.o.d.: "is" instead of "was"

<sup>124</sup> A.o.d.: "and" added

<sup>125</sup> Sk.tp.: "travellings" instead of "travels"

<sup>126</sup> Sk.sh.: an editorial mark inserted; a.o.d.: "here and there" added

<sup>127</sup> Sk.sh.: "was" inserted

<sup>128</sup> A.o.d.: "on the" instead of "and their"

<sup>129</sup> Sk.sh.: "using" retraced through a now illegible symbol, followed by an editorial mark

The<sup>130</sup> sound becomes visible in the form of radiance. That shows that the same energy which goes in the form of sound before being visible is absorbed by the physical body. And in that way the physical body becomes recuperated and becomes charged with new magnetism. By a keen study of psychology, you will find that singers have a greater magnetism than <sup>131</sup> average person; because of their own practices, their voice makes an effect upon themselves, and they are producing electricity in themselves. And in that way they are charged with a new magnetism every time they practise; that is the secret of the singer's magnetism.

And now going<sup>132</sup> to the question which is the wrong use of the sound and which is the right use of the sound. It all depends upon the particular case. In one case of the same, site<sup>133</sup> may be rightly used; in another case the same sound may be wrong<sup>134</sup>. But at the same time, it can be seen by the harmonious and unharmonious<sup>135</sup> effect that it produces. Every pitch which is <sup>136</sup>natural pitch in<sup>137</sup> voice, and<sup>138</sup> a person sings<sup>139</sup> a note of that pitch which is quite natural to him, that<sup>140</sup> will be a source <sup>141</sup> that person's<sup>142</sup> own healing as well as of the others.

But the person who has found his<sup>143</sup>, the keynote of his own voice, <sup>144</sup> that person has <sup>145</sup>the key of<sup>146</sup> his own<sup>147</sup> life. Then between<sup>148</sup> keynote and<sup>149</sup> his own voice, he can wind his own being, the keynote of his own being<sup>150</sup>, and he can<sup>151</sup> help others. Yes, there are many occasions when this much knowledge is not enough. Because this knowledge is only concerned with<sup>152</sup> oneself, that one has known<sup>153</sup> what<sup>154</sup> is one's own note and the natural pitch of one's voice. The great drawback of this day in the world

<sup>130</sup> A.o.d.: "the" omitted

<sup>131</sup> Sk.sh.: "the" inserted, added in a.o.d.

<sup>132</sup> A.o.d.: "coming" instead of "going"

<sup>133</sup> Sk.sh.: "site" retraced to read "sound"; Sk.tp.: "a certain sound"; Gd.bk.: "sound" instead of "of the same site"

<sup>134</sup> A.o.d.: "wrongly used" instead of "wrong"

<sup>135</sup> A.o.d.: "inharmonious" instead of "unharmonious"

<sup>136</sup> Sk.sh.: "a" inserted, added in a.o.d.

<sup>137</sup> Sk.sh.: "in" crossed out, "of the" substituted; a.o.d.: "of the" instead of "in"

<sup>138</sup> Gd.bk.: "and" crossed out

<sup>139</sup> A.o.d.: "singing" instead of "sings"

<sup>140</sup> A.o.d.: "that" omitted

<sup>141</sup> Sk.sh.: "of" inserted, added in a.o.d.

<sup>142</sup> Gd.bk.: "his" instead of "that person's"

<sup>143</sup> Sk.sh.: "his" retraced to read "out"; Sk.tp.: "the"; Gd.bk.: "out" instead of "his"

<sup>144</sup> Sk.sh.: an illegible cross out

<sup>145</sup> Gd.bk.: "he has found" instead of "that person has"

<sup>146</sup> Sk.tp.: "to" instead of "of"

<sup>147</sup> Sk.sh.: "of his own" underlined with half circles, then "to the whole" added in lh.

<sup>148</sup> Gd.bk.: "that person by the" instead of "then between"; Sk.tp.: "by the" instead of "between"

<sup>149</sup> A.o.d.: "of" instead of "and"

<sup>150</sup> A.o.d.: "the keynote . . . own being" omitted

<sup>151</sup> Gd.bk.: "can then" instead of "he can"

<sup>152</sup> A.o.d.: "concerning" instead of "concerned with"

<sup>153</sup> Gd.bk.: "this knowing" instead of "that one has known"

<sup>154</sup> Sk.sh.: "which" added in lh. and encircled; Sk.tp.: "which" instead of "what"

of a song<sup>155</sup> is <sup>156</sup> that they are going far away from what is called <sup>157</sup>natural voice, and that<sup>158</sup> is brought about by <sup>159</sup>commercialism. They have made a hall of<sup>160</sup> hundred persons, and then<sup>161</sup> five hundred persons, and then<sup>162</sup> five thousand persons. A man<sup>163</sup> must shout in order<sup>164</sup> to let<sup>165</sup> five hundred persons<sup>166</sup> hear him and have<sup>167</sup> a success. Well, that success is<sup>168</sup> at the ticket office. But this<sup>169</sup> magic charm of voice is in<sup>170</sup> the natural voice<sup>171</sup>. Every person is gifted; God has given him a certain<sup>172</sup> pitch, a natural<sup>173</sup>; if that note he develops, it is a magic. He can make<sup>174</sup> a miracle. After<sup>175</sup> he is thinking of<sup>176</sup> the hall where he has to sing, how loud he must sound<sup>177</sup>.

There was a man from India visiting here in<sup>178</sup> Paris, and he, in his<sup>179</sup> first [time]<sup>180</sup> in his life, <sup>181</sup>went to the opera to hear the music. So he was trying hard to enjoy it. The first <sup>182</sup>he heard was a soprano who was doing her best, and then came the tenor or baritone, and he had to sing with her. So this man was very annoyed and says<sup>183</sup> now look, he has come to spoil it.

When we come to the essence and the inner principle of the sound, as close<sup>184</sup> to nature you keep it, the more powerful and<sup>185</sup> more magical it becomes<sup>186</sup>. Every man and woman has a certain pitch of voice. Then a<sup>187</sup>

<sup>155</sup> Sk.sh.: "a song" crossed out; a.o.d.: "sound" instead of "a song"

<sup>156</sup> Sk.sh.: "this" inserted

<sup>157</sup> A.o.d.: "the" added

<sup>158</sup> A.o.d.: "this" instead of "that"

<sup>159</sup> Gd.bk.: "what is called" added

<sup>160</sup> A.o.d.: "for one" instead of "of"

<sup>161</sup> Gd.bk.: "for" instead of "and then"; Sk.tp.: "for" added

<sup>162</sup> Sk.tp.: "for" added

<sup>163</sup> Sk.tp.: "person" instead of "man"

<sup>164</sup> Gd.bk.: "in order" omitted

<sup>165</sup> Sk.sh.: "make" added in lh., then crossed out; Gd.bk.: "make" instead of "let"

<sup>166</sup> Gd.bk.: "thousand people" instead of "hundred persons"

<sup>167</sup> Sk.sh.: "have" crossed out; a.o.d.: "in order to make" instead of "and have"

<sup>168</sup> Sk.sh.: "is" crossed out, "can be had" substituted; a.o.d.: "can be had" instead of "is"

<sup>169</sup> Sk.sh.: "this" retraced to read "that"; a.o.d.: "that" instead of "this"

<sup>170</sup> Sk.tp.: "which is of" instead of "is in"

<sup>171</sup> Sk.tp.: dotted line indicating missing word(s)

<sup>172</sup> Sk.tp.: "natural" instead of "certain"

<sup>173</sup> A.o.d.: "note and" added

<sup>174</sup> A.o.d.: "perform" instead of "make"

<sup>175</sup> Sk.sh.: "after" retraced to read "but"; a.o.d.: "but" instead of "after"

<sup>176</sup> A.o.d.: "about" instead of "of"

<sup>177</sup> A.o.d.: "shout" instead of "sound"

<sup>178</sup> A.o.d.: "here in" omitted

<sup>179</sup> A.o.d.: "for the" instead of "in his"

<sup>180</sup> Sk.sh.: "time" retraced through a now illegible symbol

<sup>181</sup> Gd.bk.: "he" added

<sup>182</sup> A.o.d.: "thing" added

<sup>183</sup> A.o.d.: "he said" instead of "says"

<sup>184</sup> A.o.d.: "sound the closer" instead of "the sound as close"

<sup>185</sup> A.o.d.: "the" instead of "and"

<sup>186</sup> Sk.sh.: "is" added in lh.; Sk.tp.: "is" instead of "becomes"

<sup>187</sup> A.o.d.: "the" instead of "a"

voice producer says no<sup>188</sup>, this is <sup>189</sup> soprano, <sup>190</sup> or baritone or bass. He limits it what of the soprano for<sup>191</sup> soprano<sup>192</sup>. How can<sup>193</sup> there be so many voices? There are as many voices as <sup>194</sup> souls' voices<sup>195</sup> there are. They cannot be classified. And as soon as he<sup>196</sup> is classified, he<sup>197</sup> is<sup>198</sup> obliged to sing in that pitch. If he has pitch, voice<sup>199</sup> is higher<sup>200</sup> he must not sing<sup>201</sup> more<sup>202</sup> because the voice producer says, no<sup>203</sup>, this is soprano and it<sup>204</sup> cannot be<sup>205</sup> anything else. Besides that, when a person has to depend upon what the composer has never known, the voice of that particular person, the composer has<sup>206</sup> written, then<sup>207</sup> the composer has never known the voice of that particular person. The composer has written only for the distinguished pitch, either for that<sup>208</sup> or for that pitch alone<sup>209</sup>; the person has to sing in the<sup>210</sup> pitch that <sup>211</sup>is prescribed, then the person<sup>212</sup> has lost the natural pitch that<sup>213</sup> [he had]<sup>214</sup>.

But singing apart, even in speaking among one hundred persons, you will find one person who speaks in his natural voice and ninety-nine who imitate. They<sup>215</sup> imitate someone else, they do not know it, <sup>216</sup> the same thing <sup>217</sup>you will find in human beings, the same thing which<sup>218</sup> you <sup>219</sup>find in little children. The tendency of a<sup>220</sup> little child is to imitate. Every five, every<sup>221</sup> ten days, every month, a child changes his way of speaking:

<sup>188</sup> Sk.tp.: "now" instead of "no"

<sup>189</sup> Sk.sh.: "alto's" inserted in lh.; a.o.d.: "alto or" added

<sup>190</sup> Sk.sh.: "or tenor" inserted in lh., added in a.o.d.

<sup>191</sup> Sk.sh.: "of the soprano for" crossed out, "cannot be" inserted

<sup>192</sup> Sk.tp.: "that which cannot be limited"; Gd.bk.: "what cannot be limited" instead of "what of . . . for soprano"

<sup>193</sup> Sk.sh.: "can" crossed out, then inserted

<sup>194</sup> Sk.sh.: "many" inserted, added in a.o.d.

<sup>195</sup> Sk.sh.: "voices" crossed out, omitted in a.o.d.

<sup>196</sup> Sk.tp.: "a person" instead of "he"

<sup>197</sup> Gd.bk.: "that person" instead of "he"

<sup>198</sup> Sk.sh.: "he is" crossed out, "then that person is" added

<sup>199</sup> Sk.sh.: "voice" crossed out; Gd.bk.: his pitch" instead of "he has pitch, voice"

<sup>200</sup> Sk.sh.: "is different, he does not know" added, and in Gd.bk.

<sup>201</sup> Sk.sh.: "he must not sing" crossed out

<sup>202</sup> A.o.d.: "his pitch is different he does not know it" instead of "he has . . . sing more"

<sup>203</sup> A.o.d.: "no" omitted

<sup>204</sup> A.o.d.: "then that person" instead of "and it"

<sup>205</sup> Sk.sh.: "and it cannot be" crossed out, "then that person cannot be" added

<sup>206</sup> A.o.d.: "never known . . . composer has" omitted

<sup>207</sup> Sk.sh.: "then" crossed out, then restored; a.o.d.: "then" omitted

<sup>208</sup> Sk.tp.: "this"; Gd.bk.: "this pitch" instead of "that"

<sup>209</sup> Sk.sh.: "alone" retraced to read "when"; a.o.d.: "when" instead of "alone"

<sup>210</sup> A.o.d.: "that" instead of "the"

<sup>211</sup> Sk.tp.: "he" added

<sup>212</sup> Sk.tp.: "he" instead of "the person"

<sup>213</sup> A.o.d.: "that" omitted

<sup>214</sup> Sk.sh.: "he had" retraced through a now illegible symbol

<sup>215</sup> Sk.sh.: "others" inserted in lh.; Sk.tp.: "others, who" instead of "they"

<sup>216</sup> Sk.sh.: "just like" inserted in lh.

<sup>217</sup> A.o.d.: "that" added

<sup>218</sup> A.o.d.: "grown up people" instead of "human beings . . . thing which"

<sup>219</sup> A.o.d.: "will" added

<sup>220</sup> Sk.sh.: "in the" added in lh.; a.o.d.: "in a" instead of "of a"

<sup>221</sup> A.o.d.: "or" instead of "every"

his voice, his words, many things he changes, and where does he learn it?<sup>222</sup> From the children in the<sup>223</sup> school. He sees a child walking in some way, or<sup>224</sup> gestures<sup>225</sup>, or frowning, or the<sup>226</sup> way of [speaking]<sup>227</sup> of the<sup>228</sup> child. He does not know.<sup>229</sup> And so he goes and<sup>230</sup> on changing. It is<sup>231</sup> in the same way every person<sup>232</sup> changes his voice. And, therefore, the natural voice is lost. To retain one's natural voice in itself is a great power. But one cannot retain<sup>233</sup> always. In order to have a greater<sup>234</sup> effect<sup>235</sup> and a powerful effect of one's voice and sound, one need not be a singer. What one has to do is to practise the breath in different ways. One must first<sup>236</sup> know how to breathe. One must then know how to blow,<sup>237</sup> and one must then know how to say a word, how to make a sound<sup>238</sup>. If one practises in these three ways, one will attain to that power which is latent in every soul.

Furthermore, if I were to advise not to an individual, but to<sup>239</sup> all, I would say that in practising the voice<sup>240</sup>, one need not be a singer. But for every person it is necessary that he gives<sup>241</sup> some part of his day, even the shortest time he can give<sup>242</sup>; five, ten<sup>243</sup>, fifteen minutes to his voice, to the development of his voice.<sup>244</sup>

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*Q.: How does one find one's keynote if it is lost?*

*A.:* But where is it lost; it is<sup>245</sup> only lost from one's view, but it is not altogether lost. It is just the same thing that [as]<sup>246</sup> the<sup>247</sup> people say: the<sup>248</sup>

<sup>222</sup> Gd.bk.: "he learns it" added

<sup>223</sup> Gd.bk.: "the" omitted

<sup>224</sup> A.o.d.: "making" added

<sup>225</sup> Sk.tp.: "or making gestures" moved to after "or frowning"

<sup>226</sup> A.o.d.: "a" instead of "the"

<sup>227</sup> Sk.sh.: "speaking" retraced through a now illegible symbol

<sup>228</sup> A.o.d.: "a" instead of "the"

<sup>229</sup> Sk.sh.: "it, but he learns it" inserted, added in a.o.d.

<sup>230</sup> Sk.sh.: "and" crossed out

<sup>231</sup> Sk.sh.: "it is" crossed out, omitted in a.o.d.

<sup>232</sup> Sk.sh.: "all without" inserted; a.o.d.: "also without knowing it"

<sup>233</sup> A.o.d.: "it" added

<sup>234</sup> Sk.sh.: "greater" crossed out; a.o.d.: "great" instead of "greater"

<sup>235</sup> Sk.sh.: "a good" inserted, then "a" crossed out; Gd.bk.: "a good effect" added

<sup>236</sup> Sk.tp.: "first" omitted

<sup>237</sup> Sk.sh.: "one must learn how to make a sound" inserted

<sup>238</sup> Sk.sh.: "how to make a sound" crossed out; Sk.tp.: "one must then learn how to make a sound, and one must then know how to say a word"; Gd.tp.: "one must then learn how to make a sound, how to say a word" added

<sup>239</sup> Sk.sh.: "Q." written in the margin, then crossed out

<sup>240</sup> Gd.bk.: "furthermore if . . . the voice" crossed out

<sup>241</sup> A.o.d.: "should give" instead of "gives"

<sup>242</sup> Gd.bk.: "however short" instead of "even the . . . can give"

<sup>243</sup> A.o.d.: "minutes, or ten minutes, or" instead of "ten"

<sup>244</sup> From this point comparison is with Sk.tp. only

<sup>245</sup> Sk.tp.: "it is" omitted

<sup>246</sup> Sk.sh.: "are as" written over a blank, then "are" crossed out

<sup>247</sup> Sk.tp.: "as" instead of "that [are] the"

<sup>248</sup> Sk.tp.: "a" instead of "the"

person has lost his soul. But the person himself is the<sup>249</sup> soul. How can the keynote<sup>250</sup> be lost? It is<sup>251</sup> there, one cannot<sup>252</sup> find it. As the self is there<sup>253</sup> yet, there is one person among so many who finds it.<sup>254</sup>

*Q.: How<sup>255</sup> best escape<sup>256</sup> tendency of imitating [in]<sup>257</sup> every way?*

A.: Well, tendency of imitating has some use also. If we did not imitate, we would not know the language. If we did not imitate, we would not be what we are. Therefore, imitating<sup>258</sup> is not a bad thing as long as we do not imitate too much. One must know what to imitate and what not to imitate. If one goes blindly imitating what<sup>259</sup> one saw, then one would imitate right and wrong both.

*Q.: Is not voice developed by zikr?*

A.: That is the best way one can do.

*Q.: If a singer strains his voice, it is heard<sup>260</sup> easily that it<sup>261</sup> spoils everything. And he would get such a bad critique that he would not<sup>262</sup> get an engagement?*

A.: That<sup>263</sup> is quite true, but at the the same time to strain a voice is a different thing. And to develop a voice, call it a development from a natural<sup>264</sup> to an unnatural,<sup>265</sup> it is straining the voice<sup>266</sup>, quite different to<sup>267</sup> what is given [by]<sup>268</sup> nature. Then the magic is lost. The nature has given a<sup>269</sup> certain<sup>270</sup> voice and this<sup>271</sup> represents the spirit, the<sup>272</sup> heart, the<sup>273</sup> soul<sup>274</sup>

<sup>249</sup> Sk.tp.: "his" instead of "the"

<sup>250</sup> Sk.sh.: "keynote" crossed out, "soul" substituted; Sk.tp.: "soul" instead of "keynote"

<sup>251</sup> Sk.sh.: "it is" crossed out, "keynote is" added; Sk.tp.: "the keynote" instead of "it"

<sup>252</sup> Sk.tp.: "must discover it, one must" instead of "cannot"

<sup>253</sup> Sk.sh.: "and" inserted, added in Sk.tp.

<sup>254</sup> Sk.sh.: an editorial mark inserted, "one must not discourage it" added

<sup>255</sup> Sk.tp.: "can one" added

<sup>256</sup> Sk.tp.: "the" added

<sup>257</sup> Sk.sh.: "in" inserted

<sup>258</sup> Sk.tp.: "to imitate" instead of "imitating"

<sup>259</sup> Sk.sh.: "what" crossed out, "anything" substituted; Sk.tp.: "everything" instead of "what"

<sup>260</sup> Sk.tp.: "hurt" instead of "heard"

<sup>261</sup> Sk.tp.: "it" omitted

<sup>262</sup> Sk.sh.: "no more" inserted in lh.; Sk.tp.: "no more" instead of "not"

<sup>263</sup> Sk.tp.: "it" instead of "that"

<sup>264</sup> Sk.sh.: "singer, voice" inserted, then "singer" crossed out

<sup>265</sup> Sk.sh.: "it is quite a different thing" inserted, added in Sk.tp.

<sup>266</sup> Sk.sh.: "it is . . . the voice" crossed out, "it is not straining the voice, it is making the voice" inserted;

Sk.tp.: "it is not straining the voice, it is making it" instead of "it is . . . the voice"

<sup>267</sup> Sk.sh.: "from" added in lh.; Sk.tp.: "from" instead of "to"

<sup>268</sup> Sk.sh.: "to" retraced to read "from", then "by" added in lh.

<sup>269</sup> Sk.sh.: "the intellect" inserted

<sup>270</sup> Sk.sh.: "the kind of" inserted; Sk.tp.: "kind of" added

<sup>271</sup> Sk.sh.: "that voice" inserted in lh.; Sk.tp.: "that voice" instead of "this"

<sup>272</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>273</sup> Ibid

<sup>274</sup> Sk.sh.: reverse order of "soul" and "heart" indicated, "intellect" inserted; Sk.tp.: "soul, heart, intellect" instead of "the heart, the soul"

everything that is in human<sup>275</sup> evolution this is<sup>276</sup> in man. Well, evolution<sup>277</sup> is to be seen in his voice. When<sup>278</sup> that voice is made differently, then it is different. I do not mean that one should strain one's voice in order to [become]<sup>279</sup> unnatural. It is very easy to be<sup>280</sup> unnatural.

*Q.: What kind of training would you suggest for one desiring<sup>281</sup> to become a singer?*

A.: If I had time, I would have asked the person, have you twelve years to give me every moment of the day and many hours of night also?

*Q.: Would it be well for us to have choirs carefully trained instead of an organ for the Universal Worship?*

A.: If we did this, we should go<sup>282</sup> out of fashion.

*Q.: How can one be sure that the note one believes to be the keynote of one's being is really the keynote?*

A.: The belief is the first truth; the faith is the last truth. You must begin from the first and end with the at the<sup>283</sup> last.

*Q.: Has not every nerve its own sound?*

A.: Yes, it has its own vibration, you may call it sound.

*Q.: Does sound<sup>284</sup> by the radio produce the same effect as in the natural way?*

A. Yes, that is the natural sound, just the same coming from<sup>285</sup> an instrument. Therefore, that much is lost from it; but at the same time, it is a sound just the same.

*Q.: Does the timbre of the voice reveal the quality of the soul and its spiritual development?*

A.: It does.

*Q.: As one becomes more spiritualized, does he not naturally begin to use his own note?*

A.: Yes, he does.

<sup>275</sup> Sk.tp.: "man" instead of "human"

<sup>276</sup> Sk.sh.: "this is" crossed out

<sup>277</sup> Sk.sh.: "well evolution" crossed out; Sk.tp.: "evolution this . . . well evolution" omitted

<sup>278</sup> Sk.tp.: "if once" instead of "when"

<sup>279</sup> Sk.sh.: "become" retraced through a now illegible symbol

<sup>280</sup> Sk.sh.: "be" retraced to read "become", then "be" added in lh.

<sup>281</sup> Sk.tp.: "trying" instead of "desiring"

<sup>282</sup> Sk.sh.: "be" added in lh.; Sk.tp.: "be" instead of "go"

<sup>283</sup> Sk.sh.: "at the" crossed out, omitted in Sk.tp.

<sup>284</sup> Sk.tp.: "what we hear" instead of "sound"

<sup>285</sup> Sk.sh.: "a medium" inserted; Sk.tp.: "a medium, coming from" added



*Q.: To the seer, is not the voice a sure indication of a person's development?*

A.: Certainly.

*Q.: How can one find one's keynote?*

A.: By trying to find it.

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 Tuesday 13<sup>th</sup> July 1926

### The Message

My *mureeds*, I would like to speak a few words about the spreading of the Sufi message.

The idea of the Sufi message in the conception of each mureed is different. Naturally it cannot be the same, for according to the point of view that a person has, he thinks about it. Perhaps one thinks that it is a message for some individuals who are seeking after truth. There is another one who thinks that this is the message for humanity. There is another person who thinks that this is the message for the most deep and most intelligent and subtle mind, and there is another person who thinks that this is <sup>1</sup>for the simple ones. There is a person who thinks that this is the message of wisdom. Another person calls it the message of God, and there is another person who says Murshid's message. There is one person who says this is the message, and there is another person who says this is a message. But at the same time each has come to drink at this pool of water, whatever they call it, if they call it a lake, <sup>2</sup>or the ocean, <sup>3</sup>or a tank, or a jug full of water; they have come to it looking for the water. The difference is that perhaps one calls it the sea, another the river, the other well, the other <sup>4</sup>pool of water, the other calls it stream.

And now the one who says this is the sea becomes<sup>5</sup> cross and annoyed with the ones<sup>6</sup> who call<sup>7</sup> it a pool<sup>8</sup> of water. By his annoyance he will spoil the person's conception for this<sup>9</sup> still more. First he said, it is a stream of water, now you say<sup>10</sup> it is a drop. Why? Because you say that it is the sea. The psychology of human nature is very strange. The susceptibility of mankind is so subtle. And therefore I wish to say that every mureed, whatever conception of the message he has, is a defender of the cause, is our collaborator, and is eager to serve in a lesser degree or greater degree. No doubt one thinks that I can serve the message best by working at home,

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.sh.: "the message" inserted, added in Sk.tp.

<sup>2</sup> Sk.sh.: "or the sea" inserted, added in Sk.tp.

<sup>3</sup> Sk.sh.: "the river" inserted; Sk.tp.: "or a river" added

<sup>4</sup> Sk.tp.: "a" added

<sup>5</sup> Sk. tp.: "became" instead of "becomes"

<sup>6</sup> Sk.sh.: "one" added in lh.; Sk.tp.: "one" instead of "ones"

<sup>7</sup> Sk.tp.: "calls" instead of "call"

<sup>8</sup> Sk.sh.: "call it a pool" encircled, "says stream" added in lh.

<sup>9</sup> Sk.tp.: "conception of this person" instead of "persons conception for this"

<sup>10</sup> Sk.sh.: "you say" retraced to read "he says"; Sk.tp.: "he says"

and another thinks that I can serve the message better by doing my business better. Another thinks that<sup>11</sup> if I do my profession better it is service to the message<sup>12</sup>, another thinks that by doing the<sup>13</sup> active work<sup>14</sup> I can serve the message<sup>15</sup>. Another thinks that by thinking about it<sup>16</sup> I can serve the message<sup>17</sup>, and another one says by developing spiritually I can serve the message.

And each one of them has<sup>18</sup> reason<sup>19</sup>, and each one of them says the truth. It is so. Maybe that one person can help the message better by not doing anything. Another person can help the message better by acting in the cause. There is another person<sup>20</sup> can help us by thought, another person can help us by word. And there is another too<sup>21</sup> whose sympathy can help us more than his<sup>22</sup> action. Perhaps his action would spoil the work more, and if he did not do, so much the better. His sympathy can do much better, because in order to act one must know how to act, and that is another lesson. And a person eager enough, who wishes to act before knowing how to act, may become himself disappointed and may disappoint others. Nevertheless, there is a part in the Sufi Movement for every person<sup>23</sup>, mureed. And no person must<sup>24</sup> think that because he is not appointed<sup>25</sup>, not<sup>26</sup> given a particular work, that<sup>27</sup> he has nothing to do for the cause. Each one can do in his own way<sup>28</sup> some little service to the cause just the same.

And now how this work must be done? This work must be done by harmonious co-operation, with appreciation for those who are doing something, and with eagerness on one's own part to do one's best. The person who is focussed only on the work he is doing without appreciating the work that others are doing, does not cooperate, although he serves the cause. Co-operation is very necessary, and that comes by the appreciation of the work of the others in the cause. No matter what particular work has been given to certain mureeds, those who have not any work, even they in their turn have a certain duty, have a certain work to do for the

<sup>11</sup> Sk.tp.: "thinks that" omitted

<sup>12</sup> Sk.tp.: "says: I can serve the message best if I do my profession better" instead of "if I . . . the message"

<sup>13</sup> Sk.sh.: "the" crossed out

<sup>14</sup> Sk.tp.: "another thinks . . . active work" omitted

<sup>15</sup> Sk.tp.: "best by doing active work." added

<sup>16</sup> Sk.tp.: "that by thinking about it" omitted

<sup>17</sup> Sk.tp.: "best by thinking about it" added

<sup>18</sup> Sk.sh.: "have" added in lh. to "has"

<sup>19</sup> Sk.tp.: "has reason" changed by hand to "is right"

<sup>20</sup> Sk.tp.: "who" added

<sup>21</sup> Sk.sh.: a dotted line under "another too"; Sk.tp.: "too" omitted

<sup>22</sup> Sk.tp.: "his" omitted

<sup>23</sup> Sk.sh.: "person" crossed out, omitted in Sk.tp.

<sup>24</sup> Sk.sh.: "person must" crossed out, "mureed must for one moment" added, and in Sk.tp. instead of "person must"

<sup>25</sup> Sk.sh.: "not appointed" crossed out, then restored; "for a certain work" added, and in Sk.tp.

<sup>26</sup> Sk.sh.: "not" retraced to read "because he is not"; Sk.tp.: "because he is not" instead of "not"

<sup>27</sup> Sk.tp.: "that" omitted

<sup>28</sup> Sk.tp.: "can render" added

cause, if they only knew it, if they only thought about it. A service that is a world service. A work that is to be done to the whole humanity has a very vast scope, and it is so vast that if we were one thousand times greater in number, still the scope of our work would be too large for each of us to manage. The wider we look at the work of the Sufi Movement, the more we shall see that for each one of us there is a scope for work<sup>29</sup> for each one<sup>30</sup>. There is no reason for a person<sup>31</sup> to think another<sup>32</sup> has got the work, I have not<sup>33</sup>. No, for each [there is much to be done in the<sup>34</sup> cause]<sup>35</sup> if they only realize it, if they only knew it.

But then, as<sup>36</sup> to make this clear, what must one do? The first work of the Sufi message can be done by thinking within oneself and finding in what way I can make myself a better instrument every day and every hour of the day. And if the work made one forget that, then no doubt, in the end one will find greater and greater difficulty as one goes further. But if one finds within oneself the capability, the scope, the desire of working and ever growing enthusiasm and sympathy, then intuitively he will begin to see a wide horizon of work before his eyes and he will say that it is too large a horizon for me to work. He will never say then that it is a small scope of work. When a person sees outwardly then he [thinks]<sup>37</sup> it is a small scope of work, but if [he]<sup>38</sup> sees inwardly then<sup>39</sup> he will see<sup>40</sup> it is a very large work<sup>41</sup>, scope of work<sup>42</sup> to do. [Even the smallest scope of work]<sup>43</sup> even<sup>44</sup> from the<sup>45</sup> outer understanding it seemed<sup>46</sup> to be small, as soon as you<sup>47</sup> have inner understanding of the same, it will be the largest work.

The work of the cause must be looked at as a magic work. It is a load. If you don't know what it is and you carry it, it is too small. But as soon as you become conscious of it, it is very large, because then you know your responsibility, your duty in what you say, <sup>48</sup>in what you do, and

<sup>29</sup> Sk.sh.: "work" modified to read "working"; Sk.tp.: "of working" instead of "for work"

<sup>30</sup> Sk.tp.: "for each one" omitted

<sup>31</sup> Sk.sh.: "a person" parenthesised, "us" written above it in lh.; Sk.tp.: "us" instead of "person"

<sup>32</sup> Sk.sh.: a line drawn through "another"

<sup>33</sup> Sk.tp.: "we need not do the work" instead of "I have not"

<sup>34</sup> Sk.sh.: "in the" crossed out, "for the" substituted; Sk.tp.: "for the"

<sup>35</sup> Sk.sh.: "there is much to be done in the cause" added in the margin, and added in Sk.tp.

<sup>36</sup> Sk.tp.: "one has" instead of "as"

<sup>37</sup> Sk.sh.: a now illegible sh. symbol retraced to read "thinks"

<sup>38</sup> Sk.sh.: "a person" retraced to read "he"

<sup>39</sup> Sk.tp.: "then" omitted

<sup>40</sup> Sk.sh.: "see" retraced to read "say"

<sup>41</sup> Sk.sh.: "work" crossed out, omitted in Sk.tp.

<sup>42</sup> Sk.sh.: a now illegible sh. symbol retraced to read "work"; Sk.tp.: "work"

<sup>43</sup> Sk.sh.: "even the smallest scope of work" added in the margin

<sup>44</sup> Sk.tp.: "which" instead of "even"

<sup>45</sup> Sk.tp.: "the" omitted

<sup>46</sup> Sk.tp.: "seems" instead of "it seemed"

<sup>47</sup> Sk.tp.: "we" instead of "you"

<sup>48</sup> Sk.tp.: "and" added

in<sup>49</sup> how you act towards<sup>50</sup> it. It is always the case that when you work in this world, whether you work rightly or wrongly there is always criticism<sup>51</sup> and praise at the same time. There will be some who will praise and there will be others who will criticize. Know therefore that those who will criticize you<sup>52</sup> probably only have seen the part that is to be criticized. And those who praise have seen the part that is to be praised. You need not be too confident about yourself, nor you should be too discouraged because another one criticizes<sup>53</sup>. Besides, horse riders fall many times before they become good riders. And those who work in the world in a great cause as they go on, they make errors, they make mistakes. It is natural. One should not feel discouraged because one has made a mistake. One should not feel discouraged that one did wrong. One should only think: there is the whole life for us to learn. If today we do wrong, tomorrow it will be better. There must be always a hope, never think<sup>54</sup>, there must always be a hope. One must never think no good<sup>55</sup>; I don't know how [to]<sup>56</sup> do the work, I shall always be doing wrong. [Never to think about it.]<sup>57</sup> Life is a school where to learn a lesson. <sup>58</sup> [And every day we do wrong, and every day we improve]<sup>59</sup>, if we care to <sup>60</sup> learn from it too<sup>61</sup>. If we only study, we can [go]<sup>62</sup> forward by doing wrong. But if we lose our hope<sup>63</sup> and say I made a mistake yesterday, I am not fit for the work; that is not right. And suppose we have done<sup>64</sup> right, [we have done the work]<sup>65</sup> [to our satisfaction]<sup>66</sup>, and the others don't show appreciation. On the other hand we have the criticism all the same, with wrong and right doing, then also never <sup>67</sup>be discouraged. Because the best judge is God himself. Since you are working in the path of God, and you are devoting your time and energy to<sup>68</sup> God, God is the judge. As<sup>69</sup> long as you are sincere [in your work]<sup>70</sup>, and you are doing your best,

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<sup>49</sup> Sk.tp.: "in" omitted

<sup>50</sup> Sk.tp.: "toward" instead of "towards"

<sup>51</sup> Sk.sh.: "for you" added, and in Sk.tp.

<sup>52</sup> Sk.tp.: "(r capability)" added

<sup>53</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "criticized" instead of "criticizes"

<sup>54</sup> Sk.sh.: "there must . . . never think" crossed out, omitted in Sk.tp.

<sup>55</sup> Sk.tp.: "no, no" instead of "good"

<sup>56</sup> Sk.sh.: "there" retraced to read "to"

<sup>57</sup> Sk.sh.: "never to think about it" added in the margin

<sup>58</sup> Sk.sh.: "everyone" written, then crossed out

<sup>59</sup> Sk.sh.: "and every . . . we improve" added in the margin

<sup>60</sup> Sk.sh.: "do" written, then crossed out

<sup>61</sup> Sk.tp.: "too" omitted

<sup>62</sup> Sk.sh.: "good" retraced to read "go"

<sup>63</sup> Sk.sh.: "and enthusiasm" inserted

<sup>64</sup> Sk.sh.: "do" added in lh. to "have done"

<sup>65</sup> Sk.sh.: "and" crossed out, "we have done the work" substituted.

<sup>66</sup> Sk.sh.: "to our satisfaction" added in the margin.

<sup>67</sup> Sk.sh.: "to be" inserted; Sk.tp.: "to" added

<sup>68</sup> Sk.sh.: "to" crossed out, "in the cause of" substituted; Sk.tp.: "in the cause of" instead of "to"

<sup>69</sup> Sk.sh.: "as" encircled, "so" added; Sk.tp.: "so" instead of "as"

<sup>70</sup> Sk.sh.: "in your work" added in the margin

what does it matter if the whole world said you are doing wrong? You are in the right just the same.

No doubt, this period in the world's history is the period of organization. There has never been in the history of the world a time when organization was so much needed as at this time. In labour, in social work and national work, in government, <sup>71</sup>trade, business, in everything, organization is necessary because today the <sup>72</sup> [civilisation]<sup>73</sup> of the whole world is organization. And there are certain laws<sup>74</sup>, the laws of the organization are to know the organization fully. That is the first law. Very often people work in the organization sincerely and earnestly and yet <sup>75</sup>unaware of the organization. And the next step is to see how do I fit in and how do the others fit in; how shall I allow the others to fit in <sup>76</sup>place as I would fit myself, fit<sup>77</sup> in the<sup>78</sup> place? It is the idea of to live and <sup>79</sup> let live; to work and to let others work; to serve and let others serve; to do one's best [and]<sup>80</sup> allow others to do their best at the same time. It is a kind of sharing of that credit, sharing of that joy of doing good, sharing of that desire of doing the service that is to be done. The most needed thing in working for the Movement is not only the work, but goodwill; a sympathetic attitude towards one another. One must always know that work, no matter what kind of work it is, it is intoxicating. It makes you forget many things. It makes you<sup>81</sup> forget oneself. It makes you forget the principle. It makes you forget many different things, because the work in itself intoxicates. And to keep oneself wide awake through it and accomplish one's work and help one another with a goodwill, appreciating what each one does in his own way and [trying]<sup>82</sup> to do one's best and allowing another to do his best, is the right attitude to take in the Sufi work.

In my opinion, although it is many years since the Sufi message has begun its activity, yet when you look at it from a mystical point of view, the time that is has to cover in world's life<sup>83</sup>, it is only an infant. It is in its cradle. It is not known to the world. And if it is known to some few<sup>84</sup> of us, I can't dare say that it is known to all of us. I can only say, to some few<sup>85</sup> of us. And as it is infant work, then those of us who know

<sup>71</sup> Sk.tp.: "in" added

<sup>72</sup> Sk.sh.: "whole" written, then crossed out

<sup>73</sup> Sk.sh.: "civilisation" added over a dotted line

<sup>74</sup> Sk.sh.: "of organization" inserted, also added in Sk.tp.

<sup>75</sup> Sk.tp.: "they are" added

<sup>76</sup> Sk.sh.: "their" added, also added in Sk.tp.

<sup>77</sup> Sk.sh.: "fit" crossed out

<sup>78</sup> Sk.sh.: "the" crossed out, "my" substituted; Sk.tp.: "my" instead of "the"

<sup>79</sup> Sk.sh.: "to" added in lh., and in Sk.tp.

<sup>80</sup> Sk.sh.: "to" retraced to read "and"

<sup>81</sup> Sk.tp.: "one" instead of "you", and in the next two examples

<sup>82</sup> Sk.sh.: "tries" retraced to read "trying"

<sup>83</sup> Sk.tp.: "world's life" changed by hand to "the life of the world"

<sup>84</sup> Sk.tp.: "few" crossed out by hand

<sup>85</sup> Ibid

more or less about the message must know that we are in the most critical time for the very reason that it is beginning. An infant who cannot stand on its feet is in a helpless condition. It is just born, it requires a great care. And who ought to take care? God from above. And we, some few who are brought by providence closer together, who<sup>86</sup> work hand in hand, it is we who are the guardians of this infant on earth. Then imagine how great is our responsibility. Something which should have been guarded by numberless swords, something which should have been guarded by machine guns, by . . .<sup>87</sup> force<sup>88</sup>, fortification of rocks, something so important in the life of the world is in our care. And it is our work now to take care of it. And each of us are responsible for it, for the coming generation, for humanity, for the world. It will reach as breath into the nations, it will run as an electric current through the hearts. But let it stand, it is just born.

And this only we can do to our best, by extending our sympathy first to one another, those who are working hand in hand in the cause. Our sympathy to the others is the next step. Our first step is among<sup>89</sup> one another, here among ourselves. Some of us have fault<sup>90</sup>, some of us have error<sup>91</sup>, some of us will make mistakes. But still we are together. If we make mistake<sup>92</sup>; if we make error<sup>93</sup>, then we expect the other one to forgive us; [the]<sup>94</sup> other one<sup>95</sup> to take care for<sup>96</sup> us. For the very<sup>97</sup> reason that we made a mistake, the other<sup>98</sup> must help us. It is by this unity that we shall keep strong and will supply the numberless swords and machine guns and forces made of rocks<sup>99</sup> by our sympathy with one another, by our enthusiasm and by our rock-like faith.

I do not wish to say to mureeds who have not yet conceived the idea of the Sufi message, but those who have a little spark in their heart somewhere hidden, they cannot say it in words; they cannot speak about it and yet they cannot help feeling for it. To them there is my appeal that this is the most critical time for us, because we are beginning. It is the same with a little seedling which has not yet grown into a plant. Any birds can come, any<sup>100</sup> animals can come, or insects can eat it up, or anyone can walk over it and spoil it. But when it turns into a tree then it supports itself. Then

<sup>86</sup> Sk.tp.: "to" instead of "who"

<sup>87</sup> Sk.sh.: a dotted line, indicating missing word(s)

<sup>88</sup> Sk.sh.: "force" modified to read "forces", "forces" added in lh.; Sk.tp.: "forces, by" instead of "force"

<sup>89</sup> Sk.sh.: "to" added in lh. to "among"; Sk.tp.: "to" instead of "among"

<sup>90</sup> Sk.sh.: "fault" modified to read "faults"; Sk.tp.: "faults"

<sup>91</sup> Sk.sh.: "error" modified to read "errors"; Sk.tp.: "errors"

<sup>92</sup> Sk.sh.: "mistake" modified to read "mistakes"; Sk.tp.: "mistakes"

<sup>93</sup> Sk.tp.: "errors" instead of "error"

<sup>94</sup> Sk.sh.: "and" retraced to read "the"

<sup>95</sup> Sk.tp.: "[the] other one" omitted

<sup>96</sup> Sk.tp.: "of" instead of "for"

<sup>97</sup> Sk.tp.: "very" omitted

<sup>98</sup> Sk.tp.: "others" instead of "other"

<sup>99</sup> Sk.tp.: "rock" instead of "rocks"

<sup>100</sup> Sk.tp.: "and" instead of "any"

its own strength will support it. Our responsibility therefore is to keep this little seedling with such care, to rear it, to water it, to let it have the sun and the air, and to consider our sacred responsibility to let it grow and spread and bring the fruit and flowers that it has to bring to humanity.

Those who have a little time, and those who are blessed by providence, who can leave their country and go to another country, must consider this; that at this time we need the workers of the cause more than we have ever needed before. There are so many cities and so many countries where interest is growing, where there is a great demand and where there is such a great need for someone to further the cause. And what is lacking? The person is lacking. The person who should go there and stay there and do the work. In the United States there is such a great need of workers. If we had two hundred workers just now to begin in the United States, they could easily have a wide scope of work, each of them. In Germany it has just begun. It requires so much help and so much work to be done. And it is without the worker that the work in Munich is suffering. If there was one of the old workers staying in Munich for some time, there could have<sup>101</sup> been a great progress made. There are places in Switzerland, besides in Scandinavia it has just begun. It greatly needs the help of mureeds who can go there and work and further the cause.

We must therefore become conscious of our need, our greatly felt need is the workers. Never think for one moment that I have ever begun<sup>102</sup>, had anxiety about the means. When we began there was nothing. At that time I had no anxiety, neither today I have any anxiety about it. If my heart has any anxiety it is for the workers. All else will come. If we had a business, if we had<sup>103</sup> an industry, it would be different. Then I would be thinking about something else. Our work is the service of humanity. If we had no roof to begin with, we shall do it outside the roof, <sup>104</sup>roof will come next. If we have no money to advertise we shall call our friends first. If there are five or ten or twenty gathered together we shall get the money<sup>105</sup>, means for advertising. If [we have]<sup>106</sup> no place to meet, we shall begin the<sup>107</sup>, in the park<sup>108</sup>. What is necessary is that enthusiasm, that consciousness of our need in furthering the cause. And in what way my friends, my mureeds will show their sympathy, their devotion to their teacher? I will always appreciate most their sympathy, their devotion, their love, their friendship in helping me to further the cause. Because this is the greatest burden, and

<sup>101</sup> Sk.sh.: "could have" retraced to read "would have been", "(could)(would)" added in the margin

<sup>102</sup> Sk.sh.: "begun" crossed out, omitted in Sk.tp.

<sup>103</sup> Sk.tp.: "if we had" omitted

<sup>104</sup> Sk.tp.: "the" added

<sup>105</sup> Sk.sh.: "money" crossed out, omitted in Sk.tp.

<sup>106</sup> Sk.sh.: "we have" traced through a now illegible sh. symbol

<sup>107</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>108</sup> Sk.sh.: "doing it" added in the margin, also added in Sk.tp.



if in this burden the mureeds will help in every way they can, that is the help that will be valued and most appreciated.

God bless you.

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 Wednesday 14<sup>th</sup> July 1926
 

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### Collective Interview—Thought Reading<sup>1</sup>

Today I would like to say a few words on thought-reading again.

Thought-reading may be divided into two kinds: thought-reading in the presence, and thought-reading in the absence. The thought-reading in the presence needs two principal things. The right focus, right focus means the<sup>2</sup> person is before you exactly, instead of being on a side. And the other principal thing is that your mind is absolutely passive to read. Besides these two principal things, thought-reading requires <sup>3</sup>uniting of breath. I do not mean to say that without this thought-reading cannot be done. But if one knew the way of connecting the breath, then a current is established.

Now, the thought-reading at a distance may be considered differently again. There the focus is only the focus of mind. And if from both sides the minds are focused, it becomes easier. And yet the reader of the thought can even read the thought of a person who is absent, if his concentration is great and his passivity is deep<sup>4</sup> enough. Then a desire on the part of the person whose thought is read is not necessary.

The breathing is principal in this case also, because the breath reaches further in space than a person can imagine. What is voice? Voice is an audible breath. If the voice can reach so far that people from one country to another country they <sup>5</sup>hear it, only by the mediumship of the radio machine, then the breath, which is the<sup>6</sup> silent voice, reaches still further. But one might think that the current of the radio carries the waves of the voice. But the current of breath carries <sup>7</sup> it still further, carries<sup>8</sup> [the waves of thought still further]<sup>9</sup>. And therefore those who are able to read thought, for them distance means nothing.

And now the last point: are we entitled to read the thought of another? It is just like treading the forbidden ground. A person of just nature always asks this question: is it a good thing? But this is a moral

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

<sup>1</sup> Sk.tp.: Sangatha II added by hand

<sup>2</sup> Sk.sh.: "a" traced through "the"

<sup>3</sup> Sk.sh.: "a" inserted in lh.; a.o.d.: "(a)" added

<sup>4</sup> Sk.sh.: "great" added in lh. to "deep"; a.o.d.: "(great)" added

<sup>5</sup> Sk.sh.: "can" inserted in lh.; a.o.d.: "(can)" added.

<sup>6</sup> A.o.d.: "the" omitted

<sup>7</sup> Sk.sh.: "the waves of thought" inserted; added in a.o.d. instead of "it"

<sup>8</sup> Sk.sh.: "carries" crossed out, omitted in a.o.d.

<sup>9</sup> Sk.sh.: "the waves...still further" inserted, omitted in a.o.d.

question; it has nothing to do with metaphysics. Nevertheless I answer this moral question<sup>10</sup>: are we entitled to look at all things that are shown in the street? We are, because we have <sup>11</sup>eyes and they are exposed before us. We cannot help it. But we are not entitled to go and open somebody's box<sup>12</sup> because it is hidden from it and we should leave it alone. That is the forbidden ground. In the same way for one [to]<sup>13</sup> try and read the thought of another is no doubt the same as trying to open the box of another<sup>14</sup>. But<sup>15</sup> to develop the faculty of reading the thought, it is just like making the sight keen. In order to read the thought you do not need to try and read everybody's thought. Besides, a person who must reach that stage of reading the thought must rise above that inclination of curiosity to look into the mind of the others. He must be much above it. He must not concern himself with thoughts of the others.

Now again coming to metaphysics. It is not in the voice that the thought is spoken, but the thought is spoken in the atmosphere. And the thought is [spoken]<sup>16</sup> in the expression of the face. And the thought is spoken especially through the eyes. And therefore the one who develops thought-reading has many different ways of reading it. He can read it from the eyes of the person, he can read it from his expression, he can read it from his atmosphere.

And [now]<sup>17</sup> one might ask: are there any definite signs by which I can distinguish the thought, the signs<sup>18</sup> of the eyes, of the<sup>19</sup> expression, or of the atmosphere? Naturally the change of tranquility changes the condition of the eyes, the situation of the eyes. As soon as the tranquility is touched the eyes become different. And how do they become different? They lose their natural place<sup>20</sup>, they have no other place and they waver. Therefore unrest, uneasiness, lack of tranquility is at once traced, as soon as you find that the eyes are not in their proper place.

Then the action<sup>21</sup> of the eyes expresses restlessness and the stability of the eyes expresses perplexity, confusion, fear, depression<sup>22</sup>, despair. When the eyes are downcast, then it is discouragement, disappointment with oneself, with another. And if the eyes are turned upwards, then it is

<sup>10</sup> Sk.sh.: "by saying" inserted; a.o.d.: "(by saying)" added

<sup>11</sup> Sk.sh.: "got the" inserted; a.o.d.: "(got the)" added

<sup>12</sup> Sk.sh.: "because we are given eyes (because it is kept from the eyes)" added in the margin

<sup>13</sup> Sk.sh.: "who" written, then "to" written in lh.

<sup>14</sup> Sk.sh.: "the others" added in lh. to "another"; a.o.d.: "(the others)" added

<sup>15</sup> Sk.sh.: "but" crossed out, "yet" substituted; a.o.d.: "(yet)" added

<sup>16</sup> Sk.sh.: an unclear sh. symbol, "spoken" added in lh.

<sup>17</sup> Sk.sh.: "might" retraced to read "now"

<sup>18</sup> Sk.sh.: a dotted line, indicating missing words

<sup>19</sup> Sk.sh.: "of" added in lh. to "of the"

<sup>20</sup> Sk.sh.: "and as soon as they lose their natural place, then they have no other place and" added in the margin, of which "they have no other place and" is then crossed out; a.o.d.: "and as . . . place then" added

<sup>21</sup> Sk.sh.: "action" crossed out, "activity" substituted; a.o.d.: "activity" instead of "action"

<sup>22</sup> Sk.sh.: "distress and" inserted in lh.; a.o.d.: "(distress)" added

indifference, then it is a barrier created. And when the eyes go right and left then it is utter confusion. It is like saying, I do not know what to do; I do not know what you<sup>23</sup> think; I do not know what it is all about; I do not know what it is. And in the expression the slightest humour shows the joy and courage and strength, <sup>24</sup>happiness, love and affection. And the contraction of the face shows revenge and spite and malice and prejudice. And the expansion of the muscles of the face shows the joy of the person.

Eyebrows play a great part in revealing the thought one is thinking. Eyebrows can smile without smiling, and eyebrows can shed tears without crying. Fear, anger, doubt, confusion, pride, conceit, humility, modesty—everything you can see in the eyebrows. And the thought that is going on in the mind is just as if it is written on the board. It goes on in the face [while the person is thinking]<sup>25</sup>; there is something is going on in his face and you can read it all. Only if one studies it keenly, then one gets accustomed to read by the different actions and conditions of the face a person's thought.

Besides that very often you only<sup>26</sup>, when a person is at the<sup>27</sup>, telephoning someone, you only hear this person speaking, not that<sup>28</sup> person. But by hearing this person you can hear what the other person is saying. And in the same way, by seeing the action of the face, the change of the countenance and, as it takes place continuously, you can trace the thought which<sup>29</sup> is going on, and which is reacting in the face. No sooner you read this, no one can tell a lie before you. You at once know it, because words cannot hide then the thought. Mostly words are the cover over thought. But when one can read it in the face, then the words have no power to contradict. You can see it, just like a mirror. Besides, there is a thought of humility, there is a thought of guilty conscience, there is a thought of shame, and how much powerful a person may be, he cannot hide it. It is so strong and you can see it in his face just like a moving picture.

And now I am coming to physiognomy. Physiognomy is made by a continual expression. If a person has an expression twenty times a day, <sup>30</sup>caused by a certain thought, then in twenty days a<sup>31</sup> person's face is formed according to the thought. And in this way the thought makes the countenance. Very often there are many other reasons, but very often the thought makes the countenance.

<sup>23</sup> Sk.sh.: "you" retraced to read "to"; a.o.d.: "you" instead of "to"

<sup>24</sup> Sk.sh.: "pleasure" added, and in a.o.d.

<sup>25</sup> Sk.sh.: "while the person is thinking" added in the margin

<sup>26</sup> Sk.sh.: "you only" crossed out, omitted in a.o.d.

<sup>27</sup> Sk.sh.: "at the" crossed out; "telephone" in lh. added in the margin; a.o.d.: "(at the telephone) added

<sup>28</sup> Sk.sh.: "that" crossed out, "the other" substituted; a.o.d.: "(the other)" added

<sup>29</sup> Sk.sh.: "that" added in lh. to "which"; a.o.d.: "(that)" added

<sup>30</sup> Sk.sh.: "a certain expression" added; a.o.d.: "(a certain expression)" added

<sup>31</sup> Sk.sh.: "(that)" added in lh. to "a"; a.o.d.: "(that)" added

In the eastern language there is a word, in Persian and <sup>32</sup>Hindustani <sup>33</sup>*abi ru*, means the water of the face. In other words: the radiance of the face. And the poets and the writers and the literary people connect it absolutely with the thought of the man. That the thought which<sup>34</sup> is full of self-respect and of honour and of pride <sup>35</sup>and of hope and of energy produces a radiance. And by the radiance you can find there is [energy, enthusiasm]<sup>36</sup>, [honour]<sup>37</sup>, pride and hope. And when that radiance is less, then all these things are less in proportion to it.

And now I am coming to the thought-reading of the atmosphere. The thought-reading of the atmosphere is as much easy so much difficult. I tell<sup>38</sup> you why it is easy. It is easy because it at once strikes you. [You do not have]<sup>39</sup> to examine the feature or the reaction <sup>40</sup>in the <sup>41</sup>feature, nothing. Nothing to delude you, it is simple. You only have to be passive and it strikes you at once, just like one shock. And in that one shock you know everything. Not like [a record]<sup>42</sup>. It comes at once, one impression and you know all. That impression is revealing. But one might say, in what way atmosphere is revealing? <sup>43</sup>The atmosphere is not audible to the ears. But it is audible to the ears of the heart. The atmosphere of every person speaks and the deeper the person is in his thought, the louder the atmosphere speaks. If the person is afraid, if the person is doubting, if the person is suspecting, if the person is thinking of a revenge, if the person is joyful, cheerful, <sup>44</sup>courageous, the atmosphere speaks<sup>45</sup> louder than the<sup>46</sup> words, if one could only hear it.

And in conclusion, thought-reading is as simple as everything else in life, for it is only difficult because we are so much concerned with our<sup>47</sup> affairs, <sup>48</sup>and ourselves<sup>49</sup> and our duties, <sup>50</sup>and our beliefs, that we never give a thought to it. If not, it<sup>51</sup> is a natural faculty in every person, and

<sup>32</sup> Sk.sh.: a partial sh. symbol, crossed out; a.o.d.: "in" added

<sup>33</sup> Sk.sh.: "that word is called" written over a blank, added in a.o.d.

<sup>34</sup> Sk.sh.: "that" added in lh. to "which"; a.o.d.: "(that)" added

<sup>35</sup> Sk.sh.: "and enthusiasm" inserted; a.o.d.: "(and enthusiasm)" added

<sup>36</sup> Sk.sh.: "energy" added in margin, then "energy, enthusiasm" inserted; a.o.d.: '(enthusiasm)' added

<sup>37</sup> Sk.sh.: a now illegible sh. symbol retraced to read "honour"

<sup>38</sup> Km.tp.: "I'll" instead of "I"

<sup>39</sup> Sk.sh.: "you do not" modified to read "you do not have"

<sup>40</sup> A.o.d.: "(of the thought)" added

<sup>41</sup> Sk.sh.: "thought of the" inserted, then crossed out; "in the thought" added in lh. in the margin, with "of" written above "in"

<sup>42</sup> Sk.sh.: "regard" written in lh. over a blank, then crossed out, "a record" substituted

<sup>43</sup> Sk.sh.: "(that)" added in lh. over a blank, added in a.o.d.

<sup>44</sup> Sk.sh.: "hopeful" added and encircled; a.o.d.: "hopeful" added

<sup>45</sup> Sk.sh.: "(talks)" added in lh. to "speaks"; a.o.d.: "(talks)" added

<sup>46</sup> Sk.sh.: "the" parenthesized, and in a.o.d.

<sup>47</sup> Sk.sh.: "our", followed by a now illegible sh. symbol and crossed out; "ourselves, with our" added in the margin; a.o.d.: "ourselves, with our" instead of "our"

<sup>48</sup> Sk.sh.: "with our duties" inserted, then crossed out

<sup>49</sup> Sk.sh.: "and ourselves" parenthesized; omitted in a.o.d.

<sup>50</sup> Sk.sh.: "and our thoughts" inserted, and added in a.o.d.

<sup>51</sup> Sk.sh.: "(that)" added in lh. to "it"; a.o.d.: "(that)" added

every person is supposed to read the thought. It is not a wonder if<sup>52</sup> a person reads the<sup>53</sup> thought. But it is a surprise if a person does not read the thought. It is simple because it is a natural faculty. It is difficult because man has lost it in his everyday life, in his every day activity. And <sup>54</sup>not having the knowledge that this power is latent in man.

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*Q.: The <sup>55</sup> breath-vibrations that are perceived by<sup>56</sup> thought-reading in the presence are those<sup>57</sup> the finest vibrations of this plane or <sup>58</sup> of the mental plane?*

A.: Finest vibrations of this [plane]<sup>59</sup>. They are between mental and this plane.

*Q.: And the thought-reading at the [distance]<sup>60</sup>, are they mental?*

A.: Mental.

*Q.: <sup>61</sup>Reach far wider?*

A.: Yes.

*Q.: When one has developed the faculty of thought-reading, can one at the same time develop the faculty of hiding one's thought?*

A.: Yes, there is a way of hiding one's thought also. That way is of control of expression of the countenance, and a control of the breath. But no one can control atmosphere, no one. The atmosphere will be just the same. And if a person can read the atmosphere, then he can read everybody's thought. Only there are two things: the expression one can change, also the voice. But changing the expression and voice apart, the general tendency is to give away the thought by words, [they cannot]<sup>62</sup> hold back <sup>63</sup> their<sup>64</sup> thought behind their lips, they cannot.

It is said that there was an attendant of a king, and there was some secret that the king had said<sup>65</sup>. The king had no one else<sup>66</sup>. He gave it to the

<sup>52</sup> Sk.sh.: "(that)" added in lh. to "if"

<sup>53</sup> Sk.sh.: "a" added in lh. to "the"; a.o.d.: "(a)" added

<sup>54</sup> Sk.sh.: "by" added in lh.; a.o.d.: "by" added

<sup>55</sup> Sk.sh.: "why" written, then crossed out

<sup>56</sup> A.o.d.: "(in)" added

<sup>57</sup> Km.tp.: "that" instead of "those"

<sup>58</sup> Sk.sh.: "in the" written, then crossed out

<sup>59</sup> Sk.sh.: "plate" retraced to read "plane"

<sup>60</sup> Sk.sh.: a now illegible sh. symbol retraced to read "distance"

<sup>61</sup> Sk.sh.: "by" added in lh.; a.o.d.: "by" added

<sup>62</sup> Sk.sh.: an unclear sh. symbol retraced to read "they cannot"; "they cannot" added in lh.

<sup>63</sup> Sk.sh.: "they cannot hold it back" written in the margin

<sup>64</sup> Sk.sh.: "that" added in lh. to "their"

<sup>65</sup> Sk.sh.: "said" crossed out, "given" substituted; a.o.d.: "given"

<sup>66</sup> Sk.sh.: "to give that secret" inserted, followed by an indecipherable sh. symbol; a.o.d.: "to give that secret" added

undeserving person, so as soon as the undeserving person had [the secret]<sup>67</sup>, he became ill<sup>68</sup>. So he thought if I give that secret I am cured, and if I keep the<sup>69</sup> secret, I go<sup>70</sup> ill. He was very uneasy, <sup>71</sup>he could not eat, he could not sleep, he could not do anything. Since the king had given that secret [to him]<sup>72</sup>, he was almost mad. [What to do?]<sup>73</sup> He went to a wise man. He said, I am dying, I am dying, I want to speak it before somebody. I have such a pain, I am uneasy. If I spoke before anybody the king will take my life, and if I keep my life I am [ill]<sup>74</sup>. So the wise man said: <sup>75</sup>go in the forest far away and tell the secret to the tree. So when he went<sup>76</sup> and told the secret to the tree he felt easy. And from then the illness had gone.

Such is [the]<sup>77</sup> case with ninety nine persons among one<sup>78</sup> hundred, or even more. To hide the thought from<sup>79</sup> others is <sup>80</sup>different thing. But even not to speak<sup>81</sup> before others makes them ill. They cannot help it. That is the lack of control.

But in Turkey, in good families, a special education was given in the home in all good families. And that education was that how much pain or trouble or [sorrow]<sup>82</sup> or worry or anxiety you have, as much as you can bear you must bear, and not tell anybody. And the second <sup>83</sup>control was: <sup>84</sup> you must not bear<sup>85</sup> it on<sup>86</sup> your face, [you must bear it inwardly]<sup>87</sup>. No matter if [you are]<sup>88</sup> going through the greatest torture, keep smiling to the world. And there are to be found wonderful examples of that practice, and there is a nobleness in it. A person whose heart is crying and laughs before the world is a brave man. And the person whose heart is laughing and whose tears are coming out is a hypocrite.

And now I would like<sup>89</sup>

<sup>67</sup> Sk.sh.: "the secret" inserted

<sup>68</sup> Sk.sh.: a now illegible symbol retraced to read "ill", then encircled; "ill" added in lh.

<sup>69</sup> Sk.sh.: "that" added in lh. to "the"

<sup>70</sup> Sk.sh.: "get" added in lh.; a.o.d.: "get" instead of "go"

<sup>71</sup> Sk.sh.: "he got pain" added in the margin, added in a.o.d.

<sup>72</sup> Sk.sh.: "to him" inserted

<sup>73</sup> Sk.sh.: "what to do?" inserted; a.o.d.: "(what to do?)" added

<sup>74</sup> Sk.sh.: a now illegible sh. symbol retraced to read "ill"

<sup>75</sup> Sk.sh.: "now" added; a.o.d.: "now"

<sup>76</sup> Sk.sh.: "there" inserted in lh., and added in a.o.d.

<sup>77</sup> Sk.sh.: "a" retraced to read "the"

<sup>78</sup> Km.tp.: "one" omitted

<sup>79</sup> Sk.sh.: "before" added in lh. to "from"; a.o.d.: "(before)" added

<sup>80</sup> A.o.d.: "a" added

<sup>81</sup> Sk.sh.: "to speak" parenthesized, "speaking thought" added in lh.; a.o.d.: "(speaking thought)" added

<sup>82</sup> Sk.sh.: "sorry" retraced to read "sorrow"

<sup>83</sup> Sk.sh.: "stage of the" added, and in a.o.d.

<sup>84</sup> Sk.sh.: "not to show it in your face" added in the margin, then crossed out

<sup>85</sup> Sk.sh.: "bear" crossed out, "show" substituted; a.o.d.: "show" instead of "bear"

<sup>86</sup> Sk.sh.: "(in)" added in lh.; a.o.d.: "(in)" added

<sup>87</sup> Sk.sh.: "you must bear it inwardly" added in the margin

<sup>88</sup> Sk.sh.: "you have" retraced to read "you are"

<sup>89</sup> Sk.sh.: "and now I would like" crossed out, omitted in a.o.d.

Wednesday 14<sup>th</sup> July 1926

### The Education of the Children<sup>1</sup>

Out of the first five years of a child's life [I]<sup>2</sup> consider <sup>3</sup>first two years of infancy and<sup>4</sup> next three years of babyhood. Very often there is a desire<sup>5</sup> on the part of <sup>6</sup>guardians to educate the baby in some way, and they start teaching the baby of four or five years either in a kindergarten or at home. That time in the life of a child is a time of kingship, and the eagerness on the part of the guardians to start the child to learn is only pressing the child with our competitive life; that<sup>7</sup> we are competing in our life and it is getting worse and worse every day. And the same spirit unconsciously is pressing the life of the child [to]<sup>8</sup> study<sup>9</sup> and to start to become one among the many competitors of the world, one must there<sup>10</sup>, in order to guard his interest when he is grown up. But what about the most blessed years that destiny has granted to the baby, where there is no worry, no anxiety, no malice and no ambition? That is the real kingship. If you compare a baby with a king you will see that the baby is the king and the king is the imitation.

No doubt it is better that the child learns in the kindergarten than<sup>11</sup> the child is taught only the alphabets<sup>12</sup>. Because there his mind is distracted and he has something to play with. But at the same time, even attracting the mind<sup>13</sup> of the child to a limited horizon is limiting [the]<sup>14</sup> growth of his soul. It was much better as they did before, peasants and the uncivilized people, keeping their children, in<sup>15</sup> that age particularly<sup>16</sup>, free to run about and to

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

Gd.bk.: a typescript by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

<sup>1</sup> Gd.bk.: "child" instead of "children"

<sup>2</sup> Sk.sh.: "I can" modified to read "I"

<sup>3</sup> Gd.tp.: "the" added

<sup>4</sup> Gd.bk.: "the" instead of "and"

<sup>5</sup> Sk.sh.: "desire" crossed out, then added and encircled

<sup>6</sup> Sk.tp., Km.tp.: "(the)"; Gd.bk.: "the" added

<sup>7</sup> Gd.bk.: "that" omitted

<sup>8</sup> Sk.sh.: "the" crossed out, "to" substituted

<sup>9</sup> Gd.bk.: "start" instead of "study"

<sup>10</sup> Sk.sh.: "one must there" crossed out, substituted by an unclear sh. symbol; omitted in a.o.d.

<sup>11</sup> Gd.bk.: "then" instead of "than"

<sup>12</sup> Gd.bk.: "alphabet" instead of "alphabets"

<sup>13</sup> Gd.bk.: "at the same . . . even attracting" omitted and a gap left

<sup>14</sup> Sk.sh.: "which" retraced to read "the"

<sup>15</sup> Gd.bk.: "at" instead of "in"

<sup>16</sup> Gd.bk.: "perfectly" instead of "particularly"



climb the trees and to play with the earth and to jump and run about and play with their playmates. It is a great mistake on the contrary, also a sin<sup>17</sup> on the part of the guardians to deprive the child of that freedom,<sup>18</sup> of that happiness which<sup>19</sup> heavens have granted him in that period.

The story of Adam's exile from the garden of Eden only shows that there is a certain time in a<sup>20</sup> person's life when he was in the garden of Eden. And after that time he was exiled from that garden and no longer experienced that joy and happiness and freedom that was<sup>21</sup> the soul's experience<sup>22</sup>. There is not one soul in this world who did not experience that garden of Eden. And that garden of Eden is the babyhood.

And now there comes a question of controlling their intense activity. In the first place their intense activity is tiresome to the people in the family, because their interests are different. But that is not the fault on the part of the child if its interest is different. For<sup>23</sup> instance, if the guardian is working [or]<sup>24</sup> writing or taking rest or [thinking]<sup>25</sup> about something worldly<sup>26</sup>, and the child is playing and making a noise, <sup>27</sup>the [guardian]<sup>28</sup> thinks it<sup>29</sup> is wrong. But wrong according to [his<sup>30</sup> law, according<sup>31</sup> to his own]<sup>32</sup> law<sup>33</sup>. According to their law it is right<sup>34</sup>. It is an inconsideration<sup>35</sup> when the guardian is not tolerant to the activity of the baby. No doubt<sup>36</sup> it does not fit in with the worldly<sup>37</sup> people. But they are not worldly, they are heavenly creatures. They must be given<sup>38</sup> [liberty to]<sup>39</sup> enjoy their heavenly life.

If<sup>40</sup> one thinks that once<sup>41</sup> one is entitled to experience the life of this earth, no doubt there is a certain limit<sup>42</sup> to it. One will say we will not let them break the things in the house; we will not let them spoil the things

<sup>17</sup> Gd.bk.: "an error" instead of "a sin"

<sup>18</sup> Gd.bk.: "to deprive the child" added

<sup>19</sup> Gd.bk.: "the" added

<sup>20</sup> Gd.bk.: "the" instead of "a"

<sup>21</sup> Gd.bk.: "once" instead of "was"

<sup>22</sup> Gd.bk.: "soul experienced" instead of "soul's experience"

<sup>23</sup> Sk.tp., Km.tp.: "an" added, this is not further noted

<sup>24</sup> Sk.sh.: an indistinct sh. symbol crossed out, "or" substituted

<sup>25</sup> Sk.sh.: "thinking" traced through a now illegible sh. symbol

<sup>26</sup> Gd.bk.: "worldly" omitted and a gap left

<sup>27</sup> Gd.bk.: "and" added

<sup>28</sup> Sk.sh.: a now illegible sh. symbol retraced to read "guardian"

<sup>29</sup> Gd.bk.: "no, this" instead of "it"

<sup>30</sup> Sk.sh.: "his" crossed out, "which" substituted

<sup>31</sup> A.o.d.: "according" omitted

<sup>32</sup> Sk.sh.: an unclear symbol crossed out, "by his . . . his own" inserted

<sup>33</sup> Gd.bk.: "to his own law" omitted

<sup>34</sup> Gd.bk.: "according to their law" omitted

<sup>35</sup> Gd.bk.: "too inconsiderate" instead of "an inconsideration"

<sup>36</sup> Gd.bk.: "no doubt" omitted and a gap left

<sup>37</sup> Gd.bk.: "earthly" instead of "worldly" and in the next example

<sup>38</sup> Gd.bk.: "the" added

<sup>39</sup> Sk.sh.: "liberty" added and "the" retraced to read "to"

<sup>40</sup> Gd.bk.: "when" instead of "if"

<sup>41</sup> Sk.tp., Km.tp.: inverted commas added so 'once'; Gd.bk.: "once" omitted

<sup>42</sup> Gd.bk.: "limitation" instead of "limit"

in the house; we will<sup>43</sup> not let them trouble us in our work; but that is all worldly<sup>44</sup>. Really speaking the guardian has no right to prevent the baby from its free activity. And every effort must be made by the guardian to allow the baby its free action in their play, in their hustling and bustling<sup>45</sup>, in their jumping, crying, [running]<sup>46</sup>. The<sup>47</sup> soul is expressing itself<sup>48</sup>. They think it is natural<sup>49</sup> to them, and it is so. And because we control them and we make them<sup>50</sup> suited to our own lives, by that<sup>51</sup> their energy, their enthusiasm, their spirit becomes limited. And in that<sup>52</sup> way their real progress is hampered.

In<sup>53</sup> the age of three, four and five the baby is very imitative. Everything it sees it likes to imitate. And the best way of educating the baby is to bring before the baby everything that is worth imitating. For instance sounds, notes, rhythm and<sup>54</sup> anything that is pertaining to the tone and rhythm builds a beautiful and firm<sup>55</sup> foundation of character in the babyhood.

And the best thing is<sup>56</sup> until<sup>57</sup> the fifth<sup>58</sup> year there must not be [anything]<sup>59</sup> taught to the baby in the way of figures or alphabets<sup>60</sup>, or letters or anything. Regularity is the one<sup>61</sup> thing that can be taught to them without them<sup>62</sup> knowing it; regularity in sleeping; in waking up; in food; in playing; and in sitting quiet.

I was very<sup>63</sup> interested in what Madame Montessori told me when I was in Italy, that besides all other<sup>64</sup> practices that she gives to the children, she makes them take a silence. And after a little time they begin to<sup>65</sup> like it so much, that they begin to<sup>66</sup> prefer silence to their activity. And it interested

<sup>43</sup> Sk.tp., Km.tp.: "we will" omitted

<sup>44</sup> Gd.bk.: "earthly" instead of "worldly"

<sup>45</sup> Gd.bk.: "hustle and bustle" instead of "hustling and bustling"

<sup>46</sup> Sk.sh.: "running" written over "and" followed by a blank; Gd.bk.: "crying and jumping and running and climbing" instead of "jumping . . . [running]"

<sup>47</sup> Gd.bk.: "Their" instead of "the"

<sup>48</sup> Sk.sh.: "even if it is called naughtiness" added over a blank, and so used in Sk.tp., Km.tp.; Gd.bk.: "we call it naughty but they do not consider it so." added

<sup>49</sup> Gd.bk.: "lawful" instead of "natural"

<sup>50</sup> Gd.bk.: "and we make them" omitted

<sup>51</sup> Sk.sh.: "they are" written, then crossed out

<sup>52</sup> A.o.d.: "this" instead of "that"

<sup>53</sup> Gd.bk.: "at" instead of "in"

<sup>54</sup> Sk.tp., Km.tp.: "and" omitted

<sup>55</sup> Gd.bk.: "and beautifies and forms the" instead of "a beautiful and firm"

<sup>56</sup> Sk.sh.: "that" added, and in a.o.d.

<sup>57</sup> A.o.d.: "till" instead of "until"

<sup>58</sup> Gd.bk.: "sixth" instead of "fifth"

<sup>59</sup> Sk.sh.: "everything" crossed out, "anything" substituted

<sup>60</sup> Gd.bk.: "alphabet" instead of "alphabets"

<sup>61</sup> Gd.bk.: "only" instead of "one"

<sup>62</sup> Gd.bk.: "their" instead of "them"

<sup>63</sup> Gd.bk.: "much" added

<sup>64</sup> Gd.bk.: "the" instead of "other"

<sup>65</sup> Gd.bk.: "begin to" omitted

<sup>66</sup> Ibid

me still more to see how a little girl of about five<sup>67</sup> years of age, when the time of silence came, she went to close the window<sup>68</sup> and closed the door and kept away all the things that she was playing with. When there came the time of silence<sup>69</sup> <sup>70</sup>she went<sup>71</sup> and sat in her little chair [and closed the<sup>72</sup> eyes]<sup>73</sup> and <sup>74</sup>did not open it<sup>75</sup> for about three or four minutes. They enjoy it, if only they are<sup>76</sup>, they become accustomed to it<sup>77</sup>. Silence is not a strain on<sup>78</sup> a child. Only in the beginning it would appear to be disagreeable for a child who<sup>79</sup> is eager to play and run about, for him to<sup>80</sup> sit the<sup>81</sup> one place to have to shut his<sup>82</sup> eyes. <sup>83</sup>But once they are accustomed<sup>84</sup> for four or five days<sup>85</sup>, they begin to enjoy the happiness of silence.

Sometimes there is a tendency on the part of the guardians<sup>86</sup>, or those around a baby to enjoy its irritability. It is a little entertainment to them, because they like<sup>87</sup> little gesture of annoyance on the part of the baby. But by appreciating it, they develop that nature; by recognising it, <sup>88</sup>they develop it<sup>89</sup>. The best thing is to overlook it; not to acknowledge it; not to feel it<sup>90</sup>; not to be conscious of it; <sup>91</sup>that the child is irritable. <sup>92</sup>Once the guardian does not take notice of it, the baby will commence to decrease that tendency.

There is again<sup>93</sup> a tendency on the part of the guardians<sup>94</sup> to be annoyed with the irritability of the child. That is wrong also. Because by being annoyed one gives to the baby, just like a fuel to the fire, the energy to be more irritable. Guardianship of a baby requires a great patience and

<sup>67</sup> Gd.bk.: "six" instead of "five"

<sup>68</sup> Gd.bk.: "and closed the windows" instead of "to close the window"

<sup>69</sup> Gd.bk.: "when there . . . of silence" omitted

<sup>70</sup> Sk.tp., Km.tp.: "and then" added

<sup>71</sup> Gd.bk.: "came" instead of "went"

<sup>72</sup> Gd.bk.: "her" instead of "the"

<sup>73</sup> Sk.sh.: "and closed the eyes" added

<sup>74</sup> Gd.bk.: "she" added

<sup>75</sup> A.o.d.: "them" instead of "it"

<sup>76</sup> Sk.sh.: "they are" crossed out, omitted in a.o.d.

<sup>77</sup> Gd.bk.: "to it" omitted

<sup>78</sup> Gd.bk.: "to" instead of "on"

<sup>79</sup> Gd.bk.: "it" instead of "who"

<sup>80</sup> Gd.bk.: "run about for him to" omitted

<sup>81</sup> Sk.tp., Km.tp.: "in" instead of "the"

<sup>82</sup> Gd.bk.: "sitting with closed" instead of "sit the . . . shut his"

<sup>83</sup> Sk.tp., Km.tp.: "in the beginning" added; Gd.bk.: "in the beginning looks" added followed by a gap

<sup>84</sup> Sk.tp., Km.tp.: "to have silence" added

<sup>85</sup> Sk.tp., Km.tp.: "a week" added; Gd.bk.: "or for a week" added

<sup>86</sup> Gd.bk.: "guardian" instead of "guardians"

<sup>87</sup> Gd.bk.: "love" instead of "like"; "the baby they like the" added; a.o.d.: "the" added

<sup>88</sup> Sk.sh.: an unclear sh. symbol crossed out; "by observing that nature" inserted and in Sk.tp., Km.tp.;

Gd.bk.: "by observing it" added

<sup>89</sup> Gd.bk.: "that nature. And" instead of "it"

<sup>90</sup> Gd.bk.: "not to feel it" omitted

<sup>91</sup> Gd.bk.: "not to feel for one moment" added

<sup>92</sup> Gd.bk.: "and" added

<sup>93</sup> Gd.bk.: "also" instead of "again"

<sup>94</sup> Gd.bk.: "guardian" instead of "guardians"

the more patient one is, and<sup>95</sup> the more wise one is with a baby, the more one can help his soul's progress. Very often either [in the]<sup>96</sup> irritability [of a child]<sup>97</sup> or of a grown up person, there is a hidden reason, and that reason is a physical reason<sup>98</sup>. There is something physically wrong, which the others do not know and they only think that this child is irritable by nature. They attribute that<sup>99</sup> irritability to the child instead of seeing<sup>100</sup> there is something physically wrong with it. And by trying to find it out one will be able to tolerate that condition better.

There is another tendency while<sup>101</sup> in the baby, that during its development it changes moods. Some day<sup>102</sup> it is loving, another day<sup>103</sup> it is less [loving]<sup>104</sup>. Some day<sup>105</sup> it is<sup>106</sup> enthusiastic<sup>107</sup>, another day<sup>108</sup> it is<sup>109</sup> less enthusiastic<sup>110</sup>. In this way it changes its moods. And in this phase the greatest care should be taken that all such moods of the child must be controlled without forcing too much upon it one's own reality<sup>111</sup>. For instance, if the baby is more inclined to cry, or if it is<sup>112</sup> more inclined to laugh, or if it is more inclined to destroy things, or if it is<sup>113</sup> more inclined to play, the best thing is to direct its attention to something else. If it is laughing very much, to direct its attention to something which<sup>114</sup> will keep its mind more<sup>115</sup> busy, that will keep<sup>116</sup>, make the baby more balanced, that will take its attention away from that idea<sup>117</sup> that makes it laugh. If it is crying the same thing may be done, to take the baby's attention away<sup>118</sup> from what<sup>119</sup> makes it cry. In this way to bring about a balance in the life of the baby.

<sup>95</sup> Gd.bk.: "and" omitted

<sup>96</sup> Sk.sh.: a now illegible sh. symbol retraced to read "in the"

<sup>97</sup> Sk.sh.: "of the child" added, of which "of the" is crossed out, substituted by "a"

<sup>98</sup> Gd.bk.: "and that . . . physical reason" omitted

<sup>99</sup> Sk.tp., Km.tp.: "the" instead of "that"

<sup>100</sup> Sk.tp., Km.tp.: "saying" instead of "seeing"

<sup>101</sup> Sk.sh.: "while" crossed out, omitted in a.o.d.

<sup>102</sup> Gd.bk.: "days" instead of "day"

<sup>103</sup> Gd.bk.: "other days" instead of "another day"

<sup>104</sup> Sk.sh.: a now illegible sh. symbol retraced to read "loving"

<sup>105</sup> A.o.d.: "days" instead of "day"

<sup>106</sup> Sk.sh.: "more" inserted; a.o.d.: "more" added

<sup>107</sup> Gd.bk.: "angelic" instead of "enthusiastic"

<sup>108</sup> A.o.d.: "other days" instead of "another day"

<sup>109</sup> Sk.tp., Km.tp.: "it is" omitted

<sup>110</sup> Gd.bk.: "angelic" instead of "enthusiastic"

<sup>111</sup> Sk.tp., Km.tp.: "will" instead of "reality"; Gd.bk.: "mood" instead of "reality"

<sup>112</sup> Gd.bk.: "the baby" instead of "it is"

<sup>113</sup> Ibid

<sup>114</sup> Gd.bk.: "that" instead of "which"

<sup>115</sup> Gd.bk.: "more" omitted

<sup>116</sup> Sk.sh.: "keep" crossed out, "ask?" substituted; a.o.d.: "keep" omitted

<sup>117</sup> Gd.bk.: "the thing" instead of "that idea"

<sup>118</sup> Gd.bk.: "away" omitted

<sup>119</sup> Sk.sh.: "from what" crossed out, "from the object, idea, thought or condition" added in the margin; "which" added; a.o.d.: "the object, the idea, the thought or condition which and" added; Gd.bk.: "the" added before "condition"

And now comes<sup>120</sup> the question that<sup>121</sup>: is there any place in the life of a baby for the<sup>122</sup> religion? And my answer is that is the best opportunity to sow the seed of religion, in the babyhood. Because it is at that time that the angelic quality is fresh and the genius quality is beginning to develop. And one might ask in what way must<sup>123</sup> one teach the child the<sup>124</sup> religion? That old<sup>125</sup> ancient lesson which all the prophets and teachers have given of the God ideal, that lesson will always prove to be the best lesson. To give the child an idea of God, God of goodness, God of love<sup>126</sup>, God of beauty, God of compassion, God of harmony. And the child is more respondent<sup>127</sup> to the God ideal, very often than a grown up person. Because the grown up person by [being]<sup>128</sup> absorbed in the things of the world [has]<sup>129</sup> lost<sup>130</sup> God. He has the world before him. The child has not yet the world before him.<sup>131</sup> Therefore the child is more capable [of conceiving the thought of God than a grown up person]<sup>132</sup>. When<sup>133</sup> that opportunity is lost<sup>134</sup>,<sup>135</sup> then<sup>136</sup> when they are grown up, they think<sup>137</sup> that something is<sup>138</sup> missing in their life<sup>139</sup>. They think, if they<sup>140</sup> had known of God they<sup>141</sup> would have been much<sup>142</sup> better, and yet it is now too late.<sup>143</sup> It is difficult for them now<sup>144</sup> to think<sup>145</sup> of God, because the seed has not been<sup>146</sup> sown when the time was<sup>147</sup> most proper<sup>148</sup> for it. I have seen numberless souls,<sup>149</sup> because their parents

<sup>120</sup> Gd.bk.: "coming to" instead of "comes"

<sup>121</sup> Gd.bk.: "that" omitted

<sup>122</sup> Gd.bk.: "the" omitted

<sup>123</sup> Gd.bk.: "should" instead of "much"

<sup>124</sup> Gd.bk.: "the" omitted

<sup>125</sup> Sk.sh.: "and" inserted, added in a.o.d.

<sup>126</sup> Gd.bk.: "God of love" moved to after "God of compassion"

<sup>127</sup> Gd.bk.: "responsive" instead of "respondent"

<sup>128</sup> Sk.sh.: "getting" modified to read "being"

<sup>129</sup> Sk.sh.: "never" retraced to read "has"

<sup>130</sup> Sk.sh.: "the idea of" added over a blank; a.o.d.: "the idea of" added

<sup>131</sup> Gd.bk.: "and" added

<sup>132</sup> Sk.sh.: "of conceiving . . . up person" added over a blank

<sup>133</sup> Gd.bk.: "and" instead of "when"

<sup>134</sup> Gd.bk.: "is" omitted and a gap left after "lost"

<sup>135</sup> Sk.tp., Km.tp.: "(as we see in people)" added, also in Gd.bk but without parentheses

<sup>136</sup> Gd.bk.: "that" instead of "then"

<sup>137</sup> Gd.bk.: "people, sometimes they see" instead of "they think"

<sup>138</sup> Gd.bk.: "there is something" instead of "something is"

<sup>139</sup> Gd.bk.: "and" added

<sup>140</sup> Sk.tp., Km.tp.: "I" instead of "they"

<sup>141</sup> Sk.tp., Km.tp.: "it" instead of "they"

<sup>142</sup> Gd.bk.: "much" omitted

<sup>143</sup> Gd.bk.: "and" added

<sup>144</sup> Gd.bk.: "now for them" instead of "for them now"

<sup>145</sup> Sk.sh.: "to think" crossed out, "to conceive the thought" substituted, and so added in a.o.d.

<sup>146</sup> Gd.bk.: "was not" instead of "has not been"

<sup>147</sup> A.o.d.: "at that time which was (the)" instead of "when the time was"; Gd.bk.: "the" added without parentheses

<sup>148</sup> A.o.d.: "time" added

<sup>149</sup> A.o.d.: "who" added

have not given them the idea of God, find<sup>150</sup> it most difficult <sup>151</sup>to conceive it. And at the same time their soul is constantly seeking for it.

But the guardian must be most careful that he does not sow the seed of bigotedness with the religious ideal. If he does it, then it is a great harm done to the child. Also the guardian must feel responsible that he does not give the child a<sup>152</sup> heavier food than the child can digest in the form of religion. Very often there are guardians <sup>153</sup>filled with a philosophical idea or<sup>154</sup> filled with<sup>155</sup> better idea of religion or filled with an ethical [conception]<sup>156</sup> of religion, wish to inspire the child at that age. And by doing so they make it still worse, because instead of [giving]<sup>157</sup> the first lesson perhaps they have given a lesson which is too advanced for the child and it is all lost. It is just like giving too much water to the growing plant that dies because of the flood of water that it cannot absorb.

I have seen very often guardians who have talked philosophically to a baby, because their philosophical conception was so overbearing<sup>158</sup> that they thought they<sup>159</sup> must be poured out on the child. <sup>160</sup>The child was too full of it. <sup>161</sup>Then the child must forget<sup>162</sup> it. We must become children in order to to<sup>163</sup> [with the child]<sup>164</sup>. We must speak in his own language, and we must only give him what he can<sup>165</sup> conceive.

For instance, I will<sup>166</sup> give you an example. Once a nurse came to me and said, this child asks wonderful questions and I cannot answer it<sup>167</sup>. I said, what are the [questions]<sup>168</sup>? She said, when the<sup>169</sup> child goes to say his evening prayers before going to bed and he is asked to bow and bend<sup>170</sup>, he <sup>171</sup>asked me that God is in heaven, up in heaven and<sup>172</sup> why I must bow low to the earth? And the nurse was very perplexed. She did not know how

<sup>150</sup> Gd.bk.: "feel" instead of "find"

<sup>151</sup> Sk.sh.: "afterwards" added, and in a.o.d.

<sup>152</sup> Gd.bk.: "a" omitted

<sup>153</sup> Gd.bk.: "who" added

<sup>154</sup> Gd.bk.: "or" omitted

<sup>155</sup> A.o.d.: "with a" instead of "filled with"

<sup>156</sup> Sk.sh.: "idea" crossed out, "conception" substituted

<sup>157</sup> Sk.sh.: "give" modified to read "giving"

<sup>158</sup> Sk.tp., Km.tp.: "overpouring" instead of "overbearing"; Gd.bk.: "overpowering" instead of "overbearing"

<sup>159</sup> Gd.bk.: "that it" instead of "they"

<sup>160</sup> Sk.tp.: "and" added

<sup>161</sup> Gd.bk.: "and" added

<sup>162</sup> A.o.d.: "forgets" instead of "must forget"

<sup>163</sup> Sk.sh.: "in order to to" crossed out; a.o.d.: "bring him up" instead of "to"

<sup>164</sup> Sk.sh.: "with the child" added over a blank; Gd.bk.: added after "children"

<sup>165</sup> Gd.bk.: "will" instead of "can"

<sup>166</sup> A.o.d.: "shall" instead of "will"

<sup>167</sup> A.o.d.: "them" instead of "it"

<sup>168</sup> Sk.sh.: "question" modified to read "questions"

<sup>169</sup> Gd.bk.: "this" instead of "the"

<sup>170</sup> Gd.bk.: "and he is asked to bow and bend" omitted

<sup>171</sup> Gd.bk.: "has" added

<sup>172</sup> A.o.d.: "then" instead of "and"

to answer it. <sup>173</sup>And if this child was not answered, from that moment his belief would have gone. When<sup>174</sup>, that is the time when the soul is beginning to inquire<sup>175</sup> to<sup>176</sup> in<sup>177</sup> life and its mystery. I asked the child, what did you say? The child explained to me. And I said, yes, the<sup>178</sup> God is in heaven, but where are his feet? On the earth. By bending towards<sup>179</sup> the earth, you are touching his feet. That made this<sup>180</sup>, gave him the reason that although the head of God is in heaven, his feet<sup>181</sup> are on the earth. <sup>182</sup>Therefore touching the earth is touching the feet of God. He was quite satisfied.

And very often the children are on the point of losing the<sup>183</sup> belief, because their belief is just like a little plant, a little seedling that comes out of<sup>184</sup> the earth. [And]<sup>185</sup> if that is not well guarded, it can be destroyed, in one moment's time. That<sup>186</sup> which is sown in the [heart of the child]<sup>187</sup> and reared so carefully, if that is destroyed<sup>188</sup>, [it will]<sup>189</sup> never be mended again<sup>190</sup>. <sup>191</sup>Therefore one has to<sup>192</sup> be most particular. It does not matter if a grown up person has a belief today and gives up his belief tomorrow<sup>193</sup>. It does not matter because his belief was nothing. But a [child's]<sup>194</sup> belief is different. He is serious<sup>195</sup>. He has no<sup>196</sup> doubt about it. [He has no doubt about<sup>197</sup> what he believes. He seriously believes.]<sup>198</sup> Actually for<sup>199</sup>, <sup>200</sup>his belief is the real belief. <sup>201</sup>If that is<sup>202</sup> destroyed, it is a great [pity]<sup>203</sup> and a great loss.

<sup>173</sup> Sk.sh.: "when I said" written, then crossed out

<sup>174</sup> Sk.sh.: "when" crossed out; omitted in a.o.d.

<sup>175</sup> Gd.bk.: "enquire" instead of "inquire"

<sup>176</sup> Sk.sh.: "to" crossed out; omitted in a.o.d.

<sup>177</sup> Gd.bk.: "into" instead of "in"

<sup>178</sup> A.o.d.: "the" omitted

<sup>179</sup> Sk.tp., Km.tp.: "toward" instead of "towards"

<sup>180</sup> Sk.sh.: "made this" crossed out, omitted in a.o.d.

<sup>181</sup> Km.tp., Gd.bk.: "the feet of God" instead of "his feet"

<sup>182</sup> Gd.bk.: "and" added

<sup>183</sup> Gd.bk.: "their" instead of "the"

<sup>184</sup> Gd.bk.: "from" instead of "the"

<sup>185</sup> Sk.sh.: "of" retraced to read "and"

<sup>186</sup> Sk.tp., Km.tp.: "and if that little seed" instead of "that"

<sup>187</sup> Sk.sh.: an unclear sh. symbol retraced to read "heart"; "of the child" added

<sup>188</sup> Sk.sh.: "at that time" added

<sup>189</sup> Sk.sh.: a now illegible sh. symbol retraced to read "it will"; Sk.tp., Km.tp.: "at that time it can" instead of "it will"

<sup>190</sup> Gd.bk.: "that which . . . mended again." omitted

<sup>191</sup> Gd.bk.: "and" added

<sup>192</sup> Gd.bk.: "must" instead of "has to"

<sup>193</sup> Gd.bk.: "tomorrow" moved after "and"

<sup>194</sup> Sk.sh.: "child" modified to read "child's"

<sup>195</sup> Gd.bk.: "a child's belief is something serious." instead of "but a . . . is serious."

<sup>196</sup> Sk.tp.: "does not" instead of "has no"

<sup>197</sup> Gd.bk.: "about it. He has no doubt about" omitted; Sk.tp., Km.tp.: "about" omitted

<sup>198</sup> Sk.sh.: "He has no doubt about what he believes. He seriously believes. He believes for real" added in the margin, of which "He believes for real" is then crossed out.

<sup>199</sup> Sk.sh.: "actually for" crossed out, omitted in a.o.d.

<sup>200</sup> Gd.bk.: "and therefore" added

<sup>201</sup> Gd.bk.: "and" added

<sup>202</sup> Sk.sh.: "belief is" traced through "is"; a.o.d.: "belief is"

<sup>203</sup> Sk.sh.: a now illegible sh. symbol retraced to read "pity"

A child one day came to me very perplexed, because a boy told him that: do you believe in Santa Claus? And if you believe in such a thing, then it is not right, because there was<sup>204</sup>, never was such a being as Santa Claus. <sup>205</sup>This child was very disappointed because he had just written a letter to Santa Claus before Christmas. <sup>206</sup>In his great despair [this]<sup>207</sup> child came to me and asked<sup>208</sup>, is it true that Santa Claus exists or is it not true? Now suppose that<sup>209</sup> I had said, it is true. Then after four years or six<sup>210</sup> years' time, then<sup>211</sup> he would have come and said, no, it is not true. And if I had<sup>212</sup> said, <sup>213</sup>no, it is not true, then his disbelief would have become complete<sup>214</sup>, completely he would have changed by just having<sup>215</sup> said no<sup>216</sup>. That would have rooted out<sup>217</sup> all the <sup>218</sup>religious belief that was in the heart of the<sup>219</sup> child. And<sup>220</sup> I told him that, remember all that the mind can conceive exists. If it does not exist on the physical plane, it exists in the sphere of mind. And the child was very impressed by it. So never say that it does not exist. The one who says that it does not exist, tell him that it exists in the sphere of mind. Now such <sup>221</sup>answer the<sup>222</sup> child can remember his whole life. If he was so evolved<sup>223</sup> that he touched the heaven<sup>224</sup>, still he will believe it. <sup>225</sup>That is the truth. And at the same time that is a faith<sup>226</sup>, a belief that he can hold in his hands; it is tangible; that<sup>227</sup> he can never say that it does not exist, [that it is not real. He can say it]<sup>228</sup> as a child, and as every<sup>229</sup> [person]<sup>230</sup> grows<sup>231 232</sup>.

<sup>204</sup> Sk.sh.: "was" crossed out, omitted in a.o.d.

<sup>205</sup> Gd.bk.: "and" added

<sup>206</sup> Gd.bk.: "and" added

<sup>207</sup> Sk.sh.: "this" written over "to"

<sup>208</sup> A.o.d.: "to ask" instead of "and asked"

<sup>209</sup> Sk.tp., Km.tp.: "if" instead of "that"; Gd.bk.: "if" added

<sup>210</sup> Gd.bk.: "or five" instead of "years or six"

<sup>211</sup> Gd.bk.: "then" omitted

<sup>212</sup> A.o.d.: "would have" instead of "had"

<sup>213</sup> Gd.bk.: "that" added

<sup>214</sup> A.o.d.: "completed" instead of "complete"

<sup>215</sup> Gd.bk.: "if I had" instead of "by just having"

<sup>216</sup> Gd.bk.: "it is not true" added

<sup>217</sup> Gd.bk.: "taken away" instead of "rooted out"

<sup>218</sup> Gd.bk.: "little"

<sup>219</sup> Sk.tp.: "(that)" added

<sup>220</sup> Sk.tp.: "and" omitted

<sup>221</sup> A.o.d.: "an" added

<sup>222</sup> Gd.bk.: "a" instead of "the"

<sup>223</sup> Gd.bk.: "evolved so" instead of "so evolved"

<sup>224</sup> Sk.tp.: "(s)" added; Gd.bk.: "heavens" instead of "heaven"

<sup>225</sup> Sk.sh.: a blank; Sk.tp., Km.tp.: "never in his life he would at any time say 'I do not believe it'"; Gd.bk.: "never in his life he will have a time when he will say that 'I do not believe it'" added

<sup>226</sup> Gd.bk.: "a faith" omitted

<sup>227</sup> Gd.bk.: "that" omitted

<sup>228</sup> Sk.sh.: "that it is not real" added over a blank; "he can say it" inserted

<sup>229</sup> Sk.tp., Km.tp.: "a grown up" instead of "every"

<sup>230</sup> Sk.sh.: a now illegible sh. symbol retraced to read "person"

<sup>231</sup> Sk.tp., Km.tp.: "grows" omitted

<sup>232</sup> Sk.sh.: "a grown up person" added over a blank, parenthesized; Gd.bk.: "I do not believe." instead of "it does not . . . every [person] grows."



It is most essential that in the childhood a religious teaching be given. It is best<sup>233</sup> if the guardian is not able to discuss with the child on religion, it is better not to discuss, but to give the child a habit of sitting in<sup>234</sup> silence for a moment of thinking<sup>235</sup> about the higher ideal, God. The way of Christ was to give humanity the ideal of God<sup>236</sup> as the heavenly father.<sup>237</sup> What was the reason? The reason was that it is conceivable. Even the child can understand that idea: father, heavenly father, the real father. Besides, all other different names that the prophets, the<sup>238</sup> teachers have given to God are really not suitable names, only to make them understand. Their mind can well<sup>239</sup> conceive of those names: <sup>240</sup>creator, <sup>241</sup>supreme [being]<sup>242</sup>, <sup>243</sup>king of<sup>244</sup> judgement [or]<sup>245</sup> another<sup>246</sup>, any other name<sup>247</sup>; they are not the names<sup>248</sup> of God. God cannot<sup>249</sup> be limited to those<sup>250</sup> names, they are too small names for God. But<sup>251</sup> at the same time that is all one can do to the<sup>252</sup>, to make the ideal of [God]<sup>253</sup> as concrete to the mind of man<sup>254</sup> as possible.

For the child to think from childhood that there is a friend of<sup>255</sup> unknown, unseen, that there is someone who hears my prayers, that there is someone<sup>256</sup> who in my troubles and difficulties can be with me, that there is<sup>257</sup> someone whose blessing I ask, that there is<sup>258</sup> someone who protects me, that there is<sup>259</sup> someone who is<sup>260</sup> like my mother and my<sup>261</sup> father

<sup>233</sup> Gd.bk.: "it is best" omitted

<sup>234</sup> Gd.bk.: "habit of sitting in" omitted

<sup>235</sup> Gd.bk.: "to think" instead of "of thinking"

<sup>236</sup> Gd.bk.: ", God" added

<sup>237</sup> Gd.bk.: "and" added

<sup>238</sup> Gd.bk.: "and" instead of "the"

<sup>239</sup> A.o.d.: "only" instead of "well"

<sup>240</sup> Gd.bk.: "the judge or the" added

<sup>241</sup> Gd.bk.: "or the" added

<sup>242</sup> Sk.sh.: "man" written, then crossed out, "being" substituted

<sup>243</sup> Gd.bk.: "or the" added

<sup>244</sup> Sk.sh.: "of" crossed out, "of the day of" substituted; a.o.d.: "of the day of" added

<sup>245</sup> Sk.sh.: "holds" crossed out; "or" added

<sup>246</sup> Sk.sh.: "another" crossed out, omitted in Sk.tp., Km.tp.

<sup>247</sup> Sk.sh.: "every name given" inserted; Sk.tp., Km.tp.: "given" added; Gd.bk.: "[or] another any other name" omitted

<sup>248</sup> Gd.bk.: "all names given are not the names" added

<sup>249</sup> Gd.bk.: "would" instead of "cannot"

<sup>250</sup> Gd.bk.: "his own" instead of "those"

<sup>251</sup> Gd.bk.: "and" instead of "but"

<sup>252</sup> Sk.sh.: "to the" crossed out, omitted in a.o.d.

<sup>253</sup> Sk.sh.: a now illegible sh. symbol retraced to read "God"

<sup>254</sup> Gd.bk.: "of man" omitted

<sup>255</sup> Sk.sh.: "of" crossed out, omitted in a.o.d.

<sup>256</sup> A.o.d.: "that there is someone" omitted

<sup>257</sup> Sk.tp., Km.tp.: "that there is" omitted; Gd.bk.: "that there is someone who in my . . . with me that there is" omitted

<sup>258</sup> A.o.d.: "that there is" omitted

<sup>259</sup> Sk.tp., Km.tp.: "that there is" omitted

<sup>260</sup> Gd.bk.: "me, that there . . . who is" omitted

<sup>261</sup> Gd.bk.: "my" omitted

and yet unknown and unseen; what help<sup>262</sup>, what strength it is<sup>263</sup>, even for the child<sup>264</sup>. Even<sup>265</sup> if the child is not able to make it clear for himself<sup>266</sup>, unconsciously he will feel <sup>267</sup>like a support from within, that he can stand by that support, a support so great that in all times whether the child has its<sup>268</sup> parents, or in the<sup>269</sup> absence of the<sup>270</sup> parents, in all conditions it can feel that there is someone who is always there<sup>271</sup> with me. And that<sup>272</sup> ideal is built from childhood by wise guardians, and<sup>273</sup> it helps the child for all his life.<sup>274</sup>

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*Q.: What do you understand exactly under bigotry?*

A.: I mean to say this, that there is a time when a person believes in God and that is a very blessed time. And when he is more evolved in the<sup>275</sup> [worldly]<sup>276</sup> life then he fights over his church that is the next time. And when he is still more evolved, then he despises the [other]<sup>277</sup> one, and so<sup>278</sup> a person develops<sup>279</sup> higher and higher. It is that evolution which I call bigotry. If the child is impressed by that spirit from its<sup>280</sup> childhood, then the main object is defeated. The main object of religion is to elevate the soul to the higher sphere. That can be done by giving him the main key to religion, and that key is the God ideal.

*Q.: If the child asks about ghosts of which he<sup>281</sup> is frightened, or about the devil, what is one to answer?*

A.: The best thing is to keep the child ignorant as long as one can, from all the stories of ghosts, because the ghost stories impress the child and interest him more in it. And by that his mind goes to another direction, a direction which is not suited for him. And the best thing is always to avoid the conversation of ghosts and spirits and also about the devil. And the best

<sup>262</sup> Gd.bk.: "what help" moved to after "what strength"

<sup>263</sup> Sk.tp., Km.tp.: "for the child" added

<sup>264</sup> Sk.tp., Km.tp.: "from childhood" instead of "for the child"; Gd.bk.: "from the childhood" instead of "for the child"

<sup>265</sup> Gd.bk.: "even" omitted

<sup>266</sup> Sk.sh.: "still" added; Sk.tp., Km.tp.: "still" added; Gd.bk.: "yet" added

<sup>267</sup> Sk.sh.: "just" added, a.o.d.: "just" added

<sup>268</sup> Gd.bk.: "his" instead of "its"

<sup>269</sup> Gd.bk.: "the" omitted

<sup>270</sup> Ibid

<sup>271</sup> Gd.bk.: "there" omitted

<sup>272</sup> Sk.tp., Km.tp.: "if this" instead of "that"; Gd.bk.: "this" instead of "that"

<sup>273</sup> Sk.tp., Km.tp.: "and" omitted

<sup>274</sup> Gd.bk.: from this point comparison is with Sk.tp and Km.tp only

<sup>275</sup> A.o.d.: "the" omitted

<sup>276</sup> Sk.sh.: "world" modified to read "worldly"

<sup>277</sup> Sk.sh.: "others" modified to read "other"

<sup>278</sup> A.o.d.: "(on)" added

<sup>279</sup> A.o.d.: "devolves" instead of "develops"

<sup>280</sup> Sk.tp.: "its" parenthesized

<sup>281</sup> A.o.d.: "it" instead of "he"

way of avoiding it is to turn it into a joke. A witty answer that will turn the mind of <sup>282</sup>child from the idea of ghost to a joke. [That]<sup>283</sup> would be the best thing.

And then there is again a wrong method which very often guardians adopt. Perhaps in the East it is adopted more than in the West, and that method is to frighten a child by saying <sup>284</sup>some bogeyman is coming, or something else [frightening them]<sup>285</sup>; if he will [continue]<sup>286</sup> to be naughty there will come something to frighten him; a ghost coming; <sup>287</sup>a spirit coming. That is the worst thing one should do with a child, because every such shock that gives him a fright takes away a great deal of the enthusiasm of his spirit<sup>288</sup>. And<sup>289</sup> it hampers the progress of the soul to be frightened by anything.

But at the same time, to say that there is no such thing as ghost or there is no such thing as devil, it<sup>290</sup> is taking upon oneself a very great responsibility. It is denying something which is written in the Bible or in the scriptures and it is making a child unbeliever; then<sup>291</sup> when he grows up he will not believe in anything.

*Q.: What about a child who says 'silence' to the guardians?*

A.: He must be a commander.

*Q.: I know a child who asks for blessing of his food [and]<sup>292</sup> will always ask for silence, and will wait <sup>293</sup>until he gets it. He is four years old.*

A.: It is an exceptional tendency. But if he waits<sup>294</sup> to get the blessing, in one way it is a good thing that he believes so much that he will get a blessing. But in the other way it can increase and make him more unbalanced in the future, because he does not believe that as soon as he has said, that it is granted, but he waits that it will be granted in silence. It might increase. Better to watch that child.

*Q.: Is it never right to punish a child?*

A.: Punishment is natural. Every soul is punished in some way or the other. For everything one does, there is a punishment. The law of nature, the law

<sup>282</sup> A.o.d.: "the" added

<sup>283</sup> Sk.sh.: "that" inserted

<sup>284</sup> Sk.sh.: "that" inserted

<sup>285</sup> Sk.sh.: "frightening them" added over a blank

<sup>286</sup> Sk.sh.: "continued" modified to read "continue"

<sup>287</sup> A.o.d.: "or" added

<sup>288</sup> Sk.sh.: "and the inclination of his spirit to progress" added in the margin, added in a.o.d.

<sup>289</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>290</sup> A.o.d.: "it" parenthesized

<sup>291</sup> A.o.d.: "that" instead of "then"

<sup>292</sup> Sk.sh.: "but" crossed out, "and" substituted

<sup>293</sup> Sk.sh.: "for the blessing" inserted; added in a.o.d.

<sup>294</sup> Sk.sh.: "waits" crossed out, then restored

of life has punishments just the same. But at the same time [there]<sup>295</sup> are three degrees which must be observed. The first degree is to say it nicely, gently, kindly. To reason with the child often and often and to make the child [do]<sup>296</sup> it as you wish. And if the child does not listen to it, then the next thing is temptation. To tempt it with a sweet, with a flower, with something that he likes, with love, with appreciation. He has<sup>297</sup>, you have done right; now you have done nicely, now I will give you this. I will give you the toy. [Now I will give you]<sup>298</sup> the sweet, if you will do it. <sup>299</sup>And even if by the second way he is<sup>300</sup>, he does not act right, then the third thing is to punish.

But the<sup>301</sup> punishment for the<sup>302</sup> child must be gentle punishment. Sometimes for a child to ask him to stand in the corner, with his back turned to everything, that teaches him greatly, because he feels insulted. He feels very much hurt that he is not in the society, that he has to go in the corner. Sometimes by making the child stand for so much time will make him realise what he has done. Sometimes by making him sit [and stand up for]<sup>303</sup> so much time [will help]<sup>304</sup>, it will give him some<sup>305</sup> exercise and at the same time make him obey. It is better to avoid a severe punishment. Always a punishment which is a little mental, <sup>306</sup>punishment which makes the<sup>307</sup> child think that he is punished. <sup>308</sup>For instance to tell the child to let him walk from this place to that place<sup>309</sup>. Really being<sup>310</sup> walking ten times is an enjoyment for the child, but because you have given him for a punishment, he does not like it; that feeling, I am punished, that [feeling itself corrects it]<sup>311</sup>. In order to punish, you do not need to torture the child, only just make him think that he is in punishment, that is quite enough.

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<sup>295</sup> Sk.sh.: "every" retraced to read "there"

<sup>296</sup> Sk.sh.: "to" retraced to read "do"

<sup>297</sup> Sk.sh.: "he has" followed by an asterisk, crossed out, omitted in a.o.d.

<sup>298</sup> Sk.sh.: "now I will giving" crossed out, "now I will give you" added in the margin

<sup>299</sup> Sk.sh.: "appreciate it, tempt it to do it." added in the margin; a.o.d.: "appreciate it, tempt it to do right" added

<sup>300</sup> Sk.sh.: "he is" crossed out, omitted in a.o.d.

<sup>301</sup> A.o.d.: "the" omitted

<sup>302</sup> A.o.d.: "a" instead of "the"

<sup>303</sup> Sk.sh.: "and stand up for" inserted

<sup>304</sup> Sk.sh.: "and stand up, will help" followed by an editorial mark, crossed out, of which "will help" is then restored

<sup>305</sup> A.o.d.: "a little" instead of "some"

<sup>306</sup> A.o.d.: "a" added

<sup>307</sup> A.o.d.: "the" parenthesized

<sup>308</sup> Sk.sh.: "so it is if you told a child: go from this place to that place five times or ten times" added in the margin; a.o.d.: "suppose if you told the child to go from this place to that place five time or ten times"

added

<sup>309</sup> Sk.sh.: "for instance . . . that place" crossed out

<sup>310</sup> A.o.d.: "speaking" instead of "being"

<sup>311</sup> Sk.sh.: "feeling itself corrects it" added over a blank

Friday 16<sup>th</sup> July 1926**Collective Interview—the Sufi Point of View<sup>1</sup>**

Now I would like to say a few words on the idea of the Sufi point of view.

It differs very much from the general point of view. It is not because of its difference from the others, but because of its profoundness. In the case of dealing with people, treating people in whatever way one has to treat them, the first thing the Sufi thinks is in what way I must spare the person's susceptibilities? How<sup>2</sup> I can [avoid]<sup>3</sup> bringing the person displeasure? By avoiding in saying a word, or in<sup>4</sup> avoiding by<sup>5</sup> doing something. How I can say to someone without saying it<sup>6</sup>, something that will hurt a person; how I can act so that it will not hurt or it will not touch the person wrongly? In other words, it is a delicate point of view to think delicately and that is what generally overlooks. It is not simple to be thoughtful. It is not easy to be considerate. It requires a great thought and consideration. Besides that<sup>7</sup>, it requires a great deal of delicacy, skill<sup>8</sup>. One must know the art of approaching another.

And the other point of view of the Sufi is still more difficult. And that is to maintain sincerity, to maintain faithfulness, to maintain truth. False flattery, polished politeness, made-up refinement<sup>9</sup>, these things are against the Sufi's idea. And therefore on one hand he must be extremely fine and polite and delicate; and on the other hand he may not prove to his own conscience in any way insincere and external, superficial. Very often there are some sincere, polite<sup>10</sup> people, but with their politeness<sup>11</sup>, sincerity, there is an abruptness. You will find many people saying, well, I tell the truth. If it does not agree with them, it shows that they cannot digest. Their digestive power is not great. A person very proudly says that, I have given him a good talk. He feels that I am quite sincere. But sincerity has no value without fineness. If one overlooks the law of fineness, of gentleness, and

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**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.tp.: "Sangatha 254-105" added above text<sup>2</sup> Sk.sh.: "which" written, then crossed out<sup>3</sup> Sk.sh.: an unclear sh. symbol retraced to read "avoid"<sup>4</sup> Sk.sh.: "in" encircled, "by" added in lh.; Sk.tp.: "and by" instead of "or in"<sup>5</sup> Sk.tp.: "in" instead of "by"<sup>6</sup> Sk.sh.: "it" crossed out, omitted in Sk.tp.<sup>7</sup> Sk.sh.: "this" written in lh. above "that"; Sk.tp.: "this" instead of "that"<sup>8</sup> Sk.sh.: an unclear sh. symbol retraced to read "skill"<sup>9</sup> Sk.sh.: "made up refinement" parenthesised<sup>10</sup> Sk.sh.: "polite" crossed out, omitted in Sk.tp.<sup>11</sup> Sk.sh.: "politeness" crossed out, omitted in Sk.tp.

one wishes to be very truthful, that is unbalanced condition. On one side fineness, on the other side sincerity makes a balance in life.

Another Sufi attitude is to be resigned to the past, to be attentive to the present, to be hopeful to the future. What is done is done. What is the use of grieving over it? It is past, it is gone. Turn you back to it and forget it. And what is being done, be attentive to it wholeheartedly, give your whole being to it, to make it good. And what is to come, be hopeful towards<sup>12</sup> it. In this way a person is able to have the Sufi attitude.

[Sufism]<sup>13</sup> teaches tolerance. But [by]<sup>14</sup> tolerance it does not mean that defend the wrongdoer. By tolerance it means the Sufi spares himself from judging someone whom he does not know. Whether the person is in the right or in the wrong way, let him go. That is the attitude. It is not the attitude of indifference. But very often by judging a person<sup>15</sup> you spoil the<sup>16</sup> people<sup>17</sup>. As soon as you accuse a person<sup>18</sup> you have thrown him down deeper. If you let him loose, his wrongdoing will become his greater teacher. And by interfering with that teaching which a person is getting by life, a person spoils the other person's life. That is the<sup>19</sup> tolerance.

Besides, one is never sure whether a person is in the wrong or right. What we can [see]<sup>20</sup> is from one's own point of view; one cannot see from the point of view of others. We<sup>21</sup>, one does not know<sup>22</sup> what is the reason behind it. The<sup>23</sup> reason can take so far and no further. <sup>24</sup> Therefore the Sufi tries to keep himself backwards in judging persons and their actions. For himself his standard for<sup>25</sup> right and wrong is what he thinks to be right and wrong for the moment. But by that<sup>26</sup> standard<sup>27</sup> he does not judge others. He says maybe, perhaps they have their own standard according to their particular evolution, I am not the person to judge it. People may<sup>28</sup> <sup>29</sup>misunderstand a Sufi owing to this, because either people are without a rule, or they are the slaves of the rule. And there are very few

<sup>12</sup> Sk.tp.: "toward" instead of "towards"

<sup>13</sup> Sk.sh.: "Sufi" retraced to read "Sufism"

<sup>14</sup> Sk.sh.: "in" retraced to read "by"

<sup>15</sup> Sk.sh.: "a person" parenthesised, "people" added in lh.

<sup>16</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>17</sup> Sk.sh.: "people" encircled, followed by an unclear mark, also encircled and crossed out

<sup>18</sup> Sk.sh.: "of wrongdoing" inserted

<sup>19</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>20</sup> Sk.sh.: "say" retraced to read "see"

<sup>21</sup> Sk.sh.: "we" crossed out, omitted in Sk.tp.

<sup>22</sup> Sk.sh.: "know" encircled, "see" added in lh.

<sup>23</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>24</sup> Sk.sh.: an editorial mark; Sk.tp.: "the best thing" added

<sup>25</sup> Sk.tp.: "of" instead of "for"

<sup>26</sup> Sk.sh.: "this" written in lh. above "that"; Sk.tp.: "this" instead of "that"

<sup>27</sup> Sk.sh.: "standard" parenthesised

<sup>28</sup> Sk.tp.: "might" instead of "may"

<sup>29</sup> Sk.sh.: "misunderstanding" written, then crossed out

who take the rule for their use without being its slave, who make rules<sup>30</sup> and who use rules<sup>31</sup>, and yet who are not restricted by them.

And now comes Sufi's religion. The religion of the Sufi is one, and that is to prove to his conscience true in having dealt with everyone who<sup>32</sup> comes in contact with him, kindly. Kindly not for his disadvantage<sup>33</sup> for him and for<sup>34</sup> his own, but kindness<sup>35</sup> as far as life can allow him to be kind, because kindness has no limit. There can be very little things which you can call kindness [and]<sup>36</sup> there can be very [great]<sup>37</sup> things<sup>38</sup> [which you can call]<sup>39</sup> kindness.

There is a story on<sup>40</sup> Rohilla. Rohilla is a sect of the mountain people. So when he was<sup>41</sup>, such Rohillas were<sup>42</sup> travelling<sup>43</sup> in the same railway compartment [with Brahmins]<sup>44</sup>. And he was trying to understand Hindustani language. And the Brahmins were speaking about kindness. So Rohilla thought<sup>45</sup>, wondered what kindness means. [The Brahmins used all the time the word kindness.]<sup>46</sup> So he asked, what do you mean by kindness? They said, kindness, what, do you not know—to be good to people, to be loving, to be sympathetic. He could not understand. [He said, I cannot]<sup>47</sup> understand, explain more. They tried and they tried to explain, understand<sup>48</sup> more<sup>49</sup>. They explained. He said<sup>50</sup>, ah<sup>51</sup>, yes<sup>52</sup> now I understand. I was once kind<sup>53</sup> also<sup>54</sup> [once]<sup>55</sup> in my life. They were very amused to [see]<sup>56</sup> that he was kind once in his life. They asked, how were you kind? He said, yes,

<sup>30</sup> Sk.tp.: "rule" instead of "rules"

<sup>31</sup> Ibid

<sup>32</sup> Sk.tp.: "that" instead of "who"

<sup>33</sup> Sk.tp.: "or for the disadvantage of" added

<sup>34</sup> Sk.tp.: "for him and for" omitted

<sup>35</sup> Sk.sh.: "ly" added in lh.; "for him . . . but kindness" parenthesised; Sk.tp.: "kindly" instead of "kindness"

<sup>36</sup> Sk.sh.: an unclear sh. symbol, retraced to read "and", "and" added in lh.

<sup>37</sup> Sk.sh.: an unclear sh. symbol, retraced to read "great", "great" added in lh.

<sup>38</sup> Sk.sh.: the "s" of "things" parenthesised

<sup>39</sup> Sk.sh.: "which you can call" written over "too"

<sup>40</sup> Sk.tp.: "of" instead of "on"

<sup>41</sup> Sk.sh.: "so when he was" crossed out; "travelling with some Rohillas" added, then crossed out; omitted in Sk.tp.

<sup>42</sup> Sk.tp.: "one Rohilla was" instead of "such Rohillas were"

<sup>43</sup> Sk.sh.: "so" written in lh. above "such"; "such" crossed out, "one" substituted; "was" written in lh.

below "were"; "such Rohillas . . . were travelling" crossed out and marked for editing; Sk.tp.: "with some Rohillas" added

<sup>44</sup> Sk.sh.: "with Brahmins" inserted, and marked for editing; Sk.tp.: "one Rohilla was travelling, yes" added

<sup>45</sup> Sk.sh.: "thought" crossed out, omitted in Sk.tp.

<sup>46</sup> Sk.sh.: "the Brahmins...word 'kindness' added in margin

<sup>47</sup> Sk.sh.: "he could not" crossed out, "he said I cannot" substituted

<sup>48</sup> Sk.tp.: "understand" omitted

<sup>49</sup> Sk.sh.: "to explain understand more" crossed out

<sup>50</sup> Sk.sh.: "he said" crossed out; Sk.tp.: "They explained. He said" omitted

<sup>51</sup> Sk.sh.: "ah" crossed out, then restored

<sup>52</sup> Sk.sh.: "he said" inserted

<sup>53</sup> Sk.sh.: a now illegible sh. symbol, crossed out; Sk.tp.: "I was kind" added

<sup>54</sup> Sk.sh.: "also" crossed out

<sup>55</sup> Sk.sh.: "one" retraced to read "once"

<sup>56</sup> Sk.sh.: "say" retraced to read "see"

yes, I remember one day in the war I saw in the battlefield a horse in a great torture. And I feel<sup>57</sup> like this, <sup>58</sup>what you say. What did you do? I took my sword and took his head off, relieved him. That is his kindness. Every person's conception of kindness is as far as they<sup>59</sup> can<sup>60</sup> feel.

Nevertheless for the Sufi there is one thing which he would rather like to avoid; and if there is any sin, it is that one thing which the Sufi would perhaps consider to be<sup>61</sup> a sin. It is<sup>62</sup>, and what is it? It is to avoid unknown cruelty. Unknown cruelty is that by inconsideration, by a thoughtlessness, by the misuse of words and by a thoughtless action, and unconsciously sometimes, a person gives pain or trouble or hurt or<sup>63</sup> harm to another, and everybody hardly knows about it, hardly thinks about it, and yet he has done a harm just the same. And it is such a delicate subject and it requires such a great thought and consideration not to cause that harm. As Buddha says that the essence of religion is harmlessness.

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*Q.: What<sup>64</sup> if someone asks what definite teaching the Sufi has to offer?*

A.: Just say that Sufi has not a<sup>65</sup> definite teaching to offer. It is the essence of all teaching<sup>66</sup>.

*Q.: You said we must not<sup>67</sup> defend the wrongdoer. If<sup>68</sup> we do not know, if we doubt<sup>69</sup>?*

A.: If we have a doubt that he is a wrongdoer, the best thing is not to defend him. Why to defend? We might be taken as someone who promotes wrongdoing. <sup>70</sup> Something we think is wrong, if a person has done<sup>71</sup> owing to our kindness, [we are defending]<sup>72</sup> him, it is just like defending something which we think wrong.

<sup>57</sup> Sk.tp.: "felt" instead of "feel"

<sup>58</sup> Sk.sh.: an editorial mark; Sk.tp.: "just like" added

<sup>59</sup> Sk.tp.: "he" added

<sup>60</sup> Sk.sh.: "they can" crossed out, "he" substituted

<sup>61</sup> Sk.sh.: "as" written in lh. above "to be" and parenthesized

<sup>62</sup> Sk.sh.: "it is" crossed out, omitted in Sk.tp.

<sup>63</sup> Sk.sh.: "and" written in lh. above "or"

<sup>64</sup> Sk.sh.: "what" crossed out, omitted in Sk.tp.

<sup>65</sup> Sk.sh.: "not a" crossed out, "no" substituted

<sup>66</sup> Sk.sh.: "s" added in lh. to the sh. symbol for "teaching"; Sk.tp.: "teachings" instead of "teaching"

<sup>67</sup> Sk.sh.: "we must not" encircled, "should" added in lh.; Sk.tp.: "should" instead of "must"

<sup>68</sup> Sk.sh.: "when" added in lh.; Sk.tp.: "when" instead of "if"

<sup>69</sup> Sk.tp.: "that he is a wrong-doer" added

<sup>70</sup> Sk.sh.: "we why" written, parenthesized, then crossed out

<sup>71</sup> Sk.sh.: two illegible sh. symbols crossed out, then restored

<sup>72</sup> Sk.sh.: "and" retraced to read "we are", then "defend" retraced to read "defending"



*Q.: Could we defend the person without [defending]<sup>73</sup> his action?*

A.: It is so very difficult to divide that person from his action. It is very difficult. Nevertheless, if you separate the person <sup>74</sup> from the action and defend him, you may.

*Q.: We have a saying: love the sinner but not the<sup>75</sup> sin.*

A.: That is very good, very wise.

*[Q.:]<sup>76</sup> Murshid, what is the wisest way then<sup>77</sup> to treat some person who has followed a wrong cause of action <sup>78</sup> and yet we know they thought they had done<sup>79</sup> <sup>80</sup> right? We don't want to be unfriendly<sup>81</sup> to them. As you say, if we take<sup>82</sup> an [attention]<sup>83</sup> to them<sup>84</sup>, as if we were defending his<sup>85</sup> action. <sup>86</sup>*

*[A.:]<sup>87</sup> Yes, if you are in that position it is just as well to be silent. Silence is a great protection.*

*Q.: So you advise avoiding persons like that?*

A: Yes.

*Q.: How could we help [these]<sup>88</sup> people who are in the wrong way?*

A.: Well, it is a very difficult question. You cannot always help them. There is sometimes the time helps them. Sometimes their own wrongdoing helps them.

Now I will tell you a little story of a man in the mosque. That there was a good person, very pious person, and he was praying in the mosque. And there came a lad, a mischievous lad<sup>89</sup>. He saw that person had nobody; he was devoted in his prayers. So he came and gave him a slap and ran away, or a blow in his back and ran away<sup>90</sup>. Of course, they are engaged in the prayer and they are asked not to get out of the prayer. Therefore that pious man continued his prayer and this boy ran away. But when this man

<sup>73</sup> Sk.sh.: "his" retraced to read "defending"

<sup>74</sup> Sk.sh.: "from and" written, then crossed out.

<sup>75</sup> Sk.sh.: "his" added in lh.; Sk.tp.: "his" instead of "the"

<sup>76</sup> Sk.sh.: "A:" crossed out, "Q:" substituted

<sup>77</sup> Sk.tp.: "then" omitted

<sup>78</sup> Sk.sh.: "A:" added, then crossed out

<sup>79</sup> Sk.sh.: "were doing" added in lh.

<sup>80</sup> Sk.sh.: "wrong" written, then crossed out

<sup>81</sup> Sk.tp.: "unfavourably" instead of "unfriendly"

<sup>82</sup> Sk.sh.: "take" crossed out, "are" substituted, then crossed out; "pay a particular" added; Sk.tp.: "pay a particular" instead of "take an [attention]"

<sup>83</sup> Sk.sh.: "particular friendly" crossed out, "attention" substituted in lh.

<sup>84</sup> Sk.sh.: an editorial mark; Sk.tp.: "it looks" added

<sup>85</sup> Sk.tp.: "their" instead of "his"

<sup>86</sup> Sk.sh.: an editorial mark; Sk.tp.: "If we do not gentle and Christian-like . . . turn our back condemning them . . ." added, the dots indicating missing word(s)

<sup>87</sup> Sk.sh.: "Q:" crossed out, "A:" substituted

<sup>88</sup> Sk.sh.: a now illegible sh. symbol retraced to read "these"

<sup>89</sup> Sk.sh.: "and entered in the mosque" inserted, added in Sk.tp.

<sup>90</sup> Sk.sh.: "and ran away" parenthesized

came out he saw this boy standing and laughing. So he put his hand in his purse and gave him a penny. So the boy was very glad. Next time a soldier was offering his prayers. Of course the [soldier's]<sup>91</sup> mind was half in his prayer and half in his drill. When this boy came and<sup>92</sup> gave him a slap<sup>93</sup> as soon as <sup>94</sup> he was ready to answer it. And he gave him one blow and threw him down. From that the boy learned never to do it again. [One blow was enough for him]<sup>95</sup>, finishes<sup>96</sup> it.

Both did something towards his improvement. The first was that he let him learn from his own vice, his own weakness. The second one completed the teaching. Therefore we are not only the responsible ones to accomplish the . . .<sup>97</sup> <sup>98</sup> let another one<sup>99</sup> come and complete it. Life will teach just the same. Life a<sup>100</sup>. Why we take the responsibility of the teaching?

*Q.: Christ teaches us first to correct our own faults<sup>101</sup>, [mistakes]<sup>102</sup>. Would it not be good to try and become, to extend the help towards really feeling, feeling what<sup>103</sup> the both<sup>104</sup> bottom, [if we feel]<sup>105</sup> what he should do, then <sup>106</sup>. [Would it be a good plan to extend the help toward really feeling, where the other's feeling the bottom of that person are working on . . .; working from that bottom-influence, if we feel what he should do, or in a special manner?]<sup>107</sup>*

A.: Yes, but that is the work of the teacher. When a person reaches that stage of a<sup>108</sup> teachership<sup>109</sup>, then he may do it. But when we come to a general Sufi idea, what every Sufi must have, if that Sufi can have that<sup>110</sup> point of view which I have explained that begins the Sufi life.

<sup>91</sup> Sk.sh.: "soldier" retraced to read "soldier's"

<sup>92</sup> Sk.sh.: "he" added in lh.

<sup>93</sup> Sk.tp.: "the soldier was conscious of it and" added

<sup>94</sup> Sk.sh.: "he got a slap" added; Sk.tp.: "he got the slap" added

<sup>95</sup> Sk.sh.: "one blow was enough for him" added over a blank

<sup>96</sup> Sk.sh.: "finish" in sh. with "es" added in lh.; encircled

<sup>97</sup> Sk.sh.: a dotted line, indicating missing word(s), and in Sk.tp.

<sup>98</sup> Sk.sh.: "life" written, then crossed out

<sup>99</sup> Sk.sh.: "one" crossed out; Sk.tp.: "person" instead of "one"

<sup>100</sup> Sk.sh.: a blank; Sk.tp.: "life a" omitted

<sup>101</sup> Sk.sh.: "faults" parenthesized, omitted in Sk.tp.

<sup>102</sup> Sk.sh.: "mistakes" inserted; "first our own mistakes" added in the margin

<sup>103</sup> Sk.sh.: "what" crossed out

<sup>104</sup> Sk.sh.: "both" crossed out

<sup>105</sup> Sk.sh.: "if we feel" inserted

<sup>106</sup> Sk.sh.: a blank; Sk.tp.: "Would it not ... should do, then" omitted

<sup>107</sup> Sk.sh.: no asterisk, but "would it . . . special manner?" written in margin, so used in Sk.tp.

<sup>108</sup> Sk.sh.: "a" crossed out, omitted in Sk.tp.

<sup>109</sup> Sk.sh.: "teachership" parenthesized

<sup>110</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "that"

*[Q.: If one has received as a present a very beautiful dress, but one considers<sup>111</sup>, feels to be much too beautiful for oneself to wear, what should one do?]*<sup>112</sup>

*Q.: Put on nice dress or not?*<sup>113</sup>

A.: If it was the fashion of today, I would wear it.

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<sup>111</sup> Sk.tp.: "which one" instead of "but one considers"

<sup>112</sup> Sk.sh.: no note, but "Q: If one...one do?" written in the margin, of which "considers" and "to be" are crossed out.

<sup>113</sup> Sk.tp.: "Q.: Put on nice dress or not?" omitted

Friday 16<sup>th</sup> July 1926**Yesterday, Today and Tomorrow—Art**

When we look at the art of <sup>1</sup>Middle Ages and find out the psychology behind it, it seems that the attempt of the artist in the Middle Age<sup>2</sup> was to produce an object of worship restricted within the laws of conventionality. Having deep belief in the sacred task, the artist had, he kept his art as an expression of his deepest devotion. And how<sup>3</sup> much one may criticize the art of the Middle Age, comparing it with the art afterwards, yet a deep thinker will certainly feel that there is an atmosphere about it, that there is<sup>4</sup> a feeling in it; that there is<sup>5</sup> a magnetism put into it that grows day after day. And I should think<sup>6</sup> that any form of art of the Middle Ages can<sup>7</sup> be only<sup>8</sup> appreciated if one does not compare it with the art today. As Majnun has<sup>9</sup> said that to see Laila you must borrow my eyes. So we must borrow the eyes of the Middle Age, the feeling of the people who lived at<sup>10</sup> that time, and then look at it; that<sup>11</sup> in its primitive expression there is something hidden in it. And if [the]<sup>12</sup> same art was produced today, it would have no effect because it has not got that magnetism, that life, that mystery hidden behind<sup>13</sup> it.

There is a story told <sup>14</sup> in Arabia that God made the statue of the first man and asked the soul to enter into it. And the soul refused to enter <sup>15</sup>the body of clay saying that it was a prison, I do not wish to lose my liberty<sup>16</sup>. God forced the soul again by saying: Enter! I command you. The

**Documents:**

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

Gd.bk.: a typescript by Murshida Goodenough for the 1935 edition of *Yesterday, Today, and Tomorrow* published by Kluwer, Deventer<sup>1</sup> Gd.bk.: "the" added<sup>2</sup> Gd.bk.: "Ages" instead of "Age", this is not further noted<sup>3</sup> Gd.bk.: "however" instead of "how"<sup>4</sup> Gd.bk.: "that there is" omitted<sup>5</sup> Ibid<sup>6</sup> Gd.bk.: "it seems that" instead of "I should think"<sup>7</sup> Gd.bk.: "can" omitted<sup>8</sup> Gd.bk.: "only" moved to after "appreciated"<sup>9</sup> Gd.bk.: "has" omitted<sup>10</sup> Sk.sh.: "at" crossed out, encircled, then restored; Gd.bk.: "in" instead of "at"<sup>11</sup> Gd.bk.: "for" instead of "that"<sup>12</sup> Sk.sh.: "the" added<sup>13</sup> Gd.bk.: "in" instead of "behind"<sup>14</sup> Sk.sh.: "in the" written, then crossed out<sup>15</sup> Gd.bk.: "into" added<sup>16</sup> Gd.bk.: "said the soul" added

soul refused, <sup>17</sup>no, not in this captivity. God commanded angels to bring their harps and sing before the soul. And when they began to sing the soul got into ecstasy and it entered the body. When we think about the Middle Age and the Renaissance it is that difference. That first God made the statue of clay and then the angels forced the soul into it.

The wave coming from the<sup>18</sup> ancient Greece to Italy brought that new life. But at the same time, if I were to say<sup>19</sup>, the art which was once made to<sup>20</sup> worship, was then made to admire<sup>21</sup>. The art arose towards a great height, bringing the spirit of ancient Greece in a new reality<sup>22</sup> of expression, a new expression<sup>23</sup>. Nevertheless one can say about it that in the Middle Age the art was towards God; with the Renaissance the art became with God; and afterwards it was produced with no God. And when there was no God, there was no art. The gap that you find between today and that day when the<sup>24</sup> art was in its great glory was<sup>25</sup> because <sup>26</sup>the art being with no<sup>27</sup> God. <sup>28</sup>The artist of <sup>29</sup>Renaissance had not given [up]<sup>30</sup> God; but then God was forgotten. Be it<sup>31</sup> the art of<sup>32</sup> painting, or sculpture, or any form of art, when it is not directed towards<sup>33</sup> a higher ideal, it must go down. It cannot rise because the ladder is not there. It is the ideal which helps everything to go upwards and without the ideal everything goes downwards<sup>34</sup>. One can see the reason, that people became more materialistic; and naturally the beauty belongs to heaven, [on]<sup>35</sup> earth it is only reflected. And when connection with the<sup>36</sup> heaven is broken, when the back is turned to heaven and<sup>37</sup> the eyes are focussed on the earth, then<sup>38</sup> slowly, <sup>39</sup>gradually beauty begins to disappear. Therefore in one way the gap between Renaissance and now in the world of art<sup>40</sup> has been a gap caused by materialism, by commercialism, by the lack of heavenly inspiration.

<sup>17</sup> Gd.bk.: "it said" added

<sup>18</sup> Gd.bk.: "the" omitted

<sup>19</sup> Gd.bk.: "if I were to say" omitted

<sup>20</sup> Gd.bk.: "for" instead of "to"

<sup>21</sup> Gd.bk.: "for admiration" instead of "to admire"

<sup>22</sup> Sk.sh.: "reality" crossed out, "realm" substituted; a.o.d.: "realm"

<sup>23</sup> Sk.sh.: "a new expression" parenthesized, omitted in a.o.d.

<sup>24</sup> Gd.bk.: "the" omitted

<sup>25</sup> Sk.sh.: "was" encircled, "is" added in lh.; a.o.d.: "is" instead of "was"

<sup>26</sup> Gd.bk.: "of" added

<sup>27</sup> Gd.bk.: "without" instead of "with no"

<sup>28</sup> Gd.bk.: "and" added

<sup>29</sup> Gd.bk.: "the" added

<sup>30</sup> Sk.sh.: "up" added in lh. to "in"

<sup>31</sup> Gd.bk.: "it" omitted

<sup>32</sup> Gd.bk.: "of" omitted

<sup>33</sup> Sk.tp.: "toward" instead of "towards"

<sup>34</sup> Gd.bk.: "downward" instead of "downwards"

<sup>35</sup> Sk.sh.: "on" added in lh. to "and"; Gd.bk.: "on the" instead of "on"

<sup>36</sup> Gd.bk.: "the" omitted

<sup>37</sup> Gd.bk.: "then" instead of "and"

<sup>38</sup> Gd.bk.: "and" instead of "then"

<sup>39</sup> Gd.bk.: "and" added

<sup>40</sup> Gd.bk.: "in the world of art" omitted

No doubt the need that was<sup>41</sup>, has been felt in the hearts of the lovers of beauty has been working in the inner planes, and now today it is beginning to show itself. But what does it<sup>42</sup> show itself<sup>43</sup>? Not beauty, not art, but the absence is now being felt. And what is the outcome of it? The outcome<sup>44</sup> is that [the]<sup>45</sup> artist thinks that, no<sup>46</sup> there must be a new starting<sup>47</sup> in the world of art; [now]<sup>48</sup> there must be a new beginning. We must<sup>49</sup> find<sup>50</sup> a new beauty, a new expression. But when he tries to find it, most often he loses the mark, because when inspiration is lacking and effort is forcing itself, what is produced by it is mechanical. One thinks that<sup>51</sup>, no, everything must be in angles; that is a new beauty created. And the other one says, no, everything must be in the colour<sup>52</sup>, everything must show out by itself. Another person says that<sup>53</sup> everything must be just an outline without a detail; everyone must find out for himself what it is. Another person says that everything must be in an<sup>54</sup> unfinished state, because that seems very artistic. In this way it is just like many horses trying to take different directions in order to reach something. And yet the ideal seems to be absent. Yet the day when the ideal will come in the<sup>55</sup> hand of the artist, the artist will progress more rapidly, and that promise of the future art will then come.

Today we hear the word futurist. The future<sup>56</sup> is not yet born. On the contrary, the name of the future is becoming spoiled<sup>57</sup>. People are becoming<sup>58</sup> frightened of the future, because the future has not yet appeared. That something which begins with a<sup>59</sup> promise of touching the highest<sup>60</sup> and<sup>61</sup> manifesting in perfection, that has another voice, that has<sup>62</sup> another soul, and that has another expression. Today the artist is striving for it, his soul is longing for it, but he has not found it yet. And the very

<sup>41</sup> Sk.sh.: "was" crossed out, omitted in a.o.d.

<sup>42</sup> Sk.sh.: "(it)" written over a dotted; Gd.bk.: "has showed" instead of "does it show"

<sup>43</sup> Sk.sh.: "itself" parenthesized, and in Sk.tp.

<sup>44</sup> Gd.bk.: "of it" added

<sup>45</sup> Sk.sh.: "the" inserted

<sup>46</sup> Sk.sh.: "now" added in lh. to "no"

<sup>47</sup> Sk.sh.: "starting" encircled, "start" added in lh.; a.o.d.: "start"

<sup>48</sup> Sk.sh.: "now" added in the margin, parenthesized and "(no)" added in lh.; Gd.bk.: "now" omitted

<sup>49</sup> Gd.bk.: "a new beginning. We must" omitted

<sup>50</sup> Gd.bk.: "found" instead of "find"

<sup>51</sup> Gd.bk.: "that" omitted

<sup>52</sup> Gd.bk.: "colours" instead of "the colour"

<sup>53</sup> Gd.bk.: "that" omitted

<sup>54</sup> Sk.sh.: "an" encircled, "the" added in lh., then crossed out

<sup>55</sup> Sk.sh.: "in the" encircled, "into" added in lh.; a.o.d.: "into"

<sup>56</sup> Sk.tp.: "futurist"; Gd.bk.: "futurism" instead of "future"

<sup>57</sup> Gd.bk.: "beginning to frighten" instead of "becoming spoiled"

<sup>58</sup> Gd.bk.: "beginning to be" instead of "becoming"

<sup>59</sup> Sk.tp.: "this" instead of "a"

<sup>60</sup> Sk.sh.: "highest" modified to read "height"; Sk.tp.: "height"; Gd.bk.: "heights"

<sup>61</sup> Gd.bk.: "of" instead of "and"

<sup>62</sup> Gd.bk.: "that has" omitted

reason that he does not find<sup>63</sup>, is that he is thinking hard. The<sup>64</sup> art does not require thinking hard, nor<sup>65</sup> poetry, nor music. It all<sup>66</sup> comes with comfort, with ease, with relaxation. It comes naturally.

The<sup>67</sup> day<sup>68</sup> the artist<sup>69</sup> says, I want<sup>70</sup> to [create]<sup>71</sup> it; I want to find<sup>72</sup> it out, he is fighting with beauty, he is struggling with inspiration. The great pity of this day is an unconscious and yet predominant<sup>73</sup> commercial influence<sup>74</sup> hovering like clouds on the art of today. This<sup>75</sup> inclination which is generally felt, that every month there can<sup>76</sup> come a new fashion, and every year<sup>77</sup> there must be a new fashion in everything; that inclination itself, saturated with avariciousness, destroys the root of natural, beautiful art. As Solomon has said, there [is]<sup>78</sup> nothing new under the sun<sup>79</sup>. Why strive for something new? The<sup>80</sup> life is always the same<sup>81</sup>, [new and always old; always<sup>82</sup> the same]<sup>83</sup>, and yet it is always<sup>84</sup> new. To think that we must forget and<sup>85</sup> overlook all things<sup>86</sup> of the old, and we must bring about something new<sup>87</sup>, that itself is a great<sup>88</sup> error. And when they stand<sup>89</sup> with this error, wanting to do<sup>90</sup>, make something new, then they<sup>91</sup> make<sup>92</sup> all<sup>93</sup> things<sup>94</sup> which are far from beauty. And those admirers of art and the customers of things<sup>95</sup>, and those who go to buy something they do not mind what it is, as long as it is new; most of them they<sup>96</sup> only take a thing because it is

<sup>63</sup> Gd.bk.: "it" added

<sup>64</sup> Gd.bk.: "the" omitted

<sup>65</sup> Gd.bk.: "neither" instead of "nor"

<sup>66</sup> Gd.bk.: "always" instead of "all"

<sup>67</sup> Sk.sh.: "to-" written in lh. above "the"; Sk.tp.: "today" instead of "the day"

<sup>68</sup> Gd.bk.: "when" added

<sup>69</sup> Gd.bk.: "takes a thing and he" added

<sup>70</sup> Gd.bk.: "oh I wish" instead of "I want"

<sup>71</sup> Sk.sh.: "creating" retraced to read "create"

<sup>72</sup> Gd.bk.: "bring" instead of "find"

<sup>73</sup> Sk.sh.: "predominant" parenthesized

<sup>74</sup> Sk.tp.: "which is" added

<sup>75</sup> Sk.sh.: "this" parenthesized, "an" added in lh.; Sk.tp.: "an" instead of "this"

<sup>76</sup> Sk.sh.: "can" retraced to read "must"; a.o.d.: "must"

<sup>77</sup> Gd.bk.: "every year" omitted

<sup>78</sup> Sk.sh.: "it is" retraced to read "is"

<sup>79</sup> Ecclesiastes 1.9

<sup>80</sup> Gd.bk.: "the" omitted

<sup>81</sup> Sk.sh.: "the same" crossed out, omitted in a.o.d.

<sup>82</sup> Gd.bk.: "it is" instead of "always"

<sup>83</sup> Sk.sh.: "new and always old; always the same" added over a blank; Gd.bk.: "thing" added

<sup>84</sup> Gd.bk.: "always" omitted

<sup>85</sup> Gd.bk.: "and" omitted

<sup>86</sup> Gd.bk.: "and we must destroy all the thought" instead of "all things"

<sup>87</sup> Gd.bk.: "and we must . . . something new" omitted

<sup>88</sup> Gd.bk.: "greater" instead of "great"

<sup>89</sup> A.o.d.: "start" instead of "stand"

<sup>90</sup> Sk.sh.: "do" crossed out, omitted in a.o.d.

<sup>91</sup> Gd.bk.: "make, they" added

<sup>92</sup> Sk.sh.: "make" crossed out, "create" substituted; a.o.d.: "create" instead of "make"

<sup>93</sup> Sk.sh.: "all" parenthesized, omitted in Sk.tp.; Gd.bk.: "ordinary" instead of "all"

<sup>94</sup> Gd.bk.: "things" added

<sup>95</sup> Gd.bk.: "it" instead of "things"

<sup>96</sup> Gd.bk.: "they" omitted

a fashion today; it is<sup>97</sup> not because it is beautiful. Just to be in the fashion of today<sup>98</sup> they must buy it. Therefore the great load of responsibility and work is thrown on the head [of the]<sup>99</sup> artist as well as [on]<sup>100</sup> the one<sup>101</sup> who seems<sup>102</sup> before the world to make something new. And it is this<sup>103</sup> which is spoiling the artists'<sup>104</sup> souls. If one wants to make something new, one should have the time of concentration, ease of mind<sup>105</sup>, <sup>106</sup> time to think of<sup>107</sup> beauty and <sup>108</sup> must have the<sup>109</sup> leisure to feel deeply. And<sup>110</sup> instead of that an anxiety is thrown upon [them]<sup>111</sup>; a responsibility is thrown<sup>112</sup> upon them to bring out<sup>113</sup> something new. And that day when the world of art will forget the word new,<sup>114</sup> a new life will come into the world of art.

It seems that with every attempt that is being made to further the<sup>115</sup> art there is a great necessity of that one aspect of art, the making of frescoes which is so little done. And what little is being done seems to be on the modern ideas of producing something new. There is a hope that the art of fresco-making will develop one day and will have a much greater value and scope for the artist, and will take a more prominent place in the world of art.

Now coming to the<sup>116</sup> decorative art. What they call decorative art today seems to be a new stand<sup>117</sup> in the unknown sphere. Very often the tendency is [this]<sup>118</sup>: they<sup>119</sup> ought to be<sup>120</sup>, <sup>121</sup> to produce a certain idea<sup>122</sup>, an impression without going into the<sup>123</sup> detail. No doubt that is the<sup>124</sup> decorative art and that should be. But at the same time it must be first produced in the deepest of one's own heart, that<sup>125</sup> the thought power must be put in

<sup>97</sup> Gd.bk.: "the fashion, but" instead of "a fashion today, it is"

<sup>98</sup> Gd.bk.: "the day" instead of "today"

<sup>99</sup> Sk.sh.: "at the" retraced to read "of the"

<sup>100</sup> Sk.sh.: "one" retraced to read "on"

<sup>101</sup> Gd.bk.: "them" instead of "the one"

<sup>102</sup> Sk.tp.: "brings"; Gd.bk.: "bring" instead of "seems"

<sup>103</sup> Sk.sh.: "pressure" added in lh., and in a.o.d.

<sup>104</sup> Gd.bk.: "work of the artistic" instead of "artists"

<sup>105</sup> Gd.bk.: "who must have" instead of "if one . . . ease of mind"

<sup>106</sup> Sk.sh.: "comfort" written in lh. over a blank, added in Sk.tp.

<sup>107</sup> Gd.bk.: "about" instead of "of"

<sup>108</sup> Gd.bk.: "who" added

<sup>109</sup> Sk.tp.: "the" omitted

<sup>110</sup> Gd.bk.: "and" omitted

<sup>111</sup> Sk.sh.: "it" retraced to read "them"

<sup>112</sup> Gd.bk.: "forced" instead of "thrown"

<sup>113</sup> Sk.sh.: "out" encircled; "about" added in lh, then crossed out

<sup>114</sup> Sk.sh.: "a new life" written, then crossed out

<sup>115</sup> Gd.bk.: "the" omitted

<sup>116</sup> Gd.bk.: "the" omitted

<sup>117</sup> Sk.tp.: "start" instead of "stand"; Gd.bk.: "step" instead of "stand"

<sup>118</sup> Sk.sh.: "and" crossed out, "this" substituted

<sup>119</sup> Sk.tp.: "we" instead of "they"; Gd.bk.: "and" instead of "[this] they"

<sup>120</sup> Sk.tp.: "have" instead of "be"; Gd.bk.: "be" omitted

<sup>121</sup> Gd.bk.: "to make a painting so as" added

<sup>122</sup> Gd.bk.: "a certain idea" omitted

<sup>123</sup> Gd.bk.: "the" omitted

<sup>124</sup> Gd.bk.: "the" omitted

<sup>125</sup> Gd.bk.: "then" instead of "that"



the lines that one draws. And if one<sup>126</sup> only is making an effort<sup>127</sup> by his thought, externally, by making something unfinished<sup>128</sup> to look beautiful, it will never look beautiful and it will never suggest what one wishes<sup>129</sup> to suggest. The difference is that today, mostly in decorative art a person has an idea to express, but at the same time he wants to avoid details and he wants to bring it out by lines. But at the same time those signs<sup>130</sup> have not yet sprung from the depth of his heart, they have not sprung<sup>131</sup> from the<sup>132</sup> inspiration [and]<sup>133</sup> therefore these lines do not become a universal language<sup>134</sup>.<sup>135</sup> That another person without having to think about it<sup>136</sup> can feel<sup>137</sup> that<sup>138</sup> is the<sup>139</sup> idea<sup>140</sup> that<sup>141</sup> the artist intended to produce. It need not be finished, it need not be in detail, but there<sup>142</sup> <sup>143</sup> must be<sup>144</sup> an<sup>145</sup> extra thought<sup>146</sup>, [not only a line]<sup>147</sup>, that there is something living [that is suggestive]<sup>148</sup>, that it produces in the heart of any<sup>149</sup> person looking<sup>150</sup> at it, the meaning of the artist in a moment. If you can take a thing<sup>151</sup>, an object in the<sup>152</sup> decorative art which is not made with this inspiration, you may look at it and look at it<sup>153</sup>; it is not finished<sup>154</sup>, it does not suggest anything<sup>155</sup> to you. It is bewildering. It will confuse<sup>156</sup>.<sup>157</sup> At this time where so many things confuse man<sup>158</sup>, [if art also is confusing]<sup>159</sup>, then where must one go?

<sup>126</sup> Gd.bk.: "a person" instead of "one"

<sup>127</sup> Gd.bk.: "effect" instead of "effort"

<sup>128</sup> Gd.bk.: "different" instead of "unfinished"

<sup>129</sup> Gd.bk.: "wants it" instead of "wishes"

<sup>130</sup> A.o.d.: "lines" instead of "signs"

<sup>131</sup> Gd.bk.: "not yet come" instead of "they have not sprung"

<sup>132</sup> Gd.bk.: "the" omitted

<sup>133</sup> Sk.sh.: "and" added over a blank, omitted in Sk.tp.

<sup>134</sup> Sk.sh.: "just what is drawn, not a language" added in the margin, added in Sk.tp.; Gd.bk.: "they are" added before "just" and again before "not"

<sup>135</sup> Gd.bk.: "so" added

<sup>136</sup> Gd.bk.: "without having . . . about it" omitted

<sup>137</sup> Gd.bk.: "at once" added

<sup>138</sup> Sk.sh.: "this" added, and in a.o.d.

<sup>139</sup> Gd.bk.: "an" instead of "the"

<sup>140</sup> Sk.sh.: "idea" retraced to read "ideal", then "idea" restored

<sup>141</sup> Sk.sh.: "which" added in lh.to "that"; a.o.d.: "which" instead of "that"

<sup>142</sup> Gd.bk.: "it need not . . . detail but there" omitted

<sup>143</sup> Gd.bk.: "it" added

<sup>144</sup> Sk.sh.: "given" inserted, and in a.o.d.

<sup>145</sup> Sk.tp.: "an" omitted

<sup>146</sup> Gd.bk.: "so that he does not only make a line, that the line is not only a line, but expresses something, it is suggestive, it is living, and it produces in the mind" instead of "[not only a ... in the heart]"

<sup>147</sup> Sk.sh.: "not only a line" added in the margin

<sup>148</sup> Sk.sh.: "that is suggestive" added over a blank, used in Sk.tp.

<sup>149</sup> Sk.tp.: "every" instead of "any"; Gd.bk.: "another" instead of "any"

<sup>150</sup> Sk.sh.: "looking" encircled, "who looks" added in lh.; a.o.d.: "who looks"

<sup>151</sup> Gd.bk.: "a thing" omitted

<sup>152</sup> Gd.bk.: "the" omitted

<sup>153</sup> Gd.bk.: "you may . . . and look at it" omitted

<sup>154</sup> Gd.bk.: "it has no detail in it, then" added

<sup>155</sup> Gd.bk.: "anything" moved to after "you"

<sup>156</sup> Gd.bk.: "many" added

<sup>157</sup> Gd.bk.: "and" added

<sup>158</sup> Gd.bk.: "where so . . . confuse man" omitted

<sup>159</sup> Sk.sh.: "if art . . . is confusing" added in the margin, used in Gd.bk.; Sk.tp.: "if the art also is confusing" added

There is nothing else. The<sup>160</sup> art must be [revealing]<sup>161</sup>, inspiring, instead of confusing.

There was a time when this art, I mean the<sup>162</sup> decorative art, was very [much]<sup>163</sup> developed. For instance Chinese decorative art had<sup>164</sup> touched its zenith. You can see when the Chinese<sup>165</sup> had<sup>166</sup> wished to produce the idea of the sky, he has produced<sup>167</sup> with<sup>168</sup> a line and you can feel it. Where does it come from? Does it come from a mental effort? It comes from an inspiration. There<sup>169</sup> is one thing to think about an idea, [and the other thing is]<sup>170</sup> to feel about an<sup>171</sup> idea. <sup>172</sup>Once one has felt about an idea, one<sup>173</sup> is able to put it on the canvas. And even if it is not finished, it is finished in the feeling of the person [and]<sup>174</sup> that completeness remains<sup>175</sup> in the line<sup>176</sup>. And those who will<sup>177</sup> see [will see that completeness, the truth of it]<sup>178</sup>, [they]<sup>179</sup> will be able to see and<sup>180</sup> they will know the object with which the picture was made.

Furthermore there is <sup>181</sup> coming about now another<sup>182</sup> aspect of art, and<sup>183</sup> they call it 'clairvoyant' or 'mediumistic' or 'spiritualistic'. I was just now telling you about<sup>184</sup> the<sup>185</sup> bewildering effect of the art. But this is most bewildering. A person made something of different colours on a paper and brought it before me<sup>186</sup> and showed it to me<sup>187</sup> and said, the<sup>188</sup> people cannot understand this deep idea, but you will understand it. It is very deep,

<sup>160</sup> Gd.bk.: "the" omitted

<sup>161</sup> Sk.sh.: a now illegible sh. symbol retraced to read "revealing"

<sup>162</sup> Gd.bk.: "I mean the" omitted

<sup>163</sup> Sk.sh.: a now illegible sh. symbol retraced to read "much"

<sup>164</sup> Sk.sh.: "had" retraced to read "has"; Gd.bk.: "has"

<sup>165</sup> Gd.bk.: "artist" added

<sup>166</sup> Sk.sh.: "had" crossed out, "has" substituted; a.o.d.: "has"

<sup>167</sup> Gd.bk.: "it" added

<sup>168</sup> Sk.tp.: "by" instead of "with"

<sup>169</sup> Gd.bk.: "it" instead of "there"

<sup>170</sup> Sk.sh.: "and there is another thing" substituted by "and the other thing is", written in the margin, used in Sk.tp.; Gd.bk.: "and another thing" added

<sup>171</sup> Gd.bk.: "the" instead of "about an"

<sup>172</sup> Sk.sh.: "once a person has time to feel an idea" inserted in the margin, then crossed out

<sup>173</sup> Gd.bk.: "and once a person begins to feel the idea, he" instead of "once one . . . idea, one"

<sup>174</sup> Sk.sh.: "and" inserted

<sup>175</sup> Gd.bk.: "remains" omitted

<sup>176</sup> Sk.sh.: "(s)" added in lh. to "line", then crossed out; Sk.tp.: "line"; Gd.bk.: "lines"

<sup>177</sup> Sk.sh.: "will" parenthesized

<sup>178</sup> Sk.sh.: "will see . . . of it" added in the margin; Sk.tp.: "will see the truth of it" added; Gd.bk.: "they will see the truth of it" added

<sup>179</sup> Sk.sh.: "they" inserted in lh.

<sup>180</sup> Gd.bk.: "read it" instead of "see and"

<sup>181</sup> Sk.sh.: "a" written, then crossed out

<sup>182</sup> Gd.bk.: "an" instead of "another"

<sup>183</sup> Sk.tp.: "and" omitted

<sup>184</sup> Gd.bk.: "one may speak of" instead of "I was . . . you about"

<sup>185</sup> Gd.bk.: "the" omitted

<sup>186</sup> Gd.bk.: "a philosopher" instead of "me"

<sup>187</sup> Gd.bk.: "him" instead of "me"

<sup>188</sup> Gd.bk.: "the" omitted

it has come from the<sup>189</sup>, from some clairvoyant source, and I<sup>190</sup> looked into it. There were many colours; that is all I can<sup>191</sup> say. And they were also not blending harmoniously with [one]<sup>192</sup> another, <sup>193</sup>striking, <sup>194</sup>some red streaks going here and there in that picture. He looked at me<sup>195</sup> and was waiting for my<sup>196</sup> opinion and he said, what do you think of it? So I<sup>197</sup> said, it is the picture of the end of the world. He<sup>198</sup> felt very glad about it, because it is<sup>199</sup> the last picture.

Very often in the<sup>200</sup> decorative art also people produce confusing patterns. Maybe that in that pattern there is a flower and <sup>201</sup>that flower is looking like a man<sup>202</sup>, man's face. And if you look at the<sup>203</sup> flower from the<sup>204</sup> another angle, it is a [monkey's face]<sup>205</sup>, a tiger's or a lion's face. Now<sup>206</sup> if it is not confusing then<sup>207</sup> what is it? And now today, <sup>208</sup>such patterns <sup>209</sup> are taking<sup>210</sup> [very often]<sup>211</sup> [by what they call wallpaper]<sup>212</sup> wallpaper business<sup>213</sup>, business and such patterns are used for wallpaper<sup>214</sup>. And <sup>215</sup>people are very pleased<sup>216</sup> to get such a pattern, that from every<sup>217</sup> angle you can see a different face. Now, what <sup>218</sup>can you think about it if<sup>219</sup> from one side you see one thing<sup>220</sup>, from another side you see<sup>221</sup> another thing<sup>222</sup>.

<sup>189</sup> Sk.sh.: "from the" crossed out, restored, and crossed out again, omitted in a.o.d.

<sup>190</sup> Gd.bk.: "the philosopher" instead of "and I"

<sup>191</sup> Gd.bk.: "was all he could" instead of "is all I can"

<sup>192</sup> Sk.sh.: "on" retraced to read "one"

<sup>193</sup> Gd.bk.: "they were only" added

<sup>194</sup> Gd.bk.: "and" added

<sup>195</sup> Gd.bk.: "the person looked at the philosopher" instead of "he looked at me"

<sup>196</sup> Gd.bk.: "his" instead of "me"

<sup>197</sup> Gd.bk.: "the philosopher" instead of "I"

<sup>198</sup> Gd.bk.: "the person" instead of "he"

<sup>199</sup> Sk.sh.: "that" added in lh. above "it is"; a.o.d.: "for that" instead of "because it"

<sup>200</sup> Gd.bk.: "the" instead of "the"

<sup>201</sup> A.o.d.: "perhaps" added

<sup>202</sup> A.o.d.: "man" omitted

<sup>203</sup> Gd.bk.: "that" omitted

<sup>204</sup> A.o.d.: "the" omitted

<sup>205</sup> Sk.sh.: "monkey's face" inserted, used in Sk.tp.; Gd.bk.: "the face of a monkey" instead of "monkey's face"

<sup>206</sup> Gd.bk.: "or perhaps the face of a tiger. And" instead of "a tiger's . . . face. Now"

<sup>207</sup> Gd.bk.: "then" omitted

<sup>208</sup> Gd.bk.: "very often" added

<sup>209</sup> Sk.sh.: "now today" written, then crossed out

<sup>210</sup> A.o.d.: "taken" instead of "taking"

<sup>211</sup> Sk.sh.: "very often" written over a blank, omitted in Gd.bk.

<sup>212</sup> Sk.sh.: "by what they call wallpaper" added in the margin, of which "by" is encircled with "for" added in lh.; and of which "paper" is crossed out; Sk.tp.: "for what they call wallpaper business" instead of "[by what . . . wallpaper]"; Gd.bk.: "business and" instead of "[. . . wallpaper] wallpaper . . . such patterns"

<sup>213</sup> Sk.sh.: "business" crossed out

<sup>214</sup> A.o.d.: "wallpapers"

<sup>215</sup> Gd.bk.: "many" instead of "people"

<sup>216</sup> Gd.bk.: "glad" instead of "pleased"

<sup>217</sup> Gd.bk.: "patterns in which from any" instead of "a pattern . . . from every"

<sup>218</sup> Gd.bk.: "idea" added

<sup>219</sup> Gd.bk.: "if" omitted

<sup>220</sup> Gd.bk.: "think this and" instead of "see one thing"

<sup>221</sup> Gd.bk.: "this, and from" instead of "you see"

<sup>222</sup> Gd.bk.: "side this" instead of "thing"

[What can you<sup>223</sup> think about it?]<sup>224</sup> If it is not a<sup>225</sup> confusing<sup>226</sup>, what is it? It is <sup>227</sup> the confusion [of the artist's mind]<sup>228</sup> which the<sup>229</sup> commerce has taken hold<sup>230</sup> of<sup>231</sup>. If the<sup>232</sup> confusion is patronised, [commercialized]<sup>233</sup>, where are we going if not to<sup>234</sup> confusion; greater and greater confusion, [helped]<sup>235</sup> by the<sup>236</sup> [art, by the<sup>237</sup>] <sup>238</sup> so-called art.

Combination of inharmonious colours very often has an inharmonious effect on <sup>239</sup>nerves and<sup>240</sup> thought, on <sup>241</sup>mind. And this gives a scope to those imaginative<sup>242</sup> without beauty, without art, [without knowledge of line]<sup>243</sup>, without <sup>244</sup>psychological conception of it, to make<sup>245</sup> their art popular, because they cannot do <sup>246</sup>better than [what they can do. And]<sup>247</sup> by saying, this is something quite different from everything<sup>248</sup> else, they can sell their art better.

Art must be simple. It must be expressive, it must be inspiring and revealing at the same time.<sup>249</sup>

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*Q.: Murshid, there is a general opinion that fresco-art should be two-dimensional, more like decorative art, [to make fresco art]<sup>250</sup> not like*

<sup>223</sup> Gd.bk.: "to" instead of "can you"

<sup>224</sup> Sk.sh.: "what can . . . about it" added over a blank

<sup>225</sup> Sk.sh.: "a" crossed out, omitted in a.o.d.

<sup>226</sup> Sk.sh.: "confusing" modified to read "confuse", then restored

<sup>227</sup> Sk.sh.: "which" written, then crossed out

<sup>228</sup> Sk.sh.: "of the artist's mind" added over a blank

<sup>229</sup> Gd.bk.: "the" omitted

<sup>230</sup> Gd.bk.: "and has made use" instead of "hold"

<sup>231</sup> Sk.sh.: "which the . . . hold of" encircled

<sup>232</sup> Gd.bk.: "the" omitted

<sup>233</sup> Sk.sh.: "commercialized" written in lh. over a blank; Gd.bk.: "used for commercial purposes, then" instead of "patronised [commercialized]"

<sup>234</sup> Sk.sh.: "to" in sh. crossed out, restored, crossed out again, then substituted by "to" in lh.; Gd.bk.: "towards" instead of "to"

<sup>235</sup> Sk.sh.: "help" parenthesized, "helped" added in lh.

<sup>236</sup> Gd.bk.: "the" omitted

<sup>237</sup> Gd.bk.: "the" omitted

<sup>238</sup> Sk.sh.: "art, by the" added in the margin

<sup>239</sup> Gd.bk.: "the" added

<sup>240</sup> Sk.sh.: "and" encircled, "on" added in lh.; Sk.tp.: "on" added; Gd.bk.: "on the" added

<sup>241</sup> Gd.bk.: "the" added

<sup>242</sup> Gd.bk.: "ones" added

<sup>243</sup> Sk.sh.: "without knowledge" crossed out, restored; "of line (?)" added in lh, then crossed out, with a dotted line in the margin, followed by a question mark, indicating missing word(s); Sk.tp.: "without knowledge of 'line' (life)" added; Gd.bk.: "without the knowledge of life" added

<sup>244</sup> Gd.bk.: "any" added

<sup>245</sup> Gd.bk.: "it makes" instead of "to make"

<sup>246</sup> Gd.bk.: "any" added

<sup>247</sup> Sk.sh.: "what they can do and" inserted

<sup>248</sup> Gd.bk.: "anything" instead of "everything"

<sup>249</sup> From this point the comparison is with Sk.tp. only

<sup>250</sup> Sk.sh.: "to make f. art" written in lh. over a blank; Sk.tp.: "to make fresco art" added

*ordinary painting which expresses three dimensions. What is your opinion . . . in regard to two or three dimensions?*<sup>251</sup>

A.: <sup>252</sup>I think that fresco-painting must be as finished as any other picture and so it was. The frescoes which you<sup>253</sup> see in Italy by the great masters, they have not left anything undone; they have done everything possible in order to finish it. Besides, it may be any art, there must be a desire on the part of the artist to finish it. That wish to leave it<sup>254</sup> unfinished, it is against perfection. [Our desire must be to finish them]<sup>255</sup>. What is <sup>256</sup>human being? We have limitations we must not try to go over<sup>257</sup>. If we do not<sup>258</sup> desire<sup>259</sup> . . . <sup>260</sup> finished. If not, it is a kind of hidden <sup>261</sup>lethargy, or lack of enthusiasm on our part. It is very easy to say it<sup>262</sup>, let it be unfinished, but it is not right. In everything we do, we must have a desire to<sup>263</sup> [finish it to our utmost]<sup>264</sup>. There must be as much [as]<sup>265</sup> possible [every attempt]<sup>266</sup> made to [finish it]<sup>267</sup>. Still it will always remain unfinished when<sup>268</sup> we look at<sup>269</sup> the<sup>270</sup> beauty point of view. We, we need [not]<sup>271</sup> try<sup>272</sup>. It remains unfinished just the same, without us trying to<sup>273</sup>.

*Q.: What place has symbolism in decorative, or any art?*

A.: The symbolism is the age<sup>274</sup> aspect of the art, or ripened aspect of the art. And when <sup>275</sup> the art is beginning to develop, if at that <sup>276</sup>time symbolism is used, it is a drawback; the art will not flourish. When it is beginning, it<sup>277</sup> must not touch symbolism, because symbolism comes as a natural development. It is inspirational, it comes naturally; when the artist becomes

<sup>251</sup> Sk.sh.: "what is . . . three-dimensional" marked for editing; "what is your opinion . . . in regard to two or three dimensions" added in the margin, the dotted line indicating missing word(s)

<sup>252</sup> Sk.sh.: "painting too" written, then crossed out

<sup>253</sup> Sk.tp.: "we" instead of "you"

<sup>254</sup> Sk.sh.: "it" encircled, "art" added in lh.; Sk.tp.: "art"

<sup>255</sup> Sk.sh. "our desire . . . finish them" added in the margin, of which "desire" is encircled, with "try" added in lh; and "them" crossed out, substituted by "it"; Sk.tp.: "our desire must be to finish it" added

<sup>256</sup> Sk.sh.: "a" inserted

<sup>257</sup> Sk.tp.: "we must . . . go over." omitted

<sup>258</sup> Sk.sh.: "we do not" crossed out, "there" substituted; "not the" inserted

<sup>259</sup> Sk.tp.: "there is not the desire" instead of "we do not desire"

<sup>260</sup> Sk.sh.: a dotted line, indicating missing word(s), also in Sk.tp.

<sup>261</sup> Sk.sh.: "laziness" added in lh.; Sk.tp.: "laziness" added

<sup>262</sup> Sk.sh.: "it" crossed out, omitted in Sk.tp.

<sup>263</sup> Sk.sh.: "do it" written, then crossed out

<sup>264</sup> Sk.sh.: "finish it to our utmost" written over a blank; Sk.tp.: "finish it, do our utmost" used

<sup>265</sup> Sk.sh.: "as" added

<sup>266</sup> Sk.sh.: "every attempt" written over a dotted line

<sup>267</sup> Sk.sh.: "finish it" added over a blank

<sup>268</sup> Sk.tp.: "if" instead of "when"

<sup>269</sup> Sk.tp.: "at it from" added

<sup>270</sup> Sk.sh.: "at the" crossed out; "at it" substituted; "from the" added

<sup>271</sup> Sk.sh.: "to" crossed out; "not" substituted

<sup>272</sup> Sk.sh.: a blank; Sk.tp.: dotted line indicating missing word(s)

<sup>273</sup> Sk.sh.: "(it)" written above "to", then crossed out

<sup>274</sup> Sk.sh.: "ed" added in lh.

<sup>275</sup> Sk.sh.: "a person" written, then crossed out

<sup>276</sup> Sk.sh.: "art" written, then crossed out

<sup>277</sup> Sk.sh.: "the art" written in lh. above "it"; Sk.tp.: "the art" instead of "it"

master, then all that he does has some symbolism in it. But if a beginner thinks that<sup>278</sup>, no, I must begin with symbolism, he will destroy his work. Any artist or any collective group of artists, when they take symbolism as [the first thing]<sup>279</sup> they destroy their art. The<sup>280</sup> symbolism must come by itself. It is not something you can study, [or you cannot<sup>281</sup> learn it. It is nature's language, it is inspiration]<sup>282</sup>, it is revelation in itself. And when a person has spent his life and<sup>283</sup> thought and feeling with beauty and [art]<sup>284</sup>, it naturally [comes to you]<sup>285</sup>, just like a divine spring of beauty. Then alone the artist is entitled to produce in his art symbolism.

*[Q.: What about modern poetry with little theme or rhymes? What are essentials of true poetry?*

A.: I would like to reserve this question, because I will speak in these series about poetry.]<sup>286</sup>

*Q.: Is it true that Renaissance was a re-echo of the Message of Muhammad?*

A.: Every spiritual message in whatever period of the world was given, it always brought about a revolution. Not only a revolution in the religious world but of<sup>287</sup> in the<sup>288</sup> art, [and]<sup>289</sup> in all [different]<sup>290</sup> aspects of life. Consciously or unconsciously, it knocked against something and broke the [conventionality]<sup>291</sup> of the world<sup>292</sup> [and produced a new aspect every time]<sup>293</sup>. Muhammad was destined therefore to produce a new life throughout the whole world. Whether they have felt consciously or unconsciously, but when he came and gave God's message, there was a knock at every door, at the door of the art there was a knock too. The Renaissance was an echo of Prophet's restlessness about having better conditions, and consequences brought it about.

<sup>278</sup> Sk.tp.: "that" omitted

<sup>279</sup> Sk.sh.: "the first thing" written over a blank

<sup>280</sup> Sk.sh.: "the" crossed out, omitted in Sk.tp.

<sup>281</sup> Sk.tp.: "nor you can" instead of "or you cannot"

<sup>282</sup> Sk.sh.: "or you . . . is inspiration" added in the margin, of which "or" is crossed out, substituted by "nor"

<sup>283</sup> Sk.sh.: "with" added over a blank and encircled; "and" encircled; Sk.tp.: "(with?) on" instead of "and"

<sup>284</sup> Sk.sh.: a now illegible sh. symbol retraced to read "art"

<sup>285</sup> Sk.sh.: "comes to you" added in the margin; followed by an unclear sh. symbol, crossed out.

<sup>286</sup> Sk.sh.: this qa crossed out

<sup>287</sup> Sk.sh.: "of" encircled, omitted in Sk.tp.

<sup>288</sup> Sk.sh.: "in the" crossed out, "in" substituted in lh.; Sk.tp.: "the" omitted

<sup>289</sup> Sk.sh.: "but" crossed out, "and" substituted

<sup>290</sup> Sk.sh.: "different" added

<sup>291</sup> Sk.sh.: "y" added to "conventional" in lh.; Sk.tp.: "conventionality" instead of "conventional"

<sup>292</sup> Sk.sh.: "world" encircled, "past" added; Sk.tp.: "(past?)" added before "world"

<sup>293</sup> Sk.sh.: "and produced . . . every time" added in the margin.

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 Sunday 18<sup>th</sup> July 1926

### Sunday Public Lecture—Three Steps to Perfection

Beloved ones of God,

I would like to speak this evening on the subject of the three steps to perfection. The first is the religious step, the next psychic step and the third mystical step. And I would like to explain how in different periods and in different religions there was something<sup>1</sup> or the other pointing to that<sup>2</sup> process of attaining to perfection.

When we come to the Christian religion we find that there was an emotional touch given to the religion in every way. In the form of art, in the form of the service there was a touch to the emotion, that<sup>3</sup> as soon as a person went in the church, how much [hard-hearted]<sup>4</sup> he may be, the pictures, the statues, everything made an appeal to his emotional being first. And what is it? That is psychic. Amongst Hindus the most interesting religious ritual<sup>5</sup> was what they call recital of legends. And in the legends the recital of Rama, for instance. How <sup>6</sup>Rama lost Sita, that tragedy, and then Rama's effort to go<sup>7</sup> to Sita. And that unhappiness [that came to him]<sup>8</sup>, that made an appeal, a direct appeal to the minds, whether evolved or not evolved.

And then there were followers of Krishna. There was a direct appeal to the followers of Krishna, when the story of *Mahabharata* was told that how the five brothers Pandavas had lost their kingdom and how they went away. And that <sup>9</sup>pathetic story touched them, <sup>10</sup>made a deepest touch in their hearts. In the same way how Buddha had to leave his home for the cause and how unhappy the family of Buddha was. All that made a deep touch.

The Mohammedan religion which did not have any form of emotional touch, felt its need and [after]<sup>11</sup> the passing of the Prophet there

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.sh.: "something" crossed out

<sup>2</sup> Sk.sh.: "that" encircled, "this" added in lh.; Sk.tp.: "this" instead of "that"

<sup>3</sup> Sk.tp.: "that" omitted

<sup>4</sup> Sk.sh.: "ed" added in lh. to "hard heart"; Sk.tp.: "hard-hearted" instead of "hard-hearted"

<sup>5</sup> Sk.tp.: "rituals" instead of "ritual"

<sup>6</sup> Sk.sh.: "the" added.

<sup>7</sup> Sk.sh.: "go" encircled, "get" added in lh.; Sk.tp.: "get" instead of "go"

<sup>8</sup> Sk.sh.: "that came to him" added over a blank

<sup>9</sup> Sk.sh.: "slowly/silly" added

<sup>10</sup> Sk.tp.: "and" added

<sup>11</sup> Sk.sh.: "after" added

came a time that a new wave<sup>12</sup> arose in Mohammedanism, and that arose in Persia that people thought that the Mohammedan religion must have an emotional touch to it, that something was missing, that had<sup>13</sup>, they had to trace back the story of the Prophet's grandsons, [who]<sup>14</sup> had lost [their]<sup>15</sup> [life]<sup>16</sup> in the<sup>17</sup>, on the battlefield. And among the Muslims of Persia and India today, [the most touching ritual or]<sup>18</sup> the [ceremony]<sup>19</sup> which awakens in their hearts a religious sentiment is not [concerned]<sup>20</sup> to the Prophet, and to<sup>21</sup> God. It is concerning with the tortures that the grandsons of the Prophet had to go in the battlefield. If there are one<sup>22</sup> hundred or<sup>23</sup> [thousands of Muslims]<sup>24</sup>, perhaps one or two are interested in that aspect. But most<sup>25</sup> are interested in that part [of the legends]<sup>26</sup> because it stirs up in them some fire emotion and brings them to some<sup>27</sup> tune when they begin to realize that there is something to believe, to think about. And what does it show us? If this was not the need of religion, then people would have been content by the<sup>28</sup> most ancient worship of the sun. There would not have been any other [necessity]<sup>29</sup> in<sup>30</sup> any country or to any [race]<sup>31</sup> to have another<sup>32</sup> religion. [There was the religion of the sun worship.]<sup>33</sup> They used to worship the sun. There was the sun worship, the most ancient and . . .<sup>34</sup> [It was the first and most ancient religion of humanity]<sup>35</sup>, they were quite content. There was [a unique phenomenon]<sup>36</sup> of light, reared by every soul, consciously or unconsciously; those who were deep, they realized something behind it. Therefore that which<sup>37</sup>, there was everything to be content.

<sup>12</sup> Sk.tp.: "way" instead of "wave"

<sup>13</sup> Sk.sh.: "that had" crossed out, omitted in Sk.tp.

<sup>14</sup> Sk.sh.: "on" crossed out, "who" substituted

<sup>15</sup> Sk.sh.: "their" traced through "his"

<sup>16</sup> Sk.sh.: "live" retraced to read "life"; Sk.tp.: "lives" instead of "life"

<sup>17</sup> Sk.sh.: "in the" crossed out, omitted in Sk.tp.

<sup>18</sup> Sk.sh.: "the most" written over a blank; "touching ritual" inserted in lh.; "of" retraced to read "or"

<sup>19</sup> Sk.sh.: "ceremonial" in lh. modified to read "ceremony"

<sup>20</sup> Sk.sh.: "concerning" modified to read "concerned"

<sup>21</sup> Sk.sh.: "nor" added to "and to"; Sk.tp.: "nor" instead of "and"

<sup>22</sup> Sk.tp.: "one" omitted

<sup>23</sup> Sk.tp.: "of" instead of "or"

<sup>24</sup> Sk.sh.: "thousands" modified to read "thousand"; "of Muslims" inserted in lh.

<sup>25</sup> Sk.sh.: "of the Muslims" inserted, added in Sk.tp.

<sup>26</sup> Sk.sh.: "of the" written over a blank; "legends" inserted in lh.

<sup>27</sup> Sk.sh.: "some" crossed out, "a certain" substituted; Sk.tp.: "a certain" instead of "some"

<sup>28</sup> Sk.sh.: "with" added to "by the"; Sk.tp.: "with the" instead of "by the"

<sup>29</sup> Sk.sh.: "necessary" retraced to read "necessity"

<sup>30</sup> Sk.sh.: "in" followed by an unclear, crossed out sh. symbol, retraced to read "to"

<sup>31</sup> Sk.sh.: "religion" written, then crossed out, "race" substituted

<sup>32</sup> Sk.sh.: "to have another" crossed out, "of having a different" substituted; Sk.tp.: "of having a different, another" instead of "to have another"

<sup>33</sup> Sk.sh.: "there was . . . sun worship" added in the margin

<sup>34</sup> Sk.sh.: "there was . . . ancient and" crossed out, followed by a dotted line, indicating missing word(s);

Sk.tp.: "there was . . . ancient and" omitted

<sup>35</sup> Sk.sh.: "it was . . . of humanity" added in the margin

<sup>36</sup> Sk.sh.: an unclear sh. symbol, crossed out, "a unique" substituted; "phenomenon" added in lh. to an unclear sh. symbol

<sup>37</sup> Sk.sh.: "that which" crossed out, omitted in Sk.tp.



But as I have said that there are three steps [towards]<sup>38</sup> perfection: the religious<sup>39</sup>, the psychic and the mystic<sup>40</sup>. Therefore it [became]<sup>41</sup> necessary as the world evolved [for the religion]<sup>42</sup> to bring about <sup>43</sup> a psychic touch. And before Christianity came to existence there were the beliefs<sup>44</sup>, the legends of Cupid and there was a love of romance, the works of Cupid. And there was always the idea of touching the deepest of the heart. And what is the reason? The reason is this, that in the spiritual path what one needs first is the concentration of mind. Religion gives it a belief, a certain form of worship, a high ideal, a consideration for a principle, all these things made<sup>45</sup> mind concentrate. But that is not enough. Even if the mind is [concentrated]<sup>46</sup>, and the heart is not open, it is not enough. Therefore, in order to [open]<sup>47</sup> the heart they have to do everything. If it is easy to open, they gently open it. If it is not easy to open, they knocked against it, they take a hammer and knock against it, [then a person opened]<sup>48</sup>. And remember that no door is so difficult to open [as]<sup>49</sup> the door of the heart. So many believe that there is heart, but so few know that there is heart. The mission of religion therefore has been to open it. And when we come to the primitive races it is even more interesting to see how they have intuitively pursued the same path more crudely, putting pins and needles and nails in their bodies, and taking out some blood and then going before people. All these different ways they adopted in order to make the person open his heart. Either they tortured themselves, or they made different scenes of religious rituals and in those rituals they produced a feeling<sup>50</sup>, certain aspect that could produce feeling, deeper feeling in people. All the tortures in the name of the religions, martyrs and prophets that the primitive people took, it all shows that it was to arouse the deeper feeling [in]<sup>51</sup> man. They used to jump<sup>52</sup> into the fire, they do [till]<sup>53</sup> now in the religious rituals. They play with <sup>54</sup>swords and cut their body, and then they take needles and pins and then they torture themselves with it. It all helps them to arouse the deeper feeling in man, something [which]<sup>55</sup> is sleeping and that is aroused

<sup>38</sup> Sk.sh.: "of" retraced to read "towards"

<sup>39</sup> Sk.sh.: "(step)" added in lh.

<sup>40</sup> Sk.tp.: "step" added

<sup>41</sup> Sk.sh.: "become" modified to read "became"

<sup>42</sup> Sk.sh.: "for the religion" added over a blank, omitted in Sk.tp.

<sup>43</sup> Sk.sh.: "in" written, then crossed out

<sup>44</sup> Sk.sh.: "the beliefs" crossed out, then restored; "the beliefs" added in the margin

<sup>45</sup> Sk.sh.: "make" added in lh. to "made"; Sk.tp.: "make" instead of "made"

<sup>46</sup> Sk.sh.: "ed" added in lh. to "concentrate"

<sup>47</sup> Sk.sh.: a now illegible sh. symbol retraced to read "open"

<sup>48</sup> Sk.sh.: "then a person opened" added in the margin

<sup>49</sup> Sk.sh.: "then" crossed out, "as" substituted

<sup>50</sup> Sk.sh.: "feeling" crossed out, omitted in Sk.tp.

<sup>51</sup> Sk.sh.: "of" retraced to read "in"

<sup>52</sup> Sk.tp.: "drop" instead of "jump"

<sup>53</sup> Sk.sh.: "to" crossed out, "till" substituted

<sup>54</sup> Sk.tp.: "the" added

<sup>55</sup> Sk.sh.: "which" added in lh. to "the"

either in a fine way as the Hindus have done by the<sup>56</sup>, by beautiful stories of the past and by different [legends]<sup>57</sup> that can make a direct appeal to the heart<sup>58</sup>, or by torturing oneself.

And the third aspect of the religion, or the third step to perfection was mystical; and mystical was the trance. That when mind is concentrated that is the first step. When the heart is open, then<sup>59</sup> [that is]<sup>60</sup> the second step. When the soul is elevated, that is the third step. The trance was the elevation of the soul. No doubt there is always an opposition to right and wrong things. When<sup>61</sup> you have something wrong to introduce to the world, there is opposition too. If you have something<sup>62</sup> right then there is another opposition. But the [world]<sup>63</sup> will oppose everything new you wish to introduce to humanity. Naturally therefore that the most appealing effect that only<sup>64</sup> Christian religion had, was opposed, and it was opposed to such an extent that only the intellectual side remained, and<sup>65</sup> the heart side went away. No doubt everything has a wrong side to it and a right side to it. I do not mean to say that all that the ancient Christianity had was beautiful, or all the different methods that Mohammedans or other races or Hindus or primitive races used in order to touch deeply their<sup>66</sup> emotional feeling<sup>67</sup>; all these were wonderful. No one can say that; [where there is some right there is a little wrong also]<sup>68</sup>; where there is some good, there is some bad also. If there is much to be said for it, there is much against it also. But what I wish to convince today is that all three steps always are<sup>69</sup> necessary. Whether<sup>70</sup> people have thought intuitively or intellectually about it, to take that path. One cannot say that by making a protest against the Catholic<sup>71</sup> religion, what the protestants said was all best. One can only say that conditions developed into a change. A change came. What they thought at that time [what was best they did it]<sup>72</sup>, [they did it what<sup>73</sup> best they could]<sup>74</sup>. Nevertheless what is most<sup>75</sup> missing is the feeling of the heart. The religion

<sup>56</sup> Sk.sh.: "by the" crossed out, omitted in Sk.tp.

<sup>57</sup> Sk.sh.: a now illegible sh. symbol retraced to read "legends"

<sup>58</sup> Sk.tp.: "hearts" instead of "heart"

<sup>59</sup> Sk.sh.: "then" crossed out

<sup>60</sup> Sk.sh.: "in" crossed out, "that is" substituted

<sup>61</sup> Sk.sh.: "when" parenthesized, "(if)" added in lh., then crossed out

<sup>62</sup> Sk.sh.: "If you have something" written over a dotted line

<sup>63</sup> Sk.sh.: "world" written over "will"

<sup>64</sup> Sk.sh.: "old" added in lh.; Sk.tp.: "old" instead of "only"

<sup>65</sup> Sk.tp.: "and" omitted

<sup>66</sup> Sk.tp.: "the" instead of "their"

<sup>67</sup> Sk.sh.: "feeling" crossed out, "nature" substituted; Sk.tp.: "nature" instead of "feeling"

<sup>68</sup> Sk.sh.: "where there . . . wrong also" inserted, of which "some" is then crossed out; Sk.tp.: "some" omitted

<sup>69</sup> Sk.sh.: reverse order of "always" and "are" indicated; Sk.tp.: "are always" instead of "always are"

<sup>70</sup> Sk.sh.: "whether" crossed out, then restored

<sup>71</sup> Sk.sh.: a second "Catholic" crossed out, then restored, "ancient" added

<sup>72</sup> Sk.sh.: "what was best they did it" inserted in a combination of lh. and sh.

<sup>73</sup> Sk.tp.: "was" added

<sup>74</sup> Sk.sh.: "they did . . . they could" written over a blank

<sup>75</sup> Sk.sh.: "ly" added in lh.; Sk.tp.: "mostly"

that gives it up in the end, begins to look for it because then they find something missing in it.

As I have said that Muslims who [are]<sup>76</sup> devoted mostly to Qur'an and to the teaching of the Prophet and to whose heart Prophet's personality had made such a great appeal, that it is a phenomenon, a living phenomenon to study their lives, how deeply [they were touched]<sup>77</sup> by the Prophet's personality, that even the name of the Prophet . . .<sup>78</sup> But at the same time it was not enough. It was necessary to bring the legends<sup>79</sup> of the battle and how the grandsons fell in the battle, how they were tortured, how their<sup>80</sup> enemies came<sup>81</sup>, how they were taken before the world and all those<sup>82</sup> things, in order to stir up that feeling which is found to be dead in generality.

Therefore what I call psychic, that comes by the opening of the heart. As long as the heart is closed, the psychic is closed; the person is not psychic. When the heart is open<sup>83</sup>, the person becomes psychic, be it by religion or be it not by religion. Sometimes a mother who has moaned over her child, someone who has spent years of his or her life in separation from their beloved, sometimes someone who had<sup>84</sup> longed for his friend, [for]<sup>85</sup> his ideal, they can understand their feeling in no way any less than a religious deep feeling. No doubt religion is the school where a person learns. Not only one person, but many persons learn how to go forward and life is the school where individuals learn, [their individual]<sup>86</sup> lesson to go forward.

And now I should like to explain what do I mean by ecstasy. What we know in our everyday life is our experience with senses. The colour, the line, salt, pepper, sweet, cold and warm, all these different sensations make us witness<sup>87</sup> life and<sup>88</sup> [make us conscious of life]<sup>89</sup>. But that is one aspect of living. Well, then there is another psychic aspect of living,<sup>90</sup> [that is, it is psychic]<sup>91</sup>, and that is by feeling. A feeling of fear, a feeling of wrath, a feeling of humour, a feeling of attachment, a feeling of indifference, a

<sup>76</sup> Sk.sh.: "are" added in lh.

<sup>77</sup> Sk.sh.: "to get" crossed out "they were touched" substituted

<sup>78</sup> Sk.sh.: a dotted line, indicating missing word(s) and in Sk.tp.

<sup>79</sup> Sk.sh.: "legends" written in sh., "legend" added in lh.; Sk.tp.: "legend" instead of "legends"

<sup>80</sup> Sk.tp.: "the" instead of "their"

<sup>81</sup> Sk.tp.: "out" added

<sup>82</sup> Sk.tp.: "these" instead of "those"

<sup>83</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "opened"

<sup>84</sup> Sk.sh.: "has" added in lh. to "had"; Sk.tp.: "has" instead of "had"

<sup>85</sup> Sk.sh.: "from" crossed out, "for" substituted

<sup>86</sup> Sk.sh.: "where individually" amended to read "their individual"

<sup>87</sup> Sk.sh.: "witness" in lh. crossed out, then restored

<sup>88</sup> Sk.tp.: "and" omitted

<sup>89</sup> Sk.sh.: "make us conscious of life" inserted

<sup>90</sup> Sk.sh.: "psychic aspect" added in margin, then crossed out

<sup>91</sup> Sk.sh.: "that is, it is psychic" parenthesized; "that is" crossed out; Sk.tp.: "that is, it is psychic" omitted

feeling of surprise. All these different feelings they have nothing to do with senses. It is a feeling.

According to the Sufi philosophy there are nine distinct feelings: humour, amazement, attachment, anger, fear, surprise, passion, cry and indifference. These feelings have nothing to do with outer senses. Therefore all that is pertaining to these feelings is psychic. If a person is afraid, that is a psychic effect. If a person is in wrath, that is a psychic effect. You might say wrath, everybody may be angry, is that psychic? Yes, that person who burns<sup>92</sup>, who is angry, he does not know what effect it has upon the walls [or]<sup>93</sup> the trees and plants, <sup>94</sup>and upon the neighbours, those who are in contact with him. He does not know. He only knows that there is a certain person with whom he is displeased, therefore he is angry. But what effect the anger makes, he does not know. Therefore the power of anger is a psychic power, and it is the same with humour. A person may be laughing in his heart and another person is affected at a distance, [he is]<sup>95</sup> laughing, [affected too]<sup>96</sup>. He does not know why he is laughing. Sometimes a humorous person need not say one word. If his heart is jumping, the other person's heart is [tickling]<sup>97</sup>. And in the same way every one of the nine different feelings which I have just now explained, each one of them has a psychic effect. For instance attachment, you are attached to someone. Let your backs be turned, and yet every living creature feels it. It cannot be helped<sup>98</sup>. It is psychic. It has nothing to do with senses. Indifference, how loving you may show yourself to be, how gracious, how kind, how drawn and attracted you may seem to act, and if there is a spark of indifference in you, it will talk louder than your action. It is psychic influence. Any feeling deeply felt which has nothing to do with senses, has a psychic influence. The wise therefore have directed that feeling in religion. As soon as a person has come to the church, to the temple, he has seen something there, his heart is deeply touched by something higher, by something greater, by an ideal, and he has felt different from other times. In other words, if all day long the doors of his heart were closed, at that time they are<sup>99</sup> open<sup>100</sup>. Therefore religion has been the key to open the heart of its followers, first

<sup>92</sup> Sk.sh.: "who burns" crossed out, omitted in Sk.tp.

<sup>93</sup> Sk.sh.: "or" added in lh.

<sup>94</sup> Sk.sh.: "heaven" inserted; Sk.tp.: "heaven" instead of "and"

<sup>95</sup> Sk.sh.: "a" retraced to read "he is"

<sup>96</sup> Sk.sh.: "affected too" added in the margin, omitted in Sk.tp.

<sup>97</sup> Sk.sh.: "tickling" added in lh. to "tickle"

<sup>98</sup> Sk.sh.: "otherwise" added in lh. to "helped"; Sk.tp.: "it cannot be otherwise" added

<sup>99</sup> Sk.sh.: "were" added in lh. to "are"

<sup>100</sup> Sk.sh.: "ed" added in lh. to "open"; Sk.tp.: "opened"

to concentrate the mind of his<sup>101</sup> followers, secondly<sup>102</sup> to open the heart<sup>103</sup> of his<sup>104</sup> followers.

But then one might ask<sup>105</sup>, is it necessary to go into a trance? I say nothing is necessary and all is necessary. One might say, is it not unbalanced to go in the trance? I would be the last [person]<sup>106</sup> to go in trance. Of course hundreds and thousands people<sup>107</sup> come<sup>108</sup> to me. I say <sup>109</sup>please give it up. And yet, when it comes to metaphysics and to philosophy, I<sup>110</sup> say that that is the third step, a necessary step. And now you might say, what is it? In what way trance is felt? What generally we see is either an automatic trance or a false pretence of it. There are many people who profess mediumship and whose occupation or profession is [mediumship]<sup>111</sup>, and who want to make their living on it. [They profess a kind of trance]<sup>112</sup>, making something which is most high ordinary; giving a wrong impression of something which is quite different.

And there is another trance that is automatic. Either by some disorder of physical health, or by some deep impression of fear or anger, or disappointment or heartbreak, a person gets into a condition where he falls in a moment. And people think that he is in a trance and sometimes he is in a trance. But when you ask a philosopher, a sage, someone who has gone through the path, he will say a trance falsely claimed [is false]<sup>113</sup>, <sup>114</sup>a trance that automatically comes is a disease.

The real trance need not be known to one person in the world. You experience it and no one knows it. You can stand in the<sup>115</sup> crowd and yet be above the crowd, thousands of noises going on around you, and you can stand between them untouched; no influence can touch you, no glances [have influence upon you]<sup>116</sup>. No atmosphere can touch you. No voice can enter your ears. Your eyes may be open and nothing you see, for you are above it. That is the right kind of trance. And how does it come? I will tell you a few things about<sup>117</sup>, about the ancient Sufis which will help you to

<sup>101</sup> Sk.sh.: "its" added in lh. to "his"; Sk.tp.: "its" instead of "his"

<sup>102</sup> Sk.sh.: "secondly" crossed out, then added in lh.

<sup>103</sup> Sk.sh.: "heart" modified to read "hearts"; "hearts" added in lh.

<sup>104</sup> Sk.sh.: "its" added in lh. to "his"; Sk.tp.: "its" instead of "his"

<sup>105</sup> Sk.sh.: "think" added in lh. to "ask"

<sup>106</sup> Sk.sh.: "people" crossed out, "person" substituted in lh.

<sup>107</sup> Sk.tp.: "who" added

<sup>108</sup> Sk.sh.: "persons who came" added in lh. to "people come"

<sup>109</sup> Sk.sh.: "will you" added, and in Sk.tp.

<sup>110</sup> Sk.sh.: "I" retraced to read "I must"; Sk.tp.: "I must"

<sup>111</sup> Sk.sh.: "mediumship" added

<sup>112</sup> Sk.sh.: "make a, they go under trance" added then crossed out, "they profess a kind of trance" added in the margin.

<sup>113</sup> Sk.sh.: "of the" crossed out; "is false" added

<sup>114</sup> Sk.sh.: "falsely" written, then crossed out

<sup>115</sup> Sk.sh.: "in the" crossed out, then restored

<sup>116</sup> Sk.sh.: a now illegible sh. symbol retraced to read "have"; "influence upon you" added over a blank

<sup>117</sup> Sk.sh.: "about" crossed out, omitted in Sk.tp.

understand. Rumi the greatest writer of Persia, the great poet, the great Sufi, one time his teacher disappeared, Shams Tabriz. And he disappeared at that moment when he was all interest<sup>118</sup>. He began to be <sup>119</sup>little interested and little more and little<sup>120</sup> more, and the moment came when he was all interest<sup>121</sup>, the teacher disappeared. And then Rumi had given up [his position]<sup>122</sup>, his home and everything, in order to go into the spiritual path, and there the teacher disappears<sup>123</sup>. Everything has<sup>124</sup> left Rumi and the teacher, and in that great grief Rumi's heart is touched deeply by all the beauty, by all the ideal that the teacher has given and the example that the teacher was to him. And therefore the concentration was developed, and afterwards his heart was touched by the action of the teacher being away. And then all the thoughts that he had heard from the teacher and the presence of the teacher that had created in him the inspiration, they<sup>125</sup>, he began to write it, and it all came in the form of poetry. And then those who came [to him]<sup>126</sup>, attracted by Rumi's personality, and among them some musicians and singers <sup>127</sup> asked to sing some verses [he had written]<sup>128</sup>. And when these verses were sung, Rumi was moved and those around [him]<sup>129</sup>, and they were moved to such an extent, [that it was]<sup>130</sup> more than <sup>131</sup>emotion. [Emotion is something that passes, and this is something which lifts up, and they were lifted up and]<sup>132</sup> it was something which lifts up<sup>133</sup>. It was that<sup>134</sup> lifting up which was considered by them *wajd*, means trance. Sometimes they call it in Persian language *hal*, means condition. That the condition was so deeply felt that the whole world was nothing.

But friends, meditation and concentration apart, are there not some moments in our lives, how [much]<sup>135</sup> worldly we are and how much we live in this world, and yet we have the moments of blessing sometimes? Maybe in the deepest despair, maybe in the moment<sup>136</sup> that our heart is [broken]<sup>137</sup> to pieces. Maybe that we are [deeply]<sup>138</sup> drowned in the water,

<sup>118</sup> Sk.sh.: "ed" added in lh.; Sk.tp.: "interested"

<sup>119</sup> Sk.tp.: "a" added

<sup>120</sup> Sk.sh.: "little" crossed out, then restored

<sup>121</sup> Sk.tp.: "interested" instead of "interest"

<sup>122</sup> Sk.sh.: "everything" crossed out, "his position" substituted

<sup>123</sup> Sk.tp.: "disappeared"

<sup>124</sup> Sk.tp.: "had" instead of "has"

<sup>125</sup> Sk.sh.: "they" crossed out, omitted in Sk.tp.

<sup>126</sup> Sk.sh.: "to him" added in the margin

<sup>127</sup> Sk.sh.: "they" added, and in Sk.tp.

<sup>128</sup> Sk.sh.: "he had written" added over a blank

<sup>129</sup> Sk.sh.: "them" retraced to read "him"

<sup>130</sup> Sk.sh.: "for it was" crossed out, "that it was" substituted

<sup>131</sup> Sk.tp.: "an" added

<sup>132</sup> Sk.sh.: "emotion is . . . up and" added in the margin

<sup>133</sup> Sk.sh.: "it was . . . lifts up" parenthesized, omitted in Sk.tp.

<sup>134</sup> Sk.tp.: "this" instead of "that"

<sup>135</sup> Sk.sh.: "nothing" crossed out, "much" substituted

<sup>136</sup> Sk.tp.: "moments" instead of "moment"

<sup>137</sup> Sk.sh.: an indistinct sh. symbol crossed out, "broken" substituted

<sup>138</sup> Sk.sh.: "deeply" added in lh.

then yet<sup>139</sup> there comes a moment that the whole world is existing and yet not<sup>140</sup>; the whole world is not existing. It is and it is not<sup>141</sup>. It is before our eyes, but our eyes do not see it, that the whole humanity is crying, but our ears are closed. There are moments when our soul is lifted up, maybe four, three, two times in our lives, but<sup>142</sup> there comes a moment that<sup>143</sup> the soul is lifted higher than the world. It is not bound to have impressions of the world, [it is above it]<sup>144</sup>, it is lifted up. That is the real trance, and that trance was experienced by great Sufis. And the sages<sup>145</sup> who are strict, they never let their condition be known to the world. If they are in that experience, if they are in the deepest feeling, if their soul is experiencing a high elevation, they never tell<sup>146</sup> others. They may be [standing]<sup>147</sup> in the midst of the [world]<sup>148</sup>, [they may stand<sup>149</sup> in the midst of the crowd]<sup>150</sup>, they need not be in the cave of a mountain, or in the wilderness, they experience it just the same. Nothing can . . .<sup>151</sup> Among Christians, old Christians, there was an experience of trance. The ancient saints and monks and mystics used to experience it. And when you trace the history of all different religions, all the great souls of all times, they had to take these three steps.

But one might say, how to find these three steps? I say, one step leads to the other step. You need not find it. But at the same time, when a person compares this idea with what he sees, maybe [he]<sup>152</sup> sees a person in trance [and says, now look that person in trance]<sup>153</sup>, is he insane; <sup>154</sup>[out of his mind]<sup>155</sup>? I would say, certainly he is in trance. That is not the real trance. What is most necessary in the spiritual path is to maintain balance, to experience everything<sup>156</sup> and at the same time always be on your guard<sup>157</sup>. The higher you go and the deeper you touch life you will find to go [on]<sup>158</sup> in life towards perfection is just like walking on one little

<sup>139</sup> Sk.tp.: "yet" omitted

<sup>140</sup> Sk.sh.: "not" crossed out, omitted in Sk.tp.

<sup>141</sup> Sk.sh.: "the whole . . . is not." added over a blank

<sup>142</sup> Sk.tp.: "that" instead of "but"

<sup>143</sup> Sk.sh.: "when" added in lh. to "that"; Sk.tp.: "when" instead of "that"

<sup>144</sup> Sk.sh.: "it is above it" added in the margin

<sup>145</sup> Sk.sh.: "saints" added in lh. to "sages"

<sup>146</sup> Sk.sh.: "speak to" added in lh. to "tell"

<sup>147</sup> Sk.sh.: a now illegible sh. symbol retraced to read "standing"

<sup>148</sup> Sk.sh.: "crowd" written, then crossed out, "world" substituted

<sup>149</sup> Sk.tp.: "in the midst . . . they may stand" omitted

<sup>150</sup> Sk.sh.: "they may . . . the crowd" added in the margin

<sup>151</sup> Sk.sh.: a dotted line, indicating missing word(s); Sk.tp.: "nothing can . . ." omitted

<sup>152</sup> Sk.sh.: "he" added in lh.

<sup>153</sup> Sk.sh.: "and says, . . . in trance" added in the margin

<sup>154</sup> Sk.tp.: "is he" added

<sup>155</sup> Sk.sh.: "out of his mind" added in lh. to "out of mind"

<sup>156</sup> Sk.sh.: "all things" added in lh. to "everything"; Sk.tp.: "all things" instead of "everything"

<sup>157</sup> Sk.sh.: "and where you come" added over a blank, then crossed out

<sup>158</sup> Sk.sh.: "all" inserted, to which "on" is added in lh.

cord. [What]<sup>159</sup> you must<sup>160</sup> learn is not to go to the right, nor to<sup>161</sup> go to the left, but <sup>162</sup>to forward and keep your balance. And if you can progress with balance, then your progress is worthwhile. But if you get unbalanced, if you go to the right or to the left, [it is all going astray]<sup>163</sup>. You can<sup>164</sup>, you may go astray<sup>165</sup>. You may have deep emotions <sup>166</sup>, you may have great trance<sup>167</sup>, [you may have]<sup>168</sup> great realization, it is nothing. It is of no use. It is<sup>169</sup> only <sup>170</sup> useful if you have balance in hand, if you go<sup>171</sup> forward, not turning to the right or <sup>172</sup> left and steadily progressing<sup>173</sup>, if you are steadily progressing towards<sup>174</sup> your destination.

God bless you.

<sup>159</sup> Sk.sh.: "not" retraced to read "what"

<sup>160</sup> Sk.sh.: "you must" crossed out, "must" substituted, then "we" placed before "must", to which "you" is added in lh.; Sk.tp.: "we must" instead of "you must"

<sup>161</sup> Sk.sh.: "to" parenthesized

<sup>162</sup> Sk.sh.: "to" inserted in lh., and added in Sk.tp.

<sup>163</sup> Sk.sh.: "it is all going astray" added in the margin

<sup>164</sup> Sk.sh.: "you can" encircled, omitted in Sk.tp.

<sup>165</sup> Sk.sh.: "you may go astray" crossed out, omitted in Sk.tp.

<sup>166</sup> Sk.sh.: "you may have deep emotions" added over a blank

<sup>167</sup> Sk.tp.: "trances" instead of "trance"

<sup>168</sup> Sk.sh.: "you may have" inserted

<sup>169</sup> Sk.sh.: "it can" added in lh. to "it is"; Sk.tp.: "it can" instead of "it is"

<sup>170</sup> Sk.sh.: "be" added, and in Sk.tp.

<sup>171</sup> Sk.sh.: "you go" modified to read "you are going"; Sk.tp.: "you are going"

<sup>172</sup> Sk.sh.: "the" added, and in Sk.tp.

<sup>173</sup> Sk.sh.: "and steadily progressing" crossed out, omitted in Sk.tp.

<sup>174</sup> Sk.sh.: "towards" parenthesized, "till you come to your" added; Sk.tp.: "till you come to" instead of "towards"



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 Sunday 18<sup>th</sup> July 1926

### Address to Cherags<sup>1</sup>

Beloved *Sirajs* and *Cherags*,

I appreciate very much what Siraj van Tuyll has said<sup>2</sup>. Indeed<sup>3</sup> it is necessary <sup>4</sup>Cherags to think that this is one of the most important duties to make themselves acquainted with different religions. And therefore reading of comparative religions and studying them, not <sup>5</sup>from the point of view of a student, an intellectual student, but from the point of view of a Sufi whose main idea is to unite rather than to divide.

And<sup>6</sup> today I would like to speak on the concentration that the Cherag must hold while doing the service. The time when the Cherag comes in the room where the Universal Worship is going to be performed, he must bear in mind that he is coming with the Sufi message, to give in the form of the Universal Worship. At that time, he must think that he is the vehicle at that particular moment, to give the message to those who are waiting to receive it. He must absolutely forget his own personality in the thought of the message, in the spirit of the message. And in order to quiet people, when he sits down it is better not to sit too long because people become tired of waiting. There is nothing so disagreeable as waiting and [specially]<sup>7</sup> in the service. When at the present time people are put in a place, it is not as in the past that people waited for hours before the priest came to give the blessing. Today either they are attracted by some influence, or they are drawn by something, or they are pushed by something or they are held by something. Therefore, they are sitting there. That must be understood, not to keep them too long waiting. Once the service begins, the influence begins. The influence goes out and that holds them, but only sitting down will not hold them.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva 1976

<sup>1</sup> Hq.bk.: "Inner Teachings of Sufi Inayat Khan (1882-1927)" and Invocation added

<sup>2</sup> Hq.bk.: "I appreciate ... has said." omitted

<sup>3</sup> Hq.bk.: "indeed" moved to after "it is"

<sup>4</sup> Hq.bk.: "for" added

<sup>5</sup> A.o.d.: "only" added

<sup>6</sup> A.o.d.: "and" omitted

<sup>7</sup> Sk.sh.: "special" written, then "specially" added in lh. to "special"

And when the Cherag says: *Towards the one, the perfection of . . .*<sup>8</sup> to think that he is united with God, that [he is]<sup>9</sup> working for God, and all that he says and does is towards God. And when he says *united* then he must know that he is united with all the prophets and messengers whose names are mentioned in the service, also those whose names are [unknown]<sup>10</sup> and those who are not mentioned. Then<sup>11</sup> he is united with<sup>12</sup>all, that he is the representative of all the spiritual souls, prophets and masters and messengers.

And when he raises the taper to kindle the lights, he must think in his mind that the light that was given by that particular religion, which by the [lapse]<sup>13</sup> of time has become [dim]<sup>14</sup> needs to be kindled, and here I am kindling it. And when he is kindling the candle of those known and unknown messengers he must think that the divine wisdom as the one underlying current in all religions which has become dim, now I am kindling it. Never think that I<sup>15</sup>, a limited being, a Cherag, a personality, how could I think of this? At that time never think that I am a certain individual or even a Cherag, think that I am the representative this time, that this is my sacred mission to do it. Destiny has meant that at the moment<sup>16</sup> I must do it for the whole world, for the whole universe; that must be the spirit, and there is a great magic hidden behind it.

And when the Cherag reads the passage, he must read with appreciation, he must read with devotion, and he must read with understanding, and he must read with the thought at the back of it that it goes and enlightens the listeners. And when he raises the book and mentions the name of a certain messenger, at that time he must<sup>17</sup> feel, <sup>18</sup>realise, that he is at onement with that messenger. And when the Cherag says his first prayer, he must think and feel every word of the prayer. And with *Saum* he must realise the birth of the message; with *Salat* he must realize the continuity, the life of the message. And with *Khatum*, the last prayer, he must realize the fulfilment of the message.

To perform the service has a spiritual magic in it. And if it is performed with that magic, its effect is thousand times greater. When

<sup>8</sup> Sk.sh.: a dotted line, a.o.d.: "Love, Harmony and Beauty ..." added

<sup>9</sup> Sk.sh.: "he is" traced through an indistinct sh. symbol

<sup>10</sup> Sk.sh.: "known" written, then "un" added in lh.

<sup>11</sup> A.o.d.: "that" instead of "then"

<sup>12</sup> Sk.sh.: "them" added over a blank

<sup>13</sup> Sk.sh.: "lapse" written in lh. over a now illegible sh. symbol

<sup>14</sup> Sk.sh.: "dimmer" written, then "dim" added in lh.

<sup>15</sup> A.o.d.: "am" added

<sup>16</sup> A.o.d.: "this time" instead of "the moment"

<sup>17</sup> A.o.d.: "says, 'We offer to the omniscient God, our reverence, our homage and our gratitude for the light of the divine . . . ' to think at that time of the messenger who brought that message and to" instead of "mentions the ...he must"

<sup>18</sup> A.o.d.: "and" added

they<sup>19</sup>, the Cherag gives blessings and raises his hands, he must think<sup>20</sup>, he must not think that they are<sup>21</sup> his own hands. He must think that these are the hands of the message itself, blessing humanity. Then the effect will manifest. And when he leaves gently the room where<sup>22</sup> he has performed, he must think that he is leaving there in the place and in the heart of those who are present<sup>23</sup> everlasting impression of the sacred words<sup>24</sup> of God.

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*Q.: [I should like to ask]<sup>25</sup> is there not a danger in studying symbols, if we are not on the level of evolution that we can read symbols as a natural thing?*

A.: It is better to study them with someone who knows it<sup>26</sup>.

*Q.: Murshid, would it not be of immense value to the spreading of the message if we could<sup>27</sup> [have the teachings]<sup>28</sup>, get these nice words you speak<sup>29</sup>, teachings<sup>30</sup>, so that we do not<sup>31</sup>?*

A.: It is already given to the Cherags.

*[Q.: I have never received any one<sup>32</sup>.]<sup>33</sup>*

A.: Ask the Siraj of your country about it.<sup>34</sup>

*Q.: Murshid, do you not<sup>35</sup> think the church ought to be open one half hour before the beginning of the service? Not kept waiting too long<sup>36</sup>*

A.: Yes, those who wish to come to the church half an hour earlier, or an hour earlier to<sup>37</sup> rest, they may just as well take a rest. Perhaps they have patience, because they have come to<sup>38</sup> rest in the atmosphere of the church. But at the same time today it is different than what it was yesterday. If I were to tell you my impressions in the public lectures, sometimes feeling

<sup>19</sup> Sk.sh.: "they" crossed out, omitted in a.o.d.

<sup>20</sup> Sk.sh.: "he must think" crossed out, omitted in a.o.d.

<sup>21</sup> Sk.sh.: "these are" added in lh. to "they are"

<sup>22</sup> Hq.bk.: "where" omitted

<sup>23</sup> A.o.d.: "an" added

<sup>24</sup> Hq.bk.: "word" instead of "words"

<sup>25</sup> Sk.sh.: "I should like to ask" inserted

<sup>26</sup> Sk.sh.: "them" added in lh. to "it"; a.o.d.: "them" instead of "it"

<sup>27</sup> A.o.d.: "get these words you speak, if we could" added

<sup>28</sup> Sk.sh.: "have the teachings" added in the margin

<sup>29</sup> Sk.sh.: "nice words you speak" crossed out

<sup>30</sup> A.o.d.: "get these ... speak, teachings" omitted;

<sup>31</sup> Sk.sh.: "so that we do not" crossed out; a.o.d.: dotted line inserted after "speak", indicating missing word(s)

<sup>32</sup> A.o.d.: "anything" instead of "any one"

<sup>33</sup> Sk.sh.: "Q:" crossed out; "Q: I have never received any one" added in the margin

<sup>34</sup> Sk.sh.: "ask the Siraj of your country about it" crossed out, then restored

<sup>35</sup> A.o.d.: "don't you" instead of "do you not"

<sup>36</sup> Sk.sh.: "not keep waiting too long" added over a blank

<sup>37</sup> Sk.sh.: "to take a" added in lh. to "to"; a.o.d.: "take a" added

<sup>38</sup> Sk.sh.: "for" added in lh. to "to"; a.o.d.: "for" instead of "to"

the thoughts of so many people in their mind who are [looking]<sup>39</sup> at their watch although they do not take it out, and who are saying in their minds, will he not finish it soon? All that he has to say, will he not say it quickly? And there are thousands, people's feelings are not so<sup>40</sup> gentle and patient today.

The first thing I was advised by my well-wishers when I began my [work in]<sup>41</sup> New York that the thing that you want to say the last you must say the first. I had to forget my habit of preparing people after ten or twelve lectures of hearing<sup>42</sup> what I was going to say. They told me what you have to say, say on the first day the first thing, then people will come. You must not begin from A B C. You must begin from Z, [then come to A]<sup>43</sup>. Then they come<sup>44</sup> to A<sup>45</sup>. When they know that<sup>46</sup> the last word is right, then they will come to the first. They will not come to the first word; they will come to the last. Therefore, we must study the psychology of the day and the best thing is those who will come soon they will wait<sup>47</sup>, will wait they will come sooner. But in our silence not to keep them waiting too long. People have not the habit of silence today<sup>48</sup>. And if they are cross in the silence, it spoils the silence<sup>49</sup>, service, it spoils the atmosphere. Neither to give too many silences, nor to keep a silence too long, avoid those things.

One might think that because the world is in a nervous state we must give them a silence and tune them. But we must prepare them first to be tuned. If you first tune them, then they run away. Besides, if they don't wish to be tuned, we cannot do it. Besides, we are not meant to give them punishment. If the world is going at a certain rate of speed, we must have a little lesser<sup>50</sup>, but not quite the contrary to the rhythm of the world.

*Q.: Murshid, do you think in time they will get<sup>51</sup> less nervous? In America for instance, they will have a slower rhythm?*

*A.: I should think on the contrary. In ten years' time the rhythm will be quite different. No, the [world]<sup>52</sup> will have to make its own rhythm. We cannot go by the rhythm of the past. With the evolution of the world, with*

<sup>39</sup> Sk.sh.: an unclear sh. symbol, retraced to read "looking"

<sup>40</sup> Hq.bk.: "so" omitted

<sup>41</sup> Sk.sh.: "working on" written, a.o.d.: "work in" instead of "working on"

<sup>42</sup> Sk.sh.: "to hear" added in lh. to "of hearing"; a.o.d.: "to hear" instead of "of hearing"

<sup>43</sup> Sk.sh.: "then come to a" added in the margin

<sup>44</sup> Sk.sh.: "then they come" encircled; "they" crossed out, then restored

<sup>45</sup> Sk.sh.: "to A" crossed out; a.o.d.: "then they . . . to A" omitted

<sup>46</sup> A.o.d.: "that" omitted

<sup>47</sup> Sk.sh.: "will come soon they will wait" crossed out, omitted in a.o.d.

<sup>48</sup> Sk.sh.: "this" added in lh. to "today"; a.o.d.: "these days" instead of "today"

<sup>49</sup> Sk.sh.: "silence" crossed out, omitted in a.o.d.

<sup>50</sup> Sk.sh.: "less" added in lh. to "lesser"; a.o.d.: "less" instead of "lesser"

<sup>51</sup> A.o.d.: "be" instead of "get"

<sup>52</sup> Sk.sh.: an unclear sh. symbol retraced to read "world"

the progress of the world, the world<sup>53</sup> rhythm is [changing]<sup>54</sup>. The best thing for us is to keep <sup>55</sup> the rhythm of the world and not to go back.

*Q.:* *Murshid, is the tendency <sup>56</sup>of humanity that the rhythm becomes always<sup>57</sup> more quick<sup>58</sup>?*

*A.:* Naturally. It is life, it is energy. It is<sup>59</sup>, life is motion and energy is motion. Only if it loses balance it strikes against something and a catastrophe comes, just like the last war. It was a result of a too speedy<sup>60</sup> rhythm, a rhythm which has become too high, too quick. And therefore always such disasters come and create again a kind of balance. But at the same time if the rhythm of the whole universe is going<sup>61</sup> quicker and we thought that we must go <sup>62</sup>the other extreme, that cannot<sup>63</sup>, will not do. It cannot work. [Yes]<sup>64</sup>, if we want to work for our own spiritual development, that is another thing.

I will tell you a story, that in India there was<sup>65</sup> a custom that every singer tuned his tambura—there is only one chord on that instrument—for about fifteen minutes. But if he was a great singer, he tuned it for half an hour when the audience is there, be it a maharaja, a king, a noble man. No matter what<sup>66</sup>, he took <sup>67</sup>half an hour to tune tambura. After half an hour's wait<sup>68</sup>, he began to sing. But in order to sing his real song, he prepares them by singing just the scale. That took half an hour. First [half]<sup>69</sup> an hour, [then]<sup>70</sup> he<sup>71</sup> began to sing on his first phrase <sup>72</sup>half an hour. Then he went in the second phrase.

If I were to defend the singers of India, I should say, yes, it was quite right. He was tuning <sup>73</sup>his heart, his mind, the atmosphere, <sup>74</sup>the hearts of those who were sitting there. Therefore [it was]<sup>75</sup> a kind of magical

<sup>53</sup> Sk.sh.: "world" crossed out, omitted in a.o.d.

<sup>54</sup> Sk.sh.: "change" written, then "ing" added in lh.

<sup>55</sup> Sk.sh.: "to" inserted in lh., and added in a.o.d.

<sup>56</sup> Sk.sh.: "of the evolution" inserted in lh., and added in a.o.d.

<sup>57</sup> A.o.d.: "always" placed before "becomes"

<sup>58</sup> A.o.d.: "and more quick" added

<sup>59</sup> Sk.sh.: "it is" crossed out, omitted in a.o.d.

<sup>60</sup> Sk.sh.: "speedily" added in lh. to "speedy"; a.o.d.: "speedily" instead of "speedy"

<sup>61</sup> Sk.sh.: "getting" added in lh. to "going"; a.o.d.: "getting" instead of "going"

<sup>62</sup> A.o.d.: "to" added

<sup>63</sup> Sk.sh.: "cannot" crossed out, omitted in a.o.d.

<sup>64</sup> Sk.sh.: "yes" traced through a now illegible sh. symbol

<sup>65</sup> A.o.d.: "is" instead of "was"

<sup>66</sup> Sk.sh.: "the condition was" added over a blank, and added in a.o.d.

<sup>67</sup> Sk.sh.: "fifteen minutes or" inserted in lh., and added in a.o.d.

<sup>68</sup> Sk.sh.: "wait" modified to read "waiting"; a.o.d.: "waiting" instead of "wait"

<sup>69</sup> Sk.sh.: "a" written, then "half" written through it

<sup>70</sup> Sk.sh.: "then" added

<sup>71</sup> Sk.sh.: "he" crossed out

<sup>72</sup> Sk.sh.: "of the song" added over a blank; "then he improvised for" inserted in a combination of sh. and lh., and added in a.o.d.

<sup>73</sup> Sk.sh.: "his soul, at the same time" added; a.o.d.: "tuning his soul and at the same time" added

<sup>74</sup> Sk.sh.: "he was tuning" added, also added in a.o.d.

<sup>75</sup> Sk.sh.: an unclear sh. symbol retraced to read "it was"

effect. Merely the tuning [of the instrument was a kind of magic]<sup>76</sup>. Then he prepared the ground by just singing his scale for half an hour. He just moved here and there in the scale, <sup>77</sup>extemporisation for half an hour, [but]<sup>78</sup> that prepared a ground for him to build a kind of temple of music.

When I look at it, I think it is most admirable<sup>79</sup>, most wonderful. And now the modern India, they say, please—when the *Ustad* comes to sing—please tune your instrument at home and come here with a quite tuned instrument. Let it not take time. <sup>80</sup>In the palace <sup>81</sup>there is an order that he must tune it downstairs. Then it must be brought quite ready<sup>82</sup> that he can begin his music. When he must begin his music in such a hurry<sup>83</sup>, the joy and pleasure, and magic and charm, and phenomenon of the music is lost. Today it is a most unfortunate thing for a singer that a music of a high conception, of a high ideal<sup>84</sup> to cultivate, to do<sup>85</sup> the same work as<sup>86</sup> before.

And if I would advise practically a musician, I should<sup>87</sup> say go [by the]<sup>88</sup> rhythm of the day. [But at the same time]<sup>89</sup> if I look at it from a real point of view I think that that was a great virtue. The same thing is with us. I should<sup>90</sup> think that the Universal Worship would be more effective if there was half an hour <sup>91</sup> silence first, and then half an hour in the middle and then half an hour in the<sup>92</sup> end. But what about those people who will be driven mad, and go home grumbling? And<sup>93</sup> all the good impression made will be spoiled.

Besides, there is a certain rhythm of America, a certain rhythm of Europe and<sup>94</sup> another rhythm in the East. We must keep to the rhythm of that country.

*Q.: Murshid, is there any limit to the rhythm of the world?*

*A.:* No, it must be held back. If not<sup>95</sup>, it will go quick. If people were enlightened in that particular idea, if that idea was brought to the public,

<sup>76</sup> Sk.sh.: "of the . . . of magic" added in the margin

<sup>77</sup> Sk.sh.: "just a little melody" added over a blank, also added in a.o.d.

<sup>78</sup> Sk.sh.: "but" inserted in lh.

<sup>79</sup> A.o.d.: "most admirable" moved to after "wonderful"

<sup>80</sup> Sk.sh.: "at first" added in lh. over a blank, added in a.o.d.

<sup>81</sup> A.o.d.: "first" added

<sup>82</sup> Sk.sh.: "quite ready brought" given in the margin as a substitute for "brought quite ready"

<sup>83</sup> Sk.sh.: "and not the atmosphere he wanted to" inserted, and added in a.o.d.

<sup>84</sup> Sk.sh.: "of a high ideal" redirected to follow "a singer"; a.o.d.: "of high ideal" moved to after "singer"

<sup>85</sup> Sk.sh.: "cultivate, to do" encircled, "continue" added to "cultivate"; a.o.d.: to continue to cultivate" instead of "to cultivate, to do"

<sup>86</sup> Sk.sh.: "as" crossed out, "as he did" substituted; a.o.d.: "he did" added

<sup>87</sup> Sk.sh.: "would" added in lh. to "should"; a.o.d.: "would" instead of "should"

<sup>88</sup> Sk.sh.: "at the" written, then crossed out, "by the" substituted

<sup>89</sup> Sk.sh.: "but" written, then crossed out, "but at the same time" substituted

<sup>90</sup> Sk.sh.: "would" added in lh. to "should"; a.o.d.: "would" instead of "should"

<sup>91</sup> Sk.sh.: "first" written, then crossed out

<sup>92</sup> Sk.sh.: "at the" added in lh. to "in the"; a.o.d.: "at the"

<sup>93</sup> A.o.d.: "and" omitted

<sup>94</sup> A.o.d.: "there is" added

<sup>95</sup> Sk.sh.: "not" crossed out

if people understood that for the happiness and welfare of humanity the rhythm must be controlled, not allowed to go [quicker than today]<sup>96</sup>, if not<sup>97</sup>, if the world goes on automatically<sup>98</sup> it will strike against some disasters<sup>99</sup>, and again it will [bring the rhythm . . . catastrophe]<sup>100</sup>.

*Q.: When the rhythm establishes again, will it become quicker<sup>101</sup> or slower?*

A.: Slower, because it becomes quicker and quicker, it becomes quicker<sup>102</sup> still, [so the rhythm will become slower]<sup>103</sup>. For instance, how [many]<sup>104</sup> different reasons people give for the drowning of the Titanic. But the main reason for<sup>105</sup> its sinking was that the rhythm was quicker than it ought to be. If it was in its proper rhythm, it would not have sunk. And rhythm was quicker because it was a new ship and people were happy,<sup>106</sup> enjoying and there was no danger to be foreseen. And the captain, who ought to have kept the rhythm in hand, he was enthusiastic in the new ship and<sup>107</sup> he was enjoying with people. Therefore, his rhythm became quicker. The same thing in<sup>108</sup> horse riding, in wars, in sports, in everything. As long as there is a proper rhythm<sup>109</sup>. As soon as you go a little further than the rhythm ought to be, [one loses]<sup>110</sup>, then one does not win.

*Q.: Murshid, is it the rhythm of the planet that affects the humanity, or is it the rhythm of humanity that affects the planet?*

A.: Both have their effects. There is a kind of interchange of effects, just like if the<sup>111</sup> mind is quickly working, then the circulation of the [blood]<sup>112</sup> is quick. . . .<sup>113</sup>

Either the rhythm comes from within or from without. Either it comes from the rotation of light or from the action of humanity.

<sup>96</sup> Sk.sh.: an unclear sh. symbol retraced to read "quicker", and "than today" added in the margin

<sup>97</sup> Sk.sh.: "not" crossed out

<sup>98</sup> Sk.sh.: "as it has gone on" inserted, and added in a.o.d.

<sup>99</sup> Sk.sh.: "disasters" modified to read "disaster"; a.o.d.: "disaster" instead of "disasters"

<sup>100</sup> Sk.sh.: "bring the rhythm . . . catastrophe" given in the margin as substitution, the dots indicate missing word(s); a.o.d.: "bring catastrophe" instead of "bring the rhythm . . . catastrophe"

<sup>101</sup> Sk.sh.: "and quicker still" inserted, then crossed out

<sup>102</sup> A.o.d.: "it becomes quicker" omitted

<sup>103</sup> Sk.sh.: "so the...become slower" added in the margin

<sup>104</sup> Sk.sh.: "how" written; a.o.d.: "many" instead of "now"

<sup>105</sup> Sk.sh.: "of" added in lh. to "for"; a.o.d.: "of" instead of "for"

<sup>106</sup> A.o.d.: "and" added

<sup>107</sup> Sk.sh.: "in the new ship and" added over a blank; a.o.d.: "and" omitted

<sup>108</sup> A.o.d.: "is" instead of "in"

<sup>109</sup> Sk.sh.: "in sports successful" added in the margin, with "..." inserted between "sports" and "successful", indicating missing word(s); a.o.d.: "in sports it is successful" added

<sup>110</sup> Sk.sh.: "one loses" inserted

<sup>111</sup> A.o.d.: "the" omitted

<sup>112</sup> Sk.sh.: "mind" written, then crossed out, "blood" substituted

<sup>113</sup> Sk.sh.: a dotted line, indicating missing word(s); a.o.d.: "and if the circulation of the blood is quicker, then the mind is quickly working." added

Nevertheless, wisdom teaches balance and balance teaches to<sup>114</sup> control  
the<sup>115</sup> rhythm<sup>116</sup>.

God bless you<sup>117</sup>.

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<sup>114</sup> Sk.sh.: "teaches to" crossed out, "comes by the" substituted; a.o.d.: "comes by the" instead of "teaches to"

<sup>115</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>116</sup> Sk.sh.: "everything" added in lh. to "rhythm"

<sup>117</sup> A.o.d.: "God bless you" omitted



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 Monday 19<sup>th</sup> July 1926

### Collective Interview—the Right Kind of Mureed<sup>1</sup>

I class the right kind of mureed into two classes, and the wrong kind of mureed into four classes, always the wrong kind has more classes.

There is one <sup>2</sup>of the wrong kinds, who is only following the teacher for the satisfaction of his intellectual craving. And so long as the teacher has the food for his intellect he will be content. And the day when the teacher's idea does not fit in with his intellectual ideas he will have difficulties. There is no other side of the teacher will appeal to him except one, and that is teacher's intellectuality.

And there is another of the same kind, who is curious, who wants to find out what phenomena can be traced in the doings or in the life of the teacher. If there is anything wonderful, if there is anything curious, if he can satisfy his curiosity, so long he will stay. And the day when his curiosity is not satisfied he will become discontented.

The third kind is a victim to the teacher's influence. The teacher's influence is so strong that he is attracted to that influence as something is attracted to the magnet. He himself does not know why he is drawn to the teacher, yet he cannot help being drawn, because he is a poor victim.

And now here I will halt and tell you a little story, because that made it more<sup>3</sup>, will make it more interesting<sup>4</sup>. Once I had a mureed who quarrelled with me every day. And why did she quarrel, because she did not want to continue to be my mureed, and yet she could not help it. I said, dear lady, if you do not want to continue it, you may just as well leave it<sup>5</sup>. The world is full of wisdom, wherever you go, you will find it<sup>6</sup>. You are a seeker after truth, and truth always comes to those who seek for it. You may just as well go, leave me alone<sup>7</sup>. She would be absent for three days

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Km.tp.: a typescript made by Kismet Stam

Hq.tp.: a typescript from International Headquarters, Geneva

<sup>1</sup> Sk.tp.: "(Sangitha II p.35-38)" added; Hq.tp.: "Sangitha" and Sufi Invocation added

<sup>2</sup> Sk.sh.: "quite" written, then crossed out

<sup>3</sup> Sk.sh.: "made it more" crossed out, omitted in Sk.tp., Km.tp.; Hq.tp.: "more" omitted and dots indicating missing word(s) added

<sup>4</sup> Hq.tp.: "will make it more interesting" omitted

<sup>5</sup> Sk.sh.: "it" parenthesized, and in Sk.tp.

<sup>6</sup> Hq.tp.: "it" omitted

<sup>7</sup> Sk.sh.: "leave me alone" added over a blank; parenthesized in Sk.tp., Km.tp.; omitted in Hq.tp.

and the<sup>8</sup> fourth day she would be there again. She would not like to be a mureed, and she would not like to be away.

And then there is a fourth kind who wants to be a mureed because it is a good pastime<sup>9</sup> to be able to tell someone his difficulties, troubles, to be able to pour upon someone his restlessness, his uneasiness; to be able to get somebody's advice in trouble, in difficulty<sup>10</sup>, that is all he is concerned with. Neither is he for truth, nor for God, nor for evolution. I do not mean to say that these four types of mureeds should be given up and especially in our Sufi Movement, which is for humanity. They must be taken in<sup>11</sup> just the same and they must be helped<sup>12</sup>. But at the same time one must be aware not to count them in one's heart, only on the register and<sup>13</sup> on the list. But in one's heart one must know that these are the four kinds which will take a long time to be tuned to a certain pitch.

And again there are two right kinds. One of the right kind<sup>14</sup> is the one who is little interested in truth of it or in the God-ideal<sup>15</sup> part of it. He is a devotional kind and his devotion is so real that he is sincere, that he is faithful, that by his devotion he is atonement with the teacher. He does not know, he<sup>16</sup> does not trouble himself to ask if it is true or not true, high or low, it does not matter<sup>17</sup>. That is what matters to him: [that]<sup>18</sup> he has the devotion, [that]<sup>19</sup> he has the faith. That is a most desirable mureed, for this reason, that this mureed will inherit; this mureed will not have to earn<sup>20</sup> by [his]<sup>21</sup> actions, by his studies, by<sup>22</sup> meditations. He will inherit what the teacher has as a spiritual treasure<sup>23</sup>, because he comes with childlike faith, with sincerity, with faithfulness, with<sup>24</sup> simplicity. Therefore this mureed may never be thought that he is a simple one, he must be overlooked. No, he must be valued; he is a [pearl]<sup>25</sup>, a diamond; he must be appreciated.

There is another kind who makes his reason a sponge to absorb the reasoning, the teaching of his master. Just like a<sup>26</sup> sponge absorbs all the water that comes, so his spirit, hungry for the truth, absorbs all the

<sup>8</sup> Hq.tp.: "the" omitted

<sup>9</sup> Sk.tp., Km.tp.: "pass-time" instead of "pastime"

<sup>10</sup> Sk.sh.: reverse order of "in trouble" and "in difficulty" indicated, and used in Sk.tp., Km.tp.; Hq.tp.: "in difficulty" omitted

<sup>11</sup> Hq.tp.: "up" instead of "in"

<sup>12</sup> Hq.tp.: "held" instead of "helped"

<sup>13</sup> Sk.sh.: "only" added, and in Sk.tp, Km.tp.

<sup>14</sup> Sk.tp., Km.tp.: "kinds" instead of "kind"

<sup>15</sup> Sk.sh.: "God" of "God-ideal" crossed out, then restored; "God" omitted in Sk.tp., Hq.tp.

<sup>16</sup> Sk.tp., Km.tp.: "he" omitted

<sup>17</sup> Hq.tp.: "it does not matter" omitted

<sup>18</sup> Sk.sh.: "that" added, omitted in Hq.tp.

<sup>19</sup> Ibid

<sup>20</sup> Hq.tp.: "learn" instead of "earn"

<sup>21</sup> Sk.sh.: "an" retraced to read "his"

<sup>22</sup> Hq.tp.: "his" added

<sup>23</sup> Hq.tp.: "trainer" instead of "treasure"

<sup>24</sup> Sk.tp., Km.tp.: "with" omitted

<sup>25</sup> Sk.sh.: "person" modified to read "pearl"; Hq.tp.: "person" instead of "pearl"

<sup>26</sup> Sk.tp., Km.tp.: "the" instead of "a"

teaching that comes in it, and then assimilates it. That mureed is a great satisfaction to his teacher, because as enthusiastic as the teacher is to give, so enthusiastic is the mureed <sup>27</sup>to receive.

And now I would like to speak something about the silent teaching. A teacher can elevate a soul much sooner by a silent teaching than by an oral teaching. No doubt every mureed is not ready in the same degree as the other. Nevertheless, if the teacher cannot use this method with all, he can try this method with many. I have seen myself some of the great teachers in the East, who kept this method of teaching by silence as their main method of teaching, as their principal method of teaching. And what a mureed can learn in one year's time by oral teachings, that mureed can learn in one month's time by a silent teaching, or even sooner. No doubt a mureed must have inclination to learn that<sup>28</sup> way, and there are<sup>29</sup> only the right kind of mureeds who will profit by this method. The wrong kind of mureed, even if you tried to [help them]<sup>30</sup>, they cannot be helped fully. Yes<sup>31</sup>, one can do them some good, but one cannot inspire them fully, because they are not open.

No teacher may be told of this principle, since every teacher is inclined to adopt this principle, the principle of testing his mureeds. The greater the teacher, the more delicate his temperament, and the more capable of testing, because his work with the mureed's progress entirely depends upon his testing, because it is his testing that gives him the right measure of the help that is to be given. It gives him the conception of the right measure of the teaching that should be given. And therefore the testing and the reaction is his help, by this help he goes on. But one might think that, does a teacher test everybody<sup>32</sup>? It is not necessary. There are some mureeds who are beyond test; you cannot test them. There is no necessity to test<sup>33</sup> them. There are other mureeds who are tested. If they are tested it does not mean that they are<sup>34</sup> wrong mureeds<sup>35</sup>, on the contrary, it means that<sup>36</sup> [<sup>37</sup>the teacher is interested in their progress<sup>38</sup>. The greater<sup>39</sup> the teacher has interest and feeling<sup>40</sup> for the mureed the greater he tests them.]<sup>41</sup>

<sup>27</sup> Sk.sh.: "is" added

<sup>28</sup> Hq.tp.: "this" instead of "that"

<sup>29</sup> Sk.tp., Km.tp.: "is" instead of "are"; Hq.tp.: "are" omitted

<sup>30</sup> Sk.sh.: "help them" inserted; parenthesized in Sk.tp., Km.tp., omitted in Hq.tp.

<sup>31</sup> Hq.tp.: "then" instead of "yes"

<sup>32</sup> Sk.sh.: "every mureed" added; Sk.tp., Km.tp.: "(every mureed)" added

<sup>33</sup> Sk.sh.: "of testing" added; Sk.tp., Km.tp.: "(of testing) added

<sup>34</sup> Hq.tp.: dots indicating missing word(s)

<sup>35</sup> Sk.sh.: "mureed" added in lh. to "mureeds"

<sup>36</sup> A.o.d.: "they are very . . ." added

<sup>37</sup> Sk.tp., Km.tp.: "that" added

<sup>38</sup> Hq.tp.: dots indicating missing word(s) instead of "that the . . . their progress"; Sk.tp., Km.tp.: "that is why he tests them" added

<sup>39</sup> Sk.tp., Km.tp.: "more" instead of "greater"

<sup>40</sup> Hq.tp.: "the more interest the teacher has" instead of "the greater . . . and feeling"

<sup>41</sup> Sk.sh.: "the teacher . . . tests them" added in the margin

They are very <sup>42</sup>, that is why he tests them<sup>43</sup>. The more interest the teacher has for the mureed, the greater he tests them. And sometimes the test is very bewildering. Therefore wit is not everyone's portion; and a spiritual teacher is supposed to have it. And his great wit is the test that he gives to his pupils.

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*Q.: Murshid, is the test used directly to stimulate progress in the pupil or is it only a barometer for the teacher?*

A.: Both. Sometimes one thing<sup>44</sup> and sometimes the other.

*Q.: Murshid, about silent teaching: is the teacher concentrating upon what he wishes to develop in his pupil, or is it that by <sup>45</sup>[it shines upon the pupil]<sup>46</sup>*

A.: It shines upon the pupil, but besides that, a teacher's control, it needs a great power. For instance, if a person who is not inclined to speak, if he does not<sup>47</sup> speak, there is no effort<sup>48</sup> on his part [because he is not inclined]<sup>49</sup>. But the one who is [inclined to say, whose soul is]<sup>50</sup> forcing upon him to [say]<sup>51</sup>, to teach, to give out, if he controls himself and [keeps]<sup>52</sup> back, then the same thing comes as an influence and goes deeper still. And the person on whom it is directed is inspired wonderfully<sup>53</sup>.

*Q.: So silent teaching is keeping [the truth]<sup>54</sup> back?*

A.: Yes, keeping back. It is so illuminating sometimes that the pupil begins to speak the same things that the teacher says. If it was orally taken it might be taken<sup>55</sup> in his notebook<sup>56</sup>; keep it for ten years [and not understood]<sup>57</sup>. But <sup>58</sup>other cases<sup>59</sup> the pupil<sup>60</sup> begins to say about it, to speak about it<sup>61</sup>. It comes to the pupil as an intuition. He begins to see it, to<sup>62</sup> know it; it becomes as his own thought. It is simply a reflection of the teacher's spirit,

<sup>42</sup> Sk.sh.: an editorial mark written over a blank

<sup>43</sup> A.o.d.: "they are . . . test them." omitted

<sup>44</sup> Hq.tp.: "thing" omitted

<sup>45</sup> A.o.d.: dots indicating missing word(s)

<sup>46</sup> Sk.sh.: "it shines upon the pupil" written over a blank

<sup>47</sup> Hq.tp.: "cannot" instead of "does not"

<sup>48</sup> Sk.sh.: "to speak" written, then crossed out

<sup>49</sup> Sk.sh.: "because he is not inclined" added in the margin, omitted in Hq.tp.

<sup>50</sup> Sk.sh.: "inclined to . . . soul is" added in the margin, omitted in Hq.tp.

<sup>51</sup> Sk.sh.: "give" crossed out, "say" substituted; Hq.tp.: "give" instead of "say"

<sup>52</sup> Sk.sh.: "gives" crossed out, "keeps" substituted

<sup>53</sup> Hq.tp.: "is inspired wonderfully" omitted

<sup>54</sup> Sk.sh.: "the truth" inserted, omitted in Hq.tp.

<sup>55</sup> Sk.sh.: "put" added in lh. to "taken" and encircled; a.o.d.: "put" instead of "taken"

<sup>56</sup> Hq.tp.: "next book" instead of "notebook"

<sup>57</sup> Sk.sh.: "and not understood" added over a blank and parenthesized

<sup>58</sup> Sk.sh.: "in the" added, then "in the other cases" added in the margin; a.o.d.: "in" added

<sup>59</sup> Sk.tp.: "case" instead of "cases"

<sup>60</sup> Sk.sh.: "the pupil" crossed out

<sup>61</sup> Hq.tp.: "and not understood . . . speak about it." omitted

<sup>62</sup> Sk.sh.: "to" crossed out, omitted in Km.tp., Hq.tp.

fallen in<sup>63</sup> the heart of the pupil. It is a most wonderful phenomenon. My experience shows me this phenomenon every day in many, many different forms, and it is so wonderful to watch it. It is as if my words are coming from my mureed's lips. I exactly hear my words coming from there. The same ideas, the same teaching that I thought that is a wonder. And yet it is not [a]<sup>64</sup> wonder. It is the proof of oneness of the whole being.

*Q.: Murshid, if a mureed fails in a test, can it be put<sup>65</sup> again?*

A.: Oh yes [it can]<sup>66</sup>. There must be no end and there must be no limit to teacher's compassion, because [then]<sup>67</sup> that is teacher's [test]<sup>68</sup>. God is <sup>69</sup>testing the teacher by giving a difficult pupil, and<sup>70</sup> if teacher loses his hope and inspiration and sympathy and his eagerness, then the teacher is coming short of his test.

*Q.: Murshid, do mureeds very often know that they are [being]<sup>71</sup> tested?*

A.: If they know, it is a great pity. Besides, not so interesting, for the teacher it is not interesting. The best and the greatest wit that the teacher can use is not to let the pupil know in the least that he is being tested. If you look at a person and you see him [there is no wonder about it]<sup>72</sup>. If you see him<sup>73</sup>, [if you do not look and see him]<sup>74</sup>, if without a person knowing that you see him<sup>75</sup>, that is the most interesting part.

*Q.: [Suppose a mureed is very bewildered. If that mureed really is faithful, if he has faith in Murshid, would he <sup>76</sup>believe that it was a test?]<sup>77</sup> If that mureed is faithful, would he not believe<sup>78</sup> that he is being tested?*

A.: Yes, if they know<sup>79</sup> it. Yes, that is a great thing. Faith is everything.

<sup>63</sup> Hq.tp.: "on" instead of "in"

<sup>64</sup> Sk.sh.: "a" added

<sup>65</sup> Hq.tp.: "better passed" instead of "put"

<sup>66</sup> Sk.sh.: "it can" added

<sup>67</sup> Sk.sh.: "then" added

<sup>68</sup> Sk.sh.: "best" retraced to read "test"

<sup>69</sup> Sk.sh.: "give" written, then crossed out

<sup>70</sup> Hq.tp.: "and" omitted

<sup>71</sup> Sk.sh.: "being" inserted, omitted in Hq.tp.

<sup>72</sup> Sk.sh.: "there is . . . about it" added in the margin, omitted in Hq.tp.

<sup>73</sup> A.o.d.: "if without a person knowing that you see him" added

<sup>74</sup> Sk.sh.: "if you . . . see him" added in the margin; omitted in Hq.tp.

<sup>75</sup> Sk.sh.: "if without . . . see him" parenthesized, omitted in a.o.d.

<sup>76</sup> Sk.tp., Km.tp.: "not" added

<sup>77</sup> Sk.sh.: "suppose a . . . a test" added in the margin; "it is" written between "that" and "it was" and crossed out, omitted in Hq.tp.

<sup>78</sup> Sk.tp., Km.tp.: "that it was . . . he not believe" omitted

<sup>79</sup> Sk.tp., Km.tp.: "knew" instead of "know"

*Q.: When they have faith they know it?*

A.: Yes, sometimes they know it, but it is not interesting for the teacher for them to know it. For the teacher it is more interesting when they do not know it.

Now I will tell you an example. Someone came to me and told me many, many difficulties that a friend was going through. Someone's friend was going through [many difficulties]<sup>80</sup>. And this person came and told me. And this person who was going through difficulty had never<sup>81</sup> time to explain to me, nor courage to tell me. This is today's case, that is why it is fresh to be fully interested in it. Now every difficulty that this mureed was explaining<sup>82</sup> to me about the friend I knew and more when I saw the friend. Only I was giving<sup>83</sup> the time, I was making a test, I was waiting for the moment. I was thinking and planning about it just the same. And what I knew from this mureed who told me of his friend was one<sup>84</sup> hundred<sup>85</sup> times less than what I had already known of this mureed, without having had any conversation.

If I had not had any conversation that does not mean that I did not see the condition. If I did not say<sup>86 87</sup>, [that]<sup>88</sup> does not mean that I was not busy<sup>89</sup>, eager to help him. Only the difference was that I was busy, that I was aware of his [complaint and]<sup>90</sup> difficulty, that I was doing what I could, that I was awaiting<sup>91</sup> for that time [that comes when]<sup>92</sup> I can help the person more. And on the other side that<sup>93</sup> this mureed thought<sup>94</sup> perhaps Murshid has so many mureeds and so much work to do; he may<sup>95</sup> never [have the time]<sup>96</sup> even to<sup>97</sup> think of [this]<sup>98</sup> friend, who is perhaps in some corner. But that<sup>99</sup> is not the case in reality. In appearance it is, but in reality it is not so. Perhaps there are many mureeds with whom I have not spoken yet. There are many mureeds whom I have seen perhaps once. But at the same time as soon as I have seen the person, then I know his need. I know what

<sup>80</sup> Sk.sh.: "many difficulties" added in the margin; Hq.tp.: "was going . . . many difficulties" omitted

<sup>81</sup> Sk.sh.: "had" inserted; Sk.tp.: "never had" instead of "had never"

<sup>82</sup> Hq.tp.: "complaining" instead of "explaining"

<sup>83</sup> Sk.sh.: "giving" crossed out, then restored, omitted in Hq.tp. followed by dots indicating missing word(s)

<sup>84</sup> Hq.tp.: "was one" moved to after "told me"

<sup>85</sup> Hq.tp.: "hundred's" instead of "hundred"

<sup>86</sup> Hq.tp.: "had . . ." dots indicating missing word(s) instead of "did not see . . . did not say"

<sup>87</sup> Sk.sh.: "that does not mean" added over a blank, then crossed out

<sup>88</sup> Sk.sh.: "that" traced through "a"

<sup>89</sup> Hq.tp.: "busy" omitted

<sup>90</sup> Sk.sh.: "complaint and" added in the margin, omitted in Hq.tp.

<sup>91</sup> Sk.sh.: "waiting" added in lh. to "awaiting"; Sk.tp., Km.tp.: "waiting" instead of "awaiting"

<sup>92</sup> Sk.sh.: "that" parenthesized; "that comes when" added in the margin; Hq.tp.: "comes when" omitted

<sup>93</sup> Sk.tp.: "that" parenthesized

<sup>94</sup> Sk.sh.: "that" added, and in Sk.tp., Km.tp.

<sup>95</sup> Km.tp.: "has" instead of "may"

<sup>96</sup> Sk.sh.: "have the time" added over a dotted line, omitted Hq.tp.; Km.tp.: "have" omitted

<sup>97</sup> Hq.tp.: "to" omitted

<sup>98</sup> Sk.sh.: "this" added to "a"; Hq.tp.: "a" instead of "this"

<sup>99</sup> Hq.tp.: "this" instead of "that"

is needed, what is wanted for this person and if I let it go, if I put it off, it only means that it is given<sup>100</sup> a time, a little time is necessary. Perhaps it is for a test. Perhaps that person thinks,<sup>101</sup> Murshid<sup>102</sup> never thinks of me. Murshid has no time to think of my condition. Perhaps he goes to other people to tell<sup>103</sup> his difficulty. He does not know that Murshid knows more than he can explain, more than he perhaps knows about<sup>104</sup> himself. That is the idea<sup>105</sup>; that is testing.

Now there is another thing. Perhaps I have seen a mureed three times in the week, suppose, and have shown every interest in this mureed and his condition and his difficulty apparently. But maybe that there is another one whom I have not seen once in a fortnight, and I am [<sup>106</sup>particular and more busy and more thoughtful about]<sup>107</sup> that person whom I have not seen for fifteen days. That is again testing. One sees that I have seen him<sup>108</sup>, one sees<sup>109</sup> with his own eyes [the third week that I have spoken with him, that I am interested with his affairs]<sup>110</sup> that I have seen him for . . .<sup>111</sup> He knows so much, he knows no more. And perhaps I am more interested [in someone whom I have never seen in fifteen days]<sup>112</sup>, in his affair, in his difficulty. I have not spoken with him. That is the inner work, inner work stands quite apart from the outer.

And as it is<sup>113</sup> in the Summer School, so<sup>114</sup> it is in the world. One might think that there are mureeds before Murshid, who have come<sup>115</sup> and they are learning here; Murshid sees them every lecture . . .<sup>116</sup> They have come<sup>117</sup> there<sup>118</sup>, but they do not know that there are many mureeds who have not come here, and perhaps their need is greater. My thought is<sup>119</sup> more with [them]<sup>120</sup>, for the very reason that they are away. It is not their

<sup>100</sup> Sk.sh.: "given" modified to read "giving"

<sup>101</sup> Sk.sh.: "that" added, and in Sk.tp.

<sup>102</sup> Sk.sh.: "perhaps" written, then crossed out

<sup>103</sup> Sk.sh.: "them" added, and in Sk.tp.

<sup>104</sup> Hq.tp.: "about" omitted

<sup>105</sup> Hq.tp.: "that is the idea" omitted

<sup>106</sup> Sk.tp., Km.tp.: "more" added

<sup>107</sup> Sk.sh.: "more busy" parenthesized, "particular and . . . thoughtful about" added in the margin; Hq.tp.: "more busy with" instead of "particular and . . . thoughtful about"

<sup>108</sup> Sk.sh.: "sees that I have seen him" crossed out; a.o.d.: "one sees . . . seen him" omitted

<sup>109</sup> Hq.tp.: "one sees" omitted

<sup>110</sup> Sk.sh.: "the third . . . his affairs" added in the margin; Hq.tp.: "with his own eyes, that I have seen him for ..." instead of "the third . . . his affairs"

<sup>111</sup> Sk.sh.: "that I have seen him for . . ." parenthesized, omitted in Sk.tp., Km.tp.; the dots indicating missing word(s)

<sup>112</sup> Sk.sh.: "in someone . . . fifteen days" added in the margin, omitted in Hq.tp.

<sup>113</sup> Hq.tp.: "it is" omitted

<sup>114</sup> Sk.sh.: "as" written, then crossed out

<sup>115</sup> Sk.sh.: "here" added, and in Sk.tp., Km.tp.

<sup>116</sup> Sk.sh.: a dotted line, indicating missing word(s)

<sup>117</sup> Sk.sh.: "here" written, then crossed out

<sup>118</sup> Sk.sh., Sk.tp.: "they have come there" parenthesized, omitted in Km.tp., Hq.tp.

<sup>119</sup> Sk.tp.: "(even)" added

<sup>120</sup> Sk.sh.: a now illegible sh. symbol retraced to read "them"

fault that they did not come; some situation, some . . .<sup>121</sup> has held them back. My heart goes to them. If in my watch there is no time, but my heart has all the time there is. The difficulty of the time is only in my watch.

*Q.: Murshid, what about those mureeds whom you have never seen? And<sup>122</sup>?*

A.: Even with them a link is established from the day they have had union with Murshid<sup>123</sup>. From that day a link is established. Sometimes they<sup>124</sup> will see a great phenomenon. When<sup>125</sup> having<sup>126</sup> come here, having not seen me once, when they are brought, [then]<sup>127</sup> something in their soul, some of them specially<sup>128</sup>, [realize]<sup>129</sup> the link. Sometimes they say no<sup>130</sup> words<sup>131</sup>, sometimes there come<sup>132</sup> tears<sup>133</sup>. You can see it<sup>134</sup> sometimes<sup>135</sup> in their expression, in their atmosphere you can see it.

Here Miss Angela Alt, she brings mureeds<sup>136</sup>, she knows, she sees it<sup>137</sup>, what reaction [comes from<sup>138</sup> mureeds]<sup>139</sup> who have never seen me before. Because the contact is established.

*Q.: Sometimes they feel it before they come; they have never seen you<sup>140</sup>.*

A.: Yes<sup>141</sup>, exact<sup>142</sup>, of course.

<sup>121</sup> Sk.sh.: a dotted line, indicating missing word(s); Sk.tp.: "(circumstances)" added by hand

<sup>122</sup> A.o.d.: "and" omitted

<sup>123</sup> Hq.tp.: "me" instead of "Murshid"

<sup>124</sup> Hq.tp.: "you" instead of "they"

<sup>125</sup> Hq.tp.: "when" omitted

<sup>126</sup> Sk.sh.: "having" crossed out, "they" substituted; Sk.tp., Km.tp.: "they" instead of "having"

<sup>127</sup> Hq.tp.: "then" omitted

<sup>128</sup> Hq.tp.: "especially" instead of "specially"

<sup>129</sup> Sk.sh.: "releases" retraced to read "realize"; "lise" added in lh.

<sup>130</sup> Sk.sh.: "and they cannot say it in" added

<sup>131</sup> Sk.tp., Km.tp.: "(and they cannot say it in words) added

<sup>132</sup> Sk.tp.: "(it comes in their) added

<sup>133</sup> Sk.sh.: "sometimes it comes in their tears" added in the margin.

<sup>134</sup> Sk.sh.: "you can see it" parenthesized, omitted in Hq.tp.

<sup>135</sup> Km.tp.: "sometimes" omitted

<sup>136</sup> Hq.tp.: "mureeds" omitted

<sup>137</sup> Hq.tp.: "she sees it" omitted

<sup>138</sup> Hq.tp.: "new" instead of "comes from"; Sk.tp., Km.tp.: "new" added

<sup>139</sup> Sk.sh.: "of new mureeds" written, then parenthesized, "comes from mureeds" added in the margin

<sup>140</sup> Hq.tp.: "they have never seen you" omitted

<sup>141</sup> Hq.tp.: "yes" omitted

<sup>142</sup> Sk.sh.: "exact" crossed out, omitted in a.o.d.



*Q.: Murshid, I have brought you one mureed who [has<sup>143</sup> never seen you and who]<sup>144</sup> for two years [daily]<sup>145</sup> has felt your presence.*

*A.: [Oh yes]<sup>146</sup>, the inner link is such a subtle subject that it is very difficult for the words to explain. It is the world of heart<sup>147</sup>, <sup>148</sup> feeling. It does not belong to earth, it belongs to heaven, and we cannot see it from earthly conditions. There is no separation in that sphere; only<sup>149</sup> the separation is in this outer sphere, physical sphere. Do I not feel the souls who are eager to come to the Summer School, and cannot come? I feel them, their longing, their enthusiasm. But the most wonderful thing is this, that just like with the heat the thermometer goes up and down as the heat is, so I feel about the mureeds everywhere, the waves of their devotion which raise the thermometer and the waves when they are<sup>150</sup> going down. My heart, it<sup>151</sup> is just like [the thermometer: it feels it]<sup>152</sup>. Every mureed is a current and that gives the heat. And the degree of the heat I feel exactly, exactly. Distance makes no difference; never it has made<sup>153</sup> a difference, <sup>154</sup>many think, oh, [we had never faith, we had the thought of explaining to Murshid our difficulty]<sup>155</sup>, I have never had the thought of explaining my difficulties to Murshid. But they do not know that there is no need of explanation<sup>156</sup>. Their difficulty has a greater effect upon me than on themselves. That is the true link of the mureed and the murshid. They talk about twin souls. There is no greater twin soul than the murshid and the mureed. They are born twin souls, and they will become twin souls in the end.*

For I have always heard my Murshid say that a friendship in the path of God and truth cannot be compared with any other friendship, because every other friendship has some or the other reason for it. But this friendship is higher than any other friendship, because it leads to perfection.

<sup>143</sup> Sk.tp., Km.tp.: "had" instead of "has"

<sup>144</sup> Sk.sh.: "has never . . . and who" inserted, omitted in Hq.tp.

<sup>145</sup> Sk.sh.: "daily" inserted in lh., omitted in Hq.tp.

<sup>146</sup> Sk.sh.: "Oh yes" added in lh. over a blank, omitted in Hq.tp.

<sup>147</sup> Sk.sh.: a now illegible sh. symbol retraced to read "heart"; Hq.tp.: "help" instead of "heart"

<sup>148</sup> Sk.sh.: a blank; Sk.tp.: "of" added

<sup>149</sup> A.o.d.: "all" instead of "only"

<sup>150</sup> Hq.tp.: dots indicating missing word(s) instead of "when they are"

<sup>151</sup> Km.tp.: "it" omitted

<sup>152</sup> Sk.sh.: "the thermometer it feels it" added in the margin; Hq.tp.: dots indicating missing word(s)

<sup>153</sup> Hq.tp.: "makes" instead of "has made"

<sup>154</sup> Sk.sh.: "I" written, then crossed out

<sup>155</sup> Sk.sh.: "we had never. . . our difficulty" added in the margin, omitted in Hq.tp.; Sk.tp., Km.tp.: "we had the thought . . . our difficulty" omitted

<sup>156</sup> Sk.tp., Km.tp.: "explaining" instead of "explanation"

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 Monday 19<sup>th</sup> July 1926

### Psychology—Twin Souls<sup>1</sup>

This evening's subject is psychology, the subject is twin souls<sup>2</sup>.

There is a belief which comes for<sup>3</sup> long ages<sup>4</sup>, that there is a twin soul. And very often people wait for this phenomenon and search for this phenomenon. And very often by this belief they are most unhappy, and sometimes most of their life, that they did not yet<sup>5</sup> find their twin soul. What is a twin soul? A proper answer to a<sup>6</sup> question is its twin soul, and this explains to you very well that every person is a question and every person is an answer. When two persons meet, <sup>7</sup>one of them is a question and the other<sup>8</sup> is the answer; they are twin souls. But what<sup>9</sup> unfortunately happens, is that very often<sup>10</sup> two questions meet, or two answers meet<sup>11</sup>.

This idea can be regarded as the<sup>12</sup> souls belonging to three distinct spheres: the twin souls of <sup>13</sup>angelic sphere<sup>14</sup>, the twin souls of <sup>15</sup>sphere of<sup>16</sup> genius and <sup>17</sup>twin souls of the sphere<sup>18</sup> of the earth.

There are two persons who have inherited from their childhood, or they<sup>19</sup> have brought with them from the moment of their birth, qualities which are fitting with<sup>20</sup> one another. They need not be the<sup>21</sup> opposite sex, nor that<sup>22</sup> they can be friends, that<sup>23</sup> they can be partners in life, that they can be two personalities of the same sex. It does not matter. It is two souls,

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, transcribed by MvVvB

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Gd.bk.: a typescript by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism*

<sup>1</sup> Sk.tp.: "Psychology" added; Gd.bk.: "Philosophy, psychology" added

<sup>2</sup> Gd.bk.: "this evening's . . . twin souls" omitted

<sup>3</sup> Gd.bk.: "from" instead of "for"

<sup>4</sup> A.o.d.: "back" added

<sup>5</sup> Sk.tp.: "yet" omitted

<sup>6</sup> Sk.sh.: "a" replaced with "this" in lh.

<sup>7</sup> Gd.bk.: "and" added

<sup>8</sup> Sk.sh.: "one of them" written above in lh.

<sup>9</sup> Sk.tp.: "what" placed after "unfortunately"; Gd.bk.: "what very often" placed after "unfortunately"

<sup>10</sup> Sk.sh.: "either" added in lh., and in Sk.tp.; Gd.bk.: "either" instead of "very often"

<sup>11</sup> Gd.bk.: "meet" omitted

<sup>12</sup> A.o.d.: "concerning" instead of "the"

<sup>13</sup> Gd.bk.: "the" added

<sup>14</sup> A.o.d.: "spheres" instead of "sphere"

<sup>15</sup> A.o.d.: "the" added

<sup>16</sup> Gd.bk.: "spheres of the" instead of "sphere of"

<sup>17</sup> A.o.d.: "the" added

<sup>18</sup> Gd.bk.: "spheres" instead of "sphere"

<sup>19</sup> Gd.bk.: "they" omitted

<sup>20</sup> A.o.d.: "to" instead of "with"

<sup>21</sup> A.o.d.: "of" instead of "the"

<sup>22</sup> Gd.bk.: "nor that" omitted

<sup>23</sup> Gd.bk.: "that" omitted and in the next example

one answers the other's question. As I have already said, that<sup>24</sup> every person is a question and that<sup>25</sup> every person is an answer at the same time; that<sup>26</sup> two souls who have brought with them qualities which are already fitting with one another, the moment they meet they<sup>27</sup> become friends, and they find that satisfaction of coming together which they had never before experienced, because all their life there is a<sup>28</sup> question, but that moment came when there was<sup>29</sup> an answer. It may come sooner in life, it may come later in life, but there comes a time in the life of most of the<sup>30</sup> souls, that they have found, that they have met someone in their life who is the answer of<sup>31</sup> their soul's question. Souls need not know what question they are, and they naturally do not know what question they are, but they are a question just the same. Neither they know what answer it is, but they know that it is fitting, they know that it is satisfying, and they know unconsciously that<sup>32</sup> it is the answer of<sup>33</sup> my question. And if one says that<sup>34</sup>, was it not that they were friends before they came on earth, in the spheres of the *jinn*s<sup>35</sup> or as many say, in their<sup>36</sup> past incarnations they were friends. There is no doubt that a contact has been established<sup>37</sup> before their coming on the earth, and it is therefore that they may<sup>38</sup> meet one moment, and the same moment they may think that they have known one another for thousands of years. And<sup>39</sup> very often people meet their twin souls<sup>40</sup>, but they do not<sup>41</sup> know it, and very often<sup>42</sup> they know it, and yet that<sup>43</sup> are not sure. I have found<sup>44</sup> two sisters who were so devoted to each other<sup>45</sup> that the whole world was on one side, and these two sisters were on the other side. There was one world made of<sup>46</sup> these two sisters, and the other<sup>47</sup> world was<sup>48</sup> quite apart from it. And do you know what they called one another? My twin soul.

<sup>24</sup> Gd.bk.: "I have . . . said that" omitted

<sup>25</sup> Gd.bk.: "that" omitted

<sup>26</sup> Sk.tp.: "and"; Gd.bk.: "these" instead of "that"

<sup>27</sup> Gd.bk.: "they" omitted

<sup>28</sup> Sk.sh.: "was" written above in lh.; a.o.d. "was" instead of "is"

<sup>29</sup> Sk.sh.: "came" written underneath in lh. Gd.bk.: "came" instead of "was"

<sup>30</sup> A.o.d.: "of the" omitted

<sup>31</sup> A.o.d.: "to" instead of "of"

<sup>32</sup> Gd.bk.: "that" omitted

<sup>33</sup> Gd.bk.: "to" instead of "of"

<sup>34</sup> Gd.bk.: "if one says" instead of "and if one says that"

<sup>35</sup> Sk.tp.: "genius" instead of "jinn

s"

<sup>36</sup> Sk.tp.: "their" omitted

<sup>37</sup> Sk.tp.: "experienced" instead of "established"

<sup>38</sup> Sk.tp.: "may" omitted

<sup>39</sup> A.o.d.: "and" omitted

<sup>40</sup> Gd.bk.: "soul" instead of "souls"

<sup>41</sup> Sk.tp.: "don't" instead of "do not"

<sup>42</sup> Sk.tp.: "sometimes" instead of "very often"

<sup>43</sup> Gd.bk.: "they" instead of "that"

<sup>44</sup> Gd.bk.: "for instance there were" instead of "I have found"

<sup>45</sup> A.o.d.: "one another" instead of "each other"

<sup>46</sup> Gd.bk.: "for" instead of "of"

<sup>47</sup> Sk.sh.: "another" substituted for "the other" in lh.; a.o.d.: "another" instead of "the other"

<sup>48</sup> Sk.tp.: "was" omitted

I have seen many<sup>49</sup> who <sup>50</sup>worked through<sup>51</sup> life together, who have been through life<sup>52</sup> together, who have suffered through life<sup>53</sup> together, who have planned<sup>54</sup> through life<sup>55</sup> together. And when one passed away, the other followed<sup>56</sup>; they are twin souls. <sup>57</sup>

There is a well-known story of<sup>58</sup> India, where<sup>59</sup> a young Brahmin, after his marriage, went to<sup>60</sup> a pilgrimage, and his wife was at home. And some mischievous man brought a<sup>61</sup> news after two, <sup>62</sup>three months in their home, that this young man <sup>63</sup>died. He wanted to create a commotion in the house, and see how the people<sup>64</sup>, the Brahmins mourned. No sooner did this young bride hear of her husband's death, <sup>65</sup>she passed away, and<sup>66</sup> she was cremated according to the Hindu custom. And there came<sup>67</sup>, after six months, there came this young man, who had been to<sup>68</sup> the pilgrimage, back home. And he heard that there was a<sup>69</sup> news about his death, and on hearing it, his wife passed away. No one saw a tear or a cry, except<sup>70</sup> that he closed his lips. And from that time he never spoke to anyone, and<sup>71</sup> never saw anyone. It seemed as if he drank the news as a bowl of poison. And people were anxious about him and they<sup>72</sup> were keeping a<sup>73</sup> guard over him. But one day he escaped and went to the cremating ground, a place where everyday<sup>74</sup> from the time that his wife was cremated, a glowing fire used to rise every night, and many people had seen it. This person<sup>75</sup> went closer to this fire, and those who followed him remained at a distance, they could not catch him and<sup>76</sup> he reached <sup>77</sup>before they could <sup>78</sup>catch him. And

<sup>49</sup> Gd.bk.: "there are men" instead of "I have seen many"

<sup>50</sup> A.o.d.: "have" added

<sup>51</sup> Gd.bk.: "throughout" instead of "through"

<sup>52</sup> Sk.tp.: "through life" omitted; Gd.bk.: "striven" instead of "been through life"

<sup>53</sup> A.o.d.: "through life" omitted

<sup>54</sup> Sk.sh.: "and worked" added in sh.; added in a.o.d.

<sup>55</sup> Sk.tp.: "throughout" instead of "through"; Gd.bk.: "through life" omitted

<sup>56</sup> Sk.sh.: "(it)" added in sh.; a.o.d.: "him" added

<sup>57</sup> Gd.bk.: an edited version of qa4 added here

<sup>58</sup> A.o.d.: "in" instead of "of"

<sup>59</sup> Gd.bk.: "that" instead of "where"

<sup>60</sup> A.o.d.: "on" instead of "to"

<sup>61</sup> Sk.tp.: "the" instead of "a"

<sup>62</sup> A.o.d.: "or" added

<sup>63</sup> A.o.d.: "had" added

<sup>64</sup> Gd.bk.: "the people" omitted

<sup>65</sup> A.o.d.: "than" added

<sup>66</sup> A.o.d.: "and" omitted

<sup>67</sup> A.o.d.: "there came" omitted

<sup>68</sup> Sk.tp.: "on" instead of "to"

<sup>69</sup> A.o.d.: "a" omitted

<sup>70</sup> A.o.d.: "only" instead of "except"

<sup>71</sup> A.o.d.: "he" instead of "and"

<sup>72</sup> Sk.tp.: "they" omitted

<sup>73</sup> A.o.d.: "a" omitted

<sup>74</sup> A.o.d.: "everyday" omitted

<sup>75</sup> Gd.bk.: "so he" instead of "this person"

<sup>76</sup> A.o.d.: "and" omitted

<sup>77</sup> Gd.bk.: "there" added

<sup>78</sup> Sk.sh.: "come and" added in lh., added in a.o.d.

before they could reach him this fire made three turns around him and he fell down dead.

Man<sup>79</sup> apart, even among animals, <sup>80</sup>birds, one sees this. A man who was very fond of shooting, told me this story: that, once while shooting, he shot a bird, and before he could reach to take this <sup>81</sup> bird, the other bird from the tree came down to see if it was really dead, and it was moving<sup>82</sup> with its beak. And then it<sup>83</sup> found that its mate was dead, and it fell dead at the same time.

It need not be that<sup>84</sup> human beings can find their twin souls<sup>85</sup>, but even the animals and birds, even the lower creatures<sup>86</sup> find them<sup>87</sup>, and even they find them much sooner<sup>88</sup>, because human beings are absorbed in themselves.

And now coming to the twin souls of the other kind, those belonging to the earth, to<sup>89</sup> the world, <sup>90</sup>human sphere. The nature of these twin souls is different. These twin souls must develop to become twin souls. And what does develop? The situation in life that brings them together, providence that draws them together, conditions that put them together. Then<sup>91</sup> they develop, and as a result they become twin souls. Just like<sup>92</sup> in one shell there are to be found two almond seeds<sup>93</sup>. The shell has been the situation, the condition, the mould which has put them together in order to go together tolerantly. But there is a lesson to be learned from it, that each of these two almond seeds have<sup>94</sup> a curve in them<sup>95</sup>. Some part of them<sup>96</sup> is cut, <sup>97</sup>is gone in order to let the other grow. If the two almond seeds would have<sup>98</sup> pushed one another, they would never have grown there<sup>99</sup>. This<sup>100</sup> was the<sup>101</sup> reciprocity, that you let me grow, and I will let you grow

<sup>79</sup> Gd.bk.: "men" instead of "man"

<sup>80</sup> A.o.d.: "and" added

<sup>81</sup> Sk.sh.: "game? gain" added in lh.; Gd.bk.: "game" added

<sup>82</sup> Sk.sh.: "(it)" added in lh.; Sk.tp.: "was moving it"; Gd.bk.: "then was moving it" instead of "it was moving"

<sup>83</sup> Sk.tp.: "it" omitted

<sup>84</sup> A.o.d.: "that" placed after "human beings"

<sup>85</sup> Gd.bk.: "soul" instead of "souls"

<sup>86</sup> Gd.bk.: "can" added

<sup>87</sup> Sk.tp.: "it" instead of "them"

<sup>88</sup> Sk.sh.: "(than human beings)" added; a.o.d.: "than human beings" added

<sup>89</sup> Gd.bk.: "to" omitted

<sup>90</sup> A.o.d.: "the" added

<sup>91</sup> Gd.bk.: "and" instead of "then"

<sup>92</sup> Gd.bk.: "as" instead of "like"

<sup>93</sup> Gd.bk.: "almonds" instead of "almond seeds"

<sup>94</sup> A.o.d.: "has" instead of "have"

<sup>95</sup> A.o.d.: "it" instead of "them"

<sup>96</sup> A.o.d.: "itself" instead of "them"

<sup>97</sup> Sk.sh.: "(or)" added in lh.; Sk.tp.: "or" instead of "is"

<sup>98</sup> A.o.d.: "had" instead of "would have"

<sup>99</sup> A.o.d.: "together" instead of "there"

<sup>100</sup> Sk.sh.: "(it)" added in lh.; a.o.d.: "it" instead of "this"

<sup>101</sup> Gd.bk.: "by" instead of "the"

too<sup>102</sup>; some parts<sup>103</sup> of my being will not come forward perhaps, <sup>104</sup>some part of your<sup>105</sup> being will not come forward<sup>106</sup>. And when that conception is not there, then there is no chance of growing<sup>107</sup> together. And<sup>108</sup> that is the lesson mankind has to learn. The almonds can grow<sup>109</sup>, but the souls cannot grow like that; each souls<sup>110</sup> has its *nafs*, and each soul wants to push the other<sup>111</sup>. It does not mean that man<sup>112</sup> has no love [but before love, he first loves his ego]<sup>113</sup>. <sup>114</sup>My love afterwards, my self is before<sup>115</sup>. One may not know it, but that<sup>116</sup> is the feeling. And therefore those who are meant to become twin souls are denied<sup>117</sup> of<sup>118</sup> that privilege only because they will not give in to one another. What is friendship? Friendship is a sacrifice. What is love? Love is the regard for the pleasure and displeasure of the beloved. If that is not there, then it<sup>119</sup> does not grow. No one can be selfish and at the same time loving. Two things cannot go together. Either one becomes selfish or one becomes loving. In order to become loving one must arise to selflessness<sup>120</sup>, or<sup>121</sup> in order to become selfish, one must erase love, because love will not allow selfishness<sup>122</sup> to grow. Love is the enemy of the self, and the self is the enemy of love.

And now there is the third question: the twin souls of the angelic spheres. The twin souls of the angelic spheres are in one person. He himself is his twin soul, himself one, and his soul another one. And it is that soul which develops quickly because this soul has his answer within himself. Those who [do not]<sup>123</sup> understand<sup>124</sup> the secret of twin souls, remain dissatisfied in life. They do not<sup>125</sup> understand that either their twin soul is there and if it is there, the<sup>126</sup> providence must bring them together one day

<sup>102</sup> Gd.bk.: "I will let you grow and I shall let you grow too" instead of "you let . . . grow too"

<sup>103</sup> Gd.bk.: "part" instead of "parts"

<sup>104</sup> Gd.bk.: "and" added

<sup>105</sup> Gd.bk.: "my" instead of "your"

<sup>106</sup> Sk.sh.: "we shall grow as one almond." added in sh. and in a.o.d.

<sup>107</sup> Sk.tp.: "coming" instead of "growing"

<sup>108</sup> Sk.tp.: "and" omitted

<sup>109</sup> A.o.d.: "together" added

<sup>110</sup> Sk.tp.: "soul"; Gd.bk.: "because each soul" instead of "souls"

<sup>111</sup> Gd.bk.: "itself" instead of "the other"

<sup>112</sup> Sk.sh.: "(-kind)" added in lh.; Sk.tp.: "mankind" instead of "man"

<sup>113</sup> Sk.sh.: "but before . . . his ego" added in sh.; Sk.tp.: "but before love first man loves his ego"; Gd.bk.: "but before love mankind puts his ego" added

<sup>114</sup> Gd.bk.: "and one says"

<sup>115</sup> Sk.sh.: "that is the inner feeling." added in sh., added in Sk.tp.; Gd.bk.: "that is the average feeling" added

<sup>116</sup> Gd.bk.: "it" instead of "that"

<sup>117</sup> Sk.tp.: "deprived" instead of "denied"

<sup>118</sup> Gd.bk.: "of" omitted

<sup>119</sup> Gd.bk.: "one" instead of "it"

<sup>120</sup> A.o.d.: "erase selfishness" instead of "arise to selflessness"

<sup>121</sup> Sk.tp.: "or" omitted

<sup>122</sup> Gd.bk.: "self" instead of "selfishness"

<sup>123</sup> Sk.sh.: "not" retraced to "do not" and so used in Sk.tp.;

<sup>124</sup> Gd.bk.: "not understanding" instead of "do not understand"

<sup>125</sup> Sk.tp.: "don't" instead of "do not"

<sup>126</sup> A.o.d.: "the" omitted

or the<sup>127</sup> other; or that they are to develop in themselves the quality of the twin [soul]<sup>128</sup>, that one day they would perfect themselves in it, or that they should find in their own soul the answer to<sup>129</sup> their life's question.

It is in the knowing of one of these three qualities of twin souls that one<sup>130</sup> is able to realize in his life the meaning of this idea.<sup>131</sup>

Furthermore there are three aspects in life, I mean<sup>132</sup> three principles in life: *jelal, jermal and kemal*. Jelal is power, jermal is beauty and kemal is perfection. The twin souls of the jinn sphere are jermal, because they respond to one another, and jermal is respondent<sup>133</sup>. They naturally respond, they need not work for it. And then<sup>134</sup> twin souls of the earth's<sup>135</sup> sphere are jelal; they have to struggle with themselves, with life's situation, with conditions, in order to develop those qualities which in the end will culminate into<sup>136</sup> that condition of being twin souls. There is an effort, a power is necessary, an action is necessary. And the third aspect is kemal. There is no action necessary there. One has to be quiet, one has to be meditative, one has to be silent, one has to close one's eyes and get in touch with one's<sup>137</sup> self within, and one will realize one's twin soul within one's<sup>138</sup> being. That is why it is called kemal.<sup>139</sup>

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*Q: Souls who have grown to be<sup>140</sup> twin souls on earth, do they remain so in heaven?*

A: Certainly, it is the life on earth that continues in heaven. The Prophet has said: death is a bridge that unites friend with friend.

*Q: Can we have a twin soul in each sphere?*

A: Well, we can have a twin soul every day; it depends, as<sup>141</sup> we want it. I have<sup>142</sup> thought that the twin souls would have wished to be twin souls

<sup>127</sup> A.o.d.: "the" omitted

<sup>128</sup> Sk.sh.: "souls" retraced to "soul"

<sup>129</sup> Sk.tp.: "of" instead of "to"

<sup>130</sup> A.o.d.: "a person" instead of "one"

<sup>131</sup> Gd.bk.: edited versions of qas 5, 1, 2 and 11 added here

<sup>132</sup> Gd.bk.: "which means" instead of "I mean"

<sup>133</sup> Gd.bk.: "responding" instead of "respondent"

<sup>134</sup> A.o.d.: "the" added

<sup>135</sup> Sk.sh.: "earthly" written in margin; a.o.d.: "earthly" instead of "earth's"

<sup>136</sup> A.o.d.: "in" instead of "into"

<sup>137</sup> Sk.sh.: "own" added later in sh.

<sup>138</sup> A.o.d.: "own" added

<sup>139</sup> From this point comparison is with Sk.tp. only

<sup>140</sup> Sk.sh.: "become" written above in lh.; Sk.tp.: "become" instead of "be"

<sup>141</sup> Sk.tp.: "how" instead of "as"

<sup>142</sup> Sk.sh.: "(I had)" added in lh., "I have" parenthesized; Sk.tp.: "had" instead of "have"

afterwards also to continue to be twin souls. But if we chose<sup>143</sup> to have another twin soul in another sphere, we<sup>144</sup> can change them every day.

*Q: If a person who has her twin soul within herself, meets another one who has also her twin soul within herself, is their union more possible<sup>145</sup>?*

A: I shall answer it is more than perfect.

*Q: Is it in some cases not an error of the soul to be born as a twin soul on earth, because the condition for them<sup>146</sup> is often unfavourable?*

A: Whether it is favourable or unfavourable, if you<sup>147</sup> are twin souls, their satisfaction is with one another and for one another. And therefore it is not an error. It is not an error for<sup>148</sup> a person to have been<sup>149</sup> born on earth<sup>150</sup> to get<sup>151</sup> results which he wanted. It is not an error, it is natural.

*Q: Has every soul to pass these three stages?*

A: Each soul has one of these aspects; these are not stages, these are aspects.

*Q: Will<sup>152</sup> one have a twin soul on this plane, and another on the jinn plane as well?*

A: Then they are not twin souls, they are triple souls.

*Q: Must one try most to find the twin soul in oneself? Is that the ideal?*

A: As I have said, what is natural to one is one's ideal.

*Q: Is not the union with one's own soul the most perfect? Why then must one have an earthly mate?*

A: Certainly, if one finds that perfection, one needs not look for anything<sup>153</sup> else. It depends if a person finds that perfection.

*Q: Does not every person have a twin soul?*

A: As I have already said, that either of the one kind or of the other kind or of the third kind.

<sup>143</sup> Sk.sh.: "one chooses" added in lh., "we chose" parenthesized; Sk.tp.: "one chooses" instead of "we chose"

<sup>144</sup> Sk.tp.: "one" instead of "we"

<sup>145</sup> Sk.sh.: "(perfect)" added in lh., "possible" parenthesized; Sk.tp.: "perfect" instead of "possible"

<sup>146</sup> Sk.tp.: "it" instead of "them"

<sup>147</sup> Sk.tp.: "they" instead of "you"

<sup>148</sup> Sk.sh.: "of" written above in lh.

<sup>149</sup> Sk.tp.: "be" instead of "have been"

<sup>150</sup> Sk.sh.: "to struggle and" added in sh., Sk.tp.: "to struggle in order" added

<sup>151</sup> Sk.tp.: "gain" instead of "get"

<sup>152</sup> Sk.tp.: "Can" instead of "Will"

<sup>153</sup> Sk.tp.: "long for anyone" instead of "look for anything"



*Q: I know of twins on earth, who do not care for each other at all. What does that mean?*

A: They are twins, but not twin souls.

*Q: Do the souls that are twins in the spiritual sphere remain twin souls on the sphere of the earth, or may the soul have a twin soul in one sphere and another in another sphere?*

A: As I have already said, that it is a continual development, considering one twin soul, it is a continual development, from the beginning to the end, from <sup>154</sup>angelic sphere to the earth<sup>155</sup> sphere, and that development brings about a<sup>156</sup> perfect union. If it was not so, then on<sup>157</sup> the earthly sphere a new union is created, and accomplished, fulfilled for the<sup>158</sup> eternity, for the hereafter. If not, then the soul has found within itself its twin soul, and that is God, and that is perfection.

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<sup>154</sup> Sk.tp.: "the" added

<sup>155</sup> Sk.sh.: "earthly" added in sh. in margin; Sk.tp.: "earthly" instead of "earth"

<sup>156</sup> Sk.sh.: "that" written above in lh.; Sk.tp.: "that" instead of "a"

<sup>157</sup> Sk.tp.: "in" instead of "on"

<sup>158</sup> Sk.tp.: "and fulfilled for" instead of "fulfilled for the"

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 Tuesday 20<sup>th</sup> July 1926

### The Message—Rumi

Beloved ones of God,

All present here with me wish that those who have taken these vows<sup>1</sup> will be helped to carry them through their lives. No doubt the vow is supposed to last for three months of Summer School. But once self-discipline is practised, even <sup>2</sup>it be for five days, it helps a person to go on through life, controlling one's life's affairs.

This evening I would like to speak on the subject of the<sup>3</sup> Rumi, one of the greatest poets of Persia, and a great educator on the spiritual path. I do not wish to tell about his life from the beginning, I only wish to point out different characteristics and works<sup>4</sup> of Rumi which have endeared him to all the illuminated souls.

In India, in Persia, in Egypt, Turkey, Bukhara, Afghanistan, Baluchistan, every educated person has as his<sup>5</sup> fountain of <sup>6</sup> education Rumi's scripture. And the wonderful effect that his<sup>7</sup> scripture produces is that after a person has studied <sup>8</sup>*Masnavi-i-Ma'navi*, his principal work, he begins to show, without being taught, humanity. An education which is the most valuable and important education for the beginning and as the end of education, for the finish. The wide pitch of Rumi's ideas is so vast that once a person becomes interested in Rumi's works, he begins to feel that all the scriptures of the world are put in one scripture, and that is Rumi's. And when the magnetism<sup>9</sup> of Rumi attracted thousands of seeking souls, those who had education, those who had deep thought, those who had influence, power, many tried to let Rumi exclaim to be the prophet. And that is the last thing he would have done. He said that he was there to interpret the spirit of the prophet, he was to interpret the soul of the prophet, and it is the<sup>10</sup> interpretation that attracted them. But he did not want to take the place of

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

<sup>1</sup> Sk.tp.: "a vow" instead of "these vows"

<sup>2</sup> Sk.tp.: "if" added

<sup>3</sup> Sk.tp.: "the" omitted

<sup>4</sup> Sk.sh.: "words" added in lh.

<sup>5</sup> Sk.sh.: "a" added in lh.; Sk.tp.: "a" instead of "his"

<sup>6</sup> Sk.sh.: "his" added in lh., and in Sk.tp.

<sup>7</sup> Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "his"

<sup>8</sup> Sk.tp.: "the" added

<sup>9</sup> Sk.tp.: "mysticism" instead of "magnetism"

<sup>10</sup> Sk.sh.: "his" added in lh.; Sk.tp.: "his" instead of "the"

the prophet. He did not want to proclaim himself something which he was not meant to be.

Hafiz, the most accepted poet of the East, has said when people asked him, is Rumi a prophet, he said, as the mystics answer <sup>11</sup>subtle, [his]<sup>12</sup> answer was subtle too. In the East the giver of <sup>13</sup>book is a prophet. The one who gives the<sup>14</sup> book. And the prophet is a direct word and he says in Persian . . . <sup>15</sup>, which means<sup>16</sup>: not a prophet, but a giver of the book. When Hafiz, an inspiration<sup>17</sup> himself, held Rumi so high, and his work<sup>18</sup>, you can imagine what a wonderful work it must be. Do not think that because Rumi was in the country of Muslims that he only interpreted the soul of Prophet Muhammad. But if you study deeply Rumi, you will find that<sup>19</sup> he has interpreted the soul of Jesus Christ, and he has interpreted the spirit<sup>20</sup> of Moses.

There are some places where he gives stories. The stories are in order to explain a certain aspect of life. Story<sup>21</sup> sometimes explains this<sup>22</sup> more than simple words, because story makes a picture. And then the other part of his work is direct statement. His work is in verse, and it seems that he never had to stop and think: what shall I write next? It seems that the singer sang and his hand moved to write; as he went on singing so he went on writing. And the whole book is written in that way. You can read that<sup>23</sup> book, and you can feel that he never [stopped]<sup>24</sup> for [one]<sup>25</sup> moment [to think]<sup>26</sup> about the poetry he was writing. It is a divine song. It is not a mechanical poetry where the effort of the<sup>27</sup> brain is necessary, where the brain is necessary<sup>28</sup>.

And besides this, Rumi's life shows a great phenomenon and a lesson at the same time: that as intellectual Rumi was, so devotional he was. Most often what happens that there is intellect, and devotion is missing; or there is a devotion and intellect is missing. And very often an

<sup>11</sup> Sk.tp.: "is" added

<sup>12</sup> Sk.sh.: "is" retraced to read "his"

<sup>13</sup> Sk.tp.: "a" added

<sup>14</sup> Sk.sh.: "a" added in lh.

<sup>15</sup> Sk.sh.: a dotted line, indicating missing word(s)

<sup>16</sup> Sk.tp.: "in Persian ... which means" omitted

<sup>17</sup> Sk.sh.: "inspiration" retraced through a now illegible sh. symbol; "poet" inserted in lh.; Sk.tp.: "inspirational poet" instead of "inspiration"

<sup>18</sup> Sk.tp.: "and his work" moved to after "Rumi"

<sup>19</sup> Sk.tp.: "that" omitted

<sup>20</sup> Sk.tp.: "soul" instead of "spirit"

<sup>21</sup> Sk.tp.: "stories" instead of "story"

<sup>22</sup> Sk.sh.: "this" parenthesized; Sk.tp.: "explain" instead of "explains this"

<sup>23</sup> Sk.tp.: "this" instead of "that"

<sup>24</sup> Sk.sh.: "-ed" added in lh. to "stop"

<sup>25</sup> Sk.sh.: an unclear sh. symbol retraced to read "one"

<sup>26</sup> Sk.sh.: "to think" inserted

<sup>27</sup> Sk.tp.: "the" omitted

<sup>28</sup> Sk.sh.: reverse order of "where the effort of the brain is necessary" and "where the brain is necessary" indicated and so used in Sk.tp.

intellectually<sup>29</sup> person proudly says, well, there is a devotion, but among simple ones. But here in the life of<sup>30</sup> Rumi you see the example that there is<sup>31</sup> intellect and in the same measure there is devotion. Rumi was one of the most educated persons of that time. He was a statesman, he was a politician, he was a man of law,<sup>32</sup> man of letter. And at the same time so simple that when first day he saw Shams Tabriz, the one who was to be his *murshid*, he said, God whom I have worshipped all through life, today came before me in the guise of man. That great devotion and<sup>33</sup> an intellectual man! Here a simple dervish comes to him, scantily clad, and here this man, the leader of the city, with authority, power, position<sup>34</sup>, listens to him like a simple child, and appreciates<sup>35</sup> it. And by his ideal<sup>36</sup> raises him<sup>37</sup>, Shams<sup>38</sup>, to that stage where a really devotional *mureed* raises his teacher. This shows the ideal and intellect, both were there [together]<sup>39</sup>.

Now I should like to tell you what is his teaching about God. His teaching is that God can be best understood not by thinking that he is in heaven, but recognizing him in his manifestation. And the most prominent manifestation of God which represents God is that of the godly. And in this way he brings God on earth. In other words, he brings heaven on earth. And he raises earth to heaven. He is the first mystic who does not inflict upon people, impose upon people a forced renunciation or asceticism. He is the first mystic who comes forward in the world and says that the essence of spirituality is the quality of the heart. No mystic will ever say as Rumi has said, that whether you love man or whether you love God, at the end of your destiny you will be brought before the king of love. It is most daring, especially at that time about the<sup>40</sup> reign of theology where never one could say such a<sup>41</sup> word. But Rumi had the courage to say it.

Besides, all that is called<sup>42</sup> matter, for Rumi it is spirit just the same. And<sup>43</sup> he says earth, fire, water and [air]<sup>44</sup>; they are all as dead before man, but before God they are his living servants, working instantly<sup>45</sup> at his command. This phrase of philosophy, a person may think about it every day and he will find a new branch springing from this idea. If one thought

<sup>29</sup> Sk.tp.: "intellectual" instead of "intellectually"

<sup>30</sup> Sk.sh.: "the" inserted in lh.

<sup>31</sup> Sk.sh.: "an" added in lh., and in Sk.tp.

<sup>32</sup> Sk.tp.: "a" added

<sup>33</sup> Sk.sh.: "in" added in lh. to "and"; Sk.tp.: "in" instead of "and"

<sup>34</sup> Sk.tp.: "an man of position, with power, authority" instead of "with authority, power, position"

<sup>35</sup> Sk.tp.: "appreciated" instead of "appreciates"

<sup>36</sup> Sk.sh.: "he" added, and in Sk.tp.

<sup>37</sup> Sk.sh.: "him" crossed out, omitted in Sk.tp.

<sup>38</sup> Sk.tp.: "Shams Tabriz" instead of "Shams"

<sup>39</sup> Sk.sh.: "together" added; Sk.tp.: "(together) (were there)" instead of "were there together"

<sup>40</sup> Sk.sh.: "about the" crossed out, "of the" substituted; Sk.tp.: "of" instead of "about"

<sup>41</sup> Sk.sh.: "a" parenthesized

<sup>42</sup> Sk.tp.: "cold" instead of "called"

<sup>43</sup> Sk.sh.: "where" added in lh. to "and"; Sk.tp.: "where" instead of "and"

<sup>44</sup> Sk.sh.: "the earth" written, then crossed out, "air" substituted

<sup>45</sup> Sk.tp.: "instantly" omitted

of this idea for the whole life, one will find every day a new inspiration coming out of it. It is in this way that Rumi made God a reality, and God made him truth.

As to the life of the prophet, the spirit of the prophet his<sup>46</sup>, Rumi's explanation is that the soul is a flute; <sup>47</sup>flute of reed. The one end of this flute is in the mouth of God, and the other end<sup>48</sup> of this flute is in the lips of the prophet. Therefore, what the prophets have said, it is the word of God. And then he distinguishes the prophetic personality. He does not say that they perform miracles, he did not say that, recognize them by their wonders. He said<sup>49</sup> the prophet is a miracle; <sup>50</sup>the prophet is a wonder himself. He does not say that the prophets give [light]<sup>51</sup> in their words, he says that the prophet was the flame itself. His meaning is that the presence of the prophet for the individual and for the multitude is a source of illumination without words. That it is not true that prophet brings the word of God, but prophet *is* the word of God. Rumi says that the personality, the presence of the prophet was the answer to every question; question could not exist, because the answer was present. Furthermore, Rumi said that the prophet was a messenger sent. He did his work, he went away. The one who was responsible was [God]<sup>52</sup>. The prophet had nothing to do with the world; his work was to direct the world to God. Rumi said that men know the law that they make, but prophet knows the hidden law of life. Then also he means that it is not that wisdom<sup>53</sup> which comes to him, but it is the interpretation of that wisdom that<sup>54</sup> comes<sup>55</sup> to him, he gives in human tongue. The<sup>56</sup> Rumi says the prophet is not only inspirer, but the inspiration of humanity; that the prophet is not the maker of the peace, but peace itself. Also<sup>57</sup> Rumi<sup>58</sup> meant that the prophet, whether <sup>59</sup>understood by the world or not understood, will be able to perform his duty just the same. And whether helped by the world or not helped by the world, will be able to fulfill his message, whether the message will reach directly or indirectly. But because the message that comes by the prophet is living, it is life, it must spread.

And when Rumi goes still further, he says about the annihilation of the false<sup>60</sup> ego and that is the most uplifting philosophy that one could

<sup>46</sup> Sk.sh.: "his" parenthesized

<sup>47</sup> Sk.tp.: "a" added

<sup>48</sup> Sk.sh.: "side" added in lh. to "end"

<sup>49</sup> Sk.sh.: "said" encircled, "says" added in lh.

<sup>50</sup> Sk.tp.: "and" added

<sup>51</sup> Sk.sh.: "life" written, then crossed out, "light" substituted

<sup>52</sup> Sk.sh.: "gone" modified to read "God", "God" added in lh.

<sup>53</sup> Sk.sh.: a now illegible sh. symbol retraced to read "wisdom"

<sup>54</sup> Sk.sh.: "that" crossed out, "which has" substituted

<sup>55</sup> Sk.tp.: "which has come" instead of "that comes"

<sup>56</sup> Sk.tp.: "the" omitted

<sup>57</sup> Sk.sh.: "he" inserted in lh.

<sup>58</sup> Sk.tp.: "he" instead of "Rumi"

<sup>59</sup> Sk.tp.: "he is" added

<sup>60</sup> Sk.sh.: "false" traced through a now illegible sh. symbol

ever hear. He first of all says that your heart is likened to a mirror. And what generally happens is that this mirror becomes dusty. You have to wipe it, take the dust away<sup>61</sup>. And then he says <sup>62</sup>the way that a<sup>63</sup>, the teacher shows to his pupil in the esoteric, in the mystic path, is the way of wiping this mirror, that [in]<sup>64</sup> this mirror the reflection may fall more clearly. And then he says that there is<sup>65</sup>, your worst enemy is in yourself, is hiding within yourself, and that worst enemy is your *nafs*, false ego. It is very difficult to explain the meaning of the word false ego, and the best I can do is to say that every inclination which springs from within regardless of love, harmony and beauty, and which is concerned with oneself and unconcerned with all, with others, it is the spirit of that inclination which is the false ego.

Now I shall explain to you this ego<sup>66</sup>. A thief who is thinking of robbing from the person with whom he is travelling, that inclination makes him concerned with his own benefit and regardless of the benefit and the feeling of the other. It is that inclination which comes<sup>67</sup> from the spirit which Sufis have called *nafs*. And I will give you another amusing example, that if there are four or five persons at the table, and one of them fixes his eyes on the best cake; it is a very mild inclination, but it comes from *nafs*. This enemy, Rumi says, develops. The more this enemy is fed, the stronger it becomes to fight with you, and the stronger it becomes, the more it dominates your better self. And there comes a day when man is the slave of his enemy which is hidden within himself. And it is the worst position to have an enemy which one does not know. It is<sup>68</sup> better to have thousand enemies before one and to know one<sup>69</sup>, than to have one [within one]<sup>70</sup> and not to know it. And that enemy is within oneself.

There are many meanings of that custom of the sages in India who had a snake in<sup>71</sup> their necks. But one of those meanings is that the enemy who<sup>72</sup> was within, I have got him outside on my neck. In other words, I have caught<sup>73</sup> him, it is still living, but now I know that he<sup>74</sup> is there; [it is on my neck]<sup>75</sup>, I recognize him, <sup>76</sup>it is my ornament<sup>77</sup>.

<sup>61</sup> Sk.sh.: "away" encircled, "of it" added in lh.; Sk.tp.: "off it" instead of "away"

<sup>62</sup> Sk.tp.: "that" added

<sup>63</sup> Sk.sh.: "a" crossed out; Sk.tp.: "that a" omitted

<sup>64</sup> Sk.sh.: an unclear sh. symbol modified to read "in"; "in" added in lh.

<sup>65</sup> Sk.sh.: "there is" crossed out, omitted in Sk.tp.

<sup>66</sup> Sk.sh.: "ego" encircled, "idea" added; Sk.tp.: "his idea" instead of "this ego"

<sup>67</sup> Sk.sh.: "comes" encircled, "is coming" added in the margin; Sk.tp.: "is coming" instead of "comes"

<sup>68</sup> Sk.sh.: "it is" encircled, "much" added in lh.

<sup>69</sup> Sk.sh.: "one" crossed out, omitted in Sk.tp.

<sup>70</sup> Sk.sh.: "within one" added in the margin

<sup>71</sup> Sk.sh.: "on" added in lh. to "in"; Sk.tp.: "on" instead of "in"

<sup>72</sup> Sk.tp.: "which" instead of "who"

<sup>73</sup> Sk.tp.: "got" instead of "caught"

<sup>74</sup> Sk.sh.: "it" added in lh. to "he"; Sk.tp.: "it" instead of "he"

<sup>75</sup> Sk.sh.: "it is on my neck" added over a blank

<sup>76</sup> Sk.tp.: "I know that it is there" added

<sup>77</sup> Sk.sh.: "him it is my ornament" encircled, "I know that it is there, it is an ornament" added in the margin

And now what does this enemy breathe? This enemy breathes *I*. Its breath is always calling out *I*, separate from you, separate from others, separate from everybody. My interest is mine<sup>78</sup>, it has nothing to do with others. The interest of others is others' interest; it is not mine. I am a separate being. And remember that no man is without it. If man was without it, he would have never said *I*, because it is this enemy which is saying *I*; which is hiding itself within me<sup>79</sup>, him. And the<sup>80</sup> day that<sup>81</sup> this enemy is found and [erased and crushed]<sup>82</sup> and crucified, [that day the real *I* is found]<sup>83</sup>. But this *I* is a different *I*; this *I* means you and I and everybody, it is all *I*.

To conclude this<sup>84</sup>, I will tell you a little story of a *madzub*. Madzub is a person who shows himself out to<sup>85</sup> the others as a simpleton in order to keep the crowd away, and he<sup>86</sup> is one with the whole universe. His consciousness is a cosmic consciousness. And one day he<sup>87</sup> was moving in the city, in the midst of the night when no one was<sup>88</sup> allowed to move about, and the<sup>89</sup> policeman asked, who are you? <sup>90</sup>He smiled and enjoyed the question<sup>91</sup>, and<sup>92</sup> did not know what he was, because that *I* was not strongly attached to his own body. Nafs was not there. So at that time he did not answer. The<sup>93</sup> policeman says<sup>94</sup>, are you a thief? Yes, said he<sup>95</sup>, because the ego was empty, any name that was given was accepted there. A so-called saint would be very offended to think that he was a thief. They took him in the police station and he stayed<sup>96</sup> there for the whole night, quite happy; as happy as he was in the road, walking about, so happy he was in the police station. He felt no insult because he was<sup>97</sup> an empty cup. He put in that empty cup thief, so he was quite glad to receive that title also. In the morning the officer came and he recognized that this man is a highly

<sup>78</sup> Sk.sh.: "my interest" added in lh. to "mine"

<sup>79</sup> Sk.sh.: "me" crossed out, omitted in Sk.tp.

<sup>80</sup> Sk.sh.: "that" added in lh. to "the"; Sk.tp.: "that" instead of "the"

<sup>81</sup> Sk.tp.: "that" omitted

<sup>82</sup> Sk.sh.: "erased and" added in lh. to an unclear sh. symbol; "crushed" added over a blank

<sup>83</sup> Sk.sh.: "that day . . . is found" added over a blank

<sup>84</sup> Sk.tp.: "this" omitted

<sup>85</sup> Sk.tp.: "of" instead of "to"

<sup>86</sup> Sk.tp.: "he" omitted

<sup>87</sup> Sk.tp.: "this Madzub" instead of "he"

<sup>88</sup> Sk.sh.: "was" encircled, "is" added in lh.; Sk.tp.: "is" instead of "was"

<sup>89</sup> Sk.tp.: "the" omitted

<sup>90</sup> Sk.tp.: "and" added

<sup>91</sup> Sk.sh.: "which was asked him" added, and in Sk.tp.

<sup>92</sup> Sk.tp.: "he" instead of "and"

<sup>93</sup> Sk.tp.: "the" omitted

<sup>94</sup> Sk.tp.: "said" instead of "says"

<sup>95</sup> Sk.tp.: "he said" instead of "said he"

<sup>96</sup> Sk.tp.: "sat" instead of "stayed"

<sup>97</sup> Sk.sh.: "he" added in lh. to "he was"

developed spiritual<sup>98</sup> man, <sup>99</sup>many respect him. And<sup>100</sup> policeman said, <sup>101</sup>he himself said that he was a thief. But a<sup>102</sup> you must have called him a thief. <sup>103</sup>[Yes]<sup>104</sup>. So the officer said<sup>105</sup>, that is their consciousness: that *I* which hold everything to itself<sup>106</sup> is crushed and effaced and thrown away. That *I* is no longer there. <sup>107</sup>Therefore, all the names are his names, and all forms are his forms, and the whole cosmos is his own being.

God bless you.

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<sup>98</sup> Sk.sh.: "spiritual" modified to read "spiritually"; "developed" added over a blank; Sk.tp.: "spiritually developed" instead of "spiritual"

<sup>99</sup> Sk.tp.: "he said I am surprised to find him here." added

<sup>100</sup> Sk.tp.: "and" omitted

<sup>101</sup> Sk.sh.: "here" inserted in lh.

<sup>102</sup> Sk.tp.: "a" omitted

<sup>103</sup> Sk.tp.: "policeman said" added

<sup>104</sup> Sk.sh.: "yes" added

<sup>105</sup> Sk.sh.: "says" added in lh. to "said"

<sup>106</sup> Sk.sh.: "one" added in lh. to "itself"

<sup>107</sup> Sk.sh.: "and" added in lh., added in Sk.tp.



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 Wednesday 21<sup>st</sup> July 1926

### Collective Interview—Dreams<sup>1</sup>

I would like to speak this evening on the subject of dreams, that dream, no matter what kind of dream it may be, it is always significant of something, that there never is a dream without meaning. Only, either it is revealing of the fact or of the opposite of the fact, or it is revealing of the condition of mind. But whatever the dream be, it always has a certain significance to it. Wise therefore, by knowing the dream of a person can find out exactly his present condition. And finding out a condition from dream is called psychology, it comes in psychology.

The first principle that is to be understood in the dream is that the track is made before the dream in the subconscious mind, and then on that track mind goes automatically, making, covering that ground. And by covering that ground one sees the whole trend of mind, how [the]<sup>2</sup> mind began, and how the mind went through a certain track, and how it moved<sup>3</sup> and how it went<sup>4</sup> back. And<sup>5</sup> that track is the sign of your subconscious mind, what your subconscious mind may be<sup>6</sup> doing in the wakeful state and in sleep. In some cases the dream is merely a reflection of another person's thought. Someone who is afraid of you; someone who is against you; someone who is in favour of you; someone who is trying to help you; someone who is thinking of you; someone who is doing against your wishes; someone who is standing for you. All this you can see from a distance if your mind is clear as a mirror. But then if your mind is upset, then you cannot see it. Then what you see is the opposite effect. Friends turn to enemies and enemies turn<sup>7</sup> to friends and everything you see, [you]<sup>8</sup> see upside down: right appears wrong, and wrong appears right.

And then there is a symbolical dream. The symbolical dream is most interesting, because it gives you<sup>9</sup>, produces before you symbols

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Hq.tp.: a typescript from International Headquarters, Geneva with handwritten corrections by Sakina Furnée

<sup>1</sup> Sk.tp.: "Sangatha II" added; Hq.tp.: "Tassawuf" added

<sup>2</sup> Sk.sh.: "the" added

<sup>3</sup> Sk.sh.: "and how it came back" added, then crossed out

<sup>4</sup> Sk.sh.: "came" added in lh. to "went"

<sup>5</sup> Hq.tp.: "because on" instead of "back. And"

<sup>6</sup> Sk.sh.: "may be" retraced to read "has been"; a.o.d.: "has been"

<sup>7</sup> Sk.tp.: "turn" omitted

<sup>8</sup> Sk.sh.: "see" retraced to read "you"

<sup>9</sup> Sk.sh.: "gives you" crossed out, omitted in a.o.d.

from<sup>10</sup> which <sup>11</sup>reveal [facts]<sup>12</sup>. Facts in the past, in the present<sup>13</sup>, and in the future. And what interests me most, personally, in symbolical dreams, is that [each]<sup>14</sup> person has a symbolical dream according to his particular stage of evolution. If a<sup>15</sup> person is fine, he has [fine]<sup>16</sup> symbols. If a person is gross, he has gross symbols. If a person is subtle, he has subtle symbols. If a person is deep, according to his depth. If a person is superficial<sup>17</sup>, his dreams are superficial. The symbols [follow]<sup>18</sup> according to the <sup>19</sup> stage of man's evolution. And that<sup>20</sup> is the most interesting part about<sup>21</sup> it.

And now I would like . . . <sup>22</sup>

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*Q.: Murshid, how do we know when the dream is to be<sup>23</sup> [interpreted]<sup>24</sup> upside down?*

*A.:* When<sup>25</sup>, well, it is very difficult to distinguish. <sup>26</sup>You can know from the condition of your mind. No sooner you are upset<sup>27</sup>, there is that [upside down]<sup>28</sup> dream. As soon as<sup>29</sup> afraid of somebody, <sup>30</sup>doubting somebody<sup>31</sup>, <sup>32</sup>suspecting somebody, <sup>33</sup>somebody has hurt you, discouraged you, disheartened you<sup>34</sup>, you are quite upset. I think you can be certain that<sup>35</sup> is <sup>36</sup>dream that always comes. All that you see is quite contrary to what it ought to be or what it is.

<sup>10</sup> Sk.sh.: "from" crossed out, omitted in Hq.tp.

<sup>11</sup> Sk.tp.: "we" added

<sup>12</sup> Sk.sh.: "fact" modified to read "facts"

<sup>13</sup> Hq.tp.: "presence" instead of "past, in the present"

<sup>14</sup> Sk.sh.: "in the" retraced to read "each"

<sup>15</sup> Sk.tp.: "the" instead of "a" and in the next four examples of "a person"

<sup>16</sup> Sk.sh.: "kind" written, then retraced to read "fine"

<sup>17</sup> Sk.sh.: "superficial" crossed out, then restored, "superficial" added in lh.

<sup>18</sup> Sk.sh.: "follows" written in lh., of which the "s" is crossed out; Hq.tp.: "symbol follows" instead of "symbols follow"

<sup>19</sup> Sk.sh.: "mentality of man, the" inserted in lh.; added in Sk.tp.

<sup>20</sup> Hq.tp.: "this" instead of "that"

<sup>21</sup> Sk.sh.: "of (about)" added in lh.; Sk.tp.: "of" instead of "about"

<sup>22</sup> Sk.sh.: "and now I would like" crossed out, omitted in a.o.d.

<sup>23</sup> Sk.sh.: "to be" crossed out, then restored

<sup>24</sup> Sk.sh.: "interpret" written, then crossed out, "interpreted" added in lh.

<sup>25</sup> Sk.sh.: "when" crossed out, omitted in a.o.d.

<sup>26</sup> Sk.tp.: "yet" added

<sup>27</sup> Sk.sh.: "always" inserted in lh., added in Sk.tp.

<sup>28</sup> Sk.sh.: "upset" written, then crossed out; "upside down" substituted

<sup>29</sup> Sk.sh.: "as soon as" crossed out; Sk.tp.: "you are" added; Hq.tp.: "when you are" instead of "as soon as"

<sup>30</sup> Hq.tp.: "when you are" added

<sup>31</sup> A.o.d.: "somebody" omitted

<sup>32</sup> Hq.tp.: "when you are" added

<sup>33</sup> Hq.tp.: "when" added

<sup>34</sup> Sk.sh.: reverse order of "discouraged you" and "disheartened you" indicated, and so used in a.o.d.

<sup>35</sup> Sk.sh.: an unclear sh. symbol, crossed out; Hq.tp.: "then that" added

<sup>36</sup> A.o.d.: "the" added

*Q.: Murshid, the situations<sup>37</sup> in the dream, for instance the world we experience in <sup>38</sup>dream, <sup>39</sup> they<sup>40</sup>, are they in the space, somewhere in the sphere? <sup>41</sup> Does it exist as fine matter in the sphere<sup>42</sup>?*

A.: Yes, that sphere is another dimension, another sphere.

*Q.: But dimension of this<sup>43</sup> sphere?*

A.: No, another sphere. But there is a correspondence between this<sup>44</sup> sphere and that<sup>45</sup> sphere, but dream is exactly the same as imagination. There is no difference. [No difference]<sup>46</sup> between imagination and dream, except that with imagination [our]<sup>47</sup>, your<sup>48</sup> senses are conscious of the outside life, <sup>49</sup>with dream [our]<sup>50</sup> senses are closed<sup>51</sup>. So if you call imagination dream, or dream imagination, both are right.

*Q.: [Why]<sup>52</sup> do you dream in symbols? <sup>53</sup>When you dream to<sup>54</sup>, of something in symbols<sup>55</sup>, next time it is no symbol any more. You dream it<sup>56</sup> directly, not in a symbol<sup>57</sup>.*

A.: <sup>58</sup>Maybe that next time you will not dream of that symbol. If you dream of that symbol it only means that that symbol made a deep impression upon you. That symbol comes again and again and<sup>59</sup>.

<sup>37</sup> Hq.tp.: "situation" instead of "situations"

<sup>38</sup> Sk.tp.: "the" added

<sup>39</sup> Sk.sh.: "in the space" added in lh., so used in Sk.tp.

<sup>40</sup> Sk.sh.: "and towns" added in lh. to "they"; Sk.tp.: "these towns"; Hq.tp.: "these voices" instead of "they"

<sup>41</sup> Sk.sh.: "the world which we experience in the dream" added in the margin, added in Sk.tp.

<sup>42</sup> Hq.tp.: "in the sphere" omitted

<sup>43</sup> Hq.tp.: "that" instead of "this"

<sup>44</sup> Sk.tp.: "that" instead of "this"

<sup>45</sup> Sk.tp.: "this" instead of "that"

<sup>46</sup> Sk.sh.: "no difference" added in margin, added in Sk.tp.

<sup>47</sup> Sk.sh.: an unclear sh. symbol retraced to read "our"

<sup>48</sup> Sk.sh.: "your" crossed out, omitted in a.o.d.

<sup>49</sup> Sk.tp.: "and" added

<sup>50</sup> Sk.sh.: an unclear sh. symbol, retraced to read "our"

<sup>51</sup> Sk.sh.: "and the dream is clear" inserted, added in a.o.d.

<sup>52</sup> Sk.sh.: "would" written, then retraced to read "why"

<sup>53</sup> Sk.sh.: "A:" written, then crossed out

<sup>54</sup> Sk.sh.: "to" crossed out, omitted in a.o.d.

<sup>55</sup> Hq.tp.: "symbol" instead of "symbols"

<sup>56</sup> Hq.tp.: "it" omitted

<sup>57</sup> Sk.sh.: "not in a symbol" parenthesized, omitted in Hq.tp.

<sup>58</sup> Sk.sh.: "Yes, but" inserted in lh.; Sk.tp.: "Yes, but" added; Hq.tp.: "Yes, but it" added

<sup>59</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

*Q.: Why [do]<sup>60</sup> we dream in symbol and not directly<sup>61</sup>?*

A.: Yes<sup>62</sup>, there is a part of mind<sup>63</sup> which is subtle, and <sup>64</sup>a part of mind<sup>65</sup> which is poetic, which<sup>66</sup> loves symbol. And because it loves symbols<sup>67</sup>, unconsciously it works into symbols. Therefore the more a person loves symbols<sup>68</sup>, the more symbols are in his symbols<sup>69</sup>, dream.

*Q.: If three persons<sup>70</sup> dream the same symbol<sup>71</sup>, are they of the same evolution?*

A.: No<sup>72</sup>, not necessarily. It only shows that<sup>73</sup> they are under the same influence.<sup>74</sup>

*[<sup>75</sup>Q.: There were three people who dreamed of a Bishop who was dancing. They<sup>76</sup> invented in<sup>77</sup> fun in that time . . .<sup>78</sup> which corresponded<sup>79</sup> to that as a symbol.]<sup>80</sup>*

A.: Yes, that<sup>81</sup> is one influence over three persons<sup>82</sup>.

*Q.: Murshid<sup>83</sup>, what is exactly the difference between the dream and the hereafter?*

A.: It is exactly the same. Only the dream is, when you make the dream clear, it is made clear in comparison to this world, the world of senses. And therefore that becomes dream because this contradicts the other. The hereafter is not [contradicted]<sup>84</sup>. It is the contradiction which makes

<sup>60</sup> Sk.sh.: "to" retraced to read "do"

<sup>61</sup> Sk.sh.: "and not directly" parenthesized, omitted in Hq.tp.

<sup>62</sup> Sk.sh.: "Yes" crossed out; "I will tell you that" inserted in lh.; a.o.d.: "Yes" omitted; Sk.tp.: "I will tell you that"; Hq.tp.: "I will tell you" added

<sup>63</sup> Hq.tp.: "night" instead of mind

<sup>64</sup> A.o.d.: "there is" added

<sup>65</sup> Hq.tp.: "night" instead of "mind"

<sup>66</sup> Sk.tp.: "and" instead of "which"

<sup>67</sup> Hq.tp.: "symbol" instead of "symbols"

<sup>68</sup> Ibid

<sup>69</sup> Sk.sh.: "symbols" crossed out; a dotted line placed under "symbols are in his symbols"; a.o.d.: "symbols" omitted

<sup>70</sup> Sk.sh.: "people" added in lh. to "persons"; Sk.tp.: "people have the same dream" instead of "persons"

<sup>71</sup> Sk.sh.: "dream" added in lh. to "symbol"; Sk.tp.: "dream the same symbol" omitted

<sup>72</sup> Sk.sh.: "No" crossed out, omitted in a.o.d.

<sup>73</sup> Sk.tp.: "that" omitted

<sup>74</sup> Hq.tp.: "that is one influence over three persons" added

<sup>75</sup> Hq.tp.: this qa omitted

<sup>76</sup> Sk.tp.: "the second and the third" instead of "they"

<sup>77</sup> Sk.tp.: "a" instead of "in"

<sup>78</sup> Sk.sh.: a dotted line, indicating missing word(s)

<sup>79</sup> Sk.tp.: "corresponds" instead of "corresponded"

<sup>80</sup> Sk.sh.: "Q: There were...a symbol" added in the margin; Sk.tp.: dots added after "symbol" indicating missing word(s)

<sup>81</sup> Sk.tp.: "it" instead of "that"

<sup>82</sup> Sk.sh.: "three persons" parenthesized, followed by "them" added in lh. over a blank; Hq.tp.: this qa omitted

<sup>83</sup> Sk.tp.: "Murshid" omitted

<sup>84</sup> Sk.sh.: "-ed" added in lh. to "contradict"

it dream. This outer world makes the<sup>85</sup> contradiction<sup>86</sup> <sup>87</sup>which you have seen. But hereafter exists and therefore there is nothing to contradict the hereafter. <sup>88</sup>The sphere, the dimension is the same. You dream in the same dimension as you<sup>89</sup>, where the soul will live in the hereafter.

*Q.: Is the hereafter also a<sup>90</sup> symbol<sup>91</sup> as the dream<sup>92</sup>?*

A.: The whole life is a symbol. All<sup>93</sup> we do and all that happens, it all is a symbol<sup>94</sup>, if we<sup>95</sup> know it.

*Q.: Sometimes in the night<sup>96</sup> you have the feeling<sup>97</sup> you have learned something<sup>98</sup>. <sup>99</sup>Strong impression of some experience. I would, can you<sup>100</sup> do anything [to]<sup>101</sup> get it back<sup>102</sup>?*

A.: When a person has it, then the teaching is there. You need not<sup>103</sup> remember it. <sup>104</sup>You strain your mind for nothing, because that teaching you have received; it is assimilated by your spirit. [You<sup>105</sup> will]<sup>106</sup> express it, your intuition will have it<sup>107</sup> in the form of intuition, in the form of inspiration.

*Q.: Murshid, is imagination symbolical too?*

A.: No, you never imagine with will. You think when there is a will, then you think. When there is no will, then there is imagination. Imagination is that action of mind that<sup>108</sup> comes without will<sup>109</sup>, invitation. The mind being

<sup>85</sup> Sk.sh.: "the" crossed out

<sup>86</sup> Sk.tp.: "contradicts the world" instead of "makes the contradiction"

<sup>87</sup> Sk.sh.: "the world" inserted in lh.

<sup>88</sup> Sk.sh.: "(but)" added in lh. over a blank; Sk.tp.: "but" added

<sup>89</sup> Sk.sh.: "as you" crossed out, omitted in a.o.d.

<sup>90</sup> Sk.sh.: "in" added in lh. to "a"; Sk.tp.: "in" instead of "a"

<sup>91</sup> Sk.sh.: "symbol" modified to read "symbols"; Sk.tp.: "symbols"

<sup>92</sup> Sk.sh.: "as the dream" parenthesized

<sup>93</sup> Sk.sh.: "everything" traced through "all"; a.o.d.: "everything" instead of "all"

<sup>94</sup> Sk.sh.: "(is all symbols)" added in lh.

<sup>95</sup> Sk.sh.: "you" added in lh. to "we"; Sk.tp.: "you" instead of "we"

<sup>96</sup> Sk.sh.: "when you wake up sometimes" inserted, of which "sometimes" is then crossed out; Sk.tp.: "in the night when you wake up"; Hq.tp.: "sometimes, when you wake up at night" instead of "sometimes in the night"

<sup>97</sup> Hq.tp.: "impression that" instead of "feeling"; Sk.tp.: "that" added

<sup>98</sup> Sk.sh.: "the impression you have learned something" added

<sup>99</sup> Sk.tp.: "you have a"; Hq.tp.: "a" added

<sup>100</sup> Sk.sh.: "I would can you" crossed out, "is there anything you can" added in the margin

<sup>101</sup> Sk.sh.: "anything do" crossed out, "to" substituted

<sup>102</sup> Sk.tp.: "is there anything you can do to get it back?"; Hq.tp.: "can you do anything to get it back?" instead of "I would ... it back?"

<sup>103</sup> Sk.sh.: "you need not" parenthesized; "to" added over a blank, then crossed out; "you do not need to try to" added in the margin

<sup>104</sup> Sk.tp.: "you need not try to remember it" added

<sup>105</sup> Hq.tp.: "which" instead of "you"

<sup>106</sup> Sk.sh.: "your spirit will" added over a blank, then crossed out, "which will" substituted; "you will" added in lh.

<sup>107</sup> Sk.sh.: "your intuition will have it" crossed out, omitted in a.o.d.

<sup>108</sup> Sk.tp.: "which" instead of "that"

<sup>109</sup> Sk.sh.: "will" crossed out, omitted in a.o.d.

directed is moving<sup>110</sup>. Sometimes<sup>111</sup> that is imagination<sup>112</sup>. But when you have directed the mind . . . <sup>113</sup> suppose I am sitting here, I am thinking<sup>114</sup>, I thought<sup>115</sup>.

*Q.: When we dream do we get on<sup>116</sup> the plane which is above this one, or can we get in a still<sup>117</sup> higher plane<sup>118</sup>, sphere, in the jinn plane<sup>119</sup>?*

A.: We can be in any sphere, but in reality we are always in all spheres. Only we are not conscious, and it is not possible to be conscious of two spheres at the same time, as it is impossible to hear two sounds at the same time. Your ears can never discriminate; your ears can never enjoy fully the vibrations of two sounds together. <sup>120</sup>It is only one sound that your ears can fully experience and get a profit by<sup>121</sup>.

*Q.: Therefore, complicated [chords]<sup>122</sup> have an inharmonious <sup>123</sup>effect?*

A.: Not only complicated chords, but even most harmonious chords. It is not possible.

*Q.: When you are asleep, are you<sup>124</sup> in the dream sphere always?*

A.: No, it is not always. Sometimes you are in the dream sphere, sometimes you are in a<sup>125</sup> still higher sphere.

*Q.: Even the ordinary person sometimes in a still higher sphere<sup>126</sup>?*

A.: Even the ordinary person.

<sup>110</sup> Sk.sh.: "is making something" added over a blank, added in a.o.d.

<sup>111</sup> A.o.d.: "sometimes" omitted

<sup>112</sup> Sk.sh.: "sometimes that is imagination" crossed out; "that is imagination" added in the margin.

<sup>113</sup> Sk.sh.: a blank; Sk.tp.: dots indicating missing word(s)

<sup>114</sup> Sk.tp.: "and thinking or" instead of "I am thinking"

<sup>115</sup> Sk.sh.: "suppose I . . . I thought" crossed out; Hq.tp.: "but when . . . I thought" omitted

<sup>116</sup> Sk.tp.: "in" instead of "on"

<sup>117</sup> Hq.tp.: "still on a" instead of "in a still"

<sup>118</sup> Sk.sh.: "plane" crossed out, omitted in a.o.d.

<sup>119</sup> Sk.sh.: "sphere in the jinn plane" parenthesized; Hq.tp.: "in the jinn plane" omitted

<sup>120</sup> Sk.sh.: "(never)" added in lh.; Sk.tp.: "never" added

<sup>121</sup> Sk.sh.: "(it)" added in lh.; Sk.tp.: "it" added

<sup>122</sup> Sk.sh.: "chords" inserted in lh.

<sup>123</sup> Sk.sh.: "confuse" inserted, then modified to read "confusing"; Sk.tp.: "confusing"; Hq.tp.: "confused" added

<sup>124</sup> Sk.tp.: "we are sleeping, are we" instead of "you are . . . are you"

<sup>125</sup> Hq.tp.: "you are in a" omitted

<sup>126</sup> Sk.tp.: "sometimes in . . . higher sphere" omitted; Hq.tp.: "in the higher sphere" instead of "sometimes in . . . higher sphere"

*Q.: Sometimes we see<sup>127</sup>, we have a vision which is of great importance for our life and it is not [in]<sup>128</sup> real sleeping state. We are not awake and we are<sup>129</sup> not sleeping.<sup>130</sup>*

*A.: Yes, it is a condition of kemal.<sup>131</sup> Condition of kemal is that<sup>132</sup> between two states, between physical dimension and the dimension of the genius. It is between mental and physical planes.<sup>133</sup> It<sup>134</sup> only means that the senses are almost covered although not fully covered, and then that condition comes.*

*Q.: It is<sup>135</sup> something of the future it<sup>136</sup> happens, we see the things very clear<sup>137</sup>. It often happens some years later in life.*

*A.: It is either<sup>138</sup> past, or it is present, or it is future. It is not always one thing or the other; it is not always future or past or present. It may be anything.*

*Q.: Murshid, are there souls who immediately after their physical death remain for some time in the sphere between the physical and the mental?*

*A.: Yes. They don't<sup>139</sup> remain, but they are more inclined to<sup>140</sup> the<sup>141</sup> physical. Therefore they attach themselves to the place where they are buried or burnt, or the place<sup>142</sup> where they died<sup>143</sup>, or the people they loved or hated. They are attached around<sup>144</sup>.*

*Q.: Do they experience these conditions?*

*A.: They can experience, for instance just like the living person who is deep and who is evolved can experience something<sup>145</sup> through the mediumship of another person. So the dead can experience through the person who is inclined to become a medium for them. That means through the eyes [of*

<sup>127</sup> Sk.sh.: "we see" crossed out, omitted in a.o.d.

<sup>128</sup> Sk.sh.: "of" retraced to read "in"

<sup>129</sup> Sk.tp.: "we are" omitted

<sup>130</sup> Sk.sh.: "(is it another sphere?)" written over a blank; Sk.tp.: "is it another sphere?" added

<sup>131</sup> Sk.tp.: "the" added; Hq.tp.: "a" added

<sup>132</sup> Sk.sh.: "that" parenthesized, omitted in Sk.tp.

<sup>133</sup> Sk.sh.: "vision sometimes . . ." written in lh. over a blank; Sk.tp.: "vision sometimes . . ." added, dots indicating missing word(s)

<sup>134</sup> Sk.sh.: "(that)" added in lh.; Sk.tp.: "that" instead of "it"

<sup>135</sup> Sk.sh.: "for instance" added in lh. to "it is"; Sk.tp.: "Just" instead of "It is"

<sup>136</sup> Sk.tp.: "often" added

<sup>137</sup> Hq.tp.: "clearly" instead of "clear"

<sup>138</sup> Sk.tp.: "the" added

<sup>139</sup> Hq.tp.: "do not" instead of "don't"

<sup>140</sup> Sk.tp.: "toward" instead of "to"

<sup>141</sup> Sk.sh.: "towards" added in lh. to "to the"

<sup>142</sup> Sk.sh.: "or the room" inserted; "or the place or the house" added in the margin

<sup>143</sup> Sk.tp.: "or the room, or the place, or the house"; Hq.tp.: "or the room" added

<sup>144</sup> Sk.sh.: "they are attached around" parenthesized, omitted in Hq.tp.

<sup>145</sup> Sk.sh.: "other conditions" added in lh. to "something"; Sk.tp.: "other conditions" instead of "something"

<sup>146</sup>others]<sup>147</sup> they can see; through the<sup>148</sup> ears they can hear; through the tongue they can speak; through the hands<sup>149</sup> of the<sup>150</sup> person they can write. They have to find a medium in order to come closer to the earth.

*Q.: Once they are awake to the<sup>151</sup> mental plane, [do they]<sup>152</sup> forget the<sup>153</sup> pain<sup>154</sup>?*

A.: No<sup>155</sup>. No, it is not everyone who forgets. The Sufi education is that<sup>156</sup> to try and keep detached from all that belongs to the physical and [to]<sup>157</sup> try and study that<sup>158</sup>. Know<sup>159</sup> <sup>160</sup> it does not belong to us. It is not ours, always keep detached.

*Q.: Murshid, if we must keep detached, why must we experience the physical life?*

A.: To experience <sup>161</sup> is different from detachment<sup>162</sup>. If we did not experience, then there is no possibility<sup>163</sup> of detachment<sup>164</sup>. We can only detach after attaching ourselves.

*Q.: Must we take for granted that the spirit of all <sup>165</sup>beings leaves the body during sleep?*

A.: Not entirely. But just like a mother who is patting the child to go to sleep, and while patting the child<sup>166</sup> [she]<sup>167</sup> is nodding. But while she is nodding, she is patting the child just the same. The same condition it is with the other<sup>168</sup> sphere. That when a person is asleep, he is in another dimension. Yet he is patting his being<sup>169</sup> just the same. You are there, my being, I have not yet left you. The soul of the person<sup>170</sup> is most particular

<sup>146</sup> Hq.tp.: "the" added

<sup>147</sup> Sk.sh.: "of others" inserted in lh.

<sup>148</sup> Sk.tp.: "their" instead of "the"

<sup>149</sup> Hq.tp.: "hand" instead of "hands"

<sup>150</sup> Sk.sh.: "of the" crossed out, "of another" added in the margin; Sk.tp.: "other" added

<sup>151</sup> Sk.sh.: "wakened in" added in lh. to "awake to the"

<sup>152</sup> Sk.sh.: an unclear sh. symbol crossed out, "do they" substituted

<sup>153</sup> Sh.sh.: "earth" inserted

<sup>154</sup> Sk.sh.: "pain" modified to read "plane"; a.o.d.: "earth plane" instead of "pain"

<sup>155</sup> Sk.sh.: "No" parenthesized, omitted in Hq.tp.

<sup>156</sup> Sk.tp.: "that" omitted

<sup>157</sup> Sk.sh.: "it" written, then crossed out, "to" substituted

<sup>158</sup> Sk.sh.: "that" crossed out, "and" added to "that" in lh.; Sk.tp.: "and" instead of "that"

<sup>159</sup> Hq.tp.: "no" instead of "Know"

<sup>160</sup> Sk.sh.: "that" inserted in lh., added in Sk.tp.

<sup>161</sup> Sk.sh.: "the physical life" inserted, added in Sk.tp.

<sup>162</sup> Sk.sh.: "ing" added in lh.; Sk.tp.: "detaching" instead of "detachment"

<sup>163</sup> Sk.sh.: "possibility" retraced to read "occasion"; Sk.tp.: "occasion" instead of "possibility"

<sup>164</sup> Sk.sh.: "ing" added in lh.; Sk.tp.: "detaching" instead of "detachment"

<sup>165</sup> Sk.sh.: "human" inserted, added in Sk.tp.

<sup>166</sup> Sk.sh.: "on the back of the child" written over a blank; a.o.d.: "on the back" added

<sup>167</sup> Sk.sh.: a now illegible sh. symbol retraced to read "she"

<sup>168</sup> Hq.tp.: "earth" instead of "other"

<sup>169</sup> Sk.sh.: "being" retraced to read "physical"; a.o.d.: "physical being" instead of "being"

<sup>170</sup> Sk.sh.: "of the person" crossed out, omitted in a.o.d.



of<sup>171</sup> his own being. <sup>172</sup> He<sup>173</sup> is holding it tight. If not, the soul would fly. The soul<sup>174</sup> is so eager to leave the body, it is so eager to fly from the body. But the mind is so attached, it is holding it so tight, keep here<sup>175</sup>, and fighting, keep here, keep here!<sup>176</sup> The mind is saying, keep here, keep here. I am this<sup>177</sup>, the body, [this is myself, keep it, keep it]<sup>178</sup>! The soul is <sup>179</sup> eager to fly away all the time.

*Q.: If a person is very<sup>180</sup> worried<sup>181</sup> after a night's sleep, wakes in the morning very tired, <sup>182</sup> might it be that he is holding on to something<sup>183</sup>?*

*A.: Tired<sup>184</sup>? You mean indifferent, disinterested? Well, <sup>185</sup>of course it depends how<sup>186</sup> it manifests. A sick man may be tired, also a worried man, a person, guilty<sup>187</sup>, who has to go before the court. A person who is ill can be tired<sup>188</sup>. But a person who has so evolved that he is<sup>189</sup> indifferent to everything, that is a different thing. Then that is a kind of soul, <sup>190</sup>the strength of the soul is<sup>191</sup> feeling now that he<sup>192</sup> wants to fly, and there<sup>193</sup> is a greater struggle.*

<sup>171</sup> Hq.tp.: "on" instead of "of"

<sup>172</sup> Sk.sh.: "so particular" written over a blank; Sk.tp.: "so particular the person"; Hq.tp.: "so particular" added

<sup>173</sup> Sk.tp.: "he" omitted

<sup>174</sup> Sk.sh.: "the soul" crossed out, then restored

<sup>175</sup> Sk.sh.: "keep here" crossed out, omitted in a.o.d.

<sup>176</sup> Sk.sh.: "keep here, keep here" crossed out, omitted in a.o.d.

<sup>177</sup> Sk.sh.: "this" crossed out

<sup>178</sup> Sk.sh.: "this is myself, keep it, keep it" written over a blank

<sup>179</sup> Sk.sh.: "so" inserted, then crossed out

<sup>180</sup> Sk.sh.: "unhappy" inserted in lh.; Sk.tp.: "unhappy" added

<sup>181</sup> Hq.tp.: "unhappy, exhausted" added

<sup>182</sup> Sk.sh.: "exhausted or ill" added in lh.; "exhausted in the morning or ill and ... morning, always feeling very tired" added in the margin

<sup>183</sup> Sk.sh.: "be that he is holding on to something" parenthesized; "account for the fact that he is holding in some way to himself" added in the margin; Sk.tp.: "exhausted in the morning, or ill, and the whole morning always feeling very tired, exhausted or ill, might it be accounted for the fact that he is holding in some way to himself"; Hq.tp.: "and when waking feels very tired and exhausted, can it be that he is holding onto something?" instead of "wakes in the . . . to something?"

<sup>184</sup> Hq.tp.: "Tired?" omitted

<sup>185</sup> Sk.sh.: "got" written, then crossed out

<sup>186</sup> Sk.sh.: "in what way" added in lh. to "how"; Sk.tp.: "in what way" instead of "how"

<sup>187</sup> Sk.tp.: "guilty" moved to before "person"

<sup>188</sup> Sk.sh.: "can be tired" crossed out, then restored

<sup>189</sup> Sk.sh.: "he is" crossed out, "he feels" substituted; Sk.tp.: "feels" instead of "is"

<sup>190</sup> Sk.sh.: "it is" written in lh. over a blank, added in Sk.tp.

<sup>191</sup> Sk.sh.: "is" parenthesized; Sk.tp.: "soul he is" instead of "the soul is"

<sup>192</sup> Sk.sh.: "the soul" added in lh. to "that he"; Sk.tp.: "soul" instead of "that he"

<sup>193</sup> Sk.tp.: "that" instead of "and there"

*Q.: Murshid, what is the condition of a person who dreams his<sup>194</sup> daily life, but in a different way<sup>195</sup>?*

A.: So there is some impression in you about those persons. That impression is<sup>196</sup> sometimes<sup>197</sup> there is a fear, a doubt, a suspicion, an imagination about the other person; and that makes the earthly<sup>198</sup> [person who dreams]<sup>199</sup> frame<sup>200</sup> that person, in that condition.

*Q.: Sometimes it occurred to me that I was thinking of<sup>201</sup> a certain matter, suddenly there came an impression or<sup>202</sup> something that had<sup>203</sup> passed many years<sup>204</sup> ago<sup>205</sup>. How do I get that sudden flash of<sup>206</sup> past<sup>207</sup> remembrance<sup>208</sup>? It seems to have nothing to do with what<sup>209</sup> I was thinking of. Where is the connection<sup>210</sup>? How do I get the connection of the past<sup>211</sup>?*

A.: Well, sometimes it is from the thought of someone, and sometimes your subconscious mind is<sup>212</sup>, that impression is rooted in your subconscious mind. And at<sup>213</sup> that time it manifests to view.

*Q.: <sup>214</sup>Road with stones, half way ready. Then piles of stones, lying ready<sup>215</sup>.*

A.: There were stones and bricks ready to be laid down. You have seen the difficulty because the road was not paved. Then there was, some way was made; that which was made was the smoothness and easiness in life, and then there is a little difficulty, but the solution of that<sup>216</sup> difficulty is there, because everything is ready. That means the solution was there; that means that there was a difficulty and solution both.

<sup>194</sup> Sk.sh.: "his" crossed out

<sup>195</sup> Sk.sh.: "different way" parenthesized; "changed condition" substituted; Sk.tp.: "changed condition" instead of "different way"

<sup>196</sup> Sk.sh.: "that impression is" parenthesized, omitted in Hq.tp.

<sup>197</sup> Sk.sh.: "sometimes" parenthesized

<sup>198</sup> Sk.sh.: "makes the earthly" crossed out, of which "makes the" is then restored; Sk.tp.: "earthly" omitted

<sup>199</sup> Sk.sh.: "person who dreams" written over a blank; Hq.tp.: "makes the . . . who dreams" omitted

<sup>200</sup> Sk.sh.: "frames" added in lh. to "frame"; Hq.tp.: "frames" instead of "frame"

<sup>201</sup> Sk.tp.: "about something" instead of "of"

<sup>202</sup> Sk.tp.: "of" instead of "or"

<sup>203</sup> Hq.tp.: "has" instead of "had"

<sup>204</sup> Sk.sh.: "long" added in lh. to "many years"; Sk.tp.: "long" instead of "many years"

<sup>205</sup> Sk.sh.: "at a distant place" added in the margin; Sk.tp.: "at a distant place" added

<sup>206</sup> Sk.sh.: "remembrance" inserted in lh.; Hq.tp.: "that impression?" added

<sup>207</sup> Sk.sh.: "past" crossed out

<sup>208</sup> Sk.sh.: "remembrance" crossed out; "long ago at a distant place" added in the margin, then crossed out; Sk.tp.: "impressions" instead of "past remembrance"; Hq.tp.: "past remembrance" omitted

<sup>209</sup> Sk.sh.: "the things" added in lh. to "what"; Sk.tp.: "the things" instead of "what"

<sup>210</sup> Sk.sh.: "where is the connection?" parenthesized; Sk.tp.: "of the past?" added

<sup>211</sup> Sk.sh.: "how do I get the connection of the past?" parenthesized, omitted in a.o.d.

<sup>212</sup> Sk.sh.: "is" crossed out, omitted in a.o.d.

<sup>213</sup> Sk.tp.: "at" omitted

<sup>214</sup> Sk.tp.: dots indicating missing word(s) Hq.tp.: "I have dreamed of a" added

<sup>215</sup> Sk.tp.: dots indicating missing word(s)

<sup>216</sup> Hq.tp.: "this" instead of "that"

*Q.:* <sup>217</sup>Balloon, first <sup>218</sup>high, then <sup>219</sup> white fortress, soldiers shooting at him<sup>220</sup>, could not touch him. He<sup>221</sup> landed in the<sup>222</sup> scenery<sup>223</sup> so beautiful as we do not see it here.

*A.:* <sup>224</sup> This<sup>225</sup> person was exposed to oppositions, and either by planetary conditions or by his own evolution he kept above the oppositions; and that he was saved from being touched by opposite thoughts<sup>226</sup> or acts<sup>227</sup>.

*Q.:* *A person standing in the sea. There came waves<sup>228</sup> higher than himself. Every time the waves came <sup>229</sup>at his feet, they break<sup>230</sup>. A<sup>231</sup>: I think with all<sup>232</sup> life the waves are the difficulties. I think when you look at them with faith they break.*

Murshid<sup>233</sup>: When you dream it you need not have faith. The<sup>234</sup> dream itself is the proof of your faith.

<sup>217</sup> Sk.sh.: "person in a" inserted; Sk.tp.: "A person in a"; Hq.tp.: "I dreamed I was in a" added

<sup>218</sup> Hq.tp.: "the balloon was" added

<sup>219</sup> Sk.sh.: "above a town, then lower, then he saw a" inserted, added in Sk.tp.; Hq.tp.: "above a town, then lower. Then I saw a" added

<sup>220</sup> Hq.tp.: "me, they" instead of "him"

<sup>221</sup> Hq.tp.: "me. Then I" instead of "him. He"

<sup>222</sup> Sk.tp.: "a" instead of "the"; Hq.tp.: "in a place where the" instead of "the"

<sup>223</sup> Hq.tp.: "was" added

<sup>224</sup> Sk.sh.: "Well, it is..." inserted in lh., the dots indicating missing word(s); Sk.tp.: "Well it is near to it" added

<sup>225</sup> Hq.tp.: "that" instead of "this"

<sup>226</sup> Hq.tp.: "thought" instead of "thoughts"

<sup>227</sup> Sk.sh.: "acts" parenthesized

<sup>228</sup> Hq.tp.: "a wave" instead of "waves"

<sup>229</sup> Hq.tp.: "and" added

<sup>230</sup> Sk.sh.: "break" modified to read "broke"; Sk.tp.: "broke" instead of "break"

<sup>231</sup> Sk.tp.: "Mureed:" instead of "A.:"

<sup>232</sup> Sk.sh.: "it is" added in lh. to "with all"; Sk.tp.: it is"; Hq.tp.: "sea is" instead of "with all"

<sup>233</sup> A.o.d.: "A.:" instead of "Murshid:"

<sup>234</sup> Sk.tp.: "the" omitted

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 Wednesday 21<sup>st</sup> July 1926

### Education of the Baby

Beloved ones of God,

I will speak this evening on the subject of education. The education of the baby<sup>1</sup>. The guardian need not be discouraged to find obstinacy or temper or<sup>2</sup> selfishness in the little baby. One must know that either it has inherited it or it has come owing to the physical health of the baby and it must be [treated]<sup>3</sup> most wisely. Fire is increased by fire and<sup>4</sup> temper is watered by anger. The more the guardian will react, the more he will feel<sup>5</sup>, the more the guardian will react, the more he will encourage that tendency in the baby. To become annoyed with the baby who is in temper, means to blow the spark of anger in it. The best way is to first get the baby<sup>6</sup> respond to one, and then with that response to make the baby<sup>7</sup> act according to the command of the guardian. If the obstinacy of a baby can be directed to its own advantage, then one can be profited<sup>8</sup> by the obstinacy, because<sup>9</sup> most of the great persons in this world have become great by that nature of obstinacy in their character, because it is a strength, it is a power in itself. <sup>10</sup>Obstinate businessman can make a success; obstinate warrior can win; obstinate politician can accomplish his purpose; obstinate industrial person can accomplish great things. Obstinacy, therefore, if rightly directed, can be of a greater use. Only<sup>11</sup> to mould the mind of the child in such direction that his obstinacy may become fruitful, <sup>12</sup>may bring forth fruits. It is the obstinate child who will sit and finish a task that is given to it<sup>13</sup>. If there was<sup>14</sup> not that obstinacy, he would not do it. Sometimes from obstinacy

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Km.tp.: a typescript by Kismet Stam

Gd.bk.: a typescript by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

<sup>1</sup> Gd.bk.: "Beloved ones . . . the baby" omitted

<sup>2</sup> Gd.bk.: "and temper and" instead of "or temper or"

<sup>3</sup> Sk.sh.: a now illegible sh. symbol retraced to read "treated"

<sup>4</sup> Sk.sh.: "the plant of" inserted, added in a.o.d.

<sup>5</sup> Sk.sh.: "the more . . . he will feel" crossed out, omitted in a.o.d.

<sup>6</sup> Gd.bk.: "to" added

<sup>7</sup> Gd.bk.: "it" instead of "the baby"

<sup>8</sup> Gd.bk.: "it can be benefited" instead of "one can be profited"

<sup>9</sup> Gd.bk.: "obstinacy can be of greater use for" instead of "because"

<sup>10</sup> Gd.bk.: "an" added and before the next three examples of "obstinate"

<sup>11</sup> Gd.bk.: "great use. It requires" instead of "greater use. Only"

<sup>12</sup> Gd.bk.: "that it" added

<sup>13</sup> Gd.bk.: "him" instead of "it"

<sup>14</sup> Gd.bk.: "were" instead of "was"

comes the spirit of rivalry, and very often the spirit of rivalry becomes the means to success.

Manner is the principal thing, and especially<sup>15</sup> in the fourth and fifth year of child's age the lesson in manner must be given. The first lesson that is to be taught is when to come near and be loving, and when to sit quiet, in order, in the presence of the guardian. If all the time the <sup>16</sup> guardian is loving the baby, the baby is spoiled. There must be a change. There must be one time when the child is loved, <sup>17</sup>it requires love, love is its sustenance. But at the same time there must be another time that the child must be [in]<sup>18</sup> order. It must sit or stand or do something what<sup>19</sup> it is told to do, and at that time there is no love making.

There is one thing that must be taught from babyhood and that is not to speak back. If that tendency is not suppressed from the<sup>20</sup> babyhood, it unconsciously perhaps will grow and afterwards the guardians will find it most disagreeable. A person who is not checked from his childhood against this tendency, how<sup>21</sup> much manner he has learned afterwards, this will come in some form or the other, and that is the worst insolence. <sup>22</sup>

And at the same time the baby should be inspired with the spirit of self-respect. There may be something delicious on the table, there may be<sup>23</sup> something attractive in the room, there may be something beautiful within its reach, there may be some gold and silver coins loose in its presence and its natural tendency is of taking it, of using it, of breaking it and spoiling<sup>24</sup> it. That <sup>25</sup>must be checked. And how [must]<sup>26</sup> it be checked? It<sup>27</sup> must not [think]<sup>28</sup> that it is forced to keep away<sup>29</sup> from it, <sup>30</sup> but<sup>31</sup> that<sup>32</sup> it is <sup>33</sup>self-respect not to look at it. Make the baby so proud that it is glad to take its eyes away from the sweet that is on the table. <sup>34</sup>It feels a great self<sup>35</sup> pride, a [great]<sup>36</sup> honour to think that it is not even looking<sup>37</sup> at it. That teaches the

<sup>15</sup> Sk.tp., Km.tp: "specially" instead of "especially"

<sup>16</sup> Sk.sh.: "loving is" written, then crossed out

<sup>17</sup> Gd.bk.: "and" added

<sup>18</sup> Sk.sh.: an indistinct sh. symbol, crossed out, "in" substituted

<sup>19</sup> A.o.d.: "that" instead of "what"

<sup>20</sup> Gd.bk.: "the" omitted

<sup>21</sup> Gd.bk.: "however" instead of "how"

<sup>22</sup> Gd.bk.: an edited version of qa7 added here

<sup>23</sup> Gd.bk.: "there may be" and the next two examples omitted

<sup>24</sup> Gd.bk.: "to take them, to lose it, to break it, to spoil" instead of "of taking . . . and spoiling"

<sup>25</sup> Sk.sh.: "tendency" added, and in a.o.d.

<sup>26</sup> Sk.sh.: "more" modified to read "must"

<sup>27</sup> Gd.bk.: "the baby" instead of "it"

<sup>28</sup> Sk.sh.: "be taken" written, then crossed out, "think" substituted

<sup>29</sup> Sk.sh.: "away" written, then crossed out

<sup>30</sup> Sk.sh.: "but think that" written over a blank, added in a.o.d.

<sup>31</sup> Sk.sh.: "but" crossed out

<sup>32</sup> A.o.d.: "but that" omitted

<sup>33</sup> Sk.sh.: "its" added, and in a.o.d.

<sup>34</sup> A.o.d.: "that" added

<sup>35</sup> Sk.sh.: "self" crossed out, omitted in a.o.d.

<sup>36</sup> Sk.sh.: an indistinct sh. symbol, retraced to read "great"

<sup>37</sup> Gd.bk.: "will not even look" instead of "is not even looking"

baby patience, and this self-respect gives it such a joy that<sup>38</sup> even the sweet and the toy would not give it, because that touches its very being. It wakes<sup>39</sup> the soul when the child feels proud and refuses something that from<sup>40</sup> his heart he is attracted to.

I do not mean to say<sup>41</sup> that the baby should be denied of<sup>42</sup> all that is good and beautiful. No, it must be taught that when it is given, then it must be taken, but when it is not given, then the baby must be proud enough to keep itself apart from it. The baby must be taught not to be over-enthusiastic over anything that appeals to it, whether it is<sup>43</sup> sweet, whether it is<sup>44</sup> toy, whether it is<sup>45</sup> something beautiful, not to show too great an appreciation, because it is a humility<sup>47</sup>. It is making oneself small before the object that one is enthusiastic about. The baby must be too proud to be enthusiastic. And remember that a baby begins to appreciate it, if not in the beginning, a little later. Self-control gives the baby such a feeling, and such a power, and such a<sup>48</sup> satisfaction that it begins to enjoy it.

When<sup>49</sup> a baby is checked from judging that you have taken more than me, or my little brother, or my little sister has taken more than what is given to me, that must be stopped. It must not judge, it must appreciate it. If the little brother or sister has got more, it must be glad. Naturally it will not be glad. When<sup>50</sup> it will be<sup>51</sup> taught to be glad<sup>52</sup>, it will enjoy to be<sup>53</sup> glad. Virtues are virtues because they give joy when they are once<sup>54</sup> practised. If a virtue does not give a<sup>55</sup> joy, it is not a virtue.

Very often guardians do not give importance to what toys they give to the baby to play. There is an effect of certain toys<sup>56</sup> which will make it lazy. [There are<sup>57</sup> toys<sup>58</sup> which will make it]<sup>59</sup> confused, there are<sup>60</sup> toys<sup>61</sup>

<sup>38</sup> Gd.bk.: "as" instead of "that"

<sup>39</sup> A.o.d.: "wakens" instead of "wakes"

<sup>40</sup> Gd.bk.: "in" instead of "from"

<sup>41</sup> Gd.bk.: "it is not meant by this" instead of "I do . . . to say"

<sup>42</sup> Gd.bk.: "of" omitted

<sup>43</sup> A.o.d.: "a" added

<sup>44</sup> Gd.bk.: "whether it is" omitted

<sup>45</sup> A.o.d.: "a" added

<sup>46</sup> Gd.bk.: "or" instead of "whether it is"

<sup>47</sup> Gd.bk.: "an abasement" instead of "a humility"

<sup>48</sup> Gd.bk.: "power and" instead of "such a power and such a"

<sup>49</sup> Gd.bk.: "when" omitted

<sup>50</sup> Sk.sh.: "when" crossed out, "but if" substituted; Sk.tp.: "when" parenthesized

<sup>51</sup> Gd.bk.: "but if it is" instead of "when it will be"

<sup>52</sup> Sk.sh.: "it will enjoy it; enjoy being glad" added in the margin.

<sup>53</sup> A.o.d.: "it, enjoy being" instead of "to be"

<sup>54</sup> Sk.tp.: "once" parenthesized

<sup>55</sup> Sk.sh.: "does not" of "does not give a joy" crossed out; "a" retraced to read "no". In this new context the sh. symbol for "give" would read "gives", i.e. "does not give a" modified to read "gives no"; Sk.tp.: "does not give a" parenthesized

<sup>56</sup> Gd.bk.: "are certain toys the effect of" instead of "is an . . . certain toys"

<sup>57</sup> A.o.d.: "certain" added

<sup>58</sup> Gd.bk.: "there are toys" omitted

<sup>59</sup> Sk.sh.: "there are . . . make it" added over a blank

<sup>60</sup> A.o.d.: "certain" added

<sup>61</sup> Sk.sh.: "there are toys" added over a blank

which<sup>62</sup> bring about stupidity; <sup>63</sup>certain toys which make the child irritable. There are certain toys which make the child timid. Unconsciously they have that effect upon the child. Besides, there [are]<sup>64</sup> certain toys, playing with it<sup>65</sup> does not bring any benefit. When we think that every moment of the babyhood is so precious in the life of a soul, and then <sup>66</sup>that soul to be denied with<sup>67</sup> everything<sup>68</sup> that can add to its progress, it is a great pity. There must be a<sup>69</sup> [discrimination]<sup>70</sup> even in choosing toys. What toys will inspire them, will help them<sup>71</sup> and will elevate their soul? <sup>72</sup>

And now coming to the appreciation of every little manner that is sweet in the child. One must not take it silently. Every good little tendency of the child must be emphasized, must be appreciated. Never think that by showing the child appreciation it will become proud, no<sup>73</sup>, the child will be encouraged. It will be just like watering a plant when you appreciate anything that is nice in the manner of a baby. And there is never a time in one's whole life when one appreciates a word of praise so much as <sup>74</sup>a baby. The baby really appreciates it and is encouraged to do the same again.

<sup>75</sup>Now coming to the<sup>76</sup> blame. For anything that the baby has done wrong, the first thing is to reason with it, to convince it; and if once it is not convinced, then next time, the third time, the fourth time, continue. Never be disappointed, even if one had to convince the baby for<sup>77</sup> ten times by arguing. Very often a guardian thinks that it is too much loss of time to argue with a baby who does not understand. It is easily done when one says a word of scolding and finishes <sup>78</sup>it. But that is not finished<sup>79</sup>. Much scolding blunts the spirit of the child. The spirit of the child must be kept so fine and so sharp that the least little glance would make it feel hurt. But if one scolds the child all the time, it blunts the spirit of the child<sup>80</sup> and the child becomes worse and worse and worse. Never for one moment imagine that the child will not take in your reason<sup>81</sup>. If not once, for<sup>82</sup> the first time,

<sup>62</sup> Gd.bk.: "or which will" instead of "there are toys which"

<sup>63</sup> Sk.sh.: a blank; a.o.d.: "there are" added

<sup>64</sup> Sk.sh.: an indistinct sh. symbol retraced to read "are"

<sup>65</sup> Gd.bk.: "which" instead of "it"

<sup>66</sup> Gd.bk.: "for" added

<sup>67</sup> Gd.bk.: "of" instead of "with"

<sup>68</sup> Sk.tp., Km.tp.: "anything" instead of "everything"

<sup>69</sup> Gd.bk.: "a" omitted

<sup>70</sup> Sk.sh.: "discriminate" modified to read "discrimination"

<sup>71</sup> Gd.bk.: "the children" instead of "them"

<sup>72</sup> Gd.bk.: edited versions of qas 8, 5, 13 and 17 added here

<sup>73</sup> Sk.sh.: "no" retraced to read "never"; Sk.tp., Km.tp.: "never" instead of "no"

<sup>74</sup> Gd.bk.: "when" added

<sup>75</sup> A.o.d.: "and" added

<sup>76</sup> Gd.bk.: "the" omitted

<sup>77</sup> Gd.bk.: "for" omitted

<sup>78</sup> Sk.sh.: "with" added, and in Sk.tp., Km.tp.

<sup>79</sup> Gd.bk.: "does not finish it" instead of "is not finished"

<sup>80</sup> Gd.bk.: "its spirit" instead of "the spirit of the child"

<sup>81</sup> Gd.bk.: "reasoning" instead of "reason"

<sup>82</sup> Gd.bk.: "once for" omitted

it will take at<sup>83</sup> the second time or the third time. One must continue to reason with the child, and by doing so, the guardian brings the child closer to his spirit, because the child feels a friendship between himself<sup>84</sup> and the guardian. By reasoning one draws the child nearer to one's own spirit. And if by reasoning the child does not listen and the guardian has reasoned very long, and many days, then the second thing is by telling him to give [him]<sup>85</sup> a toy or give him<sup>86</sup> a sweet or <sup>87</sup>give him a nice time. If he did something nice, he will be given a nice thing. This is the next step. It is preferable if the child learned with reason<sup>88</sup>, but if it is not so, then a reward must make it listen.

But even if the reward is not enough, then the third way is scolding<sup>89</sup>. But scolding must be so short; the scolding must be in the voice, in the way how it is said. It must not be hard; it must not be harsh. There must be a certain tone that the child at once realizes that he<sup>90</sup> is scolded. One must avoid <sup>91</sup>as much as one can scolding<sup>92</sup>. But if one cannot help it, then that is the [third way]<sup>93</sup>. I have very often seen that a stern<sup>94</sup> baby who does not listen or who does not change, by asking you<sup>95</sup> to<sup>96</sup> turn three times, changes its point of view at once. And if one wants to make the baby feel still more deeply, if you tell the proud baby to go and stand in the corner with its back turned to everybody, it really feels hurt. It is the third thing to ask him to go <sup>97</sup>out of the door [and stand out of the door]<sup>98</sup>; that hurts the child too much. Boys are more stern<sup>99</sup> than girls<sup>100</sup>. And if you give them a little punishment in the form of gymnastic<sup>101</sup>, it corrects them. If a boy is told to sit<sup>102</sup>, sit down and stand up fifty times, it only helps him to<sup>103</sup>, in his gymnastics and at the<sup>104</sup>, at the same time he feels punished.

Boys are difficult to be controlled and boys can become easily insolent if they are not trained from their babyhood. A girl by nature is

<sup>83</sup> Gd.bk.: "it in" instead of "at"

<sup>84</sup> Gd.bk.: "itself" instead of "himself"

<sup>85</sup> Sk.sh.: an indistinct sh. symbol retraced to read "him"

<sup>86</sup> A.o.d.: "give him" omitted

<sup>87</sup> A.o.d.: "to" added

<sup>88</sup> Gd.bk.: "learns with reasoning" instead of "learned with reason"

<sup>89</sup> Gd.bk.: "punishment" added

<sup>90</sup> Sk.tp.: "he" parenthesized

<sup>91</sup> Sk.tp., Km.tp.: "(it)" added

<sup>92</sup> Gd.bk.: "scolding as much as one can" instead of "as much . . . can scolding"

<sup>93</sup> Sk.sh.: "third way" added over a dotted line indicating missing word(s)

<sup>94</sup> Gd.bk.: "stubborn" instead of "stern"

<sup>95</sup> Sk.sh.: "you" crossed out, "it" added over a blank

<sup>96</sup> Sk.tp., Km.tp.: "it to" instead of "you to"; Gd.bk.: "by being asked to" instead of "asking you to"

<sup>97</sup> Sk.sh.: "ask" written, then crossed out

<sup>98</sup> Sk.sh.: "and stand . . . the door" added in the margin, used in Sk.tp., Km.tp.; Gd.bk.: "stand behind the door"

<sup>99</sup> Gd.bk.: "stubborn" instead of "stern"

<sup>100</sup> Sk.sh.: "in this" added over a blank, used in Sk.tp., Km.tp.; Gd.bk.: "sometimes" instead of "in this"

<sup>101</sup> A.o.d.: "gymnastics" instead of "gymnastic"

<sup>102</sup> Sk.sh.: "sit" crossed out, omitted in a.o.d.

<sup>103</sup> Sk.sh.: "to" crossed out, omitted in a.o.d.

<sup>104</sup> Sk.sh.: "at the" crossed out, omitted in a.o.d.



thoughtful and boy by nature is on<sup>105</sup> the contrary. When a boy is thoughtful it means that life has taught him. And very often both the boys and the girls can be taught by the way of repetition. For <sup>106</sup>instance, if you told the boy that<sup>107</sup> I shall not make pencil marks on the wall to repeat this one hundred times<sup>108</sup>. After repeating it for one hundred times, he will be impressed by it, and that is the best punishment you can give him. <sup>109</sup> While he is repeating it<sup>110</sup> hundred times, [he]<sup>111</sup> becomes <sup>112</sup>tired and displeased<sup>113</sup> and becomes discouraged, and at the same time he is impressed, while he is in the punishment.

When one asks a baby to stand such a long time and repeat that I shall not be mischievous, I shall not be mischievous, in fifteen minutes<sup>114</sup> time<sup>115</sup>, it will take away a great deal of that spirit of mischievousness<sup>116</sup>. Just like the [musicians]<sup>117</sup> in the orchestra are accustomed to look at the<sup>118</sup> conductor's baton, so a baby must be taught to look at the glance of his<sup>119</sup> guardian. And if the guardian is wise enough to conduct the action of the baby from morning till evening by his glance, he is sure to train that baby to a most promising soul in the future.

And now comes a question: how much must the<sup>120</sup> baby be kept under<sup>121</sup> control and how much the baby must <sup>122</sup>be allowed to play with its playmates? There must be only certain times<sup>123</sup> when the baby must be<sup>124</sup> allowed to play with its playmates<sup>125</sup>. But the guardians<sup>126</sup> must select them, because the<sup>127</sup> association in childhood is more responsible for its future than the<sup>128</sup> association when they are<sup>129</sup> grown up. Very few people think about it. Mostly the tendency of the parents is that any child <sup>130</sup>comes along

<sup>105</sup> Gd.bk.: "on" omitted

<sup>106</sup> Sk.tp., Km.tp.: "an" added – this is not further noted

<sup>107</sup> Gd.bk.: "to repeat" instead of "that"

<sup>108</sup> Gd.bk.: "to repeat . . . hundred times" omitted

<sup>109</sup> Gd.bk.: an edited version of qa1 added here

<sup>110</sup> Sk.sh.: "it" retraced to read "one"; Gd.bk.: "a" instead of "it"

<sup>111</sup> Sk.sh.: "by" written, then crossed out, "he" substituted

<sup>112</sup> Sk.sh.: "impatient" added over a blank, and in a.o.d.

<sup>113</sup> A.o.d.: "displeased with it" instead of "and displeased"

<sup>114</sup> Sk.sh.: "or" added

<sup>115</sup> Sk.sh.: "time" retraced to read "times"

<sup>116</sup> Sk.sh.: "from it" inserted; Gd.bk.: edited versions of qas 2, 16 added here

<sup>117</sup> Sk.sh.: "musician" written, then modified to read "musicians"

<sup>118</sup> Sk.tp., Km.tp.: "the" omitted

<sup>119</sup> Gd.bk.: "its" instead of "his"

<sup>120</sup> Gd.bk.: "a" instead of "the"

<sup>121</sup> Gd.bk.: "in" instead of "under"

<sup>122</sup> Gd.bk.: "it" added

<sup>123</sup> Gd.bk.: "certain times only" instead of "only certain times"

<sup>124</sup> Gd.bk.: "is" instead of "must be"

<sup>125</sup> Sk.sh.: "playmates" crossed out, "friends" substituted, then crossed out; "playmates" restored

<sup>126</sup> Sk.sh.: "guardians" modified to read "guardian"; a.o.d.: "guardian"

<sup>127</sup> Gd.bk.: "the" omitted

<sup>128</sup> Gd.bk.: "the baby's future than" instead of "its future than the"

<sup>129</sup> Gd.bk.: "they are" omitted

<sup>130</sup> A.o.d.: "that" added

can play with the other child. But when it comes to the<sup>131</sup> home education, it is not the same thing; that system will not do because home education is<sup>132</sup> individual education. The<sup>133</sup> school education is different, there they are all together. The laws of school education [are]<sup>134</sup> different. But I am just now speaking on the home education<sup>135</sup>. And there a<sup>136</sup> home education is a different thing. It<sup>137</sup> is a different ideal. And this must be remembered that school education without home education is not sufficient. And<sup>138</sup> the greatest drawback today is that the home education is lacking, and only the school education is given. And therefore in many personalities there is something that is missing that ought to have come from home. And if there [were]<sup>139</sup> a thousand<sup>140</sup> schools most wisely and wonderfully organized, still they cannot take the place of home education. Home education is the<sup>141</sup> foundation of the school education. And that opportunity of being educated at home must not be denied to the child, because for the child home education is a great blessing.

There must be a discrimination about the playmates [that]<sup>142</sup> [one]<sup>143</sup> chooses for the baby. And there must be a limit of time<sup>144</sup>, that during that time alone the baby is playing with its playmates. But if the baby is allowed to be mad in play and there is no limit to it, then there is no training given; it is no<sup>145</sup> education. There is a need of playing, but only so long and no<sup>146</sup> longer. Regularity in life is a rhythm of life, and the more rhythm is maintained in life, the better it is.

Playmates apart, even many grown up persons need not handle a baby. There must be one handling. It is just like the orchestra and conductor: if there were four conductors in the orchestra it would spoil it. It does not matter if there are<sup>147</sup>, were four hundred musicians playing<sup>148</sup>, but there must be one conductor. The<sup>149</sup> same thing<sup>150</sup> with the guardian. If there is

<sup>131</sup> Gd.bk.: "the" omitted

<sup>132</sup> Gd.bk.: "an" added

<sup>133</sup> Gd.bk.: "the" omitted

<sup>134</sup> Sk.sh.: "is" retraced to read "are"

<sup>135</sup> Gd.bk.: "but I . . . home education" omitted

<sup>136</sup> A.o.d.: "therefore" instead of "there a"

<sup>137</sup> Gd.bk.: "is a different thing. It" omitted

<sup>138</sup> Gd.bk.: "and" omitted

<sup>139</sup> Sk.sh.: an indistinct sh. symbol retraced to read "were"

<sup>140</sup> Gd.bk.: "thousands of" instead of "a thousand"

<sup>141</sup> Gd.bk.: "a" instead of "the"

<sup>142</sup> Sk.sh.: "then" retraced to read "that"

<sup>143</sup> Sk.sh.: "shall" written and crossed out; "one" substituted

<sup>144</sup> Gd.bk.: "limited time so" instead of "limit of time"

<sup>145</sup> Gd.bk.: "not" instead of "no"

<sup>146</sup> Ibid

<sup>147</sup> Sk.sh.: "are" crossed out, omitted in a.o.d.

<sup>148</sup> Gd.bk.: "music" added

<sup>149</sup> Gd.bk.: "alone, it is the" instead of "the"

<sup>150</sup> Sk.tp., Km.tp.: "is" added

more than one [person]<sup>151</sup> in the<sup>152</sup> life of the child, the child<sup>153</sup> is spoiled. In the case of the two parents, one must become the hand of the other. But if both wish to handle their child, then it is spoiled also.

The great ideal that one could give to a baby is to look up to its parents. That is the first ideal. If that<sup>154</sup> at that time <sup>155</sup>baby has not received that ideal, then all his life he will have no ideal, because <sup>156</sup>the basis of the ideal was not there.

Someone went to <sup>157</sup>Prophet Muhammad and said, Prophet, I am so much spiritually inclined and I would so much like to follow your message and come and meditate in your presence. But I am still young and my parents need me at home. What shall I do? The Prophet said, remain at home first, because some consideration is due to your parents. One might think that the Prophet was a greater ideal still. Why did the Prophet deny him that ideal? Why did he send him home? Because the Prophet thought that this was the first ideal. If he did not get to the first ideal, how could he get to the second ideal? If he did not look up to his parents, if he did not appreciate them, if he did not feel grateful enough to them, how will<sup>158</sup> he appreciate the Prophet?<sup>159</sup>

But one might think, how<sup>160</sup> can parents give that ideal for themselves to their own child? It is their duty not for their own person; it is for the good of the baby. That ideal must be given from the babyhood; that the child looks upon its parents as one<sup>161</sup> would look up to the [king]<sup>162</sup> or to the queen, or to God, or to prophet. When the ideal is sown in the child from the beginning in that way, [then]<sup>163</sup> that<sup>164</sup> child [will]<sup>165</sup> flourish and <sup>166</sup>that ideal will become a guiding torch in the<sup>167</sup> life of the soul. <sup>168</sup>

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<sup>151</sup> Sk.sh.: "guard" crossed out, "person" substituted

<sup>152</sup> Sk.sh.: "in the" crossed out, "to guide the" substituted; a.o.d.: "to guide the" instead of "in the"

<sup>153</sup> Gd.bk.: "it" instead of "the child"

<sup>154</sup> Sk.sh.: "that" crossed out; a.o.d.: "and if" instead of "if that"

<sup>155</sup> Gd.bk.: "the" added

<sup>156</sup> Sk.sh.: "therefore" written, then crossed out

<sup>157</sup> Gd.bk.: "the" added

<sup>158</sup> Sk.tp., Km.tp.: "(will/could)"; Gd.bk.: "could" instead of "will"

<sup>159</sup> Gd.bk.: an edited version of qa 15 added here

<sup>160</sup> Gd.bk.: "how" omitted

<sup>161</sup> Gd.bk.: "it" instead of "one"

<sup>162</sup> Sk.sh.: an indistinct sh. symbol retraced to read "king"

<sup>163</sup> Sk.sh.: "that" retraced to read "then"

<sup>164</sup> Sk.tp., Km.tp.: "the"; Gd.bk.: "it" instead of "that"

<sup>165</sup> Sk.sh.: an indistinct sh. symbol retraced to read "will"

<sup>166</sup> Sk.tp., Gd.bk.: "then" added

<sup>167</sup> Sk.sh.: "in" of "in the" crossed out, "to" substituted, then crossed out, and "in the" restored

<sup>168</sup> From this point comparison is with Sk.tp. and Km.tp. only

*Q.: What is the different effect in making a child repeat a phrase and in making him write the phrase hundred times?*

A.: If you make a child write the phrase hundred times it is one quarter in effect if you had made a<sup>169</sup>, compared to if you had made him say it a<sup>170</sup> hundred times.

*Q.: <sup>171</sup>If the child will not take the punishment, <sup>172</sup>will not repeat for instance?*

A.: The baby will surely do it. And<sup>173</sup> if from babyhood it is not controlled, then it becomes insolent and refuses<sup>174</sup> afterwards. But if from babyhood it is taught to obey, it will obey. It is unnatural for a child to [refuse]<sup>175</sup>. If the child is normal it will not refuse it.

*Q.: Are there some cases in which it is necessary to slap a child?*

A.: Slapping is sometimes dangerous, because there are veins and some delicate organs in the forehead and on the two sides of the eyes. And sometimes slapping would cause a condition which may not manifest at that time. But after twenty, thirty years it will manifest, and that is not nice. And therefore instead of slapping, to tune their ears is alright.

*Q.: If the parents do not appreciate the prophet that a mureed loves, what attitude should the mureed take?*

A.: Patience and waiting, because true devotion and real faith is a phenomenon itself. Sooner or later it will create it<sup>176</sup>, manifest its power and those who are against will be for it. It is only a matter of patience.

*Q.: Murshid, will you kindly tell us some nice<sup>177</sup> toys for boys and for girls?*

A.: You will have to take Murshid to meet Santa Claus where he can choose the toys. Anything constructive is good, for instance, a train that runs, or an instrument that sounds, that is nice for a child, or anything that one can compose. For instance, the pieces of pictures that the child can make a picture from, or little bricks and pillars of which they can make a house or something. All such toys are good. In short every toy must be constructive, must lead to some purpose, that is the [principle]<sup>178</sup> in it.

<sup>169</sup> Sk.sh.: "if you had made a" crossed out, "if" substituted, then also crossed out, omitted in a.o.d.

<sup>170</sup> A.o.d.: "a" parenthesized

<sup>171</sup> A.o.d.: "What to do" added

<sup>172</sup> A.o.d.: "if it" added

<sup>173</sup> A.o.d.: "and" omitted

<sup>174</sup> Sk.sh.: "refuses" encircled

<sup>175</sup> Sk.sh.: an indistinct sh. symbol retraced to read "refuse", "refuse" added in lh.

<sup>176</sup> Sk.sh.: "create it" crossed out, omitted in a.o.d.

<sup>177</sup> Sk.sh.: "kind of" inserted, added in a.o.d.

<sup>178</sup> Sk.sh.: an indistinct sh. symbol retraced to read "principle"

*Q.: If the parents are unable to be ideals, then what?*

A.: It is on our part to make an ideal for ourselves. If we think that our parents or anyone else<sup>179</sup> will become our ideal, that person will never be our ideal. We will always<sup>180</sup>, we shall always find . . . <sup>181</sup> some fault or <sup>182</sup>lacking. But if we want to make someone our ideal, we must add what is lacking there out of our devotion and make our ideal out of it<sup>183</sup>.

*Q.: How can we teach a baby not to contradict?*

A.: Always to check when the baby contradicts. Even to such an extent that the guardian may say to the baby that, as you are a baby, young, that you do not know enough. Even if it appears to be wrong, there is some right in it. You do not know it and therefore you may not contradict; and you may not contradict your guardian before others. If you think it is not right, when the others are gone you may come to your guardian and say, that was not right what you said, say<sup>184</sup>. But not say before others; because you do not know [what your guardian has said]<sup>185</sup>. There may be some reason in it. When once<sup>186</sup>, twice, [thrice]<sup>187</sup> you have said<sup>188</sup>, then the baby understands<sup>189</sup>. As I have always said that baby is easier to work than grown up people.

*Q.: Would you please tell which toys are confusing or making the child shy or lazy?*

A.: It is difficult, since I have not many toys before me just now, to say. But at the same time, there are many toys meaningless and horrible faces, horrible toys; there is nothing beautiful about <sup>190</sup> them, <sup>191</sup>then the child likes it<sup>192</sup> because the child can like anything. Sometimes the horrible toy it likes most. Now for instance, what does teddy bear do with the child? Does it inspire the child? Does it elevate [its]<sup>193</sup> soul? It does nothing. On the contrary, it gives [in the]<sup>194</sup> negative mind of the child the impression of an animal. It is not good. Very often there are toys which give no inspiration, which have no action. And therefore that has a confusing effect upon the child. One gives a child a teddy bear because one thinks it likes it. But why

<sup>179</sup> Sk.sh.: "in the world" added, and in a.o.d.

<sup>180</sup> Sk.sh.: "we will always" crossed out, omitted in a.o.d.

<sup>181</sup> Sk.sh.: a dotted line, indicating missing word(s)

<sup>182</sup> Sk.sh.: "something" added, and in a.o.d.

<sup>183</sup> Sk.sh.: "our ideal out of it" crossed out, "the ideal perfect" substituted; a.o.d.: "the ideal perfect"

<sup>184</sup> Sk.sh.: both "said" and "say" parenthesized

<sup>185</sup> Sk.sh.: "what your guardian has said" added in the margin

<sup>186</sup> A.o.d.: "or" added and before "thrice"

<sup>187</sup> Sk.sh.: "or" written, retraced to read "3", "thrice" added in lh.

<sup>188</sup> A.o.d.: "this" added

<sup>189</sup> Sk.tp.: "will understand" instead of "understand"

<sup>190</sup> Sk.sh.: "it" written, then crossed out

<sup>191</sup> A.o.d.: "and" added

<sup>192</sup> A.o.d.: "them" instead of "it"

<sup>193</sup> Sk.sh.: "its" traced through a now illegible sh. symbol

<sup>194</sup> Sk.sh.: "in the" traced through a now illegible sh. symbol

must we give something to the child because the child likes it, a friendship with the bear? There is much else to occupy its mind with, isn't it? Besides, there are certain plays which also give no exercise to the mind and no inspiration to the child and it makes it lazy.

Besides that, the <sup>195</sup>toys of the boys may not be given [to the]<sup>196</sup> girls and the toys of the girls must not be given to the boys. If the boys get accustomed to play with the toys of the girls, then their mind goes in another direction. Each must have <sup>197</sup> appropriate toys for them. And very often the guardian does not discriminate between it<sup>198</sup>.

*Q.: Often children like most dolls without arms or legs. Is it because their love makes it perfect?*

A.: No doubt, unconsciously. But at the same time we must give them toys which are finished and not without arms and legs.

*Q.: What is it that children strike their hands to the hair and to the eyes and punch them? Is it a remembering of something from heaven and how shall we change that tendency?*

A.: No, it is not a remembrance<sup>199</sup>. It is a tendency of the child. Anything it is most attracted to, it wants to punch it out.

*Q.: Why do babies often prefer playing with objects that belong to the grown up?*

A.: Because they seem like toys, they are like toys to them. Every object that attracts them is a toy for them.

*Q.: When a girl shows much tendency to play with the boys and does not like to do the girls' plays, must the parents defend [her]<sup>200</sup> to play with the boys?*

A.: Yes, it is better that the girl has its own toys and the boy has his own toys. It is better that they may not be given one another's toys.

*Q.: Is it good for children to play with animals?*

A.: No, it is not very good for the children to play with animals. Only if the children can have kind feelings towards animals it is quite enough, because every association brings the same effect in themselves. And very often the tendency of [guardian is]<sup>201</sup> to think that the child likes the animals very

<sup>195</sup> Sk.sh.: "child of the" written, then crossed out

<sup>196</sup> Sk.sh.: "the" retraced to read "to the"

<sup>197</sup> Sk.sh.: "an" written, then crossed out

<sup>198</sup> A.o.d.: "them" instead of "it"

<sup>199</sup> Sk.sh.: "not" added

<sup>200</sup> Sk.sh.: "them" crossed out, "her" substituted

<sup>201</sup> Sk.sh.: "guardians" written, modified to read "guardian is"

much and therefore the child must be with the animals. But it is not very good for them. From a psychological point of view it is sometimes bad for the child.

*Q.: Have home education and conditions anything to do with the child's character and qualities?*

A.: Certainly. Both parents are responsible to a great extent for the character of the child.

*Q.: If the baby is an orphan, how can it reach the same?*

A.: That is destiny, one can only be sorry about it. And those who are blessed by providence and who have the looking after some orphans, it is better for them to think their responsibility of a parent, of a guardian towards<sup>202</sup> the orphan that is in their charge. But I think that every woman in this world and every man must consider his and her duty that whenever they are in contact, or life brings before them a young soul, that they feel their duty towards<sup>203</sup> that soul as parents would do. For in the scheme of the whole life, we, [all the grown up]<sup>204</sup>, all the elder ones, have [to]<sup>205</sup> take the part of the parents, and the younger ones have to take the attitude as that of children to those who are older than they. So that we each have our older ones and our younger ones, to look up to and to look after.

*Q.: Last year you have once said that a child should learn to obey even if it did not understand why the guardian requires something of him. Will<sup>206</sup> you explain once more anything about a child<sup>207</sup>?*

A.: There is a vast difference between the mentality and the experience of the child and between the guardian. There are many things that the child will not understand. Why they say you must not do, or why they say you must do. And if the child always said: No! Why? I should not do it! Then it would be difficult, because very often it cannot even be explained. And very often [it]<sup>208</sup> better be not explained, obedience is better than explanation. Very often it is better that the child only listens to the order than to argue. And if the parents argued, that would be worse<sup>209</sup> than better. Therefore the child must be inspired not to argue.

<sup>202</sup> A.o.d.: "toward" instead of "towards"

<sup>203</sup> Ibid

<sup>204</sup> Sk.sh.: "all the grown up" added in the margin

<sup>205</sup> Sk.sh.: "the" crossed out, "to" substituted

<sup>206</sup> A.o.d.: "it. Would" instead of "him. Will"

<sup>207</sup> A.o.d.: "anything about a child" omitted

<sup>208</sup> Sk.sh.: "it is" written, then crossed out, "it" substituted

<sup>209</sup> Sk.sh.: "to the child" added in the margin; a.o.d.: "to the child" added

*Q.: It is<sup>210</sup> bad for children to play with tin soldiers?*

A.: Yes, it produces a tendency for fight. But it is a delicate question and one may not lay rules about it. What a terrible thing it would be if the child did not play with arrow and bow and sword and everything that is soldier-like and then when it was twenty-one years of age the country called him to defend the nation, and it did not know about it before, it was not impressed by it before. And therefore it is a very subtle question to answer. Besides that, it is also a question when the whole nation is ready to have a war and there is one child perhaps says<sup>211</sup>, feels that I will not go because I am not in agreement with the principle. Yes, if he is not in agreement with the principle it is alright. But at the same time he is willing to share the order and peace that is maintained by the nation, share all the privileges of being a member of the nation. When he shares it, and then he refuses what the multitude wishes him to do. It is his<sup>212</sup> principle, granted. But what the nation<sup>213</sup> wishes<sup>214</sup> him<sup>215</sup> to do, he refuses. <sup>216</sup>But he does not refuse the privileges. <sup>217</sup>If he refuses the privileges, it is different<sup>218</sup>. <sup>219</sup>If he goes [out of the country]<sup>220</sup> [if he does like the sages]<sup>221</sup>, <sup>222</sup>stays under the <sup>223</sup> tree it is different. If he does not want money, [if he says]<sup>224</sup> I do not compete with you. I do not want to have any benefit of your evolution<sup>225</sup>, progress in life, [I do not keep any money that any thief will steal]<sup>226</sup> for which I will have to come to your court, then it is different. But if one is ready to share all the privileges from the<sup>227</sup> country, and when comes the time of defence and then he says it is against me.

Please never think that I would stand for the war. I would be the last person. But at the same time I say, let the little boys be capable of everything.

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<sup>210</sup> A.o.d.: "is it" instead of "it is"

<sup>211</sup> Sk.sh.: "says" crossed out

<sup>212</sup> Sk.sh.: "against" added; a.o.d.: "against" added before "his"

<sup>213</sup> Km.tp.: "multitude" instead of "nation"

<sup>214</sup> Sk.tp.: "wants" instead of "wishes"

<sup>215</sup> Sk.sh.: "nation wishes him" crossed out, "multitude" added in lh.

<sup>216</sup> Sk.tp.: "(Does he refuse the privilege also? Then it is different.)" added

<sup>217</sup> Sk.sh.: "only then it is different" added over a blank; crossed out

<sup>218</sup> Sk.tp.: "if he . . . is different." omitted

<sup>219</sup> Sk.sh.: "if he goes out in the tree" and "but he under the tree" written in the margin, then crossed out

<sup>220</sup> Sk.sh.: a dotted line, then "out of the country" written over it

<sup>221</sup> Sk.sh.: "if he does like the sages" inserted

<sup>222</sup> A.o.d.: "and" added

<sup>223</sup> Sk.sh.: "shade of" inserted, "a" added over a blank; a.o.d.: "shade of a" added

<sup>224</sup> Sk.sh.: a blank; a.o.d.: "if he says" added

<sup>225</sup> Sk.sh.: "evolution" crossed out, omitted in a.o.d.

<sup>226</sup> Sk.sh.: a dotted line, then "I do . . . will steal" written over it

<sup>227</sup> Sk.sh.: "from the" crossed out, "that belong to the" substituted, and so used in a.o.d.



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 Friday 23<sup>rd</sup> July 1926

### Yesterday, Today, Tomorrow—Architecture

Beloved ones of God,

I will speak on Yesterday, Today and Tomorrow, architecture<sup>1</sup>. The sculpting<sup>2</sup> and painting complete architecture. Building [of a]<sup>3</sup> home has not developed with the creation of human race, but it began from the time of <sup>4</sup>first manifestation. And if we look into life and its laws with keen insight, we shall see that the whole creation is built on this one principle, and that is making a home for every [word]<sup>5</sup>, for every thought, for every idea and for every [sound]<sup>6</sup> and for every colour. [No]<sup>7</sup> colour can be distinct, nor<sup>8</sup> sound can be distinct, nor thought can be distinct, nor<sup>9</sup> feeling could be distinguishable<sup>10</sup> if it did not have a home to live in. For instance it is breath which manifests as voice and it is voice which manifests as the word. But the breath, in order to manifest as voice, must have <sup>11</sup>mouth as its home. And <sup>12</sup>the voice to manifest as a word or a syllable<sup>13</sup>, it is necessary that all that<sup>14</sup> the mouth contains must be there, that is <sup>15</sup>home again. It is a home conveniently made for the voice to turn into <sup>16</sup>word. In order for the voice and<sup>17</sup> word to be audible they want<sup>18</sup> a home and that home is the ear. If all that the ear should contain is <sup>19</sup> not there, then the voice is not fully audible. For the breath there ought<sup>20</sup> to be lungs and tubes through which

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Gd.bk.: a typescript by Murshida Goodenough for the 1935 edition of *Yesterday, Today, and Tomorrow* published by Kluwer, Deventer

<sup>1</sup> Gd.bk.: "Beloved ones . . . tomorrow, architecture." omitted

<sup>2</sup> Sk.tp.: "sculpture" instead of "sculpting"; Gd.bk.: "sculpture" instead of "the sculpting"

<sup>3</sup> Sk.sh.: "a" crossed out, "of a" substituted

<sup>4</sup> Gd.bk.: "the" added

<sup>5</sup> Sk.sh.: "world" written, modified to read "word"

<sup>6</sup> Sk.sh.: "eye" or "l" retraced to read "sound"

<sup>7</sup> Sk.sh.: "never" crossed out, "no" substituted

<sup>8</sup> Gd.bk.: "no" instead of "nor" and in the next example

<sup>9</sup> Gd.bk.: "a" instead of "nor"

<sup>10</sup> Sk.tp.: "distinguished" instead of "distinguishable"; Gd.bk.: "not be distinguished" instead of "be distinguishable"

<sup>11</sup> Sk.tp.: "a"; Gd.bk.: "the" added

<sup>12</sup> A.o.d.: "for" added

<sup>13</sup> Gd.bk.: "as a sound" instead of "or a syllable"

<sup>14</sup> Gd.bk.: "that" omitted

<sup>15</sup> A.o.d.: "a" added

<sup>16</sup> Gd.bk.: "the" added

<sup>17</sup> Gd.bk.: "the" instead of "and"

<sup>18</sup> A.o.d.: "it wants" instead of "they want"

<sup>19</sup> Sk.sh.: "that" written, then crossed out

<sup>20</sup> Sk.tp.: "are" instead of "ought"

it should manifest; it is its home. For the blood there should be channels through which it should<sup>21</sup> circulate, because it is its home. <sup>22</sup>Mind is the home of thought, heart is the home of feeling. The soul is the home of the divine light, <sup>23</sup>divine spirit, and from the moment the soul starts and pierces<sup>24</sup> through different spheres and turns into an individual, the whole phenomenon of that<sup>25</sup> process is making a home.

First the soul makes its home in a<sup>26</sup> body that is taken from the angelic spheres. And by taking that body, what it becomes<sup>27</sup>? It becomes [an]<sup>28</sup> angel. A being, a life, which had no name and which had<sup>29</sup> no distinction, had name and distinction because it gathered around itself a cover and it took that<sup>30</sup> cover as its home. The soul in the sphere of genius in the same way, it<sup>31</sup> gathers around itself a home that gives it an accommodation and that home is its being.

The human body is the same. The soul has gathered around itself, made for itself a home, and it is this home in which the soul lives and man says it is me<sup>32</sup>. The Hindus have therefore called this, what I have explained to you as<sup>33</sup> home, *akasha* which means accommodation. Nothing can be born or can be composed, or can spring, or can be constructed, or can be moulded without an accommodation. Therefore accommodation is not only a need, but accommodation is the greatest necessity. The Sufis therefore have called this accommodation the temple. That there is a temple of breath, that<sup>34</sup> there is a temple of word<sup>35</sup>, that there is a temple of hearing, that there is a temple of seeing and then there is a temple of God's spirit, which is the body. And each place in the body is <sup>36</sup>temple again, which accommodates a certain<sup>37</sup> thought or <sup>38</sup>feeling or faculty or sense, and when we look at it in this light we see that when man made house for him to live<sup>39</sup>, it was the second step. The first step was that he made himself

<sup>21</sup> Gd.bk.: "could" instead of "should"

<sup>22</sup> Gd.bk.: "the" added and before "heart" in this sentence

<sup>23</sup> Gd.bk.: "the" added

<sup>24</sup> Gd.bk.: "passes" instead of "pierces"

<sup>25</sup> A.o.d.: "this" instead of "that"

<sup>26</sup> Gd.bk.: "a home in the" instead of "its home in a"

<sup>27</sup> Gd.bk.: "does it become" instead of "it becomes"

<sup>28</sup> Sk.sh.: "an" added in lh.

<sup>29</sup> Gd.bk.: "which had" omitted

<sup>30</sup> A.o.d.: "this" instead of "that"

<sup>31</sup> Gd.bk.: "it" omitted

<sup>32</sup> Gd.bk.: "I" instead of "me"

<sup>33</sup> Gd.bk.: "that has been explained as a" instead of "what I . . . you as"

<sup>34</sup> Gd.bk.: "that" omitted and the next three examples

<sup>35</sup> Gd.bk.: "sound" instead of "word"

<sup>36</sup> A.o.d.: "a" added

<sup>37</sup> Gd.bk.: "certain" omitted

<sup>38</sup> Gd.bk.: "a" added and before "faculty" and "sense" in this sentence

<sup>39</sup> Gd.bk.: "a home for him to live in" instead of "house for him to live"

and that was his first self<sup>40</sup>. [The]<sup>41</sup> next self<sup>42</sup> was the house<sup>43</sup> in which he lived. Therefore man's house is his second self<sup>44</sup>. Why it is his second self<sup>45</sup>? Because what is around him<sup>46</sup>—the four walls and the roof—<sup>47</sup>all that covers him and<sup>48</sup> all that is before him<sup>49</sup>, it all makes his personality, it all makes his character, sphere, himself<sup>50</sup>. Today, where the<sup>51</sup> hotel-life is everywhere and home life is being<sup>52</sup> so little known to humanity, and home is so little appreciated by people, they cannot understand how sacred is the idea of house building. Besides, the uniformity of this day<sup>53</sup> takes away the<sup>54</sup> great deal of <sup>55</sup>beauty of the house. We have come to a period<sup>56</sup> when<sup>57</sup> we begin to lose our idea about a house. We think about pigeon holes where hundred or thousand<sup>58</sup> pigeons could be put in and locked up in the evening. When first man began to build an accommodation for him to live<sup>59</sup>, even at that time the sense of architecture was advanced. Why? Because even the birds have a greater skill of<sup>60</sup> making nests than very often what man<sup>61</sup> does. Sometimes it opens before you a great phenomenon to study a beautifully built nest. The art of weaving and the patience with which it is made and the perseverance and the sense <sup>62</sup>that the bird shows, that shows that the spirit has<sup>63</sup> developed the art of weaving<sup>64</sup>, even before man was created. And so man, from his primitive stage, has in him an<sup>65</sup> inborn quality of building proper accommodation for him<sup>66</sup>.

The art of architecture began first when people dug holes in the ground and in the stones<sup>67</sup> and in the caves of the mountains and made

<sup>40</sup> Gd.bk.: "and that was his first self" omitted

<sup>41</sup> Sk.sh.: "a" written, retraced to read "the"

<sup>42</sup> Sk.sh.: "he made" added; Sk.tp.: "he made"; Gd.bk.: "step he made" added

<sup>43</sup> Gd.bk.: "home" instead of "house" and throughout this text, this is not further noted

<sup>44</sup> Gd.bk.: "step" instead of "self"

<sup>45</sup> Gd.bk.: "why is it his second step?" instead of " why it . . .second self?"

<sup>46</sup> Gd.bk.: "what is around him" omitted

<sup>47</sup> Sk.tp.: "and" added

<sup>48</sup> Gd.bk.: "all that covers him and" omitted

<sup>49</sup> Gd.bk.: "and all that is around him" added

<sup>50</sup> Sk.sh.: "sphere" and "himself" parenthesized, then ditto marks inserted, suggesting "it all makes his" is to precede "sphere" and "himself"; a.o.d.: "it all makes his sphere, it all makes himself"

<sup>51</sup> Gd.bk.: "where the" omitted

<sup>52</sup> Gd.bk.: "being" omitted

<sup>53</sup> Gd.bk.: "time" instead of "day"

<sup>54</sup> A.o.d.: "a" instead of "the"

<sup>55</sup> Gd.bk.: "the" added

<sup>56</sup> Gd.bk.: "we change earth to a prison" instead of "we have . . .a period"

<sup>57</sup> Sk.sh.: "when" encircled, "where" added in lh.; Sk.tp.: "where" instead of "when"

<sup>58</sup> Gd.bk.: "a thousand or more" instead of "hundred or thousand"

<sup>59</sup> Gd.bk.: "in" added

<sup>60</sup> Gd.bk.: "in" instead of "of"

<sup>61</sup> Gd.bk.: "man has in what he" instead of "what man"

<sup>62</sup> Gd.bk.: "with it" added

<sup>63</sup> A.o.d.: "had" instead of "has"

<sup>64</sup> Sk.sh.: "a home" added in the margin; a.o.d.: "building a home" instead of "weaving"

<sup>65</sup> Sk.tp.: "an" in quotation marks "(this)" added

<sup>66</sup> Gd.bk.: "himself" instead of "him"

<sup>67</sup> Gd.bk.: "stone" instead of "stones"

little homes for themselves to live<sup>68</sup>. And there it shows that what human necessity<sup>69</sup> inspired them to do. The first idea that came to them was not how it can<sup>70</sup> be made more [comfortable]<sup>71</sup>, or how it can<sup>72</sup> be made more convenient, or how it can be made more beautiful. Instead of that, their first idea was how this can<sup>73</sup> be made so that we can think of God more. And it is with this idea that the art of architecture began. It began in cutting the stones and in carving the<sup>74</sup> wood. By<sup>75</sup> carved woods they made symbols or pieces<sup>76</sup> of art, pictures or figures that would remind them of the<sup>77</sup> spiritual perfection. That was the first thought of the<sup>78</sup> primitive man. After that there came a thought, how it can<sup>79</sup> be made more comfortable, more comfortable in this way; how it can<sup>80</sup> be made as a defence against the weather. If there is<sup>81</sup> storm, if there is<sup>82</sup> rain, if there is cold, if there is excessive heat, how could we<sup>83</sup> protect ourselves<sup>84</sup> from it? And so the first influence on the architecture<sup>85</sup> was the consideration of weather and that formed more or less<sup>86</sup> the basis of the architecture of all different countries<sup>87</sup>.

But unconsciously there was a tendency that the home<sup>88</sup> must not be different from the picture of the world. Naturally, therefore, because the world is round, they dug holes also round, and today the scientist<sup>89</sup> comes and says that the people in the ancient time<sup>90</sup> did not know if the world was round or square. Their first thought was of the world being round. When you read in the Persian ancient poetry where<sup>91</sup> they say [*gardishi dunya*]<sup>92</sup> that means the roundness of the world. And [*gardish*]<sup>93</sup> means not only roundness, but the round action, the movement which goes round. [Only

<sup>68</sup> Gd.bk.: "dwell in" instead of "live"

<sup>69</sup> Gd.bk.: "what necessity that" instead of "that what human necessity"

<sup>70</sup> Gd.bk.: "could" instead of "can"

<sup>71</sup> Sk.sh.: "convenient" retraced to read "comfortable"

<sup>72</sup> Gd.bk.: "how it could" instead of "or how it can" and in the next example

<sup>73</sup> Sk.sh.: "it can" added in lh. to "this can"; a.o.d.: "it can" instead of "this can"

<sup>74</sup> Gd.bk.: "the" omitted

<sup>75</sup> Sk.tp.: "with" instead of "by"

<sup>76</sup> Gd.bk.: "works" instead of "pieces"

<sup>77</sup> Gd.bk.: "the" omitted

<sup>78</sup> Gd.bk.: "the" omitted

<sup>79</sup> Gd.bk.: "could" instead of "can"

<sup>80</sup> Sk.tp.: "can it"; Gd.bk.: "could it" instead of "it can"

<sup>81</sup> Sk.sh.: "some" added; Sk.tp.: "a" added; Gd.bk.: "was a" instead of "is"

<sup>82</sup> Sk.tp.: "a" added; Gd.bk.: "if there is" omitted and in the next two examples

<sup>83</sup> Sk.sh.: "could we" encircled, "to" added in lh.; Gd.bk.: "to" instead of "could we"

<sup>84</sup> Gd.bk.: "oneself" instead of "ourselves"

<sup>85</sup> Gd.bk.: "house" instead of "architecture"

<sup>86</sup> Sk.sh.: "more or less" crossed out, then restored, omitted in Sk.tp.

<sup>87</sup> Gd.bk.: "influence on the house of the weather influenced all different constructions" instead of "formed more . . . different countries."

<sup>88</sup> Gd.bk.: "house" instead of "home"

<sup>89</sup> Gd.bk.: "science" instead of "the scientist"

<sup>90</sup> Sk.tp.: "ancient times" instead of "the ancient time"; Gd.bk.: "times" instead of "time"

<sup>91</sup> Sk.tp.: "that" instead of "where"

<sup>92</sup> Sk.sh.: a dotted line, indicating missing word(s); a.o.d.: "*gardishi dunya*" added

<sup>93</sup> Sk.sh.: a dotted line, indicating missing word(s); a.o.d.: "*gardish*" added

they]<sup>94</sup> did not write in a book and print<sup>95</sup> it in the press. Also, there<sup>96</sup> it was not always round, but sometimes there was an improvement upon it and that improvement was oval holes<sup>97</sup>. And even now if you go in the countries [and look]<sup>98</sup> where the<sup>99</sup> primitive races<sup>100</sup> live, you will always see that their first tendency was to make the round<sup>101</sup>; next tendency was to make it oval<sup>102</sup>. Second means<sup>103</sup>: first they thought of the world, <sup>104</sup>then <sup>105</sup> of themselves. When they compared<sup>106</sup> themselves [to the form of the world]<sup>107</sup>, which is <sup>108</sup> round. And<sup>109</sup> when they compared themselves <sup>110</sup> [it was]<sup>111</sup> oval, not round. When you make a line from the top of the head to the feet, there is oval<sup>112</sup>.

There was a tendency of building steps to the house. When<sup>113</sup> this tendency came, this was imitative<sup>114</sup> faculty of the soul <sup>115</sup> that it had come so many steps below and so many steps it had<sup>116</sup> to go above in order<sup>117</sup> to reach the highest temple. And the picture of the step<sup>118</sup> home<sup>119</sup> was the<sup>120</sup> temple. Steps was<sup>121</sup> suggestive of going towards the temple and that<sup>122</sup> each step was a symbol of each plane of existence.

<sup>94</sup> Sk.sh.: two now illegible sh. symbols retraced to read "only they"

<sup>95</sup> Sk.tp.: "printed" instead of "print"

<sup>96</sup> Sk.sh.: "there" crossed out, omitted in Sk.tp.; Gd.bk.: "the house" instead of "there it"

<sup>97</sup> Gd.bk.: "an oval hole" instead of "oval holes"

<sup>98</sup> Sk.sh.: "and look" inserted in the margin; Gd.bk.: "country you find that" instead of "countries [and look]"

<sup>99</sup> Sk.tp.: "the" omitted

<sup>100</sup> Gd.bk.: "people" instead of "races"

<sup>101</sup> Sk.sh.: "the round" parenthesized, "a round hole for themselves" given in the margin as a substitution; Sk.tp.: "a round hole for themselves and" instead of "the round"

<sup>102</sup> Gd.bk.: "there are round dwellings, you will always find that the first idea was to make their home like the world, round, and then as an improvement, they made it oval" instead of "you will always . . . make it oval"

<sup>103</sup> Sk.sh.: "second means" encircled, "and that improvement was" given in the margin as a substitution, and so used in Sk.tp.; Gd.bk.: "and that improvement suggests that" instead of "second means"

<sup>104</sup> A.o.d.: "and" added

<sup>105</sup> Sk.sh.: "they thought" inserted, added in a.o.d.

<sup>106</sup> Sk.sh.: "when they compared" parenthesized, "comparing" given in lh. in the margin as a substitution and so used in Sk.tp. instead of "when they compared"

<sup>107</sup> Sk.sh.: a dotted line with "to the form of the world" written over it

<sup>108</sup> Sk.sh.: "it is" written, then crossed out

<sup>109</sup> Sk.tp.: "and" omitted

<sup>110</sup> Sk.sh.: "in the same form" added in the margin, added in Sk.tp.

<sup>111</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "it was"; Gd.bk.: "if you look at the form of the human being it is" instead of "when they compared themselves . . . [it was]"

<sup>112</sup> Gd.bk.: "and the feet, it is not round, there is the oval" instead of "to the feet, there is oval"

<sup>113</sup> Sk.tp.: "where" instead of "when"

<sup>114</sup> Sk.sh.: "imitative" encircled, "intuitive" added in lh.; Sk.tp.: "intuitive" instead of "imitative"; Gd.bk.: "where did this tendency come from, this was the inherited" instead of "when this . . . was imitative"

<sup>115</sup> Sk.sh.: "to feel" added in the margin, added in a.o.d.

<sup>116</sup> Gd.bk.: "has" instead of "had"

<sup>117</sup> Gd.bk.: "in order" omitted

<sup>118</sup> Sk.sh.: "step" crossed out; a.o.d.: "picture of the step" omitted

<sup>119</sup> Gd.bk.: "house" instead of "home"

<sup>120</sup> Sk.sh.: "the picture of the home was the" parenthesized, "the home was the picture of the" given in the margin as a substitution; a.o.d.: "picture of the" added

<sup>121</sup> Gd.bk.: "the steps were" instead of "steps was"

<sup>122</sup> Gd.bk.: "that" omitted

But the most wonderful part in<sup>123</sup> it is that from the most primitive times, no home<sup>124</sup> was left without a religious conception of something or the<sup>125</sup> other. Maybe they<sup>126</sup> had the very lowest type of religion, or<sup>127</sup> very primitive<sup>128</sup> conception of God. And yet the home<sup>129</sup> was the temple at the same time. What we call<sup>130</sup> church, it was made<sup>131</sup> a temple for the collectivity. When people had many houses<sup>132</sup> they thought: let us all come together in one house to worship, that was the church<sup>133</sup>. But the first conception of church was their own house<sup>134</sup>. Each<sup>135</sup> house was their own<sup>136</sup> church<sup>137</sup>.

The next important thing was the kitchen, because it was not only the church; the ideal in the house; but the kitchen was the necessity, because in the kitchen is prepared the offering. Then there was again that<sup>138</sup> idea that what we need is at the same time an offering to God. So in the same house<sup>139</sup> there was God, and in the same house there was the kitchen to cook food and<sup>140</sup> bring before God, and to eat, so to speak, the food they have<sup>141</sup> made for God as a blessing, as a sacrament. From that time the idea of<sup>142</sup> sacrament came<sup>143</sup>, that no one cooked his meal only thinking<sup>144</sup> I am hungry, I must cook my meal; that intuitively, man, from the beginning, thought that there was someone else to offer to, who is greater, better, higher than me<sup>145</sup>. He must be pleased.

And even the idea of sacrifice, how it came<sup>146</sup>? There were times when there used to be famine<sup>147</sup>, when people could not get food, that<sup>148</sup>

<sup>123</sup> Sk.tp.: "of" instead of "in"

<sup>124</sup> Gd.bk.: "house" instead of "home"

<sup>125</sup> Gd.bk.: "some sort or" instead of "something or the"

<sup>126</sup> Gd.bk.: "that they have" instead of "they"

<sup>127</sup> Sk.sh.: "or" retraced to read "a"; a.o.d.: "a" instead of "or"

<sup>128</sup> Sk.sh.: "type of" added over a blank; Sk.tp.: "type of" added

<sup>129</sup> Gd.bk.: "house" instead of "home"

<sup>130</sup> Gd.bk.: "a" added

<sup>131</sup> Gd.bk.: "as" added

<sup>132</sup> Gd.bk.: "and" added

<sup>133</sup> Gd.bk.: "we will all come together in one house and worship, and they made a church." Instead of "let us . . . the church."

<sup>134</sup> Gd.bk.: "but their first conception was of their own house as a church" instead of "but the . . . own house."

<sup>135</sup> Sk.sh.: an indistinct sh. symbol, crossed out; a.o.d.: "person's" added

<sup>136</sup> Gd.bk.: "a" instead of "their own"

<sup>137</sup> Sk.sh.: "each house was their own church" parenthesized, "each person's house was a church" given in the margin as a substitution

<sup>138</sup> Gd.bk.: "that" omitted

<sup>139</sup> Gd.bk.: "some houses" instead of "the same house" and in the next example

<sup>140</sup> A.o.d.: "to" added

<sup>141</sup> Sk.sh.: "they have" encircled, "they had" added in lh.; Gd.bk.: "have" omitted

<sup>142</sup> Sk.tp.: "idea of" omitted

<sup>143</sup> Gd.bk.: "began" instead of "came"

<sup>144</sup> Gd.bk.: "because" added

<sup>145</sup> Gd.bk.: "better and higher and greater than I" instead of "greater, better . . . than me"

<sup>146</sup> Gd.bk.: "did it come" instead of "it came"

<sup>147</sup> Gd.bk.: "were famines" instead of "used to be famine"

<sup>148</sup> Gd.bk.: "and then" instead of "that"

they could only live on the animal's<sup>149</sup> food, and that<sup>150</sup> most cruel thing<sup>151</sup> even [struck]<sup>152</sup> the most primitive man, that it was not right. And<sup>153</sup> in order to save his life through<sup>154</sup> the famine, the only thing he could do was to go for<sup>155</sup> hunting<sup>156</sup> birds [or]<sup>157</sup> animals, he placed before his God as his<sup>158</sup> sacrifice.

With the same necessity came the necessity<sup>159</sup> of making a storehouse in the house. There also came a necessity that there was<sup>160</sup> a place where one sleeps, that<sup>161</sup> must be different. Afterwards there came a necessity that those who came<sup>162</sup> to visit one, that they<sup>163</sup> should not be taken to the kitchen or<sup>164</sup> storehouse, or place [where]<sup>165</sup> one sleeps, because it is sacred. They must be taken<sup>166</sup> inside the house, that they may<sup>167</sup> not be in the rain or night<sup>168</sup>. Therefore a place was made that they may<sup>169</sup> be received in the home<sup>170</sup>.

With these few necessities, they built homes. And<sup>171</sup> the next stage in the<sup>172</sup> evolution was when they thought, instead of living under<sup>173</sup> the ground, or inside the stone, we must live on it. There came another<sup>174</sup> attempt and that attempt was to make the<sup>175</sup> houses of dry leaves. The<sup>176</sup> houses of straw and houses of reeds and from that came<sup>177</sup> the development that there must be the<sup>178</sup> houses of bamboos. The fifth development was

<sup>149</sup> Sk.sh.: "animal's" modified to read "animal"; a.o.d.: "animal" instead of "the animal's"

<sup>150</sup> Gd.bk.: "the" instead of "that"

<sup>151</sup> Sk.sh.: "on the part of man of killing animal" added over a blank, added in Sk.tp.; Gd.bk.: "on the part of man, to go and kill an animal" added

<sup>152</sup> Sk.sh.: "stuck" written, retraced, "struck" added in the margin

<sup>153</sup> Gd.bk.: "then" instead of "and"

<sup>154</sup> Gd.bk.: "from" instead of "through"

<sup>155</sup> Gd.bk.: "for" omitted

<sup>156</sup> Sk.sh.: "and what he brought" added in the margin, added in Sk.tp.; Gd.bk.: "and what he brought, game" added

<sup>157</sup> Sk.sh.: an indistinct sh. symbol, "or" added in lh.

<sup>158</sup> Sk.sh.: "his" encircled, "a" added in lh.; a.o.d.: "a" instead of "his"

<sup>159</sup> Gd.bk.: "naturally the necessity came" instead of "with the . . . the necessity"

<sup>160</sup> Sk.sh.: "was" encircled, "should be" given in the margin as a substitution; a.o.d.: "should be" instead of "was"

<sup>161</sup> Gd.bk.: "to sleep, it" instead of "one sleeps, that"

<sup>162</sup> Sk.sh.: "came" encircled, "come" added in lh.; Sk.tp.: "come" instead of "came"

<sup>163</sup> Gd.bk.: "that they" omitted

<sup>164</sup> Gd.bk.: "in the" added and before "place"

<sup>165</sup> Sk.sh.: "where" traced through a now illegible sh. symbol

<sup>166</sup> Sk.sh.: "received" added in lh. to "taken", both words encircled together

<sup>167</sup> Gd.bk.: "might" instead of "may"

<sup>168</sup> Sk.sh.: "that they may not be in the storm or rain or wind or night" added in the margin, of which "that they may not be" is crossed out, with "not to be" given as substitution; Sk.tp.: "rain or storm or wind or heat" instead of "rain or night"

<sup>169</sup> Gd.bk.: "might" instead of "may"

<sup>170</sup> Gd.bk.: "house" instead of "home"

<sup>171</sup> Gd.bk.: "with these . . . homes. And" omitted

<sup>172</sup> Gd.bk.: "step in" instead of "stage in the"

<sup>173</sup> Gd.bk.: "in" instead of "under"

<sup>174</sup> Gd.bk.: "an" instead of "another"

<sup>175</sup> Gd.bk.: "the" omitted

<sup>176</sup> Ibid

<sup>177</sup> Gd.bk.: "that came" omitted

<sup>178</sup> Gd.bk.: "the" omitted

that people began to cut the<sup>179</sup> wood and make boards and make houses of the wood, and so architecture developed more and more. The first thing that helped the<sup>180</sup> architecture to develop was the worship of God. <sup>181</sup>The second thing, necessity, and the third thing, love of beauty. And it is with the love of beauty<sup>182</sup> they developed the art of painting and the art of sculpture. <sup>183</sup>The art of sculpture was dedicated to religion, to their belief, to God. The art of painting was used<sup>184</sup> to make pictures expressive of the legends of their countries. But<sup>185</sup> mostly, when you go to the most ancient legends, you will see that they have a relation with metaphysics. They are symbolical and they are religious<sup>186</sup>, even if they are primitive legends, even if they come<sup>187</sup> from most primitive races and<sup>188</sup> the symbology of that country is not developed; and yet it is<sup>189</sup> symbolical just the same. Every religion has in it a symbology. Everything<sup>190</sup> it<sup>191</sup> pertains to <sup>192</sup>metaphysics just the same<sup>193</sup>. And therefore they had the<sup>194</sup> books of philosophy painted on their walls in their legends. And by their primitive [sculpture]<sup>195</sup> they had the object<sup>196</sup> of their belief and of their worship.

When we come to the<sup>197</sup> colour, there are two expressions of colour. One expression of colour is to strike<sup>198</sup>, and the other expression of colour is to harmonize<sup>199</sup>. One expression of colour is soothing, and the other expression of colour<sup>200</sup> is exciting. And it seems that mostly what they used was<sup>201</sup> the exciting colours. The more primitive the race, the more exciting colours they used. And that was in order [to]<sup>202</sup> feel the existence, which is a hidden tendency in every soul, to feel the existence. You might ask, how is it hidden? My answer is that<sup>203</sup> if a person sits quiet in a thought, in an imagination, then he begins to move his one leg up and down, or he

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<sup>179</sup> Ibid

<sup>180</sup> Ibid

<sup>181</sup> Gd.bk.: "and" added

<sup>182</sup> Sk.tp.: "that" added; Gd.bk.: "and it . . . of beauty" omitted

<sup>183</sup> Sk.tp.: "and" added

<sup>184</sup> Gd.bk.: "dedicated" instead of "used"

<sup>185</sup> Gd.bk.: "but" omitted

<sup>186</sup> Gd.bk.: "with religion" instead of "they are religious"

<sup>187</sup> Gd.bk.: "coming" instead of " even if they come"

<sup>188</sup> Sk.tp.: "and" omitted

<sup>189</sup> Gd.bk.: "yet they are" instead of "and yet it is"

<sup>190</sup> Gd.bk.: "and" instead of "everything"

<sup>191</sup> Sk.sh.: "it" crossed out, omitted in Sk.tp.

<sup>192</sup> Sk.sh.: "some idea of" added in the margin, added in Sk.tp.

<sup>193</sup> Sk.sh.: "just the same" crossed out, "in some way" substituted; Sk.tp.: "just the same" in quotation marks, "(in some way)" added

<sup>194</sup> Sk.sh.: "the" modified to read "their"; Sk.tp.: "their" instead of "the"

<sup>195</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "sculpture"

<sup>196</sup> A.o.d.: "objects" instead of "object"

<sup>197</sup> Gd.bk.: "the" omitted

<sup>198</sup> Gd.bk.: "striking" instead of "to strike"

<sup>199</sup> Gd.bk.: "harmonious" instead of "to harmonize"

<sup>200</sup> Gd.bk.: "expression of colour" omitted

<sup>201</sup> Gd.bk.: "were" instead of "was"

<sup>202</sup> Sk.sh.: "to" written through "that"

<sup>203</sup> Gd.bk.: "to feel the . . . My answer is that" omitted



begins to scratch or he begins to play on the table. He must be moving in order to give to his consciousness evidence that he is still living. That is why he does that action without knowing<sup>204</sup>; that inactivity gives him a thought of death, and action gives him a thought of life. The use of striking colours in the primitive race<sup>205</sup> was<sup>206</sup> to give the evidence of life<sup>207</sup>, that as soon as you<sup>208</sup> come<sup>209</sup> in the house that<sup>210</sup> you must<sup>211</sup> feel that there is a house, as<sup>212</sup> they still have in Japan red doors, that before the host comes with his warm heart, the red door may welcome him<sup>213</sup> with its warmth.

It is natural that striking effect of colours in all ages was more [felt]<sup>214</sup> and was more appreciated, and the more peaceful effect of colour blending<sup>215</sup>, harmonious effect of colours was not understood by<sup>216</sup>. And perhaps<sup>217</sup> many were not evolved enough to enjoy the blending<sup>218</sup> effect of it. It is therefore that in the beginning of the architecture there was [greatly]<sup>219</sup>, the striking colours were mostly used.

As to the furniture or<sup>220</sup> the objects that they used in the ancient houses, there was a tendency, <sup>221</sup> what they could use was<sup>222</sup> what they could obtain from the<sup>223</sup> surroundings. That was skins of deer<sup>224</sup>, skins of <sup>225</sup>tigers, <sup>226</sup>of lions, skins of cobras, <sup>227</sup>skins of different animals for cushions, for carpets, also for the use of their dresses. Also mats made from<sup>228</sup> straw and the materials of the vessels of clay which they could easily make.

<sup>204</sup> Gd.bk.: "without knowing" omitted

<sup>205</sup> Sk.sh.: "race" modified to read "races"; a.o.d.: "races"

<sup>206</sup> Sk.sh.: "for this purpose" added in the margin, and in a.o.d.

<sup>207</sup> Gd.bk.: "to give . . . of life" omitted

<sup>208</sup> Sk.sh.: "a person" added and encircled

<sup>209</sup> Sk.sh.: "come" encircled, "came" added in lh.; Sk.tp.: "a person came"; Gd.bk.: "a man came home or somebody has come in" instead of "you come"

<sup>210</sup> Sk.sh.: "that" encircled, omitted in a.o.d.

<sup>211</sup> Sk.sh.: "he must" added and encircled; a.o.d.: "he must" instead of "you must"

<sup>212</sup> Gd.bk.: "home" instead of "house, as"

<sup>213</sup> Gd.bk.: "you" instead of "him"

<sup>214</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "felt"

<sup>215</sup> Sk.sh.: a blank, underscored by a line connecting "colour" and "blending"; Sk.tp.: "colours" instead of "colour"; Gd.bk.: "colours, the healing and" instead of "colour blending"

<sup>216</sup> Sk.sh.: an unclear sh. symbol, retraced to read "by"; a.o.d.: "many" added

<sup>217</sup> Gd.bk.: "perhaps" omitted

<sup>218</sup> Gd.bk.: "blessing" instead of "blending"

<sup>219</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "greatly"; Gd.bk.: "architecture generally" instead of "the architecture . . . was greatly"

<sup>220</sup> Sk.tp.: "of" instead of "or"

<sup>221</sup> Sk.sh.: "or there was" added over a blank, added in Sk.tp.; Gd.bk.: "those were" instead of "there was a tendency"

<sup>222</sup> Sk.sh.: "was" crossed out, omitted in Sk.tp.; Gd.bk.: "produce with" instead of "use was"

<sup>223</sup> Gd.bk.: "their" instead of "the"

<sup>224</sup> Sk.sh.: "deer" parenthesized, "bears" added in lh.

<sup>225</sup> Sk.sh.: "(and of)" written in lh.; Sk.tp.: "bears and of" instead of "deer, skins of"

<sup>226</sup> Gd.bk.: "skins" added

<sup>227</sup> A.o.d.: "and" added

<sup>228</sup> Gd.bk.: "of" instead of "from"

As to the instruments, they used gut strings from the<sup>229</sup> animals and pumpkins for their musical instruments, and bamboos<sup>230</sup> and reeds [for]<sup>231</sup> flutes. And in this way a happy home was made which was a kingdom in itself. And there was their temple<sup>232</sup>, their God, their ideal, their home<sup>233</sup>, and they were as happy and even<sup>234</sup> more happy than the man can be today.<sup>235</sup>

Furthermore, though it is not much connected with the subject, as I have just now<sup>236</sup> spoken about the gut strings, I would like to speak a few<sup>237</sup> words<sup>238</sup> about it<sup>239</sup>. That<sup>240</sup> in all ages why gut string has proven<sup>241</sup> to be more appealing to the human soul, is because it has come from the<sup>242</sup> life. It was a membrane<sup>243</sup> of a living body and even after being separated from the human<sup>244</sup> body, it still holds that: I am living. Compare<sup>245</sup> violin with piano; the sound of the violin is living. Piano may drown it, but the life that comes from the gut string manifests as a voice.<sup>246</sup>

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*Q.: Why have we lost the art of simple living, and shall we ever reclaim it again?*

A.: Life is an intoxication and the more one is intoxicated, the more one goes from simplicity to complexity. It is the nature of being absorbed in life, it is the nature of life's intoxication to lead man from simplicity to complexity. Therefore man chooses complexity for himself and when he is<sup>247</sup> put into complexity, then some think<sup>248</sup> I am caught in it, and then it is very difficult for him to get out. The sages in India give a very beautiful example of it. They say life is like a spider's web. The spider weaves a web, making it more and more complex, weaves it, weaves it and weaves it. And when it is fully complete<sup>249</sup>, then the spider is caught in the web

<sup>229</sup> Gd.bk.: "the" omitted

<sup>230</sup> Gd.bk.: "bamboo" instead of "bamboos"

<sup>231</sup> Sk.sh.: a blank with "for" written over it in lh.

<sup>232</sup> Gd.bk.: "kingdom" instead of "temple"

<sup>233</sup> Gd.bk.: a blank instead of "ideal, their home"

<sup>234</sup> Gd.bk.: "perhaps" instead of "even"

<sup>235</sup> Gd.bk.: an edited version of qa1, plus qa from another lecture added here

<sup>236</sup> Sk.tp.: "just now" omitted

<sup>237</sup> Sk.sh.: "more" added

<sup>238</sup> Sk.sh.: "a few words" parenthesized, "a few things more" added in the margin as substitution; Sk.tp.: "things more" instead of "words"

<sup>239</sup> Gd.bk.: the whole sentence "Furthermore, though . . . words about it." omitted

<sup>240</sup> Gd.bk.: "that" omitted

<sup>241</sup> A.o.d.: "proved" instead of "proven"

<sup>242</sup> Sk.tp.: "comes from" instead of "has come from the"; Gd.bk.: "that it comes from" instead of "because it . . . from the"

<sup>243</sup> A.o.d.: "member" instead of "membrane"

<sup>244</sup> Sk.sh.: "human" crossed out, "living" substituted; a.o.d.: "living" instead of "human"

<sup>245</sup> Gd.bk.: "the" added and before the next two examples of "piano"

<sup>246</sup> From this point comparison is with Sk.tp. only

<sup>247</sup> Sk.sh.: "he is" encircled, "man" added in lh.; Sk.tp.: "man is" instead of "he is"

<sup>248</sup> Sk.tp.: "he thinks" instead of "some think"

<sup>249</sup> Sk.sh.: "complete" encircled, "ed" added in lh.; Sk.tp.: "completed" instead of "complete"

and cannot get<sup>250</sup> out. Its motive was to live there comfortably, and to catch all the insects that might<sup>251</sup> come in it, but in the end it does not see that desire fulfilled. But it finishes in the spider being himself a captive [in]<sup>252</sup> its web. And such is [the]<sup>253</sup> life of man on earth. He perseveres and tries to make life as complex as possible, but<sup>254</sup> sees it as an [improvement]<sup>255</sup>, <sup>256</sup>wonderful, he becomes interested in it. And what is the end? That one day he strikes at<sup>257</sup> something and <sup>258</sup> feels, if I had been without it, it would have been a thousand times better.

*Q.: What happens with a<sup>259</sup> soul's experience when the soul has [merged]<sup>260</sup> into the divine spirit?*

A.: Words cannot say it, words cannot explain it, because what man knows is his limited experience. The experience of God is the perfect experience. Man cannot conceive with his limited brain and limited mind what perfect experience is. [And only the perfect expression<sup>261</sup> is known by the<sup>262</sup> perfect being]<sup>263</sup>, only the perfect<sup>264</sup> design to expression<sup>265</sup>. When the soul loses its limitation and merges into the perfect being, then his experience is the same as the perfect one<sup>266</sup>, then the experience of that soul are<sup>267</sup> the experience of the perfect one.

*Q.: Has the symbolism of the primitive people sprung from a conscious or from an unconscious feeling?*

A.: First<sup>268</sup>, symbolism is born from an unconscious feeling, intuitively sprung. <sup>269</sup>Even the symbolism which one has expressed in words or in form, that symbolism has inspired the man who has expressed it. I was once very interested in reading a very deep poem, a symbolical poem, written by a friend. And when I saw the friend, I said, what a wonderful

<sup>250</sup> Sk.sh.: "get" retraced and encircled, "come" added in lh.; Sk.tp.: "come" instead of "get"

<sup>251</sup> Sk.tp.: "may" instead of "might"

<sup>252</sup> Sk.sh.: an unclear sh. symbol, retraced to read "in"

<sup>253</sup> Sk.sh.: "a" retraced to read "the"

<sup>254</sup> Sk.tp.: "for him, he" instead of "but"

<sup>255</sup> Sk.sh.: "improves" written, modified to read "improvement"

<sup>256</sup> Sk.sh.: "he thinks his condition" added over a blank, added in Sk.tp.

<sup>257</sup> Sk.sh.: "at" crossed out, "against" substituted; Sk.tp.: "against" instead of "at"

<sup>258</sup> Sk.sh.: "begins to" inserted. This would create a context in which the following "feels" would be read as "feel"; Sk.tp.: "begins to feel" instead of "feels"

<sup>259</sup> Sk.tp.: "the" instead of "a"

<sup>260</sup> Sk.sh.: a blank with "merged" written over it in lh.

<sup>261</sup> Sk.tp.: "perfect experience" instead of "the perfect expression"

<sup>262</sup> Sk.sh.: "by the" crossed out, "to the" substituted; Sk.tp.: "to the"

<sup>263</sup> Sk.sh.: "and only . . . perfect being" added in the margin.

<sup>264</sup> Sk.sh.: "perfect" crossed out

<sup>265</sup> Sk.sh.: "only the . . . to expression" parenthesized, omitted in Sk.tp.

<sup>266</sup> Sk.tp.: "then his . . . perfect one" omitted

<sup>267</sup> Sk.sh.: "are" crossed out, "is the same as" substituted; Sk.tp.: "is the same as" instead of "are"

<sup>268</sup> Sk.sh.: "first" parenthesized

<sup>269</sup> Sk.sh.: "one" written, then crossed out

poem! I was simply impressed by its symbolism<sup>270</sup>. Will you explain to me, what did<sup>271</sup> you mean by this [line]<sup>272</sup>? He<sup>273</sup> said, really<sup>274</sup> I do not know. He did not know it, he did not even look at it. It just came.

*Q.:* <sup>275</sup>*Can a root of a tree not become a home when we<sup>276</sup> realize God?*

*A.:* Well, if we<sup>277</sup> realize God then [we]<sup>278</sup> need no home. God himself [is]<sup>279</sup> a home.

<sup>270</sup> Sk.sh.: "ism" added in lh.

<sup>271</sup> Sk.sh.: "do" added in lh.; Sk.tp.: "do" instead of "did"

<sup>272</sup> Sk.sh.: "like" modified to read "line"

<sup>273</sup> Sk.tp.: "the poet looked at me and" instead of "he"

<sup>274</sup> Sk.sh.: "he said really" parenthesized; "the poet looked at me and said, really myself I cannot see it" added in the margin as its substitution; Sk.tp.: "myself, I cannot say it" added

<sup>275</sup> Sk.sh.: "can it" written, then crossed out

<sup>276</sup> Sk.sh.: "we" encircled, "you" added in lh.

<sup>277</sup> Sk.sh.: "we" encircled, "you" added in lh.

<sup>278</sup> Sk.sh.: "when" retraced to read "we"

<sup>279</sup> Sk.sh.: "is" inserted

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 Friday 23<sup>rd</sup> July 1926

### Collective Interview—Food and Drink

I would like to speak this evening on the effect of thought on food and drink.

There is a sacrament given in <sup>1</sup>church, and it is meant that it has the blessing. Maybe that interpretations may be different, but at the same time that is the main thought in it. <sup>2</sup>Among ancient Sufis they called *tabarruk*, and that was a glass of syrup or a piece of bread or cake was given with a certain thought. Thought<sup>3</sup> for cure, or for<sup>4</sup> inspiration, or for the wellbeing of the person and it always<sup>5</sup> showed itself in blessing. I have seen a healer in India who used to give almonds upon which he wrote a certain name, for the people to eat. And there is an illness in India, a fever that comes alternatively after four days, <sup>6</sup> eight days, or <sup>7</sup> ten days and then it makes a habit each four<sup>8</sup> days or each ten<sup>9</sup> days <sup>10</sup>. After eating the almonds for three days, it was finished. It<sup>11</sup> never came again<sup>12</sup>.

But there is a still more interesting story. That I came to Hyderabad, a young musician, without any letter of recommendation, without any help to go to the <sup>13</sup>Nizam of Hyderabad. And I had a great difficulty. Even such a<sup>14</sup> difficulty that I could not speak about it to anyone. They thought what a presumption for a young man who has not yet made [his]<sup>15</sup> name and built his reputation to even imagine such a thing. And since then I gave up seeing people and asking them for help. But the motive was there. And then I happened to come in a place where a woman lived, under the shade of a tree. They say she was in age, she was more than hundred years. Some

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a first typed transcript by Sakina Furnée for International Headquarters

Sk.tp2.: a second typescript made by Sakina Furnée or under her supervision

<sup>1</sup> Sk.tp2.: "the" added

<sup>2</sup> Sk.tp2.: "and" added

<sup>3</sup> Sk.tp2.: "thought" omitted

<sup>4</sup> Sk.tp.: a blank indicating missing word(s) instead of "or for"

<sup>5</sup> Sk.tp.: "the same" instead of "it always"

<sup>6</sup> Sk.sh.: "or" added, then "after" added, then crossed out; Sk.tp.: "or after" added; Sk.tp2.: "or" added

<sup>7</sup> Sk.sh.: "after" added, then crossed out; Sk.tp.: "after" added

<sup>8</sup> Sk.sh.: "four" parenthesized, "(10)" added in lh.; Sk.tp2.: "ten" instead of "four"

<sup>9</sup> Sk.sh.: "ten" parenthesized, "(4)" added in lh.; Sk.tp2.: "four or each three" instead of "ten"

<sup>10</sup> Sk.sh.: "or each three days" inserted; Sk.tp.: "it comes, or each three days" Sk.tp2.: "it comes"; added

<sup>11</sup> Sk.sh.: "went" added, then crossed out; Sk.tp.: "it" omitted

<sup>12</sup> Sk.sh.: "(back)" added in lh.; Sk.tp2.: "back" instead of "again"

<sup>13</sup> Sk.sh.: "king of H. to the" inserted in lh.; Sk.tp2.: "King of Hyderabad, to the" added

<sup>14</sup> Sk.tp2.: "a" omitted

<sup>15</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "his"

said she was three hundred years of age, but I don't<sup>16</sup> know. And she never spoke with people. She just sat there. And the<sup>17</sup>, a friend brought me to see this woman, and I at once felt that there was something wonderful about her. And at that time she had an earthen bowl in her hand and she was eating from it. And as I went near her to greet, in answer to my greeting she took a little food with the<sup>18</sup> same hand she was eating, and gave me. She had no fork. <sup>19</sup> I first looked here and there, and my friend said take it, [so]<sup>20</sup> I at once stretched my hand and took what she gave. And <sup>21</sup> the same week<sup>22</sup> I was called at the court. I was presented at the court, and I<sup>23</sup> had what I desired at that time.

Often, I have seen people most restless, disappointed, heartbroken, downhearted, depressed, were given a spoonful of milk pudding by a sage. I have seen it. And after having that spoon of milk pudding they were alright. Outwardly it was milk pudding, inwardly it was the life itself that was given.

But as there is a magnetism of thought so strong that it goes in the food, so there is a magnetism of bad thought, that can go in the food also. If you make the cook angry in the house and when she is grumbling in the kitchen and cooking at the same time, that means that it is sure that somebody in the house will be ill. Naturally, because she is cooking her thought together with the food.

And then there is [directed]<sup>24</sup> thought which is given in food or drink and that comes from black magic. Those who wish to cause a hurt or harm to a person, [they]<sup>25</sup> give a person some food or drink but that is poison. And they give with the thought that it will become a<sup>26</sup> poison for them<sup>27</sup>. No doubt evil [rebounds]<sup>28</sup>, and if the other is ill, they are killed in the end. But at that time, it has its effect just the same.

And then there are thoughts which work unconsciously in the food. In Persian language it is called *nazr abad* that means evil eye that falls in the food, in the water. But that is unconscious<sup>29</sup>. Sometimes evil eye falls in the water or food, because the man is thirsty or the man wants to eat it. He would like for himself, unconsciously he has no desire to cause

<sup>16</sup> Sk.tp.: "do not" instead of "don't"

<sup>17</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>18</sup> Sk.sh.: "(in)" added in lh. to "with the"

<sup>19</sup> Sk.sh.: "she held before me" inserted in lh.; Sk.tp2.: "she held it before me" added

<sup>20</sup> Sk.sh.: "say" written, retraced to read "so"

<sup>21</sup> Sk.sh.: "and perhaps the same week perhaps" added in the margin, of which the first "perhaps" is crossed out

<sup>22</sup> Sk.tp2.: "perhaps" added

<sup>23</sup> Sk.tp.: "I" omitted

<sup>24</sup> Sk.sh.: "direct" written, "ed" added in lh.

<sup>25</sup> Sk.sh.: "which" written, retraced to read "they"

<sup>26</sup> Sk.tp.: "a" omitted

<sup>27</sup> Sk.sh.: "them" encircled, "the person" added; Sk.tp2.: "the person" instead of "them"

<sup>28</sup> Sk.sh.: an indistinct symbol crossed out, substituted by "rebounds"

<sup>29</sup> Sk.tp.: "unconsciously" instead of "unconscious"

a harm by it. Merely by thinking that I would like to have that<sup>30</sup> food or that<sup>31</sup> drink, that itself can cause a terrible reaction—imagine. In the East, there is the understanding of this. And therefore, although they live in the tropical country, but when it is to take food, they sit in a place where evil eye will not<sup>32</sup> fall.

Here in the<sup>33</sup> Paris where climate is different, here people would like to sit in the street to<sup>34</sup> eat or drink. One might think<sup>35</sup> <sup>36</sup> they never have the experience of<sup>37</sup> evil eye. They have not the experience<sup>38</sup> because they do not<sup>39</sup> know<sup>40</sup>. But they have the<sup>41</sup> experience<sup>42</sup> just the same.

When a person is eating outside the house and everybody is coming and going, looking at him, naturally one person looks at it, and that has an effect just the same. If a person's<sup>43</sup> eye has bad effect, that bad<sup>44</sup> effect goes into the food. And what generally they do in the East, is to<sup>45</sup>, if someone has seen it, then they call that person to <sup>46</sup>partake that food, or [they]<sup>47</sup> give that person, that he is satisfied. Then there is no bad effect. Or some of it they leave in the corner, that the insects or animals will eat it. And they make a thought that all the bad effect is gone in the little part that they have put<sup>48</sup> away. Of course, that is a good feeling, but at the same time it has its effect just the same. Sometimes it can be <sup>49</sup>avoided by that process, purpose<sup>50</sup>. It is also for that reason <sup>51</sup>that there has come a custom <sup>52</sup>that anyone<sup>53</sup> who is eating in the railway compartment or somewhere, he always<sup>54</sup> calls the other man who is there, <sup>55</sup> he calls him, will you partake of this? No doubt one might think<sup>56</sup>, does it not come from his feeling of

<sup>30</sup> Sk.sh.: "this" added in lh. to "that", so used in Sk.tp2.

<sup>31</sup> Ibid

<sup>32</sup> Sk.sh.: "will not" retraced to read "cannot", so used in a.o.d.

<sup>33</sup> A.o.d.: "the" omitted

<sup>34</sup> Sk.sh.: "to" encircled, "and sit and" added in lh.

<sup>35</sup> Sk.sh.: "say" written in lh. through "think"; Sk.tp2.: "say" instead of "think"

<sup>36</sup> Sk.sh.: "that" written, then crossed out

<sup>37</sup> Sk.sh.: "of" modified to read "of the"; a.o.d.: "of the"

<sup>38</sup> Sk.sh.: "they have not the experience" parenthesized, underscored by a dotted line, "they never have" added in lh.; Sk.tp2.: "never have" instead of "have not the experience"

<sup>39</sup> Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

<sup>40</sup> Sk.sh.: "it" added, and in a.o.d.

<sup>41</sup> Sk.sh.: "the" retraced to read "they"

<sup>42</sup> Sk.sh.: "experience" encircled; "know" added, then crossed out; "but they have the experience" parenthesized, "but they know it" given in lh. in the margin as a substitution.

<sup>43</sup> Sk.tp2.: "the" instead of "a person's"

<sup>44</sup> Sk.tp.: "bad" omitted

<sup>45</sup> Sk.sh.: "is to" crossed out, omitted in a.o.d.

<sup>46</sup> Sk.sh.: "join them and" inserted, added in a.o.d.

<sup>47</sup> Sk.sh.: "they will" retraced to read "they"

<sup>48</sup> Sk.sh.: "(thrown)" added in lh. to "put"; Sk.tp2.: "thrown" instead of "put"

<sup>49</sup> Sk.sh.: "averted" added in the margin, then crossed out

<sup>50</sup> Sk.sh.: "purpose" crossed out, omitted in a.o.d.

<sup>51</sup> Sk.sh.: "East" written, then crossed out

<sup>52</sup> Sk.sh.: "in the East" added over a blank, added in a.o.d.

<sup>53</sup> Sk.sh.: "anybody" added in lh. to "anyone"; Sk.tp2.: "anybody" instead of "anyone"

<sup>54</sup> Sk.tp.: "always" omitted

<sup>55</sup> Sk.sh.: "whether he is rich or poor" inserted, added in Sk.tp.; Sk.tp2.: "where he is, rich or poor" added

<sup>56</sup> Sk.tp2.: "that" added

hospitality, or does it come from<sup>57</sup> his wealth, from his<sup>58</sup> evil eye<sup>59</sup>? But there is that idea just the same.

And<sup>60</sup> today, speaking of evil eye<sup>61</sup>, out of that<sup>62</sup> custom have come<sup>63</sup> which have<sup>64</sup> made people more hospitable. If one touches something that is eatable or something that one drinks, then that has an effect. Effect of the same thought, that is put in it for the cure or for wellbeing or for success, or for illumination, or for upliftment or for comfort or for comfortable<sup>65</sup> sleep; or if there is a thought on the contrary<sup>66</sup>.

It is therefore always wise to know of this and to keep one's food and drink pure from influences which could be harmful. And especially when you are meditative, when you are seeking for truth, when you are busy practising spiritual practices, then you are more negative<sup>67</sup> naturally. When<sup>68</sup> you are<sup>69</sup> more negative, you are more susceptible to influences. And if you do not discriminate between it, it is very bad.

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*Q.: If you have to eat in a restaurant, in a place<sup>70</sup> where [everyone]<sup>71</sup> looks at it<sup>72</sup>, how can you<sup>73</sup> neutralize that effect?*

*A: You can neutralize it by saying *Towards the One*<sup>74</sup> in mind, because then you are directing the food also to the<sup>75</sup> one, the spirit of oneness and the illuminated souls. That purifies it from all influences.*

<sup>57</sup> Sk.tp2.: "is he diverting" instead of "does it come from"

<sup>58</sup> Sk.tp2.: "his" omitted

<sup>59</sup> Sk.sh.: "or does . . . evil eye" parenthesized, "or in diverting his wealth from his evil eye" given in the margin as a substitution

<sup>60</sup> Sk.tp2.: "and" omitted

<sup>61</sup> Sk.tp.: "and today . . . evil eye" omitted

<sup>62</sup> A.o.d.: "this" instead of "that"

<sup>63</sup> Sk.sh.: "have come" crossed out, then restored; "we have had presently" given in the margin as a substitution, crossed out

<sup>64</sup> Sk.sh.: "has" added in lh. to "have"; Sk.tp2.: "has" instead of "have"

<sup>65</sup> Sk.tp.: "comfortable" omitted

<sup>66</sup> Sk.sh.: "on the contrary" crossed out, then restored

<sup>67</sup> Sk.sh.: "than naturally when you are" added over a blank, then crossed out

<sup>68</sup> Sk.sh.: "when" added over a blank, then crossed out

<sup>69</sup> A.o.d.: "naturally. When you are" omitted

<sup>70</sup> Sk.tp.: "in a place" omitted

<sup>71</sup> Sk.sh.: "every" written, modified to read "everyone"

<sup>72</sup> Sk.sh.: "or passes" inserted in lh., and added in Sk.tp.

<sup>73</sup> Sk.tp2.: "to" instead of "can you"

<sup>74</sup> Sk.sh.: "the whole" added in the margin; Sk.tp.: dots indicating missing word(s); Sk.tp2.: "(note: the whole formula)" added. See Invocation in List.

<sup>75</sup> Sk.sh.: "towards" added to "to the"; Sk.tp2.: "toward" instead of "to the"



*Q.: There is a custom in the West, that servants go round and serve food<sup>76</sup>. Is it not very good?*

A: It is not very good. <sup>77</sup>Must be<sup>78</sup> given that. If there was a wise landlady she must give the servant first. First make him feel that he has it<sup>79</sup>.

*Q.: The healing effect through food, can that not be given in other ways just as strongly? For instance, <sup>80</sup>by blessings healers may give<sup>81</sup> healing through food<sup>82</sup>?*

A: Yes, that is not the only way, that is one of the ways.

*[Q.]<sup>83</sup>: In restaurants, they have another dreadful habit: the waiter <sup>84</sup>looks hard at it, breathes on it and<sup>85</sup> then at last he gives it. <sup>86</sup>*

A: <sup>87</sup>Thorough reaction, to say three times Towards<sup>88</sup> the One.

*Q.: I am interested in the management of the Sufi boarding house. If<sup>89</sup> we want to get<sup>90</sup> the kitchen nice and pure <sup>91</sup>?*

A: The chef must be told, and <sup>92</sup> say Towards<sup>93</sup> the One.

*Q.: Murshid, will you please explain from a scientific point of view how<sup>94</sup>, what takes place when the food is [spoiled]<sup>95</sup>? Is it the vibrations<sup>96</sup>? Or is it <sup>97</sup>the poisons<sup>98</sup> . . . <sup>99</sup>?*

A: Well, you see, yes, it is the inharmonious vibrations enter in the vibrations of the food, because food is vibrating just the same, and thought

<sup>76</sup> Sk.sh.: "to people" added in the margin, and in Sk.tp2.; Sk.tp.: "it" instead of "food"

<sup>77</sup> A.o.d.: "they" added

<sup>78</sup> Sk.sh.: "must be" retraced to read "they must"; then "have" added to "they must", and crossed out again

<sup>79</sup> Sk.tp.: "first make . . . has it." omitted

<sup>80</sup> Sk.sh.: "healing" added in the margin, and in Sk.tp2.

<sup>81</sup> Sk.tp.: "healer has given" instead of "healers may give"

<sup>82</sup> Sk.tp2.: "healers may . . . through food" omitted

<sup>83</sup> Sk.sh.: "A" in lh. retraced through "Q" in lh.

<sup>84</sup> Sk.sh.: "shows the food" inserted, added in Sk.tp; Sk.tp2.: "shows food" added

<sup>85</sup> Sk.tp2.: "and" omitted

<sup>86</sup> Sk.sh.: "what is a thorough reaction against this" added over a blank, and in Sk.tp2.; Km.tp. "what is a thorough . . ." added

<sup>87</sup> Sk.tp.: "a" added

<sup>88</sup> Sk.tp2.: "toward" instead of "towards"

<sup>89</sup> Sk.tp.: "if" omitted

<sup>90</sup> Sk.tp.: "make" instead of "get"

<sup>91</sup> Sk.sh.: "and we have lots of maids who do not understand these things, how can we do the best thing?" added in the margin, and in Sk.tp.

<sup>92</sup> Sk.sh.: "there" inserted in lh., added in Sk.tp.

<sup>93</sup> Sk.tp2.: "toward" instead of "towards"

<sup>94</sup> Sk.sh.: "how" crossed out, omitted in a.o.d.

<sup>95</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "spoiled"

<sup>96</sup> Sk.tp.: "vibration" instead of "vibrations"

<sup>97</sup> Sk.sh.: "that" inserted; Sk.tp2.: "that" instead of "the"

<sup>98</sup> Sk.tp2.: "poisonous" instead of "poisons"; Sk.tp.: "Or is . . . the poisons" omitted

<sup>99</sup> Sk.sh.: a dotted line, indicating missing words; "how does one stop that what takes place?" added in the margin, and in Sk.tp2.

is vibrating. If it is an inharmonious thought, it is<sup>100</sup> an <sup>101</sup>inharmonious vibration<sup>102</sup>, <sup>103</sup> bring<sup>104</sup> inharmonious vibrations in the body<sup>105</sup>.

*Q.: How is it that in the West we do not know about it?*

A: It goes on every day, only<sup>106</sup> people do not realize it. They do not<sup>107</sup> know the cause and they do not see it.

*Q.: In Italy, they have a custom of keeping their hands<sup>108</sup> in a certain way<sup>109</sup> when they are afraid of the<sup>110</sup> evil eye.*

A.: Well<sup>111</sup>, it has a meaning. No doubt, that it is equalising the rhythm. The<sup>112</sup> rhythm which has become upset. It makes a kind of balance<sup>113</sup>. It equalises<sup>114</sup>, but that is not sufficient. What is sufficient is the mantra, affirmation<sup>115</sup>, because the affirmation turns one's thought to act upon the food. For instance, a Mussulman never eats without repeating certain mantras or<sup>116</sup> certain<sup>117</sup> thoughts<sup>118</sup> upon the food. He<sup>119</sup> never eats it<sup>120</sup>.

*Q.: What occurred with the food that the old lady <sup>121</sup> gave you?*

A.: That was only a symbolical action. She did the<sup>122</sup> symbology that the food was the support, the patronage. And as I came to her, she was supposed to be the representative of the higher kingdom. And that<sup>123</sup> was the gift of the<sup>124</sup> higher kingdom. In return to that, I was presented from<sup>125</sup> the<sup>126</sup> court, and received <sup>127</sup>from the king, exactly the same gift.

<sup>100</sup> Sk.sh.: "it is" crossed out

<sup>101</sup> Sk.sh.: "it turns the food in" inserted; a.o.d.: "turns the food in" instead of "is an"

<sup>102</sup> Sk.sh.: "vibration" modified to read "vibrations"; Sk.tp2.: "vibrations" instead of "vibration"

<sup>103</sup> Sk.sh.: "which" added over a blank

<sup>104</sup> Sk.tp2.: "brings" instead of "bring"

<sup>105</sup> Sk.tp.: "bring inharmonious . . . the body" omitted

<sup>106</sup> Sk.sh.: "the only thing is that" added to "only"; Sk.tp2.: "the only thing is that" instead of "only"

<sup>107</sup> Sk.tp2.: "don't" instead of "do not" and in the next example

<sup>108</sup> Sk.sh.: "hands" crossed out, "fingers" substituted; Sk.tp.: "the fingers" instead of "their hands"

Sk.tp2.: "to keep their fingers" instead of "of keeping their hands";

<sup>109</sup> Sk.tp2.: "and hands like that" added

<sup>110</sup> Sk.tp2.: "the" omitted

<sup>111</sup> Sk.tp.: "well" omitted

<sup>112</sup> Sk.sh.: "that" added in lh. to "the"; Sk.tp2.: "that" instead of "the"

<sup>113</sup> Sk.tp2.: "by two fingers" added

<sup>114</sup> Sk.sh.: "by two fingers" added in the margin

<sup>115</sup> Sk.sh.: "affirmation" crossed out, "absolutely" substituted in lh.; Sk.tp2.: "absolutely" instead of "affirmation"

<sup>116</sup> Sk.tp2.: "or" omitted

<sup>117</sup> Sk.sh.: "certain" crossed out; "certain Surahs" inserted

<sup>118</sup> Sk.sh.: "thoughts" crossed out; a.o.d.: "certain Suras" instead of "or certain thoughts"

<sup>119</sup> Sk.tp2.: "he" omitted

<sup>120</sup> Sk.sh.: "he never eats it" parenthesized, omitted in Sk.tp.

<sup>121</sup> Sk.sh.: "from under the tree" inserted, added in Sk.tp2.

<sup>122</sup> Sk.tp2.: "a" instead of "the"

<sup>123</sup> Sk.sh.: "this" added in lh. to "that"; Sk.tp2.: "this" instead of "and that"

<sup>124</sup> Sk.sh.: "of the" encircled, "from" added in lh. to "of the"; Sk.tp2.: "from the" instead of "of the"

<sup>125</sup> A.o.d.: "at" instead of "the"

<sup>126</sup> Sk.sh.: "from the" crossed out, "and received at the" substituted

<sup>127</sup> Sk.sh.: "the same gift" inserted in lh., added in Sk.tp2.

*Q.: How could the king know about it?*

A.: That has nothing to do with this. This<sup>128</sup> was only a symbology. In answer to that another incidence<sup>129</sup> came, that was symbolical, <sup>130</sup>that was the reaction. The food was the given blessing<sup>131</sup>.

*Q.: The food was symbolic<sup>132</sup> of divine blessing?*

A.: <sup>133</sup>Of the blessing, divine blessing<sup>134</sup>.

*Q.: If it had<sup>135</sup> been another woman, would it have had just the same effect?*

A.: <sup>136</sup>Every person's evolution gives a greater influence<sup>137</sup>. But I think that the bad thought of anyone can reach you. It is the difficulty in reaching the good thought. But bad thought, that person may be of the lowest evolution; if he has a bad thought it at once reaches you.

*Q.: If you feel that someone is sending you bad thought, how can you protect yourself from that person?<sup>138</sup>*

A.: Well, the best thing for that is [to]<sup>139</sup> do the *zikr*. *Zikr* is the greatest protection.

*[Q.: Anyone of them?*

A.: Oh, yes.]<sup>140</sup>

*Q.: Would you explain about zikr still more?*

A.: Well, that is all. By<sup>141</sup> the *zikr* you make a sign with your glance over your body, and on your body, and that keeps<sup>142</sup> away every influence.

*Q.: Murshid, would it be advisable to say Towards the One at all meals?*

A.: Oh, yes, safe, secure, always, for [everyone]<sup>143</sup>. I think everyone must make a<sup>144</sup> habit always to begin, a habit<sup>145</sup> with everything. Even if you

<sup>128</sup> Sk.tp.: "she" instead of "this"

<sup>129</sup> Sk.sh.: "instance" added in lh. to "incidence"

<sup>130</sup> Sk.sh.: "and that other" inserted in lh.; Sk.tp2.: "and that other" instead of "that"

<sup>131</sup> Sk.sh.: "the food . . . given blessing" crossed out, omitted in a.o.d.

<sup>132</sup> Sk.tp.: "a symbol"; Sk.tp2.: "symbol" instead of "symbolic"

<sup>133</sup> Sk.sh.: "the food was the" added over a blank, then crossed out

<sup>134</sup> Sk.tp2.: "the food was the divine blessing" instead of "of the . . . divine blessing"

<sup>135</sup> Sk.sh.: "it would have" added to "it had"; Sk.tp2.: "would have" instead of "had"

<sup>136</sup> Sk.sh.: "No:" added in lh., added in Sk.tp2.

<sup>137</sup> Sk.sh.: "influence" crossed out, "effect" substituted; a.o.d.: "effect"

<sup>138</sup> Sk.sh.: "If you feel that he is displeased with you, is sending you bad thoughts" added over a blank, "what can you do" added in the margin; Sk.tp.: "if you feel . . . he is sending you bad thoughts, what can you do?" added

<sup>139</sup> Sk.sh.: "the" written, then crossed out, "to" substituted

<sup>140</sup> Sk.sh.: this qa added in the margin, omitted in Sk.tp.

<sup>141</sup> Sk.tp.: "with" instead of "by"

<sup>142</sup> Sk.sh.: "keep" added in lh. to "keeps"

<sup>143</sup> Sk.sh.: "every" retraced to read "everyone"

<sup>144</sup> Sk.sh.: "this" added in lh. to "a"

<sup>145</sup> Sk.sh.: "a habit" parenthesized, parentheses then crossed out

go out [to say]<sup>146</sup> that formula. <sup>147</sup>Go <sup>148</sup>to eat, say that formula<sup>149</sup>. <sup>150</sup>Go to bed, [getting]<sup>151</sup> up; it is the best formula, the best habit to take<sup>152</sup> away bad influences, and it puts you on the track<sup>153</sup> of the illuminated souls and leads to God. Even if you do a worldly thing, it leads to God. Therefore, everything you do, it leads you towards the highest. It is the best formula you can say. <sup>154</sup>

*Q.: Bismillah also effective<sup>155</sup>?*

A.: Yes, <sup>156</sup>but this is the present formula. It is [the]<sup>157</sup> formula for<sup>158</sup> this time, therefore its power is greater. One must always use<sup>159</sup> the greater power. The power of bismillah was [when]<sup>160</sup> the message was said<sup>161</sup>, given before. Now this is the current coin. It is the same said by the [muslims]<sup>162</sup> that is for<sup>163</sup> us.

*[Q.: Only Towards the One?*

A.: The whole.]<sup>164</sup>

*Q.: If someone has the evil eye, then has it no effect when one says the formula?*

A.: No effect, because your thoughts have harmonized the whole atmosphere. Then you are not influenced, not touched by other persons' vibrations. Your vibrations will become strong<sup>165</sup>, because your vibrations will be directed by the vibrations of God, the perfect being, and of<sup>166</sup> the illuminated beings. You at once give yourself in the hands of God and of<sup>167</sup> the illuminated beings. Therefore, you are protected from all sides<sup>168</sup>.

<sup>146</sup> Sk.sh.: "to say" added over a blank

<sup>147</sup> Sk.tp.: "when you" added

<sup>148</sup> Sk.sh.: "(out)" added in lh.

<sup>149</sup> Sk.sh.: "say that formula" crossed out, omitted in a.o.d.

<sup>150</sup> Sk.tp.: "when you" added

<sup>151</sup> Sk.sh.: "getting" added in lh. to an unclear sh. symbol; Sk.tp.: "when one gets" instead of "[getting]"

<sup>152</sup> Sk.tp2.: "because it takes" instead of "the best . . . to take"

<sup>153</sup> Sk.sh.: "which is the track" inserted, then crossed out, then restored, added in Sk.tp2.

<sup>154</sup> Sk.sh.: a blank, then "Can you make a cook who is not a Sufi", written, then crossed out, followed by a blank; omitted in a.o.d.

<sup>155</sup> Sk.tp2.: "effective also" instead of "also effective"

<sup>156</sup> Sk.sh.: "also good to say that" inserted, added in Sk.tp2.

<sup>157</sup> Sk.sh.: "can" retraced to read "the"

<sup>158</sup> Sk.sh.: "for" retraced to read "of"; a.o.d.: "of" instead of "for"

<sup>159</sup> Sk.sh.: "use" encircled, "choose" added lh, then crossed out.

<sup>160</sup> Sk.sh.: "was" retraced to read "when"

<sup>161</sup> Sk.sh.: "said" crossed out, omitted in Sk.tp.; Sk.tp2.: "[when] the . . . was said" omitted

<sup>162</sup> Sk.sh.: "mussulmans" written in lh, modified to read "muslims" in lh.

<sup>163</sup> Sk.sh.: "for" crossed out, "said by" substituted; a.o.d.: "this is said by" instead of "that is for"

<sup>164</sup> Sk.sh.: this qa added in the margin, omitted in Sk.tp.

<sup>165</sup> Sk.tp.: "stronger" instead of "strong"

<sup>166</sup> Sk.tp.: "of" omitted

<sup>167</sup> Sk.tp2.: "of" omitted

<sup>168</sup> Sk.sh.: "from all sides" encircled, "on every side" added in lh, then crossed out

*Q.: Murshid, also<sup>169</sup> say the prayer before every meal, Oh Thou who art<sup>170</sup> the Sustainer<sup>171</sup>?*

A.: Yes, that is very good. Towards the One<sup>172</sup> first, and that is the second. [That is the best thing.]<sup>173</sup>

*[Q.: If somebody<sup>174</sup> comes and [asks you is your Murshid]<sup>175</sup>, Murshid the Christ<sup>176</sup>, incarnation of Christ?]<sup>177</sup>*

A.: First of all, I would like my mureeds to know that, the Sufi message apart, and the work that God has destined us to do in the world apart, when it comes to your Murshid, the first thing is that your devotion to your Murshid must be incomparable and indiscriminable<sup>178</sup> to the other person. It is natural. Just like a child who is devoted to his mother or father. What that child's mother is to him is something so deep and it is something so great and it is something so wonderful, that no one else can ever conceive or feel what it is. It is something beyond words. The child to his mother, and for the child the mother is something beyond explanation. Is it not so? It is so. Words can never explain, they<sup>179</sup> can never<sup>180</sup> weigh it, <sup>181</sup>measure it, <sup>182</sup>never find its end. Exactly the same it is with the real mureed with his murshid. To what extent there is depth in the devotion and the<sup>183</sup> feeling and in the sympathy and in the link; that no other person can understand<sup>184</sup>. And therefore, you are always free to say that this something [which is]<sup>185</sup> [something]<sup>186</sup> sacred [to]<sup>187</sup> me and deeply felt in my heart, <sup>188</sup>is not something that I can discuss and compare with you and explain <sup>189</sup>in words.

<sup>169</sup> Sk.sh.: "always" added in lh.; Sk.tp2.: "always" instead of "also"

<sup>170</sup> Sk.tp2.: "who art" omitted

<sup>171</sup> Sk.sh.: "Sustainer" inserted in lh.; Sk.tp.: "Oh Thou . . . the Sustainer" omitted

<sup>172</sup> Sk.tp.: dots added

<sup>173</sup> Sk.sh.: "that is the best thing" added, and in Sk.tp2., omitted in Sk.tp.

<sup>174</sup> Sk.sh.: "somebody" crossed out, "a member of the Star of the East" substituted, and in a.o.d.

<sup>175</sup> Sk.sh.: an unclear phrase crossed out, "asks you is your Murshid" given as a substitution in the margin; Sk.tp.: "do you believe your Murshid" instead of "you, is your Murshid?"

<sup>176</sup> Sk.sh.: "Christ" crossed out; Sk.tp.: "to be the", Sk.tp2.: "the" instead of "Murshid, the Christ"

<sup>177</sup> Sk.sh.: "Q: If someone . . . of Christ?" added in the margin

<sup>178</sup> Sk.tp.: a blank instead of "indiscriminable"

<sup>179</sup> Sk.tp.: a blank instead of "explain, they" followed by "you" added

<sup>180</sup> Sk.sh.: "they can never" parenthesized, an arrow pointing to the previous "words can never" as a substitution

<sup>181</sup> Sk.tp.: "you can never" added

<sup>182</sup> Sk.tp.: "you can" added

<sup>183</sup> Sk.sh.: "in" added in lh. to "the"; Sk.tp2.: "in" instead of "the"

<sup>184</sup> Sk.sh.: "it" added over a blank, and in Sk.tp2.

<sup>185</sup> Sk.sh.: two indistinctly written sh. symbols crossed out, "which is" substituted

<sup>186</sup> Sk.sh.: "something" crossed out, "so" substituted, substitution crossed out, "something" restored;

Sk.tp2.: "so" instead of "something"

<sup>187</sup> Sk.sh.: "to" retraced through "for"

<sup>188</sup> Sk.sh.: "this" added, and in Sk.tp2.

<sup>189</sup> Sk.sh.: "to you" added and in Sk.tp.

Now besides this, if I were to tell you that I am so and so, and so and so, that<sup>190</sup> would not give you anything. And if I told you that I am this or I am that, then it would be a taught belief, a belief which I have taught you to believe. I would rather not do it.

Besides, truth is its own evidence. What is true will sound itself in every heart sooner or later. Either<sup>191</sup> the heart is not ready yet, or little ready, or fully ready. As the sound will [re-echo]<sup>192</sup> through a gong, so the truth will echo through hearts, message of God is the truth that must echo sooner or later through the heart. And no claims, no proclamations, no recommendations, <sup>193</sup>pleadings will make anything true which is not true. And [what]<sup>194</sup> is true cannot be spoiled, or [denied]<sup>195</sup> or stopped<sup>196</sup>. What is true will prove to be sure<sup>197</sup> the<sup>198</sup> end. That is our situation. You learn the path of<sup>199</sup> [majesty]<sup>200</sup>, the path of philosophy without any claim on my part. Let your heart tell you about the message, about your Murshid, let your heart<sup>201</sup>, let your heart guide you<sup>202</sup>. On the part of Murshid there is no attempt to let<sup>203</sup> you feel <sup>204</sup>what Murshid [is]<sup>205</sup>. Besides, is it not enough<sup>206</sup> that Murshid is your father, your friend<sup>207</sup>, your counsellor, someone who understand you, who stands by you<sup>208</sup>. Someone who stands by you in<sup>209</sup> struggles<sup>210</sup>, in sorrows, in<sup>211</sup> joys. That is enough.

We shall work together, we shall stand hand in hand, <sup>212</sup>do the service of<sup>213</sup> humanity. We do not<sup>214</sup> want any claims, <sup>215</sup>we do not<sup>216</sup> want to say I am this, <sup>217</sup>I am that.

<sup>190</sup> Sk.tp.: "this" instead of "that"

<sup>191</sup> Sk.tp2.: "whether" instead of "either"

<sup>192</sup> Sk.sh.: an unclear sh. symbol encircled, "re-echo" added in lh.

<sup>193</sup> Sk.tp2.: "no" added

<sup>194</sup> Sk.sh.: "would is" written, of which "is" is retraced to read "what", then "would what" crossed out, "what" substituted

<sup>195</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "denied"

<sup>196</sup> Sk.sh.: "by anybody" added in lh. over a blank, added in Sk.tp2.

<sup>197</sup> Sk.sh.: "sure" retraced to read "true"; a.o.d.: "true to" instead of "sure"

<sup>198</sup> Sk.sh.: "the" written, "to the" traced through "the"; "till the" added in lh, then crossed out

<sup>199</sup> Sk.sh.: "God of" added, then crossed out; Sk.tp.: a blank

<sup>200</sup> Sk.sh.: "majesty" indistinctly written and encircled, "(?)" added in margin; "of God" added over a blank; a.o.d.: "God" instead of "majesty"

<sup>201</sup> Sk.sh.: "let your heart" crossed out, omitted in a.o.d.

<sup>202</sup> Sk.tp.: "let your . . . guide you" omitted

<sup>203</sup> Sk.sh.: "let" written, "make" added in lh.; Sk.tp2.: "make" instead of "let"

<sup>204</sup> Sk.sh.: "or know" added, and in Sk.tp2.; Sk.tp.: "to know" added

<sup>205</sup> Sk.sh.: "it" written, crossed out, "is" substituted

<sup>206</sup> Sk.sh.: "to know" inserted, added in a.o.d.

<sup>207</sup> Sk.sh.: reverse order of "your father" and "your friend" indicated and so used in a.o.d.

<sup>208</sup> Sk.sh.: "who stands by you" crossed out, omitted in a.o.d.

<sup>209</sup> Sk.sh.: "your" added, and in Sk.tp2.

<sup>210</sup> Sk.tp.: "struggle" instead of "struggles"

<sup>211</sup> Sk.sh.: "and" added in lh. to "in"; Sk.tp2.: "and" instead of "in"

<sup>212</sup> Sk.tp2.: "to" added

<sup>213</sup> Sk.sh.: "to" added in lh. to "of"; Sk.tp2.: "to" instead of "of"

<sup>214</sup> Sk.tp2.: "don't" instead of "do not"

<sup>215</sup> Sk.sh.: "we do not want" added over a blank, then crossed out

<sup>216</sup> Sk.tp.: "don't" instead of "do not"

<sup>217</sup> Sk.sh.: "or" added

<sup>218</sup>Why must a person<sup>219</sup>, one have objections for another person's opinion, who thinks you are weak, if anyone thought that you are right? Suppose a person thinks that you are weak. What does it matter to you? That point is annulled<sup>220</sup>.

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<sup>218</sup> Sk.sh.: "Q:" written; "Pir-o-Murshid" added in lh. to "Q:"

<sup>219</sup> Sk.sh.: "a person" crossed out

<sup>220</sup> Sk.sh.: a cross striking out all of "why must . . . is annulled", omitted in a.o.d.

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 Sunday 25<sup>th</sup> July 1926

### Address to *Cherags*

Murshida Green, (after ordination<sup>1</sup>)

Blessed Sirajs and Cherags<sup>2</sup>,

It is my duty and pleasure before saying anything else, to welcome into our midst the Cherags and Cheragas who have today been ordained in the Universal Worship, and to ensure them that they walk<sup>3</sup> into our ranks with deepest feelings, hoping that their work may be blessed.

Then also we might firstly consider for a few moments the very great and wonderful privilege that is ours in being called to this Universal Worship. I suppose that none of us is ever present at an ordination without remembering ours: the time when they scarcely knew what later lay before us. Now the number is still far too few before the great work that is before us. Still, year by year we see the ranks fill up all down the hall, of Cherags and Cheragas, and I know that it is the deepest wish for our blessed Siraj-u-Munir that we may go forward in the world.

It has been my privilege to see during the past few years how true are the words which he spoke to us in the Summer School three years ago <sup>4</sup>if people would devote<sup>5</sup>, it was not necessarily, first of all, that people should be writer, brilliant speakers or deep students of the subject which he spoke about. I use the word deep, [studious]<sup>6</sup> because if people<sup>7</sup> speak on comparative religion, it is most necessary that they should pronounce the names in such a way that they do not offend the followers of different religions. You in religious country would be shocked <sup>8</sup> name or custom would use [in]<sup>9</sup> a strange way. We must realize that if someone listening to us, often we [mis]pronounce<sup>10</sup> what to [them]<sup>11</sup> is a most sacred name,

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976

<sup>1</sup> Sk.sh.: "Murshida Green, after ordination" added above the text, this and all of Mda. Green's address omitted in a.o.d. therefore this section has only Sk.sh footnotes

<sup>2</sup> Sk.sh.: "Blessed Sirajs and Cherags" crossed out

<sup>3</sup> Sk.sh.: "walk" alternatively reads "work"

<sup>4</sup> Sk.sh.: "when" written, then crossed out

<sup>5</sup> Sk.sh.: "would devote" repeated a second time but omitted here

<sup>6</sup> Sk.sh.: an unclear sh. symbol, possibly reading "studious"

<sup>7</sup> Sk.sh.: "Ch." in lh., abbr. for "Cherags", traced through "people"

<sup>8</sup> Sk.sh.: an unclear sh. symbol

<sup>9</sup> Sk.sh.: "a" written, retraced to read "in"

<sup>10</sup> Sk.sh.: "mis?" added in lh. to an indistinct sh. symbol

<sup>11</sup> Sk.sh.: "them" added in lh. to "me"



that will come. But it is not necessary that people should first of all be brilliant [scholars]<sup>12</sup>, if they will ceaselessly devote themselves to the work, spending some time in silence and thinking<sup>13</sup> of the privilege . . .<sup>14</sup>. That we are to dedicate ourselves to the work, and think of ourselves only for the channel, for the candle or the book we are touching. [If we do]<sup>15</sup> that, [I have]<sup>16</sup> seen myself how the power grows, how those who were first self-conscious, are losing that, and begin to feel the power that comes from the candles and the scriptures.

Today we should go back, each one of us, [to]<sup>17</sup> our own ordination, and ask ourselves, not if<sup>18</sup> we have proven worthy, but have we really given the best that is in us? Have we perhaps thought only on Sunday, and forgot all the week? I know that I am only saying what is the thought of Siraj-un-Munir, that we ourselves should [look]<sup>19</sup> upon ourselves as not less privileged than the different<sup>20</sup> clergy. We do not wear a distinctive dress in the week day, but we always have the robe over us which has once been placed on us. We should remember not that I am different from others, but all week that who have been called upon for this great privilege should strive to feel that we are part of the living church; the most living church, the church of all, and of all churches; the worship, which is universal, which is known in the north and south [and east and west]<sup>21</sup>, which will be known deeply, as it is at present known in its infancy.

So let us this afternoon ask ourselves if<sup>22</sup> offer the best that we have to this great privilege which is ours.

Siraj-un-Munir<sup>23</sup>:

<sup>24</sup>Blessed [Sirajs]<sup>25</sup> and Cherags.

I wish to speak today about the idea [Siraji Green has introduced; the subject that I was intending to speak. She has made a foundation before you of the idea that I wish to bring to you,]<sup>26</sup> that we do not dress like the priest and the clergyman, and it is possible for us to feel before the clergyman

<sup>12</sup> Sk.sh.: an indistinct sh. symbol, retraced, "scholars?" added in lh.

<sup>13</sup> Sk.sh.: "thinking" reads alternatively "seeking"

<sup>14</sup> Sk.sh.: a dotted line, indicating missing word(s)

<sup>15</sup> Sk.sh.: "if we do not" written, retraced to read "if we do"

<sup>16</sup> Sk.sh.: "I" written, retraced to read "I have"

<sup>17</sup> Sk.sh.: "to?" added in lh. to "of"

<sup>18</sup> Sk.sh.: "we are" written, then crossed out

<sup>19</sup> Sk.sh.: "like to" written, retraced to read "look"

<sup>20</sup> Sk.sh.: "different" crossed out

<sup>21</sup> Sk.sh.: a dotted line, indicating missing word(s), over which "and east and west" has been added

<sup>22</sup> Sk.sh.: "if" crossed out

<sup>23</sup> Siraj-un-Munir was Hazrat Inayat Khan's title in the activity of Universal Worship, and so indicates he is speaking from this point

<sup>24</sup> A.o.d: "my" added

<sup>25</sup> Sk.sh.: "Sirajs" traced through "Chs." in lh. abbr. for "Cherags"

<sup>26</sup> Sk.sh.: "Siraji Green . . . to you" crossed out, omitted in a.o.d.

and before <sup>27</sup>priests as an [amateur]<sup>28</sup> musician feels before a professional musician. How much an amateur may be well versed in singing or playing, but because his consciousness knows himself to be an amateur, that itself keeps him down and beneath someone who comes forward and professes himself to be a professional man. Our position in the world is that we are each individually doing our work only [at]<sup>29</sup> the time that is left<sup>30</sup> from our home duties, or from our work outside. Therefore naturally, for one reason that we do not put on a [clergyman's]<sup>31</sup> dress, and for the second reason that our duties<sup>32</sup>, our everyday duties have different directions, that naturally some of us may feel automatically a consciousness that makes them feel that we are not of that position, of that rank, or we are not someone who can stand and say that here I have a religious authority given to me. This is a psychological problem. And in this way there is always a possibility that a Cherag may limit and restrict his powers and his inspiration to a very great extent. There is always that danger<sup>33</sup>. Therefore, for the very fact that our life is divided into so many things in the world, we ought to be still more conscious that the message of the day is to be given by our efforts. That we are used by the destiny to give the message of the day, and for that reason we must be conscious of our distinct service and [privilege]<sup>34</sup>, more than<sup>35</sup> any clergy or priest can be. Self-respect for us is always necessary, but self-respect in the consciousness of our work. If our consciousness is not holding the privilege destiny has given us, then we shall not find that inspiration and power with which to convince those who will come before us to receive the message and the blessing. And therefore we have double duty. One duty is to do our work in everyday life, and the other duty is to be conscious of the sacred ordination.

And now comes the question about the small number that we are just now. No doubt, with all [the]<sup>36</sup> hopefulness that we have and with all the promise that we have, sometimes it makes one feel distressed. The reason is that while we are spreading, it must be quickly spread from a psychological point of view. For instance, in a country like Holland, where the service takes place in The Hague, in Amsterdam, in Rotterdam; that is not enough. That day we shall think that Universal Worship is introduced in Holland, when in fifty places there is a service at the same time. Then alone Universal Worship will begin to come out with its . . .<sup>37</sup>. In

<sup>27</sup> A.o.d.: "the" added

<sup>28</sup> Sk.sh.: "immature" written, "amateur" added in lh.

<sup>29</sup> Sk.sh.: "at" added over a blank

<sup>30</sup> A.o.d.: "to us" added

<sup>31</sup> Sk.sh.: "ch." written retraced to read "clergyman's" in lh.

<sup>32</sup> Sk.sh.: "work" added in the margin to "duties"; a.o.d.: "work" instead of "duties"

<sup>33</sup> Sk.sh.: a dotted line underscoring "danger"

<sup>34</sup> Sk.sh.: a dotted line, indicating missing word(s); "privilege" added

<sup>35</sup> Sk.tp.: "that" instead of "than"

<sup>36</sup> Sk.sh.: an unclear sh. symbol, retraced to read "the"

<sup>37</sup> Sk.sh.: "with its" crossed out, followed by a dotted line, indicating missing word(s); a.o.d.: "with its"

hundred places it ought to be, even in a place like Holland. Then imagine [about]<sup>38</sup> England, about France, about <sup>39</sup>United States. It will not do to do the service<sup>40</sup> perhaps in Detroit, and then <sup>41</sup> in Los Angeles, <sup>42</sup> in San Francisco. Today a thousand Cherags must be working in America <sup>43</sup>to feel in ourselves that we are beginning.

And if we thought that we shall wait for the prepared people to come, by waiting we shall lose our opportunity of spreading the message, [waiting]<sup>44</sup> will be too long. Many people may come, but <sup>45</sup>will come in<sup>46</sup> the end. But ordination itself develops a soul to become <sup>47</sup> ideal, that must never be forgotten, [and every effort must be made in helping to spread the Universal Worship]<sup>48</sup>. And<sup>49</sup> we must [take]<sup>50</sup> every opportunity of introducing the message in villages, in small towns, large towns; every effort must be made. As much as widely Universal Worship can be spread, so widely it must be spread.

It is not promising when in a large [country in one]<sup>51</sup> place there is Universal Worship taking place. If in Berlin in one place it<sup>52</sup> takes place, then there is <sup>53</sup> Hanover, then there is Frankfurt, then there is <sup>54</sup> Munich. And there are so many different places where no Universal Worship takes place<sup>55</sup>, is held. And therefore that<sup>56</sup> psychological current that must build up the Universal Worship in Germany must be strong. No doubt a candle [kindled in]<sup>57</sup> a country also makes a beginning. I do not mean to say that [it has]<sup>58</sup> not begun, but I mean<sup>59</sup> for our satisfaction it has not begun.

Will <sup>60</sup> [my]<sup>61</sup> collaborators not <sup>62</sup> sympathize with me in my heavy task, to feel that at this time, when there is the greatest necessity to

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omitted

<sup>38</sup> Sk.sh.: an indistinct sh. symbol, retraced to read "about"

<sup>39</sup> A.o.d.: "the" added

<sup>40</sup> Hq.bk.: "services" instead of "service"

<sup>41</sup> Sk.sh.: "after that perhaps" added in the margin; a.o.d.: "perhaps" added

<sup>42</sup> Sk.sh.: "and then perhaps" inserted; a.o.d.: "and after that perhaps" added

<sup>43</sup> Sk.sh.: "in order" added

<sup>44</sup> Sk.sh.: an instinct sh. symbol, retraced to read "waiting"

<sup>45</sup> A.o.d.: "the ideal people" added

<sup>46</sup> A.o.d.: "at" instead of "in"

<sup>47</sup> Sk.sh.: "an" written, then crossed out

<sup>48</sup> Sk.sh.: "and every . . . Universal Worship" added in the margin

<sup>49</sup> A.o.d.: "and" omitted

<sup>50</sup> Sk.sh.: "and" retraced to read "take"

<sup>51</sup> Sk.sh.: "country in one" added

<sup>52</sup> Sk.sh.: "it" written; "Universal Worship", traced through "it"

<sup>53</sup> Sk.sh.: "Leipzig" added; a.o.d.: "Leipzig, then there is" added

<sup>54</sup> Sk.sh.: "Leipzig" added, then crossed out

<sup>55</sup> Sk.sh.: "takes place" crossed out, omitted in a.o.d.

<sup>56</sup> A.o.d.: "the" instead of "that"

<sup>57</sup> Sk.sh.: "kindled in" traced through a now illegible sh. symbol

<sup>58</sup> Sk.sh.: "he has" modified to read "it has"; Hq.bk.: "is" instead of "has"

<sup>59</sup> Sk.sh.: "say" added in lh. to "mean"

<sup>60</sup> Sk.sh.: "not" added over a blank, added in a.o.d.

<sup>61</sup> Sk.sh.: "by" retraced to read "my"

<sup>62</sup> Sk.sh.: "will not then" added, of which "will not" is crossed out; a.o.d.: "then" instead of "not"

spread the Universal Worship, to<sup>63</sup> try that each Cherag and Siraj will help to make this building as much prepared as possible? Because this is the main channel of spreading the cause. And you will<sup>64</sup> show me this reason or that reason why Universal Worship is not spreading, but at the same time, when it will come to sympathize with your Siraj-un-Munir, you will not spare yourself.

This is the time when I call upon every Siraj and Cherag <sup>65</sup> to build<sup>66</sup> Universal Worship <sup>67</sup>in the United States and<sup>68</sup> in Europe<sup>69</sup>. Before we build <sup>70</sup>Universal Worship there, we cannot go further. There is much ground to be covered; <sup>71</sup>this must be covered first. And [everything]<sup>72</sup> we can<sup>73</sup> possibly <sup>74</sup> do is to do<sup>75</sup> your best to gather your friends and those willing to serve the cause<sup>76</sup>; promote that idea in education in that direction, in building a strong institute that will answer its<sup>77</sup> purpose for which it is destined.

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*Q: Murshid, do you mean to say that some of us have to go to America?*

A: Not necessarily. But if life permits some of you to go to America, it is just as well. In whatever country you are, the idea must be promoted, the idea must be spread, people must be prepared to understand and to serve the spiritual cause.

*Q: Can we begin with the informal service?*

A: I think that is a very beautiful beginning.

*Q: What would be the method of introducing it into a new town? Would you call it the Sufi Movement? How to advertise it, to mention the fact?*

A: I think [the]<sup>78</sup> first name Universal Worship is the best. And then when people come to Universal Worship, no doubt the Sufi literature will be read

<sup>63</sup> Sk.sh.: "to" traced through a partial sh. symbol

<sup>64</sup> A.o.d.: "may" instead of "will"

<sup>65</sup> Sk.sh.: "to help" inserted

<sup>66</sup> A.o.d.: "to help to build the" instead of "build"

<sup>67</sup> Sk.sh.: "and" added in lh. to "in the"

<sup>68</sup> Sk.sh.: "and" crossed out, omitted in a.o.d.

<sup>69</sup> Sk.sh.: reverse order of "Europe" and "United States" indicated; a.o.d.: "in Europe, in the United States"

<sup>70</sup> A.o.d.: "the" added

<sup>71</sup> A.o.d.: "but" added

<sup>72</sup> Sk.sh.: "every" written, modified to read "everything"

<sup>73</sup> Sk.sh.: "we can" retraced to read "you can"; a.o.d.: "you can" instead of "we can"

<sup>74</sup> Sk.sh.: "you can" written, then crossed out

<sup>75</sup> Sk.sh.: "try" added in lh. to "do"; a.o.d.: "try" instead of "do"

<sup>76</sup> Sk.sh.: an editorial mark, crossed out; a.o.d.: "in order to" added

<sup>77</sup> Sk.sh.: "its" retraced, parenthesized, "the" added, then "the" crossed out; a.o.d.: "the" instead of "its"

<sup>78</sup> Sk.sh.: an indistinct sh. symbol, retraced to read "the"

in Gathekas. Naturally they will become acquainted with the Sufi idea<sup>79</sup> in due time.

*Q: One has to be very careful how to introduce it?*

A: Certainly. One should regard the susceptibility of people in different places<sup>80</sup>.

*Q: Should we avoid calling it a church?*

A: Yes. <sup>81</sup>We use the word Universal Worship. We shall [from]<sup>82</sup> now on<sup>83</sup> use the word Universal Worship.

*Q: Murshid, if the majority of the [mureeds]<sup>84</sup> prefer the informal service, may they have it? Or better the formal service?*

A: Yes, now that is a very delicate point. Sometimes collective mentality is a very difficult mentality to deal with. If the leader knows the psychology, he will make them see the beauty of it; the psychology of the thing. But if he does not know, then the beauty of their conception will be the beauty <sup>85</sup>the leader will follow. And very often, even if the group was inclined to appreciate and to [enjoy]<sup>86</sup> the Universal Worship <sup>87</sup>of form, that group may be made prejudiced against the form, just because the leader gave them a kind of preference. If you prefer this or that<sup>88</sup> other; look here, this is simple, this is formless, this is a<sup>89</sup> form of f<sup>90</sup>. One groups says<sup>91</sup> the beauty of the<sup>92</sup>, of form is greater, then five among them will say you are quite right. The Cherag must be so convinced of the beauty of the Universal Worship that his conviction must reflect on those who see it. Besides that, in [religious]<sup>93</sup> matters you cannot consult everyone, because as many people, so many will be their ideas. And if those churches who have managed to exist till now, if they would have consulted [several]<sup>94</sup> people, they would have gone long ago. They have existed because they have not consulted many people. Besides, one day they will say we like form, another day another person will come, no, without form, we can do without form. Another day a

<sup>79</sup> Sk.sh.: "idea" crossed out, then restored, then "message" added; a.o.d.: "message" instead of "idea"

<sup>80</sup> Sk.sh.: "people in different places" crossed out, "all" substituted in lh.; this qa crossed out, then restored; "Q: religious philosophy? A: (?)" added in the margin.

<sup>81</sup> Sk.sh.: "now" added, and in a.o.d

<sup>82</sup> Sk.sh.: "from" added

<sup>83</sup> A.o.d.: "on" omitted

<sup>84</sup> Sk.sh.: "mureed" modified to read "mureeds"; a.o.d.: "members" instead of "mureeds"

<sup>85</sup> Sk.sh.: "that" added, and in a.o.d.

<sup>86</sup> Sk.sh.: "endure" written, then crossed out, "enjoy" substituted

<sup>87</sup> Sk.sh.: "or" written, then crossed out

<sup>88</sup> Sk.sh.: "that" crossed out, "the" substituted; a.o.d.: "the" instead of "that"

<sup>89</sup> Sk.sh.: "a" crossed out, omitted in a.o.d.

<sup>90</sup> Sk.sh.: "of" crossed out, followed by a blank; a.o.d.: "of" omitted

<sup>91</sup> Sk.sh.: "one group says" retraced to read "if two say" and so used in a.o.d. instead of "one group says"

<sup>92</sup> Sk.sh.: "of the" crossed out, omitted in a.o.d

<sup>93</sup> Sk.sh.: "religion" modified to read "religious"; "religious" added in lh.

<sup>94</sup> Sk.sh.: an unclear sh. symbol, modified to read "several"

person will say change some [books]<sup>95</sup>; it will suit us better. Or another day a person comes and says it will suit us better if you will have one candle. There will be no end to suit them, and no religion could there<sup>96</sup>, no religion could exist if they depended upon the opinion of generality.

*Q: Murshid, in introducing the Universal Worship in<sup>97</sup> new places, it would be impossible to carry it out unless there are Cherags to carry it out.*

A: Informal Universal Worship can be carried out without Cherags, but formal Universal Worship is to be carried out with Cherags. But by the time I come there, or the Siraj of the country, one can prepare ten or<sup>98</sup> fifteen Cherags; make them ready.

*Q: Would it be advisable for the leader<sup>99</sup> to conduct it entirely first, to show them?*

A: Yes, one leader can have a class of Cherags to prepare them for this purpose.

*Q: Murshid, should it not be the ideal of the Sirajs and Cherags to be able to devote all their time to the work, and not any other occupation?*

A: No, I think for the Movement it is best that each person, those whose life [needs]<sup>100</sup> some other work, that they did the other work and made themselves independent in that way, because in that way they will help the Movement four times more. I am not saying of those for whom destiny has made it easy so that they can give every moment of their time to the cause. But other times<sup>101</sup> some little work can be taken, and <sup>102</sup>the rest of the time can be given to <sup>103</sup>promoting of the Universal Worship.

*Q: Sometimes first<sup>104</sup> there is no way, [to]<sup>105</sup> begin. The way is to be made clear for itself.*

A: Yes, but till that way has been made clear it is necessary. When the way has been made clear it is all right.

*Q: Will you please say something about collectivity and individuality? If you have a new town where you want to spread the message and you don't*

<sup>95</sup> Sk.sh.: an unclear sh. symbol, modified to read "books"

<sup>96</sup> Sk.sh.: "and no religion could there" crossed out, omitted in a.o.d.

<sup>97</sup> Sk.sh.: "into" added in lh. to "in"; a.o.d.: "into" instead of "in"

<sup>98</sup> Sk.sh.: "or" retraced to read "to"

<sup>99</sup> Sk.sh.: "if he . . . interested those around for one to conduct it entirely" added in the margin, the dots indicating missing word(s); a.o.d.: "if he interested those around for one" added

<sup>100</sup> Sk.sh.: "s" added in lh. to "need"

<sup>101</sup> A.o.d.: "otherwise" instead of "other times"

<sup>102</sup> Sk.sh.: "then" inserted in lh., added in a.o.d.

<sup>103</sup> Sk.sh.: "the" inserted in lh., added in a.o.d.

<sup>104</sup> A.o.d.: "first" omitted

<sup>105</sup> Sk.sh.: "you" written and crossed out, "to" substituted

*know anybody, then [you should think that]<sup>106</sup> the treatment of the<sup>107</sup> people you do not know [would have to be]<sup>108</sup> a different one than<sup>109</sup> those<sup>110</sup> you know<sup>111</sup> closely and intimately? [If it is an audience of friends it would be a different Universal Worship than if you have got an audience of other people too?]<sup>112</sup>*

A: It is, no doubt. But at the same time it is easier to introduce Universal Worship before the multitude than before individuals, because every individual has his own ideas and he comes with them. But if it is introduced before the multitude, and if <sup>113</sup>multitude has taken <sup>114</sup> interest, then let individuals come. But do not first call individuals. First call the multitude.

*Q: May Cherags who are put in a certain place also speak in other towns?*

A: Yes they may, but that arrangement depends upon the Siraj of the country. But it is the best thing that the Siraj of the country can do: to send the Cherag on mission to different places.

*Q: [Is it advisable to]<sup>115</sup> [remain]<sup>116</sup> in one's church [in which one]<sup>117</sup> has been brought up<sup>118</sup>, or is it better to direct all our activities to the Universal Worship?*

A: If one realizes that by keeping attached to the church that one has belonged before, one can in any [way]<sup>119</sup> win the friendship of the members of the church or of the clergymen, in that case it is advisable. But mostly it never is the case. And therefore the best thing is to give one's time and thought to the Universal Worship. Besides that, if they see<sup>120</sup>, if those who attend to the Universal Worship see that the Cherag is interested in some other church also, and that his interest is divided, they will not think of the broadness of the Cherag. What they will think is<sup>121</sup> of the division of his mind. And by thinking <sup>122</sup> when the Cherag<sup>123</sup> can go to one other church, we can go to four other churches.

<sup>106</sup> Sk.sh.: "you should think that" added in the margin

<sup>107</sup> A.o.d.: "the" omitted

<sup>108</sup> Sk.sh.: "would be" written, modified to read "would have to be"; "ought to be a different one than those whom you have known closely and intimately?" added in the margin

<sup>109</sup> Sk.sh.: "than" crossed out, "with" substituted

<sup>110</sup> Sk.sh.: "whom" inserted, added in a.o.d.

<sup>111</sup> A.o.d.: "have known" instead of "know"

<sup>112</sup> Sk.sh.: "if it . . . people too?" added in the margin

<sup>113</sup> A.o.d.: "the" added

<sup>114</sup> Sk.sh.: "it" written, then crossed out

<sup>115</sup> Sk.sh.: "is it advisable to" inserted

<sup>116</sup> Sk.sh.: "remaining" modified to read "remain"

<sup>117</sup> Sk.sh.: "which one" inserted, crossed out; "in which one" added over a blank

<sup>118</sup> Sk.sh.: "by it" written, then crossed out

<sup>119</sup> Sk.sh.: an unclear sh. symbol modified to read "way"; "way" added in lh.

<sup>120</sup> Sk.sh.: "if they see" crossed out, omitted in a.o.d.

<sup>121</sup> Sk.sh.: "is" crossed out, then restored

<sup>122</sup> Sk.sh.: "that, they will think" added in the margin, added in a.o.d.

<sup>123</sup> A.o.d.: "Cherags" instead of "the Cherag"

*Q: Our own church is included in Universal Worship, is [it]<sup>124</sup> not, Murshid?*

*A: That is so. A single-minded devotion and a continual perseverance and conviction [are]<sup>125</sup> the most necessary things in working for the cause.*

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<sup>124</sup> Sk.sh.: "there" written, modified to read "it"; "it" added in lh.

<sup>125</sup> Sk.sh.: "is" written, retraced to read "are"



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 Sunday 25<sup>th</sup> July 1926

### Sunday Public Lecture—Friendship

Beloved ones of God,

This evening I wish to speak on friendship. Relationship is cherished by contact; [kinship]<sup>1</sup> is maintained by reciprocity, but friendship is developed with love. There is no other relationship that can be compared with friendship, for it is in learning the law of friendship one understands the ethics, the morals, also the relation between man and God.

There are three principal things to be understood in connection with friendship. The first thing is the understanding without words. If there is no understanding between two persons, words can never help it. You may speak and speak and speak, and discuss and discuss; it will only go from bad to worse and argument will never end. As it is said in *Vadan* why is an animal that has myriad tails. When you give it a bite, it drops a<sup>2</sup> tail and the other tail comes up. Can argument bring about an understanding? Never. Argument only increases argument, and so one can go on till two persons can turn their backs to one another. Understanding is a God's gift; understanding is a soul's unfoldment; and understanding is the greatest fortune one can have in life. And it is with understanding that the foundation of friendship is established. And it is in the understanding the friendship is secure. Without understanding there is no friendship.

And the next thing is [disinterested]<sup>3</sup> attitude. When a person thinks that by friendship [I can]<sup>4</sup> get this benefit from the friend or the other benefit from him, that is just like burning the roots of friendship. And today in these material times, so few of us understand what friendship means. Whenever<sup>5</sup> there is a question of friendship, the first thought is, what I<sup>6</sup> gain by the friend? Can his influence be of some use? Can he be helpful in our business? Can he help in my industry? Can he be of some use? That is no friendship. Whenever there is a thought of friendship with some interest, that means ruination of friendship. Every little thought of profiting by it, means destruction; it never can form into a friendship, it

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

<sup>1</sup> Sk.sh.: "kingship" encircled, and "kinship" added in lh., of which the "g" is then crossed out; Sk.tp.: "kinship" instead of "kingship"

<sup>2</sup> Sk.tp.: "one" instead of "a"

<sup>3</sup> Sk.sh.: "ed" added in lh. to "disinterest"

<sup>4</sup> Sk.sh.: an unclear sh. symbol modified to read "I can"

<sup>5</sup> Sk.sh.: the "ever" of "whenever" crossed out

<sup>6</sup> Sk.sh.: "to me" added in lh, then crossed out

will only form into a business relationship. Can it only<sup>7</sup>, it will last as long as business relationship will last. It will prosper as long as it will prosper<sup>8</sup>, [the<sup>9</sup> business relationship will prosper]<sup>10</sup>. It will exist so long as the material interest exists. Then it will vanish<sup>11</sup>. Such a relation can never be called a friendship.

In this world every [individual]<sup>12</sup> is helpless by<sup>13</sup> some form or the other, and every other individual is of some use in some form or the other. And unconsciously it can happen that a friend depends upon his friend for his interest, and even if it were unconsciously depending, even then it would turn out to be a wrong attitude. It cannot bring about fruitful results, for friendship must be built upon solid foundation. A foundation where there is always a desire to give, to be helpful to the friend, to be serviceable to the friend—no thought of taking, always a thought of giving, and nothing keeping back. A real friend keeps his life cheap before his friend. The one who considers anything more important, more precious than friendship, he has not yet learned the first lesson of friendship. There is no sacrifice too great if it is made for a friend. If a sacrifice is not made for a friend, then where the sacrifice should be made, a person has never learned<sup>14</sup> how to make a sacrifice if it were not for a friend.

In the first place we take word friendship so lightly, and we confuse between friend and acquaintance. Acquaintance is someone whom we have seen, and he has seen us, and we recognise one another. We have been introduced at a dinner party, that acquaintance cannot be a friend, it is an acquaintance. But we so freely use the word *friend* in everyday language that we have lost the meaning of friendship. Everyone who<sup>15</sup> we have seen at a reception party, we call him a friend, generally. [Or everyone]<sup>16</sup> that belongs to our club, <sup>17</sup>we call him a friend. To have<sup>18</sup> two friends, or three friends, or four friends in life apart, even to have one friend in life, it is the greatest fortune. If you can say, I have one friend in my life, it is the greatest fortune.

And the third important thing in friendship is the overlooking. No man in the world is faultless and<sup>19</sup> no soul in the world is perfect, and if on your part there is no desire to overlook his shortcomings, there can be no

<sup>7</sup> Sk.sh.: "can it only" crossed out, omitted in Sk.tp.

<sup>8</sup> Sk.sh.: "it will prosper" crossed out

<sup>9</sup> Sk.tp.: "it will prosper, [the" omitted

<sup>10</sup> Sk.sh.: "the business relationship will prosper" added over a blank, parenthesized and a question mark added

<sup>11</sup> Sk.tp.: "finish" instead of "vanish"

<sup>12</sup> Sk.sh.: "individual" added in lh. to an unclear sh. symbol

<sup>13</sup> Sk.sh.: "by" encircled, "in" added in lh. Sk.tp.: "in" instead of "by"

<sup>14</sup> Sk.sh.: "in his life" inserted, added in Sk.tp.

<sup>15</sup> Sk.sh.: "who" written, modified to read "whom"; Sk.tp.: "whom" instead of "who"

<sup>16</sup> Sk.sh.: "or everyone" traced through two now illegible sh. symbols.

<sup>17</sup> Sk.sh.: "or something" added, and in Sk.tp.

<sup>18</sup> Sk.sh.: "to have" retraced in an unclear way, then crossed out, encircled, and restored

<sup>19</sup> Sk.sh.: "and" crossed out, "no one" substituted, then "and" inserted before "no one"

more friendship. Friendship is maintained by recognising one idea: that a human being is imperfect. A human being has his faults and a human being has his shortcomings. There is something lacking in him, to overlook, and when you go on in this way, there is always the possibility of developing those qualities which are lacking, because you add to the friend qualities that are wanted in the friend.

Sometimes people once meet and they feel they are friends. And so friends meet. And sometimes people know one another for months and years and so they grow to be friends. And the fulfilment of their knowing one another and coming together brings about in the end what we call friendship. It develops as a result of knowing one another. No doubt there is another odd case which sometimes happens, that two persons, daggers drawn for many, many months or years, throw their daggers and become friends for ever. But it is an odd case. I have seen myself people who have been enemies, working against one another for years, and the day they have become friends, they was<sup>20</sup> the closest friends. They stood by one another, they loved one another<sup>21</sup> and they were the thickest friends.

Those who say, I was a friend, or someone was my friend but now we are not friends, they must also know that they have never been friends. It was a<sup>22</sup> presumption on their part. It was a confusion, it was a false impression. Can you be a friend and not be friend afterwards? Can friendship [be]<sup>23</sup> such a false thing? [Can]<sup>24</sup> gold be gold once and not<sup>25</sup> another time? Gold is gold. It never becomes different, it is the same. Constancy in friendship is the soul of friendship and that custom that a friend writes to another friend *yours as always*, it is a dead friendship. If a plant remains as it has always been, it does not grow, and that which does not grow is not living, and that which is not [living]<sup>26</sup>, is dead. People very fondly write to [one]<sup>27</sup> another [*yours as always*]<sup>28</sup>, in other words: yours as I have always been; I would never like to progress; I [never]<sup>29</sup> would come closer to you; I am the same as I have always been. And when a person thinks<sup>30</sup>, I am too good to you, I have been too kind to you, I have been most devoted to you, that person [forgets]<sup>31</sup> that kindness, goodness, devotion is larger than the horizon. [No one]<sup>32</sup> can be too good, no one can

<sup>20</sup> Sk.sh.: "they was" encircled, "were" added in lh.; Sk.tp.: "were" instead of "was"

<sup>21</sup> Sk.sh.: "they served one another" added over a blank, and added in Sk.tp.

<sup>22</sup> Sk.sh.: "It was a" crossed out; "for it was a" substituted; Sk.tp.: "a" omitted

<sup>23</sup> Sk.sh.: "which" retraced to read "be", then crossed out; "be" substituted

<sup>24</sup> Sk.sh.: "can" traced through a now illegible sh. symbol

<sup>25</sup> Sk.sh.: "not" encircled, "no gold" added in lh.; Sk.tp.: "gold" added

<sup>26</sup> Sk.sh.: "live" written, modified to read "living"

<sup>27</sup> Sk.sh.: "an" retraced to read "one"

<sup>28</sup> Sk.sh.: "yours as always" traced through a long line that was added over a blank

<sup>29</sup> Sk.sh.: "never" added in lh. to an indistinct sh. symbol

<sup>30</sup> Sk.sh.: "that" added

<sup>31</sup> Sk.sh.: "forget" written, encircled, and "forgets" added in lh. in the margin

<sup>32</sup> Sk.sh.: "no one" written, of which "no" is then crossed out, "no-one" substituted

be too kind and no one can be too devoted. And when there is a discussion between friends, but I have done so much<sup>33</sup> for you, I have suffered<sup>34</sup> for you, I have had so much pain on your account, I have had such difficult life for your sake, he is entering into a business. He wants to keep a diary of what he has given in the form of love and kindness and goodness and sacrifice. Friend does every sacrifice that he can and never thinks about it. Saying is different, he does not<sup>35</sup> even allow his mind to ponder about that subject. What I have done, it is a business question. It is against friendship to weigh and measure what you have done for me, and what I have done for you<sup>36</sup>, how you have behaved to me, how I attended to you. True friendship is to do what one can<sup>37</sup> do and forget. Real friendship means regard, a deep regard for the pleasure and displeasure of the friend.

Is there anything in life which is more delicate than friendship? To think that no word should hurt the friend; that no action should harm the friend; that not the slightest shadow of coldness may fall on the heart of the friend; it is most difficult. If a person has learned the manner of friendship, he need not learn anything more. He knows everything. He has learned the greatest religion. For it is the same way one has with one's friend, it is by the same [way]<sup>38</sup> one will make a way to God. And remember that the one who has never learned the manner of friendship will never know the way to God. He will be God's worshipper but<sup>39</sup> he will not be<sup>40</sup> the friend of God, the Lord<sup>41</sup>.

There is one attitude which one generally sees in friends, and that attitude reveals a divine secret. There is an attitude that any fault of the friend spoken or brought out before another person, the tendency of the friend is to cover [it]<sup>42</sup>. Not to cover it from the sight of others, but to cover it from his own sight too. He never thinks about it, he never looks at it, he interprets it differently. [He]<sup>43</sup> turns the wrong of the friend to right and every little good point of the friend, it may weigh one centigram, but he makes it a kilo. He appreciates it so much, he admires it so much, he raises it so high, he considers it so great that another person cannot imagine that this little idea, this little merit can be valued so highly.

<sup>33</sup> Sk.sh.: "done" written, then crossed out

<sup>34</sup> Sk.sh.: "so much" inserted in lh., added in Sk.tp.

<sup>35</sup> Sk.sh.: "he does not" encircled, "does" added in lh. in the margin

<sup>36</sup> Sk.sh.: amendments to sh make this read: "what I have done for you, and what you have done for me", so used in Sk.tp.

<sup>37</sup> Sk.sh.: "has to" added to "can", then crossed out

<sup>38</sup> Sk.sh.: a dotted line, indicating missing word(s) crossed out, "way" added over the blank Sk.tp.: "way that" added

<sup>39</sup> Sk.tp.: "but" omitted

<sup>40</sup> Sk.sh.: "he will not be" crossed out, "he cannot be" substituted; Sk.tp.: "he cannot be"

<sup>41</sup> Sk.sh.: "God" and "the Lord" parenthesized; "(the Lord)" crossed out and omitted in Sk.tp.

<sup>42</sup> Sk.sh.: "up" retraced to read "it"

<sup>43</sup> Sk.sh.: two indistinct symbols crossed out, "he" substituted

Perhaps I shall tell you a little story that will give you an idea. In the beginning of my spiritual pursuit, when I went to my murshid, there was no end to my enthusiasm. There was no end to my devotion. There was no end to my excitement about it. Perhaps everybody in the world I met, I told them how I felt about the personality of my murshid. A feeling that had made such a great impression upon my teacher that once, in answer to my deep feeling, Murshid said, friendship in the path of God, friendship in the path of truth, is greater than any friendship in life. With this deep feeling, with this great enthusiasm, I once met a very learned man in Hyderabad and I told him about deeper things of life and he was so interested to hear from a young man such deep thoughts. He said, I am very interested, I would so much like to see<sup>44</sup>, see more of you. I said, in my great enthusiasm, if you saw my teacher, you would think that there is no one in the whole world to compare, how great he is, how wonderful is his personality, how blessed is his presence, how inspiring his glance, how peaceful is<sup>45</sup> his atmosphere. He said, I would like very much to see him. Where does he live? I told him in such and such place. He said, there? <sup>46</sup>I have lived there for twenty years! What number? What<sup>47</sup> place? I said in such and such a place. He said, Oh! It is just next to my house. What is his name? I said it. I have known him for twenty five years! I never thought he was so great. I know<sup>48</sup> [in]<sup>49</sup> my heart that in twenty five years you did not see that which in a few months I have seen. It is friendship that shows one, it is distance that keeps one's eyes covered.

If you are friends and <sup>50</sup>you cannot understand one another, then you are not yet [friends]<sup>51</sup>. You think you are friends. And if you understand, then all the beautiful points in you are made thousand times more clear because of that friendship. In friendship there is no limitation. You cannot say so much and so much. You can say all and more than all.

And now, when we come to that most mysterious word and yet a word that is known to all in the religious path: the grace of God. What is it? It is the friendship of God. It is the friendly emotion of God. It is not the judging quality of God. When God's grace comes, it does not come by saying, are you worthy, are you not<sup>52</sup> worthy, do you deserve it, do you not deserve it? It comes. It comes as the emotion, as the love, as the

<sup>44</sup> Sk.sh.: "see" crossed out, omitted in Sk.tp.

<sup>45</sup> Sk.sh.: "is" parenthesized

<sup>46</sup> Sk.sh.: "yes" written in lh. through an editorial mark

<sup>47</sup> Sk.sh.: "which" added in lh.

<sup>48</sup> Sk.tp.: "knew" instead of "know"

<sup>49</sup> Sk.sh.: "him" written, retraced to read "in"; "in" added twice in lh.

<sup>50</sup> Sk.tp.: "if" added

<sup>51</sup> Sk.sh.: "friend" modified to read "friends"

<sup>52</sup> Sk.sh.: "not" crossed out, "one" substituted, then crossed out and "un" added in lh., all underscored by a dotted line; Sk.tp.: "unworthy" instead of "not worthy"

devotion, as the admiration comes from the friend to the friend<sup>53</sup>. With no limits; there is no limit to it. It is alright for some<sup>54</sup> to say that because in the past incarnation I have done so much evil that this time I have a bad life suffering, or that it is in the past incarnation I have done so much good that this time I have become rich. And it is alright for the others to say <sup>55</sup> that they will go there for their sins; they will be whipped and thrashed and put into the fire. But when you look at the grace of God, you forget all these things. No rules; no laws; no deserving or undeserving is distinguished. There is only one thing, and that is love, love that stands above law.

God's grace does not come to the pious. God's grace does not come to the people who are very good, necessarily. Nor does it come to the people who are very occult or mystic. It comes as the love comes from friend to friend. When it<sup>56</sup> comes, it sees not what is wrong about the person or what is right, as friend's love comes to the friend, without a<sup>57</sup> conception of right and wrong. It is an emotion, it is a rising<sup>58</sup> of the wave. It is a divine feeling that comes. It rises as a stream, and it falls upon the person in the form of thousands of gifts. It may be as inspiration, it may be as comfort, it may be as health, it may be as peace, it may be as rest. It may show itself in thousand different forms.

Moses was one day passing and he saw a pious man after his prayers, worried about life's difficulties. And he called Moses, and said, Moses, will you ask the Lord that I have suffered all through my life and yet I have kept up my prayers and I have done all the good one can do, and why am I put in this state? Is there ever going to be a change in my life? And as Moses proceeded forwards<sup>59</sup>, there was a drunk<sup>60</sup> man sitting, and he said, come on, Moses, come here. Tell God what is he going to do with me? I would like to know. So both messages Moses took. And when he came back, he said to the one that, yes, those who suffer here, for them there is better in the hereafter. He was content<sup>61</sup>. It was worthwhile, he said, that I had gone through all this pain that I will have a better life, a better place will be given. And when this drunk<sup>62</sup> man asked Moses, he said, the worst place<sup>63</sup>, the worst place that is there, it<sup>64</sup> will be given to you. And this man laughed heartily and took the glass and bottle in his hand and began to

<sup>53</sup> Sk.sh.: "as the . . .the friend" parenthesized, "as the admiration of friend comes to the friend" added in the margin

<sup>54</sup> Sk.tp.: "someone" instead of "some"

<sup>55</sup> Sk.sh.: "when" written, then crossed out

<sup>56</sup> Sk.sh.: "it" retraced to read "the love"

<sup>57</sup> Sk.tp.: "a" omitted

<sup>58</sup> Sk.sh.: "rising" modified in an unclear way, and the modification encircled

<sup>59</sup> Sk.tp.: "forward" instead of "forwards"

<sup>60</sup> Sk.tp.: "drunken" instead of "drunk"

<sup>61</sup> Sk.sh.: "ed" added in lh.

<sup>62</sup> Sk.tp.: "drunken" instead of "drunk"

<sup>63</sup> Sk.tp.: "the worst place" omitted

<sup>64</sup> Sk.tp.: "it" omitted

dance. He said, how happy I am that God thought about me! I [am]<sup>65</sup>, such a wretched creature that nobody would look at me, and God, the creator of the whole being, the whole universe, should even think of me! I do not mind where he puts me, as long as he thought of me, that is the greatest happiness, [now]<sup>66</sup> I begin to think that I exist!

After some time, they had passed, and <sup>67</sup> Moses saw in his vision that they had changed places. And Moses went to God and said, how is it that you had intended one thing, and there happened another thing? And the answer was that, Moses, at the time when we intended, it was so, but afterwards it changed. This man thought that his virtues had won a best place for him, and that man [thought that he did not even deserve God thinking about him]<sup>68</sup>, [that is what pleased us]<sup>69</sup>.

Friends, whether it is the pleasure of man, or whether it is the pleasure of God, it has<sup>70</sup> a different matter<sup>71</sup>. God apart, you cannot say what will please your friend. And [if]<sup>72</sup> you can ever say, it only will come when you really know what friendship is. If not, you may presume that you are a friend, and all your life you may try to please your friend, and you will not be able to<sup>73</sup>. It is the same with God. You may do all the good actions<sup>74</sup> and <sup>75</sup>make a thousand prayers, and yet, if you do not know what pleases God, you cannot please. But [it does not]<sup>76</sup> come from knowledge; it only comes from friendship. Friendship is an automatic action. [There]<sup>77</sup> is an innocent devotion, there is an unconscious outgoing, there is a pure feeling, with depth, with life. Automatically that feeling brings about the grace. So no one can say why this person is the friend of the other person. We cannot be the judge of it. We cannot understand it. And so no one can say why is God pleased with this person or <sup>78</sup>that person. We cannot say it<sup>79</sup>. It is therefore that sometimes we see people who do not deserve [to]<sup>80</sup> have so much wealth. And there are others, if they had some<sup>81</sup> wealth, they

<sup>65</sup> Sk.sh.: "I" modified to read, "I am"

<sup>66</sup> Sk.sh.: "may" written, retraced to read "now"

<sup>67</sup> Sk.sh.: "the" written, omitted in Sk.tp

<sup>68</sup> Sk.sh.: "he did not deserve" followed by an unclear symbol written and crossed out, "thought that . . . about him" substituted

<sup>69</sup> Sk.sh.: "that is what pleased us" added in the margin.

<sup>70</sup> Sk.sh.: "has" crossed out; Sk.tp.: "is" instead of "has"

<sup>71</sup> Sk.sh.: "matter" added in lh., then crossed out, then "nature" added in lh, crossed out, and "matter" restored; "it is a different matter" added in the margin

<sup>72</sup> Sk.sh.: "like" written, retraced to read "if"

<sup>73</sup> Sk.sh.: "to please your friend" traced through "to"; Sk.tp.: "please your friend" added

<sup>74</sup> Sk.sh.: "in the world" inserted, added in Sk.tp.

<sup>75</sup> Sk.sh.: "will" added, and in Sk.tp.

<sup>76</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "it does not"

<sup>77</sup> Sk.sh.: "great" crossed out, "there" substituted

<sup>78</sup> Sk.sh.: "with" added in the margin; Sk.tp.: "with" added

<sup>79</sup> Sk.sh.: "it" parenthesized

<sup>80</sup> Sk.sh.: "who" crossed out, "to" substituted

<sup>81</sup> Sk.sh.: "some" encircled, "so much" added in lh.

would really have made to<sup>82</sup> good<sup>83</sup> use of it [and they have not got it]<sup>84</sup>. There are others who seem not<sup>85</sup>, to be not<sup>86</sup> deserving that position or rank they have<sup>87</sup>. Others<sup>88</sup> perhaps in our eyes deserve more<sup>89</sup>, and yet in<sup>90</sup> God's<sup>91</sup> eyes<sup>92</sup> it is different. [It is because they deserve it, and we do not see]<sup>93</sup>. We do not see why<sup>94</sup> they deserve it and how they deserve it, and the same thing is with friends.

When [to]<sup>95</sup> Majnun someone said, Majnun, Leila, (his beloved) she is not beautiful, and you are so devoted to Leila, and<sup>96</sup> Majnun said, to see Laila you must borrow my eyes. When we judge people, do we see with eyes of God? Do we see what feeling God has towards them? And when we do not<sup>97</sup> see, we have no right to judge<sup>98</sup> others. Why they are in this position of<sup>99</sup> life or why they are in another position of<sup>100</sup> life. And friends, this tendency of judging why these people are rich,<sup>101</sup> why these people are in<sup>102</sup> big position,<sup>103</sup> big rank, it is all a kind of battle with God. And those who learn this one principle, that with a friend I will do my very best to the end to prove worthy of his friendship. And the one who with God thinks that I will do my utmost to regard the pleasures and displeasures of God, without any thought of reward or without any thought of answer from there, that is the person who really knows the meaning of friendship.

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<sup>82</sup> Sk.sh.: "to" crossed out

<sup>83</sup> Sk.sh.: "good" crossed out, "a" substituted, then crossed out, "the best" added; Sk.tp.: "the best" instead of "to good"

<sup>84</sup> Sk.sh.: "and there are others who have not got it" added over a blank, then "and there are others who" crossed out, "and they" substituted in lh.

<sup>85</sup> Sk.sh.: "not" crossed out

<sup>86</sup> Sk.sh.: "not" crossed out, omitted in Sk.tp.

<sup>87</sup> Sk.tp.: "and there are" added

<sup>88</sup> Sk.sh.: "others" crossed out; Sk.tp.: "who" added

<sup>89</sup> Sk.sh.: "perhaps in . . . deserve more" parenthesized, "and others who deserve more in our eyes" added in the margin, with "there are" inserted between "and" and "others"; Sk.tp.: "deserve more" placed after "perhaps"

<sup>90</sup> Sk.sh.: "in" modified to read "in the"

<sup>91</sup> Sk.sh.: "God's" crossed out

<sup>92</sup> Sk.sh.: "of God" added; Sk.tp.: "eyes of God" instead of "God's eyes"

<sup>93</sup> Sk.sh.: "It is . . . not see" added over a blank, of which "and we do not see" is crossed out; Sk.tp.: "and we do not see" omitted

<sup>94</sup> Sk.sh.: "and how" added in the margin, then crossed out

<sup>95</sup> Sk.sh.: "the" crossed out, "to" substituted; Sk.tp.: "to" instead of "the"

<sup>96</sup> Sk.tp.: "and" omitted

<sup>97</sup> Sk.tp.: "cannot" instead of "do not"

<sup>98</sup> Sk.sh.: "of" written, then crossed out

<sup>99</sup> Sk.sh.: "of" crossed out, "in" substituted

<sup>100</sup> Sk.tp.: "in" instead of "of"

<sup>101</sup> Sk.tp.: "or" added

<sup>102</sup> Sk.tp.: "a" added

<sup>103</sup> Sk.sh.: "why these people are in" added; Sk.tp.: "or why these people are in a" added

<sup>104</sup> Sk.tp.: "God bless you" added



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 Monday 26<sup>th</sup> July 1926

### Collective Interview – the Spirit of the Mureed<sup>1</sup>

I wish to speak on the subject of the spirit of the mureed.

The teacher has two responsibilities: to look after his fragile spirit, and to look after the spirit of the mureed, which very often is asleep. And sometimes a conflict<sup>2</sup> rises that the teacher is very often on the point of breaking his own spirit, while wanting to maintain the spirit of his mureed. Very often it is that the mureed, without knowing, is holding the glass-like spirit of his teacher, and unconsciously is on the point of throwing it against the rock. And the moment the teacher says, please do not throw it, the teacher has lost his spirit, as well as the spirit of the mureed. Why has the teacher lost his spirit? Because the moment the mureed knows that the teacher's spirit is in his hand, and he can throw it in a moment, no [more]<sup>3</sup> the teacher is a teacher in the eyes of the mureed. The mureed thinks that the teacher's spirit is stronger than the rock. But he does not<sup>4</sup> know that in spite of the strength that the teacher's [spirit]<sup>5</sup> has, it is more fragile than the glass. A conflict which may always arise, and no one knows it. People talk about delicacy, there is no greater delicacy than the relation between the teacher and the pupil on the spiritual path.

In the East they have a fighting of birds, partridges. And they enjoy this fight very much. But when the two birds are fighting, the owners of these birds are looking, watching carefully the [fight]<sup>6</sup>. And as soon as they see that<sup>7</sup>, one of them sees that, my bird may lose, before allowing his bird to know that he may lose, he lifts him up, and tells the other man, I accept the defeat. But he does not let the little bird accept the defeat.

That is another thing then<sup>8</sup> that the teacher should consider: that the enthusiasm and the vigour of the mureed in life's conflict may not be injured, may not be broken. His spirit may be maintained under all conditions of<sup>9</sup> life, and no one can do better than the spiritual teacher. There

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Km.tp.: a typescript by Kismet Stam

<sup>1</sup> Sk.tp.: "(Sangitha II p.40-44)" added by hand

<sup>2</sup> A.o.d.: "arises" instead of "rises"

<sup>3</sup> Sk.sh.: "moment" written, "more" added in lh. to "moment"

<sup>4</sup> A.o.d.: "cannot" instead of "does not"

<sup>5</sup> Sk.sh.: "spirit" inserted

<sup>6</sup> Sk.sh.: an unclear sh. symbol, modified to read "fight"

<sup>7</sup> Sk.sh.: "as they see that" crossed out; a.o.d.: "they see that" omitted

<sup>8</sup> Sk.sh.: "then" crossed out, omitted in a.o.d.

<sup>9</sup> Sk.sh.: "of" encircled; "in" added to "of"; a.o.d.: "(in)" added

are strong mureeds, and there are weak ones. There are clear-minded ones, and there are confused ones. And there are those who are delighted by one word, and who are dead by another word, as dead. And if their spirit is not looked after, instead of going forward, they may go backwards.

But as I have said that the teacher must take care at the same time of his spirit. Thousands and thousands and thousands of the teachers have lost their spirit for this reason, in the conflict of maintaining the spirit of their mureeds. It is a hard struggle, and only the power of truth can sustain the teacher in this terrible struggle.

And as I have always<sup>10</sup> said, that if for the true one it is so very difficult, how much more difficult must it be for the false one. He must be pitied most for doing the profitless work. And the real profit that could be got<sup>11</sup> from it is lost from his hand<sup>12</sup>. The ideal, which is truth, he never gets, because he starts with falsehood and ends in falsehood.

Now very often there is a wobbling faith, most often. And the pupil has no power to balance himself. He goes on wobbling, wobbling, and the teacher has to hold him. If the teacher holds it with both hands, his own spirit may drop. He has to hold it on<sup>13</sup> one hand, and in the other hand he must keep his spirit. Because even the greatest teacher in the presence of one who has lost his belief, his faith, had<sup>14</sup> a great difficulty with his own spirit, because the universe is automatic. It is just like a fish without water. The one who expects response and has no response; <sup>15</sup>the one who expects sympathy and has no sympathy; the one to whom faith is due and has<sup>16</sup> no faith; he feels without sustenance. So he must keep his spirit, at the same time the spirit of the one who has lost it<sup>17</sup>. His task is difficult. And if he says, I do not care, then that shows that there is no teacher there. The teacher must care. The teacher is born to care, it is his work. How can he not care?

Then the mureed feels disappointed if things in life go wrong with him. And it is very often then<sup>18</sup> when you are on the spiritual path that things go wrong with you, because now you have [adopted]<sup>19</sup> another rhythm, and now you are striking another path. Naturally things go wrong and the mureed <sup>20</sup>thinks<sup>21</sup> that, since I have taken the hand of my teacher, now I am going backwards. Perhaps his health has something wrong with

<sup>10</sup> Sk.sh.: "already" added to "always"; a.o.d.: "(already)" added

<sup>11</sup> Sk.sh.: "en" added in lh. to "got"; a.o.d.: "gotten" instead of "got"

<sup>12</sup> Sk.sh.: "(s)" added in lh. to "hand"; a.o.d.: "hands" instead of "hand"

<sup>13</sup> Sk.sh.: "on" crossed out, "with" substituted; a.o.d.: "with" instead of "on"

<sup>14</sup> Sk.sh.: "had" retraced to read "has"; a.o.d.: "has" instead of "had"

<sup>15</sup> A.o.d.: "and" added

<sup>16</sup> Sk.tp.: "(receives)" added

<sup>17</sup> Sk.sh.: "(faith)" added in lh. to "it"; a.o.d.: "(the faith)" added

<sup>18</sup> Sk.sh.: "then" retraced to read "that", "that" added in lh.; a.o.d.: "that" instead of "then"

<sup>19</sup> Sk.sh.: "adopted" added in lh. to an unclear sh. symbol

<sup>20</sup> Sk.sh.: "begins to" inserted, which provides a context for the next sh. symbol to be reads "think"

<sup>21</sup> A.o.d.: "begins to think" instead of "thinks"

him, or perhaps money matters wrong, business not right. Or his friends not so<sup>22</sup> sympathetic as they have been before. And when the teacher wants to give him the hand, the teacher must know that he is in the water at the same time. It is not that the one who is sinking is sinking, but he himself is in the water. The sinking people<sup>23</sup> may drag him also with him, and make him sink. He must be moving his legs and hands at the same time, while picking up, while holding the mureed from sinking down.

And the third thing is that there comes a time when a mureed gets an idea which does not fit in with the teacher's idea. It does not mean that it does not fit in with the teacher's idea, but he does not allow [the teacher's]<sup>24</sup> idea to fit in. In the teacher's mind an idea is always fitting, but the mureed does not allow the teacher's idea to fit in with his own. That is a hard time for a teacher too. By trying to fit in with the mureed, he may lose his spirit, and if he does not fit in with the mureed, then the mureed is lost.

And besides these three examples which I have given, there is a fourth example, which is apart from these three usual cases, and that example is when one has to do something with a moody mureed. In one mood he is on the top of the clouds, and in the other mood he is at the bottom of the ocean. In one mood he considers you higher than heavens, and in the other mood you are nothing whatever to him. His ideal rises and falls very quickly. He can praise you one moment, and he can criticize you one moment. He can believe you one moment, <sup>25</sup>he can disbelieve in<sup>26</sup> you the <sup>27</sup> other moment. And there are many of that type, and most of them are medium<sup>28</sup>, mediumistic. It is a mediumistic type.

And sometimes there are still more wonderful phenomena of this type. That this type has got a vision that, my teacher was the greatest Mahatma, that he was sitting on his<sup>29</sup> throne of gold and diamonds and rubies around him, and all light shining everywhere. After that vision this mureed comes and he says, you are my <sup>30</sup>God, there is no one, there is nothing like you. You are everything; I have seen the vision. And perhaps next day he has seen another vision, that vision is quite different. And that vision makes his faith destroyed. What about that teacher who with this vision would feel so confident and so proud and pleased with the mureed? And next time when he comes in his contrary mood, where will he be at that time? He will be beneath the ground. When the mureed says, I have

<sup>22</sup> Sk.sh.: "as" added in lh. to "so"; a.o.d.: "(as)" added

<sup>23</sup> Sk.sh.: "people" crossed out, "pupil" substituted; a.o.d.: "pupil" instead of "people"

<sup>24</sup> Sk.sh.: "to" written, retraced to read "the teacher's"

<sup>25</sup> A.o.d.: "and" added

<sup>26</sup> Sk.tp.: "in" parenthesized

<sup>27</sup> Sk.sh.: "in the" written, then crossed out

<sup>28</sup> Sk.sh.: "medium" crossed out, omitted in a.o.d.

<sup>29</sup> Sk.sh.: "(the)" added in lh. to "his"; a.o.d.: "(the)" added

<sup>30</sup> A.o.d.: "(like)" added

seen a vision; from that time I have lost my faith, what can you do? And remember, there are numberless examples of this.

And then there is a third type in the mediumistic type again, that<sup>31</sup> are to be classed as mediumistic types. That at one moment this mureed thinks that all my teacher says is right, [all]<sup>32</sup> my teacher is, is good, and then other times he has a different idea. In that particular time when he is in favour, there is nothing he will not do. But when he is in disfavour, then he can stand against you, he can criticize you. I will give you<sup>33</sup>.

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*Q: Could you explain perhaps a little more about the teacher's spirit being low<sup>34</sup>, broken? It seems<sup>35</sup> such a very difficult thought.*

*A: What I would like to say is this: that teacher's spirit is no doubt harder than the spirit of the pupil. It must be. But at the same time teacher's spirit is more fragile than the mureed's. If it is<sup>36</sup> not fragile it would not be so transparent. To let the divine light come into the world, it needs to be transparent; in order to be transparent, it is fragile. Therefore it always takes the risk of breaking. As I say, the path of the master, the path of the saint, who stays apart of the<sup>37</sup> world is easier [in]<sup>38</sup> this way, that they do not knock against the world. But the path of the prophet, of the teacher is most difficult, because he has to be in the midst of the world, in the midst of the whole struggle, and<sup>39</sup> to be as fine as one can be fine, and at the same time as gross, as strong as one can be. And that is a great struggle<sup>40</sup> with one's own self because it is two contrary things. How could you be so strong and at the same time so fine? It is easy to be<sup>41</sup> strong [and]<sup>42</sup> not fine. It is easy to be<sup>43</sup> fine and not strong. But to become both is *kemal*, kemal is a great destruction.*

There was a fine king, his name was Tamasha, that when he was conquered, they said, he must be killed. Somebody said, why do you want to kill him with a sword? It is most easy to kill him. They said, how? Take

<sup>31</sup> Sk.sh.: "these" added in lh. to "that"; a.o.d.: "these" instead of "that"

<sup>32</sup> Sk.sh.: "is" written, retraced to read "all"

<sup>33</sup> Sk.sh.: "I will give you" crossed out, omitted in a.o.d.

<sup>34</sup> A.o.d.: "also" instead of "low"

<sup>35</sup> Sk.sh.: "so" written, then crossed out

<sup>36</sup> Sk.sh.: "it is" retraced to read "it was"; a.o.d.: "were" instead of "was"

<sup>37</sup> Sk.sh.: "of the" crossed out, "from the" substituted; a.o.d.: "from the"

<sup>38</sup> Sk.sh.: an indistinct sh. symbol, crossed out, "in" substituted

<sup>39</sup> Sk.sh.: "he has" inserted, added in a.o.d.

<sup>40</sup> Sk.sh.: "within oneself" added in the margin; a.o.d.: "within oneself" added

<sup>41</sup> Sk.sh.: "(become)" added in lh. to "to be"; a.o.d.: "(become)" added

<sup>42</sup> Sk.sh.: an unclear sh. symbol, retraced to read "and"

<sup>43</sup> Sk.sh.: "(become)" added in lh. and in a.o.d.

something which smells bad. Somebody<sup>44</sup> should take it in his presence, and then that way<sup>45</sup>, that is all, <sup>46</sup> and certainly he died after that.

So, as I say, that a man can be so fine and someone can be gross, but to be so fine and at the same time so gross, that is most difficult. It is the greatest difficulty there is. And therefore the same example the Representatives must adopt, that they must be aware of that struggle that is the destiny of the teacher, <sup>47</sup>that is continual<sup>48</sup>. It is not rare, it is always that. Always. Minds that you cannot depend upon <sup>49</sup>change quicker than weather. And you have to deal with those minds, and train them, and rear them, and water them, and take care of them.

*Q: Murshid, that is the saint and the master both?*

A: Yes, that is kemal, as I say.

*Q: Murshid, can the teacher really love such minds as those<sup>50</sup>?*

A: You see, the teacher, there is a stage where<sup>51</sup> the teacher arrives to the point that it is not that he loves, but he becomes love. He turns into love. Then alone he can stand. That is the fineness and the grossness. It is the great power of love that is the grossness, <sup>52</sup>[it is the great feeling of love, it is<sup>53</sup> the fineness]<sup>54</sup>. It is out of love that he can forgive and tolerate, <sup>55</sup>withstand. If there was no love, he could not do it. There<sup>56</sup> is the<sup>57</sup> power<sup>58</sup>, no other magic, it is the love power.

*Q: Murshid, what is the condition of the woman who did that? Now she will not trust any teacher anymore. Her faith seems to be shattered, completely shattered.*

A: Besides that, it is something very wrong done to the person. Grant<sup>59</sup> that the teacher was undeserving. Yet it is very wrong to have done it<sup>60</sup>. If I would have thought that devil was my teacher, and found him out, I would

<sup>44</sup> Sk.sh.: "(someone)" added in lh. to "somebody"

<sup>45</sup> Sk.sh.: "and then that way" crossed out, "he will pass away" added in the margin; a.o.d.: "he will pass away" instead of "and then that way"

<sup>46</sup> Sk.sh.: "he certainly passed away" added in the margin.

<sup>47</sup> Sk.sh.: "and it is" added and encircled

<sup>48</sup> Sk.sh.: "ly" added in lh. to "continual"; a.o.d.: "and it is that continually" instead of "that is continual"

<sup>49</sup> Sk.sh.: a blank; Sk.tp.: "they" added by hand

<sup>50</sup> A.o.d.: "that" instead of "those"

<sup>51</sup> Sk.sh.: "when" added in lh. to "where"; a.o.d.: "(when)" added

<sup>52</sup> A.o.d.: "and" added

<sup>53</sup> Sk.sh.: "it is" crossed out, "that is" substituted; a.o.d.: "that is"

<sup>54</sup> Sk.sh.: a dotted line, followed by "fineness" crossed out; "it is . . . the fineness" given in the margin as substitution

<sup>55</sup> Sk.sh.: "and" inserted in lh.; a.o.d.: "and" added

<sup>56</sup> Sk.sh.: "there" retraced to read "that"; a.o.d.: "that" instead of "there"

<sup>57</sup> Sk.sh.: "the" crossed out, "his" substituted, then "the" restored; a.o.d.: "(his)" added

<sup>58</sup> Sk.sh.: "the secret of the teacher" inserted, added in a.o.d.

<sup>59</sup> A.o.d.: "(ed)" added to "grant"

<sup>60</sup> Sk.sh.: "it" parenthesized, "what she did" added, also parenthesized; a.o.d.: "what she did" instead of "it"

have bowed before him, for even once having called him my teacher. And perhaps my faith would have turned him from a devil to a saint.

*Q: She thought she was doing good to the others?*

A: Oh yes, but even Christ has said, judge ye not. Who knows? If one thinks that the person is not right, the best one can do is to retire from there, say goodbye, now we have nothing to do any more with one another. That is all. It is too hard for a person to strike. She struck him too hard.

*Q: Murshid, does that mean that if you are alone with a person you should never tell them you are<sup>61</sup> wrong in words<sup>62</sup>; unspokenly tell them<sup>63</sup>, not in words?*

A: I find [it]<sup>64</sup> so very difficult to correct anybody, a<sup>65</sup>, even the little child. Correcting is so very difficult. And when it comes to correct a person in words, it makes me feel that it is really descending to the deepest depth of the earth. And therefore I think that the only correcting is patience. Patience; let time come; let time correct them; wish for it; hope for it. That is all, even with the little ones<sup>66</sup>.

Nevertheless I will always advise my Representatives to be extremely conscientious in correcting mureeds. It does not do in the end to correct them roughly. Besides, it is not in the spiritual path. It is alright for the factory men to be told by the chef that they may<sup>67</sup> do this or that, captain, soldier<sup>68</sup>. But when it comes to the initiator and mureed, it is most delicate. <sup>69</sup>They must be trained. If they cannot be trained, then you must wait that they look from your eyes, your pleasure and displeasure. Because for the spirit of the teacher, it annihilates it for the teacher to be so gross as that, so dense as to have to say to the mureed in words. It simply makes the heart so heavy that it drops down to the ground, a heart which should be so light as to levitate, because it is the heart that is the sign of resurrection. When the body is left there, it is the heart which will rise upwards. This heart must be kept light on its wings, that it may rise<sup>70</sup> [the]<sup>71</sup> moment it wishes to rise. And that is the teacher's responsibility.

<sup>61</sup> Sk.sh.: a now illegible sh. symbol retraced to read "you are"; "him it is" added in lh. to "them you are"; a.o.d.: "him he is" instead of "them you are"

<sup>62</sup> Sk.sh.: "or" written in lh. over a blank; a.o.d.: "or" added

<sup>63</sup> Sk.sh.: "him" added in lh. to "them"; a.o.d.: "him" instead of "them"

<sup>64</sup> Sk.sh.: "them" crossed out, "it" substituted

<sup>65</sup> Sk.sh.: "a" crossed out, omitted in a.o.d.

<sup>66</sup> Sk.sh.: "even with the little ones" crossed out, omitted in a.o.d.

<sup>67</sup> Sk.sh.: "they may" retraced to read "they must"; a.o.d.: "they must"

<sup>68</sup> Sk.sh.: "captain, soldier" crossed out, "or for the soldiers to be told by the captain to do this or that" given in the margin as substitution; a.o.d.: "or for . . . or that" as above instead of "captain, soldier"

<sup>69</sup> Sk.sh.: "the mureeds" added over a blank and parenthesized; a.o.d.: "the mureeds" instead of "they"

<sup>70</sup> Sk.sh.: "rise" modified to read "rises"

<sup>71</sup> Sk.sh.: "the" added

*Q: Murshid, can the tie between a mureed and the teacher ever be entirely broken after an initiation?*

A: Well, if it is ever broken, it is on the part of the mureed, not [on]<sup>72</sup> the part of Murshid. Murshid will always maintain the thread, the tie, no matter what happened. But if the mureed does not wish the tie, then it is<sup>73</sup> the mureed's fault. But still Murshid takes care of the mureed just the same, even then.

*Q: Someday he will wish it?*

A: Yes.

*Q: If you have mureeds that drop away and you perhaps do not think that they are very desirable, still try to get them back, or leave them?*

A: No, I would not try to get them back. I would leave them to life to teach them more. But inwardly I would be wishing their welfare and wellbeing. And inwardly I would wish in every way that they would<sup>74</sup> be protected, that I would not let them go out of my sphere of prayers, of<sup>75</sup> thought. Only that they are holding themselves back, it is their responsibility.

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<sup>72</sup> Sk.sh.: an indistinct sh. symbol, crossed out, "on" substituted

<sup>73</sup> Sk.sh.: "it is" encircled, "that is" added to "it is"; a.o.d.: "that is" instead of "it is"

<sup>74</sup> Sk.sh.: "will" added to "would"; a.o.d.: "will" instead of "would"

<sup>75</sup> Sk.sh.: "or" added in lh. to "of"; a.o.d.: "(or)" added

Monday 26<sup>th</sup> July 1926

### Mysticism<sup>1</sup>

There are two sides which one can keep before oneself, to which one can look. There is one side that is before us, and there is the other side which is within us. The first step of the mystic is to see the side which is before us, and the second step is to look at the side which is within us. Therefore the first view is the view of the adept, and the second view is the view of the mystic. The first is the minor development, and the second is the development which is the major development, minor stage and major stage.

When people take <sup>2</sup>spiritual path, they begin to think<sup>3</sup> about psychology, occultism or some other wonderful things, thinking that it is mysticism or it is esotericism. But real mysticism or esotericism begins from what I have<sup>4</sup> said, the first step, and that is looking outside.

And now the question is <sup>5</sup>what does one look outside? <sup>6</sup>Two things, the first thing is that<sup>7</sup> what I see, how it effects upon<sup>8</sup> me and what is the reaction? The objects I see, what reaction they have on my spirit? The<sup>9</sup> conditions I see, what reaction they have upon me? The colours I see, what effect they have on me? The sounds I hear, what effect they have upon me? The words I hear people speak, what effect that has upon<sup>10</sup> me? By a continual desire to understand this, one naturally helps the spirit to unfold. And then, the second thing one sees is that<sup>11</sup> what effect the objects have, what effect the conditions have, what effect <sup>12</sup>individuals have on seeing me or by being in my presence, by coming in contact with me, that<sup>13</sup> is the second step.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by MvVvB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism*, published by Heinis

<sup>1</sup> Gd.bk.: "XVII" added

<sup>2</sup> A.o.d.: "the" added

<sup>3</sup> Sk.tp.: "read" instead of "think"

<sup>4</sup> Gd.bk.: "has been" instead of "I have"

<sup>5</sup> A.o.d.: "at" added

<sup>6</sup> Ibid

<sup>7</sup> Gd.bk.: "that" omitted

<sup>8</sup> A.o.d.: "upon" omitted

<sup>9</sup> Gd.bk.: "and" instead of "the"

<sup>10</sup> Sk.tp.: "they have"; Gd.bk.: "they have on" instead of "that has upon"

<sup>11</sup> Gd.bk.: "that" omitted

<sup>12</sup> A.o.d.: "the" added

<sup>13</sup> Sk.tp.: "this" instead of "that"



One must be just to analyze it. If not, one may always look at the<sup>14</sup> things in favour of oneself and disfavouring another. You will hear many say that<sup>15</sup> that person has a bad influence upon me but no one says I have a bad influence upon another person. For<sup>16</sup> you will hear from many that<sup>17</sup>, when I look at that person, I feel like fainting. but one can never imagine that by my going<sup>18</sup> near him, that<sup>19</sup> person feels like dying. Every person thinks that everybody else is wrong and bad, and everything undesirable there is, is in him<sup>20</sup>, except myself. But this is the process of adeptship, <sup>21</sup>an adept developing to<sup>22</sup> a mystic.

But then comes the inner<sup>23</sup> process, looking within, and that is a most wonderful process. In the first place, no sooner a person is<sup>24</sup> able to look at his spirit, <sup>25</sup>he is born again. It is a new life. By looking at one's spirit, what one analyzes is this, that<sup>26</sup> what I have said, what I have thought, what I have felt, how has it acted upon my spirit, and how my spirit is<sup>27</sup> reacting? And therefore one's own life is analyzed more and more, and by this analyzing it seems as if one<sup>28</sup> churns the spirit, and in<sup>29</sup> churning the spirit he brings out<sup>30</sup> the cream from the spirit, and that cream is wisdom. <sup>31</sup>Remember that numberless souls die without coming to this experience. They never even think about it, and yet they are fine souls who may be quite young and at the same time there is that perception. And wherever that perception is, there is the living spirit, be it in a little child, but<sup>32</sup> that child is as old as his great-grandfather. It is an old soul. <sup>33</sup>That soul must be sparkling, the soul who can analyze one's<sup>34</sup> own spirit, because it is that soul that<sup>35</sup> will train itself and train others. The soul that<sup>36</sup> cannot analyze one's<sup>37</sup> own spirit, cannot give teachings to the others.

<sup>14</sup> A.o.d.: "the" omitted

<sup>15</sup> Gd.bk.: "that" omitted

<sup>16</sup> A.o.d.: "for" omitted

<sup>17</sup> Gd.bk.: "that" omitted

<sup>18</sup> Gd.bk.: "coming" instead of "going"

<sup>19</sup> Gd.bk.: "a" instead of "that"

<sup>20</sup> Sk.tp.: "everybody" instead of "him"; Gd.bk.: "in everybody" instead of "is in him"

<sup>21</sup> Sk.sh.: "and" written, then crossed out

<sup>22</sup> A.o.d.: "into" instead of "to"

<sup>23</sup> Sk.tp.: "another" instead of "the inner"

<sup>24</sup> Gd.bk.: "is" placed between "sooner" and "a"

<sup>25</sup> A.o.d.: "than" added

<sup>26</sup> A.o.d.: "that" omitted

<sup>27</sup> A.o.d.: "is" placed between "how" and "my"

<sup>28</sup> Gd.bk.: "a person" instead of "one"

<sup>29</sup> A.o.d.: "by" instead of "in"

<sup>30</sup> Sk.tp.: "about" instead of "out"

<sup>31</sup> Gd.bk.: an edited version of qa1 added here

<sup>32</sup> Gd.bk.: "but" omitted

<sup>33</sup> Gd.bk.: edited versions of qas 10, 9 and 6 added here

<sup>34</sup> Gd.bk.: "its" instead of "one's"

<sup>35</sup> A.o.d.: "who" instead of "that"

<sup>36</sup> A.o.d.: "which" instead of "that"

<sup>37</sup> Sk.sh.: "his" written above in lh.; a.o.d.: "the" instead of "a"

If I may<sup>38</sup> explain it with further detail, a<sup>39</sup> keeping of the spirit in proper condition is as difficult or even more difficult than keeping the little plant in the glasshouse. A little more sun may spoil it; <sup>40</sup>little more water may destroy it; <sup>41</sup>little more air may not be good for it. The spirit is more delicate than that. A little shadow of deception, a little feeling of dishonesty, a little touch of hypocrisy can spoil it. If fear strikes it, if doubt shakes it, if anger digs deep into its roots, it is spoiled. And the more delicate the spirit is<sup>42</sup>, the more delicate care it needs. It must be so carefully guarded in the glasshouse. A little sense of dishonour, a slight little insult coming from any side, any direction, can kill it. Man apart, a real horse dies, its spirit dies, the day that it receives a whip. It lives again, but it is not the same horse. Once the whip has fallen upon it, it is gone. <sup>43</sup>

There is a delicacy in friendship, in relationship, there is a delicacy with the people one meets. If that little delicate thread is hurt or moved, or is made<sup>44</sup> out of place, there is something gone wrong in it. There is no more delicate machinery than the spirit of man. And how careful man is with his little electric machinery! Every little thread he looks at with a microscope, and every little particle of it, he guards so carefully and keeps it clean, that no rust should come upon<sup>45</sup> it. <sup>46</sup>No one should touch it, and at the same time man is regardless of his spirit which is the most delicate machinery. Once it goes wrong, it never gets right. <sup>47</sup>It is most easy to get it wrong, <sup>48</sup>it is most difficult to repair it again. For<sup>49</sup> other machinery you can get particles, but not for<sup>50</sup> this machinery, but this you cannot<sup>51</sup>, when <sup>52</sup>it is broken, when once a particle of it is lost.

And when one thinks about all the illnesses and disagreeable experiences in the outer life, what about the spirit? When once the spirit is disturbed, the whole universe is disturbed for that person. What happens, very often unconsciously, <sup>53</sup>there may be friends most devoted and there is some machinery <sup>54</sup>has gone wrong. Maybe that none<sup>55</sup> of them knows it,

<sup>38</sup> Gd.bk.: "to" instead of "if I may"

<sup>39</sup> Sk.sh.: "(the)" written beside "a"; a.o.d.: "the" instead of "a"

<sup>40</sup> Sk.tp.: "and a"; Gd.bk.: "a" added

<sup>41</sup> A.o.d.: "a" added

<sup>42</sup> A.o.d.: "is" omitted

<sup>43</sup> Gd.bk.: edited versions of qas 4 and 8 added here

<sup>44</sup> Sk.tp.: "put" instead of "made"

<sup>45</sup> A.o.d.: "into" instead of "upon"

<sup>46</sup> Gd.bk.: "that" added

<sup>47</sup> Gd.bk.: "and" added

<sup>48</sup> A.o.d.: "and" added

<sup>49</sup> Sk.sh.: "the" added in lh., and in Sk.tp.; Gd.bk.: "from the" instead of "for the"

<sup>50</sup> A.o.d.: "of" instead of "for"

<sup>51</sup> Sk.sh.: "get particles" added in sh.; a.o.d.: "but this you cannot" omitted

<sup>52</sup> A.o.d.: "once" added

<sup>53</sup> A.o.d.: "is that" added

<sup>54</sup> Sk.tp.: "that" added

<sup>55</sup> Sk.tp.: "neither" instead of "none"; Gd.bk.: "neither" instead of "that none"

but without them [knowing] it<sup>56</sup>, the spirit is destroyed. It is most difficult to mend it. Then there is no joy of friendship anymore. The friendship only lasts as long as that delicate thread lasts<sup>57</sup>; the machinery<sup>58</sup> works in its<sup>59</sup> proper condition.

Besides all the external things of<sup>60</sup> life, money, <sup>61</sup>position, comfort, convenience, it is<sup>62</sup> nothing in comparison to the value of the condition of one's spirit. If the spirit is disturbed, nothing<sup>63</sup> of these things is of any value. They are all lost.

There is a story of a king, that one day he<sup>64</sup> called a porter, and gave him a command. And after having given a<sup>65</sup> command, he went in his drawing room and signed resignation<sup>66</sup>, abdication of the throne. His wise wazirs asked him, why is it<sup>67</sup>; what is it; what has gone wrong? He said, when I was giving the<sup>68</sup> command, in the looks of that porter I have seen that it is<sup>69</sup> not received in the same way as<sup>70</sup> it has been received before; something has gone wrong in my spirit. It no more should handle the affairs of the State.

It takes a long time to be fit, and it takes no<sup>71</sup> minute to be unfit. It is most difficult to gather together the spirit, and make it go as it ought to; and just a<sup>72</sup> least little thing can upset it. Imagine how many different particles should be made in order to make the watch run, go regularly, and how little it takes to drop the watch and destroy it.

There are some<sup>73</sup>, perhaps, who have no spirit; who have no spirit<sup>74</sup> means, whose spirit is buried yet. They don't<sup>75</sup> care, they are quite happy, though they don't know what happiness means. And there are others, who really feel they have a spirit. And for them, is there anything more difficult than to keep their spirit in the condition that it ought to be? There is no sacrifice too great to keep the spirit in tune, and there is nothing you can do

<sup>56</sup> Sk.sh.: "knowing" added above in sh.; a.o.d.: "their knowing" instead of "them know it"

<sup>57</sup> Sk.sh.: "that delicate machinery lasts" added in margin, and so used in Sk.tp. instead of "that delicate thread lasts"

<sup>58</sup> Sk.sh.: "when it works in the proper condition" added in sh.; Sk.tp.: "when it" instead of "the machinery"

<sup>59</sup> Gd.bk.: "its" omitted

<sup>60</sup> Sk.sh.: "in" written above in lh.

<sup>61</sup> Sk.sh.: "power" added in margin in sh., added in a.o.d.

<sup>62</sup> A.o.d.: "they are" instead of "it is"

<sup>63</sup> A.o.d.: "none" instead of "nothing"

<sup>64</sup> Gd.bk.: "who one day" instead of "that one day he"

<sup>65</sup> Sk.tp.: "the" instead of "a"

<sup>66</sup> A.o.d.: "his" instead of "resignation"

<sup>67</sup> Sk.tp.: "why is it" placed after "what is it", omitted in Gd.bk.

<sup>68</sup> Gd.bk.: "a" instead of "the"

<sup>69</sup> A.o.d.: "saw that it was" instead of "have seen that it is"

<sup>70</sup> Gd.bk.: "that" instead of "as"

<sup>71</sup> A.o.d.: "not a" instead of "no"

<sup>72</sup> A.o.d.: "the" instead of "a"

<sup>73</sup> A.o.d.: "people" added

<sup>74</sup> Sk.tp.: "who have no spirit" omitted; Gd.bk.: "who" omitted

<sup>75</sup> Gd.bk.: "do not" instead of "don't" and in the next example

that is too much done in order to keep the spirit in right condition. <sup>76</sup>Mystic therefore trains his spirit, and it is the training of one's own spirit that enables <sup>77</sup>man to help the soul who comes<sup>78</sup>.

There is a story of Ayaz. This<sup>79</sup> gives us an example on<sup>80</sup> this subject, that<sup>81</sup> a slave was favoured by the Sultan so much that the Sultan made him is treasurer. Most precious jewels and gems were given in his charge; and those around the Sultan felt bad about it to think that the<sup>82</sup> slave was raised to their rank, and that he was given such a trust. And they were always trying to point out to <sup>83</sup>Sultan some faults, if they could find, with<sup>84</sup> the slave. One day a courtier said that<sup>85</sup> Ayaz goes to the treasure house every day, which is not always necessary, and he remains there <sup>86</sup>hours sometimes<sup>87</sup>; certainly he robbed<sup>88</sup> from the treasure precious jewels. The Sultan was hearing every day of<sup>89</sup> something against him, and this day he said, if this is really so, I will go and see it with my own eyes.

The Sultan went and stood behind the wall and <sup>90</sup>made a hole into<sup>91</sup> the wall, <sup>92</sup>that he could see and hear what he does<sup>93</sup> there. The Sultan was standing outside, looking into the room, and there<sup>94</sup> Ayaz entered, and closed the door, and took out<sup>95</sup>, first he opened the chest in which precious jewels of the king were kept, and in the same chest he had kept something precious which he took out. And<sup>96</sup> he first kissed it and pressed it to his eyes, and then opened the package. And what was it? It was the same garment which he had when he was sold as a slave. He took out<sup>97</sup> his courtier's garment, and he put on that garment of the slave. And he stood before mirrors<sup>98</sup> and he says<sup>99</sup>, Ayaz, do you remember this day what you were? Nothing! A slave brought to be sold before the king. The king

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<sup>76</sup> A.o.d.: "the" added

<sup>77</sup> Gd.bk.: "a" added

<sup>78</sup> Sk.sh.: "souls that come to him" added in lh.; a.o.d.: "souls who come to him" instead of "soul who comes"

<sup>79</sup> Gd.bk.: "that" instead of "this"

<sup>80</sup> A.o.d.: "in" instead of "on"

<sup>81</sup> Gd.bk.: "that" omitted

<sup>82</sup> Sk.tp.: "a" instead of "the"

<sup>83</sup> A.o.d.: "the" added

<sup>84</sup> A.o.d.: "some in" instead of "with"

<sup>85</sup> Gd.bk.: "that" omitted

<sup>86</sup> A.o.d.: "for" added

<sup>87</sup> Sk.tp.: "something" instead of "sometimes"

<sup>88</sup> A.o.d.: "robs" instead of "robbed"

<sup>89</sup> Gd.bk.: "of" omitted

<sup>90</sup> Sk.tp.: "he" added

<sup>91</sup> A.o.d.: "in" instead of "into"

<sup>92</sup> A.o.d.: "so" added

<sup>93</sup> A.o.d.: "did" instead of "does"

<sup>94</sup> Gd.bk.: "there" omitted

<sup>95</sup> A.o.d.: "and took out" omitted

<sup>96</sup> Gd.bk.: "and" omitted

<sup>97</sup> A.o.d.: "off" instead of "out"

<sup>98</sup> A.o.d.: "the mirror" instead of "mirrors"

<sup>99</sup> A.o.d.: "said" instead of "says"

appreciated something in you; perhaps you do not<sup>100</sup> deserve it, but try your best to be faithful to the king who has made you this, and never forget the<sup>101</sup> day when you had these garments<sup>102</sup>, that you may not raise your head with pride with<sup>103</sup> others who work under you. And never allow your grateful feelings<sup>104</sup> to leave you, for prosperity is always an intoxication. Keep yourself sober and thank God and pray God to grant the Sultan long life. And be grateful for all that is given to you.

Then he took out<sup>105</sup> his garment and put it in the same way in the chest and closed his<sup>106</sup> doors and came out. The Sultan went with his<sup>107</sup> open arms to receive him, and said, Ayaz, you were till now the treasurer of my jewels, and now you are the treasurer of my heart. You have taught me the lesson how I must stand before my King, before whom I was nothing and I am nothing.

That is the way of tuning the spirit, to raise it, and to clean<sup>108</sup> it and to purify it and to humble it, and to mould it, and to efface it, and to raise it high. Everything that is necessary to be done must be done with it. And it is not easy to handle the spirit. Many without knowing how to handle it, may break<sup>109</sup>, just like the children might break<sup>110</sup> their toys. And<sup>111</sup> once the spirit is destroyed, what is left?

And<sup>112</sup> it must be remembered that greatness and smallness, happiness and wretchedness, all are the effects coming from the condition of the spirit. You are as great as your spirit is<sup>113</sup>; you are as wide as your spirit, you are as low as your spirit, you are as small as your spirit. And if<sup>114</sup> spirit can make you all that you are, then, if there is anything that is most necessary, is to be able to tune one's spirit. <sup>115</sup>

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*Q: How is it that the spirit can look at itself?*

A: The difference between wise and foolish is only this: the foolish looks at another, the wise looks at himself. Besides, it is most wonderful to see that the person who is most in fault, sees many faults in others. The one who

<sup>100</sup> Sk.tp.: "don't" instead of "do not"

<sup>101</sup> A.o.d.: "that" instead of "the"

<sup>102</sup> Sk.tp.: "this garment" instead of "these garments"

<sup>103</sup> Sk.tp.: "before" instead of "with"

<sup>104</sup> Gd.bk.: "feeling" instead of "feelings"

<sup>105</sup> A.o.d.: "off" instead of "out"

<sup>106</sup> A.o.d.: "the" instead of "his"

<sup>107</sup> A.o.d.: "his" omitted

<sup>108</sup> A.o.d.: "cleanse" instead of "clean"

<sup>109</sup> A.o.d.: "it" added

<sup>110</sup> Sk.tp.: "would" instead of "might"; Gd.bk.: "with" instead of "might break"

<sup>111</sup> Sk.sh.: "when" added in sh., and in a.o.d.

<sup>112</sup> Gd.bk.: "and" omitted

<sup>113</sup> Gd.bk.: "is" omitted

<sup>114</sup> Sk.tp.: "and" omitted; Gd.bk.: "if" omitted

<sup>115</sup> From this point comparison is with Sk.tp. only

talks of many, or<sup>116</sup> many faults, has many faults himself. That in<sup>117</sup> itself shows that because he looks at others, he has not yet looked at himself. The moment he beings to look at himself, he does not look at others. He has so much to look at<sup>118</sup> himself, that his<sup>119</sup> both hands are full.

*Q: If one has done something that has destroyed the spirit, of what use is it to work with a ruined thing?*

A: If it was already ruined, one would not live. One lives with it because much of it is ruined and yet something is left. And<sup>120</sup> something that is eternal, and something that is beyond all that is physical. Spirit, how much it may be ruined, it can be flourished. One can always hope for the best.

*Q: The vibrations which constitute the atmosphere of places and of persons, do they belong to the plane between the physical and the mental?*

A: Certainly.

*Q: What do you mean by killing the spirit? Does it no longer live? Can it ever be restored?*

A: Killing is an expression. Spirit is never killed, and yet the spirit that is killed is worse than death. Death is preferred to a killed spirit. Life no longer is<sup>121</sup> interesting when the spirit is once dead. It is better than<sup>122</sup> a person should die rather than his spirit dies. Nevertheless spirit is divine and spirit is eternal. And it always can be restored, if one only knew the key to it.

*Q: Does not a conscious self-centering develop into egotism?*

A: We have to pass from one egotism to another egotism. The whole spiritual process is to go from false ego to the real ego<sup>123</sup>, and therefore establishing of the egotism is not bad.

*Q: What makes a soul old or young? Is it getting old here, or on the other planes?*

A: There are some souls, even from their childhood they show to be old souls. They speak things of greater wisdom as if they had the experience of the earth for a hundred<sup>124</sup> years. And sometimes people of a very advanced

<sup>116</sup> Sk.tp.: "or" omitted

<sup>117</sup> Sk.tp.: "in" omitted

<sup>118</sup> Sk.sh.: "(find)" added in lh.; Sk.tp.: "find in" instead of "look at"

<sup>119</sup> Sk.tp.: "his" placed after "both"

<sup>120</sup> Sk.tp.: "and" omitted

<sup>121</sup> Sk.tp.: "is" placed between "life" and "no"

<sup>122</sup> Sk.tp.: "that" instead of "than"

<sup>123</sup> Sk.sh.: "so to go from false to real ego is not bad" added in sh. in margin, and so used in Sk.tp.

<sup>124</sup> Sk.tp.: "hundreds of" instead of "a hundred"

age may think and feel and say and do things as children<sup>125</sup>. This shows that the age of the soul is quite different<sup>126</sup> than what one counts from the time of one's birth<sup>127</sup> on this plane.

*Q: What is the key to restoring the spirit?*

A: If I told you this, then what remains! Is it such an easy thing to find that key? Is it so easy to mend the broken spirit? Is it everyone who can raise his spirit that is fallen down? It is heavier than mountains, when it once drops down, to lift it. And there is only one key that is the first and the last key, and that is seeking for the kingdom of God. That works as an antidote, and that helps one as the<sup>128</sup> tuning of the spirit. That harmonizes, that puts one into rhythm. But if that is done together with wisdom, it is still better. It is that<sup>129</sup> why a person looks for a teacher on the path of wisdom, that the teacher may guide him to get the key, to find the key.

*Q: If the spirit is injured in a moment, can it not be mended by Christ in another moment?*

A: In another moment<sup>130</sup> yes, if one knows Christ, and Christ knows you<sup>131</sup>.

*Q: How is one soul older than another when the soul only makes one journey through the matter? Is it the length of the journey?*

A: Old is a word; it is used to show more experienced; it does not mean that a long time must make a person old. Many get old in a very short time.

*Q: Did old souls gain the experience in the plane of jinns<sup>132</sup> and angels by receiving from there when coming on earth?*

A: Certainly. But old soul is a word used in the East, and when they see in a child wisdom and depth and subtlety, they call that child an old soul.

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<sup>125</sup> Sk.sh.: "may do" added in sh. and added in Sk.tp.

<sup>126</sup> Sk.sh.: "from the" added in sh., "age" added in lh.; Sk.tp.: "from the age that" instead of "than what"

<sup>127</sup> Sk.sh.: "here" added in sh., and in Sk.tp.

<sup>128</sup> Sk.sh.: "(a)" added in lh.; Sk.tp.: "a" instead of "the"

<sup>129</sup> Sk.tp.: "that is" instead of "it is that"

<sup>130</sup> Sk.sh.: "in another moment" crossed out, omitted in Sk.tp.

<sup>131</sup> Sk.sh.: "(him)" added in lh.; Sk.tp.: "him" instead of "you"

<sup>132</sup> Sk.tp.: "genius" instead of "jinns"

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 Tuesday 27<sup>th</sup> July 1926

### The Message—the Six Great Religions

Beloved ones of God,

I would like to speak this evening on the subject of the peculiarity of the six great religions.

The Buddhistic religion has taught to humanity the sense of compassion to life in every form and in all forms. The central theme of Buddha's teaching was [*ahimsa paramo dharmaha*]<sup>1</sup>. That is<sup>2</sup> Buddha's watchword, and that means: harmlessness is the essence of religion. And it is wonderful to see that mankind, who has lived for centuries on animal food, those who followed Buddha's message, their first principle was to leave animal food, to live on vegetarian diet. But one might say, is that all? Is Buddha's [teaching]<sup>3</sup> to become vegetarian? No, vegetarianism is a principle to become harmless. The first step to become harmless is [to become harmless]<sup>4</sup> to the one who stands next to us—<sup>5</sup>human beings. And very often you can be a vegetarian and you can be harmful too. It is recognition of brotherhood, even with the lowest creation. It does not mean that Buddha did not know the <sup>6</sup>other great teachers who did not make a remark on this subject. No, his mission was to create compassion in the heart of man. Buddha's belief was that the remedy for all harm that comes to man is only harmlessness. And in the end of study of all philosophy and ethics you will find this as the essence of the whole philosophy, that all pain comes very often by being regardless to the pain of another. It is automatic. No doubt it is grosser to say not have animal food and live on a vegetarian diet, but<sup>7</sup> a fine teaching on the same principle would be that<sup>8</sup> be conscientious at every moment of your life; that by a thought or by a word; by a glance or frown; by the tone of voice; by atmosphere; by thought or feeling you might hurt someone. And when we look at <sup>9</sup>this principle, life becomes so deep and so wide, and so full of sense and beauty, that in every

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Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

<sup>1</sup> Sk.sh.: "A." written in lh., followed by a blank over which the rest of the phrase was added later

<sup>2</sup> Sk.tp.: "was" instead of "is"

<sup>3</sup> Sk.sh.: "teachings" written; "s" of "teachings" parenthesized

<sup>4</sup> Sk.sh.: "to become harmless" inserted

<sup>5</sup> Sk.tp.: "to" added

<sup>6</sup> Sk.sh.: "point of view of" added, and in Sk.tp.

<sup>7</sup> Sk.tp.: "but" omitted

<sup>8</sup> Sk.tp.: "to" instead of "that"

<sup>9</sup> Sk.sh.: "it with" inserted in lh., added in Sk.tp.



direction of life we find much to be done, without thinking it<sup>10</sup>, of occult things and psychic mysteries. Life [begins]<sup>11</sup> to unfold its mystery as soon as compassion is created in the [heart]<sup>12</sup>, as soon as deepest feeling of<sup>13</sup> all that is living, [regard]<sup>14</sup> for all that lives, [deserving]<sup>15</sup> and [undeserving, evolved]<sup>16</sup> and unevolved; <sup>17</sup>foolish and the wise ones. Then the outlook on life changes. And the result is that the soul <sup>18</sup>attains that peace which is so difficult to be attained in this life of woes. The statue of Buddha therefore is the example to look at, a man who has striven through life to become compassionate as much as man can be and to have attained to that peace which is most difficult to be attained in this world.

There is an interesting and wonderful custom in Buddhistic countries. That custom is when a priest, a teacher dies, they inaugurate wonderful celebrations. And the meaning is that people may see that the one who has devoted his life to God and truth, and lived in compassion, has been relieved of the woes of this world, and has risen to the stage which is better still. It is as if the reward of his whole life's trial was now given to him through death. When one [looks]<sup>19</sup> at it from this point of view, it is a very beautiful idea.

Buddha also taught meditation, and his statue is the example of the posture of meditation which he taught, the meditation of peace. The other day in New York I heard that some students of Eastern thought proposed that there should be a public statue of Buddha erected in New York. And again I heard that there was a great opposition against it, so it could not be erected. So I thought, imagine hundreds of generals, who have fought in the war, have their statues in every place, suggesting wars and disasters, murdering and killing. If in order to make a balance against it all, if there was one statue of peace, representing peace, a man who has lived for humanity, not for this race or that race; a man who has taught peace to the world, and did attain peace, if one example was there, it would not make any difference? On the contrary, it would be worth having.

And when we come to Hindu religion, it is most wonderful to see what religion has appealed to Hindus, a religion that can be taught to children and children could be most interested in it. And a religion which can be taught to the souls who have lived ten thousand years, and they

<sup>10</sup> Sk.sh.: "it" crossed out, omitted in Sk.tp.

<sup>11</sup> Sk.sh.: "to" written, "begins" traced through "to"

<sup>12</sup> Sk.sh.: "heart" added in lh. to an unclear sh. symbol

<sup>13</sup> Sk.sh.: "of" crossed out, "is wakened to" substituted, and so used in Sk.tp. instead of "of"

<sup>14</sup> Sk.sh.: "regard" added in lh. to an unclear sh. symbol; "to everyone one meets" inserted; Sk.tp.: "to everyone one meets" added

<sup>15</sup> Sk.sh.: "deserve" retraced to read "deserving";

<sup>16</sup> Sk.sh.: "undeserve" retraced to read "undeserving", "evolving" retraced to read "evolved"

<sup>17</sup> Sk.tp.: "the" added

<sup>18</sup> Sk.sh.: "attends" written, then crossed out

<sup>19</sup> Sk.sh.: an unclear sh. symbol modified to read "looks"

could enjoy it at the same time. It is the pitch, <sup>20</sup>the pitch of the religion is so vast, that it can fit in with the men of [every evolution]<sup>21</sup>, for<sup>22</sup> every stage of evolution. There are *Kshudras*, the workmen. It fits in very well with their [conception]<sup>23</sup>. [And then there are]<sup>24</sup> *Kshattrias*, the warriors and the brave, and the courageous ones. It fits in very well with their idea. There are *Vaishyas*, who are hand<sup>25</sup> to foot in business. It fits in [very]<sup>26</sup> well with their intelligence. And there are Brahmins, so deep <sup>27</sup> thinking and meditative<sup>28</sup> [people]<sup>29</sup> [and]<sup>30</sup> the religion fits in very well with their conception. It is just like a piano made of one thousand octaves, you can go as low as [you can]<sup>31</sup> and you can go as high as you can. Imagine to see in the temple of the Hindu<sup>32</sup> Krishna's statue put in the cradle, women singing, that is the service. Men coming and joining their palms in respect. From the Pariah to the Brahmin, everyone taking part in that worship. Therefore naturally it gives those who wish to criticize Brahmin religion <sup>33</sup>to make it as savage as possible. And it also gives a scope to those who will appreciate in it to see that<sup>34</sup> a religion that can be as refined as possible. There is philosophy there, there is ethics; there is art; there is music; there is beauty; there is drama. Nothing that is good and beautiful, and nothing that is valuable and worthwhile is left out from the religion. If you ask a Hindu, an intelligent Hindu that<sup>35</sup> if we let you have your religion and give you no literature, no art, no science, no social life, will you be satisfied? He will say, [certainly]<sup>36</sup>, we do not want it, because in the religion there is everything. There is art; there is literature; there is philosophy; there is wisdom; there is play; there is thought; there is meditation, everything.

And when we come to the Zoroastrian religion, it is a religion of purity, purity by affirmations. And it is a religion which shows the way how to make a God for yourself first, which is the first step in the path of God. The scripture of Zarathustra always says that<sup>37</sup> these beautiful flowers, where they have come from? Is it not that you have made the delicious

<sup>20</sup> Sk.tp.: "and" added

<sup>21</sup> Sk.sh.: "every evolution" inserted

<sup>22</sup> Sk.tp.: "every evolution for" omitted

<sup>23</sup> Sk.sh.: "conception" added in lh. to an unclear sh. symbol

<sup>24</sup> Sk.sh.: "and then there are" traced through ditto marks

<sup>25</sup> Sk.tp.: "head" instead of "hand"

<sup>26</sup> Sk.sh.: "very" traced through the symbol for "even"

<sup>27</sup> Sk.sh.: "in" added over a blank, added in Sk.tp.

<sup>28</sup> Sk.sh.: "meditating" added in lh. to "meditative"

<sup>29</sup> Sk.sh.: a now illegible sh. symbol retraced to read "people"

<sup>30</sup> Sk.sh.: "the" written, retraced to read "and"

<sup>31</sup> Sk.sh.: a now illegible sh. symbol retraced to read "you can"

<sup>32</sup> Sk.tp.: "Hindus" instead of "Hindu"

<sup>33</sup> Sk.sh.: "a scope" inserted in lh., added in Sk.tp.

<sup>34</sup> Sk.tp.: "it and see in it" instead of "in it to see that"

<sup>35</sup> Sk.tp.: "that" omitted

<sup>36</sup> Sk.sh.: a now illegible sh. symbol retraced to read "certainly"

<sup>37</sup> Sk.tp.: "that" omitted

<sup>38</sup>sweet fruits? Where <sup>39</sup>they come from? Have they not been made by you? This running water, where does it come from? Is it not from the same source? Where does it go? It goes to you. And by taking every action of life that comes through the plant, and through the water, and through the sun, and through the wind, everything that one looks at and marvels [at in]<sup>40</sup> nature, Zarathustra teaches him to think of that marvel connected with God, and in this way you can make God living. The whole scripture of Zarathustra is connected with it. If one goes through the affirmations<sup>41</sup> of Zarathustra, it only [means]<sup>42</sup> that you wish to make God living, <sup>43</sup>with open eyes. <sup>44</sup>Communication with God <sup>45</sup>through nature<sup>46</sup>, it is a wonderful thing. When so many times during the day the Zoroastrian stands up, either before the water or before the sun or before the wind, or if he is not in nature, then before fire, and says the holy words of Zarathustra, he, only by doing so, tries to exalt his soul, tries to come closer to his God, tries to make the God who is only in<sup>47</sup> conception a living God; by connecting and identifying the spirit of God with all that is living and moving on earth. It is a wonderful meditation. A man may meditate<sup>48</sup> with his closed eyes for ten years and may not attain to that bliss with<sup>49</sup> which the <sup>50</sup>one with open eyes will<sup>51</sup> and<sup>52</sup> communicating with nature, recognizing God in it, identifying his Lord<sup>53</sup> with everything and <sup>54</sup>all things.

When we come [to the]<sup>55</sup> message of Moses we find that no nation will ever be able to make an improvement upon the [divine]<sup>56</sup> law once Moses gave. And whenever there will be any attempt of improving, there will always be a mistake. Why, because it is natural law. It is not man-made law, it is God-made law. The different civilizations at <sup>57</sup>different times, they have built a law. But law on what? On the ground of Moses. They may forget<sup>58</sup>, they may deny it, but at the same time this<sup>59</sup> is the central theme.

<sup>38</sup> Sk.sh.: "fruits, the" inserted, added in Sk.tp.

<sup>39</sup> Sk.tp.: "do" added

<sup>40</sup> Sk.sh.: "at in" added

<sup>41</sup> Sk.sh.: "affirmation" added in lh. to "affirmations"

<sup>42</sup> Sk.sh.: "wish" written, then crossed out, "means" substituted

<sup>43</sup> Sk.sh.: a faint line, indicating missing word(s), crossed out; Sk.tp.: "to see his manifestation" added

<sup>44</sup> Sk.tp.: "to have" added

<sup>45</sup> Sk.sh.: "himself" added, and in Sk.tp.

<sup>46</sup> Sk.sh.: "through nature" parenthesized; "communication through nature" added over a blank

<sup>47</sup> Sk.tp.: "a" instead of "in"

<sup>48</sup> Sk.sh.: "meditate" crossed out

<sup>49</sup> Sk.sh.: "with" crossed out, omitted in Sk.tp.

<sup>50</sup> Sk.sh.: "other" inserted in lh.

<sup>51</sup> Sk.sh.: a dotted line, indicating missing word(s) crossed out, "(have)" added in lh., then crossed out

<sup>52</sup> Sk.sh.: "and" parenthesized; Sk.tp.: "receive from" instead of "and"

<sup>53</sup> Sk.sh.: "(God)" added in lh. to "Lord"

<sup>54</sup> Sk.sh.: "with" added

<sup>55</sup> Sk.sh.: "to" written, retraced to read "to the"

<sup>56</sup> Sk.sh.: a series of now illegible sh. symbols crossed out, "divine" substituted

<sup>57</sup> Sk.sh.: "built" traced through a now illegible sh. symbol, then crossed out

<sup>58</sup> Sk.sh.: "it" added over a blank, added in Sk.tp.

<sup>59</sup> Sk.sh.: "this" encircled, "that" added in lh.

The mission of the master was to make the corrupt<sup>60</sup> world abide by the law of harmony. It is alright for a free thinker to think he will act this way or that way, but it will not do for the collectivity. For the collectivity there must be a law of harmony. And [is]<sup>61</sup> it an easy thing to give a law? And when men give a law, that law never proves to be the right law in the end, unless it was the natural law. And when the law is given by God through his prophet, that law<sup>62</sup> has a power. That law<sup>63</sup> has a life in it and it is accepted; people abide by it. And I should say today that even at this time when people have gone far from the ancient law, if that ancient law of Moses was regarded the world would become much better. If one can open his<sup>64</sup> eyes and look into life, it seems that the world is going <sup>65</sup>bad to worse every day. They call it freedom not to abide by law. But that freedom does not lead them to anything. On the contrary, they are restless; they are dissatisfied; they are [grudging]<sup>66</sup>; they are grumbling; they are never content<sup>67</sup>.

Besides that, there was a mysticism given by Moses, known to very few, which indicated the rhythm of the universe. And it is from the rhythm of the universe that the law of number<sup>68</sup>, the science of numbers comes. So now you can connect the divine inspiration on one side, and deep perception in the hidden law on the other side. That<sup>69</sup> brought [the]<sup>70</sup> master to give to the world the law that was necessary, and the law that was to become the foundation of the future race. Many say that they know something about the mystery of numbers, but this <sup>71</sup>remains hidden, it is mysticism. The mystics have called [this]<sup>72</sup> science *zafar*. And this science is a key to the hidden law of nature. Imagine at that time there should be a prophet who should know science to such an extent that he should know the figures of the rhythm of everything: of fire, of earth, of water, and air, and ether. That the rhythm of the cosmos<sup>73</sup>, if he did not have<sup>74</sup> perception of the rhythm of the cosmos, he would not have been able to give that law, that science.

And when we come to Jesus Christ, it was pure mysticism. A mysticism of love, to judge no one, to forgive everyone, to develop that

<sup>60</sup> Sk.tp.: "corrupted" instead of "corrupt"

<sup>61</sup> Sk.sh.: "once" written, retraced, then crossed out, "is" substituted

<sup>62</sup> Sk.tp.: "also" instead of "law"

<sup>63</sup> Sk.tp.: "also" instead of "law"

<sup>64</sup> Sk.tp.: "one's" instead of "his"

<sup>65</sup> Sk.sh.: "from" added over a blank, added in Sk.tp.

<sup>66</sup> Sk.sh.: a now illegible sh. symbol retraced to read "grudging"

<sup>67</sup> Sk.sh.: "ed" added in lh. to "content"; Sk.tp.: "contented" instead of "content"

<sup>68</sup> Sk.sh.: "(s)" added in lh. to "number"; Sk.tp.: "numbers" instead of "number"

<sup>69</sup> Sk.tp.: "which" instead of "that"

<sup>70</sup> Sk.sh.: "to the" written; then the "to" crossed out

<sup>71</sup> Sk.tp.: "mystery" added

<sup>72</sup> Sk.sh.: "in" written, then crossed out, "this" substituted

<sup>73</sup> Sk.sh.: "that the . . . the cosmos" crossed out, omitted in Sk.tp.

<sup>74</sup> Sk.tp.: "would not have had the" instead of "did not have"

quality in oneself, that all without being commanded come to you. To get above what one calls the worldly knowledge and come to that knowledge which instead of making you clever, makes you innocent. That the master was not only innocent in his thought and word and in his atmosphere, but those inspired by him, they also reached that stage of innocence, which is the sign of saintly spirit. Self-sacrifice was the central theme. And if you read in the beatitudes, from the<sup>75</sup> beginning to end, and when you begin to practise any of them or all of them, you will find it is nothing but self-sacrifice, self-denial. Self-sacrifice<sup>76</sup>, erasing the self, the thought of gentleness, the thought of meekness, the thought of mildness. All this<sup>77</sup> shows to us that his mission was to melt the hearts from grossness, from denseness, from hardness, to soften them, to make them refined, to make them lightened<sup>78</sup>, to liberate them. His coming and going was the example that a soul is brought here to do something and then is called back. His lesson was not the lesson of mystery. And then in his lesson there was every mystery, all mystery. The lesson which he gave, that, seek ye<sup>79</sup> the kingdom of God, and all will be added<sup>80</sup>. That shows that he gave the central theme<sup>81</sup>, that by studying this and by studying that, and striving for this, striving for that, you get nowhere. There is only one thing, that is the first thing<sup>82</sup>, the principal thing, <sup>83</sup>the last thing, and that is God. And in his simple statement, he has said the final word, and that was, be <sup>84</sup>perfect as your father in heaven is perfect<sup>85</sup>. That is the last word. Nothing more can be said in [metaphysics]<sup>86</sup> or philosophy than this, that the aim is perfection, and that you can reach that perfection, which even<sup>87</sup> is the perfection of the father in heaven, if you attempted, if you tried for it.

Besides, the theory of dependence on God was taught by Jesus Christ, by giving the example of the lilies; that make God [living]<sup>88</sup>, and depend upon him for all you need, and that he will provide your needs. Mankind has forgotten that lesson in his earthly strife. But at the same time, whenever man will come to that lesson, he will begin to find the phenomena of life, that how true it is that no sooner we give over our responsibility to God, God begins to feel responsible for us. It is this hint

<sup>75</sup> Sk.tp.: "the" omitted

<sup>76</sup> Sk.sh.: "self-sacrifice" crossed out, omitted in Sk.tp.

<sup>77</sup> Sk.sh.: "these" added in lh. to "this"

<sup>78</sup> Sk.sh.: "have" in parentheses with question mark and editorial mark added; "have them lightened" added in the margin; Sk.tp.: "have them enlightened" instead of "make them lightened"

<sup>79</sup> Sk.tp.: "first" added

<sup>80</sup> Sk.sh.: "unto you" added over a blank, added in Sk.tp.; Matthew 6.33

<sup>81</sup> Sk.sh.: "theme" encircled, "key" added in lh.

<sup>82</sup> Sk.sh.: "and" added in lh. over a blank, added in Sk.tp.

<sup>83</sup> Sk.tp.: "and" added

<sup>84</sup> Sk.sh.: "ye" added in lh., added in Sk.tp.

<sup>85</sup> Matthew 5.48

<sup>86</sup> Sk.sh.: "metaphysical" written, modified to read "metaphysics"

<sup>87</sup> Sk.sh.: "which" numbered '2', "even" numbered '1', then the numbering is crossed out

<sup>88</sup> Sk.sh.: a now illegible sh. symbol, retraced to read "living"

of the master that Sa'adi has interpreted in *The Rosegarden*, where he says, [*Kars aseï Karei*]<sup>89</sup>, that the creator is steadily busy doing what I wish, but my anxiety about it is my natural illness, I cannot help it. Sa'adi was humorous and in his humour most of the wonderful sayings of the master he has interpreted in a most beautiful language<sup>90</sup>.

Yes, very often people ask, but what Jesus Christ has taught us leads one<sup>91</sup> to spirituality, no doubt, but what about this world, this material world? [How]<sup>92</sup> can we follow it and live it in this world? But I would like to say, there is a natural leaning one has towards the world. It should not be taught. We should not be taught how to be practical, we are already practical. We [need]<sup>93</sup> not be told how to be clever, we are already clever. We <sup>94</sup> need not be instructed or advised to fight with our enemy, we are already inclined to it. If Jesus Christ did not teach it, it was only in order to make a balance. We should hear something else, think of something else, feel something else than what we are naturally inclined, in order to make balance.

And when we come to the message of the Prophet Muhammad, the central theme of the message is unity. When he said, the sultan and the slave, when they come in the Kaaba there is no distinction for them, they must stand shoulder to shoulder. It is fifteen hundred years ago, [we have]<sup>95</sup> not yet learned that lesson. <sup>96</sup>It is a different race, he must keep aback<sup>97</sup>; he is <sup>98</sup>another race, he must not come to our<sup>99</sup> restaurant; he is <sup>100</sup>a different class, he must stay in his place.

Fifteen hundred years ago a man comes and makes<sup>101</sup> his people, who were daggers drawn against one another, they<sup>102</sup> had family feuds, <sup>103</sup>each one said, my family was<sup>104</sup> greater, and each family had<sup>105</sup> their own gods. To bring them all before one God and make them stand shoulder to shoulder, sultan and slave, with all their family distinction<sup>106</sup>, sects,

<sup>89</sup> Sk.sh.: a dotted line, indicating missing word(s), with "Kars aseï Karei" added over it in lh.; Sk.tp.: "Kars saze Karei man ma" added

<sup>90</sup> Sk.sh.: "and when we come" written, then crossed out

<sup>91</sup> Sk.sh.: "one" written, "(us)" added in lh.

<sup>92</sup> Sk.sh.: "who" written, then modified to read "how"

<sup>93</sup> Sk.sh.: "need" added over a dotted line

<sup>94</sup> Sk.sh.: "not" written, then crossed out

<sup>95</sup> Sk.sh.: "you have" written and crossed out, "we have" substituted

<sup>96</sup> Sk.sh.: "we are inclined to say" inserted, added in Sk.tp.

<sup>97</sup> Sk.sh.: "aback" modified in an unclear way, "away" added in lh.; Sk.tp.: "away" instead of "aback"

<sup>98</sup> Sk.tp.: "from" added

<sup>99</sup> Sk.sh.: "(this)" added in lh. to "our"

<sup>100</sup> Sk.tp.: "of" added

<sup>101</sup> Sk.tp.: "came and made" instead of "comes and makes"

<sup>102</sup> Sk.tp.: "who" instead of "they"

<sup>103</sup> Sk.tp.: "who" added

<sup>104</sup> Sk.sh.: "was" crossed out, "is" substituted; Sk.tp.: "is" instead of "was"

<sup>105</sup> Sk.sh.: "had" encircled, "has" added in lh.

<sup>106</sup> Sk.sh.: "(s)" added in lh. to "distinction"; Sk.tp.: "distinctions" instead of "distinction"

genealogical records and traditions and <sup>107</sup>said [*kulle muslim akhwanul*]<sup>108</sup>, all Muslims are brothers. And do you think that brotherhood was only called a brotherhood? No, it was taught, it was lived as brotherhood. And if you wish to see the example of it fifteen hundred years afterwards, you can see it today. Two Bedouins, the most savage people living in the desert, if they are<sup>109</sup> fighting with their knives, which they are always inclined to<sup>110</sup>, if there was<sup>111</sup> a little cross words<sup>112</sup> there were<sup>113</sup> knives taken against one another. <sup>114</sup>If a third person <sup>115</sup>says, [*Salu all'an nabi*]<sup>116</sup>, friends, think of your Prophet, respect your Prophet, that is enough. None of them will dare go forward. They will throw knives at once and take one another's hands and kiss them, say the name of the Prophet and kiss them.

Besides that, the teaching of the Prophet was that<sup>117</sup> know your relation. Your relation [to]<sup>118</sup> your mother, to your father, to your brother, to your children, to your daughters and sons distinctly, to your neighbours, to the helpless, <sup>119</sup>poor and <sup>120</sup>orphans in the city, to the one who is on a higher rank than you, and who stands on a lower rank from you. Now you must consider, is it not something which<sup>121</sup> is always needed to be studied? It is never enough, and we can never understand it fully how much there is to be learned in acting in connection with all those whom we meet in everyday life.

The teaching of the Prophet was simple and at the same time deep. One might think that it is too much exaggerated. But at the same time there is a beauty about it. I shall give [you]<sup>122</sup> an example of a family I went to [see]<sup>123</sup>, a Muslim family who lived the typical Muslim life. The middle brother was very fond of music and [entertainments]<sup>124</sup>. But when there was his older<sup>125</sup> brother, then he would not have that entertainment in the house, [and when the younger brother came, then he would not have

<sup>107</sup> Sk.tp.: "he" added

<sup>108</sup> Sk.sh.: dots indicating missing words, "kulle muslim akhwanul" added in the margin; Sk.tp.: "kullo muslimin akhwanon" added

<sup>109</sup> Sk.sh.: "they are" crossed out, "they were" substituted

<sup>110</sup> Sk.tp.: "do" added

<sup>111</sup> Sk.sh.: "(is)" added in lh. to "was"; Sk.tp.: "is" instead of "was"

<sup>112</sup> Sk.sh.: the "s" part of the sh. for "words" parenthesized; Sk.tp.: "word" instead of "words"

<sup>113</sup> Sk.sh.: "(are)" added in lh. to "were"; Sk.tp.: "are" instead of "were"

<sup>114</sup> Sk.tp.: "and" added

<sup>115</sup> Sk.sh.: "comes and" added over a blank, added in Sk.tp.

<sup>116</sup> Sk.sh.: a blank, indicating missing word(s), "salu allah nabi" added in the margin; Sk.tp.: "salu all'an nabi" added

<sup>117</sup> Sk.tp.: "that" omitted

<sup>118</sup> Sk.sh.: an unclear sh. symbol crossed out, "to" substituted"

<sup>119</sup> Sk.tp.: "the" added

<sup>120</sup> Ibid

<sup>121</sup> Sk.sh.: "(that)" added in lh. to "which"

<sup>122</sup> Sk.sh.: "an" written, then crossed out; "you" substituted

<sup>123</sup> Sk.sh.: an indistinct sh. symbol, retraced to read "see"

<sup>124</sup> Sk.sh.: "entert." added in lh. to an indistinct sh. symbol, ending in 's'

<sup>125</sup> Sk.tp.: "elder" instead of "older"

an entertainment in the house to enjoy himself]<sup>126</sup>; and when the younger brother<sup>127</sup>, that when the younger brother came he would not have<sup>128</sup> to enjoy<sup>129</sup>. The reason was that he was too respectful to have<sup>130</sup>, to enjoy<sup>131</sup> <sup>132</sup>entertainment, a gaiety before his older<sup>133</sup> brother. And he was too conscientious to give the example of his gaiety to his younger brother. It is in that way [then the brothers have this regard]<sup>134</sup>. When there was such a regard between [the]<sup>135</sup> brothers, then what regard between <sup>136</sup>mother, <sup>137</sup>father, sister, children<sup>138</sup>, and relatives<sup>139</sup> in the home? If one thinks about it, one can see<sup>140</sup> it is a civilization that can always be appreciated, once it is studied and known. And the central theme of it is what? Unity. We cannot unite with one another if we have not the sense of respect, the sense of understanding, the ideal. Today, when brothers grow [up]<sup>141</sup> fighting with one another and not respecting one another, it is quite different. Brothers apart, even there is that relation that should be between parent<sup>142</sup> and children, it is not to be found. Every day it is worse and worse and worse.

A friend of mine told a rich man how one should regard one's parents, that it is the part of one's honour to have regard for the parents. And that<sup>143</sup> rich man [as]<sup>144</sup> his father was out of work, so this rich man<sup>145</sup> sent a letter to his father<sup>146</sup>. Good advice, now give him a place, [how]<sup>147</sup> there was a place vacant in his office. Does the world not need instruction on that point? It always needs.

Besides, the Prophet's teaching was to give the spirit, the spirit that is needed for every person. For every individual <sup>148</sup>a certain spirit is necessary. The teaching of the Prophet was that that spirit must be awakened in that person. The way the Prophet has treated his own daughter, one sees

<sup>126</sup> Sk.sh.: "and when . . . enjoy himself" added in the margin

<sup>127</sup> Sk.sh.: "and when the younger brother" crossed out

<sup>128</sup> Sk.sh.: "that when . . . not have" crossed out; "an entertainment in the house" added in the margin, then crossed out

<sup>129</sup> Sk.tp.: "and when . . . to enjoy." omitted

<sup>130</sup> Sk.sh.: "to have to" crossed out; Sk.tp.: "to" omitted

<sup>131</sup> Sk.tp.: "to enjoy" omitted

<sup>132</sup> Sk.sh.: "an" added in lh. over a blank

<sup>133</sup> Sk.sh.: "elder" added in lh. to "older"; Sk.tp.: "elder" instead of "older"

<sup>134</sup> Sk.sh.: "then the brothers have this regard" added in the margin, of which "this" is crossed out, substituted by "a"; Sk.tp.: "a" instead of "this"

<sup>135</sup> Sk.sh.: "(the)" in lh. traced through "to"; Sk.tp.: "the" omitted

<sup>136</sup> Sk.sh.: "the" added in lh., added in Sk.tp.

<sup>137</sup> Sk.sh.: "and" added in lh., added in Sk.tp.

<sup>138</sup> Sk.sh.: reverse order of "sister" and "children" indicated and so used in Sk.tp.

<sup>139</sup> Sk.sh.: "relatives" crossed out, "relations" substituted in lh., and so used in Sk.tp. "relations"

<sup>140</sup> Sk.sh.: "begin to feel that" traced through "see" and so used in Sk.tp. instead of "see"

<sup>141</sup> Sk.sh.: "(they)" written; Sk.tp.: "up" instead of "they"

<sup>142</sup> Sk.sh.: "(s)" added to "parent" in lh.; Sk.tp.: "parents" instead of "parent"

<sup>143</sup> Sk.sh.: "that" retraced to read "this"; Sk.tp.: "this"

<sup>144</sup> Sk.sh.: "had" written, retraced to read "as"

<sup>145</sup> Sk.tp.: "so this rich man" omitted

<sup>146</sup> Sk.sh.: "on hearing this" added in the margin; Sk.tp.: "on hearing this, a letter of" added

<sup>147</sup> Sk.sh.: "now" retraced to read "how"; Sk.tp.: "and said how" instead of "now give . . . place how"

<sup>148</sup> Sk.sh.: "there is" added in the margin



the nobleness of the spirit; that what example the Prophet wanted to give to the world, that<sup>149</sup> how he taught his children how to respect <sup>150</sup>parents, by respecting children himself.

And now in conclusion, coming to the task and to the service we are destined to render to the world. What is the work of the Sufi message, its characteristic, its peculiarity? Its peculiarity is truth. It is to bring to the world, it is to give to the world, it is to spread into the world that truth which is the essence of all religions. First, the truth must be searched after. Next, the truth must be realized. Third, the truth must be lived. And it is by doing this that the Sufi will attain to that purpose which has brought him to the Sufi Movement, and that we all will attain <sup>151</sup>to that purpose for which we are meant and we are intended to accomplish.

And now the question is, what are we to do in order to do our best? We must search <sup>152</sup>truth, not only in books, but in life. We must realize truth, not only intellectually, but by our personal experience, through meditation. And we must live truth by not taking truth as something separate, but by realizing that it is our own being. It is by these three things, we shall be able to become Sufis.

And now, in spreading the cause, what we must do is to understand the psychology of human nature, to understand the need of the time, and to understand the best way of going forward. We must not waste time and we must not dispute with the authorities of other religions. We must give our whole thought to this purpose which is given to us from<sup>153</sup> God; contemplate upon<sup>154</sup> it, and<sup>155</sup> meditate on it, and ask all the blessing that will help us to carry our<sup>156</sup> work into the world.

God bless you.

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<sup>149</sup> Sk.tp.: "that" omitted

<sup>150</sup> Sk.sh.: "their" inserted in lh., added in Sk.tp.

<sup>151</sup> Sk.sh.: "the" written, then crossed out

<sup>152</sup> Sk.tp.: "for" added

<sup>153</sup> Sk.sh.: "from" parenthesized, "(by)" added in lh. to "from"

<sup>154</sup> Sk.sh.: "upon" crossed out, then restored

<sup>155</sup> Sk.sh.: "and" parenthesized

<sup>156</sup> Sk.tp.: "out" instead of "our"

Wednesday 28<sup>th</sup> July 1926

### Collective Interview—Personal Power<sup>1</sup>

I would like to speak on the subject of the personal power.

By personal power, what do I mean, the power of thought; the power of will. The<sup>2</sup>, and the same expressing itself outwardly<sup>3</sup>. It is therefore that the sages, in order to develop personal power gave one<sup>4</sup> key, and that key is to the whole mystery. This key is the control of impulse, every impulse, whatever it may be. And especially<sup>5</sup>, in order to practise this control, one must check the wrong impulse, even as small as the thought of eating something that one likes; the wish to drink something that<sup>6</sup> one wishes; an impulse to talk back to a person who insults; an impulse to pinch a person by saying a word; an impulse to hurt a person by cutting words; an impulse to get into the secret of others; to find out the secret of another<sup>7</sup>; an impulse to criticize. All such undesirable impulses can be mastered and it is not that one has mastered them but one has gained a power over oneself; that is another advantage.

<sup>8</sup>In the court of Akbar—you know Akbar was the most wise emperor in the [Mughul dynasty]<sup>9</sup>. And<sup>10</sup> because [he was]<sup>11</sup> wise<sup>12</sup> and appreciative of all wisdom and beauty, he had chosen nine persons to keep close to him. You might think, an emperor who could have <sup>13</sup>at least fifty persons to be in his presence. No, no, through the whole empire of [so]<sup>14</sup> many millions of people, he had nine persons selected to be around him. What were they? They were personified wits. A wit that is personified in human being. There is a thought<sup>15</sup>.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

Hq.tp.: a typescript from International Headquarters, Geneva

<sup>1</sup> Sk.tp.: "Sangatha II" added

<sup>2</sup> Sk.sh.: "the" crossed out, omitted in a.o.d.

<sup>3</sup> Hq.tp.: "inwardly" instead of "outwardly"

<sup>4</sup> Hq.tp.: "a" instead of "one"

<sup>5</sup> Sk.tp.: "specially" instead of "especially"

<sup>6</sup> Hq.tp.: "that" omitted

<sup>7</sup> Sk.sh.: "(others)" added in lh. to "another"; Sk.tp.: "others" instead of "another"

<sup>8</sup> Hq.tp.: this paragraph "In the court . . . is a thought." omitted

<sup>9</sup> Sk.sh.: "Mogul dynasty" inserted in lh.

<sup>10</sup> Sk.sh.: "and" parenthesized, omitted in Sk.tp.

<sup>11</sup> Sk.sh.: "he" written, followed by a now indistinct sh. symbol retraced to read "he was"

<sup>12</sup> Sk.sh.: "(witty)" added in lh. to an indistinct sh. symbol of "wise"; Sk.tp.: "witty" instead of "wise"

<sup>13</sup> Sk.sh.: "had" inserted in lh.

<sup>14</sup> Sk.sh.: "though" written, encircled and "so" added in lh.

<sup>15</sup> Sk.sh.: "In the court . . . in human being" crossed out, omitted in Hq.tp. as well as "there is a thought"

The power lies in refraining from the impulse of speaking. Often one gives one's secret to another, useless<sup>16</sup>. Afterwards one repents for it. Sometimes one uselessly has a quarrel with another. Neither the other has gained, nor he himself. Sometimes one criticizes another before someone and then it goes to the third one<sup>17</sup> or<sup>18</sup> fourth [one, anybody<sup>19</sup> knows about it and]<sup>20</sup> nothing is gained; <sup>21</sup>everything <sup>22</sup>lost. Sometimes also there is <sup>23</sup>desire for food, <sup>24</sup>desire for<sup>25</sup> drink<sup>26</sup>, <sup>27</sup>desire for<sup>28</sup> sleep, <sup>29</sup>desire to walk, <sup>30</sup> [to]<sup>31</sup> sit. Every one of these little desires can be checked. And<sup>32</sup> by keeping them back, by controlling them, one can attain to this<sup>33</sup> power of personality.

By power of personality your words become living. By glance, by touch, by speech, by every movement you make, you make an effect. Very often people like to find by occultism or by psychic science the way how to develop willpower. But willpower is only developed by refraining from impulse. A person who refrains his impulse can be free from all insolence. And what is insolence? Insolence is the germ of bad luck. Insolent person will always have a bad luck, because insolence is a kind of cloud. It always brings a person down. Very often insolent person is a slave to his impulse. It is his impulse at the time, he cannot help it and afterwards he repents. Especially when a person is not able to keep his secret, he has much to suffer in life, because that power is most helpful, the power of keeping secret. Besides that, if there is a desire, an ambition, an inspiration, if it is kept in secret, it flourishes, it grows, it rises, it becomes fruitful. But when it is spoken about, it is lost.

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*Q: Murshid, what is the difference between inspiration and impulse?*

A: Inspiration is something which comes in the form of beauty, poetry, music, some idea. And impulse is, <sup>34</sup>there are grapes on the table and when I look at it I feel like taking one. At once it rises. Or there are two persons

<sup>16</sup> A.o.d.: "uselessly" instead of "useless"

<sup>17</sup> Hq.tp.: "one" omitted

<sup>18</sup> Sk.sh.: "and" added in lh. to "or"; Sk.tp.: "and" instead of "or"

<sup>19</sup> A.o.d.: "everybody" instead of "anybody"

<sup>20</sup> Sk.sh.: "one", followed by a now illegible sh. symbol crossed out, "one, anybody . . . it and" substituted

<sup>21</sup> Sk.sh.: "(only)" added in lh.; Sk.tp.: "only" added

<sup>22</sup> Hq.tp.: "is" added

<sup>23</sup> Sk.sh.: "a" added, and in a.o.d.

<sup>24</sup> A.o.d.: "a" added

<sup>25</sup> Sk.tp.: "to" instead of "for"

<sup>26</sup> Sk.sh.: "(to)" written in lh.

<sup>27</sup> A.o.d.: "a" added

<sup>28</sup> Sk.sh.: "(to)" written in lh.

<sup>29</sup> A.o.d.: "a" added

<sup>30</sup> Sk.sh.: "or a desire" inserted in lh. and added in Sk.tp.

<sup>31</sup> Sk.sh.: "to" traced through a set of ditto marks

<sup>32</sup> Sk.sh.: "and by checking" added; Sk.tp.: "by checking them"; Hq.tp.: "by checking and" added

<sup>33</sup> Sk.tp.: "his" instead of "this"

<sup>34</sup> Sk.sh.: "that" added, and in a.o.d.

speaking about something, and there jumps up a desire that I should answer it too; I should join in. Or there is someone a little sympathetic, more sociable to you, and then the impulse comes<sup>35</sup>, I should<sup>36</sup> pour out all my heart to him and be empty. Then he feels lighter, he feels lighter then. But lighter what of<sup>37</sup>? Lighter without treasure, empty purse, the purse he had is empty. But there are strong impulses such as a person makes an insult,<sup>38</sup>there is an impulse to speak back. Or a person tells a lie, there is an impulse to tell the truth. Or a person who does wrong, and there is an impulse to correct him. But it is an impulse just the same.

*Q: Where do<sup>39</sup> they<sup>40</sup> origin, these<sup>41</sup> impulses?*

A: Impulse is a reaction of something which is going<sup>42</sup> outside<sup>43</sup>. That, your reaction<sup>44</sup>, <sup>45</sup>is an impulse. <sup>46</sup>When you look at grapes, what grapes suggest to you? That suggestion comes again as an impulse<sup>47</sup>. <sup>48</sup>Our mind reacts to what is before us<sup>49</sup>.

*Q: Murshid, how can we find the balance between this<sup>50</sup> principle you told us this evening, and the idea [that]<sup>51</sup>asceticism for its own sake is not advisable? That we should enjoy<sup>52</sup> all that is beautiful in life<sup>53</sup>?*

A: Well, as I have said, when I say anything like this, it does not mean that this is the law. Or [when I say something like this]<sup>54</sup> it does not mean that this is the principle [for]<sup>55</sup> all. This is only said in connection to<sup>56</sup> the increase of the<sup>57</sup> personal power. <sup>58</sup>When it comes to asceticism, it is another question. It is<sup>59</sup> quite a separate thing.

<sup>35</sup> Sk.sh.: "(is)" added in lh. to "comes"; Sk.tp.: "is" instead of "comes"

<sup>36</sup> Sk.sh.: "(shall)" added in lh. to "should"; Sk.tp.: "shall" instead of "should"

<sup>37</sup> A.o.d.: "of" omitted

<sup>38</sup> Sk.sh.: "(that)" added in lh. over a blank; Sk.tp.: "that" added

<sup>39</sup> Sk.sh.: "is" added in lh. to "do"

<sup>40</sup> Sk.tp.: "is the" instead of "do they"

<sup>41</sup> Sk.sh.: "of" added in lh. to "these"; Sk.tp.: "of" instead of "these"

<sup>42</sup> Sk.sh.: "on" added, and in a.o.d.

<sup>43</sup> Sk.sh.: "(you)" added in lh.

<sup>44</sup> Sk.tp.: "you react that"; Hq.tp.: "that reaction" instead of "that your reaction"

<sup>45</sup> Sk.sh.: "(that)" inserted in lh.

<sup>46</sup> Sk.sh.: "as I have said." added over a blank, added in Sk.tp.

<sup>47</sup> Sk.sh.: "that you must have them" added in the margin, added in Sk.tp.

<sup>48</sup> Sk.tp.: "Q: In mind?" added

<sup>49</sup> Sk.sh.: "Q: In mind? A: Yes, our mind reacts etc." written in the margin; Sk.tp.: "A: Yes" added

<sup>50</sup> Hq.tp.: "that" instead of "this"

<sup>51</sup> Sk.sh.: "of" written, retraced to read "that"

<sup>52</sup> Sk.sh.: "life and the beauty of life all" added in the margin

<sup>53</sup> Sk.tp.: "life and the beauty of life, all" instead of "all that . . . in life"

<sup>54</sup> Sk.sh.: ditto marks under the previous "when I say . . . like this", with "when I say something like this" written over them

<sup>55</sup> Sk.sh.: "for" added in lh. to "to"

<sup>56</sup> Sk.sh.: "(with)" added in lh. "to the"; Sk.tp.: "with" instead of "to"

<sup>57</sup> Sk.tp.: "the" omitted

<sup>58</sup> Sk.tp.: "and" added

<sup>59</sup> Sk.tp.: "it is" omitted

*Q: Is this<sup>60</sup> principle necessary for every person in the spiritual path?*

A: Yes, but a weak person cannot tread this<sup>61</sup> path. A person must be strong, because it is a battle all through. [When he is weak, the<sup>62</sup> person will be shattered to pieces on the way.]<sup>63</sup> His nerves will be shattered to pieces on the way<sup>64</sup>; he cannot go on. It is a terrible battle, as<sup>65</sup> in order to get strength you may<sup>66</sup>, you<sup>67</sup> must gain strength, you<sup>68</sup> must get it, you<sup>69</sup> must develop it<sup>70</sup>.

*Q: Must<sup>71</sup> we do it example<sup>72</sup> certain days<sup>73</sup>?*

A: No, but suppose you found out there were five, ten<sup>74</sup> bad things in you<sup>75</sup>; impulses which you should check. Just<sup>76</sup> go on working with it every day. Suppose you take one<sup>77</sup>; suppose a person found out<sup>78</sup>, I have the weakness of being hurt immediately [by anyone, that]<sup>79</sup> a person says something hard to me, and then answering it back. When<sup>80</sup> a person has realized, then take that one thing and practise this<sup>81</sup> every day.

<sup>60</sup> Sk.tp.: "asceticism is a" instead of "is this"

<sup>61</sup> Sk.sh.: "the spiritual" written in the margin as a substitution for "this", so used in Sk.tp. instead of "this"

<sup>62</sup> Sk.sh.: "the" crossed out, "a" substituted; Sk.tp.: "a" instead of "the"

<sup>63</sup> Sk.sh.: "when he . . . the way" added in the margin, this sentence omitted in Hq.tp.

<sup>64</sup> Sk.tp.: "on the way" omitted

<sup>65</sup> Sk.sh.: "as" retraced to read "and"; Sk.tp.: "and" instead of "as"

<sup>66</sup> Sk.sh.: "you may" crossed out, omitted in a.o.d.

<sup>67</sup> Sk.sh.: "we" added in lh. to "you"; Sk.tp.: "we must" instead of "you"

<sup>68</sup> Sk.tp.: "we" instead of "you"

<sup>69</sup> Ibid

<sup>70</sup> Sk.sh.: reverse order of "you must get it" and "you must develop it" indicated, with "we" added in lh. to both cases of "you"; a.o.d.: this order followed

<sup>71</sup> Sk.tp.: "may" instead of "must"

<sup>72</sup> Sk.sh.: "systematically" added in lh. to "example"; a.o.d.: "systematically" instead of "example"

<sup>73</sup> Sk.tp.: "certain days" omitted

<sup>74</sup> Sk.tp.: "ten" omitted

<sup>75</sup> Sk.sh.: "or ten bad things" added in the margin, added in Sk.tp.

<sup>76</sup> Sk.tp.: "you must" instead of "just"

<sup>77</sup> Sk.sh.: "suppose you take one" crossed out, "(?)" added, then restored; Hq.tp.: "suppose you take one" omitted

<sup>78</sup> Sk.sh.: "that" added in lh., added in Sk.tp.

<sup>79</sup> Sk.sh.: "by anyone that" added in the margin, omitted in Hq.tp.

<sup>80</sup> Sk.sh.: "if" added in lh. to "when"; Sk.tp.: "if" instead of "when"

<sup>81</sup> Sk.sh.: "(it)" added in lh. to "this"; Sk.tp.: "it" instead of "this"

*Q: How a person is practising<sup>82</sup> this principle? He walks<sup>83</sup> for hours and hours, <sup>84</sup>is very hot and thirsty, he<sup>85</sup> comes to a place where he can<sup>86</sup> drink<sup>87</sup>, and refrain from drinking<sup>88</sup>? Must he refrain from drinking<sup>89</sup>?*

A: No, it is not that. Impulse is different. When you are thirsty, and when you are really in need of water, when a person is dying without water, when he is refraining from the<sup>90</sup>, from drinking it, that is<sup>91</sup> not<sup>92</sup>, controlling from<sup>93</sup> impulse is something different. Sometimes a<sup>94</sup> day is very warm. You feel like drinking fifty times a day, and you know that if you do you will not be able to eat, [you will not be able to]<sup>95</sup> digest. [It will not do you any good]<sup>96</sup>. It will only for the<sup>97</sup> moment quench your thirst. [But<sup>98</sup> it will not be good for the system]<sup>99</sup>. If you refrain that impulse, you will be doing some good, <sup>100</sup>at the same time increasing the power. But when you are thirsty and it is necessary for your body to have water, and then to say that you do not wish to have it, that is not the idea.

*Q: If somebody [has]<sup>101</sup> become quite indifferent, what to advise him?*

A: The first thing is that everyone is not in a position, I mean that everyone cannot keep the interest in the same things, interest changes. As a person evolves, so a person rises above things. Maybe that<sup>102</sup> the person is not interested in the things in which [he was]<sup>103</sup> interested. That person is more interested . . . <sup>104</sup>I am sorry. Many people say politely, I am very sorry<sup>105</sup> [If he is not interested, it means that there is something of more interest for

<sup>82</sup> Sk.sh.: "is practising" encircled, "practises" added in lh.

<sup>83</sup> Sk.sh.: "has worked" added in lh. to "walks"; Sk.tp.: "has worked" instead of "walks"

<sup>84</sup> Sk.tp.: "he" added

<sup>85</sup> Hq.tp.: "he" omitted

<sup>86</sup> Hq.tp.: "get" added

<sup>87</sup> Sk.sh.: "very fresh water, is it advisable not to drink" added in the margin, of which "is it advisable not to drink" is parenthesized; Sk.tp.: "very fresh water" added

<sup>88</sup> Sk.sh.: "and refrain from drinking" crossed out, omitted in a.o.d.

<sup>89</sup> Sk.sh.: "must he refrain from drinking" parenthesized; Sk.tp.: "is it advisable not to drink?" instead of "must he . . . from drinking?"

<sup>90</sup> Sk.sh.: "from the" crossed out, omitted in a.o.d.

<sup>91</sup> Sk.sh.: "that is" crossed out; Sk.tp.: dots added indicating missing word(s)

<sup>92</sup> Sk.sh.: "not" parenthesized; Sk.tp.: "not" omitted; Hq.tp.: "that is not" omitted

<sup>93</sup> Sk.sh.: "of" added in lh. to "from"; Sk.tp.: "of" instead of "from"

<sup>94</sup> Sk.tp.: "the" instead of "a"

<sup>95</sup> Sk.sh.: "you will . . . able to" added over a blank

<sup>96</sup> Sk.sh.: "it will . . . any good" added over a blank

<sup>97</sup> Sk.sh.: "that" added in lh. to "the"; Sk.tp.: "that" instead of "the"

<sup>98</sup> Hq.tp.: "but" omitted

<sup>99</sup> Sk.sh.: "but it . . . the system" added over a blank

<sup>100</sup> Sk.sh.: "and" added, and in a.o.d.; Hq.tp.: the photocopy of the transcript ends here, so from this point only Sk.tp compared.

<sup>101</sup> Sk.sh.: "is" retraced to read "has"

<sup>102</sup> Sk.tp.: "that" omitted

<sup>103</sup> Sk.sh.: "he was" added in lh. to an unclear sh. symbol

<sup>104</sup> Sk.sh.: a dotted line, indicating missing words

<sup>105</sup> Sk.sh.: "that person . . . very sorry" crossed out, these two sentences omitted in Sk.tp.

him<sup>106</sup>, and then a<sup>107</sup> person says<sup>108</sup> politely, he says, I am not interested. I am very sorry,]<sup>109</sup> I cannot take interest. In the thing<sup>111</sup> in which I took interest last year, I cannot take interest this year<sup>112</sup>. Maybe the person has risen above<sup>113</sup>, I take<sup>114</sup> something more fine. The person is interested in<sup>115</sup> something still finer as occupation or as study or as thought or as something. You must inquire into that person, a person who brings his complaint, a<sup>117</sup> person will never say the depth of his heart. And very often a person will not say, I have risen above<sup>118</sup>, and think that he has often<sup>119</sup>. If a person is fine, he will say, I am sorry, I cannot enjoy<sup>120</sup> anymore.

A child who says, I am<sup>121</sup> risen above my dolls, it<sup>122</sup> is right, but it is not beautiful to say. But someone who says, I would like to see now the others see<sup>123</sup>, play with the dolls, the little ones, that is another thing. It only depends upon the spiritual growth of the person. We never can judge. Besides, why a person<sup>124</sup> should be the same as it was yesterday<sup>125</sup>? Or why<sup>126</sup> the person should be the same this year as<sup>127</sup> yesterday? The life is ever-moving and changing. Why [not a]<sup>128</sup> person go forward.

<sup>106</sup> Sk.sh.: "for him" parenthesized, omitted in Sk.tp.

<sup>107</sup> Sk.sh.: "then a" crossed out, "that" substituted; Sk.tp.: "that" instead of "then a"

<sup>108</sup> Sk.sh.: "very" inserted, added in Sk.tp.

<sup>109</sup> Sk.sh.: "If he . . . very sorry" given in the margin as a substitution for the crossed out sentences as per footnote 105

<sup>110</sup> Sk.tp.: "many people say politely: I am very sorry" added

<sup>111</sup> Sk.tp.: "things" instead of "thing"

<sup>112</sup> Sk.sh.: "I cannot take interest this year" parenthesized

<sup>113</sup> Sk.sh.: "(it)" added in lh. over a blank; Sk.tp.: "it" added

<sup>114</sup> Sk.sh.: "I take" crossed out, "I study something" substituted

<sup>115</sup> Sk.sh.: "The person is interested in" parenthesized, "maybe he has found" given in the margin as substitution; Sk.tp.: "I take . . . interested in" omitted

<sup>116</sup> Sk.tp.: "He may have found" added

<sup>117</sup> Sk.sh.: "this" added in lh. to "a"; Sk.tp.: "this" instead of "a"

<sup>118</sup> Sk.sh.: "things" added over a blank, then parenthesized; Sk.tp.: "things" added

<sup>119</sup> Sk.sh.: "and think that he has often" crossed out, omitted in Sk.tp.; "that is why he told 'I cannot enjoy anymore'" written in the margin, added in Sk.tp.

<sup>120</sup> Sk.sh.: "it" inserted in lh., added in Sk.tp.

<sup>121</sup> Sk.sh.: "I am" retraced to read "I have"; Sk.tp.: "have" instead of "am"

<sup>122</sup> Sk.tp.: "it" omitted

<sup>123</sup> Sk.sh.: "see" parenthesized, omitted in Sk.tp.

<sup>124</sup> Sk.sh.: "a person" retraced to read "this year"; Sk.tp.: "this year" instead of "a person"

<sup>125</sup> Sk.sh.: "as it was yesterday" crossed out, then restored

<sup>126</sup> Sk.sh.: "should" inserted, crossed out, then restored

<sup>127</sup> Philosoph

<sup>128</sup> Sk.sh.: "and" written; "(not a?)" added in lh. to "and"

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 Wednesday 28<sup>th</sup> July 1926

### Philosophy<sup>1</sup>—The Voice

The voice is not only indicative of man's character, but the expression of his spirit. The voice is not only audible, but also visible to those who can see it. The voice makes impressions on the ethereal spheres, impressions which cannot<sup>2</sup> be called audible; they are visible at the same time. <sup>3</sup> And<sup>4</sup> those scientists who have made experiments with sound, and have taken on certain plates impressions of the sound, and those<sup>5</sup> impressions appear like forms, will find one day that the impression of the voice is more living and more deep and has a greater effect. Sound<sup>6</sup> can be louder than voice, but sound cannot<sup>7</sup> be more living than the voice. Knowing this, Hindus of the ancient times have said that singing is the first art, playing is the second art, and dancing is the third art <sup>8</sup>which makes<sup>9</sup> music. <sup>10</sup>Hindus who have found out that by these three different aspects of music one attains to spirituality much sooner than by any other way, they<sup>11</sup> have found that it is<sup>12</sup> the shortest way to attain to spiritual heights <sup>13</sup>by singing. Therefore, the greatest prophets of the Hindus were singers: Narada and Tumbara. Narada inspired Valmiki, who wrote <sup>14</sup>*Ramayana* and <sup>15</sup>*Mahabharata*, their great scriptures.

There are three principal kinds of voices: <sup>16</sup>*jelal* voice, *jemal* voice and *kemal* voice. <sup>17</sup>Jelal voice indicates power, <sup>18</sup>jemal voice indicates beauty, <sup>19</sup>kemal voice indicates wisdom. If you carefully notice in everyday

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by MvVvB

Sk.tp.: a typescript made by Sakina Furnée, or under her supervision

Gd.bk.: a typescript made by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

<sup>1</sup> Gd.bk.: "Mysticism" instead of "Philosophy"

<sup>2</sup> Gd.bk.: "can" instead of "cannot"

<sup>3</sup> Gd.bk.: an edited version of qa2 added here

<sup>4</sup> A.o.d.: "and" omitted

<sup>5</sup> A.o.d.: "which" instead of "and those"

<sup>6</sup> A.o.d.: "other sounds" instead of "sound"

<sup>7</sup> A.o.d.: "no sound can" instead of "sound cannot"

<sup>8</sup> Sk.tp.: "that" added

<sup>9</sup> Sk.sh.: "makes meaning?" added later

<sup>10</sup> A.o.d.: "the" added

<sup>11</sup> A.o.d.: "they" omitted

<sup>12</sup> Sk.tp.: "it is" parenthesized and crossed out by hand; Gd.bk.: "it is" omitted

<sup>13</sup> A.o.d.: "is" added

<sup>14</sup> Sk.tp.: "the" added

<sup>15</sup> Ibid

<sup>16</sup> Ibid

<sup>17</sup> A.o.d.: "the" added

<sup>18</sup> Ibid

<sup>19</sup> Gd.bk.: "the" added



life, you will find that before a person has finished his sentence, sometimes you have become annoyed. It is not what he has said, but it is the voice. And also you will notice, perhaps not every day in your life, but sometimes, that once you heard someone say something and that has always remained with you. It is always a beautiful feeling, it is always<sup>20</sup> soothing, it is always<sup>21</sup> healing, it is always<sup>22</sup> uplifting, it is always<sup>23</sup> inspiring.

A doctor can come to see the<sup>24</sup> patient, and by the voice he may frighten the patient<sup>25</sup>, and make him more ill if his voice was<sup>26</sup> not harmonious. And another doctor may by his voice treat the patient,<sup>27</sup> that<sup>28</sup> before the medicine was<sup>29</sup> brought, the patient already was<sup>30</sup> feeling better. <sup>31</sup>Doctor gives a medicine, but it is the voice with which he comes to the patient that counts.

In the history of the world have they<sup>32</sup> not marched hundreds of miles with strength and vigour, not knowing what they are going to face, on hearing the voice of their commander: <sup>33</sup>March! It seemed<sup>34</sup> that all the fear was taken away, that<sup>35</sup> all <sup>36</sup>anxiety was taken away. All the vigour and courage was given to them, those who<sup>37</sup> were going to march. And have you not heard, again, the voice of <sup>38</sup>commanders who have said: Fire! and they<sup>39</sup> turned back and fired at him. That is a<sup>40</sup> voice too. <sup>41</sup>Voice, therefore, is a wine. It may be the best wine and it may be the worst liquor, it may make a person ill or it may uplift a person.

There are five different qualities of the voice, which are connected with the peculiar character of the person: the earth quality, water quality, <sup>42</sup>fire quality, air quality and ether quality. The earth quality of the voice is hope-giving, encouraging, tempting. And <sup>43</sup>water quality is intoxicating, soothing, healing, uplifting. And the fire quality is impressive, arousing,

<sup>20</sup> Sk.sh.: "always" later crossed out

<sup>21</sup> Sk.sh.: "always" later crossed out, omitted in Gd.bk.

<sup>22</sup> Ibid

<sup>23</sup> Ibid

<sup>24</sup> A.o.d.: "a" instead of "the"

<sup>25</sup> Sk.sh.: "(more)" added later in lh.; added in a.o.d.

<sup>26</sup> Sk.tp.: "is" instead of "was"

<sup>27</sup> A.o.d.: "so" added

<sup>28</sup> Sk.sh.: "(and)" added above later in lh.

<sup>29</sup> Sk.tp.: "is" instead of "was"

<sup>30</sup> Ibid

<sup>31</sup> A.o.d.: "the" added

<sup>32</sup> Sk.tp.: "men" instead of "they"

<sup>33</sup> Gd.bk.: "quick" added

<sup>34</sup> A.o.d.: "seems" instead of "seemed"

<sup>35</sup> Gd.bk.: "that" omitted

<sup>36</sup> A.o.d.: "the" added

<sup>37</sup> Sk.sh.: "those who" later changed in lh. to "as when they"; a.o.d.: "as they" instead of "those who"

<sup>38</sup> Gd.bk.: "the" added

<sup>39</sup> Sk.tp.: "the soldiers" instead of "they"

<sup>40</sup> Gd.bk.: "the" instead of "a"

<sup>41</sup> A.o.d.: "the" added

<sup>42</sup> Sk.tp.: "the" added

<sup>43</sup> A.o.d.: "the" added

exciting, horrifying at the same time, wakening, because very often warning is given in the voice of fire quality. The use of the words<sup>44</sup> tongues of flame in the Old Testament<sup>45</sup>, is narrative of that voice and word which was warning of coming dangers. It was alarming for the people to wake<sup>46</sup> from their sleep, to waken to a greater consciousness, to a higher consciousness. And then there is the air quality of the voice, that is uplifting, raising, taking one farther<sup>47</sup>, far<sup>48</sup> away from the plane of the earth, raising a person. And the ether quality of voice is inspiring, healing, peace-giving, harmonizing, convincing, appealing, at the same time most intoxicating. Every jewel voice, every<sup>49</sup> jewel voice or kernal voice has either one or the other of these five qualities predominant in it, and according to that it creates effect.

The most wonderful part in the study of voice is that from<sup>50</sup>voice you can find out man's particular evolution, the stage of evolution. You do not need to see the person, just his voice will tell you where this person is, how far this person has evolved. No doubt<sup>51</sup>, the character of the person is apparent, is evident in the<sup>52</sup> voice.

There is another most wonderful thing to be found in the science of voice, that the fortunate person has a different voice from the one who is not so fortunate. And if you gather five persons who have really proved to be most fortunate, and hear their voices, you will find what great difference there is between their voice and the ordinary voice.

Then<sup>53</sup> great people, no matter<sup>54</sup> what line they are<sup>55</sup>, their voice you can compare<sup>56</sup> with the voice of others; you will find<sup>57</sup> there is a difference, what<sup>58</sup> I mean to say<sup>59</sup>, speaking voice. When we come to singing, it is quite different because today the art of singing has become as artificial as it can be. The whole idea is to train the voice, and make it different from what it is naturally. The training<sup>60</sup> is not to develop what is natural in it; mostly it is to bring in it something which is not natural to it.  
<sup>61</sup>When a person sings according to the method of the day, he has a different

<sup>44</sup> Gd.bk.: "word" instead of "words"

<sup>45</sup> Acts II.3

<sup>46</sup> Sk.sh.: "waken" written above in lh.; a.o.d.: "waken" instead of "wake"

<sup>47</sup> Gd.bk.: "far" instead of "farther"

<sup>48</sup> Sk.tp.: "more and more" instead of "farther, far"

<sup>49</sup> Gd.bk.: "every" omitted

<sup>50</sup> A.o.d.: "the" added

<sup>51</sup> Gd.bk.: "there is no doubt that" instead of "no doubt"

<sup>52</sup> Sk.sh.: "the" replaced later with "his" in lh.; a.o.d.: "his" instead of "the"

<sup>53</sup> Gd.bk.: "you can compare the voice of" instead of "then"

<sup>54</sup> A.o.d.: "in" added

<sup>55</sup> Gd.bk.: "their line may be, if you can compare" instead of "line they are"

<sup>56</sup> Gd.bk.: "their voice you can compare" omitted

<sup>57</sup> Sk.sh.: "that" added later in lh.; Sk.tp.: "that" added

<sup>58</sup> Sk.sh.: "but" written above in lh.; Sk.tp.: "but" instead of "what"

<sup>59</sup> Gd.bk.: "but this is meant of the" instead of "what I mean to say"

<sup>60</sup> Sk.sh.: "of the voice" added later in lh.; added in Gd.bk.

<sup>61</sup> Sk.sh.: "and therefore" added in sh., added in a.o.d.

voice.<sup>62</sup> He may make a great success, he may be audible to thousands of<sup>63</sup>. It is not his voice<sup>64</sup>. At the same time he is not singing in his natural voice<sup>65</sup>. You cannot see his stage of evolution in his voice, and<sup>66</sup> therefore the real characteristic of the person is to be seen in his speaking voice.

And<sup>67</sup> then there is another thing to be understood, that is the softness and the loudness of the voice. That there are times when the voice is softer and there are other times when the voice is louder, and<sup>68</sup> that shows the condition of the spirit at that particular time, <sup>69</sup>sometimes the spirit is tender<sup>70</sup> the voice becomes softened. <sup>71</sup>Sometimes the<sup>72</sup> spirit is harder, and with the hardness of the spirit, the voice is<sup>73</sup> hardened. In order to scold a person, you do not need to put on a hard voice, the voice becomes hard naturally. In order to sympathize with a person, in order to<sup>74</sup> express your gratefulness<sup>75</sup> to someone<sup>76</sup>, in order to express your love, your devotion, your affection<sup>77</sup>, you do not need to soften your voice. Your voice is soft before you can feel it, before you can think about it; that shows that your<sup>78</sup> voice is an expression of the spirit. If the spirit is soft, your<sup>79</sup> voice is soft; if the spirit is hard, your<sup>80</sup> voice is hard<sup>81</sup>; if the spirit is powerful, then the voice has a power, if the spirit has lost its vigour, then the voice loses its power.

Inspiration chooses its own voice, and when a speaker has to change his voice in accordance to the hall where he is going to speak, then inspiration is lost, because <sup>82</sup>inspiration begins to feel that<sup>83</sup> it is not my voice, it does not come. And therefore, the speaker has to struggle twice. The one struggle is that he must speak without inspiration, and the other struggle is that he must be audible to the number of people. That cannot be done. Nowadays people have adopted certain ways, they call it elocution,

<sup>62</sup> Sk.sh.: "it is not his voice." added in sh., added in a.o.d.

<sup>63</sup> Sk.sh.: "people" added in sh. and "(men)" in lh.; a.o.d.: "people" added

<sup>64</sup> Sk.sh.: "it is not his voice" first crossed out, then rewritten in margin with "it is not his character" added and the sentence parenthesized

<sup>65</sup> Sk.sh.: "at the . . . natural voice" parenthesized

<sup>66</sup> Sk.tp.: "and" omitted

<sup>67</sup> Gd.bk.: "and" omitted

<sup>68</sup> Sk.sh.: "naturally" added in lh. and in Sk.tp.; Gd.bk.: "naturally" instead of "and"

<sup>69</sup> Sk.sh.: "because" added later in lh., added in a.o.d.

<sup>70</sup> Sk.sh.: "and when the spirit is soft, the voice is softened. With the tendency of the spirit" added in margin in sh., added in Sk.tp.; Gd.bk.: "with the tenderness of the spirit" added

<sup>71</sup> Sk.tp.: "and" added

<sup>72</sup> Sk.tp.: "the" omitted

<sup>73</sup> Gd.bk.: "becomes" instead of "is"

<sup>74</sup> Sk.tp.: "touch, to" added

<sup>75</sup> Sk.tp.: "kindliness"; Gd.bk.: "gratitude" instead of "gratefulness"

<sup>76</sup> Gd.bk.: "to someone" omitted

<sup>77</sup> A.o.d.: "to someone" added

<sup>78</sup> Gd.bk.: "the" instead of "your"

<sup>79</sup> Ibid

<sup>80</sup> Ibid

<sup>81</sup> Sk.tp.: "if the spirit is hard, the voice is hard" moved to after "of the spirit"

<sup>82</sup> A.o.d.: "the" added

<sup>83</sup> Gd.bk.: "that" omitted

the new method of elocution. And once I heard that<sup>84</sup> speaker of elocution in a place. He was shouting<sup>85</sup> as loudly as ten people could be shouting at the same time in a hall. And everyone thought, how wonderful! But what impression it has<sup>86</sup> made? Nothing.

Nowadays radio<sup>87</sup> people have made a kind of horn, and they use it<sup>88</sup> at the stations at<sup>89</sup> the United States. A person takes that horn and <sup>90</sup>he speaks, and his voice becomes twenty times larger. It is alright for trade and business purpose<sup>91</sup>, but when you come to life itself, and when you come to conversation, <sup>92</sup>when you come to speaking to your friends, it is different. It is a most psychological occasion when you speak to one person or to many persons, because it is something that is taking place which<sup>93</sup> has its echo in the cosmos. No word ever spoken is lost. It remains, and it vibrates. And it vibrates according to the spirit put into it. If one makes one's<sup>94</sup> voice artificial in order to convince people or<sup>95</sup> in order to be more audible, or<sup>96</sup> in order to impress people, this<sup>97</sup> only means he is not true to his spirit. It cannot be. It is better that a person was<sup>98</sup> natural in his speech with individuals or<sup>99</sup> with the multitude rather than <sup>100</sup>he became<sup>101</sup> different. <sup>102</sup>

And now coming to singing, there are certain things which must be retained in the voice, how<sup>103</sup> much the voice may be developed, however great the volume of the voice be or<sup>104</sup> how<sup>105</sup> far reaching the voice be and which<sup>106</sup> should be made by practice. But<sup>107</sup> at the same time one should<sup>108</sup> feel responsible to keep one's natural voice through every stage<sup>109</sup> of development, that the natural voice is not hurt by it. It does not mean that one should not have a far-reaching voice, it does not mean that

<sup>84</sup> Sk.sh.: "this" written above in lh.; Sk.tp.: "a"; Gd.bk.: "the" instead of "that"

<sup>85</sup> Sk.tp.: "speaking" instead of "shouting"

<sup>86</sup> A.o.d.: "has it" instead of "it has"

<sup>87</sup> Sk.tp.: "radio" omitted; Gd.bk.: "the radio" instead of "radio"

<sup>88</sup> Sk.tp.: "it" omitted

<sup>89</sup> Sk.sh.: "in" written above in lh.; a.o.d.: "in" instead of "at"

<sup>90</sup> A.o.d.: "in that horn" added

<sup>91</sup> Sk.tp.: "people"; bk.: "purposes" instead of "purpose"

<sup>92</sup> Gd.bk.: "and" added

<sup>93</sup> Gd.bk.: "that" instead of "which"

<sup>94</sup> A.o.d.: "a person makes his" instead of "one makes one's"

<sup>95</sup> Gd.bk.: "or" omitted

<sup>96</sup> Gd.bk.: "and" instead of "or"

<sup>97</sup> A.o.d.: "it" instead of "this"

<sup>98</sup> A.o.d.: "is" instead of "was"

<sup>99</sup> Sk.sh.: "and" written above in lh.; a.o.d.: "and" instead of "or"

<sup>100</sup> A.o.d.: "that" added

<sup>101</sup> A.o.d.: "becomes" instead of "became"

<sup>102</sup> Gd.bk.: an edited version of qa8 added here

<sup>103</sup> A.o.d.: "however" instead of "how"

<sup>104</sup> Sk.sh.: "and" written above in lh.; a.o.d.: "and" instead of "or"

<sup>105</sup> A.o.d.: "however" instead of "how"

<sup>106</sup> A.o.d.: "which" omitted

<sup>107</sup> A.o.d.: "but" omitted

<sup>108</sup> Gd.bk.: "must" instead of "should"

<sup>109</sup> Sk.sh.: "phase" written above in lh.

one should not have a voice of a large<sup>110</sup> volume, or not have a voice with vigour and flexibility. Everything that enriches the voice is necessary for it, and it<sup>111</sup> must be developed by practice but at the same time keeping in view<sup>112</sup> that<sup>113</sup> I must not sacrifice the natural quality of my voice. For every person<sup>114</sup> must know that there is no other voice like his. And <sup>115</sup>if that peculiarity that<sup>116</sup> each soul has of its own voice is lost, then nothing is left with it. Besides that, every person is an instrument in this orchestra which is the whole universe, and his<sup>117</sup> voice is the music that comes from each instrument, and each instrument is made distinct and particular and peculiar<sup>118</sup>, that no other voice can take <sup>119</sup>place of that particular voice. If then <sup>120</sup>the instrument that God has made and the music that God has intended to be played in the world, if one did not allow that music to be played, naturally then<sup>121</sup> it<sup>122</sup> is a great cruelty to oneself and to others, to develop a voice which is not one's own.

Those on the spiritual path, thinkers<sup>123</sup>, students and meditative souls, for them it is of the greatest importance to know the condition of their spirit, from time to time by consulting their voice. That is the thermometer, <sup>124</sup>morning till evening you<sup>125</sup> can see the weather, the weather created by oneself, whether<sup>126</sup> it is a<sup>127</sup> warm weather or cold weather, or whether<sup>128</sup> it is a<sup>129</sup> spring or winter. One's voice is that machine, the barometer that shows to us what is coming, because what will come is the reaction, the result of what is created, and the voice is indicative of it. And those who still think deeper<sup>130</sup> on the subject will be able to see how step by step they are progressing in the spiritual path, if they only consulted with<sup>131</sup> their voice, that every step towards<sup>132</sup> the spiritual path brings about a little

<sup>110</sup> Gd.bk.: "larger" instead of "large"

<sup>111</sup> A.o.d.: "it" omitted

<sup>112</sup> Sk.sh.: "all the time" added in sh., added in a.o.d.

<sup>113</sup> Gd.bk.: "that" omitted

<sup>114</sup> Sk.sh.: "every soul" added in margin in sh., added in a.o.d.

<sup>115</sup> Sk.tp.: "that" added

<sup>116</sup> Sk.sh.: "which" written above in lh.; a.o.d.: "which" instead of "that"

<sup>117</sup> Sk.tp.: "whose" instead of "his"

<sup>118</sup> Sk.tp.: "so" instead of "and peculiar"

<sup>119</sup> A.o.d.: "the" added

<sup>120</sup> A.o.d.: "with" added

<sup>121</sup> Sk.sh.: "that" written above in lh.; a.o.d.: "that" instead of "then"

<sup>122</sup> A.o.d.: "it" omitted

<sup>123</sup> Sk.tp.: "inner" instead of "thinkers"

<sup>124</sup> Sk.tp.: "from" added

<sup>125</sup> Gd.bk.: "one" instead of "you"

<sup>126</sup> Sk.tp.: "either" instead of "whether"

<sup>127</sup> A.o.d.: "a" omitted

<sup>128</sup> Sk.tp.: "either" instead of "whether"

<sup>129</sup> A.o.d.: "a" omitted

<sup>130</sup> A.o.d.: "think still more deeply" instead of "still think deeper"

<sup>131</sup> A.o.d.: "consult" instead of "consulted with"

<sup>132</sup> Sk.sh.: "towards" retraced to read "in", so used in Sk.tp.; Gd.bk.: "every step in" instead of "that every step towards"

change. And by a distinct<sup>133</sup> study of it, you will find that it is so. And<sup>134</sup> when you go back you will find then<sup>135</sup> by the change that I have gone so much further; and I have gone backward<sup>136</sup> again. The voice will tell you.

And there is another point which is most wonderful about the voice, that once you have worked with the voice, <sup>137</sup>once you<sup>138</sup> have cultivated it, <sup>139</sup>deepened it and<sup>140</sup> widened it, <sup>141</sup>once it has become invigorated, and then you have left it, you may leave it for months and years, and the voice may take a different shape, <sup>142</sup>different appearance, but at the same time what you have once developed remains with you somewhere. It is just like a kind of deposit kept in the<sup>143</sup> bank. You do not<sup>144</sup> know of it, and you have forgotten it perhaps, yet it is there. The day when<sup>145</sup> you will again touch it, it will come again, in the same way, and it will take a very little time<sup>146</sup> to complete<sup>147</sup>. If the voice has developed a spiritual quality, and then one has found that<sup>148</sup> that spiritual quality, it<sup>149</sup> has been<sup>150</sup> lost, one must not be discouraged or<sup>151</sup> disappointed<sup>152, 153</sup>. One must correct oneself and want to go forward again and be sorry for having gone<sup>154</sup> backward<sup>155</sup>. <sup>156</sup>Never be discouraged, <sup>157</sup>hopeless, because it is there. It only wants a little touch. It is just like a little<sup>158</sup> candle which has gone out, but once you strike a<sup>159</sup> match<sup>160</sup> it is lighted again<sup>161</sup>. The voice is <sup>162</sup>light itself. If the light has become dim, it has not gone out, it is there. The same <sup>163</sup>with the voice.

<sup>133</sup> Sk.tp.: "continued" instead of "distinct"

<sup>134</sup> A.o.d.: "and" omitted

<sup>135</sup> A.o.d.: "then" omitted

<sup>136</sup> A.o.d.: "back" instead of "backward"

<sup>137</sup> A.o.d.: "and" added

<sup>138</sup> Gd.bk.: "once you" omitted

<sup>139</sup> Sk.sh.: "and have developed it, and have" added in margin in sh.; Sk.tp.: "and have developed it, and";

Gd.bk.: "and have" added

<sup>140</sup> Sk.sh.: "have" added in sh., added in Gd.bk.

<sup>141</sup> Sk.sh.: "and" added in sh.

<sup>142</sup> Sk.sh.: "and" added in sh.; a.o.d.: "and a" added

<sup>143</sup> A.o.d.: "a" instead of "the"

<sup>144</sup> Sk.tp.: "don't" instead of "do not"

<sup>145</sup> Sk.tp.: "when" omitted

<sup>146</sup> Gd.bk.: "time" omitted

<sup>147</sup> A.o.d.: "it" added

<sup>148</sup> A.o.d.: "that" omitted

<sup>149</sup> Sk.tp.: "it" omitted

<sup>150</sup> Gd.bk.: "been" omitted

<sup>151</sup> Gd.bk.: "nor" instead of "or"

<sup>152</sup> Sk.tp.: "discouraged nor discouraged" instead of "discouraged or disappointed"

<sup>153</sup> Sk.sh.: "one has not lost it" added in sh., added in Sk.tp.

<sup>154</sup> Sk.sh.: "to have gone" added in margin in sh.

<sup>155</sup> Sk.sh.: "the "ward" of "backward" crossed out

<sup>156</sup> Gd.bk.: "but" added

<sup>157</sup> Sk.sh.: "never be" added in sh., added in a.o.d.

<sup>158</sup> Sk.sh.: "little" crossed out, omitted in Gd.bk.

<sup>159</sup> Sk.sh.: "the" written above in lh.

<sup>160</sup> Sk.sh.: "and light it, it is a candle just the same" added in margin in sh.; Sk.tp.: "and light it" added

<sup>161</sup> A.o.d.: "it is a candle just the same" added

<sup>162</sup> A.o.d.: "a" added

<sup>163</sup> A.o.d.: "is" added

If it does not shine, it only means that it is not cultivated<sup>164</sup>. <sup>165</sup>You must cultivate it again, that<sup>166</sup> it will begin to shine again.

Furthermore, I would like to tell you an amusing thing on this subject<sup>167</sup>. Sometimes a person comes to you and began<sup>168</sup> to speak about something, and then<sup>169</sup> he says hmm, hmm, and then he says a word, and then he continues the same thing. It may be that he has <sup>170</sup>cold or something, but <sup>171</sup>may be that he has not <sup>172</sup>cold, but that at that<sup>173</sup> time he is doing it. Why? Because there is something which<sup>174</sup> he is bringing out from his mind, and<sup>175</sup> it does not come quickly. And therefore, the same condition that is going on in the<sup>176</sup> spirit, is shown<sup>177</sup> out in the voice. He wants to say, but he cannot say<sup>178</sup>, because the voice does not operate, because the mind is not operating. If in the mind there is something hindering, some obstacle<sup>179</sup>, then in the voice there is something hindering also. <sup>180</sup>

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*Q: Is it advisable to train one's voice even if one has not much of it?*

A: I ask, is it advisable to do physical exercises when one is very thin? If one is thin, it is even more necessary to do physical exercises. And so, if there is no voice, it is even more necessary that one must develop it.

*Q: Which planes are affected by the voice?*

A: All planes, and each plane.

*Q: How must people who are not singers cultivate their voice? And is it true that a<sup>181</sup> voice of a person who is not a student of singing has a much less<sup>182</sup> powerful voice<sup>183</sup>?*

A: Sometimes those who are not singers have a much more powerful voice than a singer. They can frighten a singer away!

<sup>164</sup> Sk.tp.: "it is not cultivated" omitted

<sup>165</sup> Gd.bk.: "and" added

<sup>166</sup> Sk.sh.: "that" retraced to read "and"; a.o.d.: "and" instead of "that"

<sup>167</sup> Gd.bk.: "I would . . . this subject" omitted

<sup>168</sup> A.o.d.: "begins" instead of "began"

<sup>169</sup> Gd.bk.: "and then" omitted

<sup>170</sup> Gd.bk.: "a" added

<sup>171</sup> A.o.d.: "it" added

<sup>172</sup> A.o.d.: "a" added

<sup>173</sup> A.o.d.: "at the same" instead of "that at that"

<sup>174</sup> Gd.bk.: "that" instead of "which"

<sup>175</sup> Sk.tp.: "it does not come"

<sup>176</sup> Sk.tp.: "his" instead of "the"

<sup>177</sup> Sk.sh.: "showing" written underneath in lh.; a.o.d.: "showing" instead of "shown"

<sup>178</sup> Gd.bk.: "it" added

<sup>179</sup> Sk.sh.: "some obstacle" moved to between "is" and "something", and in Gd.bk.

<sup>180</sup> From this point comparison is with Sk.tp. only

<sup>181</sup> Sk.tp.: "the" instead of "a"

<sup>182</sup> Sk.tp.: "as a real" instead of "a much less"

<sup>183</sup> Sk.sh.: "a real powerful voice" added in sh. in margin

*Q: How can we develop our voice?*

A: One must go to the voice producer.

*Q: Does voice change through marriage? And in what way?*

A: Yes, every age: infancy, childhood, youth, and as one advances, changes the pitch of the voice. And as I say that the<sup>184</sup> advanced age is an expression of what a person has gained, and so the voice also is indicative of the person's attainment. And, no doubt, as I have said, <sup>185</sup>every step in the age of a person, so <sup>186</sup>every step forward in the spiritual evolution, has<sup>187</sup> also a difference in the voice. And therefore, every experience in life is an initiation, even in the worldly life <sup>188</sup>is a step forward. And that experience changes the voice of the person.

*Q: Do the words one has spoken in the past continue to affect one's life?*

A: Certainly, certainly.

*Q: Is <sup>189</sup>laughter of a person not also characteristic of his stage of<sup>190</sup> evolution?*

A: Everything, laughter and tears and smiles and <sup>191</sup>of voice, walking and sitting and standing and moving, and everything one does, is indicative of one's spiritual stage of evolution.

*Q: Will you say a few words about the modern art of declamation or recitation?*

A: There is little to be said about it, because very often people think that when they have to recite, they must have a different voice, they must become a different being. The person does not want to remain what he is, he wants to be different. And there is nothing more beautiful, nothing most<sup>192</sup> convincing and appealing and impressive<sup>193</sup>, than reciting in one's own natural voice.

*Q: Is there connection between the timbre of the voice and the five elements?*

A: Well, as I have said, that every element that is predominating in a person is expressed through his voice.

<sup>184</sup> Sk.tp.: "the" omitted

<sup>185</sup> Sk.tp.: "as with" added

<sup>186</sup> Sk.tp.: "with" added

<sup>187</sup> Sk.tp.: "there is" instead of "has"

<sup>188</sup> Sk.tp.: "it" added

<sup>189</sup> Sk.sh.: "the" added in sh., added in Sk.tp.

<sup>190</sup> Sk.sh.: "spiritual" written above "stage of"; Sk.tp.: "spiritual" instead of "stage of"

<sup>191</sup> Sk.sh.: "expression" added; Sk.tp.: "expression and" instead of "of"

<sup>192</sup> Sk.tp.: "more" instead of "most"

<sup>193</sup> Sk.tp.: "expressive" instead of "impressive"



*Q: Which is the most powerful, to say anything mentally or speak aloud<sup>194</sup>?*

A: If you say mentally and not<sup>195</sup> speak, it is powerful. And if you speak and not say mentally, it is powerless. And if you say mentally and speak at the same time, it is most powerful.

*Q: How was it Tansen kindled a candle by singing?*

A: Tansen was a yogi. He was a singer, but the yogi of singing. And he had mastered sounds. And therefore, the sound of his voice became living. And by <sup>196</sup>making the voice living, everything that he wanted happened. Very few in this world know to what extent phenomena can be produced by the power of voice. And if there is any real trace of miracle, of phenomena, of wonder, it is in the voice.

*Q: How do you explain that some people have no feeling for music?*

A: I only explain that the feeling is not created there yet. The feeling in them is not yet created. The day when they will begin to feel life, they will begin to<sup>197</sup> enjoy music also.

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<sup>194</sup> Sk.sh.: "aloud" crossed out, omitted in Sk.tp.

<sup>195</sup> Sk.tp.: "not" omitted

<sup>196</sup> Sk.tp.: "his" added

<sup>197</sup> Sk.sh.: "begin to" parenthesized, omitted in Sk.tp.

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 Friday 30<sup>th</sup> July 1926

### Collective Interview

If I were to tell you, Sufism as philosophy, it<sup>1</sup> is one thing, and [Sufism]<sup>2</sup> as spoken<sup>3</sup> message is another thing. And when you take the Sufi message, it means the rain of this year; the rain of this season. And if a person says that the rain that came three years ago, from that rain I filled my tanks, and I have sufficient water to last for twelve years more, but you still have an argument to make, that the tanks which were filled by<sup>4</sup> the rain three years ago, that water is water. And yet that magnetism, that electricity; that life; that vigour; that energy which is to be found in the fresh water coming from the sky is different, it cannot be compared. And<sup>5</sup> if it was meant that the rain of five years ago<sup>6</sup>, or ten years ago must be the answer for the demand of the earth, then every season there would be no rain. Because it rains every year, that itself proves the theory that every year needs a rain.

As it is necessary that every year there should be a rain, so it is also necessary that every cycle must have at its end<sup>7</sup> God's message. Sufi message therefore is not Sufi philosophy, Sufi philosophy is apart, Sufi message is the rain of this season. It comes to answer the demand of the rain<sup>8</sup>.

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#### Documents:

Sk.sh.: Sakina Furnée's shorthand record of the lecture, newly transcribed by SD

Sk.tp.: a typescript by Sakina Furnée or made under her supervision

<sup>1</sup> Sk.tp.: "it" omitted

<sup>2</sup> Sk.sh.: "Sufis" written, modified to read "Sufism"

<sup>3</sup> Sk.tp.: "the" instead of "spoken"

<sup>4</sup> Sk.tp.: "with" instead of "by"

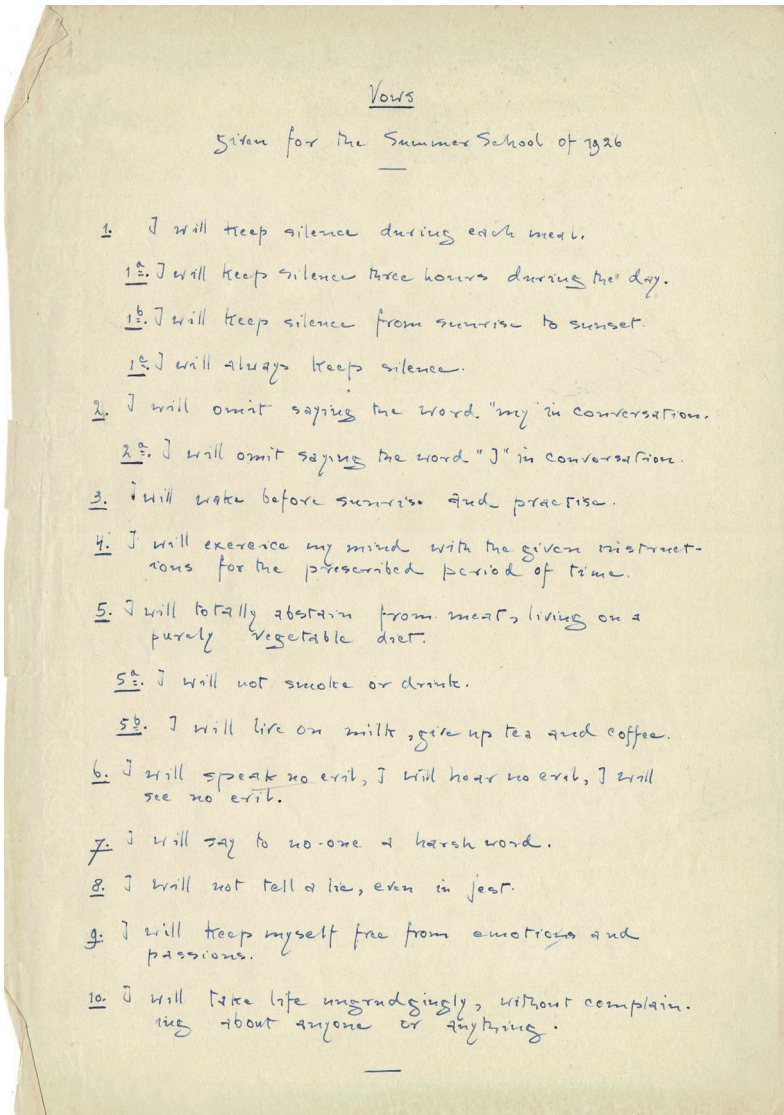
<sup>5</sup> Sk.sh.: "and" crossed out

<sup>6</sup> Sk.tp.: "ago" omitted

<sup>7</sup> Sk.sh.: reverse order of "have" and "at its end" indicated; Sk.tp.: "at its end have" instead of "have at its end"

<sup>8</sup> Sk.tp.: "earth" instead of "rain"

## Appendix A – List of Vows



List of vows mentioned in 29<sup>th</sup> June lecture handwritten by Kismet Stam

## Glossary of Foreign Words

The original language is indicated following each word in parentheses:

Arabic = A  
Gu = Gujerati  
Hebrew = Hb  
Hindustani, Hindi = H  
Marathi = M  
Persian = P  
Sanskrit = S  
Urdu = U

The usual (dictionary) meaning of the word is given first; if the word has a special use in Sufi terminology, this is indicated by (suf), these may either be conventional, or a rendering by Hazrat Inayat Khan.

abi ru (S): freshness of countenance, radiance. (suf): smiling forehead

ahadiat (A,U): unity, existence of the absolute

ahimsa paramo dharmaha (S): literally non-violence is the highest moral virtue, this phrase appears often in the Mahabharata.

ākāsha (S): open space, sky, accommodation; (suf): receptivity, possibility, capacity.

alankaras (S): concept in Indian music, literally adornment. Used as a title for a section of the *Gayan, Vadan, Nirtan* by Inayat Khan

ashrafi (S): gold coin

ben Israel, beni Israel (Hb, A): sons of Israel (suf): descendants of Abraham

bhakti (S): devotion, piety, love

chakra (S): literally wheel, circle. Various focal points, energy centres used in ancient religions.

chela (S): a servant, slave; one who serves a master; disciple.

cheragh(s) (U), Chiragh (P): lamp, light; (suf): a person ordained to perform the Universal Worship Service within the Hazrati Sufi organisations in the West

dhikr (A), zikr (Gu): remembrance, recital; (suf): a spiritual practice of repetition of sacred words, especially names of God; (H, S): mantra(m)

al fattah (A): opener of truth, judge (suf): God opens doors. One of the ninety nine names of God.

fikr (A): thought, reflection; (suf): a practice of silent repetition on the breath of a sacred word.

gardishi dunya (P): see below re gardish; dunyā (A) the temporal world and its earthly concerns and possessions, as opposed to the hereafter.

gardish (P): turning round, revolving, conversion, motion.

gāthā (S): verse, song, part of the scripture of the Parsis; (suf): series of teachings from Inayat Khan, intended as lessons and training for mureeds.

gāthaka (S): chanting of a sacred poem. (suf): title for teachings by Inayat Khan, usually written as gatheka

guru (S): teacher, venerable person

ilm-i zafar (A): 'ilm knowledge, learning; information; zafar (A) successful, victorious. A Zoroastrian talismanic device, 'ilm-i zafar, the victorious knowledge, which is said mystically to reveal all past and future.

jelāl (A): majesty, power, greatness; (suf): positive expressive power, energy, one aspect of which may be considered the masculine

jemāl (A): beauty, elegance; (suf): the responsive principle, one aspect of which may be considered the feminine

jinn (A): genii, inhabitant of the plane of the mind, between the angelic and human

kaaba (A): geometric cube; Muslim sanctuary in Mecca

kabbala (Hb): literal: tradition, received, accepted; Jewish mystical teachings of rabbinical origin

khalīf (A): deputy, representative, successor; (suf): an initiation as junior deputy in the Sufi Order.

khatm (A), Khatum: conclusion, end, seal; (suf): name given by Inayat Khan to one of his prayers.

kshattrias (S): governing, member of military or reigning order, knight.

kshudras (S): lowest Hindu caste.

madzub (U): abstracted, absorbed; someone who has lost contact with ordinary life, and so often considered as a madman, but also honoured as advanced spiritual seeker.

mahatma (S): literally great swan; large minded, eminent, great soul.

mantra shashtra (S): instruction, scientific work on sacred words.

mātr (S): dual meaning of mother, father, parent

mureed, murid (A, P, U): one who seeks; a disciple, an initiate.

murshid (A, P, U): a spiritual teacher and guide, Pir o Murshid Inayat Khan is referred to by mureeds as Murshid.

nabi (A, P, U): a prophet, messenger of God; (suf): an initiatic degree in the spiritual hierarchy; a prayer by Inayat Khan.

nada (S): sound, word.

nada brahma (S): God the creator.

nafs, (A, P, U ): self, essence; (suf): ego, the empirical sense of selfhood to be transcended.

nirvana (S): extinguished, annihilation, literally ‘blowing out’ as of a candle; from the limitations and restrictions of outward selfhood into a state of abiding, elevated serenity.

nizam (P, U): governor, title for the rulers of Hyderabad, India.

pir (P, U): elder, senior, founder or head of a religious body; (suf): first initiatic degree in the spiritual hierarchy; a prayer by Inayat Khan.

pāna (S): breath, vitality, life.

pranayana (S): regulation and restraint of breath. Fourth branch of Patanjali teaching.

pungi (H): a wind instrument used by snake charmers, made from a gourd and two cane pipes.

qasab (A): acquirement, wealth, knowledge; (suf): breath practice.

rasul (A): messenger, envoy, prophet; (suf): the highest initiatic grade of the spiritual hierarchy; a prayer by Inayat Khan.

roushan zamir (A) roushan window; zamir: comprehension, understanding

ruh (A): soul, spirit, essence, breath of life.

salāt (A): formal prayer; an invocation of omnipresent divine immanence; (suf); title given by Hazrat Inayat Khan to one of his hymns which is now used as a prayer in the Universal Worship service.

sama’ (A): hearing of music; (suf): musical gathering, particularly in the Chishtia Sufi Order, in which the harmonious sounds moves the hearts of the participants and kindles the fire of love of God.

saum (A): fasting, abstention; (suf): a play on the similarity to ‘psalm’, the title given by Hazrat Inayat Khan to one of his hymns, which is now used as a prayer in the Universal Worship service.

siraj (A): lamp; (suf): the title given to the person in charge of the Universal Worship for a country within the Hazrati Sufi organisations in the West.

tabarruk (A): sacred relics, gifts such as rose petals left on tomb of saints, in Hindi prasad.

tamin (Hb): pure, blameless, perfect. The sacrificial lamb of Passover needed to be *tamim* — without imperfections, completely whole. God told the Israelites to be perfect (*tamim*) before him in Deuteronomy 18:13.

tawakkul (A): trust, confidence in, dependence; surrendering to divine will.

tyāga (S): leaving, abandoning, forsaking; quitting; giving up, resigning; sacrificing one's life.

vadan (S): playing on musical instruments; (suf): one of Inayat Khan's books.

vairāgī (S): a religious devotee who has freed himself from worldly desires.

vairāgya (S): absence of passion; indifference, renunciation, freedom from worldly desires; (suf): indifference, independence

vaishyas (S): belonging to caste of those working in trade, agriculture.

vedanta (S): end (complete knowledge) of the Veda; name of part of the Hindu philosophy.

viladat (Gu from the Arabic waladat): nativity, birth; (suf): the birthday of Hazrat Inayat Khan, 5<sup>th</sup> July 1882, was celebrated as Viladat Day.

vimān (H) a mythological flying palace or chariot.

wāhdat (A, U): unity, consciousness of self alone, consciousness of existence alone, sound

wahdāniat (A, U): unity, the belief in the oneness of God; (suf): the plane of abstract ideas, consciousness of ego, light

wajd (A): ecstasy, rapture; one of the ninety nine names of God.

wazifa (A): obligation, task, daily worship; (suf): a word or words for repetition.

zafar (A): successful, victorious. The term zafar is also used in connection with the Zoroastrian talismanic device 'ilm-i zafar, the victorious knowledge, which is said mystically to reveal all past and future through the use of a special book.

zikr (P, U), dhikr (A): remembrance, recital; reciting the names of God; (suf): the praise and glorification of God, a spiritual practice to increase awareness of the divine

### List of Persons, Places, Works

The date at the end of each entry gives the lecture where the person, place or work has been mentioned. For further information on mureeds of Inayat Khan see [www.sufipedia.org](http://www.sufipedia.org).

Abrams, Dr. Albert (1863–1924) was an American doctor, well known during his life for inventing machines which he claimed could diagnose and cure almost any disease. These claims were challenged from the outset. Inayat Khan met him during his 1925/26 tour of USA. 21<sup>st</sup> June

Agathon (c.448 – c.400 BC) was an Athenian tragic poet whose works have been lost. He is best known for his appearance in Plato's *Symposium*, and as a prominent character in Aristophanes' comedy *Thesmophoriazousae*. 9<sup>th</sup> July

Alt, Angela (Miss) an English mureed, initiated during Inayat Khan's time in London. She worked with the group set up in Italy after Inayat Khan's tours there. 5<sup>th</sup> July.

Armstrong, Khalif Mumtaz (Mr. Ronald A.L.) an English mureed who met Inayat Khan in 1921. Editor of the Sufi Quarterly from 1925 to 1933; lectured on Sufism in Argentina and became National Representative for South America in 1925; married Lakmé van Hogendorp in 1926. 5<sup>th</sup> July

von Barany, Baroness, a Dutch mureed who married the Berlin Sufi leader, Baron van Barany. 5<sup>th</sup> July.

*Bhagavad Gita* (The Song by God), is a 700-verse Hindu scripture, part of the epic Mahabharata. It is considered to be one of the holy scriptures of Hinduism. 22<sup>nd</sup> June

Brindaban (now Vrindavan or Vrindaban) is a historical city in Uttar Pradesh, India. A sacred place for Hindus as it was where Krishna spent most of his childhood. 22<sup>nd</sup> June

Brown, Bishop William Montgomery Brown (1855–1937), was an Episcopalian clergyman and author. Following his studies of Charles Darwin and Karl Marx he wrote to the Episcopalian Bishops stating *I no longer believe in a personal God, nor in a six-day creation, nor in a literal heaven and hell* and wrote the book, *Communism and Christianity* (1920). 15<sup>th</sup> June

Chistia Order is a Sufi school known for its emphasis on love, tolerance, and openness. It began in Chisht, a small town near Herat, Afghanistan about 930AD. It was the first of the four main Sufi orders (Chishti, Qadiri,



Suhraward and Naqshbandi) all of which Inayat Khan studied with his teacher, Sayyed Abu Hashim Madani. 16<sup>th</sup> June

Darwin, Charles Robert (1809–1882) was an English naturalist, geologist and biologist, best known for his work *On the Origin of Species* published in 1859. 22<sup>nd</sup> June

Dowland, Nargis Jesse, managed the Polygon House Hotel in Southampton, England. She set up the Sufi Book Depot at Southampton and was National Representative for England from 1921 to 1933. She wrote three books: *Between the Desert and the Sown*, *At the Gate of Discipleship* and *The Lifted Veil*. 5<sup>th</sup> July.

Dussaq, Khalif (later Murshid) Talewar (Monsieur E) was a Cuban mureed who lived in Geneva. He was the General Secretary of the Sufi Movement, brother of Comtesse M L Pieri. 5<sup>th</sup> July

Egeling, Murshida Fazal Mai (Mrs. Petronella) was a Dutch mureed who met Inayat Khan in Switzerland. In 1922 she gave Inayat Khan the money to buy the house in Suresnes that was named Fazil Manzil. She moved from Switzerland to live with the family there. She was one of the four mureeds initiated as Murshida. 5<sup>th</sup>, 11<sup>th</sup> July

d'Eichthal, Baroness C. M. was the National Representative for France from 1926 to 1929, and editor of the magazine *Soufisme*. Inayat Khan often gave lectures in her apartment in Paris. 5<sup>th</sup> July

Firdusi, Abul-Qâsem Tusi, also Firdawsi was a Persian poet and the author of *Shahnameh (Book of Kings)*. 30<sup>th</sup> June

Furnée, Sakina (Miss J E D) a Dutch mureed. Inayat Khan asked her to learn shorthand and she then took down his lectures from 1922 onwards. In 1926 he gave her the name Nektakht and she set up the Nektakht Foundation which produces the Complete Works. For further information see [www.nektakhtfoundation.org](http://www.nektakhtfoundation.org). 5<sup>th</sup> July.

Goodenough, Murshida Sherifa Lucy, (1876-1937), an English mureed who met Inayat Khan during his time in London (1914-1920). She organised his teachings to be sent out to mureeds who could not come regularly to London and these developed over the years into the Gathas, Githas, Sangathas, Sangithas. She edited the lectures given in the Summer Schools to produce the early publications. She was National Representative for France in 1929, and one of the four mureeds initiated as Murshida. 5<sup>th</sup> July

Green (usually known as Saintsbury-Green), Murshida Sophia, an English mureed, mainly involved in the Universal Worship activity. She wrote *Memories of Hazrat Inayat Khan* and *Wings of the World*, describing the Suresnes Summer School. She was one of the four mureeds initiated as Murshida. 5<sup>th</sup>, 25<sup>th</sup> July

Hafiz, Khwaja Shams-ud-Din Muhammad Hafez-e Shirazi, known by his pen name Hafiz, was a Persian poet whose collected works are regarded as a pinnacle of Persian literature. 18<sup>th</sup> June, 20<sup>th</sup> July

Haglund, Khalifa Ulma Elsa Maria (1892-1943), the National Representative for Sweden. In a unique distinction she was described as *biqimeti*, priceless, by Hazrat Inayat Khan and his brothers. 5<sup>th</sup> July

Hanuman, is a Hindu god and the divine monkey companion of Rama. 22<sup>nd</sup> June

Hijaz, King of. Hijaz is a region now in the west of Saudi Arabia, and includes the cities of Mecca and Medina. 29<sup>th</sup> June

van Hogendorp, Nakib Mahtab, Baroness, a Dutch mureed living in Switzerland, sister of Aftab van Notten (the Consul General at Geneva, and the General Treasurer of the International Headquarters, Geneva). She later helped with the Sufi group in Geneva and at the International Headquarters, Geneva. 5<sup>th</sup> July

Houdini, Harry, born Erik Weisz (1874-1926) was a Hungarian-born American escape artist and illusionist. He first attracted notice in the United States and then as Harry 'Handcuff' Houdini on a tour of Europe, where he challenged police forces to keep him locked up. 2<sup>nd</sup> July

Kaiser, Friedrich Wilhelm Viktor Albert II (1859-1941), anglicised as William II, was the last German Kaiser (emperor) and King of Prussia. 25<sup>th</sup> June

Kjosterud, Suzanna, Norwegian mureed who became National Representative for Norway in November 1924. 5<sup>th</sup> July

Lefèbvre, Eliah, Baron, a French mureed who helped organise the French Sufi organisations. 5<sup>th</sup> July.

Lloyd, Kefayat Gladys, an English mureed. The first Universal Worship service was held in her house at 35 Tregunter Road, London in May 1921. She was mainly involved in the healing activity. She also collected phrases of Inayat Khan's which were published in *The Sufi Quarterly* (December 1927 - June 1929) and as a book, titled *Aphorisms*. 5<sup>th</sup> July.

*Mahabharata*, the is one of the two major Sanskrit epics of ancient India (the other being *The Ramayana*). 22<sup>nd</sup> June, 18<sup>th</sup>, 28<sup>th</sup> July

Martin, Murshida Rabia (Mrs. Ada) was an American and Inayat Khan's first mureed. She set up and ran the Sufi Centre in San Francisco and helped to organise Inayat Khan's return visits in 1923 and 1925. She was the first of four mureeds initiated as Murshida. 15<sup>th</sup> June

Masonry, Masons. Freemasonry or Masonry refers to fraternal organisations that trace their origins to the local guilds of stonemasons that, from

the end of the 13th century, regulated the qualifications of stonemasons and their interaction with authorities and clients. 25<sup>th</sup> June

*Masnavi-e Ma'navi* is an extensive poem written in Persian by Jalal al-Din Muhammad Balkhi, also known as Rumi. 29<sup>th</sup> May, 11<sup>th</sup> July

Meyer-von-Reutercrona, (Mrs) was a Swedish mureed who was made National Representative for Switzerland in 1923. 5<sup>th</sup> July

Montessori, Maria Tecla Artemisia (1870-1952) was an Italian physician and educator best known for the philosophy of education that bears her name. Her educational method is still practised today in many schools globally. 14<sup>th</sup> July

Mount Hira, a cave on the Jabal an-Nour, near Mecca, where the Prophet Muhammad meditated and it is believed received his first revelation. 28<sup>th</sup> June

Mount Sinai, now in the Sinai Peninsula, Egypt. It is believed to be the place where Moses received the Ten Commandments. 28<sup>th</sup> June

Narada, or Narad Muni, is a god-sage, famous in Hindu traditions as a travelling musician and storyteller, who carries news and enlightening wisdom. He appears in a number of Hindu texts, notably the Mahabharata. 28<sup>th</sup> July

Nawn, Munira Genie, an American mureed from 1911. Her memories of that early period were included in the 1950 special edition of the Sufi Quarterly, *Forty years of Sufism*. 5<sup>th</sup> July

Nizam of Hyderabad, title for the ruler of Hyderabad, India. Asaf Jah VI Sir Mir Mahboob Ali Khan Siddiqi Bayafandi (1866-1911) was the 6<sup>th</sup> Nizam of Hyderabad. Inayat Khan met him in 1905. 29<sup>th</sup> May, 23<sup>rd</sup> July

Oliver, Nancy Annie, an English mureed who worked with the Sufi Movement in Germany. 5<sup>th</sup> July

Paderewski, Ignacy Jan (1860-1941) Polish pianist and composer who became a spokesman for Polish independence. In 1919, he was the new nation's Prime Minister and foreign minister during which he signed the Treaty of Versailles which ended World War I. Inayat Khan met him in Switzerland in 1923. 15<sup>th</sup> June

Pandava brothers are the five brothers namely Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva, central to the epic story Mahabharata. 18<sup>th</sup> July

Parvati, is the Hindu goddess of fertility, love, beauty, children, and devotion; as well as of divine strength and power. Along with Lakshmi and Saraswati, she forms the Tridevi of Hindu goddesses. Parvati is the wife of the Hindu god Shiva. 22<sup>nd</sup> June

Rama, also known as Ramachandra, is a major deity in Hinduism. He is the seventh and one of the most popular avatars of Vishnu. Known for the rescue of his wife Sita from the hands of the demon king Ravanna, with the help of the monkey king Hanuman. 22<sup>nd</sup>, 25<sup>th</sup> June

*Ramayana*, is one of the two major Sanskrit epics of ancient India, the other being *The Mahabharata*. It is traditionally ascribed to Maharishi Valmiki, and tells the story of Rama. 8<sup>th</sup> July

Rifa'i is a Sufi order founded by Ahmed ar-Rifa'i. The Rifa'iyya had its greatest following up to the 15<sup>th</sup> century C.E. 21<sup>st</sup> June

Rohillas have a Pashtun ancestry, historically found in Rohilkhand, Uttar Pradesh. 16<sup>th</sup> July

Rodin, François Auguste René (1840-1917) was a French sculptor. He is known for such sculptures as *The Thinker*, *Monument to Balzac*, *The Kiss*, *The Burghers of Calais* and *The Gates of Hell*. 25<sup>th</sup> June

Rumi, Jalal ad-Din Mohammad, also known Mevlana (1207– 1273), was a 13<sup>th</sup>-century Persian poet, scholar, theologian and Sufi mystic. His *Masnavi* is considered one of the greatest poems of the Persian language. 29<sup>th</sup> May  
*Shahnama*, the, by Firdusi. Literally *The Book of King*, *The Shahnama* is a long epic poem written for the Sultan Mahmud of Ghazni. A mix of mythical and historical stores of the Persian Empire. 30<sup>th</sup> June

Shankaracharya, (Adi Shankara) an 8<sup>th</sup> century reformer of Hinduism. 15<sup>th</sup>, 22<sup>nd</sup> June

Sita is a Hindu goddess and the heroine of the Hindu epic, *Ramayana*. Wife of Rama who rescued her when she was abducted by the demon king Ravanna. 22<sup>nd</sup> June

Steindamm, Dr. J, a German mureed who travelled with Inayat Khan during his 1925 tour in Germany, and was made National Representative of German. 5<sup>th</sup> July.

Steiner, Rudolf Joseph Lorenz (1861-1925) was an Austrian philosopher, social reformer, architect and founder of Anthroposophy. 25<sup>th</sup> June

van Stolk, Sirkar was a Dutch mureed who met Inayat Khan in 1922. He helped organise the purchase of the Sufi garden and Mureeds' house in Suresnes and he organised the 1925 Summer School. He was leader of the Sufi Centre, The Hague from 1930 and emigrated to South Africa in 1951. Author of *Memories of a Sufi Sage*. 5<sup>th</sup> July

Tagore, Abindranath (1871-1951) was the principal artist and creator of the Indian Society of Oriental Art. He was the nephew of Rabindranath Tagore. He was also a noted writer, particularly for children. Along with other artists from the Bengal school of art, Tagore advocated in favour of a

nationalistic Indian art derived from Indian art history, drawing inspiration from the Ajanta Caves. 9<sup>th</sup> July

Tansen, (c.1493/1500-1589), also referred to as Miyan Tan Sen or Ramtanu Pande, was a prominent figure of Hindustani classical music. Tansen joined the Emperor Akbar's court. He is remembered for his epic dhrupad compositions, creating several new ragas, as well as for writing two classic books on music *Sri Ganesh Stotra* and *Sangita Sara*. 28<sup>th</sup> July

*The Way of Illumination*, sub title *A Guidebook to the Sufi Order* compiled by Dr O C Gruner, published in 1921. 18<sup>th</sup> June

Triebel, Anna Elisabeth, née Peake (1874-1955), an English mureed who lived in Berlin in the 1920s. Inayat Khan used to stay with the Triebels when he visited Berlin. 5<sup>th</sup> July.

Tumbara, (also Tumburu) is known in Hindu mythology as the best among the celestial musicians. 28<sup>th</sup> July

van Tuyll van Serooskerken, Baron Sirdar Hubertus Paulus and Baroness Saida Willemina, Dutch mureeds, very involved in the Sufi Movement. They hosted the Katwijk Summer School in 1922 where Inayat Khan gave the seminal lectures which formed *The Soul, Whence and Whither*. Sirdar became National Representative for the Netherlands. Saida was a well-known children's illustrator under her maiden name, Willebeek le Mair. She illustrated the book *The Flower Garden of Inayat Khan*, drew the movements for the prayers and various practices and illustrated Noor Inayat Khan's *Jakarta Tales*. 5<sup>th</sup> July.

*Uma*, a play by Inayat Khan performed August 1923 at the Summer School. Published 1939 by IHQ, Geneva. 6<sup>th</sup> July

*Vadan - The Divine Symphony* published in 1926. Part of the trilogy *Gayan, Vadan, Nirtan* by Inayat Khan. 25<sup>th</sup> July

Valmiki is celebrated as the primary poet in the Sanskrit language. He is revered as *Adi Kavi*, the first poet, author of *Ramayana*, the first epic poem. 28<sup>th</sup> July

Vashishta is one of the oldest and most revered Vedic rishis or sages. He is one of the seven great Rishis of India, called the first sage of the Vedanta school of Hindu philosophy. 22<sup>nd</sup> June

Vedanta is one of the six schools of Hindu philosophy, reflecting ideas from the Upanishads, specifically, knowledge and liberation. 21<sup>st</sup> June

Vishnu is one of the principal gods of Hinduism; known as the Preserver within the Trimurti, with Brahma and Shiva. Vishnu creates, protects and transforms the universe. 25<sup>th</sup> June

Yogananda, Swami (1893-1952) was an Indian Hindu monk who taught meditation and Kriya Yoga through his organization Self Realization Fellowship. 28<sup>th</sup> June

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